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MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 1637

A Challenge From FTH As To Mission Work

It has been just a little over a year since we became members of Calvary Baptist Church. We have enjoyed the team-like co-operation that we have received from the church this past year. In fact, there has been that feeling most of the time that you, as a church, or I should say more correctly, that we as a church have been working side by side all through the year. There is not that feeling of 12,000 miles that separates us for we are ever mindful that we are a part of a body that cares about and respects with deep concern every other member, therefore, we feel just as close to the church as any of you although you are only seconds apart with modern communications.

Australia and Papua, New Guinea as well as most other countries of the world keep in constant contact with America via the Tel-Star Satellite. We have even a better way of communication with our church and pastor, which is faster, cheaper, and never fails. He is the one that orbits the universe and yet He is ever near to all of us.

I sometimes wonder if you folk can even begin to fathom the magnitude of the work of Calvary Baptist Church. I am most certain that there is not one Baptist out of every 100 that supports the work of Calvary Baptist Church that has any more than a vague idea of what he is supporting. I believe if Baptists over America realized the magnitude of the work of Calvary Baptist Church that it would take a full time worker just to take care of the correspondence and offerings that would come in for the work of this church.

When I think of the Conference, The Baptist Examiner, Brother Burket's work among the Navajo Indians and this work here in New Guinea it is almost staggering to the imagination. This is to say nothing of the local work of the church in and around the Ashland area. I read of Brother Burket's amount received for the year, 1969, and from my own 10 years experience as a missionary I know that he operated on a shoe string.

Our own work here in New Guinea received over \$15,000.00 for the 12 months ending Mar. 31,

1970 and to develop even the existing work as it should be it would take twice that amount. People in surrounding areas that are getting the news of the truths



FRED T. HALLIMAN

that Baptist preach keep asking me to bring the truth to them. One area a few days walk from here sent a delegation on three different occasions to the Mission Station to see me about starting a Station in their area. There was a reported 10,000 people in this area, and for the lack of personnel and finances I had to turn them down.

I do not know what the yearly needs of TBE is but I would imagine that it would eclipse both this and Brother Burket's work. Truly these fields are white unto harvest but the laborers are few.

It is true that some offerings are received both during the year and at Conference time to assist in the expense of the Conference, and all this is appreciated, I am sure, by every member of the church but when I think of the nearly \$6,000.00 that it takes to pay for this Conference, these are no more than token gifts. Every preacher that comes ought to bring no less than \$100.00 from his church to help defray these expenses. Be that as it may we are happy that somehow God makes a way for the church to continue these Conferences. Have you had your pad and pencil along keeping track of these figures as this is being read? If so you have roughly totaled up nearly \$50,000

a year that passes through the Calvary Baptist Church just on mission work and this does not include her local expense and is only assuming that TBE can operate on \$20,000.00 a year which probably would far exceed this figure. (Ed. Note: Actually it takes over \$40,000 yearly for TBE).

Up to now I have talked about the work of Calvary Baptist Church in general, but now I would like to isolate a particular part of the church's work, a work that I am thoroughly familiar with, namely the work here in New Guinea, and discuss some things about it, asking your prayerful advice as you might be led to offer.

While I will generalize on this work here later I will pinpoint a certain area that is of special concern to me. Generally speaking we now cater to about 5,000 people, this includes all areas the perimeter of which would be an estimated 150 air miles. We, by no means, are the only mission group in this large area, for besides us there are Methodist, Catholic, Brethren, Seven Day Adventist, Lutheran, and Apostolic, but we go in and out among all these groups preaching as the Lord leads. In this rather large area there would be about 12,000 native people living. Counting all missionary personnel in all these other groups there would be over 30 people and all of them including the women trying to preach.

Against these 30 odd individuals, I stand alone. Incidentally my wife never tries to preach. It is interesting to note that although there are over 30 of these various breeds and most of the stations are well equipped and attractive to the natural eye, God has given me over a third of the total amount of the native folk to preach to and the number is increasing. In this fairly large area we have 19 Baptist churches established and many other groups that we preach to, some of which no doubt will become churches in the days that lie ahead.

I go in and out among these various churches as often as possible teaching the Word and encouraging the saints and in between I visit the 30 odd preaching points all of which is no small task for one man. Apart from this our Mission Station here has grown to the extent that there needs to be someone here con-

Roy
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



The distinction is a very definite one, and those who accept the Bible distinction will throw away their Universal church theory.

One could say a great deal about these distinctions, but the truth can be summarized very briefly. H. Boyce Taylor, in his book makes the briefest and clearest distinction that I have ever seen made. He puts it as follows:

"THE FAMILY OF GOD INCLUDES ALL THE CHILDREN OF GOD IN HEAVEN AND ON EARTH." In Ephes. 3:15 Paul speaks of the "Whole family in

stantly looking after things and operating a Bible School. Added to these responsibilities, we have a small Mission Station started in the Haiwi area, which is up towards the Strickland River. We already have a lease on a small plot of ground and have started on a small scale building up the Station. Our native missionary from the Solomon Islands, Luke Tahing, is in charge of this Station and while Luke is doing a marvelous job insofar as his capabilities are concerned he is very limited as to what he can do, therefore that Station needs constant supervision.

