

The Baptist Examiner

Baptist Is Our Middle Name

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 1992

What Spurgeon Said About Baptists

Charles H. Spurgeon (1834-1892), a name that needs no introduction, stated:

We believe that the Baptists are the original Christians. We did not commence our existence at the reformation, we were reformers before Luther or Calvin were born; we never came from the Church of Rome, for we were never in it, but we have an unbroken line up to the apostles themselves. We have always existed from the very days of Christ, and our principles, sometimes veiled and forgotten, like a river which may travel underground for a little season, have always had honest and holy adherents.

Persecuted alike by Romanists and Protestants of almost every sect, yet there has never existed a government holding Baptist principles which persecuted others; nor, I believe, any body of Baptists ever held it to be right to put the

consciences of others under the control of man. We have ever been ready to suffer, as our martyro-



CHARLES H. SPURGEON

gies will prove, but we are not ready to accept any help from the state, to prostitute the purity of the Bride of Christ to any alliance with government, we will never make the church, although the queen, the despot over the consciences of men. (From "The New Park Street Pulpit," vol. VII, page 225).

Spurgeon again:
History has hitherto been written by our enemies, who never would have kept a single fact about us upon the record if they could have

helped it, and yet it leaks out every now and then that certain poor people called Anabaptists were brought up for condemnation. From the days of Henry II to those of Elizabeth, we hear of certain unhappy heretics who were hated of all men for the truth's sake which was in them. We read of poor men and women, with their garments cut short, turned out into the fields to perish in the cold, and anon of others who were burnt at Newington for the crime of Anabaptism.

Long before your Protestants were known of, these horrible Anabaptists, as they were unjustly called, were protesting for the "one Lord, one faith, and one baptism." No sooner did the visible church begin to depart from the gospel than these men arose to keep fast by the good old way. The priests and monks wished for peace and slumber, but there was always a Baptist or a Lollard tickling men's ears with holy Scriptures, and calling their attention to the errors of the times. They were a poor persecuted tribe. The halter was thought to be too good for them.

At times ill-written history would have us think that they died out, so well had the wolf done his work on the sheep. Yet, here we are, blessed and multiplied; and New- (Continued on page 8, column 5)

WHAT IS THE BODY OF CHRIST?



By the late
H. Boyce
Taylor
(1870-1932)

Author of
"WHY BE A
BAPTIST?"

(Ed. Note: Here is a subject about which many people have many assumptions. Bro. Taylor gives Bible evidence that each church is a "Body of Christ" and rightly contends that there is no other "Body of Christ.")

"Ye are the body of Christ"—I Cor. 12:27.

"Head over all things to the church, which is His body"—Eph. 1:22-23.

"There is one body"—Eph. 4:4.

The question as to who composes the "body of Christ" is always a live one. Many earnest people do not know and would like to know. In many quarters there is much discussion and more assumption as to what kind of a church is His body; for all practically agree that some kind of a church is Christ's body. Paul said so and we do not know of anyone that disputes what he said about it.

If the church the Lord Jesus established and promised perpetuity to is a local church, then each local church is a body of Christ. With that interpretation, Paul agreed, for he said to the church at Corinth: "Ye are the (or "a") body of Christ." Mark you, he did not say they were a part of the body of Christ or a branch of the body of Christ; but He said plainly that the church at Corinth was a body of Christ. Unless Christ has two kinds of spiritual bodies, one local, the other universal; one visible, the other invisible; one holding the one faith, and the other composed of the representatives of all the faiths in Christendom; one having the one baptism, the other having all manner of baptisms of God, men and ministers of Satan; one acknowledging only the lordship and leadership of Jesus, the other submitting to all kinds of human heads from the pope down (Continued on page 6, column 1)

Here's A Provocative Study As To Our Life After Death

By BILL BURKE, JR.
Lexington, Kentucky

"If a man die, shall he live again?"—Job 14:14a.

"Even so them also which sleep in Jesus, will God bring with Him."—I Thess 4:14b.

"The dead in Christ shall rise first."—I Thess 4:16b.

Let us lay aside tradition, sentimental beliefs, old wives' tales, and whatever else would hinder us from a fair and unbiased study of life after death, and cast ourselves completely upon the Word of God. It is to the Word of God we must go for information about life after death; where the saint goes at death; the environment; the stay; the return.

It is almost universally taught from all pulpits that all the saints at death immediately go to Heaven to be with the Father and are crowned and glorified as kings and priests, over whom we are not told. Then at the resurrection are

uncrowned and unglorified and judged, for all admit the judgment



BILL BURKE, JR.

takes place after the resurrection, and not at death. Judged worthy of (Continued on page 6, column 4)

WHO IS XMAS FOR?

By MEDFORD CAUDILL
Hanover, Michigan

Fall is an enjoyable time. God has been good to us in giving us the various seasons to break much of the monotony that surrounds our daily lives. However, as the winter comes on, there is one thing which we dread more than the snow, the ice and the cold. It is far worse than the bad weather we know will soon be upon us. We must face once again that foul, ugly, blasphemous heathen holiday called Christmas. (Even though Christ has nothing to do with it).

Christmas is not for the Christian. Those who love the Lord will have nothing to do with decorated trees, exchanging presents and all of the other ancient customs associated with this yearly festival. Christians who look to God for guidance, and the Bible for direction have never had anything to do with the day that the world looks forward to with great anticipation.

If Christmas is not for Christians, then who is it for? We submit that along with several others, Christmas is for the following three groups.

Firstly, it is for the Catholics. Catholicism has never sought to convert but rather to conquer. What better way to conquer the heathen, and to keep them conquered than by incorporating their feasts into

their religion. Thus the saturnana became Christmass. The very same pagan festival as it was before, except now the people were under the control of the Roman Church rather than the Roman Empire. Christmass



MEDFORD CAUDILL

is for the priests, the nuns, the Pope and the Catholic church, but it is not for the Christian.

Christmass is also for the drunkard. Did you ever wonder why a religious holiday was celebrated on the part of the world with such drunken revelry? Mainly because this was one of the original ideas (Continued on page 8, column 5)

Why Don't You Invite Us To Eat At The Lord's Table?

By the late
J. M. PENDLETON
Author of Church Manual

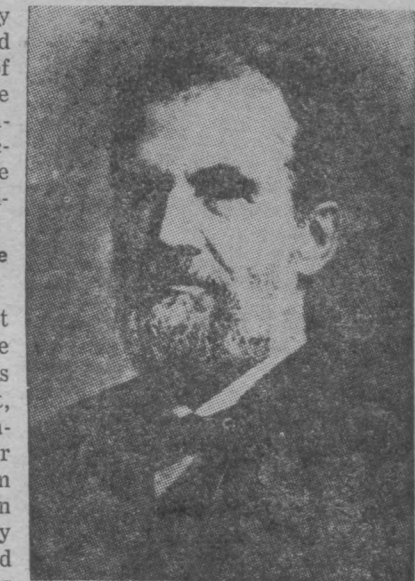
This question is often asked of Baptists by Pedobaptists. It has reference to inviting them to the Lord's Table. It is a fair question, and deserves an answer. The invitation is not given, and there are reasons why it is not. Before naming some of these reasons, it may be said that the failure to invite by no means implies a denial of the piety of Pedobaptists. So far from denying their piety, we gladly concede it. We admit that they love the Lord Jesus Christ, and in the various departments of Christian work in which they are engaged, they are entitled to commendation for their zeal and activity. But we do not give the invitation referred to for the following reasons:

I. The Communion Table is the Lord's Table.

That is, the Lord Jesus Christ instituted the ordinance of the Supper, and it is called "the Lord's Supper," because he appointed it, and because it is a commemoration of his death. If the Supper is the Lord's, if the table on which it is served is His, then it must be His prerogative to say who shall partake of the sacred feast, and in what manner His table shall be approached. Baptists claim no discretionary authority. If the table were theirs, they could give invitations accord-

ing to their pleasure. But now, they have not option in the cast. The table is the Lord's; invitations to it must therefore be given in accordance with His will; and His will must be ascertained from His Word. It cannot be ascertained from the reasonings of the most acute intellect, nor from the feelings of the most devout heart. The inspired Word is the word of the Lord of the table.

The term "communion" has been used, and it is to be remembered—that communion at the



J. M. Pendleton (1811-1891)

Lord's Table is, primarily and supremely, communion with the Lord. Paul, therefore, says "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Evidently, the communion is with Christ; this is the prominent matter, and communion with fellow-Christians is secondary and incidental.

II. Unbaptized Persons Cannot Scripturally Come to the Lord's Table.

Here, as on the point just presented, there is not only substantial, but perfect agreement between Baptists and Pedobaptists. That is to say, both parties in this long mooted question believe that the table is the Lord's, and that unbaptized persons have no Scriptural right to come to it. That this right is denied by Pedobaptists, (Continued on page 6, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"HELL"

"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."—Mt. 5:29.

