

The Baptist Examiner

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

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SIN AND ITS PUNISHMENT

GOD'S JUSTICE -- DEGREES IN HELL

By Late Evangelist T. T. MARTIN
(1862-1939)

"All have sinned."—Rom. 3:23.
"Every transgression and disobedience received a just recompense of reward."—Heb. 2:2.
"A just God."—Is. 45:21.
"It shall be more tolerable for the land of Sodom in the day of judgment, than for thee."—Matt. 11:24.

ened sinner, die. With many the idea is that God consigns them to a common punishment in Hell. But, reader, remember that God is just; and if that is justice, what would injustice be? They were different in light and in opportunity and in sins, and yet pun-



ELD. T. T. MARTIN

ished alike? The Bible does not teach it.

But let us go back and consider this question of sin. "All have sinned." That includes you, reader. "To him that knoweth to do good and doeth it not, to him it is sin."—James 4:17. All have done this, have failed to live up to the light they have had; hence, "All have sinned."

Two questions arise: first, ought sin to be punished? Second, ought all sin to be punished, or only the coarser, grosser, more offensive sins?

As to the first, ought sin to be punished? There is a strong drift toward the teaching that sin ought to be punished only for the purpose of reforming the sinner. Intelligent men endorse this teaching without realizing that it is spiritual anarchy and absolutely horrible and detestable.

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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.

other Christian martyrs had? If He was but a martyr, then why not preach salvation through another martyr?

There are others who insist that the death of Christ was an accident and state that He was a victim of a mob. We have overheard some say that Christ died because He could not help it. This is saying that it was all unforeseen and that it was not in the plan of God.

He was conscious of His forthcoming death. He foretold it. He spoke in John's Gospel several times of "mine hour." His words show that He was thinking of that which He had come into the world to do, for "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

He was conscious of His coming death. (Continued on page six)

Unscriptural Theories As To The Death Of Our Lord Jesus

By J. EDWIN HARTILL

It is not unusual to come in contact with those today who believe that the death of Christ was a martyr's death. Someone has said, "He died to show us that it is all worth dying for." If this is true, why did Christ not say so? Many have died for truth. Paul knew how martyrs died, for he had been a witness on several occasions. However, he never spoke of Christ's death as that of a martyr's.

If Christ's death was that of a martyr, then any martyr could save us. Paul said that Christ died for him in a special way. If Christ was a martyr, why did Peter say, "Who his own self bare our sins on the tree?" Why did John say, "Who loosed us from our sins?" Why did Luke write about the remission of sins by the blood of Christ? He wrote of the death of other martyrs.

If Jesus Christ was a martyr, why did not He have the comfort of God at the time of death as

Is It True That One Church Is Just As Good As Another?

By ROY MASON
Tampa, Florida

Some people like to seem "broad" and most "broad" people are very shallow in their thinking. The truth is, most people who think that they are extremely "broad" are in reality both narrow and shallow. Just try disagreeing with them concerning their alleged broadness and see how quickly they become intolerantly mad.

One of the ways in which people like to appear "broad" is by saying, "One church is just as good as another, it doesn't matter which church you belong to, we are all working for the same place." And preachers of the broad stripe often hold union meetings and loudly tell their converts to "go and join the

church of your choice." That "choice" is evidently designed to be upon the basis of whim, caprice, or prejudice, and not upon the basis of the teachings of the Word of God.

The teaching that "One church is just as good as another" is the Devil's lie, no matter who utters it. One church is NOT as good as another, and people have more sense than to say a thing of that sort concerning everything but religion. Only in religious matters do they suffer softening of the brain. Let a man tell his wife that "one woman is just as good as another"—that any other woman would have done for him to marry, and the chances are she will pop a rolling pin off his head. At least she ought to do it! Let a man go to the medicine chest looking for a soda mint tablet, but finding none, say, "Oh well, these strychnine tablets will do just as well," and he would soon find out his mistake.

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The Baptist Examiner Pulpit

"COERCIVE PROGRAM" AGAIN

The Limestone Baptist News is the official organ of the Limestone Baptist Association, Athens, Ala. The September, 1956, issue tells of a special fund in the association for helping new churches. But, as usual, there is a catch in it. And this "catch" is on the front page, in the following words:

"No new church shall be eligible for aid from the Association or shall they receive recommendations from the Association for State Mission funds, unless the deed of the new church shall contain the following clause or its equivalent: 'That the said lot

(Read Revelation 11)

In our message of last week, we noticed the time of the end. And what a picture this tenth chapter did present to us relative to the time of the end. It surely presented to us a picture of majesty. We saw in it the Lord Jesus, clothed with a cloud, with a rainbow about His head, His face shining as the sun, and His feet glistening as fire. It pictured to us the Lord Jesus with a Bible in His hand, His left foot on the earth, His right foot in the sea, crying with a voice like the roar of a lion.

Furthermore it showed Him standing thus with His hand lifted

up to Heaven, declaring the end of time. For example, we read in Revelation 10:6:

"There should be time no longer."

Now this 11th chapter logically follows this lesson that we studied last week. This 11th chapter tells us of the great consummation day when time actually shall end, and when the kingdoms of this world shall become the kingdoms of our Lord and His Christ, and when He shall reign forever and ever. It is indeed a joy for us to take up this 11th chapter, and study it carefully, in view of the fact that it tells us of that day which we all have looked for-

ward to, namely, the day when the kingdoms of this world will become the kingdoms of our Lord, and He shall become the possessor of this world.

II. MEASURING THE TEMPLE

"And there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months."—Rev. 11:1, 2.

By this act of measuring the temple, we thus see the Lord Jesus Christ taking possession. Actually this is the act of appropriation. The Lord Jesus Christ

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US WHITE FOLKS AIN'T READY—YET!

The old colored woman had long admired the leading restaurant in her town, and after segregation was abolished by law, she proceeded forthwith into the cafe and made herself at home. "Y'all got any chittlins?" she asked the waiter, and the waiter replied that they did not. "What about collards?" she asked again, and again she was told they did not serve collards. "Got any hog jowl, fried catfish, sowbelly, black-eyed peas or sardines and crackers?" And again she got a "no" answer. "Lawd," she exclaimed, "you white folks jest ain't ready for integration yet."

—Houston (Miss.) Times-Post

THE BAPTIST EXAMINER

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"The Book Of Revelation"

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is about to take possession, and what He measures from this moment on is His. It is highly significant that the first thing that will be subject to Jesus alone, will be the Jewish temple. All the city and the court around the temple are still in the hands of the Gentiles. But the temple itself is first of all appropriated and taken possession of by Jesus.

The court, as I say, and the city of Jerusalem, were not measured—were not yet appropriated by Him, as they are not His. They must be trodden down by the Gentiles for 42 months yet. You understand, the last half of the tribulation period is yet to ensue, and during this last half of the tribulation period, the city of Jerusalem will be trodden down by ungodly Gentiles. I might say that the mass of the nation, that is the Jewish nation, are in idolatry, and they are worshipping the anti-Christ. Now the Lord Jesus must tread this out before He takes complete possession. Forty-two months will thus be required before Christ is Lord of all. May I impress it upon you, beloved, what we have seen by way of Jesus' measuring the temple and appropriating it unto Himself, takes place approximately at the middle of the tribulation period. It requires all the balance of this hellish reign of terror for the Anti-Christ to run his course and for our Lord to take possession of this world entirely. During this three and a half years, the last half of the tribulation period, many momentous things will take place. This chapter tells us fully concerning this anti-Christian period.

II. THE TWO WITNESSES

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man shall hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth. And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."—Rev. 11:3-12.

Now, beloved, it is highly conspicuous that even though the Anti-Christ is here at work, and even though the city of Jerusalem must be trodden down for three and a half years yet, along with the blasphemous horde of the followers of the Anti-Christ—in spite of that fact, it is highly conspicuous that during this period of forty-two months, our Lord will have two notable witnesses.

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DECEMBER 29, 1956

SATAN'S AMUSEMENT IN THE CHURCHES

by ARCHIBALD BROWN
(Contemporary of Spurgeon)

Different days demand their own special testimony. The watchman who would be faithful to his Lord and the city of his God has need to carefully note the signs of the times and emphasize his witness accordingly. Concerning the testimony needed now, there can be little, if any, doubt. An evil is in the professed camp of the Lord, so gross, so brazen in its impudence, that the most short-sighted of spiritual men can hardly fail to notice it.

During the past few years it has developed at an abnormal rate, ever for evil. It has worked like leaven until now the whole lump ferments. Look which way you may, its presence makes itself manifest. There is little if anything, to choose between Church, Chapel, or Mission Hall. However they may differ in some respects, they bear a striking likeness in the posters that figure upon and disfigure their notice boards. *Amusement for the people is the leading article advertised by each.* If any of my readers doubt my statement, or think my utterance too sweeping, let them take a tour of inspection and study "the announcements of the week" at the doors of the sanctuaries of the neighborhood; or let them read the religious advertisements in their local papers. I have done this again and again, until the hideous fact has been proved up to the hilt, that "amusements" is ousting "the preaching of the Gospel" as the great attraction. "Concerts," "Entertainments," "Fancy Fairs," "Smoking Conferences," "Dramatic Performances," are the words honored with biggest type and most startling colors. The Concert is fast becoming as much a recognized part of church life as the Prayer Meeting, and is already, in most places, far better attended.

"Providing recreation for the people" will soon be looked upon as a necessary part of Christian work and as binding upon the Church of God, as though it were a Divine command, unless some strong voices be raised which will make themselves heard. I do not presume to possess such a voice, but I do entertain the hope that I may awaken some louder echoes. Anyway, the burden of the Lord is upon me in this matter, and I leave it with Him to give my testimony ringing tone, or let it die away in silence. I shall have delivered my soul in either case. Yet the conviction fills my mind that in all parts of the country there are faithful men and women who see the danger and deplore it and will endorse my witness and my warning.