Now that I have generalized to some degree concerning the work here I would like to call your attention to a special section of this work. We will call this section the Aigeguali-Auwi area. By that we mean that the area extends from on this side of Aigeguali a short way, and runs up a large valley going past a place known as Auwi.

This work lies almost a day's walk across the mountains from our Mission Station. We did not seek out this work, mainly because I had all that I could do here, but after almost a year of visits from various natives from that area did I finally go and investigate the desires of the people. At the time that I went the Brethren had Mission Stations both at Aigeguali and Auwi. They sent a representative to see me on my first visit to the area and tried to persuade me to leave since they were already there. I told them that someone from the area had visited our Mission almost con-

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The Baptist Examiner FORUM

"What distinction do you make between the Kingdom of God, the Family of God, and the Church of God?"

heaven and on earth." All true believers are God's children and as such are members of His Family.

"THE KINGDOM OF GOD INCLUDES ALL THE SAVED ON EARTH AT ANY GIVEN TIME."

"The CHURCH OF GOD IS NEVER USED OF ANY INSTITUTION, EXCEPT AN ASSEMBLY OR CONGREGATION OF BAPTIZED BELIEVERS IN SOME GIVEN LOCALITY." For illustration, "The church of God at Corinth."

Those who hold to the theory of the Universal Invisible Church, usurp the place of the Family of God.

Bro. Taylor's book, "Why Be a Baptist" has a whole chapter on the Church, Family and Kingdom of God, which is illuminating and irrefutable. (Order from (C.B.C)

AUSTIN
FIELDS

PASTOR,
Arabia Baptist
Church
Arabia, Ohio



There are many different phases of the kingdom of God, yet in general, it is God's universal rule over all things including inanimate matter as well as living creatures. King Nebuchadnezzar, speaking under inspiration of the Spirit, defines for us the Kingdom of God when he says, "And I praised and honored Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation." Dan. 4:34:

Evidences of God's universal rule is recorded in every book of the Bible. In Gen. I, our God said, "Let there be light, and there was light;" later on in Egypt God took away the light; and the same was true during the last three hours of the crucifixion.

In the time of Noah, God said, "I will bring a flood of water upon the earth." During the life of Elijah, God withheld water for a space of three years and six months. Then, in Egypt, He turned that water into blood, and then Christ turned water into wine. All of this is concrete evidence of God's rule over inanimate matter. Thus, inanimate matter is a part of the Kingdom of God.

The beast of the field, birds of the air and fish of the sea are also in the kingdom which God rules. These all do His biddings, in fact, Christ tells us that a sparrow cannot fall, without the father.

"Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father." Matt. 10:29.

Not only are living creatures (beasts, birds, fish) and inanimate matter in the kingdom of God, but also kings, rulers, and saints and sinners. They are all made of one lump of clay (Adam) and all fit into a specific part of God's kingdom. They like Pharaoh, are raised up for the purpose for which God had ordained them. Read Rom. 9:16. Thus, the kingdom of God is God's universal rule over all things.

The family of God consists of all of those who have been born again (regenerated by the Spirit), whether they are dead or alive, for all who are saved are the children of God. Thus, Adam was in God's family, and those to whom the Spirit has given spiritual life from Adam until now can cry "abba Father."

(Continued on page 4, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHERE GOES THE SOUL AT DEATH?"

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. 2:7.

On the question of where the soul goes at death, there has been endless confusion through the years gone by — confusion not only in the ranks of the Arminians and the Universal Church crowd, but confusion even among Baptists. May I say that this confusion is not God's fault, for the Word of God says that God is not the

author of confusion. Listen:

"For God is not the author of confusion."—I Cor. 14:33.

Therefore, this confusion which exists on the part of this theological concept as to where the soul goes at death, is not God's fault.

It is like all the balance of the confusion that is in the world religiously. Confusion is man's fault. God is not responsible in any wise at all, but man is wholly responsible for all the religious confusion that exists in this world, on this theological concept, and all

others as well. The fact of the matter is, I am positive that the Bible contains the solution and actually presents the answer to this question as to where the soul goes at death.

With that in mind, if you will come to my text, you will find that the creative act, which is described to us in Genesis 1, is described a little more in detail in our text. In the first chapter of Genesis we read:

"So God created man in his own

(Continued on page 2, column 1)

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JOHN R. GILPIN.....Editor

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"Where Goes The Soul"

(Continued from page one)
image, in the image of God created he him; male and female created he them."—Gen. 1:27.

This is a description of the creation, but in order to give us a little more in detail by way of description of this creative act, our text says, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7). Apparently, man originally was nothing but a bundle of dust. He was nothing more than a bundle of dust until God breathed into his nostrils the breath of life, and it was then that man became a living soul.

With this thought in mind, I ask the question and I hope by God's grace, through the Bible, to answer it, as to where the soul goes when the body dies.

THE SOUL ABANDONS THE BODY AT DEATH.

This ought to be a trite statement. It ought to be a statement that would be taken for granted, yet may I say that it certainly is not taken for granted by the majority of people. I repeat, the soul abandons the body at death. Listen:

"And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord, my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived."—I Kings 17:21,22.