This is a text that is taken from that which is usually called "The Sermon on the Mount." Matthew 5, 6 and 7 were the words of Jesus, and this is a part of that sermon. In it, the Lord Jesus

Christ says that it will be better for you to go to Heaven with a mutilated body than it would be to go into Hell with a whole body.

When Mark recorded this passage of Scripture, he went a little further than Matthew, and he talks about the eye, the hand, and the foot. He says that it will be better for you to go into Heaven with one eye, one hand, or one foot, than it would be to go to

Hell with a whole body. In other words, Mark goes so far as to say that it would be better for you to perform a most drastic operation upon your body, even to the extent that you removed a member of the body—that it would be better for you to go into Heaven with a patch over where one eye was, or to go into Heaven with just one arm, or to go into Heaven with a peg (Continued on page 3, column 1)

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JOHN R. GILPIN Editor

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Sumner/Rice Refuse To Face The Issue

Of recent date Brother William R. Crews presented a debate challenge to Sumner/Rice to debate the issue of Calvinism as outlined in Sumner's TULIP booklet.

We are happy to present this challenge in the paper and many have been the inquiries of our friends as to whether the debate will be held. I told all of them not to hold their breath until it came off for I knew that neither Sumner nor Rice would dare face the issue.

The enclosed correspondence tells the story.

William R. Crews
P.O. Box 5
Albany, Georgia 31702
Dear Bro. Crews:

Thank you for your letter of August 26 which arrived while I was in meetings out of the state. I note that you would like to debate me on the issues of Calvinism, as outlined in my TULIP booklet. Quite frankly, my reply is in Nehemiah 6:3.

Years ago, down in Texas, I had a four-night debate with a Church of Christ debater. We debated two nights on baptism and two nights on the security of the believer. While he did almost nothing but travel the Southwest debating and it was the first debate I ever attended of any kind, even modesty cannot prevent me from saying that I so "cleaned his plow" he ducked out a side door every night. As soon as the debate was over, he left town and, as far as I know, never came back. So I do not refuse the debate from a matter of fear. However, I was so heartsick at things which attended that debate, I determined I would never

A New Work Is Started In The Mansfield, La. Area

Brother Ronald Lumpkin of Mansfield, Louisiana, has begun a new work known as Puritan Baptist Mission in the Mansfield, La. area. This work is under the authority of the East Side Baptist Church of Benton, Arkansas (pastored by Brother Joe Shellnutt), of which Brother Lumpkin and his wife are members.

Brother Lumpkin is a great man of God. He comes from a great family. He and his father have been unusual supporters of TBE for many years, have attended our Bible Conferences, and have written us many encouraging letters. They are likewise supported by a great church that is pastored by a great man of God. It is my sincere prayer that God bless this new work.

Brother Lumpkin lives at 1008 Kavanaugh St., Mansfield, Louisiana 71052. Let me suggest that you write him a letter of encouragement, telling him that you are praying for him. Due to the fact that they are advertising locally over the radio and through the local papers, they will be in need of financial assistance, and I would suggest that you send along an offering which would be an encouragement for this work. Certainly, there's no individual that we can recommend more highly than we can Brother Lumpkin.

disgrace the things of God again by entering into another such spectacle. While you are free to come to any conclusion you may desire, that is the primary reason for my refusal.

On the other hand, feel free to attack my booklet in any way you desire. Write a reply if you want to. Discuss it on your radio broadcast or in any other avenue you so desire. You are perfectly free — accountable, however, to God, of course — to attack that teaching of the Word of God anyway you so desire.

You say that you have a wide influence, and that is no doubt true. It is probably not to my credit that I have never heard of you before, nor have I ever heard one of your broadcasts.

Sincerely for souls,
Robert L. Sumner

Evangelist Robt. L. Sumner
P. O. Box 157
Brownsburg, Indiana 46112
Dear Bro. Sumner:

Your letter of September 5th is in hand. I appreciate your reply, however, I must state, I am quite disappointed that you refused to accept my challenge.

I cannot understand nor imagine how you could flatly turn down my challenge in the light of your second paragraph. In the second paragraph you stated that you had a four night debate with a Church

of Christ debater who's plow you said you cleaned so much so that he ducked out a side door every night and as far as you know after the debate, he left town and never returned. With that kind of success in debating, it appears to me to be logically consistent to disprove my views of Calvinism to be wrong and put me down once and for all and drive me out of town possibly, never to return. Also, in the light of your vehement hatred of Calvinism as set forth in your TULIP booklet, I think your duty is even more intensified. To flatly refuse a challenge in an area that you consider so vital and so misleading to the souls of men, is to fail to do your duty to save others by "pulling them out of the fire." (Jude 23).

In the last part of the second paragraph, you state, "... I was so heartsick at things which attended that debate, I determined (Continued on page 4, column 4)

A Letter From A Good Missionary In The West Indies

Tunapuna Trinidad, W.I.

My dear Brother Gilpin:

Greetings in the Worthy and Precious Name of our Lord and Saviour, Jesus Christ. I do trust that this letter meets you further improved.

We have been following eagerly the reports in TBE as to your health and the improvements, and we do rejoice that it has pleased the Lord to heed the many of us who are in earnest prayer for you and is touching your body. We do



HAMZA MOHAMMED

trust that pretty soon you shall be enjoying normal health. The church here is constantly in prayer for you and TBE.

We are truly thankful to the Lord for you and the stand you take doctrinally in TBE. Truly, we can say that you are guarding the sacred "LAND MARK" of Baptist doctrines.

Many of the things that are being taught and believed by the "New Lite" group are really and truly new, because they are not to be found in the Blessed Book.

One of the things that they invented sounded good to my flesh — that is the "Priesthood of the Church," but after reading the article in TBE by Pastor Wayne Cox I saw the folly of this. So we do thank the Lord for you and TBE, and pray that the good Lord will give you the grace and strength to continue "contending for the Faith."

We are thankful to you for the supply of TBEs that you are sending us. These are given out very carefully to only those we know make proper use of it. I have had several requests from persons at the hospitals and prisons for copies.

Well, the work here is moving on

THE BAPTIST EXAMINER

OCTOBER 19, 1974

PAGE TWO

THANK GOD FOR THIS OHIO CHURCH!



NORTHLAND MISSIONARY BAPTIST CHURCH

2720 Abington Road
Columbus, Ohio

ELDER WILLARD WILLIS, Pastor

How we thank God that He places churches in certain strategic locations that His Word might have a faithful voice and testimony to the people of that area!

It is thus that we thank the Lord in a special way for the Northland Missionary Baptist Church of Columbus, Ohio, and their outstanding pastor, who has meant much to us through the years. Truly, there is no church nor pastor anywhere that has endeared themselves to me more than these folk.

As for the church, I have known many of the members for years, and I truly thank God for my every recollection of them. I might say that they are regular monthly supporters of TBE and we are indeed most grateful for the fellowship and friendship that exists between us, and has existed through the years. I have an idea that here is a church that is standing for the truth in a most remarkable way and that God is being glorified through this church in this central Ohio city.

Brother Willard Willis, pastor of the church, has been my friend since boyhood. He comes from one of the finest families that I have ever known. His father and mother were two of my dearest friends. His grandfather and grandmother on his mother's side were likewise exceedingly close friends. It's something like Timothy, Eunice, and Lois in the Bible — three generations making up Brother Willis' ancestry which have meant much to me. Indeed, it is a joy to have Brother Willis as one of the writers of our paper. There is scarcely a day goes by but what someone comments upon the fine messages that he presents. Having known him since birth and having been closely associated with him through the years, we bow our humble heads before God in gratitude for Brother Willard Willis and that for which he stands.

May the Lord bless this great church and pastor.

Several hundred of our friends reside within going distance of this church, and we would certainly insist upon them visiting with this stalwart group of Baptists.

If you should wish information concerning this church, phone them at 888-9957.

and the Lord is blessing our efforts. message in every corner of this We were hit by one of the storms Island. Do pray for us as we do recently (Alma) but, I believe that the same for you. God bless you the Lord spared us since only four richly.

were killed. We are still trying by the Lord's help to get the Baptist

Yours in His service,
Hamza Mohammed.

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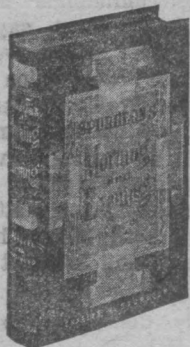
13 "I am Alpha and Omega,
the beginning and the end, the
first and the last."

W ch. 1, 8.
v ver. 7.
v s Tun. 4, 8.
s Mt. 19, 17.

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"Hell"

(Continued from page one)

leg than it would be to go to Hell with a whole body.

Every once in a while, somebody says that I am cruel and that I am narrow to preach on the subject of Hell. I never felt that way. I never did feel like that I was cruel or narrow. I have always said that so far as I am concerned, I want to be just as broad as the Bible is, but no broader, and the Bible certainly talks about Hell, and therefore I must talk about Hell.

