

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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## UNSECTARIANISM

Christian reader, don't be deceived by the compromising, unionizing heretic who boasts of being unsectarian, non-denominational, or interdenominational. All such heretics are just as sectarian as any other person who stands for certain tenets and doctrines. Any group of people who agree on certain teachings are a sect, regardless of whether or not they have a designated name.

Such heretics thrive on individuals who have no backbone to stand for truth, those who do not have the grace and courage to fight the good fight of faith and to contend earnestly for the faith once delivered to the saints.

Unsectarianism, non-denominationalism, and interdenominationalism were born to suit the whims of the unstable, those who would rather compromise the truth of God for the friendship of religionists and the world. These folk simply form another sect—the compromising, unionizing, Word-whittling sect.

A friend recently showed me a letter he had received from one of the big leaders of one of these unsectarian outfits. This man said that he did not preach the doctrine of baptism because of the fact that his work was unsectarian and that he could not afford to preach this truth. In other

words, he did not dare preach the Word of God for fear of losing the support of the unstable, spineless heretics who are back of his work. Woe be unto him when he stands before the Master!

Another heretic came to a church down the river from Ashland, sometime ago. He told the church which called him as pastor that it did not matter to him as to whether or not women spoke in church. He said that he would be perfectly satisfied with the decision of the church as to whether or not women should speak. Woe to him, also!

A member of a church just (Continued on page eight)

## "I SHOULD LIKE TO KNOW"

1. Who baptized John the Baptist and Jesus?

John the Baptist was never baptized. God sent John to baptize (John 1:33), and John baptized the Lord Jesus. Read Matthew 3:13-17.

2. Is Lucifer (the fallen angel) the devil, old Satan?

Yes. Isaiah 14:12-17 tells of his fall.

3. If so, when did he become the devil?

When Lucifer sinned against God (Isaiah 14:13, 14), he was vitiated by the principle of sin and rebellion. Since that time he has been the devil.

4. Does I Corinthians 13:10 refer to the completion of the New Testament?

Yes. Compare with James 1:25, where "the perfect law of liberty" is referred to. The Law in the Old Testament was a law of "bondage." (Galatians 4:21-31). The New Testament is the law of "liberty." (James 1:25, 2:12).

5. Does preacher and teacher always mean the same in the Bible?

No. See Acts 13:1, I Corinthians

12:28, 29, Ephesians 4:11. Sometimes, however, a preacher is referred to as a teacher (II Timothy 1:11). Certainly, a preacher is a teacher (I Timothy 2:2), but a teacher is not always a preacher.

6. Is the laying on of hands in Acts 6:6 figurative or literal?

If you refer to physical action, I do not see how the passage could mean anything but a literal laying on of hands.

7. Are you always troubled because you aren't wholly sanctified at once, and because doubts and fears pop into your mind in spite of all?

In one sense, I am already wholly sanctified; but that is in Christ Jesus. (I Corinthians 1:30). But in the body, I am being sanctified daily by the Word and Spirit, and one day, at the resurrection, I shall be completely sanctified, having a new body. As long as I live in the old fleshly body I will have trouble with it—doubts, fears, unbelief, sinful thoughts and the such like will continue to hamper me. Read Romans 7:14-15 for a discussion of the warfare between the spiritual man and the fleshly man. This is (Continued on page eight)

## Many Readers Have Sent In New "Subs" For Others Who Need TBE

### Arminianism Defined And Most Thoroughly Refuted

By GEORGE S. BISHOP

What is Arminianism? As Arminius himself first puts it in 1604, it sounds very innocent. "God, being a righteous judge and kind father," he says, "had, from the beginning made a distinction between the individuals of a fallen race, according to which He would remit the sins of those who should give them up, and put their trust in Christ, and would bestow on them eternal life; also that it is agreeable to God, that all men be converted, and having come to the knowledge of the truth, remain therein, but He compels no one."

This sounds plausible and innocent until you put beside it the clear statement of the fact. God, from eternity, from a fallen, lost race, hath chosen some to salvation. From this it comes about that these are drawn to faith and piety, and by God's grace preserved. The remainder

of the human race are left in their original and natural condition of depravity—go on to sin and die in condemnation.

Take the Arminian statement and pull it to pieces. It is based on Free Will and no fall.

Man can determine himself either way as he likes. God foreseeing this, decrees that those who choose holiness shall be saved, and that those who do not shall be lost. In other words, God has nothing to do with salvation except to register human decisions as they occur. He does not know who, or not, will be saved, but waits on the after event for information, and to gather up whatever control of the creature He may.

Calvinism denies this statement at its every point.

Man is fallen. A sunken creature, he is still sinking by his own weight. His tendency is down. He is a stone which has dropped from a steeple, and can not lift itself up. He is water running down hill, which can not flow back.

He can not, therefore, determine himself in the upward direction toward God, but is dead (Continued on page seven)

### CAMPAIGN REPORT

NOVEMBER 27, 1956

OUR GOAL: 10,000

"SUBS" TO DATE: 2080

PLEASE SEND US: 7920

"EVERY READER — 10 NEW SUBSCRIPTIONS."

We rejoice for the many new subscriptions that have been sent in for others to receive THE BAPTIST EXAMINER. We thank God for our missionary-minded friends who love the truth and see the effectiveness of giving it to others by way of the printed page. Aside from preaching itself, I know of no method that is more effective in spreading the truth than by the printed page.

If you have not yet sent in your ten subscriptions for others, (Continued on page two)

### OUR RADIO MINISTRY

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

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

### C. I. Scofield Was Definitely Heretical As To Election

As given in a letter published in the Sunday School Times.

In the Sunday School Times a few years ago appeared a letter from C. I. Scofield, editor of the Scofield Bible, touching on the doctrine of election, written some forty-five years ago to William L. Pettingill, of Coatesville, Pa. The article containing this letter has been sent to me with this question: "What do you think of Scofield's idea of election?"

His letter reads in part as follows (type emphasis mine):

"I find I have overlooked some questions in your letter of August 11th and will try to answer them now.

"(1) As to the doctrine of election: you know of course the two antagonistic views of the Calvinists and Arminians. You state correctly the hyper-Calvinistic view that God in His sovereign wisdom elected certain persons to be saved and doomed certain others to be damned; and the Arminian view that God has put before all men the possibility of salvation and has left them to elect blessing or cursing. As usual, where parties have been formed in the Church of God

upon doctrines, the truth is compounded of both views. It is not true, as Arminians say, that election takes effect only in the will of the sinner. Such passages as Ephesians 1:4 can not be explained by saying they simply teach the foreknowledge of God. On the other hand there is no Biblical warrant for the hyper-Calvinistic doctrine of reprobation. It is in the Calvinistic theology and inferences from their doctrine of election. If God has chosen of His own good will, without any cause moving Him thereto, certain persons to be saved, they argue that He has necessarily left certain other persons to be damned.

"As a general thing, I am exceedingly shy of inferential doctrines. I fancy our reasons break down at precisely that point. The things that are revealed are for us and our children, but the secret things belong to God. The (Continued on page seven)

### IS THIS THE GREAT COMMISSION?

The Boyle County Soil Conservation District has invited all churches in Danville, Ky., and Boyd County to take part in Soil Stewardship Week by observing Soil Stewardship Sunday on May 20th, it was reported here by Harvey J. Lewis, technician, Boyle County Soil Conservation District, with offices on North Fourth Street.

Services already scheduled in some of the local churches expecting to participate in Soil Stewardship Week made it necessary to change the date from the time set for the national observance, during the period May 6-13, to May 20, Mr. Lewis explained.

He said the Boyle County Soil Conservation District desires to have as many churches as possible to devote their services at that time to the subject of the conservation of the soil. Helpful material concerning Soil Stewardship Week and past activities is being supplied to the ministers of the churches and will continue (Continued on page eight)

## The Baptist Examiner Pulpit

### "THE BOOK OF REVELATION"

(Read Revelation 10)

The Tribulation period is spoken of in the Bible as the time of Jacob's trouble. That means, of course, that the Jew will be the primary sufferer during the Tribulation period. While it is true that the Jew will be the main sufferer, at the same time, all the nations of the world—all Gentiles—will likewise suffer.

The Tribulation period is that period that comes in between the time that Jesus raptures the saints out of this world and the time when He comes back to set up His kingdom in this world.

In other words, that space of time in between the rapture and the revelation is the Tribulation period. Bible scholars are agreed that a space of about seven years intervenes between the time when Christ comes in the air and raptures the saints out of the world, and the time when Christ comes back to the earth, bringing His saints with Him, to set up the Millennial kingdom.

What we are studying at the present has to do with this Tribulation period. When the seals are broken, out from each seal comes a plague that falls upon the

world. Likewise, when the trumpets are blown, with the blowing of each of the trumpets a plague of horrible devastating falls upon the world. Thus far we have studied how those plagues fell with the breaking of each of the seals and the blowing of the trumpets. This chapter grows out of the blowing of the sixth trumpet.

I  
THIS REVEALS A VERY NOTABLE PERSON.

"And I saw another mighty angel come (Continued on page two)

### PRISONERS' "SUBS" ARE PAID FOR

Since making the announcement concerning the gift subscriptions for 50 men in the Missouri State Penitentiary, Jefferson City, Missouri, we have received \$35.50 which not only covers the cost of the subscriptions but will pay for 21 more. We are happy to make this report, and we are most grateful to those who paid the price of these subscriptions.

Thank the Lord for those who have thus contributed. If you wish to contribute to this prisoners' fund for future subscriptions, then we invite you to send in your contribution.

We have notified Bro. E. Paul Weaver, the chaplain of the prison, that we have enough money for 21 more subscriptions. As Bro. Weaver sends in the names of the prisoners who care to read the paper, we will use this money to cover the cost of the subscriptions. We trust that the Lord may impress many to have a part in sending THE BAPTIST EXAMINER to prisoners.

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



We shall have all eternity to celebrate the victories, but we have only the few hours before sunset to win them.

## THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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

### Many Send "Subs"

(Continued from page one)

then please do so now. January first is just around the corner, and we are praying that we may have the 10,000 new readers by that date, if it be His will. We want to share with you some of the enthusiastic letters that we have received thus far during our subscription campaign so we quote for you the following excerpts from these letters:

"I have been blessed by reading your paper and I want to spread the truth as you print it in your paper. Enclosed you will find \$5.50 for eleven subscriptions. I hope to send more when I am able."—C. O. Peterson, Florida.

"I am sending you nine names for your campaign and I am sending \$1.00 extra. You can send the paper to someone else or use the money for your own use."—L. M. Buchanan, Ohio.

"A friend subscribed for TBE for me and it has really been a blessing to me. I want to renew my subscription, and I am subscribing for ten others."—Mrs. C. L. Dickinson, Arkansas.

"Enclosed is \$10.00 for twenty subscriptions to TBE to go to the state prison at Jefferson City, Missouri."—C. B. Swanson, Oklahoma.

"Am sending you a hundred names to start with, and will probably send more later. Am sending \$60.00 to cover this list and take care of next month's contribution of \$10."—Name withheld.

"I've been trying to decide who I could send TBE to in order to increase the subscription list. And now that I've read about the prison inmates, I've made up my mind that they are the ones I'd like to send the paper to. I am enclosing a check for \$5.00 for 10 of the fifty you asked for. I think TBE is the finest paper I've ever read. I carry two or three of the latest issues in my bag every week, and when the opportunity presents itself, I pass them on to someone whom I think might be benefited by them."—Name withheld.

"It is a pleasure for me to send THE BAPTIST EXAMINER to 10 of my friends. Frankly, your paper is one of the best papers on Baptist doctrine that I have ever read, and I have read a great many different papers. A few years ago I sent your paper to a friend and he said that for a long time he would not read your paper without running each reference in the Bible, but he learned that if it

were in TBE, then the passage would be in the Bible also. Since he started reading TBE he has become a member of a Missionary Baptist Church and is happier than he ever was before."—Mrs. Orville Helton, Mississippi.

"I had THE BAPTIST EXAMINER handed to me by a friend several months ago, and I immediately subscribed to it. I have been helped to understand so much the different doctrines and beliefs that are going through our land and country. I enjoy the questions and answers based on the Bible, also the sermons on Revelation. I enjoy everything and read every word. I only wish TBE were larger. I am enclosing a check for \$5.00 for which please send TBE to ten of my friends."—Mrs. Clint Martin, Virginia.

"I am sending ten subscriptions to TBE. I enjoy the paper so much I want others to read it."—W. F. Ramsey, Arkansas.

"I have eighteen addresses to send TBE to. Some of the folk attend church, some do not, but I know they will enjoy reading TBE very much and will also learn a lot about the Bible. You explain it in such a simple way most anyone can understand it. Enclosed is \$10.00 for the subscriptions; \$1.00 is for the \$1 A Month Club. I hope you reach the goal. I will try to get some more names and send them in as soon as possible."—Mrs. John Woert, Michigan.

"I do hope these ten new subscribers will enjoy TBE as much as I do. Your paper, I think, is the best of its kind in print, teaching the truth of God's Word, the Bible, just what our country needs today more than anything else."—Mrs. Maude Glass, Tennessee.

"Enclosed is money for two subscriptions to TBE. I intend to send the ten that you asked for in my next letter. So many, many need TBE. I wish I could send a hundred thousand."—Mrs. Clyde Deramus, Texas.

"Am enclosing check for \$15.00 which you may use to help pay for subscriptions for the men in prison."—Dr. W. A. Kelly, Florida.

"Here are six subscriptions. I wish it could be more; we pray that this will be an encouragement to you. We just recently got acquainted with your paper, but have surely fallen in love with the way you put out the truth. Many times I say, 'I don't agree with that article,' but getting out the Bible, I find, bless God, that you and your writers know what you are talking about."—Pastor J. A. Nelson, Texas.

We are earnestly looking in each mail that we receive for your letter and ten subscriptions for others. May you send them in immediately.

### "The Book Of Revelation"

(Continued from page one)

down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire."—Rev. 10:1.

This notable person is none other than the Lord Jesus Christ. Twice before in the book of Revelation the Lord Jesus is called an angel. Notice:

"And I saw another angel ascending from the east, having the

seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea."—Rev. 7:1.

"And another angel came and stood at the altar, having a golden censer; and there was given unto him incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."—Rev. 8:3.

If you will study each of these references, you can't help but see that it is a direct reference to the Lord Jesus Christ, for in each instance what is said concerning each of these angels is that which would have to be said concerning the Lord Jesus Christ.

You will notice that this angel is spoken of as being clothed with a cloud. Quite often we find in the Bible Divinity is clothed with a cloud. If you will notice in Exodus 13:21, you will see that the Lord God went before them as a pillar of fire by night and a pillar of cloud by day, so that we have a picture of Divinity clothed in a cloud.

Notice what the Word of God says concerning Divinity. We read:

"CLOUDS and darkness are round about him: righteousness and judgment are the habitation of his throne."—Psa. 97:2.

"Behold, he cometh WITH CLOUDS; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."—Rev. 1:7.

Whenever I look up into the sky and see a big cloud floating along, remembering how He is coming, I usually think, He may be on that one. Some of these days, beloved, He is coming back in the clouds. Thus, we are to look for Him, and we are to expect and anticipate His return to this world.

From these three references, you can see that Divinity is often spoken of as being clothed with a cloud.

Furthermore, the Lord Jesus is spoken of as having a rainbow upon His head. Originally, the rainbow was a sign of God's covenant. In Genesis 9:13, you will find that when the rainbow was first given, it was a sign of a covenant with the human family that never again would God destroy civilization, nor this earth, nor that which is upon the earth by a flood of waters; so that we can say that the rainbow is a sign of God's covenant. When we see a rainbow on the head of the Lord Jesus Christ, it shows us that even while He is bringing judgment and tribulation upon the world, He is doing it in mercy and He is remembering His covenant with His people.

I would remind you that God will keep His covenant with His people right down to the end of time. As the rainbow was originally a sign of God's covenant that He would never again blot out the world with a flood of water, so the rainbow about His head is a reminder to the elect of God, that God will keep His covenant with His people. Even though He is dealing in judgment with a God-less, rebellious civilization, He is likewise dealing in mercy with His own elect, and He will never break His covenant with His people. I tell you,

## NEW JERSEY GUESTS



It was our joy on Sunday, October 28, to have as our guests Mr. and Mrs. Glenn Robbins and Mr. and Mrs. Charles Graves of Port Norris, N. J. They were with us for our Bible School and the morning preaching service at Calvary Baptist Church and later took dinner with us in our home.

These folk have been readers of, and friends to THE BAPTIST EXAMINER for many years, and it was indeed a joy to us to have them come to see us while on

their vacation. The fellowship

God gave us was but a little foretaste of Heaven itself. Surely it blessed your editor's soul to hear how TBE was first introduced to them, and what it has meant to them through the years.

We thank God for all friends of THE BAPTIST EXAMINER, to whom our doors are always open, and especially do we thank Him for those who recently honored us with a visit from New Jersey.

beloved, the Lord Jesus Christ, will see to it that the last one of His elect shall be saved, and that His chosen ones will be redeemed, even out of this God-less civilization of the Tribulation period.

Notice that His face did shine, for it says, "his face was as it were the sun." The same thought is presented to us in Revelation 1:16, for we read:

"And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as THE SUN SHINETH IN HIS STRENGTH."—Rev. 1:16.

In the morning you might look off toward the east and see the sun as it rises, and in the evening you might look toward the western horizon and see the sun as it goes down behind the clouds, as a great ball of fire. You might look upon it either in the morning or the evening, but you can't look upon it when it is in its fullest strength without it blinding you. In Revelation 1:16 it says that "his countenance was as the sun shineth in his strength." In other words, the countenance of Jesus Christ was as bright as when the sun shines with all its power.

Notice again: "And was transfigured before them: and HIS FACE DID SHINE AS THE SUN, and his raiment was white as the light."—Mt. 17:2.

"At midday, O king, I saw in the way a light from heaven, ABOVE THE BRIGHTNESS OF THE SUN, shining round about me and them which journeyed with me."—Acts 26:13.

Thus, you can see from these verses that the face of the Lord Jesus Christ shines above the brightness of the sun.

Heaven will be a place of an abundance of light. In Heaven there will be no darkness. No wonder the Apostle John said:

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and THE LAMB IS THE LIGHT THEREOF."—Rev. 21:23.

Notice also that we are going to have changed bodies when we get in His presence. Beloved, we would have to have changed bodies to stand in His presence.

Could you stand and look at the sun in all of its strength without it blinding you? The Apostle Paul was blind three days after the Lord appeared to him on the roadway to Damascus. Beloved, if we had to go to Heaven with these same bodies that we have now, we would be blind when we stood in the presence of Jesus Christ. That just proves to us that when we stand in His presence in Heaven, we won't have the same kind of bodies that we have now. We will have glorified bodies. We will have bodies whereby we will be able to enjoy the brilliance and the intensity of the light of the Son of God.

I know nothing that proves more strongly the resurrection and the transformation of the human body than does this. The very fact that we are going to enjoy Heaven proves to us that there must be a resurrection and a transformation so far as these human bodies are concerned, for if we have these same bodies and these natural eyes, we would be blind throughout eternity.

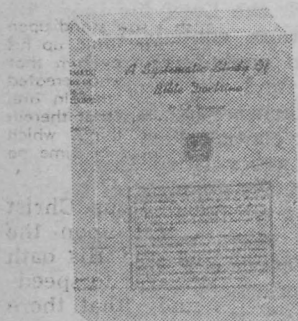
Notice also that it speaks of His feet, for it says that his feet are "as pillars of fire."

His feet are also described in Revelation 1:15, for we read:

"And his feet like unto fine brass, as if they burned in a furnace."

These feet that are described as fire and brass are for the purpose of judgment and purity. Mark it down, beloved, it is with these feet of fire and these feet of brass that the Lord Jesus Christ is going to tread down the power of the Anti-Christ. It is with these feet that the Lord Jesus is going to tread down the old whore and her harlot daughters, which typify Roman Catholicism, and the Protestant churches that have come out of Rome. I make no apology when I say that the old whore and her harlot daughters represent Roman Catholicism and all the Protestant churches that have come out of Rome, and I say to you that God isn't going to allow these who are rivals to His church to continue forever. Instead, He is going to tread them down with those feet of fire and brass. (Continued on page three)

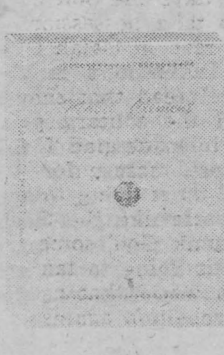
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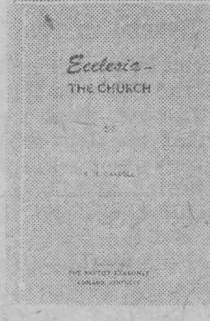
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# "HELL" "SHEOL" "HADES" "GEHENNA" "TARTARUS"

IS THERE A PLACE OF LITERAL  
FIRE WHERE LOST SINNERS  
WILL BE CONFINED  
THROUGHOUT ETERNITY?