It is only during the past few years that "amusement" has become a recognized weapon of our warfare and developed into a mission. There has been a steady "down grade" in this respect. From "speaking out," as the Puritans did, the Church has gradually toned down her testimony; then winked at and excused the frivolities of the day. Then she has tolerated them in her borders, and now she has adopted them and provided a home for them under the plea of "reaching the masses and getting the ear of the people." The devil has seldom done a cleverer thing than hinting to the Church of Christ that part of her mission is to provide entertainment for the people with a view to winning them into her ranks. The human nature that lies in every heart has risen to the bait. Here, now, is an opportunity of gratifying the flesh and yet retaining a comfortable conscience. We can now please ourselves in order to do good to others. The rough old cross can be exchanged for a "costume," and the exchange can be made with the benevolent purpose of elevating the people.

All this is terribly sad, and the more so because truly gracious souls are being led away

by the specious pretext that it is a form of Christian work. They forget that a seemingly beautiful angel may be the devil himself, "for Satan himself is transformed into an angel of light" (2 Cor. xi. 14).

I.

My first contention is that **providing amusement for the people is nowhere spoken of in Holy Scripture as one of the functions of the church.** What her duties are will come under our notice later on. At present it is the negative side of the question that we are dealing with. Now, surely, if our Lord had intended His Church to be the caterer of entertainment, and so counteract the god of this world, He would hardly have left so important a branch of service unmentioned. If it is Christian work, why did not Christ at least hint it? "Go ye into all the world, and preach the Gospel to every creature," is clear enough. So would it have been if He had added, "and provide amusement for those who do not relish the Gospel." No such addendum, however, is to be found, nor even an equivalent for such, in any one of the Lord's utterances. This style of work did not seem to occur to His mind. Then again, Christ, as an ascended Lord, gives to His Church specially qualified men for the carrying on His work, but no mention of any gift for this branch of service occurs in the list. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers—for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Where do the "public entertainers" come in? The Holy Ghost is silent concerning them, and his silence is eloquent.

If "providing recreation" be a part of the Church's work, surely we may look for some promise to encourage her in the toilsome task. Where is it? There is a promise for "My Word;" it "shall not return unto Me void." There is the heart-rejoicing declaration concerning the Gospel: "It is the power of God." There is the sweet assurance for the preacher of Christ that, whether he be successful or no—as the world judges success—he is a "sweet savour unto God." There is the glorious benediction for those whose testimony, so far from amusing the world, rouses its wrath: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you." Were these persecuted because they amused the people, or because they refused to? The Gospel of amusement has no martyrology. In vain does one look for a promise from God for providing recreation for a godless world. That which has no authority from Christ, no provision made for it by the Spirit, no promise attached to it by God, can only be a lying hypocrite when it lays claim to be "a branch of the work of the Lord."

II.

But again, **providing amusement for the people is in direct antagonism to the teaching and life of Christ and all His Apostles.** What is to be the attitude of the Church towards the world according to our Lord's teaching? Strict separation and uncompromising hostility. While no hint ever passed His lips of winning the world by pleasing it, or accommodating methods to its taste, His demand for unworldliness was constant and emphatic. He sets forth in one short sentence what He would have His disciples to be: "Ye are the salt of the earth." Yes, the salt: not the sugar-candy nor a "lump of delight." Something the world will be more inclined to spit out

than swallow with a smile. Something more calculated to bring water to the eye than laughter to the lip.

Short and sharp is the utterance, "Let the dead bury their dead; but go thou and preach the kingdom of God." "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "In the world ye shall have tribulation but be of good cheer; I have overcome the world." "I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world." "My kingdom is not of this world."

These passages are hard to reconcile with the modern idea of the Church providing recreation for those who have no taste for more serious things—in other words, of conciliating the world. If they teach anything at all, it is that fidelity to Christ will bring down the world's wrath, and that Christ intended His disciples to share with Him the world's scorn and rejection. *How did Jesus act?* What were the methods of the only perfectly "faithful witness" the Father has ever had?

As none will question that He is to be the worker's model, let us gaze upon Him. How significant the introductory account given in Mark, "Now, after that John was put in prison, Jesus came into Galilee preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel." And again, in the same chapter, I find Him saying, in answer to the announcement of His disciples that all men were seeking Him, "Let us go into the next towns that I may preach there also; for therefore came I forth." Matthew tells us, "And it came to pass when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and preach in their cities." In answer to John's question, "Art Thou He that should come?" He replies, "Go and show John those things which ye do hear and see; the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them." There is no item in the catalogue after this sort. "And the careless are amused, and the perishing are provided with innocent recreation."

We are not left in doubt as to the matter of His preaching, for "when many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door, He preached the Word unto them." There was no change of method adopted by the Lord during His course of ministry; no learning by experience of a better plan. His first word of command to His evangelists was, "As ye go, preach." His last, "Preach the Gospel to every creature." Not an evangelist suggests that at any time during His ministry He turned aside from preaching to entertain, and so attract the people. He was in awful earnestness, and His ministry was like Himself. Had He been less uncompromising, and introduced more of the "bright and pleasant" element into His mission, He would have been more popular.

Yet, when many of His disciples went back, because of the searching nature of His preaching, I do not find there was any attempt to increase a diminished congregation by resorting to something more pleasant to the flesh. I do not hear Him saying, "We must keep up the gathering anyway: so run after those friends, Peter, and tell them we will have a different style of service tomorrow. Something very short and attractive, with

little, if any, preaching. Today was a service for God, but tomorrow we will have a pleasant evening for the people. Tell them they will be sure to enjoy it, and have a happy hour. Be quick, Peter; we must get the people somehow; if not by Gospel, then by nonsense." No, this was not how He argued. Gazing in sorrow on those who would not hear the Word, He simply turns to the twelve, and asks, "Will ye also go away?"

Jesus pitied sinners, pleaded with them, sighed over them, warned them, and wept over them; but never sought to amuse them. When the evening shadows of His consecrated life were deepening into the night of death, He reviewed His holy ministry, and found comfort and sweet solace in the thought, "I have given them Thy Word." As with the Master, so with His apostles—their teaching is the echo of His. In vain will the epistles be searched to discover any trace of a gospel of amusement. The same call for separation from the world rings in every one. "Be not conformed to this world, but be ye transformed," is the word of command in the Romans. "Come out from among them, and be ye separate and touch no unclean thing." It is the trumpet call in the Corinthians. In other words it is COME OUT—KEEP OUT—KEEP CLEAN OUT—for "what communion hath light with darkness? and what concord hath Christ with Belial?"

"God forbid that I should glory, save in the cross of our Jesus Christ, through whom the world is crucified unto me and I unto the world." Here is the true relationship between the Church and the world according to the Epistle to the Galatians. "Be not ye, therefore, partakers with them. Have no fellowship with the unfruitful works of darkness, but rather reprove them," is the attitude enjoined in Ephesians. "Sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world: holding forth the Word of life," is the word in Philippians. "Dead with Christ from the elements of the world," says the Epistle to the Colossians. "Abstain from every form of evil" (Revised Version), is the demand in Thessalonians.

"If a man, therefore, purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use," is the word of Timothy. "Let us go forth, therefore, unto Him without the camp, bearing His reproach," is the heroic summons of the Hebrews, James, with holy severity, declares that "The friendship of the world is enmity with God; whosoever, therefore, will be a friend of the world is the enemy of God." Peter writes: "Not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of living" (R.V.). John writes a whole epistle, the gist of which is, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever."

Here are the teachings of the apostles concerning the relationship of the Church and the world. And yet, in the face of them, whom do we see and hear? A friendly compromise between the two, and an insane effort to work in partnership for the good of the people. God help us, and dispel the strong delusion. How did the apostles carry on their mission work? Was it in harmony with their teaching?

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Amusement

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Let the Acts of the Apostles give the answer.

Anything approaching the worldly fooling of today is conspicuous by its absence. The early evangelists had employed no other weapon. Pentecost followed plain preaching. When Peter and John had been locked up for the night for preaching the resurrection, the early Church had a prayer meeting, directing their return, and the petition offered for the two was, "And now, Lord grant unto Thy servants, that with all boldness they may speak Thy word." They had no thought of praying, "Grant unto Thy servants more policy, that by a wise and discriminating use of innocent recreation they may avoid the offence of the cross, and sweetly show this people how happy and merry a lot we are."

The charge brought against the apostles by the members of the Council was, "Ye have filled Jerusalem with your doctrine." Not much chance of this charge being brought against modern methods. The description of their work is, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Then, if they "ceased not" from this, they had no time for arranging for entertainments; they gave themselves continually "to the ministry of the word." Scattered by persecution, the early disciples "went everywhere preaching the word."

When Philip went to Samaria, and was the means of bringing "great joy in that city," the only recorded method is, "He preached Christ unto them." When the apostles went to visit the scene of his labors, it is stated, "And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans." As they went back to Jerusalem they did not think it their mission to stay and organize some "pleasant evenings" for the people who did not believe.

The congregations in those days did not expect anything but the word of the Lord, for Cornelius says to Peter, "We are all here present before God, to hear all things that are commanded thee of God." The message given was, "Words whereby thou and all thine house shall be saved." Cause and effect are closely linked in the statement, "Men of Cyrene spake unto the Grecians, preaching the Lord Jesus; and the hand of the Lord was with them, and a great number believed, and turned to the Lord." Here you have their method—they preached. Their matter—the Lord Jesus. Their power—the hand of the Lord was with them. Their success—many believed.

What more does the Church of God require today?

When Paul and Barnabas worked together, the record is, "The Lord gave testimony unto the word of His grace." When Paul in a vision, hears a man of Macedonia saying, "Come over and help us," he assuredly gathers that the Lord had called him to preach the Gospel unto them. Why so? How did he know but that the help needed was the brightening of their lives by a little amusement, or the refining of their manners by a collection of paintings? He never thought of such things. "Come and help us!?" meant to him, "Preach the Gospel." "And Paul, as his manner was, went in unto them, and reasoned with them out of the Scriptures"—not about the Scriptures, mark, but out of them—"opening and alleging that Christ must needs have suffered and risen from the dead." That was the "manner" of evangelistic work in those days, and it seems to have been wonderfully powerful; for the verdict of the people is, "These that have turned the world upside down are come hither also." Just now the world is turning the Church upside down; that

is the only difference.