As for being cruel, I hardly think that you can say that it is cruel for me to tell you what your future holds for you. I think I would be cruel if I didn't do so.

I remember, years ago, a preacher friend of mine went into a town, hoping for a revival meeting, and after two or three days, he found it to be a cesspool of iniquity. So on the third day when he was in town, he went to the daily paper and bought the front page of the paper for an advertisement. He asked what it would cost and they gave him the price and he handed them the money. They said, "When can you have your copy ready?"

He said, "I will give it to you right now," and he handed them a little sheet of paper, which said on it, "A message about Hell to-night at the First Baptist Church." That was all that he had on that front page. Of course, it caused a good deal of talk in the town and he answered them that night in church, and he said, "I thought the people of this town ought to know something about their future home; therefore I preach the sermon that I am preaching."

Beloved, that is the way I, too, feel about it. In the event that you are lost, I think you ought to know about your future home. I think you ought to know where you are going. I think you ought to know something about what you are going to experience. I think I would not be your friend if I failed to tell you about it. Instead of saying that I am narrow and cruel by preaching to you on the subject of Hell, I think I am kind to you, and I am certainly just as broad as the Bible, for the Bible surely talks much about Hell.

I can remember, years ago, when I was just a boy, even before I was in the ministry, an excursion train came to town. Of course we don't have such today. Nobody

of this generation, knows anything about what an excursion train is today. But back in those days, when I was a boy, the railroads were doing a tremendous business as far as passengers were concerned, and they would run on Sunday what they called an excursion train. Maybe it would be an excursion to a town, or an excursion to someplace of scenic beauty. At any rate, they would give cut rates. They would have fares less for that particular excursion, and people would go on these excursion trains and enjoy themselves.

In the community where I lived, on one particular Sunday, there was a wash-out on the railroad and a neighboring lad, seeing that wash-out, ran into our yard and called to my mother and asked if he could borrow a red tablecloth that was hanging on the line that she had just washed. He secured that tablecloth and ran down the railroad and waved down the engineer, and he brought the train to a screeching halt just a few feet before the wash-out.

Now I wonder if that boy was cruel in what he did. Would you say that he was cruel? He stopped all their fun. On board that excursion train, they were having a good time. On board that excursion train, they were not thinking at all about danger out before them. Would you say this neighborhood lad that ran down the railroad with my mother's red tablecloth, and waved that train to a halt and saved the lives of the people — would you say that he was cruel, would you say that he was narrowminded, and just didn't want the people to have a good time? I think not, beloved. I think that we could say that lad was a lad of judgment — a lad of quick premonition and judgment. I think we could say that he was doing the people on board that train an exceedingly great kindness in saving them from a catastrophe if the train had rushed on to those tracks where the ballast had been washed out from under.

Well, there are people, though, who will say that when the preacher talks in terms of Hell, that he is just spoiling the good time that the people are having. I would like to say to you, beloved, if I spoil the good time that you are having today, I will thank God for the privilege that I have had in doing so. If I can speak to you in such a way that will cause you to stop and think on your way —

if I can cause you to be warned of what is out before you, then I shall certainly rejoice for the privilege that I have of doing so.

I

I BELIEVE IN HELL.

I believe in Hell, and I also believe in Heaven. I believe that the redeemed of the Lord—the chosen, quickened, redeemed, and sanctified of this life are going to be in Heaven after awhile. At the same time, I believe that all the others are going to be in Hell.

I would like to tell you about the certainty of Hell. I know it is objected that the majority of the scholars of this day do not believe in Hell, and I suspect that that is about right. I have had many men tell me in the last few months that the Bible scholars of the world today do not believe in Hell. But you know, a man's lack of belief, or his disbelief,

to destroy this city tomorrow morning with fire — that God is going to rain fire down upon this city! I am satisfied that the people of this city of Sodom thought Lot was crazy. I dare say that when Lot went around over that city at night and talked to his sons-in-law and his daughters-in-law and all of his family — I dare say that they poked their tongues into the cheek — I dare say that they winked at one another and said, "Papa is getting religion in his old age." I dare say that they made fun of Lot when he tried his best to warn them.

When you would go to the religious leaders of the city of Sodom and say to them, "Is there going to be a destruction by way of fire in this city tomorrow morning?" I dare say that all the religious leaders would have smiled and said, "Well, poor old Lot; he is a good old man, but he is just a little balmy today," and they would have passed him by.

But the next morning, when daylight came, the Word of God tells us that fire fell out of heaven and burned up those cities, Sodom and Gomorrah, and the cities of the plain. I dare say that the next morning every individual there was convinced of the fact that Lot had preached the truth.

Beloved, men of the modern mind may object to the thought of Hell today, and may say that it is impossible that God is going to do it; it may be that the scholars of today will say that there is no Hell, but, beloved, I believe it, because God said it within His Word.

I am sure in the days of the Lord Jesus Christ when He preached and He told the people that the city of Jerusalem was going to be destroyed — I am sure the people thought that was a strange doctrine. There were four outstanding religious groups in Jesus' day — the Pharisees, the Sadducees, the Herodians, and the Essenes. I dare say that every one of those religious groups thought very lightly of Jesus' prediction that there was going to come destruction upon that city of Jerusalem.

Let me tell you something, beloved, they tried their best to laugh at the prediction of Jesus that the city of Jerusalem was going to be destroyed, but in 70 A.D. Titus, the Roman general, marched against the city of Jeru-

salem, and Jewish blood ran in the streets of Jerusalem, just like water runs in our town on a rainy day. They picked up buckets of blood and put out fires in the buildings there within the city of Jerusalem. They laughed when Jesus said that the city of Jerusalem was going to be destroyed, but they couldn't laugh it away.

I tell you, beloved, man of the modern mind — scholars — may not believe in the Bible, they may not believe what the Bible says about Hell; they may not believe that there is going to be a Hell, but they cannot laugh it away.

They cannot in any wise succeed by their denials. The denials of the modernists have never put out the flames of Hell. The denials of the modernists have never quenched its fires. I tell you, beloved, I believe that Hell is a certainty.

The Lord Jesus Christ Himself said there was going to be a Hell. Listen:

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." —Mt. 25:41.

John said there was going to be a Hell. We read:

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

Simon Peter said that there was going to be a Hell, for he said:

"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; And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked.

"(For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." —II Pet. 2:4-9.

I say, beloved, Jesus talked about Hell, John talked about Hell, Simon Peter talked about Hell, and (Continued on page 4, column 5)

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doesn't change the Word of God one particle. When it was told me that the scholars do not believe in Hell, I said, "God pity the scholars. I will still believe what the Bible says, that there is a Hell."

Back in the days of Noah, I am sure that when Noah preached and said, "There is going to be a flood, and I have a commandment from God to build an ark, and everybody on board that ark is going to be saved, but those that are not, are going to die in the flood" — I am sure that the scholars of that day said, "Noah is a crack pot." I am satisfied that every scholar said that Noah was crazy.

I am sure that the geologists said, "We looked down into the rocks and we didn't see any evidence that there has ever been such a thing as a flood here before. We don't believe it is coming."

I am sure that the theologians said, "It is strange that if God had such a revelation to make that he made it to this particular man and didn't tell us anything about it. No, we don't believe that there is going to be a flood."

I am sure that the astronomers turned their telescopes toward the heavens and looked at the stars and the constellations out there in space and said, "We see nothing at all that would indicate that there is going to be a flood."

Beloved, I am satisfied in the days of Noah that all the scholars said there isn't any possibility of a flood. But would you believe me that there came a time when the lion, as the king of the beasts, and the eagle, as the king of the fowls, and man, as the king of creation, went up to the top-most hill, and there the waters came on up and up and up, until all vestige of that civilization was gone. The scholars didn't believe what Noah preached, but it did not make a bit of difference. The flood came just the same.

I am sure that in the days of Lot the same thing was true. I know that it was a hard thing for Lot to get it into his mind that God was going to destroy the city of Sodom. I am sure that even Lot had a hard time believing it, and I am certain that the people of his day didn't believe it. They said, "The idea that God is going

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"IN HIS STEPS" has never been copyrighted. It has been translated into many, many languages, has long since been printed into millions of copies. Later books by the author have been disappointing and some of them utterly useless, but God has marvelously blessed this volume. I hope that hundreds will write for it at once. The problems which met the preacher, the editor, the heiress, the railroad man, the young author, the great singer, and the bishop in this book are met and faced by others every day as they try to follow "IN HIS STEPS."

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THE BAPTIST EXAMINER

OCTOBER 19, 1974

PAGE THREE

The Baptist Examiner FORUM

"Please explain II Cor. 5:10, in view of the fact that all our sins have been paid for, and are remembered no more."

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH
1643 Lee Road
Cleveland Heights,
Ohio



The question goes to a doctrine which we call the "Judgment of the Believer."

Scripture also tells us of another judgment which is called "The Great White Throne Judgment" or judgment of the lost.

The distinction between the two judgments is found in word etymology and the context in which these two doctrines are revealed.