If you will read the preceding verses, you will find that Elijah had been befriended here in this particular city, and that Elijah, himself, had befriended others. A woman, whose son had died, called unto Elijah, and Elijah gave her son back to her by way of life. The text says that Elijah stretched himself upon the child and prayed that the child's soul would come into him again, and the Word of God says that the soul of the child came into him again and he revived. That would show us then that the soul had abandoned the body at the time that this child died.

Notice again:

"For as the BODY WITHOUT THE SPIRIT is dead, so faith without works is dead also." — James 2:26.

In other words, when we die, the soul abandons the body; the soul leaves the body.

I couldn't begin to tell you how many times through the years I have heard brethren in Bible Conferences and elsewhere, particularly preacher brethren, argue the question about what happens to

the soul at death. As a preliminary statement, let me insist that the soul abandons the body at the time the individual dies. When you stand beside one who is passing from this world, and you see that individual bid goodbye to the things of this life — when that one closes his eyes, and his heart ceases in its fluttering, and the lungs cease to resuscitate the body, and the individual dies, the soul has then abandoned the body.

II

WHERE THE SOUL DOES NOT GO.

The soul does not go into the grave to sleep until the time of the judgment. The Russellites say that when a person dies the soul and the body are both put in the grave and the soul is there with the body until the time of the judgment. If I didn't have a Bible, I could refute that. To me, that is the most ridiculous theological philosophy that I ever heard in my life. I insist, beloved, that the soul does not go into the grave with the body, and I want to read to you a rather lengthy text that I think answers this very conclusively. Listen:

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

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 16:19-24.

I want you to notice that two men lived, two men died, and two men lived on after death. There is not a hint nor an indication that the body and the soul of these individuals went to the grave. It says that "the beggar died, and was carried by the angels into Abraham's bosom." Doubtlessly, beyond the shadow of a doubt, it is referring to the soul. "The rich man also died, and was buried." Undoubtedly, it is referring to his body.

There is a song which says, "Death is only a dream." There may be some truth to that song if you define some of the terms within it, but in the main, the song is an heretical song. It is an unscriptural song. The soul does not go to the grave to sleep. The soul does not sleep until the time of the resurrection.

There was one man in our Bible Conference this past year who argued lively and long with one of our friends at the Conference that the soul sleeps in the grave, right in the body, until the time of the resurrection. Beloved, I say to you, I do not believe that. In the light of the passage that I have just read, I say to you, the soul does not go to the grave in any sense whatsoever.

There are two other passages that I am sure will clinch that truth. We read:

"And, behold, there talked with him two men, which were Moses and Elias: Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem."—Luke 9:30,31.

This is a reference to the transfiguration of the Lord Jesus Christ, and it says that two men appeared with Jesus on the Mount of Transfiguration, Moses and Elijah. Notice, these two had been gone from this world for a long time. For example, Moses had died and was buried on Nebo's mountain. The Word of God tells us that God, Himself, scooped out the grave with the hollow of His hand and buried Moses on Nebo's mountain and nobody ever knew where his grave was. But now

here is Moses coming back down to this earth to talk to the Lord Jesus Christ about His death. We know that Moses was disembodied. We know that it was Moses' soul that came back, for the simple reason that nobody knew where his grave was. Nobody could have found his grave. Nobody in this world today knows where Moses was even buried. I say that Moses' body was in the grave where God put it, and it was Moses' soul that was disembodied that came back and met with the Lord Jesus Christ to talk about His death that He was to accomplish at Jerusalem.

Let's notice the other passage: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."—Eccl. 12:7.

How could a man read a passage as plainly written as this, and as unequivocally stated as this, and say that the soul and the body are both in the same place — that both are in the grave waiting the morning of the resurrection? This verse says that the spirit returned to God who gave it, and that the body returned to the dust from whence it had come. So I say that the soul does not sleep in the grave until the judgment.

Again, to answer the question as to where the soul does not go, I say that the soul does not go to Purgatory. There are lots of people who talk about Purgatory, and when they speak of Purgatory, they mean a place that is an intermediate place between death and eternity, where men are purged from their sins. That would make Purgatory a great and successful reform school, where the incorrigibles of this world who would not be corrected in time, are corrected in eternity, and gotten ready to live then in the Kingdom Age that is to follow. To me that is an inconsistent, ridiculous statement. Listen:

"And as it is appointed unto men once to die, but after this the judgment."—Heb. 9:27.

Notice, this doesn't say anything about a Purgatory in between. It doesn't say anything about an opportunity in between for men to get right, that have been wrong here in this world. Rather, it says there is a day appointed unto men to die, and after that the judgment. So I say then, that men's souls do not at death go to Purgatory.

In making preparation for this message, I noticed particularly one statement that the Catholics made in the Catholic Question Box on page 308. They said: "The strongest argument for the existence of Purgatory is the witness of divine tradition."

Beloved, if I didn't have some Scripture to back up my argument, I would keep my mouth shut. They say that the strongest argument for Purgatory is the witness of divine tradition. They are not talking about the Bible; they are talking about the traditions that have been handed down through the years. I'll say this: if you can't back up what you believe by the Word of God, you had better not believe it.

Let's notice another Scripture to show you that the soul does not go to Purgatory:

"And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—Mt. 12:32.

