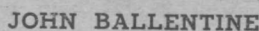


APOSTATIZED

"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

BANANA PEEL BAPTISTS

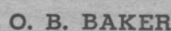
"... Billy Graham accepted
—without consulting Ruth, to
(Continued on page 2, column 1)



division, confusion and bitterness where the Book of holiness and love, the Bible, speaks very plain-

The Commission of our Lord was not given to individuals, AS

As Israel was God's covenant-elect under the dispensation of Law, so is the church our Lord's covenant-elect under the dispensation of Grace. He did not covenant with colleges, Bible Schools, or seminaries; neither did He



give His covenant promise to the COOPERATIVE PROGRAM — But, He did covenant with His church, and gave promise to be with her. — Matt. 28:16-20. The church is not a carry-over from Israel, but is a brand new organ. (Continued on page 3, column 1)

The JW's are noted for pompously declaring that the "Word of God" is what they proclaim it to be, and brand as a lie of Satan, any teaching of Scripture which contradicts the views of the Watchtower. This spirit (Continued on page 6, column 1)

Lie No. 3 is the lie that the Russellites preach. They say that a man dies and goes to torment and suffers for a little while—maybe not much. Probably his soul is more asleep than awake. After a (Continued on page 5, column 2)

Acts 13:48 "as many as were
ordained to eternal life believed."
Ephesians 1:4 "According as he
(Continued on page 8, column 1)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

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Banana Peel

(Continued from page one)

her considerable indignation, for she felt that any decision vitally affecting their lives should be discussed and prayed about together. Billy was suitably repentant. . . . The biggest disagreement in those early months was over Ruth's being a Presbyterian. The church council assented to the Graham's church being called 'The Village Church,' with an appeal wider than to the very few Baptists of Western Springs, yet Billy's friends urged Ruth to be re-baptized by immersion. After studying the Scriptures, she declined, despite pressure and her refusal would in time considerably aid Graham's ability to work with men and women of different denominations."

Without in any way attempting to enter into an inspection of the domestic life of these two well-known Christians we are forced to ask some Biblical questions. Is the husband the head of the house (Eph. 5:23, 24; 6:1, 2; I Tim. 2:9-14)? What does the Bible say about believer's baptism (Acts 2:41)? What did Jesus do about baptism (Matt. 3:13-17)? What did he say (Matt. 28:18-20)? Can Baptists work with men of other denominations (11 Cor. 6:11-18; Amos 2:3)? Can one be a Christian without believer's baptism (Rom. 10:9, 10, 13)?

There is some dispute about the following remarks made by the

Evangelist in The Lutheran Standard (426 S. 5th St., Minneapolis, Oct. 10, 1961, p. 12). The following is a direct quotation:

"One would assume that as a Southern Baptist, Graham would be opposed to infant baptism. In his early years as an evangelist, objections were raised by many Lutheran pastors that Graham rejected the doctrine of baptismal regeneration, the teaching that an infant becomes a Christian through baptism."

"I still have some personal problems in this matter of infant baptism," he said, "but all of my children with the exception of the youngest were baptized as infants." (Mrs. Graham and the children are Presbyterians.)

"I have some difficulty," he said, "in accepting the indiscriminate baptism of infants without a careful regard as to whether the parents have any intention of fulfilling the promises they make. But I do believe that something happens at the baptism of an infant, particularly if the parents are Christians and teach their children Christian truths from childhood. We cannot fully understand the mysteries of God, but I believe a miracle can happen in these children so that they are regenerated, that is, made Christian, through infant baptism. If you want to call that baptismal regeneration, that's all right with me."

The Graham office in Minneapolis states that this is a completely erroneous statement. However, Mr. Bockelman, the Associate Editor and interviewer of Mr. Graham staunchly stands by the correctness of the statement made by Dr. Graham (Mpls. STAR, Nov. 3, 1961). Certainly, one or two sermons over a nation-wide hookup or over the TV on the subject of WHAT THE BIBLE SAYS ABOUT BELIEVER'S BAPTISM would clarify the whole issue. I have never heard such a message and I frankly don't expect to. I have written to the Evangelistic Association and also to Christianity Today to get to the root of the matter and the best answer I get is that from the father-in-law, L. Nelson Bell, who writes: "As to baptism, I think that his (i.e., Billy Graham's) position is that of the Apostle Paul who said, 'For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power' (I Cor. 1:17)."

Now, if anyone wishes to understand this statement he must also consider verse 15 which gives the reason why Paul was

not a baptizer like John, "lest any man should say that I had baptized in mine own name." Jesus also apparently had the same reasoning for having the disciples do the baptizing (John 4:1, 2). Mr. Bell closed his letter by requesting that I read Numbers 11:29; Mark 9:39, 40; Romans 14:4; and James 4:11, 12. Frankly, I do not see the relationship in these passages. I have the highest regard for any servant of the Most High God whether he is more "successful" than I am or less. The matter at stake is this, should Baptists and other believers abandon believer's baptism because some good man or lady cannot find it in the Bible? Should we conclude that the doctrine is unimportant or less important than other Scriptural truth? Is it true that an early Baptist preacher by the name of Noah who didn't get many decisions in over a hundred years of preaching, is less successful than today's ecumenical evangelists (Gen. 7:13; I Pet. 3:18-22)?

Interdenominational schools like Northwestern, Moody, Dallas,

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Gordon and others are not designed to produce Baptists. If they do, it is the exception, not the rule, for theology is like God's natural creation in this respect; it produces "after its kind" (Gen. 1:11-25). Ecumenical evangelism will produce after its kind also. It is true that many fine people are born again by the Holy Spirit as "new born babes" but left on the doorsteps of Modernistic and even Socialist - Communist Churches within the National and World Council of Churches who have little or no concern for "all the counsel of God." (Acts 20:25-31). Matthew 28:19, 20 still stands as the marching orders of the churches!

In the meantime a whole new breed of Baptists is being created by interdenominational ecumenical evangelism which has no agreed theology, no agreed ordinances, no agreed plan of salvation; perhaps this new brand could be called the BANANA PEEL Baptists . . . They are heading for a fall, either now or later at the Judgment Seat of Christ. Could it be that some of these mentioned in Matt. 7:21-23 are the pseudo-"saved" who depend on infant sprinkling, sacraments or an emotion-packed meeting? Will Bro. Pettingill's prediction come true? There could possibly be some in our own ranks who think they are saved because they are simply immersed (Acts 19:1-7). The BANANA PEEL Baptist will be compelled to answer some of these questions: How do you separate "that form of doctrine" (Rom. 6:17) with baptism (Rom. 6:3, 4 compared with I Cor. 15:1-4)? How do you sweep under the rug the experience of the New Testament Evangelist (not New Evangelical) Phillip, who saw to it that his converts were baptized (Acts 8:26-39); What should be done with the baptism of Jesus (Matt. 3:13-17)? The baptism of Paul (Acts 9:18; 22:16)? The sermon of Peter (Acts 2:38)? In the book, The Ecumenical

Era in Church and Society, a symposium in honor of John A. Mackay (Macmillan Co., 1959), Elmer G. Homrighausen, Dean of Princeton's Theological Seminary defines the role of evangelism in total ecumenical strategy and operation. Homrighausen compliments the ministry of Billy Graham and faces the issue of infant "baptism" point blank: (p. 215) "Is this baptized child to be evangelized? Or is he only to be nurtured in the faith of the Church?" The response to this question is supplied a sentence later: "The regenerating grace of God is at work in them (i.e., the infants) before they are conscious of it. In baptism, that grace is recognized, and in Christian nurture that grace is the stimulant which motivates the careful nurture of the growing child of God." (Emphasis, JSB)

Of course, there is no Bible support for this conclusion. At the Great White Throne Judgment (Rev. 20:11-15) can you imagine how many will stand and say, "I was baptized," or "I was nurtured" in the church; "I walked down the aisle," or "I signed a decision card." If the counsellor is of the same mind, that "something happens when a baby is baptized" that makes him a child of God, I must say a hearty "amen" to the prediction of Pettingill.

In the volume History of the Christian Church, Mr. Fisher discusses the evangelistic methods of the renowned Jesuit, Francis Xavier, who in his own writings states: "When I have done my instruction, I ask, one by one, all those who desire baptism if they believe without hesitation in each of the articles of faith. All immediately, holding up their arms in the form of a cross, declare with one voice that they believe all entirely. Then at last I baptize them in due form, and I give to each his name written on a ticket. After their baptism the new Christians go back to their houses and bring me their wives and families for baptism. . . . When I have done this in one place, I pass to another, and so on successively to the rest. In this way I go all round the country, bringing the natives into the fold of Jesus Christ . . ." The evangelistic methods and results of Xavier, the Roman Jesuit, and modern-day ecumenical evangelism have many similarities. Unsuspecting babies are made to be "Christian in baptism," "nurtured to faith" in the church and made a part of the "Christian community" to attend the "church of their choice," or perhaps to a compromise with Rome, or perhaps attend none at all.