We deal here with the believers judgment.

The Scripture verse in question is immersed in a text in which the Apostle Paul makes a defense of his efforts on behalf of the Corinthian church. He speaks of his labor as being motivated by the knowledge his life in Christ Jesus is under His scrutiny and that he is answerable to Him and that his eternal reward (s) will be given him based upon the merit of his good works in this life. This is clearly seen from Paul's statement in verse 9.

Paul was acutely aware that his eternal rewards (Notice — we say eternal rewards, NOT eternal life) would be based upon the conduct of his life with respect to good works. He states the same truth in I Cor. 3:11-23 and Romans 14:8-12.

This judgment has its primary force with regard to WORKS. It, essentially, does not have to do with personal holiness. It gives no license to unrighteousness.

There is another clear statement in Scripture on that subject, "Follow peace with all men and holiness, without which no man shall see the Lord" (Heb. 12:14).

E. G.
COOK

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BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala



II Cor. 5:10 has absolutely nothing to do with the penalty of our sins. A person must already be saved, and have his sins removed from him as far as the east is from the west in order for him to stand before this judgment seat. This is where we will receive our rewards for faithful service rendered to our Lord, or where we will learn we have no reward coming. This is where our Lord will say to some of His saints, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make

thee ruler over many things: enter thou into the joy of thy Lord," Mt. 25:21. This is where He will say to others, You did your good works in order to be seen of men. Therefore, you already have your reward. How important that we heed what we see in I Cor. 10:31 where we read, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

There is no such thing as a judgment that we must stand before in order to learn whether we are saved or lost. In Jno. 5:24 we read, "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life." The word "condemnation" here comes from KRISIS which is also the Greek word for judgment. In fact most translations that I know of use the word judgment here in this verse instead of the word condemnation. We are already judged in Jesus Christ as to our salvation. But we must all stand before the judgment seat of Christ in order that we may receive our just reward, or find that we have no reward.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Arlington, Florida



The passage in question reads like this:

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Paul is here writing about one group only — the saved. There are two different judgments taught in the Scriptures — that of the saved and that of the unsaved. The idea that some have that there is going to be a great general judgment in which both saved and unsaved will be judged is false. The judgment of the saved is here mentioned, and the judgment of the unsaved is mentioned in Rev. 20:12-15. This will take place at least a thousand years later than the judgment of the saved, and after the Millennial reign of Christ over the earth.

There will be a tremendous difference between these two judgments. The judgment of the saved is not to determine whether or not people go to Heaven or Hell. It is purely a judgment of works to determine what our rewards will be. On the other hand, the wicked will be raised and judged to be sent every one of them into the Lake of Fire. The extent of their suffering will be determined by the evil deeds of their lives.

The judgment mentioned in II

Cor. 5 does not relate to where we will spend eternity, neither does it relate to sin and salvation. When we receive Christ and his atonement made for us, our sins are paid for forever. They will never be brought against us any more. We are promised reward for the way we serve Christ after we receive him. Jesus said that one shall not even give a "cup of cold water in the name of a disciple" without receiving reward for it. Of necessity there will have to be a judgment in which the rewards for Christian service are handed out. That will be it, when we stand before the Judgment Seat of Christ.

JAMES
HOBBS

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RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.



Many people mistake this passage as being the White Throne Judgment of God. The White Throne Judgment is the judgment of the unsaved. "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

sort it is." Now we get the picture. We are not judged for our sins, but for our works. The result is not salvation or damnation, but reward. "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned he shall suffer loss: but he himself shall be saved; yet so as by fire." (Vs. 14,15). In other words, our service as a child of God will be judged not as sin but as that which is pleasing or not pleasing to the Lord. We will be rewarded by the amount of work that is pleasing or in accordance with His will.

Sumner/Rice

(Continued from page two)

I would never disgrace the things of God again by entering into another such spectacle. While you are free to come to any conclusion you may desire, that is the primary reason for my refusal."

If this reason is legitimate then perhaps there should be some alternate basis upon which you would accept my challenge. On what basis will you accept my challenge? On what basis will you accept my standing challenge to debate you on the five points of Calvinism? If I answer your TULIP booklet, will you run the articles in your paper? Perhaps you would agree to a written discussion carried both by your paper and one which advocates the doctrines of Calvinism.

About nine years ago I proposed to answer everything John R. Rice had put out against election if he would run my answers in the SWORD OF THE LORD. To him that appeared quite ridiculous.

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and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell 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). You will notice that the result here is punishment according to the amount of sins committed.

You are correct in saying that all our sins have been paid for and we do not worry about them being remembered again. "And their sins and iniquities will I remember no more." (Heb. 10:17). We are told, in fact, that when we sin we have an advocate with the Father, Jesus Christ the righteous. (See I John 2:1).

As we consider the passage in question we must learn to whom it is written. This question is answered in the first few verses. These verses speak of this flesh as being a burden on us as we await the time when we will be with the Lord. Then in verse 10 we are told about the judgment seat of Christ. But as we study we see a difference. The great white throne judgment promises punishment for sins, but here we see something else. In this verse we see the judgment for rewards. Romans 14:10 tells us that we will all stand before the judgment seat of Christ. I Cor. 3:13 speaks of our works being made manifest. "Everyman's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what

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Bible Study Time Radio
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P.S.: It may interest you to know that when I read your booklet on TULIP about three years ago, I wrote over the front page of it, "garbage."

"Hell"

(Continued from page three)
certainly Jude talked about Hell. We read:

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."—Jude 1:14, 15.

Listen again:
"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. 21:8.

I tell you, beloved, these men of the Word of God talked about Hell. I believe in Hell because it is taught here within God's Book.

I know there are men who say that we get our punishment here within this life, and it is true that we do get a lot of punishment in this life — not nearly as much, though, as we deserve. I am sure that while we get a lot of punishment and we have to suffer a great deal here within this life — I am sure, at the same time, that it is not the punishment that our Lord talks about when He talks about casting the unsaved into everlasting perdition.

The fact of the matter is, the more a man sins in this life, the less he suffers. A young girl that has never cursed, may, in a moment of anger, use a black oath and that black oath will haunt her for days and days and days, while that same oath falls from the lips of men and women over and over again, dozens and dozens of times a day, and they never think a thing about it. Why? The more you sin, the less you suffer.

Boys that have fought in war have told me the first time they killed a person that it nearly worried them to death, but after they had killed a few people in war, it was no more than to kill a chicken or some animal. They thought nothing at all about it. The more you sin, the less you suffer.

I could tell you of individuals that I have talked with who sinned and sinned and sinned, and the more they sinned, the less they suffered. I have talked with individuals of all classes of sinners (Continued on page 5, column 2)

WORD STUDIES

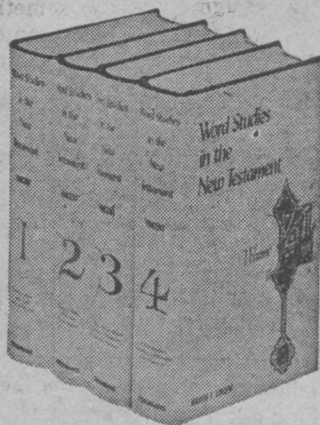
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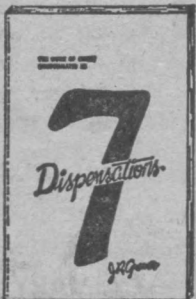
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THE BAPTIST EXAMINER

OCTOBER 19, 1974

PAGE FOUR

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"FEAR THE LORD"

"The fear of the Lord is the beginning of wisdom." (Prov. 9:10).

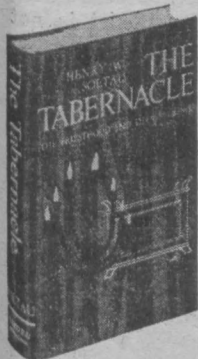
Paul's indictment of the unbelieving Jew was "There is no fear of God before their eyes" (Rom. 3:18). As we examine our own lives and look to those around us, one wonders if this indictment could be laid at our feet. Do we really fear God? Perhaps we have been lulled to sleep with the message of the religionists who chant "God is love — God is love." Certainly, we believe that God is love. But does not this very love of God provide a solid foundation for the fear of Him. We are talking now of worshipful fear — fear that is based on Who and What He is.

Peter says one reason we are to fear the Lord is because He judges everyone's work without respect to persons (I Peter 1:17). He knows the intents of our heart. He sees the attitude we have way down deep. Surely, this should stir fear in our heart. And He does not respect any man's person. "How much less to Him that accepteth not the persons of princes, nor regardeth the rich more than the poor? For they are all the work of His hands" (Job 34:19). God makes all persons and the differences between them. Therefore, He does not admire them the way we do. People are great or small as compared to one another. The Rockefellers are rich compared to me. But they are paupers when compared to God. We fear men who are rich for the power they wield over us. Jesus said we are not to fear them but God.

