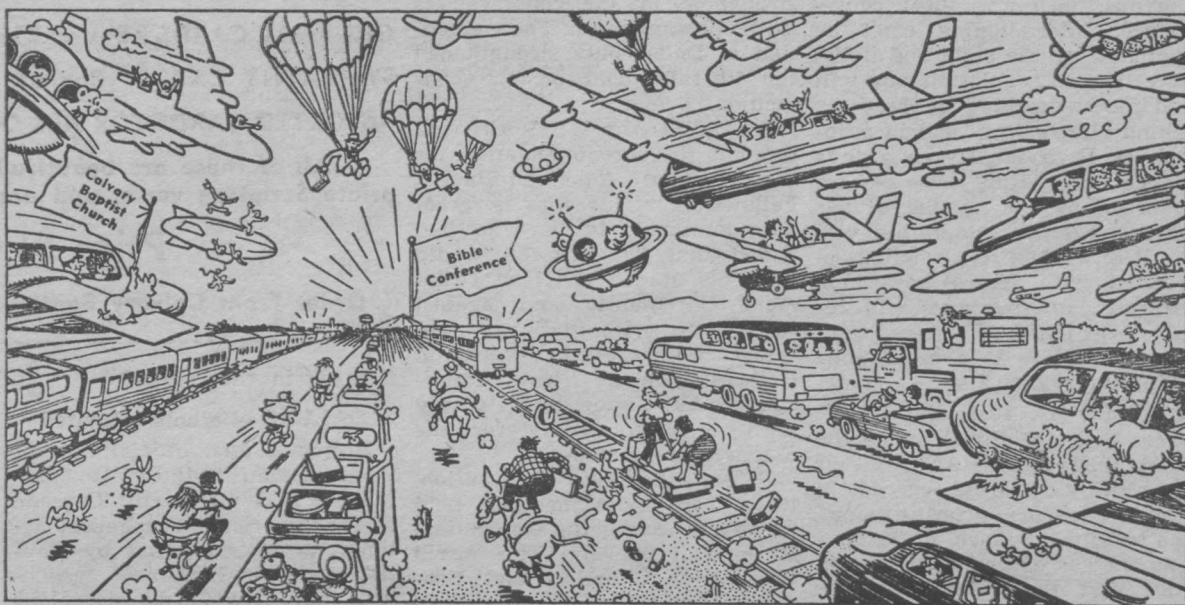


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The Baptist Examiner

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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

VOL. 36, No. 28 ASHLAND, KENTUCKY, AUGUST 5, 1967 WHOLE NUMBER 1498

HERE IS THE EIGHTH INSTALLMENT OF . . .

A Series On Tribal Customs In New Guinea

ELD. FRED T. HALLIMAN
(New Guinea Missionary)

TAWALIBA, The Supreme Deity

Tawaliba is not a rama spirit. Perhaps it would be good once again to explain about these different spirits. When a person dies his ghost or spirit comes back and is considered to be above (in rank) that of any living being. This is called the rinini, meaning "spirit." Then there is the "rama" spirit which is considered to be eternal, usually good, and will not cause death, sickness, etc. without cause of hunger for pork or provoked. But Tawaliba, as compared to men, rinini, and rama spirits is all and above all — these others are as nothing in his sight. He is the eternal, omnipotent, omniscient, and ever present deity, invisible to the natural eye, but his presence always felt. He lives in every Duna house, his eyes looking downward, his arms outstretched and his tail going back along the ridgepole of the house. He punishes Duna men and women for serious offences of greed and selfishness. He is known to see every act of adultery, theft, quarreling, breach of kinship and deceitfulness. He punishes these offences by causing a person to trip over a doorway, to fall out

of a tree, or into a stream when crossing on a log bridge. In the early dawn and at dusk Tawaliba may be heard cackling softly. If the cackling comes from the east it can mean that someone in that direction is soon to die — the same in the west. Tawaliba himself has never been known to kill anyone. Myths of the ac-



ELD. FRED HALLIMAN

complishments and unbelievable adventures of Tawaliba are well known throughout the Duna territory and well into the Huli tribe. About four years ago a young man not too far from our Mission Station was sitting very near the edge of a lake. He some-

how slipped and fell into the lake and since he could not swim and no one else around could, he soon drowned. It was said that Tawaliba pushed the man into the lake and then the water spirit was angered and took his life. Another boy of this same family, when he was just a small child fell into the fire and severely burned his arm and hand, which is deformed now as a result of the burn. It was said that Tawaliba caused the child to fall into the fire. Most of the spirits are served and not worshipped, however Tawaliba is worshipped and blood sacrifices (blood of pigs) are offered to him. I think that if you were to go back and study these articles it would not take a master mind to detect that at some time or other in the far distant past these people, who are considered by some to be the most primitive in all of New Guinea, knew something about the true and living God. "Because that which may be known of God is manifest in them; for God hath shown it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without (Continued on page 8, column 3)

the meetings, and let us be your host.

All services will be held in Calvary Baptist Church's new building located at 3339 Thirtieth Street.

The Phelps' boys, Fred and Mark, of Topeka, Kansas, will be present to help with the music, while our song leader will be, as usual, Elder James Hobbs of McDermott, Ohio. He will be assisted by other brethren who may be present.

Brother Halliman will be here to speak and we want all our friends to hear him and get acquainted with him. Likewise, Brother Doty, who is soon to go to the Solomon Islands, will be present for the Conference.

This is one time that I have planned not to preach on account of my physical condition. However, if I am able and time permits, I'll count it a joy to close the services on Monday morning as I usually do. This is in God's hands.

"Come thou with us and we will do thee good."

Wisdom From God The Greatest Need Of The Present Day

ELDER FRED W. ROBERTS
(New Guinea Missionary)

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1:5.

There is a large need of wisdom in every walk of life today. Many people have a lot of knowledge, but very little wisdom with



ELD. FRED W. ROBERTS

which to use the knowledge. Knowledge without wisdom is not good. We who are saved have a source of wisdom the world knows nothing of — the Lord Jesus Christ, who has told us in His Word that if we do not have wisdom, to ask of God and He will give it.

As you plan for the Bible Conference, there must be wisdom in (Continued on page 6, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"LESSONS FROM LOT"

"And delivered just Lot, vexed with the filthy conversation of the wicked."—II Pet. 2:7.

I am sure there are portions of the Word of God that you and I enjoy more than others. For example, if you are saved, you just naturally rejoice in the study of redemption, the atonement, and the doctrines of grace. If you are saved, I am sure the thought of the second coming of the Lord Jesus Christ means much to you. As I say, there are certain things about the Bible that we just naturally rejoice over as we come to study it.

Then there are other things in

the Bible that are just as important, but sometimes we pass them by, because we don't enjoy studying them. Sometimes there are Scriptures that get right down close to where we live. I know, beloved, you are just exactly like I am—you don't like the Word of God to "gouge" you, and threaten you, and to cause you to realize how awful your nature is.

Now isn't it true, that there are some things we like to hear better than others? What I am going to preach this morning is not one of those that you enjoy hearing, but I hope before I get

through preaching, that you'll think I am sitting right down beside you, looking at you, and maybe holding your hand, and talking to you alone about yourself and nobody else. If I could, I'd like to make the message just that personal so you would feel that I was looking you straight in the eye, as if you were the only person here for the message.

Well, I want to preach, as I say, on some lessons from the life of Lot. Lot was a saved man. There isn't any doubt about that. My text in II Peter 2:7 tells us (Continued on page 3, column 4)

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Calvary Baptist Church's annual Bible Conference is to be held September 1-4 — Labor Day weekend — and we take pleasure in inviting our readers to worship with us.

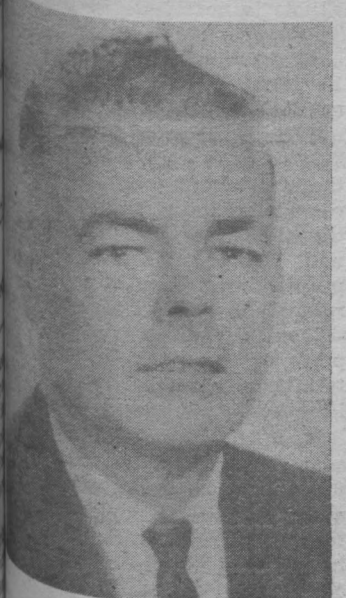
The program was printed in last week's issue of TBE. It is centered around the theme of "Apostasy." As you may recall in '65, the theme was that of "The Church," and in '66, it was "The Doctrines of Grace." This year, we are anticipating a great meeting with everything centered around this theme of "Apostasy." Calvary Baptist Church provides all rooms and meals gladly for all those who attend. It is that there are those who attend who feel that they would like to take care of their own expenses — perhaps stay in a motel or hotel — apart from our reservations. If you wish, feel free to do so, but remember this: it will be a joy to us to have you come to our church building, register, be assigned a room, be given instructions concerning all

**Why I Logged Out
Of The Southern
Baptist Convention**

By BILL ALLEN, Pastor
Mid City Baptist Church
P. O. Box 66601
Baton Rouge, Louisiana

I was a member of the Southern Baptist Convention for 21 years. Eight years as a layman, nine years as a pastor and four years as a full-time evangelist.

Here are the reasons I checked



BILL ALLEN

of the convention.

1. The Race to Rome.
2. The Age of Decay.
3. The Pace of Apostasy.
4. The Denominational Head-heads.
5. The Rut of Regeneration.
6. The Invasion of Ecumenicalism.
7. The Spectrum of

(Continued on page 2, column 2)

SEGREGATION

MILBURN COCKRELL
Henleyville, Mississippi

The Book of God reveals that the Lord ordained geographical segregation (Gen. 24:3-4; Josh. 23:12-13; Nem. 13:1-3). Although God is the author of segregation, He is not the author of discrimination. Unfair treatment because of race or color is wrong, but it does not follow that segregation is wrong.