Notice, God says that sin is not going to be forgiven in the world to come. So I say that the soul that abandons the body at death does not go into the grave to sleep with the body, and it does not go into Purgatory to be changed by the fires, and transformed into a different being, but rather, that soul goes someplace else, and I am going to show you where the soul goes.

III

WHERE THE UNSAVED GO.

Where does the soul of the unsaved go? You certainly ought to be able to realize where it goes in the light of Luke 16:19-24.

which I read to you. As I said, two men lived, two men died, and two men lived on after death, but they lived in different areas of abode. The Word of God says that the rich man in Hell "lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." They were in different places. Where do the unsaved go? It says that the unsaved was in Hell, "being in torments."

I am willing to admit that the word "Hell" here is the word Hades which I will explain presently, but I want you to notice this, that this man when he died, went to Hades, and that ultimately he was going to Hell. Listen:

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and Hades delivered up the dead which were in them: and they were judged every man according to their works.

And death and Hades were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:11-15.

Where goes the soul at death? The Word of God would indicate that the soul of the unsaved goes to Hades. And what is Hades? May I illustrate?

If a man commits a crime, he goes to jail and is held in prison. After he is tried, he is sentenced and is taken to the penitentiary. He is in punishment from the time he is arrested until he gets to the penitentiary. It is a little different place, but nevertheless, he is in punishment. I say, from the hour that he is arrested and put in prison, he is in the custody of the State entirely. He is in the prison first, and later he goes to the penitentiary.

Hades is God Almighty's prison. Hell is God Almighty's penitentiary. Where does the soul go when it dies? It goes to Hades. It suffers there. It is in torments there. As long as one is there, he is suffering. There is no chance to get out. There is no hope for alleviation of his condition. There is no thought of his condition ever being one bit better. Later, he is transferred from Hades to Hell, which is God Almighty's penitentiary. There is no hope of getting out. He is there, and there forever.

I look at this rich man as recorded in Luke 16. When he died, he went to Hades, and in Hades he lifted up his eyes, being in torments. He asked for water, but no water was given to him. He didn't ask to get out, but as a second request he asked that somebody be sent to his father's home, for he had five brothers (Continued on page 3, column 1)

I HAVE SPOKEN TO THE BIBLE CONFERENCE OF CALVARY BAPTIST CHURCH, AND . . .



I would urge everyone to attend this Conference because . . .

For the past three years I have been ONE of the many speakers at the annual Labor Day Weekend Bible Conference, sponsored by Calvary Baptist Church of Ashland, Kentucky.

We have found this to be one of the highlights of our Spiritual experiences. It is truly a time of "Refreshing" for God's Saints. In this day of compromise, and of soft-soaping religious politicking, God's people greatly need the fellowship of those who let the chips fall where they belong. Of course, there will be difference of opinions wherever there are two or more Christians in conference; but there can also be a Christian attitude toward settling these differences. That is exactly what YOU will find at this conference.

These speakers come from all parts of our country. They are pastors of Independent Baptist Churches, with no organizational ties with each other. They come together to make no laws or rules for themselves or others. Their only purpose for this gathering is to indulge themselves in a feast around the table of the Lord's blessed Word. Of course, each speaker spends much time, study, and prayer in order that he may be able to set a table worthy of the Lord's precious saints.

Then, there is also a great physical feast which is graciously supplied by our host, the Calvary Baptist Church. We ARE their guests, and YOU can be also — which reminds us of the words of Isaiah, "Come without money and without price."

Next Labor Day Weekend we would hope to shake the hand of many of the saints with whom we have never before had the glorious privilege — will you be one of them?

You owe it to yourself, to come apart from the hustle and bustle of this pleasure-mad world, to bask yourself in the sunshine of the Lord's precious Word, as it is declared in all its purity.

We urge upon YOU to make this a RED-LETTER WEEK-END on your calendar of activities.

In the interest of true Biblical fellowship,

O. B. BAKER, Pastor
Verona Baptist Church
Verona, Ohio 45378

No person is as bad as he is said to be, nor half as good as he could be.

The Redeemer's Return

By ARTHUR W. PINK

(Continued from last week)

"Where Goes The Soul"

(Continued from page two) who were hot-footing the road of vice just like he had. This request was denied. Here is a man that every prayer that he prays is entirely too late, and every prayer that he prays as a request was denied. He suffers in Hades. He begs for water — even for as much as a drop of water, that it might cool his tongue. Here is a man that has no hope of having his condition ever made one bit better.

I contend, beloved, that that man in Hades eventually comes to the judgment of the great white throne, and will be judged, and his body and soul will be cast into Hell. In Luke 16, it is the soul that is suffering; in Revelation 20:11-15, it will be body and soul combined that will suffer throughout a never-ending eternity.

Any hope of getting out? None whatsoever. There is no hope of getting out of Hades. There is no hope of getting out of Hell. There is no possibility of an alleviation of his condition in Hades. There is no possibility of an alleviation of his condition in Hell. I tell you, when the soul of the unsaved dies, it goes to Hades, then to Hell, and throughout a never-ending eternity suffers with no thought of a second chance, no opportunity to ever get right, and no opportunity to ever get out, but always remains in Hell throughout eternity.