Why is it we are not afraid to sin against God? There is sin in our life — we know it is there — yet we continue in it. Why do we not fear the chastening hand of our Lord? Our thoughts dwell on wickedness, and we hardly pause long enough to confess it. We miss the services in the Lord's house and it bothers us not. We do things in dark places that would make the angel's blush. We dress, and talk and laugh in the same manner as the world, and we don't even think

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it strange. Is there any fear of God before our eyes?

Perhaps we fear the Lord little, because we love little. Perhaps if we were in the Word more, and learned more of Who and What our great Lord and Saviour is, we would surely love Him more. The more we love Him the more we would fear to displease Him.

"Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him." (Psa. 2:11,12).

We ought to resolve: I will not sin because my Father is this just Judge, but if because of my weakness in the flesh I do sin, I will hope for mercy, because this Judge is my Father.

May it please the Lord to grant us this holy, awesome, righteous fear.



"Hell"

(Continued from page 4)

and I know it to be true, that the more they sin, the less they suffer.

Mark it down, while men may object and say, "We get our punishment here in this life," it isn't so. We suffer some, but we don't get our punishment here within this life, because the more you sin, the more you harden your conscience and the less you suffer in the sight of God.

But somebody says, "You talk about Hell, yet the Bible teaches us that God is love." Beloved, we are living in a day when everybody likes to think of God as a God of love. The hippies talk about a God of love. I was walking along the streets of Tulsa, Oklahoma, sometime ago and a fellow drove down the street on a Sunday morning, and hollered out at me and said, "God loves you, my brother." They say he drives around over the city of Tulsa all day long on Sunday, shouting to people, "God loves you."

You go along the road and you see automobiles having signs on them saying, "God loves you." Yes, beloved, God is a God of love, but He also is a God of hate. The same God who loves you, likewise condemns those who die in their sins into a Devil's Hell. I tell you, beloved, I believe in Hell. I believe in it. It is a certainty. Despite the fact that men say that we get our punishment here within this life, despite the fact that men say that God is love; I come back to the Word of God, and I believe what the Lord Jesus Christ said. I believe what Simon Peter said. I believe what John said. I believe what Jude said. I believe what the Word of God teaches. Therefore, I say to you, Hell is an absolute certainty.

II

WHAT SORT OF PLACE IS HELL?

If you are going there — and you are unless you are saved — you ought to know something about it. You ought to know something about what your future home is going to be like. You ought to know something about what is out before you. You ought to know something about what is in store for you. So I ask, what sort of place is Hell?

First of all, Hell is a place of physical suffering. Listen:

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."—Rev. 19:20.

Can you imagine what a lake of fire looks like? You know what a lake of water looks like, but can you imagine what a lake of fire would be like? It says that the beast and the false prophet who are active during the tribulation period are going to be cast into a lake of fire that is burning with

brimstone. You tell me that Hell isn't a place of physical suffering? You read this and you will begin to see that Hell is a place of physical suffering.

Listen again:

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

The beast and the false prophet go there first and then the Devil joins them. There is your trinity of evil — the Devil, the beast, and the prophet. And where do they go? They go to Hell. They go where there is a lake of fire, and there they are tormented day and night forever and ever.

You say, "I am not concerned about the Devil; I am not concerned about the false prophet; I am not concerned about the beast." Then let's see who else is going to join them.

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

Notice, the beast, the false prophet, the Devil, and everybody whose name is not written in the book of life. That surely takes in a lot of folk. That takes in the ungodly. That takes in the ungodly worldling that even comes to church services. That takes in

in a literal Hell. I might say further, that they don't serve booze and cigarettes on a platter in Hell.

Mark it down, I believe in a Hell — an old-fashioned Hell — a lake of literal fire.

What sort of a place is Hell? It is a place of memory and remorse. Listen:

"But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."—Luke 16:25.

Notice, "Son, remember."

Here is a man who has lived in this life. In fact, this passage of Scripture tells us about two men that lived. One of them was rich, and one was poor. They both lived. They lived differently. They lived at the opposite poles so far as wealth was concerned. But here is a rich man and a poor man and when they came to die, they not only lived, but they died, and they lived on after death. It says concerning the rich man:

"The rich man also died, and was buried: And in hell he lift up his eyes, being in torments."—Luke 16:22,23.

We don't read about his funeral like we would if it was to happen today. Today, if this rich man were to die, they would tell about what organizations he was a member of, what church he was a member of, and all of his benevolent gifts.

TBE HAS TAUGHT HIM

There is so much difference between what Brother Gilpin and the other writers teach and preach in TBE, and what I hear from our pulpit, that I'm not sure just what to do.

THE BAPTIST EXAMINER has taught me so much, and shall teach me as long as it stands for the Truth as it does now.

ROBERT E. HOGAN
Frankfort, Kentucky

those individuals who scorn the idea of the gospel of Jesus Christ. That takes in all the church members who are only church members in name and have never been saved. Beloved, I have come to this conclusion: I believe that fully ninety per cent of the professing Christians of this world are strangers to the doctrines of grace. I believe that fully ninety per cent of the people in America today know absolutely nothing about the grace of God. They may be church members, but that is all they are. They are strangers. Their names have never been written in the Lamb's book of life.

What kind of a place is Hell? Beloved, it is a place of physical suffering. The Devil, the false prophet, the beast, and all whose names are not written in the book of life will be cast into a lake of fire.

I can take you down to Armeo and show you that big mound of metal that never was rolled. Why? Because a man fell into the vat one day where that metal was being heated to 2200 degrees F. The man who saw him go into that metal told me that it just looked like he melted and disintegrated as neral. Oh, what a story it would be, but when our Lord tells us about this rich man, He says that he died, was buried, and in Hell lifted he fell in and his body passed down into that iron. The Rolling Mill never did roll that pile of metal, and it is still there today. What does this tell us, beloved? Just simply this: Hell is a place of physical suffering.

You say, "Brother Gilpin, I thought the fire of hell meant your conscience." I know that a lot of people think that, but I tell you, I believe in a literal fire. I believe

how Lazarus lay at the gate full of sores. He remembered everything about Lazarus.

Beloved, if you go to Hell, you will remember everything so far as your life is concerned. Mark it down, every man who goes to Hell will be in a place of memory and remorse. He will remember everything so far as his life is concerned.

I tell you, I wouldn't want to go to Hell. I wouldn't want to remember the things that have happened in my life. I am satisfied that you wouldn't want to remember the things that have happened in your life. I am satisfied that there would be things in your life that you would not want to remember throughout eternity.

We have madhouses and asylums for the people who have been driven crazy from memory. Memory drives people crazy. Hell will be a madhouse. It will be the madhouse of the universe. I say to you, I believe that all that go to Hell will go there with memory and remorse working on them throughout all the years of eternity — all the eons of eternity — and that Hell itself will be the madhouse, the asylum, of the universe.

What sort of place is Hell. It is a place of an incessantly tormenting appetite and desire.

A man comes into this life and he develops his appetites, one by one. He develops his passions, one by one. They get worse and worse and worse and the man dies outside Jesus Christ and he goes into eternity. What does he do? He goes into a place called Hell — a place where his appetites are not satisfied — incessant appetites, and where he has tormenting desires.

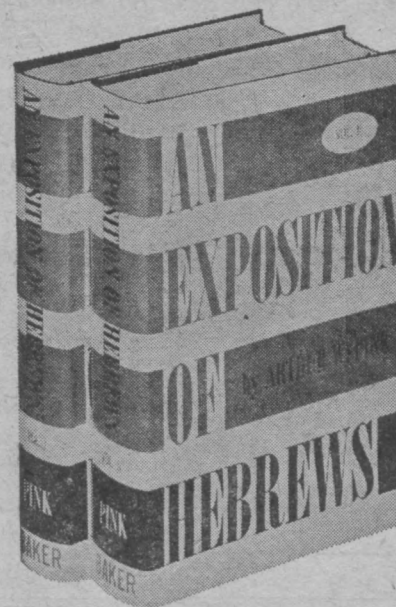
Look at this rich man. What does he want? One drop of water. He was tormented, but he couldn't get even that. He had a desire, he had an appetite for water, but he couldn't even get one drop of water. An incessant appetite! A tormenting desire!

Beloved, listen, do you want to go to Hell? I have never met but one man in life with whom I talked who said that he wanted to go to Hell. He said, "I have known many people that have gone there, I would be afraid to go any place else. I have to be with my friends." I said, "They won't be your friends there. They will all be like you. They will be in a place of incessant appetite and tormenting desire."

Oh, do you want to go to Hell? Do you want to be in a place where you will never be satisfied, where you can never have one moment's satisfaction? Well, that is where you will be without Jesus Christ.

What sort of place is Hell? It is a place where you will never get one moment of rest throughout all eternity. We read:

(Continued on page 7, column 1)



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PAGE FIVE

Body Of Christ

(Continued from page one)

to bishops, presbyteries or ruling elders; the one dating its beginning during the personal ministry of Christ, the other starting with Abel or Abraham or Pentecost or some other guess of men without the sanction of God. If Christ did not have two kinds of bodies, then each local Baptist church is a body of Christ and He has no other kind.