It is vain indeed to assume that segregation will abolish discrimination. I do not deny that whites discriminate against Negroes. I do not deny that whites discriminate against other whites and that Negroes discriminate against Negroes. All races should have an equal opportunity for

(Continued on page 2, column 1)

Merely going into a church does not make you a Christian any more than going into a garage makes you an automobile.

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

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Segregation

(Continued from page one)

education, for better living conditions, and for citizenship; but in this life there can never be total equality any more than a man and a woman can be equal. There can only be an equality of privileges among different races in a nation. There is no such thing as a total equality of physical, material and mental abilities among different races. But these indisputable facts are willingly ignored by our Negro-loving, vote-seeking politicians, the Communist Party, the NAACP, and the National Council of Churches.

The Communist Party in America aims at the integration of the races. In "A Racial Programme For The Twentieth Century," written in 1912 by the Communist leader Israel Cohen, the following is stated: "We must realize that our party's most powerful weapon is racial tension . . . by pounding into the consciousness of the dark races that for centuries think they have been oppressed by the whites, we can mould them to the programme of the Communist Party . . . In America we will aim for a subtle victory. While inflaming Negro minorities against the Whites, we will endeavor to instill in the whites a guilty complex for their exploitation of the Negroes. We will aid Negroes to rise in prominence in every walk of life, in the professions, in the world of sports and entertainment. With this prestige the Negroes will be able to marry with the whites and begin a process which will deliver America to our cause." Though this was started in 1912 by the Communists, those of us who live in 1967 can see how well this program has been carried out.

The NAACP has as its objective the integration of the races. Albert A. Kennedy, South Carolina State Counselor for the NAACP, gave the Orangeburg

(S. C.) Times and Democrat an interview on August 30, 1955, in which he said in part: "Once the two races are integrated, intermarriage is the natural consequence. Intermingling can't be regulated by the state and if the state tries to regulate it you will find the same thing in the dark, behind closed doors and in automobiles. Psychologists say a girl's chances of getting married are governed by the number of her male associates. Integration will result in white girls becoming associated with Negro boys and, naturally, intermarriage will result. We (NAACP) have committed ourselves to a programme of full integration."

On May 17, 1954, the United States Supreme Court joined the Communists and NAACP in their program by declaring segregation in public schools unconstitutional. The executive branch of our government has enforced integration since that time. Results? More discrimination, resentment, bitterness, hatred, violence, the destruction of public property, the calling out of troops and bloodshed.

The National Council of Churches is in accord with these three. They have put out a booklet entitled, "Of One Blood." On every page it proclaims that since white people and Negroes are of one blood, they must integrate in civil relations, in social relations and in sex and marriage relations.

Mixing the races will not help either the white or the black races to obtain greater strength through their offsprings, but will rather be a curse to both. Every stock-raiser knows that champion prize-winning animals must be pure-bred, and if they recognize this law, why can't we recognize it applied to ourselves?

Logged Out

(Continued from page one)
Schizophrenia Broadens. 8. The "Mental Mush" in the Literature. 9. The Dismantling of the Local Church. 10. The Omission of Missions. 11. The Evading of Evangelism. 12. The Ride With The Tide Attitude.

On March 1, 1967, I checked out of the Southern Baptist Convention and organized an Independent Baptist Church in Baton Rouge, Louisiana. Everywhere I go, people approach me and inquire "Why did you leave the convention?" Some have come to my home and asked "Why did you leave the Southern Baptist Convention?" People have called me local and long distance and asked "What made you leave the Convention?"

Let me say from the outset that I have been disturbed for several years over the peddlers of poison in the colleges and seminaries. I stayed in the convention because of a firm conviction that there would be a split between the liberals and the conservatives. I attended meetings in Texas and Louisiana that were designed to organize the conservatives to take a stand at the 1964 convention and save our institutions and churches, but these

efforts failed for lack of support. So we said wait until 1965. We will be back in the heart of Texas at Dallas and back in the stronghold of the conservatives in the denomination. The convention at Dallas only strengthened the liberal's hold on the convention.

At Dallas, Dr. W. A. Criswell brought the recommendation for the "Northern American Baptist Fellowship." This was a great disappointment to us who had hoped that Dr. Criswell would take his stand for New Testament Christianity and against yoking up with the apostates. When the convention voted at Dallas to join the "North American Baptist Fellowship," it only verified their affinity for the Ecumenical movement.

Before the 1966 convention, there were more meetings held to discuss saving the convention. It was all in vain. The World Council of Churches and Ecumenicalism strengthened their hold on the denomination. After careful scrutiny of the leadership in the convention, I cannot fore-see any general split in the ranks of Southern Baptists.

The true soldiers of Jesus Christ will come out. Those who are looking for the "fringe benefits" will stay in.

There was strong talk of a split before the convention met in Dallas in 1965. Dr. Wayne Dehoney, the president of the convention, said to the pastors and messengers, "If the convention splits, I know which way I am

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going. I am going with the Relief and Annuity Board." Many pastors will stay in the denomination knowing there is "death in the pot" because they do not have the courage to give up the "fringe benefits."

THE RACE TO ROME

Southern Baptists are deeply involved in "Operation Understanding." This is an arm of the World Council and the Ecumenical Movement. "Operation Understanding" ought to be renamed "Operation Misunderstanding." This is a religious "fruit basket turn over" act. The Catholics attend the Baptist churches, and the Baptists attend the Catholic churches. The Baptists parade over to the Jewish Synagogue, and then to all the apostate churches. "Round and round she goes and where she stops nobody knows."

The leadership in the Convention is moving toward Rome with all deliberate speed. From all over the world, political and religious leaders are traveling to the Vatican in Rome and kissing the Pope's ring. Those at the helm in the Southern Baptist Convention are preparing the people for the day when they too can travel to the Vatican and kiss the Pope's ring.

A Southern Baptist pastor in Florida, who also is an official in the state convention, invited a Catholic priest to preach in his pulpit. This was applauded in the Baptist press. Most of the members in the church received the message and priest with open arms.

Dr. Wayne Dehoney, Coordinator for the "Crusade of the Americas," has invited the Roman Catholics to participate with the

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Baptists in the crusade.

DALLAS—Catholics Invited

A key Baptist official has invited Roman Catholics to participate in a mammoth "Crusade of the Americas" evangelism activity to be sponsored by Baptist bodies in 1969.

"I think it would be marvelous for the Roman Catholics to take part in this great evangelism activity," said Wayne Dehoney, immediate past president of the Southern Baptist Convention.

Dehoney, coordinator for North American phases of the Crusade of the Americas, said that other non-Baptist groups had already disclosed that they might join in the unprecedented revival.

Even in its present Baptists-only aspects, Dehoney said, the Crusades of the Americas will involve 100,000 churches and 15 million Baptists in 26 countries.

He cited Methodists and Southern Presbyterians as specific non-Baptist groups which have expressed interest in the Crusade of the Americas.

Dehoney conceded that his friendly and appreciative attitude toward Catholics is a relative new stance.

"It's something new that is developing," said Dehoney, adding that he is impressed by the co-operative attitude evidenced by Catholics since the Second Vatican Council when the Catholic Church examined itself and its relations to others.

THE DELUGE OF DECAY

One of the saddest verses in the Bible is Psalm 78:9 which says: "The children of Ephraim, being armed and carrying bows, turned back in the day of battle." Like the children of Ephraim, Southern Baptists have a great heritage, but they have turned back in the day of battle. The river of decay and decline widens and deepens and rushes on toward the Niagara of judgment. The Convention claims almost eleven million members. You cannot find four million of these, even with the use of the F.B.I. Any army in retreat is plagued with deserters, and there will be few new recruits.

THE PACE OF APOSTASY

When the Sunday School Board

printed "The Book of Genesis" by Dr. Ralph Elliott, I was pastor of the Northside Baptist Church in the Atchafalaya Association. At our annual meeting Rev. Herman Dykes, pastor of the Sorrell Baptist Church read some excerpts from this book, and I made a motion that the Sunday School Board and the Mid-Western Seminary be informed of our opposition to this heresy. I was shocked as I witnessed every pastor in our association who was then a student at New Orleans Seminary stand and oppose this motion. They not only spoke against the motion and for apostasy, but led their people to vote against the motion.

Dr. Frank Stagg and Dr. Ted Clark were teaching at New Orleans Seminary when I attended there. Dr. Stagg denies the Trinity and Dr. Clark denies the Blood of the Everlasting Covenant.

A Dr. Ralph Elliott could teach in one of our Seminaries and write a book laughing at the idea of Creation as taught in the book of Genesis — and this man would be discharged by the Seminary, but only to save the financial help which might otherwise have been cut off. And Dr. Elliott is not alone in this farce. There are hundreds of teachers and preachers in the Southern Baptist Convention who no longer believe that God created the universe, despite the fact that this truth is expressly taught in the first chapter of Genesis, and repeated in the first chapter of the Gospel of John. These men and women dare to stand in pulpits and preach, stand in classrooms and teach a theory of man — completely unproven — in the place of the truth of God. I am talking about the theory of evolution.

Now, if Southern Baptists have come to the point in history where its professors and preachers and leaders have more intelligence than God, as they seem to think they have, then this convention is teetering right on the brink of destruction. Every false teaching which has reared its ugly head concerning man and his condition in the last hundred years has

(Continued on page 3, column 1)

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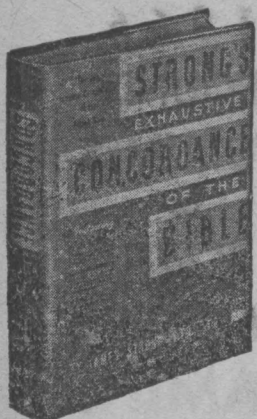
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THE BAPTIST EXAMINER

AUGUST 5, 1967

PAGE TWO

Logged Out

(Continued from page two)

As a result of this devilish theory of evolution. The infamous trial in Tennessee, and the decision opened the floodgates of evil upon the educational system of this country, and from it Southern Baptists have been drinking the filth ever since. Baptist mothers and fathers, Baptist teachers of the Word, and Baptists of every walk of life need to be awakened to the fact that the Darwinian hypothesis is just exactly that — a guess. This man made a guess about the origins of everything and the scientific world swallowed it. Then religion did the same, and Southern Baptist teachers and leaders are now gorging themselves on the diet of guessing with others.