Now that is rather hard on Catholicism. That is rather hard on the Russellites. The Russellites say that when a man dies, he just sleeps away, and he sleeps and sleeps and sleeps; he has a good long sleep until the Lord wakes him up in judgment and gives him an opportunity to be saved. If he won't be saved, then he is just shoveled into Hell and burned up and that is the end of him. He'll be annihilated and he'll be the same as no more.

The Romanists have a little bit different approach to it. They say that when a man dies unsaved, he goes into Purgatory. There is only one person with the Catholics that ever escapes Purgatory and that is the woman who dies in childbirth. They say that she makes a sacrifice in bringing a new life into this world. Just as Christ sacrificed Himself on the cross for our sins, so the mother that gives birth to a child and dies in childbirth is sacrificing her life for a child, and she is the only person that escapes Purgatory. In other words, she, by her sacrifice, has escaped the fires of Purgatory. All others, including the Pope himself, go to Purgatory, so that their sins may be purged away, and after a good long while in which they are fricassed on one side, and fried on the other, and baked possibly in the middle, they get out and get over into Heaven. Beloved, that makes Purgatory a great and successful reform school where the men that were the incorrigibles of this world and would not be corrected, are corrected in eternity.

But the Word of God says that when you die, you go to Hades, and when you are judged, you go to Hell. There is no hope of getting out, but throughout eternity the individual stays there in that state. We read:

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

And the smoke of their torment ascended up for EVER AND EVER: and they have no rest day

The Return of our Lord might not have been revealed at all, but in that case a most powerful dynamic to godly living would have been withheld from the church. The Imminency of the Redeemer's second advent was revealed as an incentive to watchfulness and preparedness. If then the fact of our Lord's return had not been presented in the New Testament as something which *might* occur at any time, but, instead, had been expressly postponed and fixed to happen in some particular and distant century, then all believers who lived in the centuries preceding that one would have been robbed of the comfort which is to be found in the assurance that Christ may return at any hour and would have lost the purifying effects which such a prospect is calculated to produce. As it has been well remarked, "It is not that He desires each succeeding generation to believe that He will certainly return in their time, for He does not desire our faith and our practice to be founded on an error, as, in that case, the faith and practice of all generations except the last would be. But it is a necessary element of the doctrine concerning the second coming of Christ, that it should be possible at any time, that no generation should consider it improbable in theirs" (Archbishop Trench).

Here then is the simple but sufficient answer to our question. The second coming of Christ is presented in the language of imminency because of the far-reaching effects it is designed to exert on those who lay hold of the promise, "Surely I come quickly." The imminent return of the Redeemer is a practical hope. It is the commanding motive of the New Testament. The Holy Spirit has linked it with every precept and practice of Christian character and conduct. As another has so well expressed it: "It arms admonitions, it points appeals, it strengthens arguments, it enforces commands, it intensifies entreaties, it arouses courage, it rebukes fear, it quickens affection, it kindles hope, it inflames zeal, it separates from the world, it consecrates to God, it dries tears, it conquers death" (Brookes). To amplify this statement in detail—

nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." —Rev. 14:10,11.

There is no hope of a changed condition, but every man that goes out of this world unsaved, goes hopelessly into eternity.

I stood there in Kings Daughters' Hospital a few years ago and saw a young mother die that I know died without Jesus Christ, and I know went out of this world unsaved. I stood there and saw her as she died, and I thought to myself that the demons of Hell were waiting for her. As she died, her last hope faded away.

I saw a man sometime ago that had been killed. I looked at his body after his death and I thought how I had preached to him, and talked to him, and prayed with him, and had read God's Word to him, all to no avail. I thought to myself as he died, all hope left that man. Humanly speaking, I would say there may have been hope for him up to the hour of his death, but when he died, all hope was gone, for the man that dies without Jesus Christ is without Jesus Christ throughout eternity. He is first in Hades, God's prison house, and secondly, in Hell, which is God's penitentiary. In either case, there is no appeal there from, and no possibility of ever getting out.

IV

WHERE THE SAVED GO.

When God's child dies, where does he go? I don't think that we have any doubt about it. I don't think that we need to question one particle as to what becomes of the soul of the saved. I know that it doesn't go to the grave. I have shown you that already. Let me show you what the Word of God says as to where the soul of the saved goes. Listen:

"For I am in a strait betwixt two, having a desire to depart, and TO BE WITH CHRIST; which is far better: Nevertheless to abide in the flesh is more needful for you." —Phil. 1:23.

Paul is saying, "As far as I am

concerned, I would rather die, but as far as you are concerned, it would be a blessing for you if I could abide in the flesh, because I can be a help to you. But when I die — when I depart, I depart to be with Christ."

Where does a saint go when he dies? He goes to be with the Lord Jesus Christ. I have said repeatedly through the years of my ministry, and I repeat it this morning, it cannot be too strongly argued that when a child of God dies, he goes immediately into the direct presence of the Lord Jesus Christ.

I saw a preacher's daughter die several years ago. It was one of the sweetest Christian deaths that I have ever witnessed. I stood there and she talked to me as calmly as though it were the least thing in her mind — the fact that she was about to die. Up to within two or three minutes of her death she talked as calmly and as rationally as you and I might carry on a conversation. Presently, she smiled and was gone. Where was she gone? Paul says, "To depart, and to be with Christ."