Only four New Testament epistles speak of a body of Christ. All of them were written by Paul. Once in Romans, three times in I Corinthians, six times in Ephesians and five times in Colossians is it mentioned. In Rom. 12:5, the whole context shows Paul is speaking of the church at Rome as a body of Christ. In I Cor. 12:27, Paul plainly says that the church at Corinth was a body of Christ. In 10:17, he either says that the local church is one body, one bread, or he lets down the bars completely and removes all restriction to the Lord's table and admits all believers. That is why in England and the north "Uniontarian" Baptists have become open communionists. If the one body of Christ includes all believers, then every member of that body has a right to come to the Lord's table; but if the one body he spoke of was the church at Corinth then only members of that church had a right to the Lord's Supper there.

When men get wrong about the one body they soon get wrong about both ordinances. If the one body of 12:13 is the same body as I Cor. 12:27, namely, the church of Corinth, then the baptism that put them into that body was water baptism. Men who differ with Paul as to what the one body is, differ with him as to what the one baptism is. If the one body is a universal invisible church, then open communion and baptism of the Holy Spirit are the logical and inevitable consequences; and both the ordinances of God's house are mere emblems, as such teachers always say, to be observed or not observed according to the whims of men.

In every passage in I Cor. the body of Christ cannot be anything but a local church. In Ephesians 4:12 and 4:16 the body there referred to is the church at Ephesus; in Colossians 2:24 and 3:15, the body there referred to was the church at Colosse. In the other passages in Ephesians and Colossians — about which those who believe in the invisible church quibble — if Paul is interpreted in the doubtful passages by his own plain

teaching in passages not doubtful, then in each case the body of Christ is the local church to which the letter was addressed. If in addition to that, the word church be used as it is always used by Christ, then it must mean in each instance a local church.

Again, unless Paul was guilty of using the word body in two different senses without explaining to his readers, thereby confusing their minds rather than revealing the truth to them, he must have meant by the body of Christ a local church in every use of it, for we know he meant that in a majority of cases. Since Paul said there is one body — and we know that he called the church at Corinth a body of Christ — we know that Paul meant by the one body of Christ a local church; that the Lord Jesus is the head of each local church; that water baptism admits into membership into the local church; that the Lord's Supper is a local church institution; that the only institution in which the Holy Spirit dwells and over which He is the vice-gerent is a local church; and that no other institution in this world is a body of Christ except a local church like unto the one He built out of the Baptist material made ready for Him by John the Baptist.

Invite... Lord's Table

(Continued from page one)

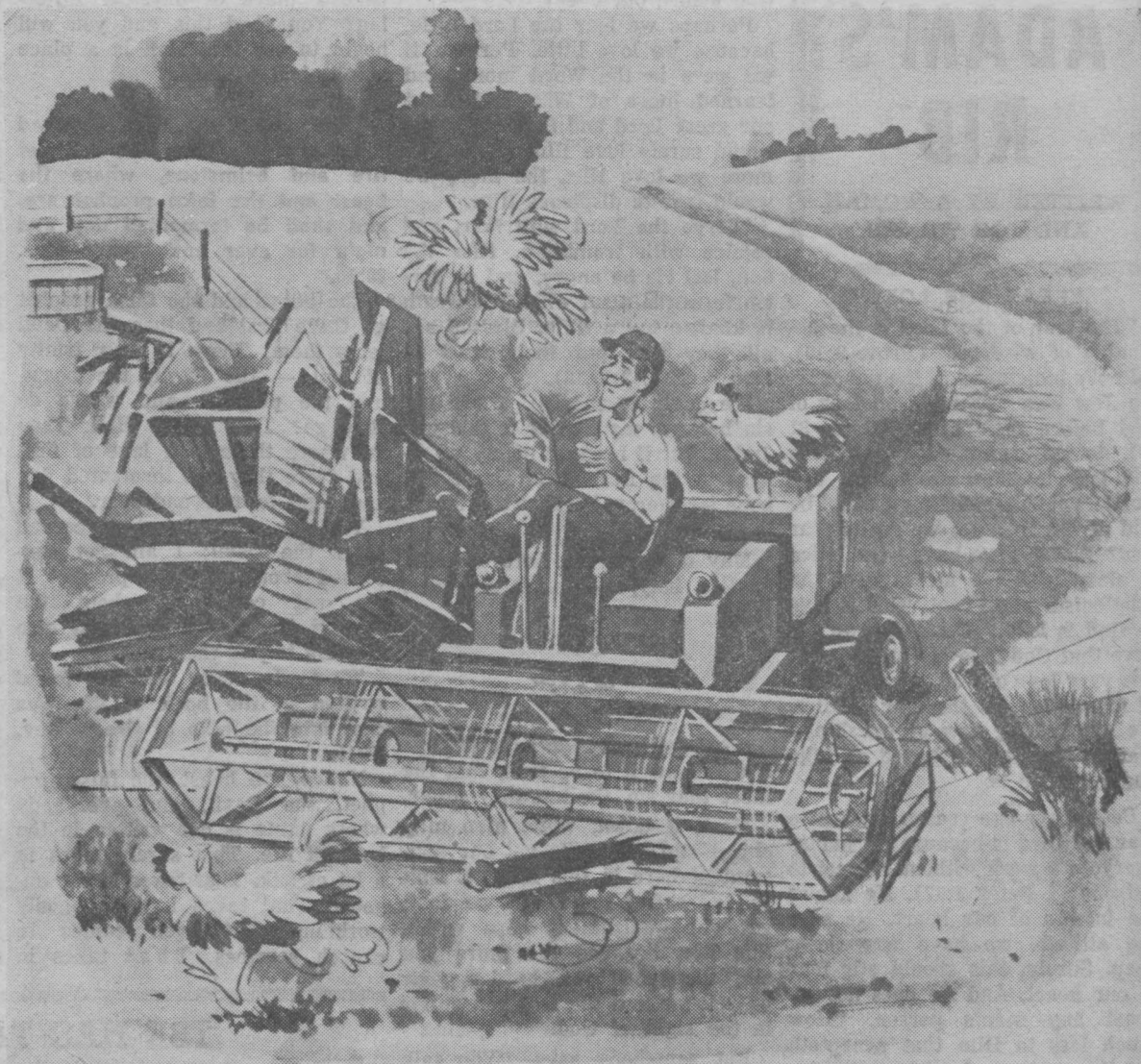
will appear from the following quotations from distinguished men:

Wall, of the Church of England, in his "History of Infant Baptism," says: "No church ever gave the communion to any persons before they were baptized. Among all the absurdities that ever were held, none ever maintained that any person should partake of the communion before they were baptized."

Doddridge, Independent, says: "As far as our knowledge of primitive antiquity extends, no unbaptized person received the Lord's Supper."

E. D. Griffin, claimed by both Presbyterians and Congregationalists as one of their great men, says: "I agree with the advocates of close communion in two points: 1. That baptism is the initiatory ordinance which introduces us into the visible church; of course, where there is no baptism, there are no visible churches. 2. That we ought not to commune with those that are not baptized, and, of course, are not church members, even if we regard them as Christians. Should a pious Quaker

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As usual, our artist has kind of gone a little bit to the extreme in his drawing but there are a lot of people who will admit that they get very much enthused whenever they receive a copy of TBE. Many is the individual who has written me saying that he never laid a copy of THE BAPTIST EXAMINER down until he finished it.

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so far depart from his principles as to wish to commune with me at the Lord's Table, while he yet refused to be baptized, I could not receive him; because there is such a relationship established between the ordinances, that I have no right to separate them; in other words, I have no right to send the sacred elements out of the church. The only question, then, is, whether those associations of evangelical Christians that call themselves churches, and that practice sprinkling, are real churches of Christ; in other words whether baptism by sprinkling is valid baptism."

Hibbard, a good Methodist authority, in his work on "Christian Baptism," says: "Valid baptism they (Baptists) consider as essential to constitute visible church membership. This also we hold. The only question that here divides us, is, What is essential to valid baptism?"

Now it is plain; in view of the foregoing statements, that Baptists and Pedobaptists are fully agreed in these two points: That the communion table is the Lord's Table, and that unbaptized persons have no Scriptural right to come to it. Wherein, then, do they differ? The answer is, In regard to baptism. They differ as to who should be baptized, and they differ as to the baptismal act. Baptists say that believers in Christ, and believers alone, are Scriptural subjects of baptism. They believe, also, that immersion is the baptismal act, to the exclusion of every other act.

Thus Baptists are compelled to consider Pedobaptists unbaptized. What, then, are Baptists to do? They believe, without a doubt, that Pedobaptists are unbaptized; they also believe, in common with Pedobaptists, that the unbaptized lack the Scriptural qualification for the Supper; hence they cannot

invite them to the Lord's Table. To do so, would be to change the order which the Lord has appointed. This they cannot conscientiously do. The thing is impossible. So much in answer to the question, "Why don't you invite us?"