THE DENOMINATIONAL DEAD-HEADS

If you think Congressman Adam Clayton Powell padded his payroll, you should see the denominational payroll. These religious dead-heads are as thick as flies from the associational level, through the state level and right down to Nashville. I can report to you that when a pastor goes along with the leadership of the convention, and then runs into trouble in his church, they will either give him another church or make a position for him in one of the agencies.

Here in the Baton Rouge area many pastors who led their churches into modernism and worldliness were given denominational positions after they ran into deep financial trouble in their churches. These are not isolated cases. Over the past four years, I have seen in full-time evangelism and related to pastors and people all over the convention. What happened here in Baton Rouge is the same for the whole denomination.

THE RUT OF REGENERATION

You cannot say "amen" to your own prayers in most Southern Baptist Churches. They have the same rut. I said this over in Texas while in a revival meeting and they wanted to run me off before the meeting was over. It was enough to make the angels weep to witness the form and content of religion in the churches.

THE INVASION OF ECUMENICALISM

The week following the World Congress on Evangelism which was held in Berlin, I was on the Gulf Coast in a revival and Dr. H. Eddleman, president of the New Orleans Seminary, was also in a revival. He had just returned from the Berlin meeting. On Saturday we were in the same conference and he spoke and said nothing about the World Congress. Two weeks following this, I attended a special conference for full-time evangelists at the New Orleans Seminary. He had spoken twice and had not mentioned the World

Congress. There were several speakers who had just returned from Berlin, and I heard such statements as, "My life will never be the same again because of the World Congress." Dr. Carl Henry was there and praised the meeting in Berlin.

I met Dr. Eddleman in the cafeteria and asked him if he planned to give his observations on the World Congress. He said he would after Dr. Henry had finished his lectures. Then he said, "Southern Baptists have been present at most of the ecumenical meetings, but they have been there with their hands up over their face because they did not want anyone to see them there." Then he added, "The World Congress was different. I stood in one place and counted ten graduates of the New Orleans Seminary, and none had their hand up; they were proud to be there." He summed up his appraisal like this: "Southern Baptists are not interested in playing politics in the ecumenical movement, but we are interested in evangelism. The World Congress in Berlin was ecumenical, and we are interested in cooperating with them in evangelism."

The ecumenical movement says, "We have room for everybody. It doesn't make any difference what you believe, we have room for you." Any religious group that has room for everybody — the modernists, the communists, the one worlders, or the peddlers of poison — has too much room. I do not plan to be a part of it — so I came out.

THE OMISSION OF MISSIONS

It takes twenty-five Southern Baptist churches to support one missionary. Still many in the denomination will say, "I am going to stick to the Cooperative Program for it is the best way to support missionaries." There are many Independent Baptist churches that support several missionaries.

The Highland Park Baptist Church of Chattanooga, Tennessee supports 160 missionaries. They also operate the Tennessee Temple Schools, which includes Bible School, College, and Seminary, with over 1500 students enrolled. Last year they baptized over seventeen hundred converts.

The Peoples Church of Toronto, Canada has 375 missionaries on the field. After 150 years, Southern Baptists support only 1900 missionaries. This included the wives of the missionaries. Look at the facts! Southern Baptists have 33,000 churches and almost 11,000,000 members and support only 1900 missionaries!

The first vote we took in the new church here in Baton Rouge was to help support a missionary in Brazil. One other missionary has come in the three weeks we have been organized to present his field of labor. We are now considering helping him. Mission work in the convention is too impersonal.

THE "MENTAL MUSH" IN THE LITERATURE

The leaders in the Sunday

School Board openly admit that the National Council of Churches help plan the new curriculum materials. And one of the most sickening incidents of the whole sad experience was that of 1964, when, in the Fall quarter of that year, in the Young People's Training Union, there were some of the filthiest, dirtiest books listed as recommended reading for these young people I have ever seen. Some of these were written by Negroes, actively promoting the race-mixing program. One was James Baldwin, whose concept of God would make any real Christian sick. The literature is designed to brainwash the people and bring them into the World Council of Churches.

THE SPECTUM OF SCHIZOPHRENIA BROADENS

Southern Baptists once stood for something — now they fall for everything.

There was a day when the great voices of Southern Baptist leaders and preachers thundered across the world in clarion tones calling all men everywhere to the great cardinal Biblical teachings and to a saving knowledge and faith in the Lord Jesus Christ. With giant strides, there walked those "giants in the earth:" Frost, Broadus, Boyce, Gambrell, Truett, Scarborough, and others like them. They feared no man, only the Lord God. They bowed not the knee to Baal in any sense, but held true to the course of the Bible as the road map of God. They would not prostitute the Biblical faith for the acceptance by any group anywhere. And, they did not glibly swallow the suave and glib philosophies of men who had departed from the faith.

In recent years I have observed that there is a growing obsession on the part of Southern Baptists on two points, namely, the obsession with the "public image" of the denomination, and the obsession to be counted by men of other faiths as "Scholars."

On every hand one is warned and cautioned to protect the public image. Denominational leaders remind us of how good the world is to us — how the radio and television networks have been giving and still are giving enormous amounts of time for the presentation of the dramatic efforts by the Convention's agencies. And, Southern Baptists would have swallowed their tremendous pride in convictions and would have presented an award to the alleged Watusi-dancing, smoking, drinking preacher-assistant of the President of the United States in the Detroit Convention, except for circumstances beyond their control. Despite the fact that the President himself admits that he drinks hard liquor, and that he engages in dancing, Southern Baptists want the public image that some kind of Association with him will give them, so they kow-tow with him and other political big-wigs at the expense of conviction and courage. All this and more for the cause of "Public image."

THE DISMANTLING OF THE LOCAL CHURCH

The only way for a church to get along in the Convention is to go along with the leadership at the top. If anyone dare question the boys at headquarters they are branded as "uncooperative." Several efforts to alert the laymen in the convention have failed. The enemy is deeply entrenched. If the trend is to be reversed, it will be up to the laymen.

THE EVADING OF EVANGELISM

Southern Baptists know more about the bowling team than the "GO" team. I have been engaged in a revival effort when the members would take their little bowling ball and go to the bowling alley on Tuesday night. It

takes thirty Southern Baptists to baptize one new member. Last year 6,000 of the churches did not report one baptism. It's going to take more than kool-ade and cookies in the church kitchen to win the lost to Christ. The churches know more about play than pray. They know more about recreation than regeneration.

THE RIDE WITH THE TIDE ATTITUDE

There was a day when the call was for courage and conviction. But this has changed. Today the call is for conformity. The leadership insists on running every preacher and every member through the same duplicating machine. We cannot follow the crowd and follow Christ. They are going in the wrong direction.

It has not been easy to break the ties of many years, but destructive forces are at work to turn the churches into cemeteries. God's Word speaks plainly on separation. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

Lessons from Lot

(Continued from page 1)
that he was a saved man, for it it refers to him as "just Lot." Lot had been justified by the grace of God. There were a lot of things in Lot's life that were certainly not pleasing to the Lord, but there is one thing that we know, and that is, Lot was a saved man.

Though Lot was a saved man, as my text would indicate, he was an unfaithful man. You can't read the life of Lot without realizing that Lot was a seemingly unfaithful person, and I am sure that if you are not careful, you'll catch yourself, looking at yourself, as I present to you these lessons from the life of Lot.

LOT'S CHOICE.

Do you remember when Abraham and Lot came back from the land of Egypt after they had been down there for some period of time? The Word of God says they had lots of flocks and herd — many sheep, and many cattle. Both of them were prosperous. Both of them had been prospered and blessed of God materially.

The Bible says that there came a strife between Lot's herdsmen and the herdsmen of Abraham, and in order that that strife might not spread, and in order that the heathen nations roundabout might not get a bad idea of their God, Abraham said, "We had better separate, Lot. You go whichever way you want to go, and I'll take whatever you leave. I'll give you first choice. You can take anything that you wish, and I'll accept whatever you

leave, and consider it as the will of the Lord."

The Bible tells us that Lot lifted up his eyes. He didn't pray, but he lifted up his eyes. He didn't seek God's direction. He did not at all try to ascertain the will of the Lord, but he lifted up his eyes. He didn't choose because God led him to choose, but he chose because of what he saw with his eyes. The Bible says that Lot lifted up his eyes and saw all the plains of the Jordan. Then he looked over in the distance and saw all the hill country, barren and rocky. He realized that the plains of Jordan were far more fertile, and that they would be far more grazing land for sheep and cattle than the rugged hill country. He said, "Abraham, if it is all right with you, I'll take the plains of the Jordan, and you can take what is left."

You'll notice that big-hearted, benevolent Abraham had made the proposal, and Lot immediately accepted the very best of the country, but he chose on the basis of the sight of the human eye. Lot chose the best, as he thought, but he chose it because of what he could see with his eyes. He didn't choose it because he was depending upon the Lord, or because he asked the Lord to lead and direct him in regard to the matter. Lot was planning to take care of himself, and he completely left God out of consideration.

Now I am not saying that if he had prayed, God might have had him take the hill land. I don't know that He would have, but I know one thing—Lot didn't pray. Lot took what he saw. He chose as a result of what he could see with his own eyes, and he left God completely out of consideration in making this choice.

I am afraid that the majority of us live for this world just about like Lot did. I think about the time when Elijah the prophet had run out of food in the time of the famine. You can imagine what it was like when they went 42 months without a drop of water falling upon the ground. Recently, we went a little over a month without any rain, and everybody thought surely that everything was burning up. Israel went 42 months without any rain. Everything did dry up. There wasn't any food and there wasn't any water. There wasn't anything. It got to the place where God had to work some miracles to take care of Elijah, and one of those miracles was that God told Elijah to go to the home of a widow woman in Zarephath, and there He would provide for him throughout the famine.