By BOB L. ROSS

The Bible was written in three languages: Hebrew, Chaldee, and Greek. The Bible that we have today is a translation of the Hebrew, Chaldee, and Greek writings into our language. There are many translations of the Bible, the most popular being the King James Version, which you probably own. The King James overshadows most all of the versions of the Bible in accuracy, beauty, and readableness.

## The Word "Hell" In The King James Version

There are four words in the KJV (King James Version) translated "Hell." Of these four words, only one of them is used in the Old Testament. That word is the Hebrew word "Sheol." In the New Testament, the three words translated "Hell" are "Hades," "Gehenna," and "Tartarus," all, of course, Greek words.

## What Do These Words Mean?

We have to go to the Hebrew and Greek for the meaning of these words translated "Hell." The English background of the word "Hell" will not give us the Hebrew and Greek meanings.

(1) The Hebrew word "Sheol" in the Old Testament (KJV) is translated as follows:

"Hell" — 31 times. (Deuteronomy 32:22; 1 Samuel 22:6; Job 11:8, 26:6; Psalm 9:17, 16:10, 18:5, 55:15, 86:13, 116:3, 139:8; Proverbs 5:5, 7:27, 9:18, 15:11, 15:24, 23:14, 27:20; Isaiah 5:14, 14:9, 14:15, 28:15, 28:18, 57:9; Ezekiel 31:16, 31:17, 32:21, 32:27; Amos 9:2; Jonah 2:2; Habakkuk 2:5).

"Grave" — 31 times. (Genesis 37:35, 42:38, 44:29, 44:31; 1 Samuel 2:6; 1 Kings 2:6, 2:9; Job 7:9, 14:13, 17:13, 21:13, 24:19; Psalm 6:5, 30:3, 31:17, 49:14, 49:14, 49:15, 88:3, 88:48, 141:7; Proverbs 1:12, 30:16; Ecclesiastes 9:10; Song of Solomon 8:6; Isaiah 14:11, 38:10, 38:18; Ezekiel 31:15; Hosea 13:14, 13:14).

"Pit" — 3 times. (Numbers 16:30, 16:33; Job 17:16).

But actually, the Hebrew word "Sheol" does not mean either "Hell," "grave," or "pit."

Strong's Hebrew and Chaldee Dictionary says that "Sheol" is "the world of the dead."

Young's Analytical Concordance says that "Sheol" is "the unseen state."

Smith's Bible Dictionary says that "Sheol"

The present moment is divinely sent. The present duty is the Master's will.

is always the abode of departed spirits."

Fausset's Bible Dictionary and Encyclopedia says that "Sheol" is "the common receptacle of the dead."

So it is clear that Sheol is not Hell, but the place of departed spirits, irrespective of whether saved or lost. Sheol is simply a term "meaning the state of the dead in general, without any restriction of happiness or misery." (Smith). In many instances where the word is used, however, the reference is clearly to that compartment of Sheol where the wicked are punished. (Psalm 9:17).

(2) "Hades" is the Greek word in the New Testament, which is translated as follows in the KJV:

"Hell" 10 times. (Matthew 11:23, 16:18; Luke 10:15, 16:23; Acts 2:27, 2:31; Revelation 1:18, 6:8, 20:13, 20:14).

"Grave" — 1 time. (1 Corinthians 15:55).

But "Hades," like Sheol, is not Hell. Actually, "Hades" is the corresponding Greek word to the Hebrew word "Sheol," and both have the same meaning.

Strong's Greek Dictionary of the New Testament, says that "Hades" is "the place (state) of departed souls."

Young's Concordance: "the unseen world."

A. T. Robertson, world-renowned as a Greek scholar: "Hades is technically the unseen world, the Hebrew Sheol, the land of the departed." (Word Pictures).

The reader is urged to read Luke 16:19-31 where a perfect illustration of Sheol (Hades) is given. This passage draws back the curtain and lets us have a look into "the land of the departed."

(3) "Gehenna" or "the Gehenna of fire," is the Greek word that actually means Hell. It is never translated by any other word but "Hell," and eleven of the twelve times the word is used, it is used by the Lord Jesus Christ, Himself. Here are a list of the passages in which the word "Gehenna" appears: (Matthew 5:22, 5:29, 30, 10:28, 18:9, 23:15, 23:23; Mark 9:43, 9:45, 9:47; Luke 12:5; James 3:6).

The word "Gehenna" is of Hebrew origin, from "valley" and "Hinnom." "Gehenna is the Valley of Hinnom where the fire burned continually." (A. T. Robertson)

The Valley of Hinnom was a place near Jerusalem where Ahaz introduced the worship of fire gods, the sun, Baal and Moloch. The Jews under ungodly Mannaasseh, offered their children as burnt offerings in this idolatrous worship. (Jeremiah 7:31). This cruel worship was finally abolished, and later, Josiah made the place a receptacle of dead carcasses and the bodies of malefactors (criminals), in which worms were continually gendering. A perpetual fire was kept to consume the putrifying matter. The place was still in existence at the time of Christ, and the Saviour illustrated somewhat the conditions of Hell, "the Gehenna of fire," by reference to this valley.

Jesus referred to Hell as the "Gehenna of fire," into which "both body and soul" will be cast. He said that it is "unquenchable fire" and that "the worm (man) dieth not" in the flame, just as the three Hebrew children of Daniel's day did not die when cast into the fiery furnace (Daniel 3).

Hell is no myth as infidels, Russellites, Universalists, and Modernists would have you believe. Christ did not warn of Hell simply to scare men. He warned of Hell because it is a reality!

(4) "Tartarus," the fourth word translated "Hell," is used only once in the Greek New Testament (II Peter 2:4).

Strong's Greek Dictionary of the New Testament says that "Tartarus" is "the deepest abyss of Hades," and that the word means "to incarcerate (imprison) in eternal torment."

A. T. Robertson: "The dark and doleful abode of the wicked dead like the Gehenna of the Jews."

Fausset's Dictionary: "The 'deep' or 'abyss' or 'bottomless pit.'"

## Fire In Hell

Leaving the passages that contain these four words that are translated "Hell," let us notice some passages that will teach us of Hell with words which we all can easily understand.

Matthew 13:49, 50 — "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

Matthew 25:46 — "And these shall go away into everlasting punishment: but the righteous into life eternal."

Revelation 9:2 — "And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

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

Revelation 20:10, 15 — "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

Revelation 19:20 — "And the beast was taken, and with him the false prophet... These both were cast alive into a lake of fire burning with brimstone."

Be not deceived by the deniers of Hell-fire. Such false teachers are enemies of your soul. Read these passages for yourself, and cast into the fire the trashy literature that tries to explain away plain statements of God's Word.

## "Everlasting Fire"

I have a Watchtower (Russellite or so-called "Jehovah's Witness") book that tries to do away with the fact that the Bible means what it says in such passages as the following:

Matthew 18:8 — "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire."

The Greek word for "everlasting" is *aiōnios*. The word means ageless; without beginning, without ending, or both. It is used in Romans 16:26 of God — "the everlasting (aiōnios) God." This use of the word

should clearly show us the meaning of the word "everlasting."

A. T. Robertson says of the word: "It comes as near to the idea of eternal as the Greek can put it in one word. It is a difficult idea to put into language."

The very same word (*aiōnios*) is used to describe the future life of the righteous and the future punishment of the wicked in Matthew 25:46 — "And these shall go away into everlasting punishment: but the righteous into life eternal." If the punishment of the wicked is limited, we may likewise limit the life of the righteous! But such can not be done.

## "For Ever And Ever"

This phrase, "for ever and ever" (*eis tous aionas aionon*), occurs 20 times in the New Testament:

of God — 16 times  
of saints' future blessedness — 1 time  
of punishment of the wicked and Satan — 3 times

Is it likely that the phrase means absolute eternity 17 times, and only a limited period the other three times? Nonsense!

## Death

Death is never an annihilation. It is always a separation.

Adam's death was a separation from God (Genesis 2:17, 3:23, 24).

Christ's death was a separation from God (Matthew 27:46).

Physical death is a separation of the soul from body (Luke 16:22, 23).

The second death is the final and eternal separation of the unsaved in the "lake of fire." (Revelation 20:11-15. That the second death is not annihilation, see Revelation 19:20 and Revelation 20:10).

Neither does "destruction" mean annihilation. Something can be destroyed without being annihilated. There is much destruction of property, goods, buildings, etc., in war, but such things are not annihilated.

It will certainly be destruction for the unsaved in Hell — destruction of peace, joy, happiness, pleasure, rest; destruction from all that the saints of God have in Heaven; but no annihilation.

If you are lost, reader, then you are doomed to eternal separation from God in the Gehenna of fire, unless you look to Him who was separated that sinners might have life. If you realize your guilt before Him, and are aware that you deserve nothing but Hell because of your sins against the Holy and Righteous God, there is hope for you. Listen:

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him." (Romans 5:8, 9).

Christ suffered the Hell — separation from God — for all who will depend wholly upon Him.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." (1 Peter 3:18).

"For God hath made Christ to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (II Corinthians 5:21).

Look to Him for redemption from sin, death, and Hell. (Extra copies free.)

## "The Book Of Revelation"

(Continued from page two)

brass.

It is likewise true that with these feet of fire and brass the Lord Jesus Christ is going to tread down the power of the Devil, for He is going to cast the Devil into the bottomless pit. It is with these feet of fire and brass that the Son of God is going to be victorious so far as all His enemies in this world are concerned.

I thank God that the Jesus of Revelation is not the Jesus that is subject to the whims of man, but that the Jesus of Revelation is the Jesus of power; and some of these days, as a sovereign Being, He is going to reign in this world, after having trodden under foot all that is wrong, and all that is heretical, and all that is contrary to the teachings of His Word.

## II

## LET'S NOTICE WHAT THIS NOTABLE PERSON DID.

"And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth. And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices."—Rev. 10:3.

To set your foot on a place expresses a purpose to take possession of that place. For example, if you sit down in a chair and put

your feet over on another chair or footstool, it indicates that you have taken possession of that chair or that footstool that your feet are resting on.

We read:

"EVERY PLACE WHEREON THE SOLES OF YOUR FEET SHALL TREAD SHALL BE YOURS: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be."—Deut. 11:24.

Beloved, when this notable person, representing the Lord Jesus Christ, stands with one foot upon the sea and one foot upon the earth, it is an indication that He is taking possession of both.

Beloved, when the Lord Jesus Christ puts one foot on the sea and one foot on the earth, this tells us that He is taking possession of this world. Mark it down, beloved, this earth and this sea have long been under the dominion of the enemies of the Lord Jesus Christ, but now, with one foot on the earth and the other on the sea, and with a voice as the roar of a lion, He announces thereby that He is taking possession of that which has been in the hands of His enemies since the day of Adam.

Some of these days, this earth is going to be brought into subjection to the Lord Jesus Christ. He isn't going to be defeated.

Every one of His elect is going to be saved. His church is going to triumph. He is going to take possession of this world and bring this world into subjection to Himself.

Notice that His voice is described as "when a lion roareth."

They tell me that a lion never roars unless he makes a kill or when he takes possession. I used to go to the Zoo in Cincinnati and I would stand in front of the lion's cage and watch when they were fed. I have stood there many times when they have turned live chickens into the cage to the lions, and as soon as a lion was able to catch a chicken, and put his foot on the chicken, he would throw his head back and roar. As I stood there and listened to those lions roar, I realized that when those lions roared, it indicated that they had taken possession of their food.

I tell you, beloved, when Jesus Christ shouted, it wasn't with a voice of distress, but it was with a voice of victory. There was a time when Jesus Christ cried with a voice of distress, for we read:

"And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast thou forsaken me?"—Mark 15:34.

That was the cry of distress when He was on the Cross, but now, with one foot upon the sea and the other on the earth, it is not a cry of distress. Rather, it is the shout of victory, which would tell us that the Lord Jesus Christ is going to be victorious and that this world is going to be brought into subjection to Him.

Beloved, I am glad that some of these days the Son of God is going to take possession of this world. I read in Isaiah that some day the wilderness is going to blossom. I read that the wilderness and the solitary place are going to be made glad. I read that the poorest, most unfortunate of all the land is going to be made fruitful, just like the Garden of Eden. Thank God, some of these days He is going to take possession of a world that has forever been in rebellion against Him.

## III

## NOTICE HEAVEN'S RESPONSE TO THE SON OF GOD.

"And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices."—Rev. 10:3.

This was Heaven's way of saying "Amen" to the victory of the Lord Jesus Christ. These judgment thunders show us that they are in full sympathy with the Lord Jesus Christ as to taking possession of the world. This, I

say, is nothing else but Heaven's way of saying "Amen" to Christ taking possession of the world.

Beloved, I want you to see from this that the Lord Jesus Christ's work, even in taking possession of this world, has the stamp of approval of Heaven, when Heaven says "Amen" to the work of the Lord Jesus Christ.

## IV

## THE OATH OF THE ANGEL.

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."—Rev. 10:5, 6.

Notice, the Lord Jesus Christ stands with His feet upon the earth and the sea and His oath was that judgment was to speedily fall, for He said, "that there should be time no longer."

The Word of God tells us that there is a time for every event. Listen:

"A time to be born, and a time to die; a time to plant, and a time (Continued on page six)

## THE BAPTIST EXAMINER

PAGE THREE

DECEMBER 8, 1956



# Baptist Youth Witness

P. O. BOX 7

RUSSELL, KENTUCKY

RUTH GILPIN, Associate Editor

BOB L. ROSS, Editor

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

## The Little Baptist Our Bible Study

By M. L. Moser  
Little Rock, Arkansas



"Yes, we made it all up," said Laura, "but then, I felt so mean about it that I could not rest. I felt so unworthy that I didn't want anybody to see me. I went home and read my Bible, and I prayed to God to forgive me. I couldn't study my lessons in school, and when out of school I felt worse and worse. I was so justly condemned that I thought it would be right should God refuse His mercy to me, for I was such a sinner. But I just determined to pray as long as I lived, and if God sent me to torment, I would go praying. I then realized that I had nothing to depend on but the Saviour, that all my praying was useless and to no avail. When I let go all other hopes and put my trust in Him, my burden of guilt seemed all at once to roll off, and I felt so happy that I could not help praising the Lord. All was then so quiet in my soul, and I experienced for myself the great peace that there is in trusting the Lord Jesus Christ."

"And that's what made you be baptized, was it?" said Mellie. "I saw you, and you did look so happy. I told Mamma I guessed that it was because you were obeying the Saviour that made you so happy."

"Yes, Mellie," said Laura; "I found peace in trusting in Him alone, and I find comfort and joy in obeying Him. Since He was so merciful to save me, I want to serve Him all my life, and do all that I can for His glory."

"And you intend to do just what the Bible tells you, don't you?" asked Mellie.

"Yes," said Laura. "The Bible is the place for us to learn our duty. But Mellie, I want you to trust in the Lord Jesus, too. You have always been a good girl—much better than myself—yet you cannot go where Jesus and the angels are unless you have a new heart. You must be born again. You have read in your Bible that you must repent and be converted so that your sins may be blotted out."

"I always try to be good, and I'm going to continue trying," said Mellie.

"Yes," said Laura. "I know that you do try to be good and to do right, but you must seek God's grace to enable you to trust the Lord Jesus, and to prepare you for happiness, both here and hereafter. Don't you remember the lesson that we had in school one day about the Publican and Pharisee?"

"O, yes," said Mellie. "I remember how Mr. Hamilton explained it. He told us not to be like the Pharisee, and think that we were better than others, but to be humble, like the poor Publican. I remember, too, what the Saviour said: 'He that humbleth himself shall be exalted, and he that exalteth himself shall be abased.' I will try to do all that the Bible tells me, Laura, and if I do that, that is all that is required, is it not?"

"Yes," said Laura, "but you must remember that your first duty is to repent of your sins. If you are saved, it must be by 'repentance toward God and faith toward the Lord Jesus Christ.' Take care, Mellie, that you do not become a little Pharisee, depending on your own goodness to save. Remember that you must

(Continued on next page)

In this message we take up one of the most precious doctrines of the Faith. There are several doctrines that are called "fundamentals." May we list them:

- First—The doctrine of the verbal inspiration of the Bible.
- Second—The Virgin Birth of the Lord Jesus.
- Third—The Deity of the Lord Jesus Christ.
- Fourth—His Vicarious suffering and death upon the Cross.
- Fifth—His Bodily Resurrection from the Grave.
- Sixth—His Personal Pre-Millennial return to the earth to Reign as King of Kings and Lord of Lords.
- Seventh—Salvation by Grace through Faith in the Lord Jesus Christ.

These seven doctrines are called "fundamental" because they are common to all Christians. They cross denominational boundaries. They do not belong to any one group of Christians, but are common to all. In fact, without a belief in these fundamental doctrines, no man can become a Christian at all.

While all of these doctrines are called fundamentals, there is one doctrine that must precede all the others. It is the Doctrine of the Verbal Inspiration of the Bible.

**Verbal Inspiration means word accuracy.** That God Himself in some way supervised the very words of the original Scriptures so that they are the actual, the very words of God. There are some who try to soften the doctrine by saying that God inspired the thoughts of the Bible, but that the writers were free to choose their own words.

If that be true, the Bible would no longer be a reliable book. I would not know whether the men selected the right words or not. Unless God Himself chose the words, I could not be sure that the words I was reading contained the message that God intended for me to have. **Speaking of the message, let us get one thing clear to begin with. The Bible does not contain the Word of God. The Bible IS God's Word.** There is a vast difference in believing the Bible to contain God's Word and being God's Word. I can say that a sack of feed contains corn. The sack is one thing—the corn is another. Also, when I say the sack of feed contains corn, I do not say that the sack contains only corn. It may contain many other things besides corn. So men who say the Bible contains the Word of God do not say the Bible is the Word of God. They then try to tell us just what portions of the Bible are the words of God and just what portions are the words of men, just what portions are inspired and what portions are not inspired. **Away with such a doctrine!** I could never be sure

under such circumstances that I was reading the actual words of God, or whether I was reading what some man thought God said.

There are yet others who believe that the religious element of the Bible is inspired, but that the historical, the scientific portions are not inspired; that the men wrote according to the thinking of their day and time and that there is much error along these lines in the Bible; that we must try to distinguish between the chaff and the wheat, between the fallacies in the thinking of men and that portion of the Bible that is from God. **It would take more than the mind of man to do so.** If the Bible is not completely, verbally inspired in every part, it is not inspired at all. I, for one, accept the Bible from Genesis to Revelation as the **inerrant, infallible, inspired, Word of God.** Those of you who would like to read some books dealing with the Inspiration of the Bible, if you will write me I will give you the names and publishers of some very fine books dealing with the subject (also see our "ad" on next page). It would be worth your while to read such books, written by men who have high standings in the world of education, the world of science, the world of religion, and who at the same time are humble believers in the verbally inspired Word of God. Some of the books are written by doctors, others by lawyers, still others by teachers of science in some of the great

universities of the land. Drop me a card or letter and I will give you the names of the books and tell you how they can be ordered.

We now turn to the Bible itself to see what it has to say about inspiration.

Over three thousand times in the Bible we read statements like these: "And God spake all these words saying;" "And God said;" "And God commanded;" "The word of the Lord came unto." **Over and over and over again we read such statements.** The Bible expressly claims, not to be the word of man, but the actual, the very words of God.

May we read just now several passages of Scripture. **First, some passages spoken by the Lord Jesus Christ.** Jesus certainly emphasized all through His earthly ministry the Bible doctrine of Verbal Inspiration:

Matt. 24:35: "Heaven and earth shall pass away, but my word shall not pass away."

Matt. 5:18: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

John 5:46, 47: "For had ye believed Moses, ye would have believed me: for he wrote of me. For if ye believe not his writings, how shall ye believe my words?"

Luke 24:25, 27: "Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning himself."

In these passages of Scripture, and we could have given you scores more, Jesus made certain things plain.