When God told Paul that He had much people in Corinth, I read, "And he continued there a year and six months, teaching the Word of God among them." Evidently then, he judged that the only way to bring them was by the Word. A year and a half and only one method adopted. Wonderful! We should have had a dozen in that time! But then Paul never reckoned that providing something pleasant for the ungodly was part of his ministry, for, on his way to Jerusalem and martyrdom he says, "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." This was all the ministry he knew. The last description we have of the methods of this prince of evangelists is of a piece with all that has gone before, "He expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening, preaching the kingdom of God, and teaching those things which concern the Lord Jesus." What a contrast to all the rot and nonsense now being perpetrated in the holy name of Christ! The Lord clear the Church of all the rubbish that the devil has imposed upon her, and bring us back again to apostolic methods!

III.

Lastly, the mission of amusement fails to effect the desired end among the unsaved, but it works havoc among the young converts.

Let us see the converts who have been first won by amusements. Let the harlots and the drunkards to whom a dramatic entertainment has been God's first link in the chain of their conversion stand forth. Let the careless and the scoffers who have cause to thank God that the Church has relaxed her spirit of separation and met them halfway in their worldliness, speak and testify. Let the husbands, wives, and children, who rejoice in a new and holy home through "Sunday Evening Lectures on Social Questions" tell out their joy. Let the weary, heavy-laden souls who have found peace through a concert, no longer keep silence. There is neither voice nor any to answer. The failure is on a par with the folly, and as huge as the sin. Out of thousands with whom I have personally conversed, the mission of amusement has claimed no convert.

But how about the other side of this matter—what are baneful effects? Are they also nil? I will here solemnly as before the Lord give my personal testimony. Through I have never seen a sinner saved, I have seen any number of backsliders manufactured by this new departure.

"COME OUT!" is the call for today. Sanctify yourselves. Put away the evil from among you. Cast down the world's altars and cut down her groves. Spurn her offered assistance. Decline her help, as your Master did the testimony of devils, for "He suffered them not to speak, because they knew Him." Renounce all the policy of the age. Trample upon Saul's armour. Grasp the Book of God. Trust the Spirit who

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"The Book Of Revelation"

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nesses at work in the city of Jerusalem. I rather imagine that He will have more than two witnesses. If I understand correctly, there will probably be a number that will be saved during this tribulation period, and all of them will be witnesses for our Lord, and all of them in all probability will seal their testimony with their life's blood and will go to Heaven as martyrs.

However, there are two noteworthy and notable witnesses

that our Lord will have in this world, directing His work during this period of tribulation. I rather imagine that those two witnesses will probably be noted saints from Heaven. I think that I can say that they are two noted prophets who have been thousands of years in Heaven, who are just as capable of death and the resurrection as ever. I speak of Enoch and Elijah.

Of Enoch we read, beloved, that he never died, but rather that he was taken to Heaven without seeing death.

"And Enoch walked with God: and he was not; for God took him."—Genesis 5:24.

As for Elijah, he too went aloft without ever dying.

"And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."—II Kings 2:11.

I do not think that I am presuming too much when I say that I feel reasonably sure that the two witnesses whom our Lord has here during the tribulation period to carry on His work, are none other than Enoch and Elijah. We shall identify them more completely as we study this passage of Scripture.

It might be interesting to notice that Jesus Christ was once in Heaven. In fact, He was there throughout all the endless ages of eternity, prior to the time when He was born in Bethlehem of Judea. Then it was that He came to earth, and lived here for a space of a little better than 30 years. After His death on Calvary, He arose from the dead and ascended back into Heaven.

The same could be said to be true of the Apostle Paul in a measure. There was a time when Paul was caught up to Heaven. Listen:

"It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."—II Cor. 12:1-4.

After that Paul had been caught up to Heaven, he came back to this world, lived here and worked here; he established churches here; did missionary work here; he carried on the work of our Lord in this world, and then died. And someday, the Apostle Paul is going to rise again.

The same can be said to be true of the Apostle John. Go back to the early chapters of this book of Revelation and you will find that John was caught up, in a sense, into Heaven. In fact this whole book of Revelation is but an unfolding of what John saw and heard when he was caught up into Heaven. Then afterwards, beloved, he came back to this earth, carried on his mission, even writing the book of Revelation, and at a later date, died.

So you can see, beloved, it is true that Jesus, Paul, and John were in Heaven. They came to earth, they died. Why then would it seem incredible to believe that Enoch and Elijah who are now in Heaven and who never yet have died—why would it seem incredible to believe that these two might not come back to this earth, live, witness, bare record and preach the gospel, and then when their ministry is finished, die just as is the experience of Christ, Paul, and John.

One reason why I feel definitely sure that this will take place, and that Enoch and Elijah are these two witnesses, is the fact that Enoch and Elijah both were judgment prophets. Let's turn to the book of Jude and see this truth:

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and

to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."—Jude 1:14, 15.

From this we can see that Enoch was a prophet of judgment, and what is true of Enoch, is likewise true of Elijah. Who is there in our audience but what recalls that Elijah pronounced judgment upon Baal and Astaroth? Who is there who fails to recall that on a certain day, Elijah met with the prophets of Ahab with the yellow burned up plains of Jezreel stretching out before them, and there on Mount Carmel he put the matter to a test, and he proved the worthlessness of the gods of Baal and Astaroth, and thereby proved that the only god was the God of Israel. Surely no one can remember this without the realization that Elijah was a judgment prophet. I can see him e'er the day came to a close when he took all those false prophets—850 in all—and cut off their heads—certainly it was a time of judgment for these false prophets.

Well, the time when these two witnesses come back to earth, will be a time of judgment. Enoch and Elijah, I say, were judgment prophets. And surely, it will be a time of judgment again when these two witnesses come to Jerusalem to carry on their work for 42 months.

Furthermore, I am convinced that Elijah is bound to be one of these two prophets, in view of the fact that his return to this earth has been prophesied.

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."—Malachi 4:5, 6.

No one can read this statement from the last book of the Old Testament without realizing that Elijah is slated to come back to this world at a future date. I am satisfied that he will come one of these days before our Lord Jesus takes possession of the earth. To me it is obvious that he is to come in the light of this prophecy from Malachi, and I see no reason to believe otherwise than that Enoch and Elijah will be these two witnesses who will come to testify and bear witness to our Lord during this anti-Christian period of the tribulation.

It is interesting to notice that these two were clothed in sackcloth. Verse three thus describes them: "clothed in sackcloth." Of course, sackcloth is the garb of judgment and sorrow. We notice this from at least two portions of God's Word.

"And I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes: And I prayed unto the Lord my Lord, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments: We have sinned and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments."—Daniel 9:3-5.

"And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on a sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes."—John 3:4-6.

From these two references, it is obvious that sackcloth is the garb of judgment and sorrow. Well, it is a time of judgment and a time of sorrow at Jerusalem, so far as the ungodly folk in Jerusalem are concerned. Surely, beloved, if people should ever be clothed with sackcloth as a picture of judgment and sorrow, it is at this time when these two witnesses do their work in the name of our

Lord. It is highly conspicuous that these two witnesses are also described as two candlesticks. We read:

"These are the two olive trees, and the two candlesticks standing before the God of the earth."—(verse four).

These two are witnesses then who let their lights shine. Certainly, there won't be much light shining in the city of Jerusalem when this takes place. Surely, it must please our God to look down upon the city of Jerusalem and to see in the midst of all the irreligion, the blasphemy, the tyranny, the conceit, and the ungodliness of the Anti-Christ and his dupes—surely it must please our Lord to see these two witnesses who are letting their lights shine in the name of God.

Well, beloved, these may be dark days for you. In all probability, where you are witnessing today and where you are laboring, you find that your ministry is unappreciated. Doubtless you too find many individuals who are not concerned about the cause of God, and who are just as irreligious as the Anti-Christ and his crowd. Beloved, remember this that these two witnesses continued for 42 months in the face of all the darkness of that day. Might it please God to give you grace to likewise stand for Him and to give you a faithful witness regardless of how long that our Lord may leave you here in this world of darkness and sin and sorrow. Some day He may move you elsewhere where you will have a better opportunity to let your light shine, but may you be faithful to Him now wherever He has put you, and regardless of the darkness there is, and irrespective of the difficulties that may exist.

It is noticeable that these two prophesy in evil times. If you will notice this fifth verse, we can see that it is a time of great evil when these two witnesses are carrying on their work. The Anti-Christ is in complete charge in this world, especially in the last half of this tribulation period, when this eleventh chapter of Revelation becomes a reality. Of course the anti-Christ will be backed up entirely by the Devil. In a later chapter, we will see that he gets his power from the Devil. We read:

"And the dragon gave him his power, and his seat, and great authority."—Revelation 13:2.

From this it is obvious that the anti-Christ gets his power from the dragon, or from the Devil. Well, surely, we can say that it is truly evil times so far as Jerusalem is concerned, when the anti-Christ empowered by the Devil controls the policies of the city of Jerusalem. It is thus that these two witnesses carry on the work of our Lord in the times that are completely given over to evil, when the Devil, working through the anti-Christ, has complete sway and dominion, except for these two witnesses of our Lord.

Now these two witnesses have power over their enemies. Verse five says that they had power to blow fire out of their mouths, and furthermore that they could devour their enemies. We are likewise told in verse five that if anybody were to attempt to hurt them, he would be killed of these two witnesses by fire proceeding out of their mouths. This is the first time in all the history of the Bible that God ever gave to any of His servants the ability to defend themselves from their enemies. Yet, beloved, He does it here for a purpose. If He did not, these two would be killed immediately, and He would have no true witness upon the earth. The only way that He can have anybody to bear a faithful testimony and a truthful witness in His behalf, is by supernaturally and miraculously endowing these two with ability so that they cannot be killed by their enemies.