When Paul wrote to the church at Corinth, he said:

"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and TO BE PRESENT WITH THE LORD." —II Cor. 5:6-8.

What does he say? He says that when you are absent from the body, you are present with the Lord. There isn't any doubt about where a saint goes when he dies.

The first time that I ever saw anyone die was when my father died many, many years ago. I never shall forget his death. He suffered intensely for many, many months from a rare disease. There hadn't been a smile on his face all through those months. But on the day he died, he said, "Can't

The hope of our Lord's second advent produces *loyalty and faithfulness to Christ*, "Who then is that faithful and wise steward, whom his Lord shall make ruler over His household, to give them their portion of meat in due season? Blessed is that servant, whom his Lord when He cometh shall find so doing. Of a truth, I say unto you, that He will make him ruler over all that He hath. But and if that servant say in his heart, My Lord delayeth His coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; The Lord of that Servant will come in a day when he looketh not for Him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers" (Luke 12:42-46). The moral purpose of this parable (see context of above quotation) is apparent. While the steward maintained an attitude of watchfulness he was faithful and sober, but when he said in his heart "my Lord delayeth His coming" he began to beat his fellow-servants and to eat and drink and be drunken. Watching for the Lord then is an incentive to loyalty and fidelity, while unwatchfulness results in worldliness of heart, carelessness of walk and carnality of life.

(To Be Continued Next Week — D.V.)

you see them?" Then there was the sweetest smile that I ever saw on my father's face as he was trying to tell us what he was seeing, that none of us could see. Don't tell me that his eyes were not beholding things out yonder in another world that my eyes were unable to see. I tell you, beloved, when we are absent from the body, we are present with the Lord.

Listen again:

"But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I SEE the heavens opened, and THE SON OF MAN STANDING on the right hand of God." —Acts 7:55,56.

This is talking about the death of Stephen, the first Christian martyr. Having gnashed upon him with their teeth as a result of his preaching, they then stoned him; and as they were stoning him, he said, "I see Jesus standing on the right hand of God."

What is Jesus' position today? Every place, to my knowledge, in the Word of God that you read about the position of Jesus Christ, He is seated at the right hand of the Father. When he finished His work, He sat down.

Priests in the Old Testament never had a chair nor a seat in the tabernacle. Why? Because the priest's work was never done. We read:

"And every priest STANDETH DAILY ministering and offering oftentimes the same sacrifices, which can never take away sins." —Heb. 10:11.

That Old Testament priest never finished his work. He had to repeat his work, his daily sacrifices, over and over again. Therefore, there was no seat, no stool, no chair ever placed within the tabernacle, because he never had an opportunity to sit down, for his work was never finished. But when Jesus Christ died on the cross, the Word of God says that He sat down on the right hand of God. Why? Because His work was finished.

But notice: Here He is standing. What does it tell us? When Stephen finished his testimony and sealed his testimony with his last breath at this stoning, the Lord Jesus Christ gets up and reaches out a hand to welcome this saint home to Glory. Where does the soul of a saint go when he dies? It goes into the direct presence of the Lord Jesus Christ.

Notice another Scripture in this respect:

"And Jesus said unto him, Verily I say unto thee, TODAY SHALT THOU BE WITH ME IN PARADISE." —Luke 23:43.

Jesus is saying to this thief on

the cross, "Today shalt thou be with me in paradise." Where is this man going? He is going to be with Jesus. Where are he and Jesus going to be? In Paradise. Where does the soul go when it dies? It goes to Paradise. It goes to be with Jesus.

Where is Paradise? We read:

"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); such an one caught up to the third heaven. And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." —II Cor. 12:2-4.

Paul is probably talking about himself. I wouldn't be a bit surprised but what he was talking about was the time when he was stoned and left for dead, just outside the city. He said, "I don't know whether this man was in the body or out of the body. I don't know whether the spirit had abandoned the body or not. I just can't say. God is the only one that knows." This individual was caught up to the third heaven (that is, in the Heaven of heavens — into God's abode), into the very presence of God. He was caught up into Paradise.

Where does the saint go when he dies? He goes to Paradise.

Where is Paradise? It is wherever God is. It is wherever Jesus Christ is, for He said on the cross, "Today shalt thou be with me in paradise."

Notice again:

"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." — Rev. 2:7.

Where is Paradise? It is wherever God the Father is. It is wherever Jesus Christ is. It is wherever the Tree of Life is.

Notice another passage of Scripture:

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

And they shall see his face; and his name shall be in their foreheads.

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The Forum

(Continued from page one)

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. 3:15.

From this verse, we can gather that all of God's children have the same Father whether they are in Heaven or in earth. Therefore God's family is made up of all the redeemed of all ages. The distinction between the Kingdom of God and His family is: All things are in God's universal kingdom, whereas, only the born again are in His family.

The church of God consists of those of the family of God (saved) who have been baptized upon the authority of the institution created by Jesus (Baptist church) during His personal ministry. This is evidenced by the Holy Spirit's account of the works of the first church on the day of Pentecost and thereafter as a result of the church being empowered by the Comforter (Holy Spirit) and preaching the gospel. We hear those who were pricked in their heart cry out, "Men and brethren what shall we do?" The men and brethren were the church who commanded them (those who cried out) to repent and be baptized. Read Acts 2:37-38. The Spirit then reveals that there were 3,000 who obeyed the command of the church, and they were added to them. Therefore, those who are pricked in their hearts (regenerated) and baptized by the church that Jesus built are added to His body.