The ridiculous extent to which Baptists can go in their unbaptistic concepts is illustrated by a seminary class in "The History of Ecumenics" which composed a resolution appearing in the Watchman Examiner (an independent national Baptist jour-

al, August 11, 1966, which seems to do very little watching or examining!):

"We . . . have seriously studied the various plans for Church Union, and have found them to be inadequate . . . We accept the Holy Scriptures of the Old and New Testament as the inspired Word of God.

"We believe that the Presbyterian form of church government most adequately expresses the 20th century mode of church government.

"Baptism should be administered with water (any mode) to the believer.

This class from Eastern Baptist Theological Seminary is willing to abandon two precious parts of the Bible believing Baptists' heritage, believer's baptism by immersion and Bible polity for local church government! These men and any who follow them, will certainly be described as Banana Peel Baptists! They are headed for a fall, right into the middle of the ecumenical pond of our day.

A leading Lutheran Ecumenist has recently stated (Mpls. STAR, April Fool's Day, 1967) something which might well fit into the Banana Peel Baptists resolution. He states: "If baptism is commonly regarded as the door of entrance into the Church, the sacrament by which we are born again and become members of the body of Christ, what should stand in the way for finding a common rite of administration?"

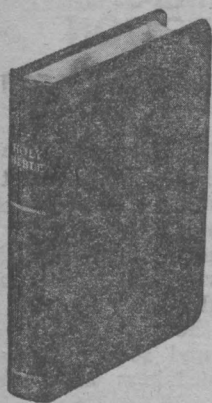
Now at this late date in the ministry of Billy Graham the influence of those around him is evident by statements made to the National Council of Churches' luncheon in Miami Beach on December 6, 1966: (in part, full text is available from Fundamental Evangelistic Association, 205 N. Union Ave., Los Angeles 26, Calif.)

" . . . I don't know anyone who has done more for the kingdom of God than Norman and Ruth Peale or have meant more in my own life—the encouragement given me . . . My denomination is not a member of the National Council of Churches . . . 'I'm a Baptist' . . . My wife is Presbyterian. Her denomination is in the National Council so perhaps I am here by marriage." (Emphasis, JSB)

It is quite evident that marriage to a Presbyterian led Dr. Graham to abandon Biblical baptism in the establishment of a church in Western Springs, now this same concept has brought him to the threshold of the apostate National Council of Churches and obvious intimate relations to high standing members of it. (Continued on page 3, column 1)

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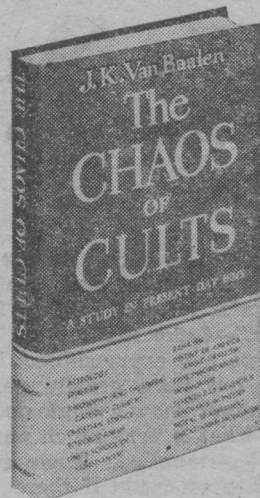
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PAGE TWO



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Banana Peel

(Continued from page two)
compelled to ask, should I follow one who is led by his wife violate his own convictions regarding believer's baptism, when if this leadership takes me to the camp of the enemy of truth and freedom like the National Council of Churches? The obvious answer from an open Bible is "NO," but too often, the emotional answer of the banana-peel Baptist is, "Souls are being saved and so I will follow, contribute, and participate in this anti-Biblical folly." May God himself enable Baptists everywhere to take the position of those who said, "We must follow God, rather than men!"



Apostatized

(Continued from page one)
ation, and under a new and entirely different covenant. But, as Israel was rewarded according to her faithfulness to the law, the church will be rewarded according to her faithfulness to the Word of our Lord. When Israel apostatized, she missed the covenant blessing, SO it is with the church today. So-called "conscience" and "expedience" are weak and brittle crutches upon which we may prop our apostate INNOVATIONS. The churches which formed the catholic hierarchy were APOSTATE Baptists, and were no greater sinners than any of our Baptists today.

Brethren, we need to take inventory of our practices today, and in so doing, readjust ourselves to the ever-living WORD of our Lord. But, some will say, "Baptists all do it this way." We would go on record today as saying that "If Baptists have done, or are doing, ANYTHING without a saith the LORD, they are no better than any other rebel. Baptist tradition is no better than catholic tradition — both alike are inspired of HELL.

One Baptist preacher, whom many of you know, recently admitted to us that Baptists are gone from N. T. practices, and that we should reshape our thinking of the New Testament church. "But," said he, "I'm afraid we're too far gone and we'll never get back or lose our identity. But by the Grace of God, we are still on the right track. We have been asked to discuss three areas in which our churches are apostatizing today.

FIRST, we shall speak of INSTITUTIONALISM. By institutionalism, we mean all organizations of learning and benevolence. In this discussion we would request you to take a look at Matthew 28:16-20. Here we learn, "the eleven disciples went into Galilee, into a mountain where Jesus had appointed them." We must notice here that there were only eleven of all His disciples mentioned and we also notice that they were going to a

place where He had appointed or a place He had previously designated. Wonder why He had ordained that only this particular eleven of all His disciples were to meet Him on this occasion? We wonder why the Holy Spirit didn't tell us that "eleven" of His disciples went away to a place where He had appointed them, instead of telling us that "THE eleven disciples went away into a mountain where Jesus had appointed them." It seems clear to our mind that the Holy Spirit was showing us that this was a special group whom He had chosen and ordained to represent Him while He was to be gone away.

In verse 18 we are told, "And Jesus came and spake unto them, (the eleven) saying, all power (authority) is given unto me in heaven and in earth." Why remind them of His authority? Did they not recognize Him already to be the Christ, the Son of the Living God? And as such, an authority by the very fact of that position? Surely, verse 19 gives us the answer, when He said, "Therefore" (because of this) "Go ye and teach all nations" or make disciples among all nations — "Baptizing them" — these disciples whom ye make — "in the Name of the Father, and of the Son, and of the Holy Spirit" BUT, He did NOT stop there. He said in verse 20, "Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the age." My friends, do THE ELEVEN still live on this earth? And are they still making disciples of all nations? And are they still baptizing these disciples? And are they still teaching them to observe all things the Lord commanded them?

Oh! How silly can we be? THE ELEVEN made up the church which He said "I will build," and from that little group has descended the churches which we know today as Bible believing Baptist churches. And at our Lord's appointed time and place He gave the marching orders to His little band of soldiers, and as they have marched according to His orders He has been with them as their Captain or "Head" just as He promised He would. We do not find here or at anytime later that He changed His orders. So, we must conclude that there is no institution, other than a local assembly of our Lord, who has any claim on this covenant. And no where do we find this organization delegating its authority to any other kind of institution. (We challenge the institutional advocates to give us JUST ONE instance). But the Holy Spirit had Paul to write to a Baptist pastor "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the Living God, the pillar and ground of the truth." I Tim. 3:15. He did not say, "The university or seminary is the 'pillar and ground,'" but THE CHURCH."

You might begin to ask then,

if you don't have seminaries and Bible colleges, how are you going to prepare teachers and preachers? Where do we find the Apostles, even the learned Apostle Paul, advocating that the churches get together and form an institution of learning whereby they might teach and train their men for the ministry? However, we do find where the Holy Spirit had Paul to say to a Baptist pastor, "And these things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." II Tim. 2:2. Literally this verse says "And what you have learned from me WITH THE HELP OF MANY WITNESSES, this you commit to RELIABLE MEN such as shall be qualified to teach others as well." Does not this prove to us that it is the business of the local church, under direction of its pastor, to teach its own members, especially training its faithful men for future leadership?

We must conclude that all Baptist institutions of learning and benevolence, outside the direction of the local assembly, is an innovation and therefore, a departure from the truth. This, then, constitutes an apostasy.

As to our second subject: ACADEMIC ORGANIZATIONALISM.

We feel that there is not much we should say; since it is our firm conviction that Baptists have no business in the field of education, outside of its own assembly, we would necessarily say that there is absolutely no room for an affiliation with any agency of accreditation. We do know, however, that Baptists who have put themselves in the field of education are associated with these accrediting agencies, which includes all kinds of parochial schools, as well as that of the State.

Now, if Baptists have chosen to apostatize in this field, they have no alternative but to be associated with these academic organizations. There can be no academic accreditation apart from such an association. This then is a GROSS apostasy on the part of those churches so identified.