**First—That the Bible is Verbal-** (Continued on next page)

## DON'T DESPISE YOUTH!

When Paul said to Timothy, "Let no man despise thy youth," he well knew the tendency of adults to under-rate the talents and minimize the accomplishments of young people.

In these modern days, there is more latitude in such matters, but when young people are timid, or discouraged, let them remember that—

George Washington wrote 110 mixims of civility and good behavior when thirteen years old, and surveyed the wilds of Virginia at eighteen.

Alexander Hamilton was George Washington's most trusted adviser at twenty years of age, and in Congress at twenty-five.

Benjamin Franklin founded the Philadelphia Public Library before he was twenty-six.

President Tyler entered college at twelve, graduated at seventeen, was admitted to the bar at nineteen, in the Legislature at twenty-one, and was in the United States Congress at twenty-six.

William E. Gladstone was in the House of Commons at twenty-

three. Daniel Webster, at ten years of age, was so shy he could not speak or recite in public. At fifteen, he had read six books of Virgil and entered Dartmouth College. In his early twenties he was a distinguished lawyer, statesman, and orator.

Fulton planned his steamboat at the age of fourteen.

Rufus Choate, one of America's greatest lawyers, had read every book in the town library at ten.

John Milton wrote "Paradise Lost" at the age of twenty-one.

Longfellow entered college at fourteen, and was professor of modern languages and literature at nineteen.

Robert Burns was a literary genius at the age of twelve.

Charles H. Spurgeon was a pulpit orator of note at sixteen, and pastor of the London Tabernacle at twenty.

And never forget that—The Lord Jesus Christ had accomplished His early mission at the age of thirty-four.

—The Lookout

### The Eagle

THE HOOSIER SCHOOLMASTER

I watched an eagle in the sky.  
All fearlessly he circled there,  
A thing of beauty poised on high,  
The mighty monarch of the air.  
No fitful flurry commonplace  
But confident and conquering,  
He glides and banks with perfect grace  
And scarce a movement of the wing.

I watched my soul as ever on  
I walked in doubt and fear each day.  
With confidence and courage gone  
My life was shadowed with dismay.  
But when I saw the eagle's flight  
My heart leaped high and I confessed  
To God the reason for my plight—  
I wrestle, when I ought to rest!

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# "The Little Baptist"

(Continued from page four)

deny yourself and trust Jesus. You must rely upon the merits of His shed blood, and not upon your own merits. It is because we cannot be saved by the law, which requires a holy life and perfect obedience, that Christ came to save us."

Mellie did not understand the truth of these things; yet she did not treat them lightly, nor forget them. Impressions were made on her mind that were never erased. Laura had sown seeds of truth into good ground that in process of time brought forth the desired fruit.

## CHAPTER X

### THE COUNTRY SCHOOL—MRS. BROWN'S MENTAL AGITATIONS

Soon after Mellie was fourteen years old, she was sent off to a select boarding school in the country, and was placed under the care of one of her mother's particular friends—a lady of much experience as a teacher. She was gratified at this arrangement, for she not only loved to attend school and study, but she was delighted with life in the country, where she had opportunities to observe nature in all its varied phases. The following letter written to her mother gives some idea of her situation and the state of her mind:

"My Dear Mamma: I have been at Forest Hill Seminary a little more than six months, and, as I have written to you before, my teacher is very kind to me and shows me all the attention that I could desire. We have a nice and interesting school. The most of the students are young ladies, and though some of them are not much older than myself, they are much larger, and, as you may reasonably suppose, I am as usual called *little* Mellie Brown. They have not learned to call me the 'little Baptist' yet, and upon that subject we have no controversy.

"My class and roommates are the best girls that I ever saw. Some of them are farther advanced than myself, and they assist me very much in learning my lessons. I wondered how so many nice girls could have gotten together, but the teacher told me the reason was that she would not have any other kind in her school; that all had to come well recommended, and then they must obey her rules and conduct themselves properly, else she would not keep them. It is a good school, and no bad influences can find admittance here. I am so glad that Papa sent me here, and I am trying to do all that I can to be a good scholar when I quit school. Two years will be a long time to stay away from home, but then I want to be wise, and I'll study hard and think as little about the two long years as possible. Papa will come for me in vacation and take me home for a few weeks, and that will be a happy time.

(Continued Next Week, D. V.)

## Our Bible Study

(Continued from preceding page)

ly Inspired.

Second—That the Word of God is more stable than even the heavens and the earth.

Third—That a man cannot believe in Him, without believing in the Bible. He said if the people had believed the Old Testament that they would have believed Him; that refusing to believe the Old Testament they found it impossible to believe

## GREAT AND BLESSED BOOKS ABOUT THE BIBLE

**Alleged Discrepancies of The Bible** by John W. Haley, 473 pages, \$3.00.

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Him.

Last, Jesus said that men were fools who did not believe all the Scriptures. Men may occupy pulpits, Bible chairs in colleges, may be professors in theological seminaries, may write half of the alphabet after their names, and still be fools in God's sight for not believing the Bible.

Next we turn to a remarkable statement by the Apostle Paul. It is found in II Tim. 3:16-17: "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." The emphasis is upon ALL Scripture.

Peter also gives us his testimony concerning the inspiration of the Word of God.

Read II Peter 1:16-21. In this passage Peter tells us several things:

First—That Scripture is more certain than sight.

Second—That Scripture is more certain than hearing.

Third—That the Bible is the sure Word of God.

Fourth—That the Bible did not come by the will of man.

Fifth—That the Bible came as men were moved by the Spirit of God.

Sixth—That they spoke as the Holy Spirit gave them the words.

In this message we have seen from the Bible itself that the Bible claims to be the written, the infallible, the verbal Word of God.

Will you read it?

Will you heed its message?

If you will, you will right now turn from your sins and receive the Lord Jesus Christ as your own personal Lord and Saviour.

## Moser's Messages Available

We have a very few copies of the five messages that are now being published in OUR BIBLE STUDY. Brother Moser gave us a few copies of the messages in mimeographed pamphlet form. If you want a copy of these five messages, then write to us now. First come, first served.

A NEW Feature In BAPTIST YOUTH WITNESS

Can You Read The Passage By The Symbols ?

## Missionary

The first message at the birth of Christ was a missionary message. Luke 2:10.

The first prayer Christ taught was a missionary prayer. Mt. 6:10.

The first disciple, Andrew, answered the missionary call. John 1:41, 42.

The first message of the risen Lord was a missionary message. John 20:17.

The first command of the risen Lord to His disciples was a missionary command. John 20:21.

The first apostolic sermon was a missionary sermon. Acts 2:14-39.

Christ's greatest reason for Christian love was a missionary reason. John 13:34, 35.

The second coming of Christ is to be hastened by missionary work. Mt. 24:14.

Our Saviour's last command on earth was a missionary command. Mt. 28:19, 20.

## For Little Children

### DANIEL AND HIS THREE FRIENDS

(Daniel 3 and 6)

Boys and girls, Daniel and his three friends, Shadrach, Meshach, and Abednego, were young Jewish boys who had been taken from their own land of Israel and brought to Babylon as prisoners. These four boys had strong bodies and were very wise; so King Nebuchadnezzar put them in high places of his government to take care of some of his business.

These boys were good workers and were faithful to do what they were supposed to do. But they were also faithful to the Lord, and they also obeyed Him before anybody else. But King Nebuchadnezzar did not serve the Lord, boys and girls. He worshipped idols which could not hear him nor do anything for him.

One day King Nebuchadnezzar built a golden image that was very big. And he sent a message to all the people of Babylon that on a certain day everyone in the land of Babylon would fall down and worship it. Everybody was supposed to worship it when the flute and harp were played. And he said that everybody who did not worship his gold idol, would be thrown into a burning fiery furnace.

Well, on the day when everybody was supposed to fall down and worship the idol, almost everybody did so, except Shadrach, Meshach, and Abednego. They served the Lord, and they could not bow down to any idol. Some wicked men then told King Nebuchadnezzar that these three boys had not worshipped his golden idol, and King Nebuchadnezzar became very angry and sent for them to come to him.

When they came, they admitted to King Nebuchadnezzar that they had not worshipped his idol because they served the Lord. This made the king very angry, and he told his servants to heat the furnace seven times hotter than it had ever been heated before, and to throw these three Jewish boys into it.

Well, boys and girls, wicked men took Shadrach, Meshach, and Abednego and threw them into the fiery furnace. Even the men who threw them into it were burned

to death, the flames were so hot. But Shadrach, Meshach, and Abednego were not hurt at all. Their clothes were not even burned a bit. Do you know why? Well, the Lord sent His angel to be with them in the furnace, and the Lord took care of them.

When King Nebuchadnezzar looked into the furnace and saw that these boys were not hurt a bit, then he told them to walk out of the furnace and come to him. Then they came out of the furnace, and all the people were so surprised to see that they were not burned up. Then Nebuchadnezzar blessed the Lord and said that he would never speak anything against their God.

Well, boys and girls, the Lord took care of Shadrach, Meshach, and Abednego, and He also took care of Daniel. After King Nebuchadnezzar died, Darius became king of Babylon. And he did not serve the Lord either.

One day when some wicked men told King Darius that Daniel was praying to the Lord, Darius ordered his servants to put Daniel into a lions' den. King Darius loved Daniel and didn't want to put him into the lions' den, but he had to carry out a law that he had made. So Daniel was put into the lions' den one night.

But the Lord took care of Daniel. The Lord sent His angel to close the lions' mouths so that they did not eat Daniel or bother him. The next morning King Darius came to see how that Daniel was, and when he saw that Daniel was well and happy, he brought him out of the lions' den. Then King Darius took those wicked men and their wives and children who had accused Daniel, and threw them into the lions' den. And boys and girls, the Bible says that the lions jumped up and ate them before they even reached the bottom of the den.

Boys and girls, the Lord DOES truly take care of His children who worship and serve Him. Just as the Lord took care of Daniel, Shadrach, Meshach, and Abednego, He takes care of His children today. If we belong to Him and serve Him, He will take care of us at all times. How we ought to trust Him, for His Word says:

"If God be for us, who can be against us?"—Romans 8:21.

## Read The Bible By Symbols

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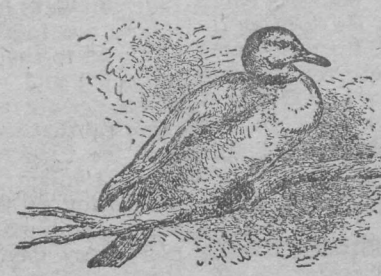
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"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."—Matthew 10:16.



## "The Book Of Revelation"

(Continued from page three)

to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up; A time to weep, and a time to laugh; a time to mourn, and a time to dance; A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; A time to get, and a time to lose; a time to keep, and a time to cast away; A time to rend, and a time to sew; a time to keep silent, and a time to speak; A time to love, and a time to hate; a time of war, and a time of peace."—Ecc. 3: 2-8.

Beloved, now the Lord Jesus announces with an oath that judgment is to speedily fall, and He swears it "by him that liveth for ever and ever." The God whom the Lord Jesus Christ represents, is a God of eternity. As Moses said:

"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God."—Psalms 90:1-2.

Beloved, God has been here forever, and He is going to be here forever. It blesses my heart to know that when Jesus takes possession of the earth, He takes it in the name of a God that liveth forever and ever.

Then He takes possession of it in the name of a God "who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein." Notice, He takes possession of the earth in the name of the God of creation.

Let me tell you something, there are not going to be any evolutionists in Heaven. When I was a boy preacher, a professor in college did his best to make an evolutionist out of me. He did his utmost, and I think he thought that he had succeeded a few times. Beloved, when the Lord Jesus Christ takes possession of this earth, He takes possession of it in the name of a God that created the heavens and all things therein, and a God that created the sea and all things therein. When He takes possession, He takes it in the name of a God who is a God of absolute creation in all things.

Not only that, but He takes possession of it in the name of a God who is sovereign—sovereign over the sea, sovereign over the earth, and sovereign over the heavens. Here is a passage of Scripture that no Arminian will ever try to preach from, for here is a passage of Scripture which says that God created the heavens, the earth, and the sea, and all things in the heavens, the earth, and the sea. Therefore, He is a sovereign Being over the heavens, the earth, and the sea.

Not only is it true that there won't be any evolutionists in Heaven, but there won't be any Arminians in Heaven. I don't mean to say that none of them are going to be saved. Rather, I mean to say that when they get to Heaven, they will be converted right then. I don't mean to say that there is no hope for an Arminian to get to Heaven, but when they do get to Heaven they won't be Arminians then, for they will see the sovereignty of God—sovereign over the heavens, sovereign over the earth, and sovereign over the sea.

God stands with his feet upon the land and the sea and with the voice like the roar of a lion takes possession of both the earth and the sea. When He does so, He takes possession of it in the name of a God that liveth forever and forever, in the name of a God that created all things, and in the name of a God of absolute sovereignty.

V

OUR COMMISSION UNTIL

THE BAPTIST EXAMINER

PAGE SIX

DECEMBER 8, 1956

## THE END OF TIME GROWS OUT OF THE BOOK IN THE HANDS OF THIS ANGEL.

"And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."—Rev. 10:8-11.

This little book is none other than the Bible. It tells us that Jesus came down out of Heaven, to stand with one foot on the sea and the other on the earth, and with the little book in His hand. Where did the little book come from? It came right out of Heaven.

Beloved, when people tell you that the Bible is made of man, and is filled with errors, and when they tell you that it has inconsistencies and contradictions in it, don't believe them. Just tell them that you believe the Book came down from Heaven—not in its present style, and not in its present form, but that the words of the Book came down from Heaven.

With all my heart I believe in the inspiration of the Bible, for I read:

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit."—II Pet. 1:21.

"ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—II Tim. 3:16.

Beloved, I can't emphasize it strongly enough that this Bible is a God-given and a God-inspired Book. The only thing that man had to do with it was to write the words as God spoke them. I believe that just as I speak and my secretary might record what I say, so God spoke to Moses, Jeremiah, Matthew, Luke, and all the balance of the writers and they wrote what God told them to write.

Beloved, listen, when this angel came down from Heaven and stood with his feet upon the sea and the earth, he held this little book in his hand. To me that is proof positive that this Bible is a book that came down from Heaven.

Notice what John was told to do with it—to eat it up. Beloved, that is just what the Lord wants you and me to do with the Bible, for John, representing us, was told to eat it up.

Isn't that why you came to the house of God, that you might eat it up? Brother, sister, I say to you, God's people ought to figuratively eat the Book day by day.

Several years ago, I saw an advertisement in the window of a terminex company in Louisville, Ky. Not only did they show pieces of wood that had been eaten by termites, but they showed a Bible that had been eaten through by termites. Over the Bible they had a sign which read: "The termites do not have any regard for even the Holy Word of God." As I stood there and saw that Bible that had been eaten through by termites, I thought, that is exactly what I want to be. I want to be a Bible termite. I just want to eat through the Word of God, from Genesis to Revelation.

That is exactly what John did. He took the Book and ate it up.

Let me ask you, are you satisfied with your knowledge of the Word of God? Have you eaten all that you want of it? God pity you if you are in that condition. We sit down to the table and enjoy a big meal and when we are finished we are satisfied with the big meal that we have had. I trust that the time might never come when I might be satisfied with the eating of the Word of God. We ought to make it a part of our diet every day.

There are some people who can't eat sweets, and there are some who can't eat other foods, and there are some who are allergic to various foods and have to leave them alone. Beloved, here

is a food that every member of this church ought to have on his diet list, regardless of what his physical condition might be. It is made exactly to suit the needs of your soul, and every member of this church ought to be satisfied on the diet of the Word of God. The best food that you and I will ever eat in this world is the food of God's Word—perfectly blended for the spiritual satisfaction and sustenance of our souls from day to day.

What effect did this book have on John when he ate it? Beloved, it was sweet and it was bitter. Isn't that the effect the Bible has on you? When you read the Bible, doesn't it make you happy and at the same time it seems bitter when it reproves you for some wrong that you have done? Every once in a while, I run across something in the Bible which I have never seen before to understand its meaning, and it reproves me. Haven't you found yourself doing something that you thought was perfectly all right and then you read your Bible and found it to be wrong? Beloved, there isn't anything wrong with the Bible, but it has a bitter effect so far as your soul is concerned. The Bible then has a two-fold effect—bitter and sweet; sweet when it encourages, and bitter when it reproves and rebukes.

Notice that this angel said to John, "Thou must prophesy before many peoples, and nations, and tongues, and kings." In other words, he said to John, "This is a prophecy of what is going to take place after a while. Some of these days you are going to see me standing with my feet on the earth and on the sea. Some of these days you are going to have the privilege of seeing that, but until that time, I have a commission for you, and that commission is that you must take this book and prophesy before many people and nations and tongues."

Beloved, God has a commission for every one of us who are saved, and that is we are to take the book, the Word of God, and eat it, and we are to prophesy to every person with whom we come in contact. Until that day when Jesus stands with His feet on the earth and on the sea, we are to stand forth and give forth the Word of God.

Beloved, when I stand before this sacred desk I have no business telling you other than what God says within His Word. His commission is the same commission that God gave to John when He told him to take the book and eat it, and after he had eaten it, to prophesy before many peoples, and nations, and tongues, and kings. I am not to entertain you. That is not my business, and it is not the business of any church. You don't need a play room. You don't need any place to serve food. You don't need any place to eat in the house of God. Brother, sister, the only business that a church has is to give the Word of God. Until the day when Jesus Christ comes to this world and stands with His feet upon the sea and the land, our business is to give the Word of God to the world.

VI

## THE NOTABLE PROCLAMATION.

"But in the days of the voice of the seventh angel, when he shall begin to sound, the MYSTERY OF GOD SHOULD BE FINISHED, as he hath declared to his servants the prophets."—Rev. 10:7.

Right now, beloved, I am to keep busy preaching the Word. Some day, Jesus is going to stand with His feet upon the sea and the land and take possession of this world, and when He does, the great consummation day will then have come, for it says, "the mystery of God should be finished."

I confess to you that there are a lot of things in life that are mysterious, that I don't understand. I confess to you that I don't understand how it is that God made this world. I confess to you that I don't understand how God was big enough to make a world, put it in motion, with thousands and millions of suns and stars and moons, and keep them moving, without them ever

striking together. It is a mystery and is beyond my comprehension, but someday, I am going to understand more about it than the greatest astronomer that has ever lived in all this world.

I don't understand all the languages of the world. When I was in Mexico a few months ago, I tried to the best of my ability to pick up as much of the language as possible, but it was amazing to me the language that they used. When I think that it is only one of the hundreds of languages and dialects that there are in the world, it is a mystery to me, yet God is back of it all.

I heard a man sometime ago who was an interpreter at the World's Baptist Alliance at Toronto, Canada, who interpreted forty-odd languages. I thought how marvelous it would be if I could understand forty-odd languages and could interpret the same into English, and could tell people what was being said. Someday, beloved, I will understand the languages of the universe, for it says, "the mystery of God should be finished."

Again, I have never understood why it was that God loved enough that He gave Jesus Christ to be my Saviour. On the night that I was saved I tried to fathom the love of God, but I found it was too deep. I tried to take the wing of faith and fly to it, but I found it was too high. I tried to circumnavigate it, but I found the circumference was too great, and I couldn't get about it. I say, beloved, I will never be able to understand the love of God until that day when I stand in His presence—when God shall wipe away all the filmy mist of doubt and fear that has clouded my eyes through the years. When all those mysteries are taken away, then I will understand why it is that He should love me so.

There are lots of things in this world that are mysteries. Tell me why God saved you, yet maybe your neighbor never shows one single spiritual inclination. Tell me why God saved you and called you and chose you, yet passed your neighbor by. The Arminian says that he is opposed to the doctrine of election because he can't understand it. Beloved, if I could understand it, I would be as big as God.

Someday, beloved, all the mysteries are going to be explained. In that consummation day, when the mystery of God should be

finished, everything is going to be explained. As the song says:

"God never disappoints, He is my Guide; No one has ever trusted Him in vain,

So I will cling the closer to His side, And wait until He makes the dark things plain."

Jacob stood one day with his head bowed upon his shepherd staff. The boys had just come back from Egypt. They said, "Father, the man down there spoke roughly to us. He has kept Simeon and is holding him as hostage until we go back and take Benjamin with us. The price of food has gone up, but even if it hadn't, he won't see us and talk with us until we take Benjamin down to Egypt." I can see old Jacob as he says:

"Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me."—Gen. 4:36.