Life After Death

(Continued from page one)

eternal life, go back and "sing and shout around the beautiful throne for ever and ever." This teaching has the saint at death, the recipients of the fulness of joy, completely redeemed, perfected, glorified and satisfied, but yet in need of resurrection! But yet a perfectly glorified saint cannot look forward to a future change as respects the body, since the new body would, out of necessity add to his

perfection and happiness, yet he, according to the Heaven theory, is now complete. Strange things indeed are taught and believed about Heaven! But are the saints perfected, crowned and glorified, and satisfied, "shouting and singing around the great white throne in Heaven?"

The Bible knows three Heavens. The atmosphere, as "the birds of Heaven;" the universe where the sun, moon and stars are, "the stars of Heaven;" and the dwelling place of Deity where the throne of God is, "the Heaven of Heavens," the highest Heaven — this was where Paul was permitted to come to, but not to enter into. The Lord escorted the penitent thief to Paradise, but not to the third Heaven, where Christ entered alone to appear in the presence of God for (not with) us. "For Christ is not

(Continued on page 7, column 4)

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PAGE SIX

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Thomas Jefferson Learned Something From Baptists

Thomas Jefferson who helped to guide the American colonies in gaining their independence and in forming the Constitution of the U.S., declared that a Baptist church is a "pure form of democracy." This he observed at a small Baptist church located near his Monticello home. The following reliable quotation is taken from "Belcher's Religious Denominations of the United States," page 184:

"Jefferson said that he considered Baptist church government the only form of pure democracy which then existed in the world, and had concluded that it would be the best plan of government for the American Colonies. This was eight or ten years before the American Revolution."

Thus America owes a lot to Baptists for her democratic form of government.—Baptist Trumpet.

"Hell"

(Continued from page five)

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

Notice, "no rest day nor night." Let me ask you a simple question, did you rest last night? Did you rest well? When you closed your eyes and went to sleep last night, did you get a good night's rest? Is there anything in this world that is any better than rest? We read:

"For so he giveth his beloved sleep"—Psa. 127:2.

God gives us sleep. Rest is a gift of God — one of the greatest gifts in this world.

When the nerves become jaded, and the eyes become tired, and the muscles are weak, when we are worn out and all fatigued, isn't it wonderful that God gives us rest, that we can lie down at night, close our eyes, and go to sleep and get rest? But the man who goes to Hell never gets one bit of rest. It says that "they have no rest day nor night." Think of it! A place where you will be tired physically forever. No rest day nor night, forever and ever.

What sort of place is Hell? It is a place of unutterable and everlasting shame and contempt.

I mean to say that the individual who goes to Hell will go into a place of shame, and a place of contempt. In fact, he will go to a place of unutterable shame. That is, it is so bad that you can't even talk about how bad it is. Listen:

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt"—Dan. 12:2.

I knew a man who brought shame on his family because he stole money out of a bank. He was given a few days leave from prison to come home since his little daughter was dying because of the

shame of her father's sin. When the daughter went to school, one of the children said, "Your father is a thief." Oh, the cruelty of a child sometimes by their remarks! That little girl went home heartbroken because her playmate had said, "Your father is a thief." She sickened and got worse and worse and worse, and finally when she was practically dead, they allowed him a few days to leave prison and come home. When he laid his head down on the pillow beside her, she died, and she died all because of the shame that had been brought upon her by her father's act.

I want to tell you, beloved, Hell is going to be a place of shame and unending contempt.

Hell is going to be a place of vile companionships. Who is going to be there? Listen:

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the

ing rejecting Jesus Christ as your Saviour, and if you were to die now, you would go into a place where you would have nothing but that class of people to associate with."

You ask me what sort of place Hell is. It is a place of vile companionships. You will never hear them sing "Amazing Grace." You will never hear them sing "How Firm A Foundation." Beloved, those songs will never be mentioned in Hell. It will be a place of vile companionships.

Hell will be a world without hope — no hope. Listen:

"Depart from me, ye cursed, into everlasting fire"—Mt. 25:41.

What kind of fire? Everlasting fire. I think the chains of Hell have stamped on them the words "eternal" and "everlasting." The thoughts that pain people that go there are thoughts that their pain is to be everlasting. The individuals who go there are troubled because it is everlasting. Hell is a world without hope.

Here is a man who is sick with a fever. He has hope that he is going to be better. Here is a man who is \$250 in debt. He has hope that he is going to be able to pay his debt. Here is a man whose business is failing and he has hope that his business is going to somehow take a turn for the better and he will be able to pay his obligations. But, beloved, the man who goes to Hell, goes there without hope. All who enter abandon all hope. Hell is a world without hope. The man who goes to Hell has no hope of getting out, no hope that it will ever be better, no hope that conditions will ever change. He goes to Hell to stay there eternally, in a world without hope.

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III

WHO IS GOING TO HELL?

I have tried to give you some little description of Hell, but now I ask, who is going to Hell?

Maybe it would be better to tell you who isn't going there. Listen:

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved"—Acts 4:12.

Does that help you to know who is going there? I will tell you who isn't going — those who have been saved by the Lord Jesus Christ. All others are going to Hell.

Listen again:

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven"—Mt. 10:32,33.

Who is going to go to Hell? I think you can get the answer from these Scriptures.

Notice again:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power"—II Thess. 1:7-9.

Who is going to Hell? The man that does not know Jesus Christ as his Saviour. Who is going to Heaven? Those who have trusted the Lord Jesus Christ — those who

have believed on the Son of God. But those who have rejected the Lord Jesus Christ, every one of them, without exception, are going into a Devil's Hell.

I ask you, do you want to be in that crowd? Might it please God this morning to reach down and save your soul today!

May God bless you!

Life After Death

(Continued from page 6)

entered into the Holy Places made with hands, which are the figures of the true, but into Heaven itself, now to appear in the presence of God for us" (Heb. 9:24). See also Heb. 9:12. It was to the spirits in prison, not Heaven, to which Christ preached, while His body lay in the tomb. See I Peter 3:19.

The Bible nowhere teaches that the saint at death is crowned, glorified and satisfied, rather we read concerning David "as for me, I will behold thy face in righteousness, I shall be satisfied, when I awake with thy likeness" (Psalm 17:15).

David does not expect to be satisfied until after the resurrection, hence in an incomplete, unglorified state, and therefore not in Heaven.

Peter said, "David is not ascended into the heavens" (Acts 2:34). The word of the Lord Jesus makes this very clear. I quote the American Standard Version, John 3:13: "And no one hath ascended unto Heaven, but he that descended out of Heaven, even the Son of Man." The phrase "who is in Heaven" is omitted by many ancient authorities. This should forever settle the Heaven question: David has not and no one, except Christ, has entered into Heaven, and we are not safe in saying, no one ever will? This naturally raises the question, if not in Heaven, then where?

Let us go to the Old Testament and read some obituaries: First, David, I Kings 2:10:

"So David slept with his fathers and was buried in the city of David."

Now if we can find where his fathers slept. I am not speaking of the burial grounds, as the "gathering to his people" always precedes the burial, but where were his fathers gathered to?

"Abraham gave up the ghost — and was gathered to his people" (Gen. 25:8). In Heaven? We shall see.

Ishmael "died . . . gathered to his people" (Gen. 25:17).

"Isaac gave up the ghost and died, and was gathered unto his people" (Gen. 35:29).

Jacob did not at death expect to see Joseph in Heaven. "And all his sons rose up to comfort him (concerning Joseph), but he refused to be comforted; and he said, For I will go down to Sheol to my son mourning" (Gen. 37:35 (ASV)).

Then we read concerning Jacob: "He gathered up his feet into the bed and yielded up the Ghost, and

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was gathered unto his people" (Gen. 49:33) (ASV).

It is unfortunate that the terms Sheol, Qeber and Hades are translated without exception in our version as "Hell" or "Pit" signifying penal fires. But these terms do not signify penal fires.

Another term is used — "Gehenna" (Mark 9:45, etc). The Hebrew Sheol corresponds exactly to the Greek Hades and means "world of departed spirits, world unknown, unseen state, unseen world." "Qeber" means "grave." So from these Scriptures we see that it was in Sheol (Greek, Hades) that David slept with his fathers. This does not mean he was unconscious or in Limbo, but that he was at rest. Sheol and its occupants are described in Job: "There the wicked cease from troubling; and there the weary be at rest. There the prisoners (these are prisoners of hope. See I Pet. 3:19), rest together; they hear not the voice of the oppressor, the small and great are there and the servant is free from his master" (Job 3:17-19).