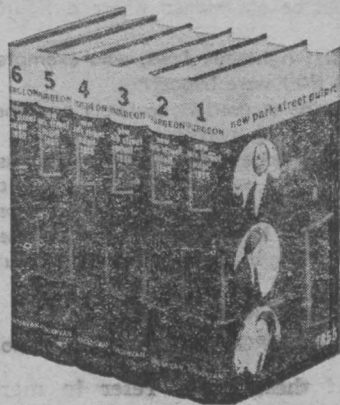
Can you imagine a more unlikely place to send a prophet of God? He sent him to the home of a widow woman, and when he got there, it surely must have been a distressing sight. She had

(Continued on page 6, column 1)

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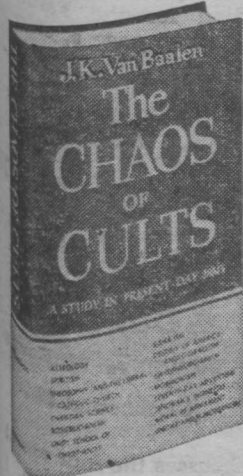
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THE BAPTIST EXAMINER

AUGUST 5, 1967

PAGE THREE

The Baptist Examiner FORUM

Does The Bible Teach The Use Of Wine In The Lord's Supper?

Bro. Fields had an article on wine in the Lord's Supper, which appeared in TBE in November 1966. Bro. George Opolka, Troy, Illinois, one of the finest men I have ever known, has differed with Bro. Fields. We are happy to present herewith his argument, and since all the Forum agree as to the use of wine in the Lord's Supper, I have asked each of them for a statement. This is one paper which wants the truth and I think that both sides of this controversy are clearly presented in this issue. Thank you Bro. Opolka (though I don't agree with you—J.R.G.), and all the brethren of the Forum for your helpful remarks.

On Nov. 12, Bro. Austin Fields wrote an article on wine in the Baptist Examiner. I would like to give an answer to that article that I believe might throw some light on the subject.

First let me say that I believe The Baptist Examiner is the best Baptist paper that I have ever read. I have been reading it since 1958 and have wholeheartedly recommended and supported it. I am sure that the world of Baptists owe Bro. Gilpin much more than they realize for keeping the great Baptist Doctrines alive that so many are trying to bury.

I can honestly say that in the years I have been reading "TBE," there have been very few articles I am not in complete agreement with. Of the present day writers in "TBE" I especially appreciate Bro. E. G. Cook and Bro. Mason. I could spend much time just telling about the men and articles in "TBE" but that is not the purpose of this article, so let us begin.

Since Bro. Fields presented most of the material that has become the subject of debate I will use it as a basis for my article.

I have read nowhere in the Bible where it speaks of wine in direct reference to the Lord's Supper, but it does speak of the fruit of the vine in Matt. 26:29. Now, you would have to do an awful lot of straining to squeeze wine out of a grape or else you will have to change the Word of God to mean something it does not say. The Bible uses wine in places where the context bears out that it is fermented and other times un-fermented. But "Fruit of the vine" and the "Cup" are the only words used by the Scriptures describing the elements in connection with the Lord's Supper.

In reference to 1 Cor. 11:21 where they were getting drunk as a pretense to taking the Lord's Supper, there is no indication that they were using the right elements. It does not even say they were using wine in their excessive eating and drinking. But let's say they were and then according to Bro. Fields, he says Paul does not admonish them for using wine, so that must mean it was the right element. What about the food they were eating? He does not admonish them for that, so does that mean that chicken or beef or what have you can be used as the other element? Certainly not! It is quite obvious then that these people had made a farce of the Lord's Supper and had changed the elements to suit their own purpose.

Now the next point lays much emphasis on information about wine that has been received from the Bureau of Plant Industry of the U. S. Dept. of Agriculture, which is not very detailed. For this reason, I called the chemist at Bardehier's Winery in St. Louis and the following is a brief statement of some of the information he gave me.

There is a small amount of what is called wine yeast on the skin of the grape which causes the slow process of fermentation in grape juice. However, this yeast can be washed off if the grapes are carefully cleaned. In most commercial wineries this is not done and more yeast is added to speed the fermentation. Also, other ingredients are added, such as sugar and coloring to acquire the right effect. The finished product is not pure in the sense that no foreign element is present in the wine. The only way to get pure juice, would be to carefully wash the grapes before squeezing them. Therefore the leaven (or yeast) is not in the grape juice, but is on the skin of the grape and can be removed!

We come now to the wedding feast. First let me say that there is no place in the Bible that says Jesus drank wine. That he changed the water into wine at the wedding feast has been a subject of controversy a lot longer than I have been around. However, allow me to present some points that show the need of harmonizing Scripture. For about ten years I lived in and out of taverns before my Saviour called me away from that type of living, and I know that after a person has had several glasses of wine it becomes impossible to distinguish good wine from poor wine. Also, if it was fermented grape juice at the feast, you must admit that Jesus was condoning social drinking, or drinking in moderation as the Catholics say. Yet it then becomes impossible to harmonize that with the Scripture that condemns everything that is harmful to the body. It is not hard to prove that one drop of alcohol goes directly into the blood stream and straight to the brain and begins the process of dulling and destroying the brain and its reflexes. The Bible teaches that God hates booze, cigarettes, dope, and etc., and to say that it teaches that any of these things are all right in moderation, is a direct contradiction.

The last example Bro. Fields brings out is about the good Samaritan coming upon the wounded man in Luke 10:33-34. He says this shows God's grace in salvation and that the Lord is represented by the Samaritan and the Holy Spirit by the oil and wine. I fail to see this for at least two reasons.

First, I agree with J. R. Graves when he says, "No passage of Scripture is figurative, unless it contains a figure." And "the literal, which is the received meaning of the word, is in all cases to be retained, unless weighty and necessary reason require that it should be abandoned where a figurative or secondary may be employed."

Second, the parable is teaching the self-righteous Jews, who exempted the Gentiles, as being their neighbors, that they were hypocrites.

Last, there is a place where oil and wine is used figuratively and that is in Rev. 6:6. This, I believe, refers to the "rich people."

In conclusion, let me say this, I do not accuse the Brethren who use wine as desecrating the blood of Jesus, nor if I was on the other side of the fence would I do this. But I would point a condemning finger at those who line the pockets of the liquor makers and liquor store owners so they can make more profit and stay in business longer and sell the filthy stuff to our teen-agers.

I pray that this article has been profitable for God's use.

—GEORGE OPOLKA, Troy, Illinois

There is considerable argument made for the use of mere grape juice in the observance of the Lord's Supper because the terms "fruit of the vine" and "cup" are used. This does not at all militate against the view that the "fruit of the vine" was fermented, or that the "cup" contained genuine wine. On the other hand there is much against the idea that these terms refer to mere grape juice.

GRAPE JUICE CONTAINS A LEAVEN — a ferment, and during the Passover season a Jew was not allowed to have any leavened material around his house. (Exodus 12:19 makes plain that they were so strict about this that a person was excluded from the Jewish nation if he was found

to have anything leavened in his house). That grape juice does contain leaven is indicated by a quotation from "The Bureau of Plant Industry of the U.S. Dept. of Agriculture" which says that grapes naturally contain a leavening agent, and that this is present in the juice. (Simmons)

I have talked with Jews — both Christian Jews and others, and all have told me that real

ROY
MASON

Radio Minister
Baptist
Preacher
Arlpeka, Florida



wine was used in the Passover observance in the past, and at the present. I know they scrupulously produce what might be termed "sacramental wine" for their observances, for my church has usually obtained wine from Jewish stores that handle such.

Jesus and the disciples ate the supper during the Passover season, and it is unthinkable that they violated the Scriptures and used leavened material.

The use of juice or bread that contains leaven in observing the Lord's Supper is almost a blasphemous thing, for the symbolism attributes sinfulness to Jesus, and if he was sinful then we have no Savior. Symbolism is everything in the Lord's Supper, and if the wrong symbols are used, then it is worse than no observance. Personally, I would not for any price use grape juice in the Lord's Supper.

That the Corinthians described in 1 Cor. 11:21, were rebuked for getting drunk in their abuse of the Lord's Supper, reveals beyond question that the liquid used in their observance was fermented and intoxicating. To ask what about the food they ate on that occasion is a mere confusion of the issue. Any ordinary reader of the Bible who takes the evident meaning as the real meaning, will draw the conclusion that the liquid used at the Lord's Supper was real wine — not unfermented juice. It is only when people get hard pressed in an effort to justify a theory that they refuse the evident meaning of a Scripture.

Just what is back behind the objection to the use of wine in the Lord's Supper? The answer is, a prejudice against alcohol that arose during the prohibition era. Back in my childhood I never knew a Baptist church that used crackers and grape juice. It is my understanding that Baptist Churches of the past commonly used wine and unleavened bread. Prohibition brought great agitation against alcoholic beverages, and in reaction against alcohol, churches began to use grape juice. This was an unwarranted reaction. The amount of alcohol in the sip of wine of the Lord's Supper is infinitesimal. The argument is often made that converts who were alcoholics may by tasting wine be led to go off on a drunken binge. The answer is, anyone who is that easily led astray, needs to be really saved. Such a person would have to refuse to take most any kind of a medicine for most patent medicines contain alcohol far in excess of that found in wine.

In answering this brother's objection to the use of wine in the Lord's supper, and the references that I used in that particular article, there are some things within his article that I can, and do agree with.

He states, "I believe the Baptist Examiner is the best Baptist paper that I have ever read." To this I give forth a hearty "Amen." I receive several other religious papers, but none of these can

THE BAPTIST EXAMINER

AUGUST 5, 1967

PAGE FOUR

compare with the truths which are printed in TBE. It has been a source of joy and information to me for many years. Therefore I recommend it to all whose hearts yearn for the truth.