After a while the famine became so bad that Jacob kissed Benjamin goodbye and started him off with his older brothers down to Egypt. I don't know how long they were gone, but I am sure that it seemed long as Jacob waited for Benjamin and his brothers to return from Egypt. One day, Jacob looked off into the distance and saw a wagon train approaching, and he wondered who it could be. He said, "It couldn't be my boys, because each of them would be leading a burro." As they came nearer, Jacob saw that Benjamin was driving one of those wagons, Simeon was driving one, and each of the other boys was driving one. When they drove up with their wagons loaded with food, they said, "Father, Joseph is still alive. He is the man down in Egypt who has been speaking so roughly to us. In these wagons are gifts for us, and Joseph has sent for you, and wants us to come down and stay for the rest of the period of famine." Then it was that Jacob realized that it never was true that Joseph was not; it never was true that Simeon was not; it never was true that all of these things were against him. He realized then that it was all working for his good and for God's glory. He learned the sequel to the things that he hadn't understood before.

Some of these days, all the disappointments, all the heartaches, (Continued on page eight)

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THE BAPTIST EXAMINER  
ASHLAND, KENTUCKY



## Arminianism

(Continued from page one)

holiness and dead in sin. God, therefore, must come in to quicken. "You hath He quickened who were dead in trespasses and sins."

How many God will quicken, awaken and draw to Himself, God must determine. The choice is His. He must choose. Yes, He has chosen already, and from eternity foreknows His people whom He has ordained.

Arminianism is the doctrine of Satan and makes man a god. Calvinism is the doctrine of Christ, and makes man the poor and needy, helpless undeserving debtor of unmerited Free Grace.

Calvinism, in experience, is based on New Birth. This is an argument which does not weigh with the Arminian because he has no new birth.

If you try to describe a Sapiadillo to one who never tasted, never saw the fruit, you leave no impression.

By and by, someone else comes along and denies that Sapiadillos are sweet, or that there is such a fruit. Your man does not know. He does not care. He cannot. He has no interest.

But here is another. He comes from the West Indies. He has eaten Sapiadillos all his life—has seen them grow.

You mention Sapiadillos, and his Cuban arises, "I know that fruit. It is sweet like honey and round and breaks into three segments—a black seed in each segment. Oh, I have eaten them 10,000 times." If anyone denies these things, he will contend it.

Our arguments from the new birth seem light and empty to a natural man. He runs right back to choices. "I choose," or "did not choose." "I, I,"—his religion is "I."

But here is another who has had another experience. He chose and chose, and still remained what he was. He resolved and resolved and broke down. He turned over a new leaf, and lo! it was the old leaf. Then God came in and touched on his life. Something moved him; he hardly knew what, and infused a new spirit within him. And now, this second man cries "God!" "God!" His religion is interposition. God came in and God made me willing: God chose; "Salvation is of the Lord."

This thing is to the Jew a stumbling block—to the Greek foolishness. It must be. These men—the Jew, the ritualist; the Greek, and intellectual thinker—never experienced it. They never got beyond opinions, sentiment, endeavors, ceremonies of the church—a few resolutions and vows.

What do they know of a mystery—an inward revelation of Christ—a true revolution of nature? How can they ascribe all the glory to God? It is absurd even to think it.

The Arminian denies that God might justly pass by our guilty race, as He did pass by angels. He denies that, in fact, God passes by any. He holds that the same chance is given to all—the same appliances—the same gracious assistance and the same power. If not, he cries "Unfair!"

Whoever wills then, originates, over and above these things common to all, his own act. He distinguishes himself, and makes himself to differ. He saves his own self and owes to God nothing which God did not owe him before.

ing which God did not owe him before.

"God, if He let the race fall, was bound," says the Arminian, "to provide a Saviour for the fallen. He was also bound to give an equal grace to all, that all may get hold of that Saviour. If all have an equal grace, then those who USE it, make themselves to differ."

That flatly contradicts Paul, reverses the whole Bible, and, to His face, withstands Almighty God. (Read I Corinthians 4:7.)

The other system, the system which opposes Arminius, holds that God—regarding a fallen, guilty, lost, sinful race—a race deserving to die, hath mercy on whom he will have mercy. *All are hell deserving*, but He rescues a multitude whom no man can number by the distinguished grace of the Holy Spirit and by the blood of His beloved Son.

For this Gospel system there are these things to say:

1st. It bows to God and submits to His sovereignty. "Shall not the Judge of all the earth do right?"

2nd. While not free from difficulties to our carnal finite reason, it covers the facts of the case, as the other does not. We feel that we are fallen. We feel we are helpless. We feel we cannot save ourselves nor help to do it, and that we need to BE saved.

3rd. The Bible system turns on faith, not choices, efforts which are works. It hinges salvation on faith. "I, Martin Luther, an unworthy preacher of the Gospel of our Lord Jesus Christ, thus profess and believe that this article: *That faith alone without works can justify before God, shall never be overthrown*, neither by the Emperor, nor by the Turk, nor by the Tartar, nor by the Persian, nor by the Pope with all his Cardinals, Bishops, sacrificers, monks, nuns, Kings, Princes, powers of this world, nor yet by all the devils in hell. This article shall stand fast whether they will or no. This is the true Gospel. Jesus Christ redeemed us from our sin and He only. This most firm and certain truth is the voice of Scripture, though the world and all the devils rage and roar. If Christ alone takes away our sins, we can not do it by our works; and as it is impossible to embrace Christ but by faith, so He cannot be embraced by works. Faith then, must embrace Christ, before works can follow, and it must embrace Him and hold him *alone*, without any consideration whatever of works. This, this only is the Gospel. In it will I abide. Amen and Amen!"

4th. If faith and faith alone embraces Christ, then this faith, going out into the invisible, to embrace One whom I have never seen with my eyes, and to cast on Him my whole destiny, is a God-given faith—a special distinguishing faith, not common to all—not possible to all. "The faith of God's elect."

5th. Every man who has this kind of faith knows where it comes from and recognizes it as something immortal—part of his new-nature which cannot be lost.

To recapitulate. If I am Arminian, I must deny Predestination and I must hold—

1st. That our race possessed a free-will to do that which is good.

2nd. That justification comes by a meritorious faith—i.e., by a faith of my own, and which merits.

3rd. That if the faith is my own and from me, I may lose it, and

# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, DECEMBER 16, 1956

## THE OLD WHORE AND HER HARLOT DAUGHTERS

Memory Verse: "But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up."—Mt. 15:13.

INTRODUCTION: The Devil has two methods of destruction. By *opposition*, as in the Garden of Eden. By *imitation*, as in the Parable of the Trees. When he can't destroy by opposition, he tries to ape what God has done.

He tried to destroy the church which Jesus built, but only succeeded in furthering God's work. Like the mythological Hydra-headed Monster of the Marshes of Lerna, every time a head was cut off, a new one appeared. So with the early churches.

Then he built one—Roman Catholicism. His church is described in Rev. 17, 18.

The work of his church is described in Mt. 13: 33. The whole religious world is leavened with Catholicism. There is Catholicism of some kind in every church.

Three classes of churches: God-made (Baptist); Devil-made (Catholic); and man-made (Protestant).

Not discussing any man's salvation. Whoever believes in Christ is saved, whether inside any church or outside all of them. Just aim to tell you why we are Baptists and not Catholics. If we were not Baptists we would be Catholics. Protestantism is a compromise. All good that Protestants hold came from Baptists. All evil from Catholicism.

### I. The Old Whore Is The Roman Catholic Church.

A pure woman in Scripture is symbolic of a pure church. Cf. II Cor. 11:2. Then an impure woman is symbolic of an impure church. Verse 18. There was but one city in John's day that reigned over the kings of the earth—Rome. Rome of John's day, as well as of our day, is seated on seven hills. Cf. Rev. 17:9. This church within the city of Rome is the Roman Catholic Church. Shall identify her more fully as we proceed.

### II. Many Waters. Rev. 17:1. Cf. V. 15.

She has sent out her ambassadors to every part of the earth. Her claim of being a universal church is true.

### III. Fornication. Rev. 17:2.

This means the union of church and state, such as in Mexico, Spain and South America. The inhabitants of the earth have been made drunk thereby.

### IV. The Whore and the Beast. Rev. 17:3, 8-14.

When Anti-Christ reigns, he will need some kind of a state church. Will attempt to make Catholicism and all false churches his national religion. Pagan Rome will be revived and supported by nations of Roman earth.

### V. Scarlet Colored. Rev. 17:4.

This is the royal color of Catholicism. When the Pope broadcast in February 1931, he sat on red damask throne; arrived in a red automobile; his

there is no certain assurance.

If I am a Calvinist I assert, on the other hand, Predestination,—then,

1st. Man fallen has no free-will to do what is pleasing to God.

2nd. Justification is by faith, which is "the gift of God."

3rd. "The gifts and calling of God are without repentance" on God's part—or my part. Once a believer always a believer. "My sheep shall never perish."

The battle, then, is seen to range around the first point. "Down with predestination!" is the cry of all the enemies of Evangelic truth. "Get that doctrine out and we will agree."

"Yes," is our answer, "Get that out and you get all out."

But why contend it?

Because we are set of God to contend it.

Because the battle of truth is the battle of life. Better die than lie, or run from a lie because we fear to face it.

"We ought to set ourselves," says Calvin in his sermon on Hymenaeus and Philetus—"We ought to set ourselves against perversions of the truth and to rebuke them sharply. For if we wink at them and let them pass, we give them our support. And then we may boast as we please about being Christians, but there are more devils among us than Christians if we countenance falsehood."

"Therefore"—goes on the Reformer—"therefore, let us look well to the Doctrine entrusted to us, and if we see wicked persons trying to infect the church of God, to darken the doctrine or to destroy it, let us endeavor to bring their works to

light that every one may behold them, and thereby be enabled to shun them. If we attend not to these things we are traitors to God and have no zeal for His honor, nor for the salvation of His church. We must be the out and out enemies of wickedness, if we will serve God. It is not enough for us to refrain ourselves from wrong and sin, but we must *condemn* these as much as possible that they may not gain influence or get the upper hand."

These trumpet tones of Calvin tell us how men spoke and felt to whom God's truth was dear, in times that tried men's souls.

My brother, do men of this day, class thee along with the Puritans? Then

"Bear the honor well, right noble is  
Thine ancestry; and if through  
following Him,  
Who bore thy sin, the world  
should frown,  
Lift up thy head—fear not,  
For He who made thee His,  
Will give thee courage, honor,  
influence,  
And that true victory which  
ever crowns  
His free-born sons."

## Scotfield

(Continued from page one)  
truth about election seems to be simply this: God elects to be saved all who are in Christ (see Eph. 1:4 and kindred passages). And he offers fairly and in good faith a place 'in Christ' to 'whoever will.'

"In other words, the election which is in the Biblical idea in-

attendants were dressed in scarlet, so said AP.

### VI. Gold and Stones. Rev. 17:4.

This refers to Rome's wealth.

### VII. Cup of Abominations. Rev. 17:4.

This cup is filled with false doctrine. Infallibility of Pope. Salvation by works or baptism, or by church membership. Image worship, Worship of Mary.

### VIII. Mother of Harlots. Rev. 17:5.

Every church that has sprung from Catholicism is a harlot daughter of Rome. Not sister denominations to Baptists, but harlot daughters of the old whore.

### IX. Drunk with Blood. Rev. 17:6.

Follow the trail of blood through the ages, 50,000,000 slain. More than in all wars from Cain's day to beginning of World War I.

Many methods of torture: thumb-screw, rack, dungeon, iron-maid, tongues pulled out with hot pinchers, hot molten lead poured into ears, drawn and quartered, whipped, women's breasts cut off, pregnant women cut open and offspring given to hogs, feet placed in boots filled with boiling oil, crushed into pulp between boards, sawn into, etc.

St. Bartholomew's day in France, Pope and Catholic queen made plot. Enticed hundreds to Paris. On August 24, 1572, 70,000 were slaughtered. Pope ordered service of Thanksgiving in St. Peter's Cathedral. Issued a letter praising what had been done. Ordered "Te Deums" sung in all Catholic churches. Bells of Rome rang while streets of Paris ran with martyrs' blood.

Catholics have put Christians in leather sacks filled with snakes, scorpions and lizards and dropped them into the sea. Catholics have had Christians cut open and corn placed in bodies for hogs to eat.

### X. The Sins of Rome. Rev. 18:5, 6.

God hasn't forgotten (V. 5). She will reap double for her sins (V. 6).

### XI. Lived Deliciously. Rev. 18:7, 8.

Indulgence; marriage, birth and purgatory fees.

### XII. Catholicism Has Had A Commercial Spirit. Rev. 18:10, 17.

They even worship the toenails of saints. As much slavery as a Negro with a rabbit foot.

### XIV. Catholicism A Great Deceiver. Rev. 18:23.

They even worship the toenails of saints. As much slavery as a Negro with a rabbit foot.

### XV. Rome Is To Be Destroyed. Rev. 17:18; Cf. Mt. 15:13.

CONCLUSION: In view of all this, "Come Out," Rev. 18:4.

distinguishable from predestination (though some theologians try to make a distinction), is to position rather than salvation. It stands connected with sonship rather than redemption.

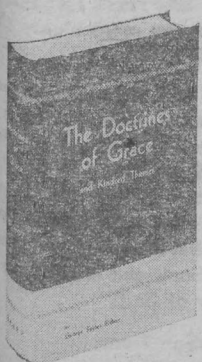
"The emphasis in the writings of Paul where the great predestination passages are found, is upon the greatness of the position into which we of this dispensation have been brought, 'having predestinated us unto the adoption of children' (Eph. 1:5). Now this, as you will see, is a very different thing from being predestinated unto salvation. To the same effect is the great passage in Romans 7:29: 'For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.'

"The subject of course is full of difficulty, yet I cannot but believe that most of the difficulty grows out of the misrepresentation of the 9th chapter of Romans. If one only sees that Romans 9, 10, 11, form, not a continuation of the apostle's argument from the eighth chapter onward, but a parenthesis in which the apostle takes up at length the relation of Judaism to Christianity: so that trouble some 9th chapter has not to do with individual salvation; but national election, the contrast being not between the saved and the lost, but between Israel and the Gentiles." (Continued on page eight)

THE BAPTIST EXAMINER

PAGE SEVEN

DECEMBER 8, 1956



The article on James Arminius in last week's TBE and the one on Arminianism in this issue composes chapter 34 of THE DOCTRINES OF GRACE by George S. Bishop (who long ago went to be with the Lord).

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## YES, THIS IS A DOCTRINAL PAPER

THE BAPTIST EXAMINER is a distinctly doctrinal paper. The editors and contributors have endeavored to make it so. We make no apologies for being strictly doctrinal. We make no apologies for being dogmatic. Dogmatism is no sin, when based upon fact. Scriptural dogmatism is certainly no sin, when the truth is revealed clearly in God's Word.

This paper is not the sentimental devotional type, though it is certainly a devotional paper.

This paper is not the Arminian "decision-blank" paper that tries to get the sinner to "sign on the dotted line," though it presents the gospel and seeks to point sinners to the Saviour.

This paper is not devoted to the opposition of error, though it certainly opposes and exposes error whenever and wherever it is found.

This paper is not an organ of some ecclesiastical machine to report facts and figures, though we seek to advertise and publish news concerning the work of the Lord.

This paper seeks to teach all things whatsoever the Master has commanded (Matthew 28:20). We do not cut corners or build mountains; we try to keep a proper balance. As Paul did, we want to "declare unto you all the counsel of God" (Acts 20:27). We do not intend to "keep back anything that is profitable" (Acts 20:20).

This paper sets forth the "strong meat" of God's Word. (Hebrews 5:14). This "strong meat" makes strong Christians of those who partake of it.

If you want to get the real meat of the Word into the hands of someone, then send him TBE. If the person is of God, he will receive God's Word (John 8:47). We do not intend to compromise the least particle of God's Word, regardless of who might be offended. We believe God's Word when it says, "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me" (John 10:27, 28).

Pray for the editors and writers that they may continue to publish a strong doctrinal BAPTIST EXAMINER.

## "The Book Of Revelation"

(Continued from Page Six) all the sorrows and all the problems that we have had will end, and we will learn the sequel to them. Then, beloved, we will know that "all things work together for good to them that love God, to them who are the called according to his purpose."

I tell you, beloved, there is going to be a consummation day—a glorious day when time will be no longer, and when the mysteries of God shall be finished. I am looking forward to that day when all the mysteries of God will be made plain. But until that day, I want to keep busy witnessing with the Word of God—that which is sweet and bitter; sweet, when it brings joy to you; bitter, when it brings rebuke to you for what you have done wrong.

May God bless you!

## Unsectarianism

(Continued from page one) recently organized in Ashland says the church has not yet decided whether or not it will receive alien baptism and whether or not it will practice open or close communion. This church professes to stand for the Sovereignty of God. Well, if the church believes in the Sovereignty of God, why doesn't it obey

Him! Such an attitude as to the ordinances of God is definitely Arminian.

All the heretics who do not stand true to the doctrines of God's Word are whittlers of the Word. They whittle on the Word to appease other heretics who will not receive the Word of God. They are hucksters of the Word; they preach just enough of the Word to get the heretics of all shades to support them.

They do not care for the honor of God; only for the honor of men. They brand each other "great," and thus have their followers look upon them in holy awe. To criticize these heretics, unionists, Word-whittlers, and hucksters of the Word is to bring down the wrath of their spineless, deceived, compromising followers.

Those who stand true to the Word are criticized severely by these unsectarian heretics as being guilty of denominational idolatry. If it is denominational idolatry to stand for the Word, then may such idolatry increase! But actually, these heretics who do not love and stand for the doctrines of the Word are the ones who are guilty of idolatry. They have rejected God's Word for their unsectarianism, thus making an idol of their practice.

Don't be deceived by these heretics. Stand for every truth in the Book of God. Listen:

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—Matt. 5:19.

Better read that passage twice before you say that the whittlers of the Word who do not preach all of God's Word, are "great." Better meditate long upon this passage before you give your approval to unsectarianism.

—Bob L. Ross

## Scofield

(Continued from page seven) Gentiles; then I believe a most fruitful source of confusion on this important subject is eliminated."

### Our comments:

1. Mr. Scofield's position on election, considering his letter on the whole, is very clear! It is clear of both Calvinism and Arminianism, common sense and theology, reason and revelation. It is unclouded by any of these, standing off by itself, as clear as mud.

2. He begins by saying that the truth is compounded of both Arminianism and Calvinism and then proceeds to reject both. That makes a curious compound. He was not as sound as an Arminian.

3. His position on election is as far from the truth of the Bible as is his position on the church, as expressed in his Reference Bible.

4. I am of the opinion that his professed shyness of "inferential doctrines" was rather a shyness of the truth. He feared to walk all the way with the truth and thus erected the bugaboo of "inferential doctrines" to justify his timidity.

5. He denies the doctrine of reprobation, and that is equivalent to denying election to salvation. Opponents of reprobation have tried to make something revolting out of the word, but the true and simple meaning of reprobation as a theological term is: The passing by of certain sinners in God's purpose of redemption so that they are left to the just consequences of their sins. Reprobation belongs, not to the positive phase of God's purpose, but to the permissive phase.

If God has passed by none in His purpose of redemption, then He has chosen none. To choose some to life is to leave some not chosen. This is reprobation, unless it is supposed that others than the elect will be saved.

6. It would seem that Mr. Scofield tried in his letter to find

room for the salvation of some other than the elect, but this idea is an utter absurdity according to the Bible. None can come to Christ except those to whom it is given of God to come (John 6:65). This means that the ability to come to Christ is God-given. This is confirmed by Matt. 16:17; I Cor. 2:14; Col. 2:13; Jer. 13:23; Rom. 9:16. Man by nature is dead and devoid of spiritual understanding. Hence he cannot come to Christ until enabled to do so by the regenerating Spirit of God. Men believe by the working of the same power that brought Christ forth from the dead (Eph. 1:19, 20). The natural or carnal mind can never be brought into submission to God's will (Rom. 8:7, 8). This puts repentance completely out of the reach of the natural man. (What I am saying here is only an affirmation in another way of the words of the New Hampshire Declaration of Faith to the effect that "Repentance and Faith are sacred duties, and also inseparable graces, WROUGHT IN OUR SOULS BY THE REGENERATING SPIRIT OF GOD." I am standing on good old Baptist ground in all I am saying in this article on election.)