Now for our third subject: ASSOCIATIONAL CONVENTIONALISM.

Let us take a look at the 15th Chapter of the Acts of the Apostles. Here we have two churches associated together in a conference. This is the nearest we come to finding Scriptural authority for an association of Baptist churches. And here we find no organization being formed; no officers elected, no authority being exercised, and no permanence

being suggested for such a gathering. And there was absolutely no semblance of a convention of associations. It was simply a conference between elected members of the Baptist church at Antioch of Assyria, and the church at Jerusalem. And its purpose was to discuss an issue of disturbance which was reportedly caused in the Antioch church, through some of the members of the Jerusalem church coming to Antioch and saying that the Gentile members must be circumcised and conform to the law of Moses. And we must add here that these troublemakers who came to Antioch, had come as "free-lancers" (without church authority) and it is of their SORT that most error comes to our churches today. This issue was discussed and properly corrected between the two churches. Nothing more was done.

As for an association of the churches in benevolence however, we do have scriptural sanction. But, even then, there were no organizations formed; no officers elected, and no authority exercised.

This work began, first, with one church helping another church. And finally, there were a number of churches that took part in this relief of the "Poor saints of Judea." Even then, the cooperating churches sent their contributions by the hand of their own locally elected members.

Brethren, where are our Modern Baptists headed? Can we not truthfully say, "They are headed for the bosom of the Romish Harlot."

We Baptists do not need "updating" in our activities, we need "backdating" to the Acts of the Apostles.

The world may brand us as old-

fashioned ignoramuses, but we must not allow these voices to alarm us. We must be just as old-fashioned as this blessed Book. The voice that alarms this Baptist preaches MOST is the voice of "Togetherness" and "Ecumenicalism."

We are to be TOGETHER only and in so far as the Word allows, and no farther. — Con two walk together, except they be agreed?" — Amos 3:3.

We are a peculiar and a separated people, and when we have lost that identity, we've lost everything. Our business therefore, is to:

- (1) Preach the gospel to the lost world around us.
- (2) Baptize those who are led to embrace the truth of that Gospel.
- (3) And teach those disciples the whole counsel of God.

BRETHREN, to "The Lord be glory through the Church."



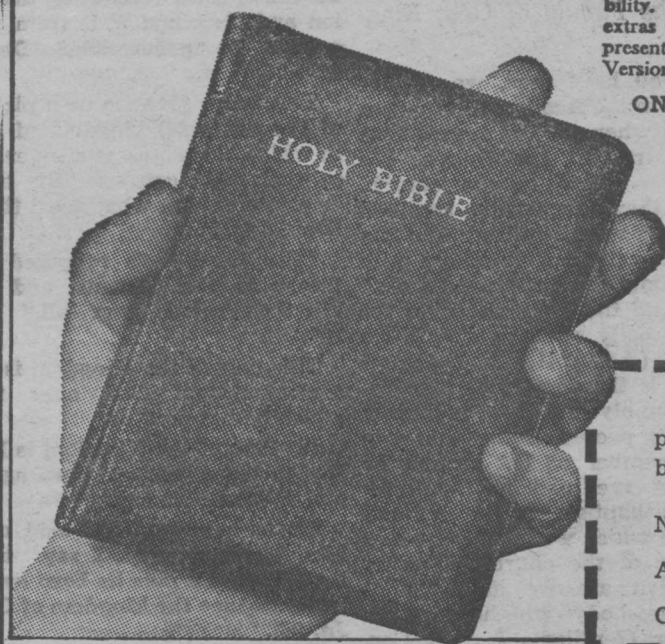
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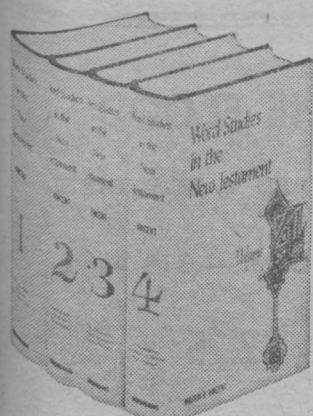
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PAGE THREE

IN HIS STEPS

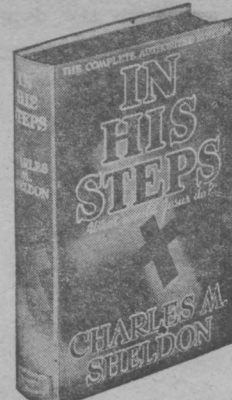
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Let me point out to you that we are **born** into the family of God. "Whosoever believeth that Jesus is the Christ is **born of God.**" (I John 5:1). Again we read in Gal. 3:26, "For ye are the **children of God** by faith in Christ Jesus." When we were born into our physical family we were born with the weaknesses of the human nature. For that reason we are subject to death. When we were born into God's family we received the nature of God, therefore we have eternal life. "And this is the record, that God hath given to us eternal life, and this life is in his Son." (I John 5:11). The child of God who dies is spoken of as sleeping in the Lord. (See I Thess. 4:15). Everyone who has been saved, those in heaven or those still living, are in the family of God. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the **whole family in heaven and earth is named.**" (Eph. 3:14, 15).

When we are saved we are not only born into the family of God but we are also **translated** into the kingdom of God. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and has translated us into the kingdom of his dear Son." (Col. 1:12, 13). It is not my purpose to go into a discourse at this time as to the difference, if any, of the Kingdom of God and the Kingdom of Christ. Personally I don't believe that there is a difference. John 3:3 tells us that a person cannot see the kingdom of God unless he is born again. There are people who say that there cannot be a kingdom unless there is a land for the king to control. I do not believe this to be so. I am a child of God, I am a citizen of my Lord's kingdom even though I still live in, and am a citizen of, the United States. Like Daniel and the three Hebrew children I will abide by the laws of the land—unless they should be against my King. Anybody who is saved is a citizen of the Kingdom of God.

As you have seen, we are instantly in the family and kingdom of God when we are saved. This is not true of the church. We must be **added** to the church. "Then they that gladly received His word were baptized: and the same day there were added unto them about three thousand souls." "... And the Lord added to the church daily such as should be saved." (Acts 2:41, 47). The word church is the word for assembly. An assembly is a local gathering of God's people. Before one can be a member of His church he must be saved and then baptized. In fact baptism is the method through which we must become a member of the church. "For by one spirit are we all baptized into one body whether we be Jews or Gentiles..." (I Cor. 12:13). The Apostle says here we are all baptized into one body, in verse 27 he says **ye** are the body of Christ and members in particular. He did not mean he was not a member of a body of Christ but he was not a member of the body in Corinth. The church is a local institution and includes only the members who are living in one locality. The family and kingdom include all of God's people. Nowhere are we told that we are born into the church. We are added after we are saved and baptized. Some object and say that it is harder to get into the church than into the family. So what? The church is the Lord's, from it will emerge the bride—why shouldn't it be harder? Our rewards come as a result of our service. If we are not willing to be in His church we don't deserve any rewards. It is possible for a person to be in the family and kingdom of God and **not** be in His church.

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



THE KINGDOM of God has two different meanings (1) It is the unlimited rule of God over the entire universe which He created. This includes saint and sinner, fowls of the air, beasts of the forest, fish of the sea, and nature as well.

"The same hour was the thing fulfilled upon Nebuchadnezzar and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of

heaven, fill his hairs were grown like eagles' feathers, and his nails like birds' claws. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion and his kingdom is from generation to generation." Daniel 4:33-34.

This verse gives to us a picture of the universal kingdom of God in which He reigns as a sovereign so that none can stay His hand or say unto Him what doest thou? (Daniel 4:35).

"The Lord hath prepared his throne in the heavens; and His kingdom ruleth over all." (Ps. 103:19).

This part of the Kingdom is the eternal rule of God over that which he has created.

(2) Part of the Kingdom is limited to those who are born again, and who are on earth.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Jn. 3:3.

In order to enter this Kingdom, one must be born again, and by the new birth he becomes a subject of the spiritual Kingdom over which Jesus Christ reigns as King. Therefore, it includes all the saved on earth at any given time.

THE FAMILY OF GOD consists of all those who are born into the family of God, whether in heaven or on earth.

"Of whom the whole family in heaven and earth is named." Eph. 3:15.

In order to be a member of this family, one must have a part of God or can lay claim to God as His Father on the basis of blood. That is as it should be. Our fleshly father gave to us blood at conception. So at our spiritual conception, the blood of God is applied. Thus we are partakers of divine nature.

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the DIVINE NATURE having escaped the corruption that is in the world through lust." 2 Pet. 1:4.

Thus we are born into the Family of God and in the family, Jesus Christ is our elder (or older) brother.

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:17.