The distinction between family and the church of God is all who are saved are in the family, but only those who are baptized by the authority of a New Testament Baptist Church are in the church. The Old Testament saints were in the family of God, but none were in the church.

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It all depends on what Kingdom of God you have in mind. In Dan. 4:35 we see one that includes everybody and everything everywhere. This might be called the universal Kingdom of God. Here we see our sovereign God in operation. Then in Dan. 2:44 we see a Kingdom of God that He will set up in the days of these kings, that is, the ten kings of Dan. 7:24 and Rev. 17:12. As I see it, this Kingdom begins with the destruction of this world's fighting power at the battle of Armageddon. It will include the millennial reign of our Lord for one thousand years here on this earth as we know it now, and then the eternal Kingdom on the renewed earth for ever and ever. These two Kingdoms include both saved and unsaved people. But in Jno. 3:3 we see a Kingdom of God that no one can so much as see apart from the new birth. The lost cannot see this Kingdom because it is visible only to the spiritual eye which they do not have.

When it comes to the family of God, I must confess that I do not know anything about such a family. I find much in the Scriptures about the children of God, but I do not find anything at all about a family of God. The expression "the family of God" is a very common one, but is it a Scriptural one? My conception of a family consists of a father, mother, and children. Children are a wonderful part of the family, but they are not the family. As I see it, there can be no complete family without a mother. So I just leave the family of God to the Catholics. They have a mother church, and the members are called the chil-

dren of the church. Maybe that's where we got the expression "the family of God." A better rendering of Eph. 3:14-15 reads, "For this reason I kneel before the Father, from whom every family in heaven and on earth derives its name."

There is a lot of resemblance between the church of God and the Kingdom of God in Jno. 3, but there are some distinguishing differences. It is absolutely impossible for old Satan to get into the Kingdom of God in Jno. 3 or for him to get any of his crowd into it. But he does get into the church. We are born into this Kingdom, but we are baptized into the church. And sooner or later the old devil will get some of his people ducked and their names on the church roll.

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The question isn't what distinction I make, but what distinction God makes in His word. This is very clearly seen in the Book of Ephesians.

"Now therefore ye are no more strangers and foreigners, but FELLOW CITIZENS WITH THE SAINTS, and of the HOUSEHOLD OF GOD; and are BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the spirit." (Eph. 2:19-22)

When we are saved we are born into the family of God; we are translated into the kingdom of God; but we must be added to the church after we are baptized. Someone once argued with the above statement by saying that I made it harder to get into the church than into the family. I repeat — I do not make the rules, God does. But why not? After all the church is the place where Christ will get His bride.

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." (John 1:12) "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . ." (I John 3:1) "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of Christ . . ." (Rom. 8:16, 17) The "household of God" mentioned in Ephesians 2:19 means the family of God.

The "fellow citizens of the saints" in that same passage is speaking of the Kingdom of God. When we are saved we not only become children of God but we also become citizens of God's kingdom. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." (Col. 1:13) We are citizens of our King—the King of Kings. While we are here on earth we are serving as ambassadors for our kingdom. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." (II Cor. 5:20) The only requirement to being a citizen of God's kingdom is the new birth. "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." (John 3:5)

To be a member of the church is a different matter. A person must be saved, or born again, but he also must be baptized and 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." (Acts 2:41)

Remember our rewards are determined by how we act here on earth. Church membership and service is a part of our actions. God gave us the church as the place where we serve Him. If we are disobedient we can rest assured that our rewards will be small.



"Where Goes The Soul"

(Continued from page 3)

And there shall be no night there; and they need not candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book."—Revelation 22:1-7.

Thus we see that the Tree of Life, which is said to be in Paradise, is in Heaven itself. Therefore, we conclude that when a saved person dies, that individual goes to Paradise — where the Father is — where Jesus Christ is — and where the Tree of Life is.

May it please God today that you might be saved and that when you come to the end of the way, you shall go to Paradise to be forever with the Lord Jesus.

Paul said:

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."—Philippians 1:23.

When a Christian dies, he goes "to be with Christ."

Listen again:

"But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."

And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."—Acts 7:55-56.

The Word of God tells us that when Jesus ascended on high, He sat down, as a sign resting from His labors. In this instance though, we see Him as He stands up to greet Stephen as he enters into Paradise.

Here is another Scripture that tells us when we pass from this life, we go immediately to be with Jesus.

"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

(For we walk by faith, not by sight.)

We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."—II Cor. 5:6-8.

It cannot be too strongly argued that when a Christian dies, he goes immediately into the direct presence of Jesus Christ.

If you are unsaved, may God save you this morning, for you have a horrible future awaiting you outside of Jesus Christ. May God save you, and may God add you to this body is my prayer.

May God bless you!



Halliman's Report

(Continued from page 1)

stantly for a year asking me to come and now that I was there to investigate their desires I would be quite willing to leave the decision to the people. When given an opportunity to speak, with one accord, they said they felt led of the Lord to start Baptist

services in their area and that if I refused to come they would not be stopped for they would get some of the native preachers from our area to come and preach to them. With that I felt the Lord had made the decision for us and I told them I would do what I could for them with my limited time and resources.