Now, since God must give ability to men to come to Christ, since all to whom this ability is given do actually come to Christ (John 6:37, 44), and since whatever God does now He eternally purposed to do, there being no new thought possible to God; this impartation of ability is but the execution of God's elective purpose. Hence none come to Christ except the elect, God imposes no hindrance to others. They are hindered by their own sinful natures.

Note from II Tim. 2:10 that Paul was concerned for the elect and them only. He evidently did not expect others to be saved.

7. Mr. Scofield says: "God elects TO BE SAVED all who are in Christ," then in the next sentence he says that "election—is to POSITION RATHER THAN SALVATION." In which sentence did he state the truth as to the purpose and end of election? This is a good sample of the manner in which a smart man must contradict himself when he tries to dodge the truth.

One brief statement from God's Word answers this heresy of election to position rather than to salvation effectively and eternally: "God hath from the beginning chosen you to SALVATION."—I Thess. 2:13.

8. That any sensible man can affirm that God's "having predestinated us unto the adoption of children" (Eph. 1:5) amounts to "a very different thing from being predestinated unto salvation," only shows how far astray from logical and scriptural thinking a man will go to vindicate his antipathy to the truth.

Salvation is separable from sonship only in thought; not actually. We are saved in regeneration; we are made sons experimentally in regeneration. We are saved through faith; we are made sons legally by faith (Gal. 3:26). This is adoption.

Note also that Mr. Scofield interprets the words "having predestinated us unto the adoption of children" (Eph. 1:5) as refer-

## THE MODERN TONGUES AND HEALING MOVEMENT

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."—I John 4:1

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ring simply to "the greatness of the position into which we of this dispensation have been brought!"

9. The contention that the ninth chapter of Romans "has not to do with individual salvation, but to national election, the contrast being not between the saved and the Gentiles," is pitifully defenseless and glaringly false.

Paul gives the case that God loved Jacob and hated Esau (Rom. 9:11-13) as a specimen of election. This is individual. Then we are told "they are not all Israel" (Rom. 9:6). Here we have an allusion to an individual election to salvation from within a national election to position and privilege. This is alluded to again in Rom. 11:7. Again Paul refers to "vessels of wrath fitted to destruction" and "vessels of mercy—afore prepared unto glory" (Rom. 9:22, 23). Will anybody come forth and tell us that we have here a contrast between Israel and the Gentiles?

Mr. Scofield was smarter than Paul. When Paul was faced with the question relative to election, "Is there unrighteousness with God?" he simply answered, "God forbid," and went on to cite God's Word to Moses: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."—Rom. 9:14-16.

But Mr. Scofield, had he been present with Paul, could have said: "Why Paul, I am amazed at you. Don't you know of a better way than that to answer such an objection? Don't you know that the election of which you are writing is not to salvation and does not refer to individuals, but only to Israel's corporate election to position and privileges, and that the Gentiles have now been given the same opportunity of salvation that Israel once enjoyed as a peculiar favor, so that your doctrine of election can not possibly involve any unrighteousness with God?"

Finally, any who are still enamored with Mr. Scofield's theory on election might well consider those words from Acts 13:48: "As many as were ordained to eternal life believed."

(Reprinted from a 1944 issue of TBE.)

## Great Commission?

(Continued from page one) to be distributed as long as the supply lasts, according to Mr. Lewis.

He said churches who do not have the material, but desire it, should contact supervisors of the Boyle County Soil Conservation District, including Rube T. Kubale, chairman; Kelly Kirkland, J. R. Swope, Howard Moore and H. C. Cash, or the Soil Conservation Office, 131 North Fourth Street, Danville (telephone 422).

## "I Should Like To Know"

(Continued from page one) Paul's personal testimony as to his experience.

8. Herodias' daughter that danced for the head of John the Baptist is called by the titles, "daughter" and "damsel," but where will I find her name to be Salome?

Nowhere in the Bible. If you are confused on the matter of her name, it is because of the fact that the rotten Hollywood crowd put out a movie sometime ago in which they perverted God's Word and called the daughter "Salome." The Bible doesn't say what the girl's name was.

9. Will there be only three judgments in the future: judgment seat of Christ for believers, judgment of the nations, and the Great White Throne judgment of the wicked?

Yes, these are the judgments to come. For scriptural reference to these, see the following passages: Romans 14:10, II Corinthians 5:10, I Corinthians 3:12-15; Matthew 25:31-46, Joel 3:1, 2, 11-14, Revelation 20:11-15.

10. Is it better to have a convention church in the community than no church at all?

If the church were sound, and viewing the situation as to the present, I would say yes. If the church were not sound, I would say no. But even if the church were sound, looking toward the future, such is doubtful. When the churches first apostatized into Catholicism, most of them were pretty sound. But later they became absolute synagogues of Satan. This will be true of many convention churches that are now sound or fairly sound. Frankly, I think the Lord's work can be initiated much easier in a community where there is no convention church. I am of the opinion that it is probably better for a community, considering all things, if there is no convention church in it.

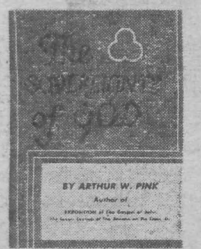
11. The convention church is the only church close by, except a missionary Baptist church about five miles away. Would it be better to join the missionary Baptist church than to stay in the church I am in? The missionary Baptist church is not sound in the faith at all.

I would not want to belong to either of these churches. I suggest that you pray for the Lord to either lead you to a church that is sound, or else to start a work in your community for His name's sake. I know many who have withdrawn from convention and other heretical churches and have stayed out of church services for a good while praying and asking the Lord what He would have them do. Many are now serving God in churches the Lord either led them to or brought into being.

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If you are looking for a book that really gives you the "meat" of God's Word on the doctrines of election, predestination, particular redemption, etc., then here it is. There is no other book on the theme of God's Sovereignty that THE BAPTIST EXAMINER can recommend any more highly than this work by Pink.

One brother who recently ordered a copy of this book, writes to say: "I have finished reading about one-third of the book, 'Sovereignty of God,' by A. W. Pink, and I believe it is one of the best books that I have ever read. If a lot of our Baptist preachers would only read this book and stand firm on the Sovereignty of God!"

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## ANTI-SUNDAY SCHOOLERS' OBJECTIONS ANSWERED

By BOB L. ROSS

In recent months a small group of independent Baptist preachers have been propagating the idea that it is unscriptural to have a Sunday School. Certainly, these brethren are right in their evaluation of much that goes on today under the name of Sunday School. This paper (TBE) has pointed out, and will continue to point out the wrong within the modern Sunday School system. However, the practice of some does not make a thing unscriptural. On such a principle, it could be said that even to have a church is unscriptural! For there are many churches that practice things which are foreign to the Word of God.

Most of the published objections that I have seen have appeared in Brother Bradley's paper. Brother Bradley, Brother Butler, and Brother Lilly have been the writers who have voiced objections to Sunday School through the paper, edited by Bro. Bradley. Since these brethren have thus voiced their disapproval of Sunday School, a few folk have been upset and dismayed thereby. So it seems the wise thing to do to answer the objections of these brethren and to give Scripture to establish the saints of God on this subject, before any more are led into error.

Let me say that we love these brethren and appreciate much that they preach. We are not their enemies; we count them to be our friends, though we differ on this matter of Sunday School. It is a principle and not personalities that we are discussing. Please understand this, and keep it in mind as you read.

### Two Major Objections

The anti-Sunday Schoolers have voiced two major objections: (1) to divided classes; (2) to women's teaching. The brethren have charged that both of these practices are unscriptural. In the following, I trust that I shall show that both are scriptural.

### Their Proof-texts

Writing in this paper, one brother asks, "... where the Scriptures are that teach the divided Sunday School class system ..."

The writer goes on to say that "the expression of one thing excludes all else in God's Word." Then he declares: "The example

of God's Word is that the early churches were always 'in accord in one place' (undivided). (Acts 2: 1: 2:46; 4:24; 5:12)."

Now let us examine this assertion. It is asserted that the Scriptures expressly teach that the early churches were always in one accord in one place, and that this practice excludes the idea of a church's ever being divided into separate groups.

I shall first look into the proof-texts and then I shall show from other Scriptures that our brother's assertion is not true. In Acts 2:1 we read: "And when the day of Pentecost was fully come, they were all together in one place where they were sitting" (Revised Version, 1884). I ask, "Why was the church at this place (the upper room)?" The church was here "tarrying," waiting for "the promise of the Father" (Luke 24:49; Acts 1:3). "How long had the church been in this place?" Ten days, for there were fifty days from the resurrection of Christ until Pentecost, and Christ had ascended after having been with the disciples for forty days after His resurrection (Acts 1:3). After Jesus ascended on the fortieth day, the disciples returned to Jerusalem and went into the upper room, where they "all continued with one accord in prayer and supplication" (Acts 1:12-14). When the day of Pentecost came, the promise of the Father was fulfilled, and the church was baptized in the Holy Spirit. Read it for yourself in Acts 2.

I object to the use of this text to standardize the method for which the anti-Sunday School

brethren contend, for the following reasons: (1) This meeting together in the upper room was the first and last meeting of its kind. No other church in history has met for the purpose for which this church met on those ten days. (2) If the anti-Sunday Schoolers can establish their idea on this passage, then it can also be established that a church should pray for ten days every time it meets together in one place! (3) The anti-Sunday Schoolers' application of this passage is similar to the Campbellite application of Acts 20:7. The Campbellites think that they find the Lord's Supper being observed on the first day of the week in this passage, so they say that the Lord's Supper should be observed every Sunday. Such application of the Scriptures by Campbellites and these anti-Sunday School brethren is certainly not spiritual application; it is forcing the Bible to say what it does not say.

Now for Acts 2:46. This is certainly no passage for the anti-division brethren. It plainly says that the many thousands of members of the church at Jerusalem did their worshipping by groups in different houses. How could such a large church assemble together in one house? I will have more to say on this passage later.

Acts 4:24 is another of their proof-texts. The expression, "one accord," is used in this passage, so the anti-division brethren think that this helps to establish their theory. I wonder what the anti-division brethren would say if I were to come over to one of their churches and argue to them in this manner: "Now, brethren, you folk are absolutely living contrary to the Word of God, for you own houses and lands. Yes, sir! You own your own homes and property, and the Bible plainly says in Acts 4:32-37 that the early Christians sold their houses and lands, and put the money into one common pool to be distributed according to each person's need. Now brethren, this is the expression of one thing, so it excludes everything else. So brethren, it is not a 'good work' for you to keep your houses and lands; you should sell them and do as the early church did."

How would the anti-Sunday Schoolers like that? What do our brethren think of their principle when applied thusly? Well, this very passage (Acts 4:32-37) is in the very same context as Acts 4:24, the passage which the anti-Sunday Schoolers want to use to establish the "one accord in one place" theory!

In Acts 5:12, another one of their proof-texts, the expression "one accord" is used again, and it is stated that "all" were in Solomon's porch. But does this "all" have reference to the whole church? Could the whole church of Jerusalem, with its thousands of members, gather in Solomon's porch? Anyone with spiritual

(Continued on page two)

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### 1. Does a woman have the right to make motions, and to vote in business meetings?

Women may not speak in the church (mixed assembly), so she can not make motions (I Cor. 14: 34; I Tim. 2:11-14). There is no Scripture that forbids a woman to vote, nor is there any distinction made as to who did the voting in the apostolic churches. We simply read of the church's voting. This would include both men and women. In Acts 1, the one hundred and twenty disciples (men and women), voted Matthias into apostleship. (See also Matthew 18:15-17.)

### 2. Are the rewards in Matthew 5:12 and Luke 6:35 received here on earth or in Heaven?

Matthew 5:12 clearly says "in Heaven." Luke 6:35 probably has primary reference to Heaven; however, I think that we are in some manner rewarded on earth, if we fulfill the teaching of the verse.

### 3. How does one become a member of the church, the body of Christ?

The church is the body of Christ—He owns it, and is the Head or Boss of the body. This is not an invisible body, but visible, as the church at Corinth:

"Now ye (church at Corinth) are the (or a) body of Christ, and members in particular."—I Cor. 12:27.

In verse 13 of I Cor. 12, we are told how these members of the body, the church at Corinth, got into the body. They were "baptized into one body." This baptism was (and is) water baptism, not baptism in the Holy Spirit.

So one becomes a member of the body of Christ, the church, by baptism. Before baptism, the person must be saved and approved by the church for baptism. (See Acts 10:44-48.)

### 4. Please explain Acts 2:47.

The Lord's adding to the church was done by the usual method: baptism after salvation (see v. 41). The phrase, "such as should

be saved," should read, "those being saved." The passage teaches that salvation comes before baptism, and baptism before church membership.

### 5. In the light of Acts 2:17, 18, directly quoted from Joel 2:28, 29, how can the daughters and the handmaidens be forbidden from exercising the gift of the Spirit to prophecy (preach)?

We do not contend that a woman is not to exercise any gift the Spirit may give her. But neither this passage nor any other teaches that the Spirit gives women the gift to preach or to teach men. Whatever gift a woman may have of the Spirit, she is not to speak in church (I Cor. 14:34, 35), nor teach men (I Tim. 2:11-14). This passage from Acts is one of prophetic import, and much of it, evidently, has not been fulfilled. Whatever may be meant by the prophesying of the daughters and handmaidens, the passage does not mean that Paul's plain and unmistakable instructions in I Cor. 14:34, 35 and I Tim. 2:11-14 are of none effect.

And note: what took place on Pentecost takes place no longer. (See I Cor. 12:31, 13:8-10, 13.) I know that the jabbering Holy Rollers think that they still experience Pentecost, but the Bible says "try the spirits whether they are of God," and Holy Rollism just doesn't tally with the Bible Pentecost nor I Corinthians 12:14.

If the daughters and handmaidens prophesied on Pentecost, it does not mean that they still do. There are plenty of Jezebels that say that they prophesy (Rev. 2:20), but they are of the Devil, for their heresy is not found in God's Word, and they clearly violate Bible instructions as to a woman's place in the church.

### 6. Please comment on the Apocrypha. What authority do these books have for us in these days?

The Apocrypha has no authority. The Catholics accept it. Many of their heresies are based upon it. Our only authority is the Word (II Timothy 3:16).

## Reflections Concerning An Unscriptural Sunday School

By ROY MASON  
Tampa, Florida

We need to keep our eyes open constantly so as to recognize the Devil's schemes. Let us remember that the Devil nearly always has a SECOND BEST. If he can't get his own way completely, he will change his strategy so as to get the second best thing from his standpoint. For illustration, if he can't prevent the salvation of a human soul, he will seek his second best by trying to hinder and harm that person's Christian life so as to nullify his testimony. If he can't prevent a man from preaching, he will seek a second best by getting him to do purely topical preaching, so that he acquaints people with very little of the Word of God. In the case that we are dealing with, if Satan can't keep the Bible from being taught, then he will seek a second best by promoting a type of religious education that doesn't really teach. We have that system in use today. There are many denominational "experts" who have worked out courses of study—and surely Satan led them, for they are ideally qualified to keep people from knowing the Bible. Just what do we mean? Let us give some examples to illustrate what we are saying:

running up and down the centuries with no regard for chronology. The Bible is used for denominational propaganda purposes largely, instead of being allowed to bring its message without bias. The student studies in one book one week and in another book of the Bible the next week, and so on. In a period of more than 50 years, less than 50 per cent of the Bible has been studied. Moreover, small children are largely given a diet of nature studies, and spiritual pabulum. People have told us time and again that after a lifetime in the modern Sunday School, they had no real grasp of Bible truth—all because of the insane method and plan used.

Another thing wrong—the modernistic Sunday School system is based largely on HUMAN EGOTISM. As many people are put to teaching as possible. People are given a class, when they know nothing about the Bible. It pleases their ego to be teaching, though they are totally unfit to teach. Teachers' training classes are a farce. Men and women are rushed through a Sunday School manual, and they imbibe a little unsound pedagogy, and are turned loose to teach the most important Book in the world, wholly unfit for the task. A preacher is supposed to be called of God to preach the Word. Most teachers are without any such call, and without training are turned loose to TEACH the Word. Could anything be more inconsistent? The plain truth is the whole modern Sunday School system ought to be abolished and a real Bible

(Continued on page two)

## We Need Many New "Subs" To Reach Our 10,000 Goal

### CAMPAIGN REPORT

DECEMBER 4, 1956

OUR GOAL: 10,000

"SUBS" TO DATE:

2321

PLEASE SEND US:

7679

"EVERY READER — 10 NEW SUBSCRIPTIONS."

As you can see from the "Campaign Report," we need several thousands of subscriptions to reach our 10,000 goal, and there are only a couple of weeks before January 1.

Many have not sent in their ten subscriptions yet, due to the lengthy period of the campaign.

We are receiving many subscriptions each day from those who have thus delayed sending the "subs" in. But there is no time now for any further delay. We are asking that you send in the ten "subs" at once, if you intend to send them at all. If you have lost your subscription blank, then use the blank on page eight of this issue.

We are not worried about not reaching our goal—we think that we will. We remember that last year, many were tardy about sending in "subs," but during the final weeks we went away above our goal, which was 5,000.

Please do not be tardy this year. Let's reach the goal by the set date.

We are grateful for all the new "subs" that have been sent in, and we only trust that many more may send TBE to others who need God's Word.



# THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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## Reflections

(Continued from page one)

school ought to be worked out. In our own church we have bettered things by studying the BIBLE ITSELF as the only textbook. We have further bettered things by having fewer teachers, which means that we don't have to grab up people without any fitness whatsoever. We have still further bettered things by throwing away the six-point record system and all such trappings, with the result that we lose practically no pupils from the preaching service. Further we do not have a Sunday School as a church auxiliary. The church meets to study the Bible and the report is rendered to the church. We have an educational committee which eliminates Sunday School superintendent and other officers. This committee furnishes those who take charge of the various duties pertaining to the school.

### Sunday School Wags Church

In churches throughout the country, the Sunday School machine is made the main thing. Great sums of money are lavished on immense educational plants where the Bible is merely piddled with. Often the church auditorium is a mere chicken coop in comparison. The school is not expected to attend preaching for the auditorium would not hold half the school. People leave by the hundreds. They show their utter contempt for the church that provides the facilities. Yet Jesus started a CHURCH (Matt. 16:18) NOT a Sunday School. "It has pleased God by the foolishness of preaching to save them that believe"—not through reading a "quarterly." In the use of the present Sunday School system, we certainly have "the Devil's second best." If he can't prevent the Bible from being studied, he fosters a system that nullifies that study 75 per cent.

## Objections Answered

(Continued from page one)

judgment knows that the reference is not to the church in this passage, but to the apostles. John Gill says that the passage "is to be understood not of the whole church, nor of the hundred and twenty disciples, but of the twelve apostles, who met in this place to preach the Gospel to the people; and they were agreed in their doctrine and practice, and were united in their affections to one another."

The passages used by these brethren do not, then, standardize the method for which they contend. These brethren, in their zealous denunciation of the modernistic Sunday School, have simply gone beyond "that which is written." The Bible simply does not standardize either the practice of always gathering together in one group or that of separating into different groups. But both are Scriptural, as I shall now show of the latter.

### Passages That Teach Division Into Groups

Acts 2:46 clearly shows that the

large church at Jerusalem met in divided groups, "from house to house." There were many thousands of members in this church, and the passage could not possibly mean that the entire church went from house to house to meet. John Gill comments on this passage thusly: "... their number was so large, that one house could not hold them, they divided themselves into lesser bodies." How would the anti-division brethren have gone about teaching this large church, in view of their theory of the standardized "one accord in one place" method?

Acts 5:42 says that "daily in the temple, and in every house, they (the apostles) ceased not to teach and preach Jesus Christ." Was it right for the church to be divided in this manner? If it be objected that this was evangelistic teaching to the lost, let me ask, what kind of teaching does a Sunday School teacher do, and to whom does the teacher do this teaching? It is clear that this passage from Acts is an example of Bible teaching and preaching to persons in divided groups.

Acts 8:3 says that Saul "made havock of the church, entering into every house, and haling men and women committed them to prison." Are not these the same "houses" spoken of in Acts 2:46 and Acts 5:42? Certainly! The passage indicates that the gigantic church of Jerusalem was necessarily divided, meeting in different homes. Was it wrong to be thus divided? Let the anti-division brethren quit objecting for awhile and answer these passages!