THE CHURCH is not the kingdom or the family. We should never confuse the church with either one. The Kingdom of God is eternal for in the halls of eternity, God's Kingdom was there predestinating all things. God's rule was also over the angelic host. His family with the exception of Jesus Christ started with Adam as the first one born into it. The church's beginning was in the days of Jesus Christ's earthly pilgrimage. This is spoken of as the body of Christ. Now this body is the church.

"And hath put all things under his feet, and gave him to be the head over all things to the CHURCH, WHICH IS HIS BODY, the fulness of him that filleth all in all." Eph. 1:21-22.

When one is born again, He enters the Kingdom and the family, but one is not a member of the body or church of Jesus Christ, until he is baptized into it.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Acts 2:41.

These were not added to the church, until they were baptized. There are many in heaven at this very moment who were not members of the church. John the Baptist, Moses, David, Elijah. All of these saints were members of His Kingdom and family but not of

His church.

The church of which Christ is head, is a local visible body consisting of those who have separated themselves through the ordinance of baptism from the world. They then become a part of the body or church of Jesus Christ.

ROY
MASON

Radio Minister

Baptist
Preacher

Arlpeka, Florida



This is a good question, and one on which most people are hopelessly confused. Years ago I came across a tract on this subject written by H. Boyce Taylor. It was the clearest and most succinct treatment of the question that I have ever seen, and I thought so highly of it that I incorporated it in my book, "The Church That Jesus Built."

But now to the question.

1. THE FAMILY OF GOD. The family of God includes all of the children of God both in heaven and on earth. This includes all true believers. Gal. 3:26 says, "Ye are all the children of God through faith in Jesus Christ." Certainly God's children are members of His family, and Paul speaks in Ephes. 3:15 of the "whole family in heaven and on earth." When a believer dies, he leaves that portion of God's family on earth, and joins the portion that is in heaven. Are Old Testament saints in that portion of the family that is in heaven? Yes, since they were saved by faith in the Christ who was to come.

2. THE KINGDOM OF GOD. This Kingdom is composed of all of the saved on earth at a given time. Jesus said in John 3:3 that "except one be born again he cannot see the Kingdom of God." That is equivalent to saying that those who are born again are in the Kingdom. So all of the born again on this earth are in the Kingdom, and constitute the Kingdom of God in the sense that it now exists.

This Kingdom must not be confused with the "Kingdom of Heaven" as used in the parables of Matt. 13. The term there used signifies the realm of Christian profession during this age, and thus involves some who are false professors.

It must not be confused with the Millennial Kingdom of our Lord, which is yet to come. The Kingdom of God in its broadest sense is in different stages or phases, and there is need for careful distinctions on this subject.

Those who believe in the "Invisible, Universal Church" really usurp the Kingdom that we are now speaking about. Their conception of church leaves no place for what might be termed the spiritual kingdom which is composed of all born again believers.

3. THE CHURCH OF GOD. The only kind of church that the New Testament knows anything about is a local assembly of believers. One is a member of the family of God and kingdom of God before he is a member of the church of God. He enters the family and kingdom by believing on Christ in a saving sense. This does not make him a church member. Those saved on the day of Pentecost were baptized and added to the church. They were not added to the church until baptized. And of course the church existed BEFORE Pentecost otherwise they could not have been "added." The church was not formed on Pentecost—it was EMPOWERED.

I read a lot of babble — and many times the babble comes from so-called Baptists, about a person being "baptized by the Holy Spirit into the church." This stuff comes from those who carelessly read I Cor. 12:13, "For by one spirit are we all baptized into one body..." It is assumed that Paul is teaching that one is mystically baptized by some strange spirit baptism into the universal invisible church, but Paul is NOT talking about a universal invisible something or other. He is talking about the local church at Corinth! How do I know? I know because he said so. In the same chapter, verse 27, he says "Now ye are the body of Christ, and members in particular." What a wicked thing to make Paul mean a great universal, invisible BODY, when he says plainly that he is talking to the church at Corinth. Christ did not start two churches — one invisible, and one local and visible. He started a visible church. The so-called invisible, is invisible nonsense!

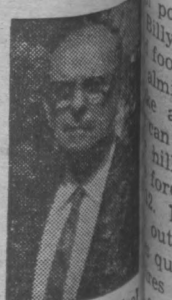
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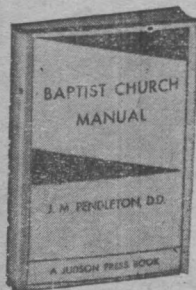
BIBLE TEACHER

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If we are going to be technical about the matter of the Family of God, maybe I should leave the answering of this part of our question to my co-laborers. I know the term Family of God is precious to us, but I simply cannot find any Family of God in the strictest sense in my Bible. For a long time I thought Eph. 3:15 concerned the Family of God, but the more I studied this verse the more I became convinced that it had nothing to do with a Family of God. Williams seems to have a good clear translation of verses 14 and 15 of Eph. 3. He says, "For this reason I kneel before the Father, from whom every family in heaven and on earth derives its name." All other (Continued on page 5, column 1)



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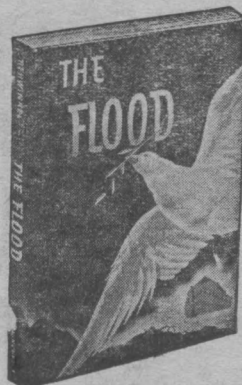
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PAGE FOUR

The Forum

(Continued from page 4)

visions that I am familiar with to bear this out.

In order to have a complete family there must be a father, mother and the children. But in the spiritual realm, there is no mother, that is, unless you are a Catholic, or you are pretty nearly akin to one. In Gal. 3:26

read, "For ye are the children of God by faith in Christ Jesus." But, let us remember that the children of God from the beginning of time to the end are not of the flesh, nor of the will of man, but of God," Jno. 1:13. The children of God are born of God, not of His wife. He has a wife in that sense. Some one says that Israel is the wife of the Father, and that the true church are the bride of Christ.

In sense that is true, but they are not the mother of the saints. In fact, Christ is not married to a bride as yet, 2 Cor. 11:2. If He were married to His bride now, let us remember, we would be the bride, and how could we ever be our own mother?

But if we want to think of the Father and His children as being a family, then I would say His family consists of every born person from Adam to the present time, and every one who will be born again from now on through that process, become a member of it.

When it comes to the Kingdom of God, it would require a book to do it justice. The word "kingdom" comes from BASILEIA which means sovereignty, royal power, or dominion. So, in its broadest sense, the Kingdom of God takes in everything in heaven, everything on the earth, and everything in between heaven and earth at any given time. There is not a thing in existence which is not subject to the sovereignty of Almighty God. It is His god that is tied hand and foot and under the authority of the almighty man. My God can make a mule talk, Num. 22:30. He can make the mountains and hills sing and the trees of the forest clap their hands, Isa. 55:12. He can make the rocks quake, Lk. 19:40. He can, and He can, or save anyone He desires to save, Jno. 5:21. And He can, and does harden anyone He desires to harden, Rom. 9:18. There is absolutely nothing outside the scope of His mighty sovereign power.

Because of Adam's fall, this earth and all that pertains to it are well under the sway of old Satan. He is called the prince of this world, Jno. 14:30, and the ruler of this world, 2 Cor. 4:4. Let us remember, there are many types of rulers. There is the absolute monarch, and there is the limited monarch. For example, old fat King John of England was what is called an absolute monarch until the Barons forced him to sign the Magna Carta in 1215 at Runnymede. After this he became a limited monarch in that he had limitations beyond which he could not go. Old Satan is a limited god

of this world today. He must get permission from God, the absolute ruler who is answerable to no one, before he can do what he desires to do. Job 1:12. And beyond that permission he cannot go. Billy says, "Unfortunately God has no power over the will of man." Brother, it would be unfortunate indeed if God had no power over the will of Satan.

But the time is coming (and I believe soon) when this limited monarch over this world is to be cast into the dungeon, so to speak, Rev. 20:1-3. At this time the absolute ruler will take His seat upon His throne in Jerusalem and reign over the earth (Rev. 5:10) with a rod of iron (Rev. 12:5) for one thousand years (Rev. 20:6). This is His literal, or physical kingdom in which He proves to this old world that righteousness can reign, even in it.

In the spiritual realm we also find different aspects of the Kingdom of God. In Jno. 3:3 we see a Kingdom of God that the natural, or unsaved man cannot so much as see, and in the 5th verse we are told that the natural man cannot enter this kingdom. This kingdom consists of all the Lord's born-again saints at any given time. Then in Mt. 13:24-30 we see a kingdom of heaven that anybody who desires to do so may get in. This kingdom consists of the born-again ones (the wheat) and it also consists of those who just profess to be Christians (the tares). So this kingdom is made up of all who claim to be Christians whether they be true Christians, or not.