(Continued on page six)

Some so-called penitential crying is only hypocritical lying.

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

Baptist Youth Witness

P. O. BOX 7

RUSSELL, KENTUCKY

BOB L. ROSS, Editor

RUTH GILPIN, Associate Editor

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

The Little Baptist

And she did write to her, to "read her Bible, and pray God to enlighten her mind so that she might feel the full need of repentance." "You have always been a good child," said her mother, "yet you are by nature sinful, and a child of wrath, even as others. As much as you have been praised for being good, you are yet bad—sinful, and a sinner in the sight of God, and in need of being cleansed by the blood of Christ. I pray, my dear child, that God, for Christ's sake, may pardon your sins and renew your heart, so that you may realize His love in all its fullness. Don't conclude for a moment that you are better than others, but remember that you are just the character that Christ calls to repentance. Think not that because you were reared in the church as a baptized member, this will avail you anything in the great day of accounts. No doubt I have wronged you by not impressing these truths on your mind before this, but the best amend I can now make is to warn you faithfully and entreat you earnestly to seek the Lord while He may be found, and call upon Him while He is near. You have long ago decided for yourself that your baptism has secured you *nothing at all*; and let me assure you that your morality and good deeds, while most worthy and commendable, and well pleasing in the sight of God, are not sufficient to secure the salvation of your soul. You are too young to have much actual transgression laid to your charge, but you are old enough—enlightened enough—to know good from evil; therefore, you are old enough for God to judge you and hold you accountable. You will be judged not according to age, but according to your knowledge of your duty. You have, no doubt, often read in your Bible that those who know the Master's will and do it not, shall be beaten with many stripes.

"I hope, my dear, to hear soon that God has led you out from the dark shadows of unbelief into the bright morning of His love, that you have found your way to the cross of Christ, and have realized a happy peace to your soul. If you feel that you are a sinner, and are honestly seeking deliverance, all the promises of the Bible are yours. Venture on the Saviour, and trust Him for His grace, for He has never sent one away who sought Him with the whole heart. Whosoever will may partake of the Water of Life freely."

Chapter XI

BAPTISMAL REGENERATION—MELLIE'S CONVERSION

After graduating with high honors, Frank Brown returned from college and commenced the practice of law. As regards outward forms, he was a Presbyterian of the strictest fashion. He was punctual to attend church, contributed liberally to the support of his pastor, and duly observed Sunday. Moral and chaste in all his deportments, he was esteemed a model young man. He had great faith in the church and its ordinances, but to the effects of saving grace on the heart, he was wholly a stranger, as will hereafter appear. He was learned in the sciences taught in the schools, but the science of Christianity he had never studied. He had often heard it repeated that baptism places the child within the "covenant of grace," and he doubted not that there was a good reason for such expressions; hence, the appeals from the pulpit to "repent and turn to God" were by him unheeded. He had not considered that he was under obligations to render a personal obedience to the requirements of the Gospel.

Mellie's letter, and his mother's reply, attracted his attention with peculiar force, and he said: "Mother, why did you have us baptized if it is true, as you wrote to sister, that it does us no good, and leaves us 'children of wrath, even as others' who have never had this advantage—if advantage it be?"

"Because," said Mrs. Brown, "the customs and rules of the church require it. I don't know any other reason. I never questioned that it was right; still I can't see any good that it does."

"Well, if there is no good to arise from it," said Frank, "I don't see any use for practicing it. It is plainly taught in the Catechism and Confession of Faith, as well as many other books that I have read, as a positive duty. But, then, if it doesn't do children any good to baptize them, it is all a piece of humbuggery—just calculated to deceive children. If baptized children are not Christians, not regenerated, and have no advantage over unbaptized children, common sense teaches me that they ought not to be in the church."

Continued Next Week, D. V.)

Questions For Seventh-Day Adventists

1. Where is the proof that men kept the 7th day, or Sabbath, prior to the giving of the law at Mt. Sinai?—Exod. 20:1-10.

2. If you keep the Sabbath because, as you think, it was kept before the law of Moses, why do you not practice circumcision, seeing it was plainly commanded and practiced before the law was given?—Gen. 17:9-14; Gal. 5:1-4.

3. If Christians are required to keep the seventh day, why do you depart from your dwelling on that day, since those to whom the law was given were plainly commanded not to do so?—Exod. 16:29.

4. If you keep one Sabbath (the seventh day) why not keep them all—the seventh year and the year of Jubilee?—Lev. 25:3-13. Who authorized you to insist on one part of the law and leave out the rest?

5. Is it the duty of Christians to put to death those who desecrate the seventh day—Num. 15:32-36. If yes, who will be the public executioner? If no, what will you do with the law?—Exod. 35:2. If you say the penalties are abolished, you set aside the law.—Deut. 4:2; Jas. 2:10. If you admit that the penalties are still in force, there is not an Adventist on earth who can escape the vengeance of the broken law.

6. Jesus journeyed and healed on Sabbath days—Matt. 12:1-8; Luke 6:6-11; John 5:16, and it angered the Jews. Why did He do this on the Sabbath? and why did He answer them, "My Father worketh hitherto, and I work?"—John 6:17.

7. Why did Jesus not require the young ruler to keep the Sabbath, when enumerating the commandments?—Matt. 19:16-22; Mark 10:17-22.

8. When Judaizing teachers sought to bring Gentile Christians under the law, and the apostles and elders at Jerusalem met about this question, why did they stigmatize those teachers as "subverting your faith, saying, Ye must be circumcised and keep the law?" adding, "to whom we gave no such commandment."—Acts 15:23, 24. Why did they make no

(Continued on next page)

GOD'S POWER

Recently we accidentally mailed \$50 worth of unsigned checks to a book company in payment of a bill. These unsigned checks were sent in an unsealed envelope accidentally because our plan was to buy a money order and then proceed to mail it to the book company. So when I learned that the envelope was mistakenly mailed when it was not ready for mailing, I thought at once that our \$50 was gone. However, the Lord was taking care of that \$50 payment. In five days we received a letter from the book company telling us that the checks had been received and that they were forthwith returning them for our signature and proper action. How we thanked the Lord for His goodness in this regard.

Truly God's power was manifest in His protection of the money. Yet His power is also wonderfully evident around us every moment each day.

Our Bible Study

By M. L. Moser
Little Rock, Arkansas

THE PURPOSE OF THE BIBLE

This is the fifth of a series of messages on the Bible. First, we brought you a message on the **composition of the Bible**. At that time we found that the Bible was in reality a library of sixty-six books written by forty different authors over fifteen hundred years, and yet bearing the imprint of one author, supervising, controlling, dominating, the human authors in such a way as to control the very words the men used. In our second message we found that the Bible was **verbally inspired**, that the original Scriptures were inspired, not in thought only, but in the very words of the Bible. Our third message dealt with the **influence of the Bible**. In that message we found that wherever the Bible went, individuals, communities, nations, and even continents were lifted up. That liberty and freedom went in its wake. That "YE SHALL KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE."

We now take up the **purpose of the Book**. The purpose of the Book is the most glorious purpose any book can have. It is the revelation of Jesus Christ. In the Bible we have the eternal God revealing Himself unto man. It is the message of salvation. **Salvation is not man reaching up to God; it is God reaching down to man.** In the Bible we see man first, as the highest order of this creation, innocent before God, yielding to sin, falling as a race, and losing the knowledge of God, becoming so corrupt that only by the supernatural power of God can man be redeemed. In Romans 1:18-32 we have a picture, word picture, of the awful condi-

tion of man in God's sight. We see man without excuse; refusing to glorify God; unthankful for God's bountiful blessings; professing themselves to be wise but in reality fools; worshipping and serving the creature rather than the Creator; their affection set on vile things, morally corrupt; refusing to retain the knowledge of God, and filled with all manner of sin. Three times in this passage we read, "and GOD GAVE THEM UP." The whole race of mankind is vile and corrupt in God's sight.

Now out of this vile mass of moral corruption God has determined to save some, and to save that number in such a way as to bring glory and honor to Himself. The revelation of that way is the purpose of the Bible. That way is through a person, the Lord Jesus Christ. We read in John 14:6, "I am the way, the truth and the life. No man cometh unto the Father but by me."

It is **not** the plan of God to save all of the sinners of this world. Did God desire to do so, He could. God is a sovereign, omnipotent God. There is nothing that God cannot do. Again let me say that God could save each and every sinner in this old world did He desire to do so. **There is a remnant elect according to grace that will be saved.** Not saved because of any inherent goodness on their part, not saved because of any standard of moral excellence they may have attained, but **saved on the basis of grace.**

Turn with me to the great prayer of the seventeenth chapter of John. It is the great high (Continued on next page)



ROCK OF AGES

By AUGUSTUS TOPLADY

(As It Was Originally Written)

Rock of ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood
From thy riven side which flowed
Be of sin the double cure,
Cleanse me from its guilt and power.

Not the labours of my hands,
Can fulfill thy law's demands:
Could my zeal no respite know,
Could my tears for ever flow;
All for sin could not atone,
Thou must save and thou alone.

Nothing in my hand I bring,
Simply to thy cross I cling;
Naked come to thee for dress,
Helpless, look to thee for grace:
Foul I to the fountain fly,
Wash me, Saviour, or I die.

While I draw this fleeting breath,
Why my eye-strings break in death;
When I soar to worlds unknown;
See thee on thy judgment throne,
Rock of ages, cleft for me,
Let me hide myself in thee.

Our Bible Study

(Continued from preceding page) priestly prayer of Jesus Christ. In that prayer we have several statements that I want you to notice. Seven times in this passage Jesus speaks of the ones given Him by the Father. May we read the seven passages? Seven speaks of divine perfection or completion. Here it speaks of the completed number of the redeemed.

John 17:2, "As Thou hast given him power over all flesh, that he should give life to all THAT THOU HAST GIVEN HIM."

John 17:6: "I have manifested thy name unto the men which THOU GAVEST ME out of the world."

Again in the sixth verse, "Thine they were, and THOU GAVEST THEM ME AND THEY HAVE KEPT THY WORD."