In Acts 12 is the account of Peter's being put into prison and later being led, in a miraculous manner, out by an angel, after that "prayer was made without ceasing of the church unto God for him." In verse twelve, after Peter had been freed by the angel, we read that "he (Peter) came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying." You will notice that not all the church was at Mary's home, but there were many there. Now read on in the seventeenth verse: "And he (Peter) said, Go show these things unto James, and to the brethren." If it is true that James was the pastor of the church at Jerusalem, as some scholars teach, then here was a part of the church of Jerusalem that was meeting in the home of Mary without their pastor and other "brethren" being present! Furthermore, it is recorded that Peter went to still "another place," evidently to another home where there were some more of the church's members! Those at Mary's house were simply a portion of the church, the rest of the church meeting in other homes. The anti-division brethren evidently failed to see this passage; else it would not have been said that "the early churches were always in 'one accord in one place.'"

In Acts 20:17 we read that Paul spoke only unto the elders of the church of Ephesus. On this occasion, the elders were divided from the rest of the church. According to the theory of the anti-division brethren, this would have been wrong.

Acts 20:20 is still another reference to "house to house" meetings.

Please understand that I am not attempting to standardize the practice of dividing into groups, but I am pointing out that it is not unscriptural to do so, providing of course that other Scripture is not violated.

Let the anti-division brethren explain these passages, in view of their assertion that the early churches "always" were in one accord in one place.

### Should Women Teach?

First, let it be understood that we are in agreement with the brethren on the question of a woman's speaking in a mixed assembly and teaching men. The Bible plainly, in unmistakable language, forbids such and gives the reason why it should not be

# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, DECEMBER 23, 1956

## THE MARRIAGE OF THE LAMB

REV. 19

Memory Verse: "For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."—II Cor. 11:2.

Introduction: In human life no event excites the emotions, stirs the affections, and stimulates hope like that of matrimony. So with the marriage of the Lamb. The Bible is one long love story. It thrills our souls to think of this coming marriage which will be the consummation of all of Christ's promises.

Notice the following elements of the wedding:

### I. The bridegroom.

Will be God's only Son. Mt. 9:14, 15; Jn. 3:28-30; Mt. 22:2; Mt. 25:1-13; II Cor. 11:2.

### II. The Bride.

1. Will not be all the redeemed. Rev. 19:9; Ps. 45:13, 14; Song of Sol. 6:8, 9.

2. Will be only those who have had Baptist baptism. Cf. Rev. 19:8 with Mt. 3:13-17.

### III. The Wedding Group.

All saved folk who are not Baptists. Cf. Rev. 19:9; Song of Sol. 6:8, 9; Ps. 45:13, 14.

### IV. The Rejected Suitors.

Catholics and all Protestants. Rev. 17:5, 16; Mt. 15:13.

### V. The Wedding Supper.

Rev. 19:9. Cf. Mt. 26:29; Lu. 22:16. Won't be any trouble for Christ to provide. Cf. Jn. 2.

### VI. The Bride's Dress.

Rev. 19:7, 8. Cf. Is. 61:10. This is the imputed righteousness of Christ. Cf. Rom. 4:3. The groom provides the dress. This is given the day of the engagement (conversion). This is a gift. Rom. 6:23.

### VII. The Wedding Song.

Rev. 19:1-7. The song will be the shoutings of the righteous over the damnation of the lost; and over the destruction of Rome and Protestantism.

### VIII. Continuous Love.

Jer. 31:3. In God's sight, marriage supposes continuous love. Cf. Mt. 19:3-9. Only thing that seriously troubles the virgin as she goes to the marriage altar is the question of continuous love. Will he prove fickle or steadfast? That will never trouble the heavenly bride.

"All things that are on earth shall wholly pass

done. (I Cor. 14:34, 35; I Timothy 2:12-14).

Concerning women Sunday School teachers, one of these brethren writes: "Reasoning says, 'The women are so good with the children,' but we have already seen the folly of reasoning..."

Not it is not reasoning that says so. The Bible plainly indicates that a godly woman is an excellent teacher of young children. Very evidently, it was Timothy's grandmother and mother who taught him so thoroughly the Word of God (II Timothy 1:5; II Timothy 3:15). It was Moses' mother that taught him of Israel and the God of Israel, and it was all done in the palace of Pharaoh, right under the nose of the very person who would have slain the child if he had known who he was. In Proverbs 31:1, it is a mother who teaches her son "the prophecy." And space is too limited to point out other instances in the Bible which indicate that godly women are good teachers of children. The anti-Sunday School brethren's objection to this point is not scriptural at all.

The chief objection is based upon I Tim. 2:12. I quote from this writing against women teachers: "The Holy Spirit says through Paul, 'I allow not a woman to teach.'" But the Holy Spirit's instructions through Paul are not that short! There is no period after the word "teach" in my Bible! Let us read the entire passage: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." It is clear that both the teaching and the usurping of authority refer to "man." If the passage simply means that a woman cannot teach at all, then we would have a contradiction in the Word of God; for Titus 2:4 plainly teaches that women are to teach the young women. The anti-Sunday School brethren realize this difficulty as to their interpreta-

away,  
Except the love of God, which shall love and last for aye,  
The forms of men shall be as they had not been;  
The blasted groves shall lose their fresh and tender green;  
The birds of the thicket shall end their pleasant song,  
And the nightingale shall cease to chant the evening long.  
The kine of the pasture shall feel the dart that kills,  
And all the fair white flocks shall perish from the hills.  
The goat and antlered stag, the wolf and the fox,  
The wild boar of the wood, and the chamois of the rocks,  
And the strong and fearless bear, in the trodden dust shall lie;  
And the dolphin of the sea, and the mighty whale, shall die,  
And realms shall be dissolved and empires be no more,  
And they shall bow to death, who ruled from shore to shore;  
And the great globe itself (so the holy writings tell),  
With the rolling firmament, where the starry armies dwell,  
Shall melt with fervent heat—they shall all pass away,  
Except the love of God, which shall live and last for aye."

—William Cullen Bryant

### IX. Abounding Joy.

Rev. 19:7; Ps. 45:15. The fall of Babylon lifts a heavy load from the hearts of the universe. This wedding is unlike all weddings of this world as there are none to get mad and the joy never ends.

### X. New Home.

Jn. 14:1-3; Rev. 21. Pastoral duties call me to hovels sometimes. Someday, these hovel-dwellers are going up to mansions in the sky.

"The stars shall shine for a thousand years,  
A thousand years and a day,  
But God and I shall live and love,  
When the stars have passed away."

NOTE: The balance of the chapter has already been discussed in former studies of the Battle of Armageddon.

tion of I Timothy 2:12, so it is of God. The Bible simply does said that the instructions in I Timothy are for the church, while the instructions in Titus are not. The conclusion is that women cannot teach in the church but that they can teach in other places, such as the home. But there is no ground whatsoever for this assertion. There is much more reason to believe that the letter to Titus is for the instruction of churches (see Titus 1:5), than there is to believe that the letter to Timothy is for the instruction of churches. The anti-Sunday Schoolers have simply forced this interpretation upon the Word in an effort to escape the logical conclusion of their argument relative to women teaching. Since Titus is for the instruction of churches, then it is right for women to teach. (Titus 1:5, 2:4).

But it is further objected that II Timothy 2:2 says for the Word of God to be committed unto "faithful men" (not women), "who shall be able to teach others also." But the Greek word for "men" in this passage is the word *anthrōpos*, which is the Greek word for mankind, without distinction between male and female. When the Holy Spirit inspired the writer to write of men in distinction from women, the Greek word *aner* is used. For an instance of this see I Timothy 2:8. So there is no argument in II Timothy 2:2 against a woman's teaching. Instead, this passage teaches that the Word of God is to be committed to both men and women that they may teach others.

We have all the respect in the world for the desire of these brethren to be free from the carnal modernistic Sunday School system; and we, too, want to be free from it; but there is no ground for trying to establish the "one accord in one place" idea as the only scriptural method of a church's teaching the Word of God or being taught the Word

of God. The Bible simply does not standardize this as the method. And these brethren have simply leaned over backwards as far as they can possibly lean in their effort to establish their theory.

If a church does not see any need of dividing into groups to study the Bible, then there is nothing wrong in a church's not doing so. But to dispense with this practice upon the basis that the principle is unscriptural, is unwarranted by the Word of God. When these brethren go so far as to thus condemn this principle, stating that it is of the Devil, I am not so sure that their charge is not actually a condemnation of the Word itself; for do not the passages I have pointed out contain this very principle? I do not make this as a charge against the brethren, but I have been unable to dismiss it from my mind that such might be true. I hope that it is not the case.

It is my earnest hope that these brethren will see that the Bible does not standardize their practice, and that they will forsake their Campbellitish application of fragments of Scripture in their effort to make their practice the scriptural method of holding services. I trust that these brethren will continue exalting the Sovereignty of our God, and that they will abandon their false and unfounded theory which will only cause strife and discord between those who are lovers of the Word.

## THE MODERN TONGUES AND HEALING MOVEMENT

By Carroll Stegal, Jr., and Carl C. Harwood

Price: 50c

THE BAPTIST EXAMINER  
Ashland, Kentucky

THE BAPTIST EXAMINER

PAGE TWO

DECEMBER 15, 1956





A NEW TESTAMENT MISSION WORK

CHURCH CONTROLLED DECEMBER, 1956

P. O. BOX 1146, LITTLE ROCK, ARK.

DIRECTED BY M. L. MOSER, JR.

## God Blesses Gloriously At Little Rock Bible Conference

### Seminary Finishes 2nd Year; Closing Exercises Held

On October 21, 1956, the Latin American Baptist Theological Seminary had the closing exercises for the year 1956. This completed our second year in Guanajuato, and we are thankful for the many blessings which the Lord has given to us in these two years. We have seen the work grow and prosper with the students of the seminary working in the different towns and villages in a radius around Guanajuato, and the work in Guanajuato itself has grown strong enough that we have been able to organize a church there this year, the only Baptist church in the city of Guanajuato, and the only church there other than Catholic churches with the exception of a small Methodist group which is purely a social work and not a church.

On the Sunday for the closing of the school we had visitors come from several of the missions of the seminary, such as Marfil, Santa Teresa, Juanimaro, etc., and a group come from the church in Tlapuato where Brother Joel Rojas is pastor. We had a problem making arrangements for them to sleep on Saturday night, as most of them came over on Saturday, but by moving things here and there, we managed to get everyone fixed up for the night. We did run short of bath water as we have to store the water in tanks during the night so as to have enough water during the day since the pressure is not strong enough to reach us in the day, and with the added group of people there, the water supply soon ran out, but everyone was overjoyed with meeting everyone else so that it didn't bother anyone.

(Page four—this section)

### HE PREACHED ON "CHRISTIAN (?) SCIENCE (?)"



ELDER CABEL ROBERTS  
Ross Avenue Baptist Church  
Fort Worth, Texas

Ninety-eight visitors from twelve states converged on Little Rock, for the first annual Bible Conference of the Central Baptist Church, November 13-15. Many preachers were on hand for the Conference, and those attending the Conference were blessed by the preaching and expositions of the Word of God. Truly, it was a time of real feasting on the Bread of Life, and everyone, seemingly, went away full of the good things of the Lord.

The guests at the Conference were entertained in the homes of the brethren and sisters of Central Baptist Church, and we visiting folk were well taken care

of in a splendid manner. The ladies of the church prepared the meals for the entire visiting group, and we all ate together and enjoyed good food for our bodies, as well as the food for our souls received from the preaching. There was wonderful fellowship throughout the Conference, from beginning to end.

The Lord blessed with the salvation of at least one soul during the Conference—a young Methodist preacher saved Wednesday evening. Through the study of the Word, the young preacher had seen that much which the Methodists teach is foreign to the Word of God, and that he, personally, was not a child of God.

We thank the Lord that He blessed His Word to this young man's heart and soul. The Bible Conference was worth this young man's salvation, if nothing else had been accomplished.

Central Baptist Church plans to make the Bible Conference an annual affair, and the pastor, Bro. M. L. Moser, covets your prayers as he seeks to lead the church in the matter of planning. The Conference date will not necessarily be the same each year, but it will be, the Lord willing, an annual affair.

Be sure to plan to be with us in the Conference next year; you will certainly miss a tremendous blessing if you do not come.

### BAPTIST MINISTERS CONVENE



Independent Baptist ministers from far off places convene with the host pastor at the Central Baptist Church during a three-day Bible Conference November 13-15. They are, left to right, Elder R. Nelson Colyar, Denver, Colorado; Elder Fred Halliman, Chicago, Illinois; Elder J. E. Rushing, Houston, Texas; Elder M. L. Moser, Jr., missionary, Guanajuato, Mexico; Elder M. L. Moser, Sr., host pastor, Little Rock, and John R. Gilpin, editor, THE BAPTIST EXAMINER, Ashland, Kentucky.—(Arkansas Sun-Democrat).

### "ELECTION and MISSIONS"

By JOHN R. GILPIN

(As preached at the recent Bible Conference in Central Baptist Church, Little Rock, Arkansas)

Very definitely all of us get false impressions at some time or another. Some several years ago, a man wrote a letter relative to our radio program on Sunday night, in which he addressed our announcer. He told the announcer that he enjoyed the way in which he conducted the program, that he appreciated the singing, and he closed his letter by saying, "I surely do like to hear old Brother Gilpin preach."

I don't consider myself old even yet, and that was about twenty years ago. Now I dare say that that brother who had been listening to our broadcast, had a mental picture of me, that I had whiskers hanging half-way down my chest. He thought that I was really old. That was just a mental misconception that he had.

Now, brethren, lots of times you will hear a man preach, and you likewise get a wrong conception concerning his message.

For example, there are brethren who read my paper, THE BAPTIST EXAMINER, who think that I am a Hardshell Baptist preacher. I even have people write me who refer to me as such.

In contrast, brethren, if I could take you to the church of which I am pastor, and you were to ask their conception, they would tell you that their pastor feeds them missions breakfast, supper, and dinner. Now that's their impression.

I hope tonight, brethren, if there is anyone here who has gotten the conception in the past that I was a Hardshell—I hope that I will be able to show you, that not only do I believe in the doctrine of election, but I also believe in, and practice, the doctrine of missions. And I would like to show you, beloved, that both are taught within the Word of God, and that they are harmonious when studied together in God's

Book. ("Amen" by congregation.)

A man came to me years ago after hearing me preach on the doctrine of election and said, "Brother Gilpin, years ago I was a Hardshell Baptist." He said, "I read my Bible and found that missions was taught in the Bible, and I left the Hardshells, and joined the Missionary Baptists. After I became a member of a Missionary Baptist church, as a layman I was elected a deacon. But," said he, "I found that in the Missionary Baptist church which I became a member of, they preached missions but did not preach the doctrine of election." I might say, beloved, that this is very typical of Missionary Baptist churches today. I am sorry to say that it is. ("Amen.")

Now, beloved, this man said, "Brother Gilpin, I rejoice that I have heard you preach, because you have shown me what I be-

(Continued on next page)

### Texas Church Aids Mexican Missions; Reasons Cited

Belt Line Baptist Church,  
Mesquite, Texas  
October 30, 1956.

Dear Brother Moser:

Enclosed you will find a check in the amount of \$25.20 from the Belt Line Baptist Church. This is not a large amount, but we do not have a large number of members. I can assure you the offering comes from hearts with a love for lost souls.

After a close study of the work in Mexico, and the way it is carried out, we feel that this is the mission work that we want to support. This is the way we believe in doing mission work, through the authority of the local church. We are an independent church; that is, we are free from any denominational organization, and have been since we organized three years ago. God has been good to us, but we have failed to do as much mission work as we wanted to do, mostly doing just local mission work.

The church voted to support this work regularly as long as it sees fit. We trust this will be for a long time. We have met M. L. Moser, Jr., on one occasion, and we do feel that he is doing a great work for our Lord, and we feel happy and proud to have a part in the work in Mexico, not only in finances but in prayer. This offering is a free will offering on the part of the members and will vary in the amount each month, at least for the present.

We would be happy and count it a privilege to have Brother M. L. Moser, Jr., to speak for us any time that he can.

Brotherly,  
DUANE PHY, Pastor,  
Belt Line Baptist Church.

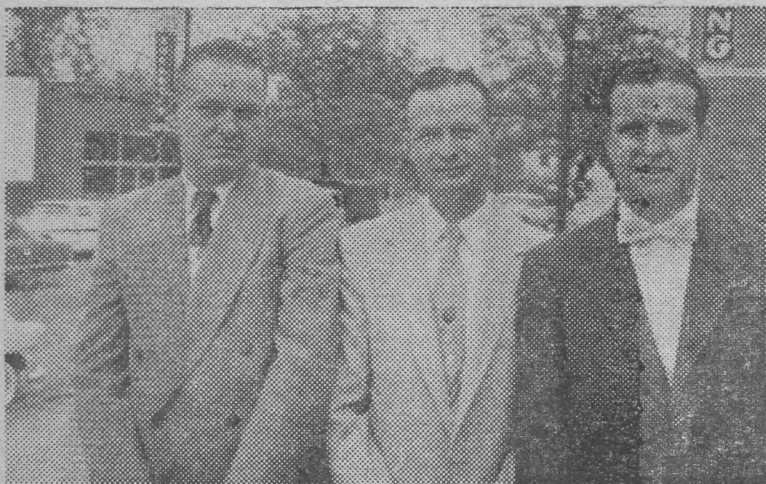
### HE PREACHED ON "SCRIPTURAL COOPERATION"



ELDER FRED T. HALLIMAN  
Macedonia Baptist Church  
Chicago, Illinois



# Preacher Brethren From Louisiana And Mississippi At Conference



Elder E. W. Lord and Elder H. L. Peacock of Mansfield, Louisiana, and Elder M. G. Rachal of Hornbeck, Louisiana.



Elder J. M. Hartley, Elder Norris Corley, and Elder J. M. Corley of McCorley, Mississippi

## "Election And Missions"

(Continued from preceding page) lieved as a Hardshell about election, and what I believe as a Missionary Baptist about missions, that both are taught within the Word of God." If I can tonight, beloved, I want to do the same with you.

### ELECTION

I want to hurriedly read to you, and call to your attention, some few texts on the doctrine of election found within God's Book.

"As many as were ordained to eternal life **THEY** believed." — Acts 13:48.

Brethren, I call attention to this fact that if you look at this in the Greek language, you will find that there is a pronoun there: "As many as were ordained to eternal life, **THEY** believed." Now who believed, beloved? It was they who were ordained to eternal life. ("Amens.")

The first time that I ever preached this, beloved, was in my boyhood pastorate. One of the deacons came around at the close of the service and said, "Brother Gilpin turned 'Hardshell' this morning." After he had said so, another one came up and said, "Well, whether it is 'Hardshell' or not, it is right there within God's Word, and it literally says: 'As many as were ordained to eternal life, **THEY** believed.'" ("Amens.")

"**ALL** that the Father giveth me **SHALL** come to me." — John 6:37.

How many are going to be saved, beloved; how many were saved during the ministry of the Lord Jesus Christ? It says, "**ALL** that the Father giveth me shall come to me." I insist tonight, beloved, that there will not be one single vacant chair in Heaven. ("Amens.") I insist, beloved, that there will not be one single vacant mansion in Heaven. I insist that Heaven is a prepared place for a prepared people. And every one that God prepared before the foundation of the world, will be there, beloved; in that prepared place, for Jesus said, "**ALL** that the Father giveth me shall come to me."

There are not going to be any exceptions to it, beloved; I am

not worried one particle about someone who is God's elect not getting to Heaven. Neither am I worried about the fact that there are some who say, "Now, maybe, some of the 'whosoever-wills' will not get there in the light of such preaching." I will come to the "whosoever-wills" in just a moment. But let me say this, beloved, I am not worried about anybody not getting to Heaven, for whom Heaven is prepared, for Jesus Christ said, "**ALL** that the Father giveth me **SHALL** come to me." My brother, you and I must either accept the words of the Lord Jesus Christ as literal statements, or else brand the Son of God as a falsifier when He said, "All that the Father giveth me shall come to me."

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." — Romans 8:29, 30.

There are five words, beloved, that are used in these two verses that are very important. They are the words: "foreknowledge," or "foreknow," "predestinate," "called," "justified," and "glorified." Get these five words: foreknow, predestinate, called, justified, and glorified. Chronologically they start back yonder in eternity past; they reach over into eternity to come, spreading through time.