When it comes to the Church of God, it consists of all born-again saints of any given locality at any given time who have been Scripturally baptized (immersed by the proper authority) and who have been organized in accord with the Scriptures into a body of Christ. To proclaim our Lord's EKKLESIA as anything other than a local, duly organized assembly is an abomination in His sight. I might add that for this local assembly to have any other head other than the Lord Jesus Christ is also an abomination in His precious sight. A church of the Lord Jesus Christ has no business looking to anyone, or anything for guidance other than the true head of His churches, the Lord Jesus Christ Himself. When they do begin to look to someone else they bring down the curse of God upon them and the candlestick is removed. If He is not the sole head of the church He will have nothing at all whatever to do with it. There are many monstrosities in the world today, such as a church with a huge convention, or association as a head. That church ought to be in the circus.



"Hell"

(Continued from page one)

while he is going to be awakened and given a second opportunity to repent and be saved. Then if he will not repent and be saved, he will be thrown in Hell, and like a chunk of coal, will be burned up.

Then there is the lie of the Catholics. They say that when a man dies, he goes to Limbo or Purgatory. They say that there is only one person that can escape Limbo or Purgatory, and that is the woman that dies in childbirth. If she dies in childbirth, she dies in suffering; she dies giving her life, for another, and therefore she bypasses and escapes Limbo and Purgatory entirely. But they say nobody else gets by, but that everybody else goes to Limbo and Purgatory.

They say that even the last Pope that died, that it would be months before he would get out of Purgatory. Beloved, I think it will be too. To be honest with you, I doubt that he ever gets out. But he isn't going to get out of Purgatory, because there isn't any such place. He is just in Hell, and he isn't going to get out.

There is another lie, and that is the lie of the Mormons. They say that a man can be baptized in the name of a dead person and that the dead person will get out of Hell.

I attended the funeral of a Mormon several years ago. The preacher who conducted the

preachers of today have to say, in spite of what the infidels say, in spite of all these and the various lies that they tell, the Bible speaks about a Hell. Listen:

"But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of HELL FIRE." Mt. 5:22.

Jesus warned the city of Capernaum that there is a Hell, for He said:

"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to HELL." — Mt. 11:23.

Notice again:

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into EVERLASTING FIRE, prepared for the devil and his angels." — Mt. 25:41.

"And these shall go away into EVERLASTING PUNISHMENT." — Mt. 25:46.

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: It is better for thee to enter into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into Hell fire: Where their worm dieth not, and the fire is not quenched." — Mark 9:43-48.

Lots of folk who are good commentators of the Word of God say that this Scripture had its background as a result of a valley just outside of the city of Jerusalem. We might refer to it as the "garbage dump" of the city of Jerusalem. It was there that one of the kings of the Old Testament offered his children as a burnt offering to the God of Fire, whereby he would have his children burned there in the fiery furnace. The drummers beat the drums so loudly that no one could hear the screams of the children as they were offered as a burnt offering to the God of Fire. It is said that this fire was continually burning there, just as we might expect in a garbage dump today, and that the worms continually crawled on the ground. The Lord Jesus took this place and used it as an illustration of Hell, and He said, "Hell is a place where the fire shall never be quenched, and the worm dieth not." I tell you, beloved, the Bible talks about a literal Hell.

I know a preacher who isn't much of a preacher when it comes to the doctrines of grace, but he is a "catbird" when it comes to preaching on Hell. I have heard him preach a few times on the

subject of Hell, and I tell you frankly, he would make you think that Hell isn't a half mile away.

Having read to you these five Scriptures, which were written by the Lord Jesus Christ, I would to God that you might realize that Hell is less than a half mile away — that Hell is right there on the seat where you are sitting, if you are without Jesus Christ; that if you were to die this morning, you wouldn't go to Purgatory, nor to Limbo, and you wouldn't be given a second chance. There wouldn't be any opportunity that somebody might be baptized in your name that you might get out of Hell. Instead, before we could pick up your body and move you out of this building, your soul would already be in the flames of Hell itself.

II

WHAT KIND OF PLACE IS HELL?

I want to turn through the Word of God and read you a number of Scriptures that you might see what kind of a place Hell is. Hell is a prison.

Listen:

"For if God spared not the angels that sinned, but cast them down to Hell, and delivered them into chains of darkness, to be reserved unto judgment." — II Pet. 2:4.

I have seen some of the old dungeons in Mexico, and I have seen some of the chains that they used for the chaining of prisoners. I have been in jail myself, and I know what it is to hear the clang of the door that shuts off your liberty from the outside world. But when a man goes to Hell, he goes into a prison to be chained, with no possibility of getting out. He goes into a place that is reserved for his eternal judgment.

Sometimes if a man is going to be out of town, he will wire ahead and reserve a room at a hotel. Let me remind you that you have a reservation for the future, and if you are unsaved, that reservation is Hell itself. I say, first of all, that Hell is a prison.

Hell is a lake of fire.

We read:

"And whosoever was not found written in the book of life was cast into the LAKE OF FIRE." — Rev. 20:15.

I don't think there is anything more beautiful than a lake when you see it in the morning as the sun is rising, or whether you see it in the evening as the sun is setting upon it, or whether you see it surrounded by hills and overshadowed by trees. I don't think there is anything that is more beautiful than a lake, whether you see it when it is placid and without a single wave, or whether you see it when the wind is blowing. But can you imagine what a lake of fire would be like? The nearest that I can come to it is to go to a rolling mill, put on smoke glasses, and stand outside a furnace that is heated to 2200° or 2300° F., and

(Continued on page 7, column 1)

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services said, "I know there are a lot of things that we will preach here today that most of you don't know anything about." He said, "If somebody dies and goes to Hell, and if somebody in this life is baptized in the name of that person, then that soul immediately gets out of Hell."

Beloved, if I believed that, I would stay in the water all of the time. I'd baptize people 365 days out of the year if I thought I would get people out of Hell that way. If I thought I would lift people out of Hell that way, I'd take some of you and baptize you a hundred times a day. Beloved, I can't get people ready to go to Heaven, but the preaching of the Gospel will. I say, beloved, Mormonism is a lie.

Then there is the lie of the Congregationalists. They say that everybody is saved; that God loves everybody, and that God is a God of love.

The first time I ever heard of a group of that kind I was attending Cumberland College at Williamsburg, Ky. Just off the campus, there was a little church, and I asked somebody what kind of church it was. He said, "That is a Congregational Church. They don't believe in Hell." I said, "If there isn't any Hell, what is the use of going to church?" He said, "They believe in Christian growth. They say that God is a God of love to them, and if you go there and even breathe a word of Hell, you will make them mad."

Now, beloved, here are six lies concerning Hell. There may be others but here are six false statements about Hell.

**I.
THE BIBLE TEACHES THERE IS A LITERAL HELL.**

In spite of what the modernistic

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PAGE FIVE

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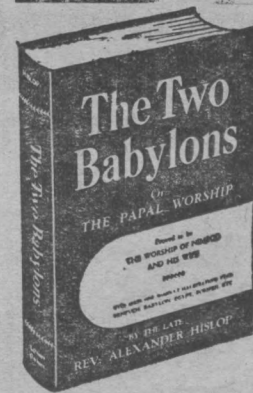
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Love Radiant!

"They looked unto Him, and were radiant."

—Ps. 34:5 R. V.

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LOVE'S SALUTATION

"Peace be unto you." What a word for men whose minds were filled with turmoil. Their thoughts and conversation were filled with the memories of the bitter enmity of their enemies of Jesus, His arrest, trial and crucifixion, followed by the great hopelessness as they saw Him buried. Then into their soul-disturbing experience came the Light of the Love of God, as their beloved Lord stood in their midst breathing the heavenly salutation, "Peace be unto you." How quickly their minds must have reverted to His farewell message before Calvary, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27). One wonders what the feelings of the disciples must have been as they looked into the face of our Lord, and remembered He had forewarned them as to His death, and had assured them He would rise again, and yet they had allowed a great discouragement to possess them. Yes, and how often we, in the presence of men and opposition, and world conditions, have done the same. True peace of heart is found, not in our feelings or outward appearances, but in the death, and resurrection, and intercession, and faithfulness of our glorious Lord.

"Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within.
"Peace, perfect peace, with sorrows surging round?
On Jesus' bosom naught but calm is found."