There are many things within his article that I disagree with. Especially do I object to his interpretation of the story of the good Samaritan. What I have written concerning the good Samaritan in my article on wine, I believe to be the true interpretation of the story. This does not mean that I am not open to new light on any issue, but until Scriptural evidences are produced to substantiate a different view, then I must contend that what I have written is the true interpretation. Our brother has not brought forth any new light. Rather he has clouded the issue with his objections. I can understand his concern over the good Samaritan, for if we prove that the Lord used wine as a symbol of that which resurrects us from

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Coal Grove, Ohio

PASTOR,

Arabic Baptist
Church
Arabic, Ohio



our sleep of death (blood of Christ), then it can only remain that wine would be one of the elements of the Lord's Supper. Thus, grape juice must be ruled out as a proper ingredient in the Lord's Supper.

Our brother contends that this portion of God's Word is teaching the self-righteous Jews, who exempted the Gentiles as being their neighbors, that they were hypocrites. I fail to see this interpretation, for He was not speaking concerning hypocrisy, but was answering two questions which were asked by a lawyer. (1) What must I do to inherit eternal life, and (2) Who is my neighbor?

In the story of the Good Samaritan, the Lord pictures the condition of man before God, thus showing the lawyer that there was nothing that any man could do to inherit eternal life, for He pictures man as half dead.

"And departed leaving him half dead." Luke 10:30.

Every man born into this world is born half dead, alive physically but dead spiritually. He then proceeds to show this lawyer and us, that religion which the priest typifies could not give one eternal life, neither can the law which the Levite represents. vs. 31-32. He then tells him of a good Samaritan who was the despised one. (Cf. Isa. 53:3), who came where he was, and had compassion on him.

This is a wonderful picture of the work of our Saviour, who came where we were, and who loved us when we were without strength. Furthermore, the good Samaritan was looking for this poor unfortunate man, for He had with Him the ingredients to re-

store Him to full life. These ingredients were oil and wine. V. 34.

Our brother misrepresents me when he declared that I stated the Holy Spirit was typified by oil and wine. I did state that the oil is a type of the Holy Spirit, but the wine typifies the blood of Jesus Christ. God's Word tells us that the life of all flesh is in the blood. Read Lev 17:11.

This is also true of the spiritual life. The life of the new nature is in the blood that was shed for our sins, by the despised one, or the good Samaritan. In the story the Lord reveals to this lawyer that the oil is poured in figuratively. This is the initial work of the Holy Spirit in the lives of those who inherit eternal life. Then the Samaritan poured in wine which is but a type of the blood which giveth life. This unfortunate man along the road from Jerusalem to Jericho needed life for he was half dead. This need was supplied in the form of wine, which was supplied, by another, or a good Samaritan.

Thus the Lord answers both questions by showing the lawyer that his condition before God was hopeless, and if eternal life it must be by the work of Him whom the Jewish nation despised. If I had nothing more to base my theory of the use of wine in the Lord's Supper, than the story of the good Samaritan, I would have sufficient evidence to prove that wine is the only true symbol of the blood of Jesus Christ.

E. G.
COOK

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Birmingham, Ala.


BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



The subject of wine in the Lord's Supper has been a debatable subject for a long time. I am sure it will continue to be so after I have had my say on the subject. I am not much into debating on things pertaining to our Lord. In my younger days I attended a debate between a Baptist preacher and a Holiness preacher that was to last for three days. By the end of the second day the Baptist preacher was ing all the truth at his command had the Holiness preacher wrapped up and ready for shipping. So his people put him on the train in the middle of the night and shipped him out of town. There was no third day to the debate. But, so far as I was able to learn, not a single one of those Holiness people ever came a Baptist as a result of the debate.

However, I do believe in contending for the Faith as our Lord has given us to see it. I believe that in his article refuting the use of wine in the Lord's Supper I feel so unworthy of his appreciation of my feeble efforts in contending for the Faith as (Continued on page 5, column 1)



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IS BRO. D. N. JACKSON AN ARMINIAN?

IN ALL THE ARTICLES, WRITTEN BY D. N. JACKSON, WHICH WE HAVE FULLY ANSWERED, HE HAS SQUIRMED AND WIGGLED, USING ALL THE SOPHISTRY OF A SHREWD DEBATER. BUT NO MAN CAN READ HIS ARTICLES TO COMPARE THEM WITH THE FOLLOWING, WITHOUT REALIZING THAT BROTHER JACKSON IS A RANK MEAN ARMINIAN.

That he by the grace of God should taste death for every man."—Hebrews 2:9.

Arminians have made "good" use of this passage of Scripture, which is actually an erroneous translation, in advancing their general atonement doctrine. But the Arminian who relies upon this faulty translation will convince no one but the ignorant and uninformed. This passage is simply a false translation, and the Arminian who knows the fact, yet persists in using it to deceive the people, is a scoundrel of the lowest sort.

The Greek is 'panta' and signifies 'every one.' It is, every one of those who form the subjects of the whole passage — every one of the 'heirs of salvation' (2:14), every one of the 'sons' (2:10), every one of the 'brethren' (2:11). "It seems to us that the words which immediately follow explain the text: **For** it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation, perfect through suffering.' It is of 'sons' the apostle is here writing, and we suggest an emphasis of 'son' — thus: 'He tasted death for **every** man to supply **son** in italics.'"—A. W. Pink.

The Forum

have no argument with the
mist the dear Brother men-
as to the yeast on the
There is a wine yeast
CHAROMYCETES) that set-
on the skin of the grape dur-
the ripening season. But when
says that all this can be wash-
off he just might be getting
course somewhat. I have rea-
sion to doubt that this is ever done.
to his statement that sugar
added, maybe he should have
sugar is added if the weath-
is exceptionally cool during
growing and ripening season.
The weather is normal in the
temperate zone where practically
all the grapes are grown, the sug-
ar content in the grapes is from
24 per cent. This produces
wine with an alcoholic content
from 10 to 13 per cent. Accord-

Most cough syrups have about as much alcohol in them as does wine. Still I have never heard of anyone who refused to take cough syrup because of its alcoholic content. The best brand of lemon extract that I know of has more than four times as much alcohol in it as does wine. Still when we get hold of a good piece of lemon cake we smack our lips and go back for more. Many other things in every day use contain as much, and some of them more alcohol than does wine. We use them without any thought of wrong doing. We can put lemon extract that is 57 per cent alcohol in our cake and enjoy it to the limit. I contend there is absolutely nothing wrong about it. But if some old sot begins to drink it just for the alcohol it contains, that is a different story.

Now why is it worse to use a little wine than it is to use other things that contain even more alcohol than the wine does? Is it not because the devil's crowd has given it a bad reputation by their misuse of it? The Lord is my witness that I have never tasted wine

Remaining true to orthodox rules of interpretation, the real meaning of the passage is immediately seen by a mere reflection upon the context. Here is whom the apostle speaks of:

Thus, by rightly dividing the Word of Truth, the smog is removed from another Arminian-perverted passage, and we see that it does not favor the Arminian doctrine of a universal atonement, but rather, it favors an atonement for all those whom God hath given to the Son. It is for "every one" of these that Christ tasted death.

"Payment God cannot twice demand,
First at my bleeding Surety's hand
And then again at mine." — Toplady

In conclusion may I suggest that the beloved Brother who wrote the article under consideration, and all others who have trouble in using wine in the Lord's Supper perform a little experiment. Take two glass containers (a glass or bottle) and pour some of the best grape juice you can find in one of them. Pour the container about two-thirds full, leave the container open and put it in some place for about three months. Put some wine in the other container and do it just as you did the grape juice. At the end of the three months decide for yourself just which of the two could possibly picture the precious blood of the Lord Jesus Christ. We should be consistent in the matter of our Lord's Supper. If we leave leaven out of that which pictures our Lord's broken body why leave leaven in that which pictures His precious blood which had no semblance of impurities in it? Crackers and grape juice may do a good job of representing the Arminian God, but how can anything other than unleavened bread and fermented wine ever represent the great I AM?

PAGE FIVE

Matthew 27:34 says that, "They gave him **vinegar** to drink mingled with gall: and **when he had tasted thereof**, he would not drink." Again we read in verse 48 "And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and **gave him to drink.**" In John 19 verses 28 and 29 we are told that Jesus cried "I thirst" and that they filled a sponge with vinegar and put it to his mouth.



Robert J. Kohn
 President, American Society of
 Professional Engineers

Jesus also drank at the Lord's Supper, "But I say unto you, I **will not drink henceforth** of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (Matt. 26:

Our brother claims that we must harmonize Scripture. I have often heard this statement made along with the statement that the Bible contradicts itself. My friends, the Bible is inspired by God. "All Scripture is given by inspiration of God, and is profit-

The "booze" that you speak of is not the true wine of the Bible. It is mostly alcohol and cannot, of course, be used in the same connection. As to the "social drinking" you are worried about, I suggest that you wait until you see the Lord and ask Him about it. Personally, I am not concerned about it. I don't feel compelled to join the social drinkers or the winos just because Christ changed water into wine.

I Corinthians 10 is a good chapter to abide by. We should adjust our life in such a way as to make it a testimony before our lost friends. Whatever we do must be done so as not to hurt our testimony.

As for the last paragraph of your letter, I don't blame you for not accusing the Brethren who use wine as desecrating the blood of Jesus. We are only doing as our Lord commands us. He will never say to us as He will to those who do not use wine: "and why call ye me, Lord, and do not the things which I say?" (Luke 6:46).