Notice: "Whom He foreknew." Now the word for "foreknow" is not the word for foreknowledge; it is not the fact that God foreknew everything about us, and He just decided that He was going to do something, because He knew something about us—it isn't that word. Rather, beloved, the word for "foreknow" has to do with the word for physical conception. You read that "Cain knew his wife and she conceived." Brethren, the word for "foreknow" in Romans 8 is that before the foundation of the world, God foreknew or conceived a certain group of Adam's race. You can call them an "elect remnant" if you want to—it makes no difference to me what the term may

be that is used—but there was an elect remnant; there was a group whom He foreknew, in the sense of conception, before the foundation of the world.

This text also says that those that He foreknew, them He also did "predestinate." Now notice, beloved, it doesn't say part of them, but them whom He foreknew, He also did "predestinate," and those whom He predestinated, them He also "called." Brethren, it doesn't say that a part of them or a few of them, but whom He predestinated, them He also called and whom He called, them He justified. It doesn't say that He called a few, and they said, "No, we are not going to be saved." It doesn't say that He called a few, and they said, "No, we are going to stay home; we don't want salvation." It doesn't say that He called a few, and some preacher said, "Now the Lord is trying to save you; God is doing the best He can, but you just won't let Him save you." But, **WHOM THE LORD CALLED, HE JUSTIFIED.** And then

## THE LORD SAVED THIS METHODIST PREACHER



BROTHER J. W. KELLY of Ardmore, Okla., came to Little Rock as an unsaved Methodist preacher, went home a saved soul, convinced of Baptist truth.

it says that "Whom he justified, them He also glorified."

Brother, He is not going to lose a single one of them. Everyone that is saved and justified here in time, is going to be glorified out yonder in eternity. There is not one of God's sheep that will fail to get to Heaven. Everyone, my brother, whom He foreknew before the foundation of the world, is going to be glorified out yonder in eternity to come. So that from eternity past, to eternity to come, our experience, beloved, is one of Sovereign grace in every particular. You never would have been foreknown, you never would have been predestinated, you never would have been justified, and you never would be glorified, if it were not the Lord God who does it all. ("Amens.")

"According as he hath **CHOSEN** us in him before the foundation of the world, that we should be holy and without blame before him in love." — Ephesians 1:4.

Now, brethren, when did God make choice? Before the foundation of the world! I do not know how old this world is. Scientists say that it is thousands and millions and billions of years of age. I personally prefer to believe that it is about six thousand years old. Irregardless, I know this, my brother, I am older than creation in the mind of Almighty God, for it says that "He hath chosen us in him before the foundation of the world."

I sat here tonight and looked at these stones that have been placed here within this auditorium. I couldn't help noticing the beauty—the intrinsic beauty of each of these rocks that is here. Brethren, I don't know where these rocks came from; I don't know how old these rocks are; but I will assure you of one thing, that before God ever made one of these rocks, He chose every person in Christ Jesus that is saved tonight, prior to the foundation of the world. I will assure you tonight, my brother, that before there had ever been one rock laid down, before God had ever sprinkled one bit of dirt over the rocks, before ever one single, tiny violet had ever peeped from beneath the sod in the early springtime; before, beloved, there had been one single hardy sunflower grow to maturity and bow its head in the fall of the year, my God had already chosen you and me in Christ Jesus before the foundation of the world.

I read, brethren, in the Bible about the time when the angels clapped their hands and sang for joy. I don't know when it was, but I can tell you this, that before ever the melody of a seraph was heard, before the solemnity of silence was broken by the song of an angel, before ever, beloved, that those angels clapped their hands for joy, when they saw the creation of Almighty God—before that had taken place, my brother, you and I were already chosen of God in Christ Jesus—that is, we were chosen of Him before the foundation of the world.

As I rode along yesterday, driv-

ing to this Conference, I noticed time after time the hills and rock cliffs off in the distance. Many, many times as I was riding along, I would say to myself, "I wonder how old those rock cliffs are? I wonder how old those hills are? I wonder how old this world is?" I don't know, beloved, but I know this, that I tonight in Christ Jesus am older than creation, because I was chosen of God in Christ before the foundation of the world. ("Amens.")

"But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the **BEGINNING CHOSEN** you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." — II Thess. 2:13, 14.

When did He do it, beloved? It says here that He hath chosen us from the beginning. I don't know when the beginning was, but I know this, that from the beginning, God chose every saved man and woman that are in this house tonight. God did not save us then, but He chose us unto salvation in time—in the Lord Jesus Christ, through the work of the Holy Spirit and a belief of the truth. ("Amens.")

### OBJECTIONS

But somebody will say to me tonight, "But, Brother Gilpin, doesn't the Bible contradict itself in this respect?" No, beloved, I think not. In II Peter 3:9 we read:

"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

The objector might say, "Now, doesn't that passage of Scripture tell us that the Lord wants everybody to be saved and that He is willing that everybody shall be saved, and He is not willing that anybody should perish."

Well, beloved, let's see the crowd to whom the apostle was writing. In I Peter 1:2, he is writing to a crowd whom he says are:

"Elect according to the foreknowledge of God the Father."

(Continued on next page)

# Pastors And Laymen From Tennessee And Texas At Conference



Elder Wayne Cox (center) with Brethren A. B. King (left) and Claude Fiveash (right) of Woodlawn Terrace Baptist Church, Memphis, Tenn. This church now sends \$75.00 monthly to our Mexican mission work.

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Elder Jack Rushing (center) with Brethren G. M. Lechenger (left) and Ray DeMasters (right) of Beacon Baptist Church, Houston, Texas.



Undertake some worth-while labor that the Devil may always find you busy.

# Some Pastors Brought Their Wives With Them To Conference



Pastor and Mrs. R. Nelson Colyar, Denver, Colorado



Pastor and Mrs. C. M. Prewett, Arkansas City, Arkansas



Pastor and Mrs. John W. Reynolds, Tyler, Texas



Pastor and Mrs. C. W. Sawyer, McCamey, Texas

of things that you don't understand, that you take for granted every day. You don't understand for the life of you, brethren, how it is that the sun and the moon and the stars and the constellations move about in the heavens from day to day, and never strike together, and never have a collision. You don't understand it, but you know that it is a fact.

Can you tell me how it is that you can put a sheep and a hog and a cow and a goose, in the same field, and let them eat grass out of that pasture—the same kind of grass—and on the back of the goose, that grass will produce feathers. On the back of the cow, it will produce hair. On the back of that hog, it will produce bristles. And on the back of that sheep, it will produce wool. Can you tell me how it is that grass out of the same pasture produces something different in each case? I don't understand it, beloved, but I know that it is a fact, just the same. ("Amens.")

Can you tell me how it is, beloved, that a red cow can eat green grass and give blue milk and yellow butter? I don't know why, but I know that it is a fact just the same. Can you explain to me tonight, brother, the procreation of human life? Can you tell me how it is that life is conceived—how that life is germinated—and how that children are ultimately born? Can you explain this to me? Oh, I say to you tonight, my brother, my sister, before you start talking to me about the fact that you won't believe election, because you can't understand it, you had better start first of all saying that you are not going to believe anything about life because you don't understand it. And if you do, it will certainly mean that you won't believe but mighty little.

But somebody says, "But, Bro. Gilpin, why should God do it?" Well, I ask you: why shouldn't God do so? If I am going to build a house, wouldn't it be the part of wisdom for me to have some plans before I start that house? I ask you tonight, brother, if I am going to build a house, wouldn't it be wisdom for me to have some plans before I start to build?

Somebody says, "Why, this is fatalism!" No, no, beloved, if I start to build a house without a set of plans, that is fatalism. But, brother, when I start to build a house and have plans, that is not fatalism. That is just going according to the blueprint. And beloved, when God Almighty, before the foundation of the world, chose an elect number unto salvation in Christ Jesus through the preaching of the Word of God, and the effectual call of the Holy Spirit, that is not fatalism. That is just Almighty God's drawing up some plans that He is going to work by.

I would like to answer another objection. Here is someone who says, "But, Brother Gilpin, doesn't it make God so unjust?" Listen,

brother, how did you ever get it in your mind that salvation is based on justice, anyway? I want to tell you tonight, beloved, that if you got justice, the last one of you would spend your eternity in a Devil's Hell! ("Amens.")

Brethren, I thank God tonight that my salvation is not based on justice. A few years ago, I had a young preacher who was a member of the church of which I was then pastor, by the name of Justice—Brother Roscoe Justice, a young preacher. I sent him out in the country to preach one day. I told him a certain house to which he was to go; he went to that house and knocked, and told them that I had sent him out to that church to preach on the weekend, in answer to their request to me for a preacher. When he said, "My name is Justice," the man said, "Man, go back to town; we don't want justice out here; we want the grace of God!"

Brethren, that is exactly true with me. I don't want justice tonight; I want the grace of God. ("Amens.") Stand up my brother, if you want justice tonight. I would like to see the color of the eyes of the man or woman in this house who would say, "I would like to meet God in justice." Brother, if you did, it would be a Devil's Hell for you.

## THE COMMISSION

On the other hand, you say, "But, Brother Gilpin, do you believe in preaching the Gospel?" Some of my friends who read THE BAPTIST EXAMINER, will read something similar to what I have said to you tonight, and they will say, "That man's a Hardshell; he doesn't believe in preaching the gospel!" Well, let's just see.

In the gospel of Matthew, the Lord Jesus Christ gave a commission, and that commission, brethren, was given to His church. I make no apology when I say, brethren, that I believe in missions that is carried on by a local Baptist church. ("Amens.") I make no apology, brethren, when I say that I do not believe in mission boards in any wise at all! It makes no difference what kind they are; I just don't believe in mission boards! I believe, brethren, that our Lord gave the commission to His church. He said to this church:

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo,

I am with you alway, even unto the end of the world. Amen."—Matthew 28:18-20.

Brethren, to whom did He give that commission? He gave it to His church. He never gave it to the apostles as individuals because if He had, the commission would have died when they did. He didn't give it to a mission board; He didn't give it to any association; He didn't give it to anybody, my brother, but to a Baptist church. And if you are a member of a Baptist church, you ought to be carrying out this commission of the Lord Jesus Christ. ("Amens.")

If your church isn't big enough to send out a missionary itself, you ought to do like I am doing, brethren. Being pastor of a little Baptist church, you ought to do as I am doing—help out a church that is able to carry on a great missionary program. Let your money go along to a bigger church, and let the two of you or more, send out a missionary, but let it be done in the name of, and under the authority of, a local Baptist church.

"Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

He gave the same commission in Luke's gospel:

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 24:27.

He gave the same in John's (Continued on next page)

## "Election And Missions"

(Continued from preceding page)

Now, beloved, that is the crowd to whom he was writing in I Peter. How about II Peter? In II Peter 3:1 he says:

"This second epistle, beloved, I now write unto you."

So this second epistle is written to the same crowd that this first epistle is written to. And the first epistle was written to the crowd who he says were "elect according to the foreknowledge of God." Now, beloved, if they were elect according to the foreknowledge of God, when he says that God is "not willing that any should perish, but that all should come to repentance," He means that He is not willing that any of the elect should perish.

Ah, brethren, this thrills my soul; this is a glorious doctrine! But somebody might say, "But, Brother Gilpin, doesn't the Bible say 'whosoever will'?" Surely it does, and, brethren, I am perfectly willing for any man to turn to Jesus Christ who will do so. But, my brother, no man will turn to Jesus Christ unaided by the Holy Spirit of God. Jesus said:

"No man can come to me, except the Father which hath sent me draw him."—John 6:44.

My brother, you talk about "whosoever will." Well, nobody will ever will to turn to God, if the Holy Spirit of God does not draw that individual to Jesus Christ. Suppose I illustrate it in

this manner:

I stand here tonight, and I look at an open door. Over the top of that door, I see a sign that says, "Whosoever will may enter!" Now, brother, the door is open! It is a broad invitation! I stand outside, and I read it, and I am thus invited to enter. "Whosoever will may enter!" I walk in, and when I get on the inside, I turn around and look up over that door, and I see another inscription. What does it say? "Elect according to the foreknowledge of God the Father." Brother, I see a truth now. When I was on the outside, the message to me was "whosoever will." And when I get on the inside, I realize that the reason I ever willed, was that I was one of those who were the elect of God before the foundation of the world. ("Amens.")

Ah, brother, listen! Someone that is here tonight will say, "But, Brother Gilpin, why preach the gospel if the Lord has elected men to salvation?" I'll tell you why I preach it, beloved. It is because the Lord called me to preach, and told me to preach it, and He gives commission after commission in this Bible to preach it, and He has said furthermore, that He has ordained by the foolishness of preaching to save those that believe. Listen:

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the FOOLISHNESS OF PREACHING to save them that believe."—I Corinthians 1:21.

There is an abundance of reasons why I ought to preach the Word of God. I don't know who the elect are. I have no idea in this world as to who they may be. As I look out before me at an audience, I say: there might be some of God's elect here. My business is to give the Word of God to everybody, and it is God's business to save by the foolishness of preaching those that shall believe.

But somebody says, "But, Bro. Gilpin, I just don't understand it; it is beyond me." Well, let me let you in on a little secret, brother, if you could understand the doctrine of election, and all the rest of the doctrines of God's Word, you would be just as big as God Himself. If you could understand everything about the doctrine of election and everything about the Bible, brother, you would just be as big as God right here in this world—that is, if you could understand it all. Brethren, listen, there are a lot

## OKLAHOMA PASTOR



ELDER W. J. CRIDER  
Tabernacle Baptist Church  
Tulsa, Oklahoma

## COLORADO PASTOR



ELDER BRUCE THOMAS  
First Orthodox Baptist Church,  
Grand Junction Colorado

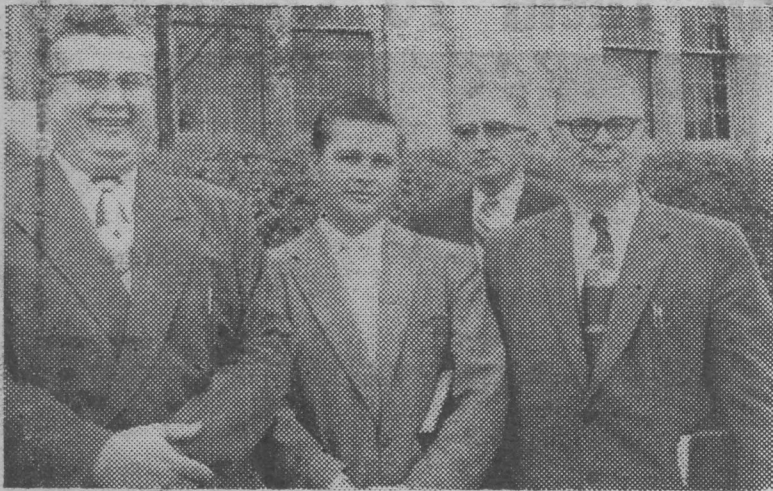
## TEXAS PASTOR



ELDER TRINIDAD MONTAYA  
Faith Orthodox Baptist Church,  
San Antonio, Texas



## THESE ALL CAME FROM TEXAS TO CONFERENCE



Elder Doyle Hawkins, Vernon, Tex., Elder Charles Thomas, Mesquite, Tex., Elder Ray Morrow, Burkbennett, Tex., and Elder Clyde Darr, Wichita Falls, Tex.



Mrs. C. M. Cordell, Brother C. M. Cordell, Brother Leonard Petty and Pastor Avery Hammond, all of Divide Baptist Church, Sulphur Springs, Tex.

### "Election And Missions"

(Continued from preceding page)  
Gospel:

"As my Father hath sent me, even so send I you."—John 20:21.

Then you will find it in Acts when Jesus spoke His last words on earth, in that He said:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

To whom was He speaking, brother? To the same group to whom He spoke in the 28th chapter of the Gospel of Matthew—to His church. ("Amens.")

I will tell you, my brother, I believe in missions. And I not only believe in it, brethren, I also practice it. The church of which I am pastor, if they were here, would vouchsafe for the fact that we are a Missionary Baptist church. Will you allow me to take just a few moments time for a little personality?

I am pastor, beloved, of a very, very small church. Somebody said this afternoon that he was pastor of 700. Well, I am not. I am pastor of a church that has 34 members, including myself. We organized it a little over one year

ago. We have good fellowship; in fact, we have wonderful fellowship. And you know, brethren, we have something else; we have some folk among these 34 members who love the Lord. We haven't anybody who is rich; we haven't anybody who is worth any more than Baptist preachers are, and certainly that isn't worth much. I was thinking this last week: I don't know where our little church gets all its money. I really don't know. Will you believe me, brethren: In addition to our local expenses, the church pays me a small salary as pastor, and Brother Bob a small salary as associate pastor. Then, since the 15th of March, our church of 34 members has contributed a little better than \$500 every month to missions.

Now, brethren, do I believe in missions? I say this with a feeling of reverence before God; I say it, beloved, with a feeling of deep humility before God, due to the fact that I have the honor of being pastor to such a group of people. I ask you tonight, my brethren, to find for me a church anywhere that gives as much per capita to missions as our little church gives, and when you do, I will sit down and listen to him when he wants to object to my preaching the doctrine of election. ("Amens.")

### OFFERINGS RECEIVED IN OCTOBER, 1956

Mr. and Mrs. C. J. W. Brandon, Wisconsin	\$ 13.00
Mrs. R. E. H. Garland, Texas	1.00
Calvary Baptist Church, Ashland, Kentucky	100.00
Mr. and Mrs. N. R. Y., Sulphur Springs, Texas	5.00
Tabernacle Baptist Church, Tulsa, Oklahoma	20.00
Mr. J. C. B., Little Rock, Arkansas	1.00
Sardis Missionary Baptist Church, Clarendon, Texas	21.00
Mr. and Mrs. D. A. G., Greenbrier, Arkansas	1.00
Woolsey Baptist Church, Point, Texas	25.00
Mr. R. T. C. Saint Louis, Missouri	25.00
Mr. W. W., Canyonville, Oregon	11.00
Mrs. T. J. G., Dallas, Texas	1.00
Mrs. R. F., Little Rock, Arkansas	5.00
Mr. and Mrs. T. J. A., Memphis, Tennessee	20.00
Woodlawn Terrace Baptist Church, Memphis, Tennessee	75.00
First Baptist Church, Clute, Texas	10.00
Mr. and Mrs. T. J. A., Memphis, Tennessee	10.00
Mr. D. A. E., Shepard Air Force Base, Texas	34.00
Mr. O. R., Mountain View, Arkansas	20.00
Divide Baptist Church, Sulphur Springs, Texas	25.00
Belt Line Baptist Church, Mesquite, Texas	25.20
Mr. J. B. W., North Little Rock, Arkansas	25.00
Woodlawn Terrace Baptist Church (Ladies Auxiliary)	
Memphis, Tenn.	10.00
Mrs. R. E. H., Garland, Texas	1.00
Highlands Baptist Church, Boone, Colorado	26.16
Mr. R. R. M., Melbourne, Florida	15.00
Central Baptist Church, Little Rock, Arkansas	759.28
<b>TOTAL</b>	<b>\$1,284.64</b>

As the Lord may lead you, please send all your offerings for Mexican mission work to Elder M. L. Moser, Jr., P. O. Box 1146, Little Rock, Arkansas.

I believe in election, and I believe in missions. Brethren, God help me, and God help you to grasp this old Book—to take this old Book literally, and to go out and preach a Sovereign God. And brethren, if He is sovereign in salvation, He is also sovereign in His church; and He has a right to sovereignly tell us what to do in the realm of missions.

I would like to say a few words about the Mexican mission work of which this church has the responsibility.

Years ago I broke with the Southern Baptist Convention. The corresponding secretary of missions, in Kentucky, was then C. M. Thompson. He came to the Greenup Association when our church was a member of the association. Our church entertained the association that year, and I said some things that led him to believe that I wasn't in sympathy with the Southern Baptist Convention. And I am not, brethren, nor with any other board, or any association—I am just not in sympathy with anything other than a local Baptist church. ("Amens.") C. M. Thompson came there, and he suspected that I was out of fellowship with the Convention. He called me off to one side, and I was just a little fellow—I only weighed about 128 pounds; I have come to the front a lot since then. He was an elderly gray-haired man whereas I was just a 23-year-old boy; he called me off to one side and put his arm around me in a fatherly manner, and he said, "Brother Gilpin, I have observed you here during this Associational meeting. I have great hopes for you, my boy!" There was genuine affection in his voice. Why, beloved, I can feel the sugar running down my neck right now; he loved me so. And he said, "Brother Gilpin, there are some things about the Convention that I don't like either, and I believe in fighting them!"