John 17:9: "I pray for them; I pray not for the world, but for them which THOU HAST GIVEN ME: for they are thine."

John 17:11: "Holy Father, keep through thine own name those whom THOU HAST GIVEN ME, that they may be one even as we are one."

John 17:12: "Those that THOU HAST GIVEN ME I have kept."

John 17:24: "Father, I will that they also, THOSE WHOM THOU HAST GIVEN ME, be with me where I am; that they may behold my glory."

In these seven passages we see that God gave certain ones unto the Son to redeem from their sins and to save for God's honor

and glory throughout eternity. In John 6:37 we read, "All that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out." Also in the 39th verse, "And this is the Father's will that hath sent me, that of all that He hath given me I should lose nothing." The message of the Bible then is the message of Jesus coming into the world to redeem the chosen of God—the elect. Now some may say that is not fair. That is not right. Why is it not fair; why is it not right? Cannot God make a choice even as we make a choice? God is not under obligation to save any. God could be just and condemn every single person, because we are all sinners. There is nothing good about any of us. It is only by the grace of God that any are saved. Now in saving some God does a wonderful thing. He provides a salvation that is infinite. It is not God's fault that some are not saved. God's "whosoever" is still in the Book. But man is so perverse, so stubborn in sin that HE WILL NOT COME TO GOD. The Bible says, "THERE IS NONE THAT SEEKETH AFTER GOD, NO NOT ONE." We need not blame God for our own stubborn, perverse, rebellious will. Men LOVE darkness rather than light because their deeds are evil.

The whole mass of humanity is corrupt, the whole mass of humanity is depraved. The whole mass of humanity is dead in trespasses and sins, unwilling to seek God, unwilling to heed the message of salvation. God has determined that some out of this corrupt mess shall be saved. He gives those to the Son for redemption. The Holy Spirit descends upon them in quickening power, bringing them under conviction, granting them the graces of repentance and faith, and enabling them to receive the Lord Jesus Christ as their own personal Saviour and Lord. God has not done an unfair thing in this. His general invitation has been graciously extended to all. If men do not come, the responsibility rests upon them and not God. God has not put a stumbling block or stone in the way. It is their own refusal to come that stands in the way. Again let me say, that were it not for the elective grace of God, not one would come. This, then, is the message of the Bible. That God

sent Christ into the world to redeem those given to Him of the Father.

The method of redemption is wonderful. It could only have been conceived in the heart of God. Man could not, neither would man if he could, devise such a plan of salvation. It is wholly by the grace of God. There is no honor and glory unto man in the entire plan. It is all by grace and for the honor and glory of God. The plan is this—that Jesus Christ, very God of very God, the second member of the God-head, God the Son, should empty Himself of God's glory and come down to this sin-cursed world, be born of a virgin, live among men and then, as man's substitute, pay the price for man's sins. That plan was formed in eternity past, before the foundations of the world and was carried out in the fullness of time.

NO "BIBLE STUDY" FOR AWHILE

Due to the fact that we are now publishing "The Little Baptist" serially in BAPTIST YOUTH WITNESS, we are pressed for space almost beyond measure. And since the present series of messages in "Our Bible Study" concludes with this issue, we have decided not to use the "Bible Study" until "The Little Baptist" comes to an end, in order to give more space. "Our Bible Study" will reappear when the present serial is finished.

Seventh Day Adventists

(Continued from preceding page) mention of the Sabbath in their recommendation to the Gentile Christians?—Verses 28, 29.

9. Where in Scripture is there any command to any Gentile nation to keep the law of Moses?

10. The Lord Jesus was in the tomb on the Sabbath; He rose from the dead on the first day of the week; He appeared to His disciples twice on the first day of the week; the Holy Spirit came upon the disciples on the first day of the week (Acts 2:1; Lev. 23:15, 16); and the disciples came together to remember the Lord in the breaking of bread on the first day of the week (Acts 20:7). Thus the Lord's Day is the Christian's day (Rev. 1:10). We are warned against law-teachers (Gal. 5:1-4; 6:12, 13), but the Sabbath is never commanded to Christians. How do you account for this?

Reader, the Seventh-day Adventists are all astray on the law question. It was given to Israel, not to Gentiles—God using Israel as a sample of mankind, to show that no man can be justified before God by the law (Gal. 3:10, 11).

The law demanded righteousness, but did not give life. It cursed the sinner, but could not save him. It effectually closed the mouth of boasters by convicting them of sin and transgression, bringing man in as "guilty" before God (Rom. 3:19). Thus it was designed to teach man his absolute need of Christ (Gal. 3:24); so the sacrifices appointed under the law constantly pointed to Him that was to come. Having come, He voluntarily offered Himself as sin-bearer upon the cross, that we might be justified by faith in Him (Gal. 3:6, 7, 13).

Now the believer is no more under law, but under Christ, as Rom. 7:1-6 clearly shows. We have died with Christ; we are out of the law's dominion; Christ is our life, we are risen spiritually with Him, that in the liberty and gladness of His grace we may "bring forth fruit unto God." May this blessed liberty and fruitfulness be the reader's present happy realization.—Tract

"EVERY READER —
TEN NEW
SUBSCRIPTIONS"

WONDERFUL STORY

By Martha Snell Nicholson

Wonderful story of infinite grace,
Story of One crucified in my place,
Hanging forsaken between earth and sky,
Shamed and tormented and left there to die,
His kingly head bowed with the weight of my sin.
(Foul was I, Lord, without and within.)
Angels still carol the story through space,
Wonderful story of infinite grace!

Wonderful story of infinite love.
Wanting me there in Heaven above,
Seeing me, blood-washed, as spotless as He;
Building a home for a sinner like me.
O, how it eases the pain I must bear,
Only to dream of that home waiting there,
Its windows aglow with the light from His face!
Wonderful story of love and of grace!

For Little Children

JOHN THE BAPTIST, A GREAT PREACHER

Boys and girls, John the Baptist was an unusual preacher. He wore unusual clothes, because they were made of camel's hair and leather. He ate unusual food, too. Most of us today eat vegetables, salads, and ice cream and cake, and different foods such as these. But John ate locust meat and honey.

And John was an unusual preacher, also, because he preached an unusual message. John was sent from God, and he preached the Lord Jesus Christ, that He would soon come, and that people must repent of their sins and trust in Jesus. This was an unusual message in that day, because people had never heard of the name of Jesus.

But just because people had never heard the name of the Lord Jesus preached, this didn't make John afraid to preach. He went right ahead and preached, crying, "Repent ye: for the kingdom of heaven is at hand."

And because John's preaching was unusual preaching, many people came out to hear him. And many of the people confessed their sins, and John baptized them.

But there were many religious people in that day, boys and girls, just as there are today. These people were known as the Pharisees and the Sadducees. They thought that they would be saved by living a good life. They thought that if they lived a holy life, they would be safe and would go to Heaven when they died.

But John preached to these people too, and told them that he didn't think that they were saved. And he told them to show him some sign, so that he would know that they were really saved, and

then he would baptize them. But these religious people didn't like John's preaching, and from then on they hated him.

And there was also someone else who hated John the Baptist because of his preaching. This was King Herod's brother's wife, Herodias. Herodias was really the wife of Philip, Herod's brother, but she had been living with Herod, and John told Herod that he was sinning by living with his brother's wife. This made Herodias mad, and when she had a chance, she had John's head cut off.

It was on Herod's birthday that Herodias' daughter danced for Herod, and he was so pleased by her sinful dancing, that he promised to give her anything that she asked for. So her mother, Herodias, told the young girl to ask for John's head on a platter. When she asked King Herod for John's head, Herod was really sorry, because he did not want to kill John. But he went ahead and did it, because he had made the promise to Herodias' daughter.

So, boys and girls, the head of John, the unusual preacher, was cut off, just because he had preached God's Word. And down through the ages since John lived, many, many other Baptist preachers have been killed because they preached God's Word. And boys and girls, we shouldn't be surprised if we are persecuted for the Lord because we live for Him and tell others about Him. The Lord Jesus Himself was persecuted and cruelly treated, so we must be willing to bear all persecution that the unsaved world gives us. The Lord Jesus says to us:

"If the world hate you, ye know that it hated me before it hated you. If they have persecuted me, they will also persecute you."—John 15:18, 20.

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LITTLE THINGS

Little drops of water, little grains of sand,
Make the mighty ocean and the pleasant land;
So the little moments, humble though they be,
Make the mighty ages of Eternity.

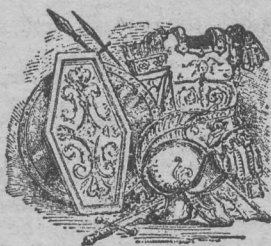
So our little errors lead the soul away
From the path of virtue, far in sin to stray.

Little deeds of kindness, little words of love,
Help to make earth happy like the Heaven above.

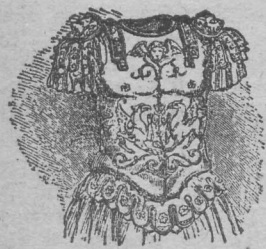
—Julia Fletcher Carney

READ THE BIBLE BY SYMBOLS

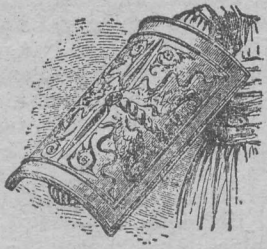
Put on
the
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of God
Having
on the

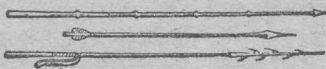


of righteousness.
Above all,
taking the



of faith, wherewith ye shall be able to quench

all the fiery

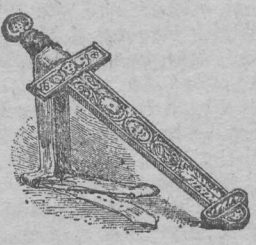


of the wicked.

And take the



of salvation
and the



of the Spirit, which is the word of God.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." —Ephesians 6:11, 14, 16, 17.

Even our tears need washing in the blood of Christ before they can be acceptable.