Before we bring the consummation to the article on wine let me pause to say how much I appreciate Bro. Mason, Cook, Fields and Hobbs and their articles in "TBE." The Forum is one of the first things I read when I receive my EXAMINER. I in no way feel worthy to compete with what is probably well over a hundred years of Baptist service among these brethren, and if I did not strongly feel the urging of God to search for the

(Continued on page 8, column 1)

The Two Babylons

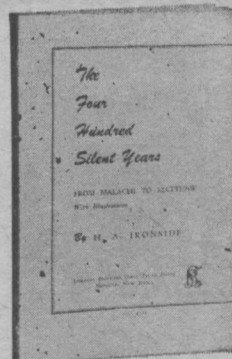
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Lessons from Lot

(Continued from page three)

one son. He wasn't out gathering wood. She was doing this chore, because he was sick and unable to gather the wood. I imagine if you had seen that woman, that she herself was just skin and bones. They had been parcelling out the meal that was in the barrel, just eating a little, in a meager manner, and I dare say that she was nothing but skin and bones. She gathered a few sticks to make a fire—not a big fire, but just a little fire, in order to bake a little bread. She had just enough flour, and just enough oil, to make a little bit of bread, so that she and her son can have their last meal and die. She knew there was nothing in store for her. When Elijah came by and asked her what she was doing, she told him that this was her expectancy—she was going to eat and die, that she had nothing to look forward to except one last meal, and then death. Elijah said to this woman, "You make the bread and serve me first."

Talk about a test, that was a test. Here is a woman that has just enough flour on hand to make bread for her and her son, and they are not going to have a big meal. They are not going to have enough to subsist upon, for they are going to die, yet the prophet said, "You bake bread for me first."

Suppose she had made a choice as Lot did, from what she could see with her eyes. Suppose she had looked down at that little handful of bread, and that little cruse of oil, and on the basis of what she could see with her own eyes, she made her choice and said, "I am sorry, but I've only got enough to take care of my son and myself for one meal, and it is death for us." Suppose she made her choice on that basis?

But, beloved, she didn't choose on that basis. She didn't make a choice after the sight of the eyes. She forgot about that little handful of food. She forgot about that little cruse that just had enough shortening in it to take care of one batch of bread. She forgot about it, and she chose, because God directed her to do so.

This woman was a Phoenician woman and not a Jew. God led this prophet out of Palestine, away from everybody where he can expect to find help, to a heathen woman, and God put faith in her heart so that she acted by faith, and not after the choice that she might have made from the sight of the eyes. What a contrast between Lot and this Phoenician woman? Whenever I think about her, I am reminded of our Lord when He said:

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Mt. 6:33.

Here the Lord Jesus is speaking to saved people, and not the unsaved. Jesus Christ was speaking to His own children—those who

were troubled about the cares from the sight of your eyes. of this world.

Don't you get troubled sometime? How are you going to be able to take the food that you have and feed the mouths of your family? How are you going to be able to work? How are you going to be able to spread out the few loaves and fishes you have, among the family? How are you going to be able to take the money that you have, and make it go around to pay all your bills, and take care of the things that you need? How are you going to do it? Aren't you in exactly the same situation that Jesus is speaking about? Jesus said, that you are worrying about food. You are worrying about clothing. You are worrying about shelter. That is foolish. Consider the lilies of the field; they don't worry. The fowls of the air don't worry. God takes care of them. "Seek first the kingdom of God, and His righteousness, and all these things — even material things — shall be added unto you."

Somebody may say, "But Brother Gilpin, in Jesus' day they didn't have utility bills. They'll cut my electricity off if I don't pay it. They'll cut my gas off if I don't pay my bill. That may have been all right back there in that day long ago, but it wouldn't work today."

Listen, beloved, Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." I have a conviction that every one of us would be better off materially if we spent more time doing things spiritually. I believe we would have more to praise God for, if we praised God more for what we now have. The reason we are so poverty stricken materially is because we are so poverty stricken spiritually. I am a strong believer in tithes. I have practiced it all my life. I know from personal experience that God blesses the man who tithes. I know by observation, by experience, and by the Word of God that nobody ever prospers unless God is given that which belongs to Him. Listen:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."—Mal. 3:8.

Beloved, I believe God meant exactly what He said.

I come back to Lot. Lot said, "I see the well-watered plains of the Jordan. I see the fertile land over there around the Jordan River. I am going where I can take care of myself. Lot made his choice on the basis of the sight of his eyes, rather than on the basis of trusting the Lord Jesus Christ and depending upon Him.

I ask you, isn't that about the way you choose? How much difference is there between you and Lot? Don't you make most of your choices on the same basis he did? You make your choice on the basis of what you see

LOT BACKSLID.

I want you to notice how quickly Lot became a backslider. When you go to choosing on the basis of the sight of the eyes—on what you can see rather than on the basis of God's leading and direction—you can be certain of one thing: it isn't going to be long before you are going to be in a backsliding condition yourself. We read:

"Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom."—Gen. 13:12.

You say, "He isn't a backslider. He just left Uncle Abraham. He just turned his back on Abraham. He pitched his tent in the direction of Sodom."

Brother, sister, listen: there's many a Christian who isn't completely backslidden, but he is in that stage, just like Lot was when he pitched his tent toward Sodom. This worldly choice that Lot made on the basis of what he could see with his eyes, rather than depending upon the Lord, had led him now toward Sodom.

Notice, he didn't go to Sodom all in one day, and no man ever backslides completely in one day's time.

Suppose there is a big oak tree in my front yard. When a storm comes, I see that oak tree fall, all of a sudden. If I were asked if that were a solid, substantial oak tree, I would say that tree would have stood for a century. But in a storm that tree fell. I look out, and I say, "That storm has suddenly torn my tree down," but it wasn't sudden. The more I look at it, I see the whole heart was eaten out of that tree, and the tree just fell when the stress and the strain came upon it. In other words, that tree had been in the condition of falling for a long time.

Sometimes, somebody turns toward the world, and we say, "That is too bad that he has just suddenly turned." Oh, no, beloved, he has been going in this direction all the time, and when the strain and the stress and the storm came, he manifested what has been in his heart all the time.

Beloved, listen, Lot didn't go to Sodom in one day's time. He bowed and waved goodbye to Abraham. They parted as the best of friends. He told Uncle Abraham that he was going to take the fertile valleys of the Jordan River, and he then pitched his tent toward Sodom. He didn't go to Sodom that day, but he pitched his tent towards Sodom.

That is the way that Lot backslid, and that is the way Christians get away from the Lord. They don't get away all in one day, but they start in the wrong direction.

Ultimately, you'll find Lot living in the city of Sodom. I ask you, what is wrong with Lot living in Sodom? Not one thing. Do you know what was wrong? It wasn't wrong for Lot to live in Sodom; the wrong was that Sodom got to living in Lot.

It isn't wrong for Calvary Baptist Church to be in Ashland, but it is wrong when Ashland gets into Calvary Baptist Church. When the world gets into our church, that is what is wrong.

When Sodom got into Lot, Lot was in a bad shape. He left Abraham and started toward Sodom. He pitched his tent toward Sodom. Ultimately, he gravitated towards Sodom, and ultimately you see him living in Sodom, a thorough-going backslider, because Sodom is now living in Lot.

May I say that Lot had to suffer for it, for he was cast out. Listen:

"And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people."—Gen. 14:16.

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Lot lived in the city of Sodom, and the king of the city of Sodom, was one of the five kings, who lost the battle to the four kings, and Lot and his family and goods were carried away. Abraham had to arm 318 servants that were born in his house, and go after Lot in a surprise attack in order to save Lot's life, and his family, and everything that he had.

I tell you, Lot had a hard time. He was chastened for it, but he went right on just the same. When Lot got deliverance from the hands of these four kings that had taken him captive, Lot came right back and settled in the city of Sodom again.

God says some things about Christians doing likewise, for we read:

"Why then is this people of Jerusalem slidden back by a PERPETUAL BACKSLIDING? they hold fast deceit, they refuse to return."—Jer. 8:5.

"And my people are BENT TO BACKSLIDING from me; though they called them to the most High, none at all would exalt him."—Hosea 11:7.

Lot is captive. Four kings have defeated the five kings, and Lot is part of the people that lived in the city of Sodom. Sodom is one of the countries that was controlled by the five kings, and Lot is carried captive. When Abraham delivers him, Lot came right back and settled in the city of Sodom.

God says, "My people are bent on perpetual backsliding." Lot didn't learn. He didn't profit by his experience, but he continued his backsliding by settling down in the city of Sodom.

III LOT THE POLITICIAN.

We read:

"And there came two angels to Sodom at even: and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground."—Gen. 19:1.

We talk about a courthouse today, but in the days long gone by, all the legal business of the city was conducted in the city gate. You remember when Boaz wanted to buy the privilege of marrying Ruth, the Word of God tells us that the transaction took place in the city gate. Here is Lot in the gate. I don't know what position Lot held, but one thing I know—Lot was "high up" so far as politics was concerned in the city of Sodom.

Notice, beloved, Lot has become identified with the policies and the interests of the city. Now then Lot is living for Sodom. Lot made a choice after the sight of the eyes. Lot backslid and got over into Sodom, and now Lot is trying to improve Sodom. Look at him as he identifies himself with the policies and the interests of that city. Look at him how he tries to make that city a better place in which to live. Isn't that the way many Christians support this world? Isn't it true that lots of God's people are just like that—trying to make this a better place in which to live? We be-

(Continued on page 7, column 1)

Fred Roberts

(Continued from page one) the correct time to leave so you will arrive on time. The correct road to take and many other things will require wisdom that you will arrive safely at the Conference, have a wonderful time, and return safely home; wisdom in whether to preach overtime and find out how large Brother Gilpin's foot is.

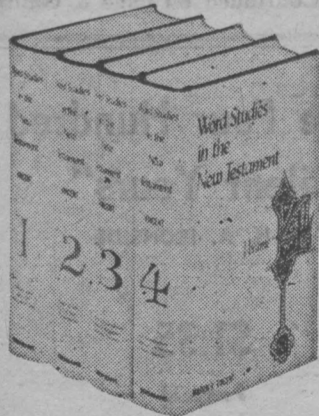
Wisdom is a universal need. As you need it in America, so Brother Halliman and I need it here. I wouldn't say that we need it more than you in America, we need plenty of wisdom, there are a multiplicity of problems in New Guinea. Since being here, I can see why Solomon asked the Lord for wisdom instead of riches. This is probably the most expensive place for missions in the world, but without wisdom to deal with the native problems, there could be no enjoyment in working here.