I have been going to Kentucky associations for a long time, and the only thing that I ever saw him fight about, was back during the depression—he fought like a tiger when they started to cut his salary from \$5000 to \$4000. That was the only thing that I ever heard him fight about. He said, "I believe in staying in and fighting, and I am going to do so, and I want you to do it! If you will, I will make you a prophecy, that within the next ten years, you will be the most outstanding preacher in Kentucky."

I didn't take his advice; I got out. I tell you, though, beloved, that he did tell the truth. When he said that he would offer a prophecy that I would be the most outstanding preacher in Kentucky, he told the truth. I am the most outstanding preacher in Kentucky: I am standing on the outside of the whole "shebang." And I haven't a bit of use in this world for any mission board. When I turned my back on the Southern Baptist Convention with all of its paraphernalia, beloved, I was through with mission boards.

I say, beloved, I went down to Mexico in the early spring of this year, along with Brother John Reynolds, Brother W. J. Crider, Brother Moser and his wife, and we met Brother M. L. Moser, Jr. and his wife, in Mexico City. I saw those native preachers ordained; I asked the questions of those boys when they were ordained in Mexico. I saw Brother M. L., Jr. baptize those individuals who professed salvation. I saw, beloved, a church organized. We went to another church in Irapuato on Sunday night, and I spoke briefly, and Brother Moser, Sr. brought the message: I saw the work with my own eyes.

I say to you tonight, beloved, that I believe in a mission work where the work is carried on by a local church, like this church is carrying on. And I am glad to have a part in supporting that kind of a work; it's a joy for me to do so. I would surely urge all my friends to join in the mission program of this church. May God bless you!

## ARKANSAS GUESTS AT CONFERENCE



Brother and Sister W. O. Colyar, Camden, Ark.



Brother and Sister C. A. Evans, Manila, Ark.

### Seminary

(Page one—this section)

Our speaker for the special service was Brother Joel Garcia who is now working in Guadalajara. Brother Garcia was a student in the seminary when we were in Morelia, and worked in the state of Yucatan for us in helping to open up the Baptist work in that state. He is now married, and it was the first time that I had met his wife. She is a Mayan Indian, very attractive, and from what little contact we had, she seemed to be a very consecrated Christian girl.

We had a special meal at the noontime, as different members of the missions would bring something along to eat, and members of the church in Irapuato sent a turkey.

It was a joyous occasion and a sad occasion combined. There were many tears of joy and also many tears of sadness as they were glad to see the students in the seminary finish another year of preparation and to see them receive their grades, but as they realized that these preachers would be going out to their many different fields of work in various states of Mexico to preach during the vacation period, they realized that it was a time of parting as well. There was sadness in the hearts of those from some of the missions, as they realized that the young man who had been preaching to them during the school year, visiting in the different homes, and possibly the one who led them to the Lord, would not return to visit with them until after the four months of vacation period while he was preaching in other places, but at the same time they were glad as

well.

After the services were over, after Brother Joel Garcia had preached the message and the students had received their grades, we stood and sang a hymn, "God Be with You Till We Meet Again," and everyone filed by and not only gave them a handshake bidding them Godspeed, but they gave them an embrace, the custom in Mexico and other Latin American countries. Very few eyes were dry at this time, and that was especially true of the parents of some of the preachers, as their boys would be going over a thousand miles from home to preach in new areas.

Today, the same preachers have already arrived at their mission fields. The fields extend from the State of Chihuahua in the extreme north on the border of Texas in the city of Cuahatemoc down to the extreme south on the border of Guatemala in the State of Tabasco.

During the months of the vacation period, I know that these preachers want you to pray for them that they might be used of the Lord not only to win many souls to Him, but also to indoctrinate the people and to establish them in the truths of God's Word.

The seminary will open again for the year 1957 in March, so we ask each of you to continue to remember us and the different missionaries in your prayers and with your offerings. The expenses of the seminary actually are heavier during the vacation period as the preachers who are in the seminary during the eight months school year are now out on the field and we need to support them on the field.

### BAPTIST PREACHER-STUDENTS AT CONFERENCE



Brother George D. Holroyd and Brother Wayne Harding, Ardmore, Okla.



God doesn't say, "Pray that preachers may go forth into the harvest," but that laborers may go.

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

# Baptist Youth Witness

P. O. BOX 7

RUSSELL, KENTUCKY

BOB L. ROSS, Editor

RUTH GILPIN, Associate Editor

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

## THE LITTLE BAPTIST

## Our Bible Study

"I could tell you much about our rambles in the woods, and at fine times we have every day, but that would make my letter too long. I make it a rule to read some in my Bible every day, for I wish to learn how to be good, and I think that the Bible is the book from which to learn my duty to God. I attend church every Sunday, and listen closely to all that the preacher says, and sometimes I feel as if I am not good after all my efforts to be so. I fear that my heart is not right in the sight of God. Laura Thompson once told me that I must have a new heart before I would be prepared to associate with the blessed in Heaven, and I have been thinking a great deal about it of late. I never intended to be a sinner, but my Bible tells me that 'the heart is deceitful above all things, and desperately wicked.' And then it says so much about all of us being condemned under the law, and about God's people having new hearts given them, and having the Spirit to bear witness to their's that they are the children of God. I know that I have had no experience of these things, and I am afraid that I am not so good as I thought I was. I know that if I am a sinner, God is angry with me every day, for the Bible says so.

"Please write to me, Mamma, and instruct me, for I feel as if I were wandering in darkness. If you had talked to me like Laura Thompson did, maybe I could have understood it all better. I can always understand what you say. But I will read and pray and try to find the right way. Mamma, write to me, and pray for—Your affectionate daughter, Mellie."

Mrs. Brown was glad to hear that Mellie was satisfied and was doing well at school, but the latter part of her letter caused feelings of deep emotion. The question pressed heavily upon her mind: Had she done her duty? She had instructed Mellie in almost everything except the "one thing needful." On reviewing the past, she was forced to decide that the kind of training she had given her was liable to make her a strict Pharisee, and nothing more. She had failed to correct one error which seemed prominent in Mellie's mind; that she had only to be good—to be consistent in her morals, and Heaven would be given her as a reward of merit. She had not taught her that her heart was depraved by nature, and must be renewed by the Holy Spirit. Not one word had she ever told her about the necessity of repentance and faith, or of the necessity of obtaining a new heart to prepare her for entering the kingdom of Heaven.

(Continued Next Week, D. V.)

### THE BIBLE'S INFLUENCE

By M. L. MOSER

Few people can read the Bible without feeling the impact of the Bible upon their lives. It is different from every other book in the world in the influence that it wields. Individuals, communities, and nations have been influenced by the Bible. Wherever the Bible has gone the lives of men and women have been elevated, and rights and privileges, unknown in lands without the Bible, have been granted. The Bible is a book that liberates and frees. Not just religious liberty but all liberties. "Ye shall know the truth and the truth shall make you free." The greatest liberties known to man are vouchsafed to the citizens in a land where the Bible is known and loved.

I wish you could have an uncolored map of the world before you at the present time and that you could shade that map in accordance with the knowledge of the Bible. You would find that the portions of the world where the Bible has not gone are the very portions of the world where there is the least liberty, where poverty and ignorance and tyranny exist. There would be some portions black as night. NO BIBLE, no light, no liberty. Other portions would be shadowed, the Bible, to a limited extent, read and revered; other portions would be white, because they would be the nations where there is the most liberty, the most freedom, and of course, the greatest knowledge of the Bible. The impact of the Bible upon a nation is beyond measure. Only as missionaries have carried the Word of God to these dark lands have they emerged out of their darkness into the light. May God give us more Bible missionaries at this present time.

May we make one comparison—North and South America. What differences between the de-

velopment of the two sections of the world! From the American border southward through Mexico, the Latin Americas, the countries of South America, we find countries that have not developed in the past as Canada and the United States have developed. Why? One man well said that the difference lies in just one letter of one word. The men and women who settled North America were men and women who came seeking God. Believing the Bible to be the Infallible Word of God, they came to the shores of North America seeking the right, the privilege of worshipping God according to their own conscience, in the light of an open Bible. Material prosperity was secondary. They came seeking spiritual liberty. They came seeking God.

On the other hand, those who went to Central America and South America did not go seeking God. They went with armies, with weapons of warfare, seeking gold. Seeking to extend the boundaries of empires. Their main objective was the accumulation of wealth. They enslaved the people of their new found lands, they robbed them of their possessions, they sought by every means at their command to enrich themselves and the empire they represented. Their ideas still dominate the countries south of the border, and it is only recently under the impact of missionaries with their Bibles that there has been any growth, any development in these countries. Even now religious liberty, as we know religious liberty, is unknown in those countries.

Do you see the difference? It is in one letter. Men seeking God and other men seeking gold. One came with a Bible—the other, while having certain religious form and ceremonies, came with the sword seeking gold. We see in this one thing alone the influence of the Bible.

America became a great na-



tion in times past because its principles were founded upon the Book. The Supreme Court at one time ruled, "THIS IS A CHRISTIAN NATION." Under the influence of the Bible there was woven into the fabric of American civilization a moral background, a stamina, that gave to America its present position in the world. God could afford to bless America because of the things that America believed and practiced. The Bible was the foundation of the American home. It was in every classroom of our public school system. It was the backbone of everything that we called American. Courts were opened with prayer and a reading of the Bible. Men took office with a Bible under their hand and with an oath of fidelity to the trust committed to their care by the people upon their lips. Every pulpit, while differing to some extent as to what the Bible taught, at least believed the Bible to be the inspired Word of God. What infidelity there was, was confined to a very small minority, and all of this minority outside the churches.

Today, America is in a downward slide. Unless there comes a mighty revival of faith in the old Book, our liberties and our privileges will be of the past. Germany at one time was the greatest Christian nation in the world. The influence of the Book was felt in every avenue of her life. Then the dark cloud of infidelity began to make its appearance. First in her Bible schools, then in her pulpits, then in her pews, and finally, into the fabric (Continued on next page)

## What Drinking Can Do For You by John Marion Young

(NOTE: The following is a talk delivered by John Marion Young, age 13 years, to the Intermediate Baptist Training Course of the Union Avenue Baptist Church, Bogalusa, La., on the Sunday night of October 28, 1956).

Fellow-Citizens of America:

Come before you tonight to talk on the subject of "Strong Drink."

Do you fathers and mothers love your sons and daughters?

The time in which we live is the conditions brought about by strong drink for your serious consideration and proper action. Let us consider legalized liquor.

Does making a wrong legal, make it right? I maintain that legalized liquor laws are wrong for our nation. Why? Because God forbids excess drinking of strong drink. Strong drink is wrong! Legalizing strong drink, which is wrong in God's sight, does not and never will make it right.

Adultery, rape, murder, bank

robbing are wrong. Would making them lawful to do, make them right? Legalizing sins always makes conditions worse, never better. Place strong drink in its right place with those named wrongs and what would you say? That's right: It would be foolish to legalize such in our nation. It would be ruin. Legalized strong drink is ruining the juvenile in America, male and female.

You can always tell what someone is by the company he keeps. You can tell a man by his friends.

An act which would ruin a normal man only provides a drunken man a thrill. Whiskey degrades the mind, is man's rival, his enemy. Whiskey has warned the people to let it alone by wreck and ruin left in its wake. People do not heed whiskey's warning to let it alone. Ads in newspapers and magazines, on radio and television, deceive youth into disregarding whiskey's own warning. Strong drink is the promoter of sin; a helper of every sin to which teenagers are exposed. Whiskey, beer and wine are responsible for juvenile delinquency.



JOHN MARION YOUNG  
Age 13

Youth is looking, wild eyed, to the adults, for deliverance from the nightmare forced on them by whiskey, beer and wine. Adults must look to Washington. Free citizens and families must be protected by their government.

It is the business and responsibility of a government to provide for the protection, safety and security of its citizens, their homes, their wives, sons and daughters. A generation is collapsing—those who are teenagers now—they are unable to stand against the army of sin led by its three Generals—Whiskey, Beer and Wine. Is adult America coming to the aid of their teenagers?

Is adult America going to stop the march of this army of sin? Could it be—this army of sin might overcome all America? How would you like to be ruled by these three? That is the danger now facing America. How near they may be to taking over complete control of government or how far from it we cannot tell. We do know they have a powerful army backed by untold wealth.

A land filled with whiskey bottles, beer cans, wine flasks, is the wrong environment for teenage boys and girls of America, the world's greatest nation, whose citizens boast of knowing God, whose forefathers founded it so

they would be free to serve God.

The present liquor laws are outmoded. New laws need to be enacted to protect teenagers and all America.

Parents of teenage sons and daughters, do you love them? If you do, friends, show your love for them by your action in obtaining their protection from the monster of strong drink now turned loose on them.

Strong drink and its effect on our teenagers does not call for temperance clubs, petitions passing and so forth. It needs the action of our law-making bodies in Washington to enact laws to cope with it. It needs to be dealt with as if some foreign enemy were already in our country, secretly undermining our government and all the people. That's what Strong Drink is doing. The need calls for federal laws covering all states.

The Congress must be called upon by our fathers and mothers to pass proper laws to protect your young boys and girls from the advertising or contact with, (Continued on next page)



## Our Bible Study

(Continued from preceding page) of her civilization. Just so long as Germany remained true to the Bible did she preserve for her citizens the great liberties and great advancements she enjoyed. With the outbreak of infidelity, when there was a lessening of Bible reading—when people began to lose their faith in the integrity of the Bible—Germany began to fall. Liberties were lost. Military machines, dictators, came upon the scene and Germany ceased to be the great Bible loving, the great liberty loving nation of the world. Where the Bible is loved, where the Bible is believed, where the Bible is studied, there and there alone do you find liberty. Patrick Henry is quoted as saying, "Give me liberty or give me death." May I say to you when we loose our grip on the eternal verities of the Word, we lose our liberties, and, as in many countries, our lives.

What does the Bible say about its influence?

First—upon the lives of people. "Wherewithal shall a young man cleanse his way? By taking heed to the Word of God. The Bible cleanses us of our sins by showing us, first our sinful condition, then the remedy for sin, which is the shed blood of the Lord Jesus Christ. We also read: "Thy word have I hid in my heart that I might not sin against Thee."

The Jews were required to teach the Scriptures to their children. In Deut. 6:4-7 we read: "Hear, O Israel, the Lord thy God is one Lord; and thou shalt love the Lord thy God with all thine heart and with all thy soul, and with all thy might, And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." God's people are to be a Bible-loving people. Now for the influence of the Book, all we have to do is to study the history of Israel. When Israel was true to the Book, when she taught the Book to her children, then Israel prospered. No enemy could come up against her. But when she turned away from the

Word, she became weak; her social and financial fabric crumbled, enemies came up against her and defeated her. She paid tribute to heathen nations and even went into captivity. When under the heel of the oppressor, or in the land of her enemies, she turned again to the Book, God would deliver her, her enemies would be defeated, and Israel would again prosper under the Lord.

I am concerned about the problems that confront America today. Our moral fabric is crumbling, the social problems are becoming alarming, corruption is abroad in the land, unbelief is predominant in our churches, our schools. Juvenile delinquency is out of hand. Drinking, gambling, cursing, law-violation, is on every hand. Could all of this be, because America is turning away from the Book? Remember where the Book is honored and loved, the health of the nation improves. Where the Bible is neglected, the nation deteriorates. May God bring us back to the place where the Bible is read, believed, and loved in our homes, our schools and our churches.

## Drinking

(Continued from preceding page) whiskey, beer and wine, if our teenagers are to be rescued from the blight and ruin of Strong Drink.

Become concerned about your boys and girls! Write your sentiments, one and all of you, to your congressman in Washington. Save them from Strong Drink.

Strong Drink figures in most every life story where divorce, fights, shootings and killings have struck. Strong Drink is the explanation why most car wrecks happen on the highways.

A teenage girl said, "I always

thought, all that happened when one got drunk was you would pass out. I didn't know one could continue in a stupor, talking, doing things that couldn't be remembered when you are sober again, but I found out you will, and why night life boys first pick up their dates, second pick up a bottle, and then they are ready to continue on their dates of eating, dancing, parking, drinking from the bottle and—

America is exchanging fine young sons and daughters for bottles of whiskey, beer and wine. The children, though not guilty, must suffer. Adults had better act and act soon. For, surely, God's judgment hangs over a land of drunkards who cannot think straight because they are in a drunken stupor due to strong drink.

America has surrendered everything to strong drink; her reason, her self control, her self respect and her memory. It is left up to America to win everything back. She can if she wants to; whether she wants to, we cannot tell, but as individual men and women, boys and girls, we can win everything back by letting whiskey, beer and wine alone.

## BEFORE WE CAN GROW IN GRACE

"By grace ye are saved." (Ephesians 2:5). One of the greatest mistakes is trying to build people up in the Christian life before they are in it. If a baby is to grow satisfactorily, it must be well born. And if we are to grow in grace, we must be born again. There was a baby in New York that was fed on elephant's milk and it grew one hundred pounds in a few weeks—but then, it was a baby elephant to begin with. A human body would not have grown the same, even if it were fed on elephant's milk. And just so you can feed a man, woman, or child on the best food for a child of God, but he will not grow like a child of God, unless he is a child of God to begin with. So to grow in grace, we must first be IN grace. —The Sunday School Times.

## Read The Bible By Symbols



shall come to



"For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man in rags." —Proverbs 23:21.

## For Little Children

### DAVID AND JONATHAN'S SON, MEPHIBOSHETH

(II Samuel 9.)

Boys and girls, after Jonathan was killed in a battle, King David wanted to be kind to Jonathan's family. He wanted to be kind because he had loved Jonathan so much, and he wanted to protect and be kind to anyone that was left of Jonathan's family.

So David called for a man named Ziba who had been King Saul's servant, and Ziba told King David that Jonathan had a lame son who was still living. So David sent for this lame son, Mephibosheth, and had him brought to his palace.

When Mephibosheth came, he fell down before King David and revered him. David told Mephibosheth to not be afraid, that he wanted to be kind to him because he had loved his father Jonathan so much. David told him that he would give him the land that had belonged to his father, and that he would stay and live with King David in the palace as long as he should live.

Mephibosheth was so surprised when David said this that he just couldn't understand why David was being so kind to him. Then David called Ziba, Saul's servant, to him and told him that he had given Jonathan's land to Mephibosheth to be his own, and that Ziba and his sons would take care of the land, garden it, and bring the food to Mephibosheth. David also told Ziba that Mephibosheth would live with David in his palace, and eat at his table forever.

So Ziba promised King David that he and all his sons would take care of the land and give all the food and fruit from it to Mephibosheth and his family. And the Bible tells us, boys and girls, that Mephibosheth from then on lived with King David in the palace.

Boys and girls, why should King David be so kind to Mephibosheth? Why should he take care of him and his family so well? Surely Mephibosheth didn't have anything in himself that would draw him to King David. He was

lame on his feet and couldn't work!

We can only say that King David loved Mephibosheth because he loved Mephibosheth's father, Jonathan, so much. And David loved Jonathan so much that he would protect and take care of Mephibosheth all the rest of his life.

Well, boys and girls, that is what God does for us. There is nothing within us to draw us to Him, but God offers His free gift of salvation to whosoever will believe in Him, because He loved His Son, the Lord Jesus Christ; not because there is anything in us that God loves. We are just sinners, so sinful that we look like filthy rags when the Lord looks at us.

And just as King David took Mephibosheth into his palace and gave him the highest place of honor of eating at his table with him, so God's grace gives us the highest place. We then are adopted into his family as His child, and He is our Heavenly Father, when we trust the Lord Jesus as our Saviour.

King David also told Mephibosheth that he could live in his palace forever. Well, boys and girls, when the Lord saves us, we are saved forever and ever, and we can never be unsaved; we are saved forever and ever.

Are you saved? Have you trusted the Lord Jesus Christ as your Saviour? Jesus said:

"He that believeth on me hath everlasting life." —(John 6:47).

### ATTENTION Book Purchasers

Please add 10c on all book orders of \$5.00 or less, to cover cost of packaging and postage. You will be notified as to shipping expenses on orders that amount to more than \$5.00.

Thank You

## "EVERY READER — TEN NEW SUBSCRIPTIONS"

IF YOU HAVEN'T BOUGHT TEN SUBSCRIPTIONS FOR OTHERS, WON'T YOU PLEASE FILL OUT THIS SUBSCRIPTION BLANK AND DO SO?

IF YOU HAVE BOUGHT TEN SUBSCRIPTIONS FOR OTHERS, WOULD IT BE ASKING TOO MUCH OF YOU TO DO IT AGAIN?

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