A Review Of Taylor's Book— The New Bible—Pro And Con

"THE NEW BIBLE PRO
AND CON"

by W. C. TAYLOR

(Reviewed by Roy Mason in
"Faith and Life.")

We have read many booklets and articles on the "New Bible," but nothing that will even begin to compare with this book. For a long while we have wanted a fair, unimpassioned and thorough examination of the "New Bible" by some one competent to do the job. This has been done by Bro. Taylor in a most satisfactory manner. He first deals with the good points in the new revision, giving full credit where credit is due. Then he deals with the bad points, which tremendously outweigh the good. He shows where the reading of the King James Version has been wrongly changed in many instances. He shows that often the wrong translations of the King James have been carried. He reveals the modernistic bias that runs all through the revision, and shows that deliberate attempt is made to make different portions of the Bible disagree. He makes plain that arbitrary liberties are taken with the text in many instances, and that in some cases translations are given that would do poor credit to a first year student in Hebrew or Greek.

Bro. Taylor doesn't disagree with a translation merely because he is biased against it, but because it violates the original. He is scholar enough to tell exactly why a certain translation is



W. C. TAYLOR

wrong. We fail to see how any preacher or Bible student who respects the Bible as the Word of God can read this book and thereafter have any confidence in The Revised Standard Version.

Apart from the value of the book in giving a proper appraisal of the "New Bible," it is worth ten times the cost for the light it throws on various passages of the Bible. It is the best book on word studies that we have seen. It has cleared up some questions and difficulties connected with texts that we have wondered about for years.

Every pastor ought to have this book in his study, and we recommend that you order it immediately. It costs \$3.50, is a book of good size, and is an excellent buy.

Unscriptural Theories

(Continued from page one)

ing death at the time of His baptism, at the time of His transfiguration, at the garden, and also at the last supper.

His death was not an accident. He could have come down from the cross, but He would not come down. It was His love for us that held Him there, and not the nails. He came down from Heaven to come up from the grave.

Some still hold that the death of Christ was a moral example. This theory declares that His death was for moral improvement and that because of His death men's hearts would be moved and they would be sorry for their sins. This does not work. Why did not it have this effect on the Jews that crucified Him? Still further, why not think of Peter's crucifixion, or Stephen's martyrdom, or the beheading of Saul?

This world has heard of His death for years, but today the world is a cesspool of sin. This theory still leaves the fire of sin burning in the bones of men.

Here is a theory that might not seem so unscriptural until we examine it. The death of Christ was for the purpose of showing God's hatred toward sin. According to this theory, the goodness of God required that He should show an example of His hatred for sin through the death of Christ. There is truth in this, but why should Christ die? He could have taken a guilty sinner to show His hatred. Why take the "Sinless One?"

Still another theory seems to be even more correct. The death of Christ was only to show men that God loved them. However, long before the time of the incarnation, men knew God loved them. The Old Testament is filled with His love. There is more than His love shown at Calvary. God gave His Son to save man from perishing. The cross is a just basis for God's dealing with the sin question. Holiness and justice, as well as love, are revealed on the cross.

The death of Christ was not the death of a criminal. No two witnesses could be found to agree on a charge against Him. Pilot declared that there was no fault

no rain shall fall upon the earth. I rather imagine that the same Elijah who shut off the water supply of Israel during Ahab's reign, will likewise be the individual who shall shut off the water supply of Jerusalem during the tribulation period.

It is also conspicuous that these two witnesses have the power over plagues. The Word of God tells us this:

"... And have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will."—(verse six).

Well, beloved, the Word of God prophesies that there will be a repetition of the plagues of Egypt.

"According to the days of thy coming out of the land of Egypt, will I shew unto him marvelous things."—Micah 7:15.

You can't read this without realizing that there is to be a repetition of the plagues of Egypt. There is no record of any time when they have yet been repeated, and the only time I know of when they shall be repeated, is during this last half of the tribulation period. Seemingly it is at that time that waters are to be turned into blood, and the plagues of Egypt will be revisited upon the inhabitants of Jerusalem just as often as these two witnesses wish such to take place.

These two witnesses have a definite prophecy, and they are immortal until their work is completely finished.

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."—(verse seven).

How marvelous to know that these two could not be killed until their work was completed. Our Lord had given to them a task, and no man could bring their lives to an end until that task itself was completed.

Well, beloved, isn't that true so far as each of us are concerned today? We are immortal until our life's work is done. Everyone of us has a task set out before us; we are building a temple yonder in the sky—a life's temple. And as long as our work is unfinished, we are immortal. Yet, beloved, when our work comes to an end, and when our work is finished, then our life will be immortal no longer. Let me read to you from God's Word, that you might see that each of us has a time allotted to us so far as our life and our life's work is concerned:

"Seeing his DAYS ARE DETERMINED, the NUMBER OF HIS MONTHS are with thee, thou hast APPOINTED HIS BOUNDS that he cannot pass."—Job 14:5.

It is conspicuous in this passage that He tells us that our days and our months are determined, and that He has set a bound beyond which we cannot pass. But let's notice it again:

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."—Acts 17:26.

This verse tells us that our Lord has determined the times before appointed. That means, beloved, that He has determined our lives, the span of them, and that He has appointed the breath of our lives. In other words, we all are immortal until our work is finished and everything comes to completion. This is what we find relative to these two prophets, Enoch and Elijah. They were immortal until their work was completed.

Then, beloved, it is just as conspicuous that when their work was completed, they were slain. We read it here in the seventh verse. I say, beloved, it is indeed conspicuous that when their work was finished, and the last message had been preached by them that our Lord desired be preached, they were slain. And they sealed their testimony with their own blood. Thereby they fulfilled Jesus' own prediction when He said:

"Nevertheless I must walk today, and tomorrow, and the day following: for it cannot be that a prophet PERISH OUT OF JERUSALEM."—Luke 13:33.

What was true of these two in that they were slain and that they sealed their life's blood with their testimony, will likewise be true of every individual who is saved during the tribulation period. I frankly believe in addition to the 144,000 Jews that will be saved, that there will be a tremendous multitude of Gentiles who will come to a saving knowledge of the Lord Jesus Christ. I am convinced of this in view of the statement that John gives us in Revelation 7:9:

"And this I behold, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

I can't read this without realizing that there is going to be a tremendous multitude who will be saved during the tribulation period. Yet at the same time, beloved, in His Word, we have every indication each person who is saved in this tribulation period of irreligion and blasphemy when the anti-Christ is in control of this world, that he shall seal his life's testimony with his life's blood, that he will go to Heaven as a martyr of the Lord Jesus Christ.

When these witnesses have finished their testimony and are killed, their dead bodies are denied the sepulchre.

"And their dead bodies shall lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."—Revelation 11:8, 9.

This is indeed strange. It is a command of God in behalf of the Jews in the Old Testament that even if a man were hanged, he was to be buried before the day came to a close.

"And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day: for he that is hanged is accursed of God; that thy land be not defiled, which the Lord thy God giveth thee for an inheritance."—Deuteronomy 21:22, 23.

Here are individuals who are considered worse than criminals, yet contrary to the command of our Lord, that even a criminal be buried before the end of the day, the bodies of these two witnesses, we find, were even denied the grave or the sepulchre.

Now here is a passage of Scripture that used to give me a lot of trouble.

I am frank to say that the first time that I ever preached from the book of Revelation, taking it chapter by chapter, and verse by verse, I didn't know how that all the world was going to be able to see these individuals lying there in the streets of Jerusalem. Yet, beloved, verses eight and nine tell us that people, kindreds, tongues, and nations, shall see their dead bodies lying there in the streets of Jerusalem. I say, beloved, I didn't understand how this could take place. And frankly it used to bother me.

Now, beloved, I can see it, and understand it without any difficulty at all. Television has made this passage of Scripture real and possible. A few days ago I saw in a newcast, pictures of the bodies lying on the streets of Hungary, where they had been killed. Well, beloved, what is true in that newcast which I viewed recently, will likewise be true at the time when these two witnesses are killed. It will be world-wide news that these two, who opposed the anti-Christ and his system, are now dead. In fact, it will be the biggest news of the day, in view of the fact that they have "spit fire" at their enemies, and after they have devoured their enemies for three years and a half, and after they couldn't be killed for forty-two months, it will be news that they now have succumbed, and accordingly those who are

under the anti-Christ will refuse to allow them to be buried and will rejoice over the fact that they are dead. Thus their bodies will be left lying on the streets as a spectacle for the people of the world to look at and rejoice over the fact that they are now dead and will prophesy no more against the anti-Christ and his crowd.

This means, of course, that there will be great rejoicing among the enemies of the Lord.

"And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth."—(Verse ten).

Well, beloved, there are many people today, I am sure, who would rejoice over the death of faithful men and women who have dared to stand for the Word of God and who have dared to rebuke them for their heresies and worldliness and irreligion. I am satisfied right now, that if I were to die, there are individuals who would throw their hats into the air, and rejoice over my death. If that is true of me, beloved, I am sure that it is also true of countless thousands of faithful men scattered here and there over the country. Perhaps they are maybe unknown to us, yet, beloved, in their own small way and spere they have stood faithfully for our Lord, and they are hated of the world accordingly. If they were to fall dead today, their enemies would rejoice over their death.

Well, this is true concerning
(Continued on page seven)

Amusement

(Continued from page three)

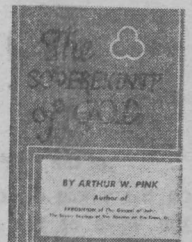
wrote its pages. Fight with this weapon only and always. Cease to amuse and seek to arouse. Shun the clap of a delighted audience, and listen for the sobs of a convicted one: Give up trying to "please" men who have only the thickness of their ribs between their souls and hell; and warn, and plead, and intreat, as those who feel the waters of eternity creeping upon them.