Brother Halliman has displayed a tremendous amount of wisdom in dealing with the natives. This is where my problems have been. I don't have the wisdom or the knowledge of Brother Halliman, but the natives expect me to have. They can't understand why I am not able to give an immediate answer to some of the problems as Brother Halliman did. When Brother Halliman came into this area of New Guinea, he started the work, he knew pidgin English. I can preach in pidgin English now with very little difficulty, but I have a very time understanding it as yet.

Pidgin is an easy language to pick up. I started preaching six weeks after we arrived in the Mission, but it is proving very difficult for me to master. Sometimes it takes me almost an hour to get enough of the story (somebody's problems) before I can figure out enough to try to figure out what to do. Several weeks ago a man and a boy had a fight over some money. I listened to one side of the story and then to the other side of the story about an hour and never figured out who started it. Finally I just dismissed them (as nearly as I could) and told them to go to the King and told them to go to the King if they wanted anything done about it, after a short talk on why they shouldn't fight.

I don't have that much time all the time. Sometimes I am in a hurry to get enough of the story quickly and make a judgment quickly. The other day one of the past members had started living with another man (that she was married to). Just like America, I told him to exclude her. The pastors have all been well taught by Brother Halliman, so I am afraid that most of the time when I come it is only to be made of the judgment to be made than what to do. Sometimes native problems become complicated because of morals. At times I am afraid to say one way or another, as I just don't believe

(Continued on page 7, column 1)



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Lessons From Lot

(Continued from page six)
identified with every organ-
in the country. God's
says:

*Ye adulterers and adulteresses,
ye know not that the friendship
of the world is enmity with God?
whoever therefore will be a
friend of the world is the enemy
of God.*—James 4:4.

Beloved, every individual
becomes entangled with the
amusements, and with the
of this life, is in the same
and the same position that
as a politician in the city
Sodom. He got mixed up with
world. He made friends of the
He compromised with the

Do you remember when Abra-
sent his servant over into
araway country of Padan-
to get a wife for his son
You remember he called
unnamed servant to his side
said, "I want you to go and
a wife back from my home-
of Padan-aram in order that
can become a wife to my son
Put your hand on my thigh
swear that you won't fail
The servant put his hand
and said, "But, Master,
the woman from that for-
country won't come over
Maybe she won't want to
a trip from Padan-aram
here. How about me taking
son over there to get a wife
Abraham said, "If she
come here, she is not fit
his wife. If she won't come
then you are free of your
Your oath only lasts so long
are attempting to bring a
here for my son."

Let's get the picture. You
are servants of the Lord
sent forth into this world
a wife for the Lord Jesus
—a Bride for Christ. What
going to do? Suppose the
doesn't want to come
with us? Suppose the peo-
of this world don't like the
of salvation by grace, and
don't like to be told that the
Spirit has to draw them?
the world doesn't like the
being told that they have
commit to a sovereign God?
are we going to do? Can't
up the standard just a lit-
? Can't we forget about sov-
? Can't we forget about
? Can't we forget about
which that Jesus built? Can't
forget about the truth that
Spirit has to draw you?
we forget these things and
promise just a little? Abra-
said to that unnamed ser-
If she won't come here,
not fit to be Isaac's wife."
God doesn't want you
to compromise with the
God doesn't want us to
our standards. God doesn't
to drop the standards of

IV
VEXED BY THE WICK-
delivered just Lot, VEX-
WITH THE FILTHY CON-

VERSATION of the wicked:
(For that righteous man dwell-
ing among them, in seeing and
hearing, vexed his righteous soul
from day to day with their un-
lawful deeds).—II Pet. 2:7, 8.

Poor old Lot, living over there
in Sodom. He is not happy. You
go over and knock on his door,
and he comes out. You say, "What
is the matter, Lot? You don't look
like you used to when you walked
with your Uncle Abraham. Why
that long face?" He says, "The
filthy conversation, the upright-
eous deeds, and the unlawful
things that I see and hear, going
on, and taking place in this town
from day to day—it vexes my
soul." Beloved, Lot was not hap-
py. No backslider is a happy in-
dividual.

I was talking with a man one
day who in my opinion was a
saved man, but he had gotten to
drinking. I said, "Do you know
you are saved?" He said, "Brother
Gilpin, there is not a doubt about
it in my mind." I said, "How can
you continue on this way?" He
said, "Brother Gilpin, it is just
like this: I am not happy with
either saints or sinners. I haven't
any place that I can turn to, to
be happy. I am not happy with
Christians, and I am not happy
with unsaved men."

What was wrong? This man
was backslidden. He couldn't ad-
just himself perfectly to any en-
vironment.

I remember a woman with
whom I had dealt once. She said,
"Brother Gilpin, I have too much
religion to be happy at a dance,
and I haven't enough religion
to be happy in a prayer meeting."

You know a person is in a bad
shape when he is that way. That
is Lot. He has too much religion
over there in Sodom to be happy,
and he hasn't enough religion to
go back and walk with Uncle
Abraham.

We read:
"The backslider in heart shall
be filled with his own ways."—
Prov. 14:14.

I tell you, Lot, vexed, was fill-
ed with his own ways, and the
individual who gets away from
the Lord, and is in a backslidden
condition, is filled with his own
ways.

LOT REJECTED BY ANGELS.

We read:
"And he said, Behold now, my
lords, turn in, I pray you, into
your servant's house, and tarry
all night, and wash your feet,
and ye shall rise up early, and
go on your ways. And they said,
Nay; but we will abide in the
street all night."—Gen. 19:2.

Here is Lot living in the city
of Sodom. He is out in the gate of
Sodom, taking care of the busi-
ness of the city, trying to pro-
mote it. Here come the angels
to the city of Sodom. Lot said,
"Here is my house; come in and
spend the night with me." They
said, "No, we won't come to your
house. We will abide in the street
all night."

What is wrong beloved? Why
did those angels reject the shelter

of Lot's house? I'll tell you, be-
loved. They thought Lot un-
worthy, and they thus rejected
his house. They preferred the
streets of the city to the com-
panionship of a man who reject-
ed his Lord.

We read:
"Are they not all ministering
spirits, sent forth to minister for
them who shall be heirs of sal-
vation?"—Heb. 1:14.

"The angel of the Lord en-
campeth round about them that
fear him, and delivereth them."
—Psa. 34:7.

I turn to the Old Testament, to
Elisha at the city of Dothan. I
find Elisha, a servant, looked out
and saw an host compassing the
city both with horses and char-
iots. Elisha prayed and the Lord
opened his eyes that he might see
something else. He saw the whole
hillside people with the angels of
God, that he hadn't seen before.

I tell you, beloved, the angels
of God are all around God's peo-
ple. They are the ministering
spirits sent forth to minister for
the heirs of salvation. But these
two angels said to Lot, "We won't
stay in your house. We would
rather stay in the streets of this
sinful city of Sodom. We would
rather live out here, than go in-
side the house of a man who re-
jects my Lord."

Beloved, I wonder about God's
children. I wonder about myself
this morning. I wonder some-
times if we are not in the same
status that Lot was, that even
an angel of God wouldn't come
near our home.

VI LOT THE PREACHER.

We read:
"And Lot went out, and spake
unto his sons in law, which mar-
ried his daughters, and said, Up,
get you out of this place; for
the Lord will destroy this city.
But he seemed as one that mock-
ed unto his sons in law."—Gen.
19:14.

Notice how Lot preached, and
notice the results of his preach-
ing. I imagine Lot preached with
power. I imagine he preached
with earnestness. I imagine that
he preached the truth. But was he
a preacher? "He seemed as one
that mocked." Beloved, they
mocked him. He preached, but it
didn't do any good. His children
didn't pay any attention to him.
They could follow what they
had seen him do, a whole lot
easier than they could follow him
now when he is talking about
walking by faith.

Beloved, you and I have to
watch, guard and be careful, lest
we have the same experience, be-
cause people follow what we do in
the world, a whole lot easier than
they can follow when you start
talking about walking by faith
with the Lord.

VII LOT THE LOSER.

Why did Lot go to Sodom?
Why did he leave Uncle Abra-
ham? Why did he choose the well-
watered plains of the Jordan?
Beloved, it was a good place to
live. There was plenty of land
there they could cultivate, and
plenty of ground for his sheep
and cattle that they could graze.
He chose after the sight of his
eyes. There was an opportunity
for him to be somebody in this
world and he gravitated over to
Sodom for the same purpose. He
could be somebody in the city of
Sodom. He went to Sodom for
what he could get out of it.

But what did he lose? He lost
his testimony. His children mock-
ed him. The Word of God says
that "he seemed as one that
mocked unto his sons in laws.
What did he lose? He lost his
wealth. When he separated with
Abraham, he had lots of sheep
and cattle. He was a wealthy
man. But now he looks back and
he sees everything—cattle, sheep,
houses, buildings, business, money

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—going up in smoke and flames.
Lot went there to get wealth.
Now he loses everything he had.
He even lost his wife, for as Lot
started out of the city of Sodom,
with his wife and two unmarried
daughters, somehow his wife
couldn't stand the pressure, and
she looked back. But when she
looked back, she turned into a
pillar of salt.

You say, "Brother Gilpin, do
you believe it?" Yes, I believe it,
because it is in God's Word, and
I believe all God's Book. I think
Lot's wife turned into a literal
pillar of salt. Why? Because she
looked back to that old sinful
city of Sodom. Maybe there was
a party dress hanging up in the
closet, and she hated to think
about it burning. Maybe there
were some of her friends she was
thinking about. Then there were
her children. She hated to think
about her children. I don't know
what caused her to look back, but
there is one thing for sure—she
looked back, and Lot lost his
wife, for she turned into a pillar
of salt.