Luke 16:22,23 gives us a glimpse of the conditions in Sheol (Hades) for the righteous. V. 24 tells of the hopeless despair of the wicked who are also imprisoned in Hades. Both Lazarus and Dives, at death (Continued on page 8, column 3)



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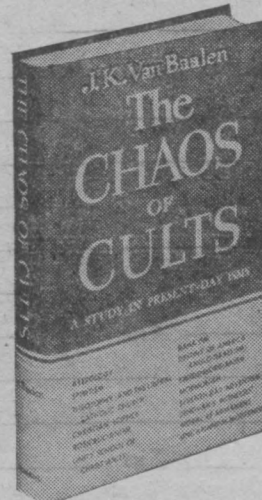
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PAGE SEVEN



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WHY THE BABY WASN'T BAPTIZED

By J. B. JETER

J. B. Jeter's third wife was a Presbyterian. A baby was born in that home. His wife said something about like this: "Mr. Jeter, you knew I was a Presbyterian when you married me. As an honest Presbyterian I believe that our baby ought to be baptized."

He consented on condition that she would consent to his holding the baby while the ceremony was performed. She thought it would be a feather in her cap to have the most prominent Baptist preacher in Virginia and one of the best known Baptist editors in the South to hold their baby, while a Presbyterian preacher baptized it.

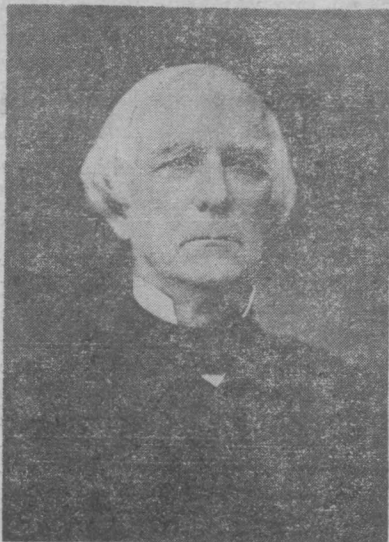
So she consented. J. B. Jeter announced in his church in Richmond, that he would be out of his pulpit to be present at the Presbyterian church and why.

That church was jammed and packed. The scholarly and dignified Presbyterian preacher preached and then announced that those who had babies to be baptized would please bring them forward. Bro. Jeter and his wife arose and he took the baby in his arms and they walked to the front. He was careful to get at the end where they were to begin. Quite a number of other parents had children present for that purpose.

Just as the honored pastor of that Presbyterian church raised his hand to say the baptismal formula to baptize Bro. Jeter's baby, Bro. Jeter said something like this:

"My brother, you and I have been good friends for many years. My wife has been a member of your church for years and I have never tried to proselite her to my faith. But as a Baptist I believe that we ought to be able

to give a 'Thus saith the Lord' for all that we do. This is my baby as well as my wife's. Before you sprinkle my child, I want you to take your Bible and



J. B. Jeter (1802-1880)

read out of the Book your authority for what you are about to do."

The scholarly, old-school Presbyterian preacher slowly raised his hand and pronounced the benediction. Mrs. Jeter soon became a Baptist. She said that her pastor was one of the most scholarly Presbyterian preachers in all the South. If he could not find infant baptism in the Bible, then it must not be there. If infant baptism was not in the Bible, she had never been baptized, for infant baptism was all she had ever had. With an open Bible she soon was led to the truth and obeyed her Lord in baptism.

The Bible was written to make Baptists and it will do the work in every regenerate heart if they will only read it and obey it.

—From "Why Be a Baptist?" by H. B. Taylor

Life After Death

(Continued from page seven)

went to Hades, but in different and distant localities — Lazarus to Abraham's bosom, or Paradise. Here was where all the Old Testament saints "were gathered," the most notable personage being Abraham; Dives to Tartarus or torments, the prison house of Hades. Here is the prison house of despair. Paradise and Tartarus or torments are separated by an impassable gulf. See Luke 19:26. Luke 16:19-31 is tortured and twisted and made to mean Heaven and Hell — but I ask, is there a great gulf fixed between the occupants of Heaven and Hell, if Hell (Gehenna) is at present occupied? Is there communication between the righteous in Heaven and the wicked in Hell? Absured. No, Hades is but a temporary place of departed spirits both good and bad, and will be destroyed in the lake of fire after the white throne judgment (Rev. 20:14) (ASV).

Further, that Paradise is in Hades and not in Heaven is evidenced by the death of our Lord. It was to Paradise He would take the thief on the day of his death. "Verily I say unto thee, today shalt thou be with me in paradise" (Luke 23:43). That it was to Hades He went at death is seen in Acts 2:31: "... neither was He left unto (in) Hades." It was not to the penal fires of Gehenna that Christ went, but to the spirits in safe keeping — the prisoners of hope. Read I Peter 3:19. Notice these spirits were not disobedient at the time Christ preached to them, but were beforehand delivered from their hardened state.

That Paradise and Heaven are not one and the same is further evidenced by a careful reading of II Cor. 12:1-7. Notice, "... I will come to visions and revelations of

the Lord" (v. 1). "... Such an one caught up to the third heaven" (v. 2). Here the preposition "heos" is used. It is also used 147 other times in Scripture and never translated "into," rather it means "to, up to, as far as." Read on, (v. 4), "How that he was caught up into paradise..." Here the preposition is "eis" and signifies that He entered Paradise.

I feel justified in concluding that the dead in Christ are at rest in Paradise awaiting the redemption of the body, that at the resurrection, the souls of these will be reunited with the redeemed body, that the faithful of these will rule and reign with Christ on Earth for a millennium, and at the close of the millennium comes the judgment of the wicked. It is at this time Hades including Paradise and Tartarus will be cast into the lake of fire. Rev. 20:14 (ASV). Then all things will be made new. Paradise on this earth will be regained. Christ will deliver the kingdom to God, and here will be the eternal home of the redeemed. Here, on the redeemed earth, and not some far off Heaven. Study carefully Rev. 21:1-5; 10:27; 22:1-5.

In conclusion, this is not a doctrine dreamed up in modern times, but the teaching of almost all of ancient scholarship, Oregon being excepted. I have found very useful the writings of that old soldier

and unglorified inhabitants. All who are accounted worthy to attain to this abode, will inherit, with Christ, the kingdom given unto him by the Father." Middle Life, ch. 8. Space will not allow me to quote Geo. Campbell, Prof. McGravy, Brethren Dodderidge, Adam Clark, Moody and others. I have given what I believe to be a sober interpretation of the Scriptures which were referred to in this article, and base my conclusions on "It is written." May God bless you.

Spurgeon... Baptists

(Continued from page one)

ington sees other scenes from Sabbath to Sabbath. As I think of your numbers and efforts, I can only say in wonder — what a growth! As I think of the multitudes of our brethren in America, I may well say, What hath God wrought! Our history forbids discouragement. (From "The Metropolitan Tabernacle Pulpit," Vol. 27, page 249).

Xmas

(Continued from page one)

behind the whole mess. December was the festival of Bacchus, god of wine and drink. The drunkard loves Christmass. We hear much about the spirit of Christmass. But most of the Christmass spirit comes from alcoholic spirits. Christmass is a fine time for the drunkard, but not for the Christian.

Christmass is for the greedy. The motive behind most of the gift giving that goes on is an anticipation of what the individual will receive in return. If someone does not give him a gift this year, then that one is crossed off next year's list very quickly. Christmass can be described by two words, "give me."

Yes, Christmas is a good time for the Catholic, the drunkard, the greedy and the rest of the sinful world. What about you, Christian, why do you run with the world? Admit the truth and throw out your tree this year and all that goes with it. You know where Christmass comes from. You know what it really is. Why do you continue to deny the clear teachings of God's Word and go on with the celebration of this heathen festival. A preacher one time said that when his family had a tree it was only a little one. Does this not remind you of Lot, "this city is near to flee unto, and it is a little one." Let us learn not the way of the heathen. Let us seek to follow the Lord in all things. Even though this holiday is pleasing to the flesh, let us abandon it for it is displeasing to God.

Mabel Clement

By J. M. Sallee

This is an old Baptist book that has lived for many, many years, telling the story of a young girl who was converted from Campbellism. The book has been instrumental in leading a number of people from Campbellism to Christ. It gives a thorough and convincing refutation of Campbellite errors and distortions of Scripture.

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of the cross, J. R. Graves, in his excellent book, "Middle Life," and also that of J. B. Moody, "Between Death and the Resurrection." I recommend these excellent works for your study and benefit.

Please allow me to quote a portion of Bro. Graves work: "The abode prepared for the righteous dead, between death and the resurrection, which period I call 'the Middle Life' is called by Christ Paradise, and by Peter a custody, a place of safe keeping — Phulake (Greek). Though not Heaven itself, it is still a heavenly place, in all respects adapted to the conditions of bodiless spirits, and prepared in all respects for the highest enjoyment possible for its unperfected

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Just a few lines to you and to all that have a part in proclaiming the unadulterated truth of the great messages of our Lord. The Baptist Examiner is one publication that has stood firm on how God saves sinners and the security ever afterwards.

May our Lord continue to bless you in the work.

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Red Bay, Ala.

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