When young converts begin to "damp off," forsake the gatherings for prayer, and grow worldly, I almost always find that worldly Christianity is responsible for the first downward step. The mission of amusement is the devil's half-way house to the world. It is because of what I have seen that I feel deeply, and would fain write strongly. This thing is working rottenness in the Church of God, and blasting her service for the King. In the guise of Christianity, it is accomplishing the devil's own work. Under the pretense of going out to reach the world, it is carrying our sons and daughters into the world. With the plea of "Do not alienate the masses with your strictness," it is seducing the young disciples from "the simplicity and the purity that is toward Christ" (R.V.). Professing to win the world, it is turning the garden of the Lord into a public recreation ground. To fill the temple with those who see no beauty in Christ, a grinning Dagon is put over the doorway.

It will be no wonder if the Holy Ghost, grieved and insulted, withdraws His presence; for "what concord hath Christ with Belial, and what agreement hath the temple of God with idols?"

THE SOVEREIGNTY OF GOD

By ARTHUR W. PINK



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SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, JANUARY 6, 1957

Revelation 21, 22

HEAVEN AND HELL

Memory Verse: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:17.

Introduction: I have never read this Scripture apart from thinking of the old hymn:

"Lord, I care not for riches,
Neither silver nor gold;
I would make sure of Heaven,
I would enter the fold;
In the Book of Thy Kingdom,
With its pages so fair,
Tell me Jesus, my Saviour,
Is my name written there?"

"Lord, my sins they are many,
Like the sands of the sea,
But thy Blood, O My Saviour,
Is sufficient for me;
For Thy promise is written,
In bright letters that glow;
Though your sins be as scarlet,
I will make them like snow."

"O, That beautiful city,
With its mansions of light
With its glorified beings,
In pure garments of white;
Where no evil thing cometh,
To despoil what is fair;
Where the angels are watching,
Is my name written there?"

"Is my name written there
On the page white and fair?
In the Book of Thy Kingdom,
Is my name written there?"

I. The Present Things Are Destined to Perish.—Rev. 21:1.

Cf. II Pet. 3:7, 10-13; Is. 35:1; Is. 55:13. Thorns to be removed from earth. Angry tempests, hail, rain, thunder and lightning to be removed from the ethereal heavens. The sea will undergo a kindred change.

II. Heaven Is A Real Place.

Many creeds teach Heaven is only a condition of the mind. Cf. 14:1-3; Mt. 6:19, 20; Heb. 11:10, 16; Heb. 13:14.

III. Heaven Is A Prepared Place for a Prepared People.—Jn. 14:1-3.

IV. Heaven Is To Be A Large Place.—Jn. 14:2; Rev. 21:13-17; Mt. 8:11.

Not just 144,000 of Rev. 7. Read also Rev. 7:9. Some say that the Bible says many go to Hell and few go to Heaven, quoting Mt. 7:13, 14. That is talking of those who have to find the way. Yet

opened in heaven, and there was seen in his temple the ARK OF HIS TESTAMENT: and there were lightnings, and voices, and thunderings, and an earthquake and great hail."—Revelation 11:19.

And what is it that is conspicuously presented to us? Nothing else but the Ark of God.

When the Jews built their tabernacle of worship, God told them exactly how to build it, and what furniture to make, and how to make it. The ark which was placed in the Holy of Holies was symbolic of God's presence.

Through the years I used to wonder what became of those sacred vessels, including the ark and the other pieces of furniture related to the Jewish worship. Well, beloved, they have been preserved, and God has them all safely stored in Heaven. When the curtains are pulled back, the ark most significantly comes into view.

Don't forget that the ark is symbolic of God's presence. Then this would tell us that God has been back of all the events of the tribulation period, and even back of all the events of the entire world. How we ought to praise His Name in view of the fact that nothing ever just "happens," and nothing comes to pass by blind chance. God is sovereignly controlling this universe and has been back of every event that has come into the lives of the sons of men since the day of Adam. What a blessing it is to know this truth. How wonderfully grateful we should be to Him in view of the fact that He is today, and has always been, controlling the events of our lives. Would to God that we could real-

fourth-fifths (4-5) don't have to find the way, since they die in infancy.

V. Heaven Won't Have Any Church Buildings.—Rev. 21:22.

Will go directly to the Lamb to worship.

VI. Heaven Won't Need Artificial Lights.—Rev. 21:23.

Christ will be the light of the city. Paul got a hint as to the intensity of this light when on the road to Damascus. Cf. Acts 9:3; Acts 26:13. Our bodies must be glorified in order to stand the brilliance of the light.

VII. Heaven Won't Be Filled With Things Abominable.—Rev. 21:27.

No saloons, houses of ill-fame, dance-halls, no bridge-cards there.

VIII. Heaven Will Be A Place of Joys.

No death. Rev. 21:4; Luke 20:35, 36. Death comes to each here; none yonder. 138,000 die daily; 6000 hourly; 108 every minute. No funeral bell; broken sod; parted loved ones, saddened hearts, or no hearses.

No sorrow. Rev. 21:6. Cf. Rev. 7:17.

Place of perfect knowledge. Cf. I Cor. 13:9, 10. We will know why all hardships and sin came; all languages and sciences; God's love; the mysteries of death.

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

Heavenly recognition, I Cor. 13:12. If we know each other here with imperfect knowledge, surely we will there, with perfect minds. Cf. II Sam. 12:23. "O, think of the home over there, etc."

Association with Christ. Rev. 22:3, 4; Cf. Phil. 1:23.

IX. Heaven Will Be Unending.—Rev. 22:5.

"When we've been there 10,000 years,
Bright shining as the sun:
We've no less days to sing God's praise,
Than when we first begun."

X. The Unhappy Outcasts of Heaven.—Rev. 21:8.

XI. The Invitation to Heaven.—Rev. 22:17.

XII. What We Are To Remember Until We Get To Heaven.—Rev. 22:18, 19.

The Bible is final. Cf. 22:18; Deut. 12:30; Prov. 30:5, 6; Is. 8:20. God chastens us if we add to His Word (V. 18). God takes away our reward in Heaven (V. 19) if we take away from His Word. Thus we are chastened on earth or rewarded in Heaven according to the manner in which we have treated His Word.

Conclusion: If Heaven is to be ours, then we must make our reservation now.

ing hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." Micah 4:1-4.

"Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts: In those days it shall come to pass, that then men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."—Zechariah 8:20-23.

What a genuine privilege it is now to serve the Lord! What joy is going to be ours when He comes. Might it please the Lord to speed the day when all this becomes a reality and when the model prayer that Jesus taught us to pray—"Thy kingdom come" (Matthew 6:10)—is fulfilled. We know that ultimately it shall be fulfilled, and our prayer now is that His kingdom might speedily come.

THE BAPTIST EXAMINER

PAGE SEVEN

DECEMBER 29, 1956

The Book Of Revelation

(Continued from page six)

These two witnesses. Their enemies are happy to think that no longer are these witnesses alive—no longer will the Lord have a representative officially in the city of Jerusalem—no longer is there anyone there that can have control, power, and dominion over them. No longer is there a preacher in the city of Jerusalem that can protect himself by blowing fire at them. It is a time of rejoicing for these dupes of the anti-Christ.

However, what brings rejoicing to these enemies for three days, likewise brings sorrow to them at the end of three days. For at the end of three days, these two witnesses were raised back to life.

"And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them."—(verse eleven).

They had preached three and half years, they were dead three and half days; now they are raised back to life. The joy that the enemies had had, now turns to fear, for they see in their resurrection what they had failed to see in their life. While the world at large hated these two witnesses, thinking that they were only men, now they realized that God was back of all that had happened.

"And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men even thousand; and the remnant were affrighted, and gave glory to the God of heaven."—Revelation 11:11, 13.

In verse eleven, you will notice that fear came over the crowd that saw these two witnesses. Well, beloved, conscience is a fearful executioner. These individuals who were conscienceless concerning these two prophets, who laughed and who made merry and rejoiced when they were dead, now find conscience working in their lives. And their fear is especially intensified by an earthquake, and the people are compelled to admit against their wills that this is a manifestation of the power of God.

In verse thirteen, they even went so far as to "give glory to the God of heaven." Now, beloved, it is true that they didn't want to give glory to the God of heaven; it wasn't their joy to do so. But they were fearful, and afraid. Conscience has done a tremendous task so far as they are concerned, and that coupled with the earthquake which levelled a tenth of the city whereby seven thousand people were killed—all this together make the people realize that it was nothing short of the power of God which they were experiencing.

Well, beloved, I want you to notice that what was true in this respect, is going to be true of all the world.

"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Philippians 2:9-11.

Someday the Lord Jesus Christ, who was the lowly Nazarene

when He was here in this world, is going to reign as the lordly Nazarene. And at that time every knee is going to bow before Him. That will not only be true of men on earth and the saints of God in Heaven, but that will be true of those under the world, too. I tell you, beloved, that it won't do men any good to bow before Him, but every individual will bow before Him and will acknowledge that He is Lord to the praise and honor of God the Father. Well, what is going to be true then, will likewise be true and take place during this tribulation period. Then they will have to admit that the powerful, miraculous, the supernatural God has been witnessed to, and demonstrated to them within their very city.

III

THE SEVENTH TRUMPET.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and was, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."—Rev. 11:15-19.

Following the events connected with the two witnesses comes the blowing of the seventh trumpet, and with the blowing of this trumpet comes the grand announcement of all ages, as noted in verse 15:

"And the seventh angel sounded; and there were great voices in heaven, saying, the KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR LORD, and of his Christ; and he shall reign forever and ever."

This verse tells us that the kingdoms of this world are to be the kingdoms of our God and His Christ. Of course this is nothing new, since this was announced in the early chapters of the Bible.

"And I will put enmity between thee and the woman, and between thy seed and her seed; IT SHALL BRUISE THY HEAD, and thou shalt bruise his heel."—Genesis 3:15.

From then on the world has been gripped in the throes of warfare, but someday war will come to an end, and then all the kingdoms of this world will become the kingdoms of our Lord.

We are now living somewhere between Genesis 3:15 and Revelation 11:15. Just where, I cannot say, but I think that we are exceedingly close to Revelation 11:15. Surely there can't be much more take place before this Scripture becomes a blessed reality.