LOVE'S MEMORIALS OF CALVARY

"He shewed unto them His hands and His side." He knew their faith struggled hard to believe, and yet had well-nigh fainted. He knew their hearts longed for proof that the report of the resurrection was positively true, and would He withhold the evidence! No, indeed! He wanted to fan their flickering faith to a flame, as He said, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself." (Luke 24:38, 39). *It Is I Myself!* Yes, the Christ of the Cross and of the Resurrection Morning is the same Jesus; and the wound-print memorials of Calvary sound in the refrain—

"Love's redeeming work is done:
Fought the fight, the battle won;
Lo! our Sun's eclipse is o'er;
Lo! He sets in blood no more."

Augustine well expressed the thought, "For the healing of doubting hearts the marks of the wounds were still preserved." With what amazing tenderness our Lord deals with us when faith is small! Surely these lines are the testimony of many—

"Jesus, these eyes have never seen
That radiant form of Thine;
The veil of sense hangs dark between
Thy blessed face and mine.
"I see Thee not, I hear Thee not,
Yet art Thou oft with me;
And earth hath ne'er so dear a spot
As where I meet with Thee."

(Ray Palmer).

"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." (I Peter 1:8).

Deceivers

(Continued from page one)

of bloated arrogance, which so characterizes the JW's, is matched only by their slippery evasiveness. Their exegetical juggling of the Scriptures mark

them as deceivers of the worst kind. Countless scriptures which flatly contradict their erroneous teachings are either twisted out of context, branded as spurious, or symbolized away to mean something entirely different from what is written.

Words to a JW do not mean

what ordinary people understand them to mean. The JW's have a vocabulary all their own. They have redefined and given an entirely new meaning to words in the Bible which contradict what they believe. This is the kind of evasive tactics one has to cope with when dealing with a JW.

One prime example of their redefining the meaning of Bible Words which clearly contradict their "no hell" heresy is Rev. 20:10. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, AND SHALL BE TORMENTED DAY AND NIGHT FOREVER AND EVER." The word "tormented" here has a very restricted meaning, and comes from the Greek word BASANIZO, and literally means "TO TORTURE," or "TO VEX WITH GRIEVOUS PAINS" (Thayer's Greek Lexicon P. 96).

The Devil then will be tormented (VEXED WITH GRIEVOUS PAINS) forever in the lake of fire. This text deals a fatal blow to their "no torment in Hell doctrine." In an attempt to escape the scorching rebuke of this scripture, the JW's will simply pull their redefinition switch and presto! The term "tormented" here no longer means "to vex with grievous pains," but instead comes out of the JW "word changing process" meaning MERE ANNIHILATION OR EXTINCTION!

IS HELL JUST THE GRAVE?

The JW's do not believe that Hell is a place of torment. To a JW Hell is simply the grave. What does the Bible say? "The wicked shall be turned into hell (Sheol) and all the nations that forget God" (Psalms 9:17). If Hell is merely the grave, then why does the Bible tell us here that it is just the wicked who go there? SURELY THE RIGHT-EOUS ALSO GO TO THE GRAVE. The Hell spoken of here cannot be the grave for the righteous are exempt from going there.

In Prov. 5:11 we read: "And thou mourn at the last, when thy flesh and thy body are consumed." The word "mourn" here in the Hebrew means literally "TO HOWL." This text thus informs us that a wicked person will be MOURNING AND HOWLING AFTER HIS FLESH AND BODY ARE CONSUMED. The wicked then are certainly in a conscious state of suffering after death.

The JW's like to quote Ezek. 18:4: "The soul that sinneth it shall die." They interpret this to mean mere physical death. The context bears out however that the Lord here is talking about another kind of death—namely the SECOND DEATH. In Ezekiel 18:21 the Lord declares: "if the wicked will turn from all his sins . . . he shall surely live, he shall not die." We know that even the most righteous of men die physically. Hence the Lord here is not talking about physical death. The Lord is saying here that if a man will forsake his sins, follow the commandments, and believe in God, that such a man "SHALL NOT BE HURT OF THE SECOND DEATH" (Rev. 2:11).

Physical death cannot be the full extent of God's wrath against sinners as the JW's teach; because the Bible declares that it is possible for man through repentance "to flee from the wrath to come" (Luke 3:7). Man cannot flee from physical death, but man can escape THE TERRORS OF HELL (the second death) by repenting of his sins and accepting Christ as his Lord and Saviour.

James 2:19 informs us: "Thou believest that there is one God; thou doest well, the devils also believe and tremble." Why do the demons tremble? The reason they tremble is because they know there is a place of "EVER-LASTING FIRE PREPARED FOR THE DEVIL AND HIS ANGELS" (Matt. 25:41). This is why the demons said to Jesus: "Art thou come hither TO TORMENT US before the time" (Matt. 8:29). The demons certainly know there is a time coming when they will be tormented in everlasting fire.

Hebrews 10:28, 29 reads: "He that despised Moses law died without mercy . . . ; Of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God . . ." There is a WORSE PUNISHMENT awaiting sinners who do "despite unto the Spirit of grace," than for the wicked who were put to death without mercy under the law of Moses. If annihilation is God's punishment for the wicked, as the JW's affirm, how then can there be this greater or "worse punishment" for those who trample Christ under their

IF YOU ADMIRE,
OR IF YOU DESPISE—

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You Need To Read

**THE
PASTOR'S
DILEMMA**

75c

feet? The theory of annihilation breaks down here for it would give all the wicked the same punishment, and hence would make it impossible for this added degree of "worse punishment" to exist.

The Divine decree of "worse punishment" will be meted out in a Hell composed of different plains. Each plain in Hell more terrible than the other. King David declared: "thou hast delivered my soul from the lowest hell" (Psalm 86:13). Since the JW's believe that Hell is merely the grave; perhaps they can answer this question, Just how far down in the earth is this "lowest hell" or grave? Is it 10 ft., 15 ft., or perhaps even 20 ft.?

It is significant to note that Christ spoke more about Hell

than all the other writers of the New Testament put together. In one place Christ declares: "—the rich man also died and was buried. And in Hell he lifted up his eyes being in torments" — (Luke 16:22). This text literally proves that the JW's are indeed false teachers. The JW's will try to save face here by saying that "Christ was not speaking the literal truth in this scripture; for He was only relating a parable!"

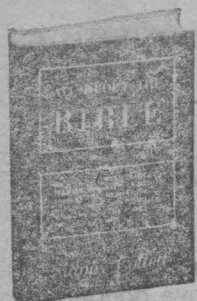
This account of the "rich man and Lazarus" is not a parable because Christ makes this emphatic statement: "There WAS a certain rich man." This certain rich man really did live, died, and after death he went to Hell and was in torments. Also the personal names of Abraham and Moses which are mentioned in this account, is further proof that this incident is not a parable.

Those who say that this account of the rich man in Hell is not a real happening are accusing Christ here of leaving Himself open to be misunderstood. Christ would not tell us there was "torment in Hell" if such a thing did not exist. The JW's believe that the teaching of "Hell torment" is the doctrine. From the JW's point of view it appears then that Christ is guilty of preaching the Devil's doctrine! The doctrine of "Hell torment" is Christ's doctrine. He taught it, and would do well to heed His warnings concerning this awful place.

One portion of scripture completely disarms the JW de- ceivers, and leaves them speechless, is Christ's interpretation of the parable of the tares. Christ declares: Gather ye together first the tares, and bind them in bundles to burn them in bundles to burn them (Matt. 13:30). What does this mean? Dropping down to Matt. 13:38 Christ explains that "THE TARES ARE THE CHILDREN OF THE WICKED ONES." Christ continues to explain what is going to happen to these wicked ones. "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world" (Matt. 13:40). Christ then announces that He will take the tares (the wicked) "AND SHALL CAST THEM INTO A FURNACE OF FIRE. THERE SHALL BE WEeping AND GNASING OF TEETH" (Matt. 13:42).

This portion of scripture given in such a manner that attempt to explain it away is blocked. Since this scripture is Christ's own explanation of the parable; it therefore has to be taken just as it reads. Hence any attempt, on the part of the JW's, to explain away Christ's explanation here proves false.

(Continued on page 8, column



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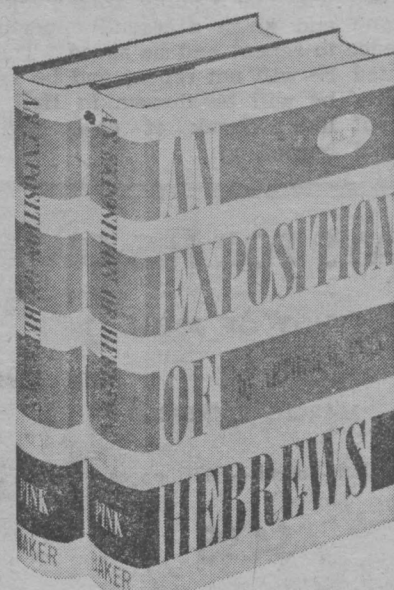
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"Hell"

Continued from page 5)
that metal that is so hot that constantly bubbling, with the jumping up some 6" or on the surface of the metal. ed, the Bible says that Hell is spoken of as a bottomless pit.

men:
ed I saw an angel come down heaven, having the key of a BOTTOMLESS PIT and a chain in his hand." — Rev.