Then out there in a cave on
a hillside, Lot's daughters drugged
him. They taught him to drink.
The Word of God says that when
they got their old father drunk,
they committed fornication with
him. They said they did this,
that they might preserve seed by
their father. His daughters had
adopted the morals of the city of
Sodom.

What did Lot lose? He lost his
testimony. He lost his wealth. He
lost his wife. He lost his daugh-
ters. He lost everything. What
did he gain? Nothing in the sight
of the Lord. He lost everything,
and he only escaped with his life.
We read:

"For other foundation can no
man lay than that is laid, which
is Jesus Christ. Now if any man
build upon this foundation gold,
silver, precious stones, wood, hay,
stubble; Every man's work shall
be made manifest: for the day
shall declare it, because it shall
be revealed by fire; and the fire
shall try every man's work of
what sort it is. If any man's work
abide which he hath built there-
upon, he shall receive a reward.

*If any man's work shall be burn-
ed, he shall suffer loss: but he
himself shall be saved; yet so as
by fire.*—I Cor. 3:11-15.

What did Lot get out of the
city of Sodom? He lost every-
thing. He escaped with only his
life.

Beloved, the individual who is
saved had better build upon the
proper foundation—gold, silver,
and precious stones, rather than
upon wood, hay and stubble, be-
cause the wood, hay and stubble
are going to be burned up, and all
that is going to remain will be
the gold, silver, and precious
stones on top of the proper founda-
tion.

(Continued on page 8, column 5)

Fred Roberts

(Continued from page 6)
have heard the whole story.

Wisdom comes only from God.
"The fear of the Lord is the be-
ginning of wisdom: and the
knowledge of the holy is under-
standing." — Prov. 9:10. I am
only able to deal with these
problems as God gives me the
wisdom and the grace to use it
with. Pray that the Lord will in-
crease my wisdom. "Who is a
wise man and endowed with
knowledge among you? let him
shew out of a good conversation
his works with meekness of wis-
dom." — James 3:13.



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The Forum

(Continued from page 5)

truth I would not attempt to finish this article. My feelings are somewhat like those of the little preacher who had to bring his message just after a great preacher had finished his; He said, "I feel like a cricket after a big rainstorm." But I ask God to bless the efforts of this writer as we study together in search of the truth.

As we begin, let me say this; while I believe the KJV of the Bible to be without error, there are words that have long lost their meaning in our modern English language and because of this every Bible student should have a good Hebrew and Greek dictionary. For the most part I use "Strong's." However, for this article I have also read excerpts from the Hebrew and Chaldee Lexicon to the Old Testament, English-Hebrew Dictionary, Jewish Encyclopedia, etc.

Let us begin with Ex. 12:20 which is dealing with the pass-over. The word used for leavened is "Chametz" and according to "Strong's" it means "ferment." According to the Greek Septuagint the word is Zumohton, which means "fermented things." The Hebrew Bible reads "makmetzet" which means "fermentations" or "fermented things." The rendering of the passage is this, "All fermented things ye shall not eat." "Unleavened" and "unfermented" are interchangeable in the text in Ex. 12:15-20 and all other passages in the Old Testament.

The word "bread," which is absent in the Hebrew in Ex. 12:15-20 can also mean a variety of things, from bread to any kind of food, liquid or solid. If I have my figures right the Hebrew word "Lekhem" was translated "bread" 248 times, "meat" 18 times, "food" 21 times, "loaves" 5 times, "victuals" 2 times, and "fruit" once. So the fermentation

does not apply just to bread, but to anything the Jews had in their house.

Let us now turn to our example of Jesus (our High Priest) in the Old Testament. In Lev. 10:9 the priests which were types of Christ were forbidden to drink wine when they went into the Tabernacle. See (Ezek. 44:21) also. Types are very significant in the Bible and must be rigidly adhered to, as Moses soon discovered in striking the rock. Now, did Jesus change the type before He went in to make the Supreme Sacrifice for our sins?

I would like to take all the Scriptures pertaining to wine and intimately study their context, but space would not permit this. However, in view of our study, a few of these must be brought out. For instance, in the gospels, where it says Jesus received the vinegar before giving up the ghost is by no means an indication that He drank wine while here on earth. Nor is the Scripture where they called Him a wine-bibber (habitual drinker) proof either, for in the same verse they called Him a gluttonous man. (Luke 7:34).

In Ephesians 5:18 we read "and be not drunk with wine, wherein is excess . . ." Now most folks think that the sin lies in drinking too much wine, but read the whole chapter. Study the context closely and check that word "excess" in Strong's Exhaustive Concordance. You will find as the context bears out, that it means "unsavedness."

That the word 'wine' used in the Bible always means fermented wine, will be denied by anyone who closely studies the Word. There are several Hebrew words in the Old Testament (Yayin-tirosh-chamar) that are all translated wine and I believe by careful study you can determine whether they are fermented or not. In the Jewish Encyclopedia (by Judah David Eisenstein printed in 1913) on page 533 of Vol. XII, it states that fresh wine (unfermented) was called "Yayin-mi-gat" (wine of the vat). So even Jewish scholars recognize that Yayin can be grape juice.

I do not want to repeat, but let me say this. If there were only one Scripture to base the element of the Lord's Supper upon I feel that Matt. 26:29 would be sufficient. Jesus calls the element "fruit of the vine." All of the original words are retained and by no stretch of my imagination can I make this wine. Wine is the result of a process which has taken place, and the fruit juice has changed into something different than its original characteristic.

Again, if the validity of the Lord's Supper stands or falls on the element of wine, why is not that very word used in some of the references which are given in the Bible?

In closing, let me say that I have tried to be brief for the sake of maintaining the reader's interest. However, I welcome any questions or additional information that anyone might send to me. Also I must add that I have never convinced anyone of any Bible Doctrine, but I have seen the convincing power of the Holy Spirit in action, and it is my prayer we study these things together in utter dependence on Him!

Tribal Customs

(Continued from page one) excuse. Because that, when they knew God, they glorified Him not as god, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things.

Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen. (Rom 1: 19-25).

SORCERY

Sorcery is rampant among every tribe that I have had anything to do with in New Guinea. One of the sorcery rituals among the Duna people is called **Gamugamu**. This is the ritual carried out at every pig sacrifice to either the rinini ancestral spirits or the rama spirits. Only spirit men know how to conduct this ritual and say the spells that are associated with the ritual. They learn this magic from other spirit men.

To perform this sorcery they gather leaves from several different trees and plants and over each one of these leaves the sorcerer says spells. As with all, or most all, of their other magical spells and appeasing of the spirits a pig or pigs must be killed, but in this case before the pig is killed red paint made of clay is applied to the stick that will be used in the killing of the pig. After the pig is killed the sorcerer watches to see if the blood comes out of the pig's nostrils. If blood comes out this indicates that the spell was correct, and absence of blood would indicate that the spell had not been said correctly. If it was not said correctly this pig would be eaten and another one must be killed. When there was indication that the spell had been properly said half of the pig is cooked in the fire and various rama spirits are named to receive the sacrifice. The rama spirit is then supposedly pleased to the extent that he is willing to heal illness or give fertility. Various types of magical spells are said to please the spirits and thus fulfill the wishes of men. These spells are not the ones used during sacrifices to the spirits. The power of a sorcerer is not thought to be within himself but in that the man, or woman, is able to invoke the aid of a particular spirit, and therefore by the enchantment of the spirit and because the spirit is greatly pleased by this magical spell he will carry out the desires of the magician or sorcerer. Only certain people could perform these magical spells and their services were usually in great demand and they demanded and were well paid for their services. As in any profession in our society, some men are considered to be experts in their profession and most naturally they are in most demand, so it is with the heathen tribes in New Guinea. Around Kelabo the Tribal Chief Gelo was respected above all others and in our area it was Hundia. After Hundia was saved, the lost folk that still practiced these things would go as far away as Koroba to secure men who were special artists in performing sorcery and for their services they received an enormous price. Most of this sort of thing however has died out, as it used to be practiced on a large scale, although it still remains and is still practiced among small isolated groups and probably will be for many years to come. In the area where the Catholic religion is predominant, this sort of thing has been incorporated into the Christian religion and these heathen spirits given such names as Mary or some of the other so-called sainted Catholics that have died. In other words it doesn't make much difference what one believes and it is just right to continue to believe it so long as they believe something about God as well. And when you speak out against these practices by the Catholics, Protestants, and most so-called Baptists you are bombarded with expediency, e.g. the best means to an end, or to put it another way the results justifies the means employed regardless of the Scripturalness or un-Scripturalness of the means employed to achieve the results. May God help us to know the truth to declare it fearlessly.

Lessons from Lot

(Continued from page 7)
CONCLUSION

I look at the Word of God and it says that people are going to be saved "yet so as by fire." Lot was a worldly Christian. He was saved but not crowned, and there are other Christians who expect the same thing.

God's Word says:
"Behold, I come quickly, and that fast which thou hast said, no man take thy crown."—Rev. 3:11.

There's many a man like Lot that shall be saved, but not crowned. What an exhortation this ought to be to you and me! What an exhortation it ought to be to every child of God! Lot's ten:

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unstained from the world."—James 1:27.

"Whether therefore ye eat, or drink, or whatsoever ye do, do ALL TO THE glory of God."—I Cor. 10:31.

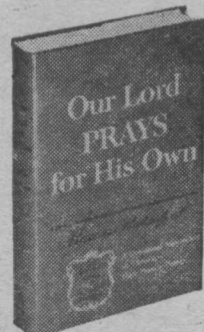
"Therefore, if any man be of Christ, he is a new creature; old things are passed away; behold, ALL THINGS ARE BECOME NEW."—II Cor. 5:17.

"ABSTAIN from all appearance of evil."—I Thess. 5:22.

Beloved, after I have studied the experience of Lot, the Scriptures take on new meaning. May God help us this morning His children, to realize from the study of Lot's life that it may be our own experience. May please God to draw all of those who are saved closer to Him, your life shall not be wasted; lost; and may it please God reach down and save something that is lost, that that one begin today his walk with the Lord.

May God bless you!

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