When this announcement was made, it is interesting to notice the voices that resounded from Heaven. They are described as "great voices." (verse 15). They were doubtlessly shouting "hallelujah," in view of the fact that the day of victory was thus drawing nearer for the Lord Jesus.

It is interesting to notice the reaction of the twenty-four elders. In fact, their reaction is indeed conspicuous, since they fall before God to worship Him. (verses 16, 17).

As we have noticed previously, these elders represent the redeemed host of all ages. There were 38,000 Levites (I Chronicles 23:3) in the Old Testament economy, but only twenty-four served at a time. These twenty-four represented the entire group. Well, these twenty-four elders representing the twelve Jewish tribes of the Old Testament and the twelve apostles of the New Testament, fall before God to worship Him when He becomes complete Master of this world. What a day of rejoicing it will be for the children of God when this day comes. May God speed the day!

Following this, God pulls the curtains aside for us to get another glimpse into Heaven.

"And the temple of God was

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THE BAPTIST EXAMINER
Ashland, Kentucky

"Coercive Program"

(Continued from page one)

is given or deemed to..... church by....., so long as it is a Co-Operating Missionary Baptist church, cooperating in the work and missionary programs of the Limestone Baptist Association, Alabama Baptist Convention, and the Southern Baptist Convention. When said church ceases to cooperate with the above mentioned agencies the title of said lot shall revert immediately to the Limestone Baptist Association."

Well, there it is in black and white! The Cooperative Program in this Association is no longer Cooperative, if it ever was. It is just as **Coercive** as the Program boys can make it! And this is in direct contradiction to the resolution that was overwhelming adopted, on the independence of Baptist churches, at the last meeting of the Southern Baptist Convention!

—Faith And Southern Baptists.

Sin And Its Punishment

(Continued from Page One)

A woman and four little children are murdered in cold blood by three robbers for the purpose of robbing the home. When the three are arrested, the first is found to be thoroughly penitent, thoroughly reformed, broken-hearted, over his horrible crime. If sin should be punished only to reform the sinner, this man should not be punished at all, though he murdered five people in cold blood; for he is already reformed. The second is such a hardened criminal that he never can be reformed, and the more he is punished the more harden-

ed he will become. Then if sin is punished only to reform the sinner, he should not be punished at all, though guilty of the murder of five people in cold blood. The third is tender-hearted and easily influenced, and by sending him to prison for thirty days, he will be thoroughly reformed, though guilty of five cold-blooded murders. On this principle of punishing sin only to reform the sinner, all a sinner would have to do to make sure of Heaven would be to become such a hardened sinner that he could never be reformed, and then he would go to Heaven without any punishment at all.

People need to call a halt to realize that **sin ought to be punished because it is right to punish it, because it is just.** But this means the punishment of all sins, the sins of the refined as surely as the sins of the debased, the smaller sins as surely as the greater sins. Hence the teaching of God's Word, Rom. 1:18: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." But we need to keep in mind that it is discriminating wrath, and God's Word makes this plain. Heb. 2:2: "Every transgression and disobedience received a just recompense of reward." "A just God."—Is. 45: 21. Many sneer at a "God of wrath" and say they believe in a "God of all love." God is love, but He is just as surely a God of wrath; and were He not a God of wrath, He would not be God, but a fiend. He who loves purity and chastity and has no wrath against impurity and unchastity, but loves them, too, is a moral leper. He who loves the defense of the poor and the helpless, but has no wrath against the cold-blooded murderer, the one crushing the defenseless, but loves him, too, is a fiend. Character, from God to Devil, can only be told by what one loves and what one hates.

Notice how clearly the Saviour teaches this same great truth. Matt. 11:20-24: "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But I say unto you, **It shall be more**

tolerable for Tyre and Sidon in the day of judgment than for you. And thou, Capernaum, which art exalted to heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you that **it shall be more tolerable** for the land of Sodom in the day of judgment, than for thee." Notice, "more tolerable," difference in punishment.

The same teaching Jesus gives in Mark 12:40. "These shall receive **greater condemnation.**" Jesus revealed to Pilate God's judgment of a difference in sin. John 19:11: "He that delivered me unto thee hath the **greater sin.**"

And Paul teaches the same, Gal. 6:7: "Whatsoever a man soweth, that shall he also reap," the reaping according to the sowing.

Let the reader notice the clear teaching: **the punishment of sin will be graded, first, according to light and opportunity.** A writer, a great scientist, held that heredity and environment largely determine one's destiny. That is what Jesus taught. The people of Sodom were more wicked than those of Capernaum; but heredity and environment were against them. The people of Capernaum had not sinned so terribly as the people of Sodom, but they had more light and opportunity; they had better heredity, better environment; Jesus says that therefore the people of Capernaum shall be punished more severely than the people of Sodom. And that is right; that is just.

Those to whom Jesus spoke were born under better conditions than those of Sodom; they grew up under more favorable surroundings; hence, they were more responsible; hence, they are to receive greater punishment at the judgment. Apply to your own case, reader: for every added ray of light, for every added opportunity, there will be that much added punishment for your sins. And that is just; that is right. The opportunities that wealth brings, the light that education and culture bring, will but add to the punishment at the judgment. The most highly educated, the most refined, the most wealthy, those who have lived under the most favorable influences,

will suffer most at the judgment. But punishment will be further graded by the number of the sins—"Every transgression received a just recompense." Hence, the more one sins, the greater the punishment. If one knew that he was going to Hell, corrupt human nature would say, "Sin and enjoy while you live," but reason and Scripture would say, "Stop! add no more to the degree of Hell."

Punishment for sin will be further graded by the character of sin. "He that betrayed me to thee hath the greater sin." While a small sin is just as surely sin as a great sin, yet God recognizes degrees in sin, and as a consequence, there are degrees in the punishment of sin. Following from degrees in the punishment of sin comes inevitably the fact that no wrong will be done any one at the judgment; that no one will be treated wrong in Hell. He who fears only injustice and wrong, has nothing to fear from the judgment or in Hell.

Two reflections for the reader: If you have heretofore rebelled against the idea of future punishment, what can you say when now you see that God will make all just allowance for surroundings and conditions, and will take into consideration the number and kinds of sins? God has a right to have laws; His laws are right; a law without a penalty amounts to no law; the penalty, God assures us, will be absolutely just. What can you say when you stand before such a judge and receive such a sentence?

The other reflection for the reader: Let not this teaching of the Bible lead you into thinking that Hell, then, will not be so terrible after all, and that you need not fear it. Instead of letting it allay all dread of the future, it is enough to make the blood run cold through your veins; for those who will have the most terrible suffering will be the most enlightened, the most cultured.

Another thought: not some far distant, cold, harsh, unsympathetic God will be the judge at the Judgment Day, but the Lord Jesus, "touched with the feeling of our infirmities," will be the one who will judge you and condemn you and give you your just degree of punishment in Hell. Hear Him, John 5:22: "Neither doth the Father judge any man, but he hath given all judgment to the Son." Peter reveals the same fact, Acts 10:42, "He commanded us to preach unto the people, and to testify that this is he who hath been ordained of God to be the judge of living and dead." Remember, that he whom the world praises as so good, so just, so discriminating, so loving, so tender, will be the judge at the Great Day, who will pronounce each sentence. Oh, reader, the very fact that the Lord Jesus will be the judge is absolute proof that no one will be treated wrong, that no one will be punished unjustly in Hell; and the bare possibility that He may pronounce your eternal doom is enough to cause you to turn today. "Turn ye, turn ye, for why will ye die?"

(From "God's Plan With Men," 197 pages, \$1.25. See "ad.")

Is It True?

(Continued from page one)
Why Isn't One Church As Good As Another?

Let's think about that.
1. A Church Started By A Man Is Not As Good As The One Started By Jesus. I am a Baptist because Jesus started the Baptists, and human beings started all the rest. A study of the Bible and history will convince the unprejudiced of the truth of this statement. Jesus said, (Matt. 16: 18): "I will build my church." He said also that it would not go out of existence. If He spoke the truth, that church has been in

existence continuously ever since. You can trace, historically, the rise of all but Baptists, away this side of Christ, and to a human founder.

2. A Church That Has Modernistic Is Not As Good As One That Adheres To The Bible. Some churches of today have denied the Lord Himself. (1 Peter 2:13; II Peter 2:1.) No one ought to remain in any church that repudiates the virgin birth and deity of Christ.

3. A Church That Is Worldly Is Not As Good As One That Practices Separation From The World. Many a church knows nothing about separation. The membership does everything that is being done, and without any rebuke from church or pastor. No one ought to remain a member of a church like that.

4. A Church That Is Loose Doctrinally Is Not As Good As A Church That Adheres To The Teachings Of The Bible. (See Matt. 5:19.) A church must respect what the Lord says if it is a worthy church. And that holds good with reference to such things as women speaking and preaching. While minors should not be majored on, yet it is true that we ought to respect and seek to obey all of the teachings of the Scriptures.

5. A Church Unscripturally Organized Is Not As Good As A Church That Follows The New Testament Pattern. The same thing holds good in connection with a church that held good concerning the ancient tabernacle (Ex. 25:9). A church full of auxiliaries is NOT organized scripturally. There is as much Scripture for a cardinal or a pope as there is for a "state secretary" to exercise authority over churches. There is as much Scripture for baptizing a baby as there is for a church auxiliary.

6. A Church That Is A Do-Nothing Church, Is Not As Good As A Church That Is Pressing Forward In An Attempt To Carry Out The Great Commission. Hundreds of churches among Baptists of the South did not report a single baptism last year. Many do little or nothing for missions.

Many join a certain church because when they attended they got a good handshake and a show of friendliness. They don't ask what the church stands for, or what it is doing for the Lord; they join because their ego has been flattered. "They showed me attention," that's the deciding factor. It is an important thing in this matter of church membership, and a person ought to join a church that stands for something, and that is doing something for the Lord and His cause. One can waste his life by being careless about church membership. Many do that very thing.

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