Word of God goes on to tell about how the Devil is arrested, chained, and cast into that bottomless pit for a thousand years, but the thing I want you to know is, that Hell is spoken of as a bottomless pit.

Can you stand beside it and throw a stone and throw into it? Listen, and listen, and listen, it is falling, and falling, and falling, but it never strikes bottom. Hell is a bottomless pit.

Good beside a mine entrance in Mexico. Far down in the mine was the silver mine being abandoned. There is a stone in it now. I stood beside it and threw a stone and threw it in. I looked at my watch and in 55 seconds I heard a crash when the stone hit the bottom. Can you imagine how deep down to the surface of that bottom. In 55 seconds it finally reached the bottom. But Hell is a bottomless pit. There is a falling — a continuous falling forever. The Word of God says that Hell is a place of sorrow.

Listen:
"And the smoke of their torment ascendeth up for ever and ever: and they have NO REST day nor night." — Rev. 14:11.

I ask you, did you sleep any last night? Did you have a good night's rest? Well, thank God for it, sinner friend, for it may be the last one you will ever have. If you had a good night's rest last night, then it would be the last one, if you were to die this morning, for you will never have one moment's rest in Hell.

Think what a tired body is like. Think what it is like when your body is worn and you are tired from work, and you settle down in your easy chair and maybe even go to bed and rest. Then you are rested and refreshed and ready to go back to work. Isn't it wonderful that God gives us rest? But when a man goes to Hell, there is no rest day nor night. It is a place, say, of eternal unrest.

Hell is a place of unanswered prayer.
I like to pray. I like to hear you pray. Some of you I like to hear pray especially. I won't tell you, because if I told you, it would probably make you self-conscious to the extent that your prayers from then on wouldn't sound right before God. But it thrills my heart when I hear a man talk to God as if He were talking to the best friend he ever had. I like to hear you pray, but can you imagine going to a place of unanswered prayer?

We read:
"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." — Luke 16:24.

"Abraham saith unto him, They have Moses and the prophets; let them hear them." — Luke 16:29.

Notice this prayer, and notice this man. This rich man, the man who never had to ask anybody for anything when he was alive, is now set forth to ask for one drop of water that he might cool his tongue. Notice in the first place that he is wrong, for he is directing his prayer to the wrong person. He is praying to Father Abraham.

This is the only time in the Bible that anybody ever prayed to a saint, and every request was refused. Some people say that we ought to pray to the saints. Beloved, this does as much good as to go to the Pope, so you might just as well pray to one as to the other.

There are some who pray to St. Christopher: "Keep me today so that I might not have an automobile accident." The strange thing is, the insurance companies don't recognize this, for the man who has St. Christopher on the dashboard of his automobile has to pay the same amount for his insurance as I do. Poor Christopher isn't given much recognition, is he?

Well, here is a man who prays to saints. Beloved, you had better wake up, because there is only one prayer in the Bible that has any relation to a saint, and that is this one that is directed to Father

confinement. The only way I knew he was there was that I could feel him, for I couldn't see him. I had to go into solitary confinement in order to see him, and talk with him, and pray with him, and the only way I knew he was there was because I could feel him and put my hand over on his shoulder. When I walked out of there, I said to myself, what a place to be in! They tell me that the most incorrigible prisoner can have his spirit broken by being put into solitary confinement. Usually three days in solitary confinement, with bread and water, will break the spirit of the most incorrigible prisoner. I say to you, hell is a place of darkness.

Hell is a place where mercy is denied.
We read:
"And he cried and said, Father Abraham, have mercy on me." — Luke 16:24.

Beloved, there is not a hint that any mercy was granted.
Notice again:
"There shall be weeping and gnashing of teeth." — Mt. 8:12.

There is not a hint here of any mercy being granted.
I ask you, if a man did wrong — if he did you the worst wrong in the world, would you show him any mercy? After a period of time, surely you would relent. After a period of time, surely you would change your attitude. Surely, after a period of time, you would show him some mercy. But a man who goes to Hell goes to a place where mercy is forever denied.

Hell is a place of everlasting punishment.
We read:
"Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." — Jude 1:13.

Notice, Hell is a place of everlasting punishment. As I have often said, the fires that burn in Hell burn forever; on the chains in Hell, is stamped the word "forever." The thing that torments the conscience of a man who goes to Hell, first of all, is the fact that he goes there forever.

Here is a man who is \$50 in debt. He hopes someday to pay his debt. He has hope. Here is a man who is sick with the fever. He hopes someday that the fever is going to go away and he is going to be well. Here is another man who is in trouble and sorrow. He hopes someday that things are going to be different. But, beloved, the man who goes to Hell abandons all hope, because Hell is a place of everlasting punishment.

Hell is a place where nobody wants his loved ones to go.
Listen:
"For I have five brethren; that he may testify unto them, lest they also come into this place of torment." — Luke 16:28.

Here is a man who becomes missionary-minded when he goes to Hell. I dare say that this rich man never gave a dime to missions when he was alive, but when he gets to Hell, the second thing that he asks is that they send Lazarus to testify unto his brothers.

You know, beloved, one thing that makes people believe in missions is Hell. If I could take you and hold you over the fires of Hell and let you just feel the heat of

the meaning of that. You don't know how hard it is to hear a person wail." He told me about a Negro in the South who had attacked and killed a white woman. Beyond any shadow of a doubt, he was guilty. He said that before the law could even begin to move in and take hold of him, that the neighbors and people roundabout tied him to a pine stump and set fire to him alive. He said, "Brother Gilpin, I was two miles away and I could hear that Negro wail as his body was burning, and as his soul went out to meet God."

Beloved, that is Hell. Hell is a place of wailing.
Hell is a place of torment.
We read:
"And in hell he lift up his eyes, being in TORMENTS." — Luke 16:23.

Can you imagine what it is like for a man to be in torment? Can you imagine what it is like for a man to go into Hell where there is nothing but torment — his soul tormented without ceasing throughout an eternity that never comes to an end? What would you think if you were tormented in this life for an hour, for a day, for a week, for a year? That is nothing. I am talking about eternity. I am talking about an eternity where men suffer torment throughout a never-ending eternity.

Hell is a place of eternal unrest.
Listen:
"And the smoke of their torment ascendeth up for ever and ever: and they have NO REST day nor night." — Rev. 14:11.

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it, and let you hear the wailing and moaning and groaning that comes from the tortured souls that are there, I tell you, it would make a missionary out of you. Here is a man who doesn't want his family to come to Hell.

Hell is a place of fire where folk are cast into it alive.
We read:
"These both were cast alive into a lake of fire burning with brimstone." — Rev. 19:20.

I read sometime ago a book on the life of Al Capone. Some of the things that Al Capone and his men dreamed up out in Chicago are fantastic. In order to get rid of somebody of an opposing gang, they would fill the man's boots with concrete, and make him stand in that concrete until it had "set" upon his feet. Then they would drop him into the water. He was cast alive into the water. If I would tell you some of the things that were in that book, it would turn your stomach, how they cast people alive into Lake Michigan. As I read it, my mind went back to that time long ago when that Baptist preacher who dared to stand up against

Easter, was put into a leather sack filled with snakes, and scorpions, and lizards, and was thrown into the water alive. You say, "Could a thing like that really take place?" Beloved, that is nothing, for God says that people will be cast alive into Hell — a Hell that burns with brimstone.

Hell is a place where false preachers go.
Listen:
"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." — Mt. 7:22,23.

Preachers are going to say, "Lord, Lord, we prophesied in your Name. We preached big sermons in your Name. Don't you remember when I was pastor of the First Baptist Church those big sermons that I preached? Don't you remember that revival meeting I had when 500 people hit the sawdust trail? Lord, don't you remember that crowd that I had to 'pray through'?"

I tell you, beloved, Hell is a place where false preachers will go. That is one reason why I don't want to go there. If I had no other reason, that would be reason enough, for I have enough trouble with these fellows during this life. They have been splinters under my toenails too many times in this life. I thank God that I am not going to Hell, because I don't want to be in the same place that false preachers go.

III
GOD RESCUES SINNERS TO KEEP THEM OUT OF HELL.

I have told you what kind of place Hell is, and I would feel so badly if I couldn't tell you how to keep out of it. But thanks be unto God, I can tell you how to keep out of Hell. Listen:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." — Rom. 1:16.