Without going into each step of the growth I could say that the truth of God's Word has swept through that valley like fire in a broomsedge field until it has left in its wake nothing but a trail of smouldering ruins of the heresy that once dominated it. On each end of the valley the two Mission Stations still operate pouring in thousands of dollars trying to hold on to the people. I have just made a ten-day patrol into this area (articles will soon follow and have witnessed that just as the ocean waves and tides keep nibbling at the banks that contain them and ever claiming a portion of them for their own, so the truth of God's Word continually overcomes the heresy in this valley and is progressively undermining both of these Mission Stations.

As I have pointed out, the area is quite a long way from where I live and at best I can only get over there occasionally but many of the natives have often told me that if I or some other Baptist missionary would come over there and put in a Mission Station where the folk could get regular teaching and preaching from a white man, practically the entire valley if not all would prefer to have the Baptist Mission. There are about 2,000 people in this valley. We have six Baptist churches established there now with about 1,000 of the people attending our churches.

Now, being somewhat enlightened on the situation, if you were in my place, what would you do about a situation like this? I have no desire to personally root up two well established Mission Stations, but according to Matthew 15:13 I do not feel that I am rooting them up.

The work there has reached a new phase of growth just as it has here in this area and needs a different kind of ministry besides just plain gospel messages, such as the native preachers are capable of bringing with a few exceptions. To raise up strong steady Christians that will be able to defend themselves and fight heresy long after we have gone, we need to get some sort of an educational system for these people. I have always thought of educational systems connected with mission work as being strictly out of focus with the Scriptures, and generally speaking I am still against the kind that most missionaries, boards, and religious organizations associate with their mission work.

Since being on the mission field for over 10 years and seeing the needs that exist here I have come to see things slightly different on education as connected with mission work. For instance, think of the approximately 5,000 people that our work reaches out to now. Not a one of these individuals can read or write except with a very few exceptions and even that would be only simple words. Should I suddenly decease and my family was left with no choice but to leave here and no one else came to take over my place, this work would eventually cease to be, due to ignorance of what the Lord's Word taught. Although I do not deprive anyone the opportunity to better themselves in secular work, I do not have in mind educating these folk for that purpose, but I do believe that we need to have some schools going, especially in the larger areas to give some of them at least an elementary education for the purpose of making a more stable Christian community. Also I feel that we definitely need to have at least one Bible School going over here for our preachers and/or anyone else that desired to attend, but without some education first a

Bible School would be almost useless.

I believe that most Baptists in America have just turned over their money to some missionary or some mission board for so long without realizing their responsibility, or else have sent their money to some missionary that jumps in a boat and takes a ride up and down some river for a few days and then returns to a civilized community where folk are already educated or at least have these facilities provided and the need to develop a work such as we have here. I am only a drop in the bucket of what we really need here by way of personnel to develop this work and the ten to fifteen thousand dollars that we receive each year only scratches the surface of what we really need to carry on a growing work.

Now I have come to the point to where I often wonder, just what do the Lord's people expect of this work. New Guinea is perhaps the last and only remaining place left in the world where more people, by far, will receive the truth when properly presented than heresy and yet due to many factors we have only been able to make a small dent in this huge island.

Now as my pastor and fellow church members what would you suggest that I do, if anything beyond what I am already doing, to try to further develop this work. Would you suggest that I curb everything right where it is and flatly refuse to open any more new preaching points? Would you suggest that I inform those areas already established not to expect any further development from us other than the occasional visit that we are able to make into these areas now? Should I tell them that it is more Scriptural and honourable for the Lord's people to grow up ignorant than it is for them to "Study to show themselves approved unto God, a workman that is not ashamed, rightly dividing the Word of Truth?" Or do you think that I should go on telling them that God never gets in a hurry and that they should continue on as they are without asking for any further opportunity of spiritual growth.

To put it another way, do you think that Brother Halliman should have left most of these people alone in the first place, took, say perhaps, two or three hundred and left the rest to flounder for themselves in the tide of eternity. Do you think perhaps that I misinterpreted the mind of the Lord when I went to the Aigeguali-Auwi area where we now have six Baptist churches established.

Sometime when you have opportunity to be alone where you can meditate upon these things, just try to visualize this great valley of 2,000 individuals with six Baptist churches in it and 1,000 of them already attending Baptist services, many of which have been born again but like tadpoles floundering in an ocean, these new borns are seeking ways by which they might develop into full grown Christians. If you can come up with any workable solutions please pass them on to me. Perhaps you might think, Brother Halliman you have been there too long, or you are not strongly enough grounded and have too little patience. Perhaps you are right — then would you suggest that you or someone else come and replace me?

Beloved, these and scores of other things loom in my mind and I am faced with realities here that I am desperately searching for answers or solutions to the problems. I am the one that has to face these folk and the one that has to come up with some answers. I have not been untruthful to them as yet and have no intentions of starting now, but the time has come when apparently I am going to have to curb some of this work or else find some means of carrying it on. Any suggestions are invited and welcomed. Your missionary, Fred T. Halliman.