"Christ DIED FOR OUR SINS." — I Cor. 15:3.

"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." — Rom. 5:6-10.

Notice, He talks about us being (Continued on page 8, column 4)

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PAGE SEVEN



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Abraham, and every request of that prayer was rejected. He prayed for mercy; there was no mercy. He prayed for a preacher to go back to preach to his own family because he had five brothers that were hotfooting the road of vice to Hell. Beloved, every request in this prayer was unanswered.

I say to you, Hell is a place of unanswered prayer.

Hell is a place of darkness.

We read:
"But the children of the kingdom shall be cast out into outer darkness." — Mt. 8:12.

The word for "darkness" is "dense." It is the word that indicates the kind of darkness that you can practically feel it, and it says that men shall be cast into outer darkness.

Can you imagine a man spending all night in outer darkness? The next day there is no daylight, and the next night he is still in darkness. The next day there is still no sunlight, and day in and day out, and week in and week out, and year in and year out, eternity on top of eternity, and age on top of age, he is still in eternal darkness.

I visited a man who was in jail sometime ago, who was in solitary

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Election

(Continued From Page One)
hath chosen us in him before the foundation of the world."

Colossians 3:12 "God's elect."
John 15:16 "Ye have not chosen me but I have chosen you."

Romans 9:11, 15, 16 "For the children being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand not of works, but of him that calleth . . . I will have mercy upon whom I will have mercy . . . So then it is not of him that will-eth, nor of him that runneth, but of God that sheweth mercy."

3. If God elects some, will this not make Him unjust?

(a) God has a sovereign right to bestow more grace upon one subject than another—after all grace is unmerited favor to the undeserving.

Matt. 20:12-15 "These last spent

but one hour, and thou has made them equal unto us . . . Friend, I do thee no wrong . . . Is it not lawful for me to do what I will with mine own?"

Romans 9:20-21 "Shall the thing formed say to him that formed it, Why didst thou make me thus? Or hath not the potter a right over the clay?"

(b) Election does not deal with holy righteous creatures but sinful, who sinned in Adam and they continue to sin. That God should save is a matter of sovereign pure grace. We had better praise God that He saves anyone.

(c) If anyone questions this discrimination, then let that one come to Christ as a guilty, hell-deserving sinner and Christ will receive him. The only thing preventing a man from coming to Christ is his own depraved stubborn rebellious will.

4. Yes but, doesn't I Peter 1:2 teach that God elects because He

foresees faith in people who will later accept Him, then God chooses them?

The King James translation of this verse is not too clear. Check a number of reliable modern-speech translations and your problem will be solved. The word "foreknowledge" is made up of two words "before" "known." The word know does not mean mental, factual knowledge but rather "to regard with favor" or "to make an object of care" or "an acquaintance." For example: Mat. 7:23, "I never knew you"; Amos 3:2 "You only have I known of all the families of the earth."

5. Does this doctrine have a bad effect upon people?

II Timothy 1:10 . . . it caused Paul to evangelize.

Colossians 3:12 . . . it will stimulate the cultivations of God's graces.

II Thess 2:13-15 . . . it creates steadfastness.

Luke 18:7,8 . . . it should stir-up praying.

It will get rid of boasting, create humility, and bring praises to God. Eph. 2:9. I Cor. 1:28, 29.

6. How is election realized in those who are converted?

By the power of the Word, with assurance, by changed lives, and joy.

HERE ARE MORE CONFERENCE . . .

IMPRESSIONS

My impression of Calvary Baptist Church in the year of 1960 was fair, but as the years roll on it was good, better, best. Well, I have run out of words to tell the rest of what I think of the Bible Conferences. I thank my Lord and my God for having such a place to come and have sweet fellowship in Him. I thank my Lord for having lead me this year of His spirit to join the

Calvary Baptist Church and help support the great work she is doing.

William H. Miller
Marion, Ohio

Just like the NAME of HIM who has been exalted here at the conference in all the messages WONDERFUL!

Eltham Tetzell
Strongsville, Ohio

A wonderful conference! blessing to this area that we do not deserve. Just another ample of God's grace.

Carl Sites
Chesapeake, Ohio

No saved person alive could have attended the conference without now knowing "that" the ligation plus baptism plus church membership minus salvation equals nothing.

Berkley Pennington
Ironton, Ohio

I've enjoyed the Bible Conference very much. The preaching was good, the fellowship, the and taking care of us at night all been wonderful.

Mrs. John W. Reynolds
Henderson, Texas

We enjoyed the good preaching and fine food. Such wonderful friendly people. The Lord bless you all and thank you.

Mr. & Mrs. Howard Moreland
Cincinnati, Ohio

The conference is surely a wonderful and worthwhile undertaking for Calvary Baptist Church. We trust that the Lord will bless and enable you to continue in many years.

H. Dwight Graham
Shelby, Ohio

It is amazing how God uses a few laborers at Calvary Baptist Church to be such great blessings for so many people. Any child of God could find no better place to get fed spiritually than the true word of God than the Bible Conference at Calvary Baptist Church.

O. K. Sevy
N. Madison, Ohio

I have attended many Bible Conferences, but this one is the greatest. I thank God for Bro. Gilpin and his great people and the great work they have done and are doing. May the Lord restore our Bro. Gilpin to health. Thank God for the great truths presented by preachers. May God bless each one of them.

M. C. Hughes
Kountze, Texas

which tell of indescribable torments. Oh the horrid monstrous forms of devils whose awful appearance paralyzes the soul with sheer terror. This is the place where God vindicates His outraged majesty. This is the place of "everlasting fire prepared for the devil and his angels" (Matt. 25:41) This is where the damned "shall drink of the wine of the wrath of God." This is where "the smoke of their torment ascendeth up forever and ever" (Rev. 14:11). This is the place where all the fury and terror of Almighty God is unleashed. Sinners in the hands of an angry God. Oh, the thought of it. "Knowing therefore the terror of the Lord, we persuade men;" (2 Cor. 5:11).

God saw the sad plight of sinful men and sent His Son to die for us on Calvary's Cross. Sin has left a crimson stain, but His Blood washes whiter than snow. Never did Justice and Mercy so triumph, and embrace each other, as in that fatal hour when our Saviour hung upon the Cross. Christ died to save you from a Devil's Hell. Won't you accept Him now as your Lord and Saviour? Christ extends to you this gracious promise, "Him that cometh to Me I will in no wise cast out" (John 6:37).

—Tract

"Hell"

(Continued from page seven) without strength, and that we are ungodly, we are sinners, we are enemies; then He tells what Jesus has done for us. Not only did Jesus die for us, but more than that, He loved us, He justified us by His own death, and He reconciled us to God by His own blood.

How I thank God that there is a way to keep from going to Hell. I can't keep you out. Once you get there, I can't get you out. The only way you can keep out of Hell is through the Lord Jesus Christ, for He died for your sins.

May you trust Him this morning and be saved. But if you fail to trust Jesus Christ who died for your sins, then you will go to the place that God has described to you. May God bless you, and may God save you by His grace.

A Sick Preacher

(Continued from page one) ize with the main stream of thinking in the local, state and national associations to which my church affiliates. I am tired of being a rubber stamp for prominent parties in associational meetings. I am upset at the ignorance and indifference of my preacher friends over alien baptism and pulpit affiliation with heretical churches. I am disturbed at the trend of my own association toward modern conventionism. I am disgusted with boss-ridden associations and churches. I am disappointed at the laxity of church discipline and false evangelism that is filling our churches with children of Belial. I am tormented with the thoughts of church and associational fights.

I am ailing from worrying over backslidden Baptists. I am distressed at the coldness and lukewarmness of my own church. I am tired of seeing my church members turn against me because I have told them the truth. My soul is weary of begging those who profess to know Christ as Saviour to attend the church services. I am troubled at the thought of being permitted to preach just certain parts of the Bible in order to remain the pastor of a church.

I am astonished at the coldness of my own heart and the little concern that I seem to have for lost souls. I am indeed a very, very sick Baptist preacher.

Deceivers

(Continued from page 6) indeed. This scripture thus proves conclusively that Christ did teach the doctrine of Hell torment.

"Error now wounded writhes in pain,
And dies among his worshippers."

There is indeed a dreadful place called Hell awaiting those who die without Christ. The Bible declares: "IT IS A FEARFUL THING TO FALL INTO THE HANDS OF THE LIVING GOD" (Heb. 10:31). Above the hiss of the unquenchable flames rolls the thunder of Hell's eternal cry. Lost souls weeping, wailing, and gnashing their teeth in the hopelessness of mad despair. On the wailing screams of the damned

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