

Devoted to Evangelism, Missions, and Bible Doctrines.

# The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel."

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

Address All Matters Concerning This Publication to 134 North Market Street, Benton, Arkansas . . . Or to Its Editorial Offices at Russell, Kentucky

WHOLE NO. 126

SATURDAY, JUNE 1, 1940

VOL. 9, NO. 16

## A Contrast: The Church That Jesus Built, And the Churches That Men Built

WOODROW PARSONS  
Fullerton, Kentucky

There are various opinions about the time when Jesus built His church:

1. That Jesus built His church when He said, "Thou art Peter, and upon this rock I will build my church."—Matt. 16:18.

2. When Jesus chose His apostles after a night of prayer.—Lk. 6:18.

3. That the church was built on the day of Pentecost.—Acts 2.

We may not all agree as to the time Jesus built His church, but all agree that it was in His earthly ministry. We will now trace the church that Jesus built from the first to the twentieth century. It has been traced by its doctrine, under the following names:

In the first century they were called Christians at Antioch.—Acts 11:26.

In the second century they were called Montanists.

In the fourth century they were called Donatists.

In the ninth century they were called Paulicians.

In the twelfth century they were called Waldenses.

In the thirteenth century they were called Albigenses.

From the sixteenth to the twentieth century they have been called Baptists.

Vincent L. Milner, author of "Religious Denominations Of The World," says, "We have seen that the Baptists who were formerly called Anabaptists were the original Waldenses, and have long in the  
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## A Trip To Hillsboro

Although contrary to our practice of accepting Sunday afternoon appointments, the editor recently visited with Brother Clyde Stephens and the saints of the New Market Baptist Church near Hillsboro, Ohio. Because we speak five times each Sunday, we ordinarily refuse all Sunday afternoon appointments, but it was surely a joy to make an exception in the case of Brother Stephens and his people.

As many of our readers know, Clyde is just one of our boys, having been here in school, and being known and loved by the people of the First Baptist Church of Russell. It seemed a long trip to Hillsboro (87½ miles each way), but it was surely worth it just to have fellowship with Clyde and his people, and to see how God is blessing his efforts.

I have said repeatedly, and I mention it again, that I believe Clyde Stephens is one of the greatest prospects for the gospel ministry of my acquaintances today. He is a  
(Continued on Page Four)

## TRUTH'S MOTTO

However the battle is ended,  
Though proudly the victor comes  
With fluttering flags and prancing nags  
And echoing roll of drums,  
Still truth proclaims this motto  
In letters of living light—  
No question is ever settled  
Until it is settled right.

Though the heel of the strong oppressor  
May grind the weak in the dust,  
And the voices of fame with one acclaim  
May call him great and just,  
Let those who applaud take warning,  
And keep this motto in sight—  
No question is ever settled  
Until it is settled right.

Let those who have failed take courage;  
Tho' the enemy seems to have won,  
Tho' his ranks are strong, if he be in the wrong  
The battle is not yet done;  
For, sure as the morning follows  
The darkest hour of the night,  
No question is ever settled  
Until it is settled right.

—Ella Wheeler Wilcox

## Remember The Baptist Examiner

This we definitely request, for it is our desire that we be remembered both when you pray, and when you give.

We are making a definite effort to give you the best independent Baptist paper possible, and at a price whereby any one might subscribe. As an evidence that the paper is being appreciated, may we remind you that we are now sending out approximately six thousand copies weekly, and our paper is only sixteen months' old.

It costs money to get this paper out every week. The small subscription price which we charge, does not begin to take care of the expenses. We have no advertisements. Our capital stock is prayer and faith. We believe the Lord is able to lay

it on the hearts of our readers to actually support this paper both prayerfully and financially. It takes a lot of time to get the articles ready for publication, and we therefore request your prayers. It takes a lot of money to handle all the expenses appertaining to the paper, and we again encourage you to remember us in prayer.

We have offered before to send this paper to any twenty-five persons whom you might designate, if you will send us one dollar per month throughout the year. By doing so, you will help us to get out the paper, it will be a blessing to your friends who receive it, and you yourself will get a blessing from this phase of service. Again we say, "Remember THE BAPTIST EXAMINER."

## The First Baptist Pulpit

### "What's Wrong With The Church—All On The Outside"

"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Him that overcometh will I make a pillar in the temple of my God,  
(Continued on Page Three)

## Why We Did Not Permit Baccalaureate Services In Our Church Building

A Kentucky reader asks me if it is right for a Baptist church to dismiss its regular services in behalf of a Baccalaureate sermon. This we are glad to answer, for we faced and solved the same problem several years ago.

First of all, we do not believe in union meetings of any type. Cf. Amos 3:3; Rom. 16:17; 2 Thess. 3:6, 14; 2 Tim. 3:5; 1 John 1:10,11.

Ten years ago when we faced this problem, the following manuscript was prepared. Despite the fact that it was written several years ago, the truth contained therein is just as pertinent today as the day it was written.

"In the last three weeks there has been much discussion concerning the action of the First Baptist Church in refusing the use of the church building for the Baccalaureate services this year. The principle of fair play and candid frankness demands that we present publicly the reasons for the action of the church.

"First, let it be understood, that the action of the church does not discriminate against B. F. Kidwell as the Superintendent of our Public Schools, nor any member of the Board of Education. Our church has gone in record as offering the Public School the use of our building for the Baccalaureate services at any time they may wish to use it, provided they furnish a minister of like faith and order, as speaker.

"Likewise, action of the church is not a personal discrimination against J. E. Brown, the pastor of  
(Continued on Page Two)

## At Buffalo High School

On Sunday evening, May 19, the editor delivered the baccalaureate address to the Buffalo High School, Kenova, West Virginia. Being greeted by an immense throng which filled the gymnasium to overflowing, being courteously and royally introduced and made welcome by Principal Fred Carey, and having our message enthusiastically received by the audience, surely brought much joy to our heart.

Because of illness in the winter, we did not accept any invitations for commencement addresses and baccalaureate sermons other than this one, which was accepted early in the fall. However, the joy and fellowship from this one experience, certainly makes up for lack of the usual number we have each year.

May God's richest blessings rest on Principal Carey and his fine family, who know so well how to make a visiting preacher feel at home; and especially do we pray for the graduating class of the Buffalo High School.

## The Baptist Examiner

JOHN R. GILPIN.....Editor

PUBLISHED WEEKLY

Printed and Mailed from office at Benton, Arkansas.

Editorial Department: RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE

Per Year in Advance .....50c  
(Domestic and Foreign)  
Send Remittances to Russell, Ky.

Paid circulation in about forty states and four foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuance.

Entered as Second Class matter May 7, 1940, at the post office at Benton, Ark., under the act of March 3, 1879.

### OUR MISSION FUNDS

Week by week we are happy to report the progress of our mission funds.

#### Radio Program

Amount previously reported	\$68.25
Mrs. D. C., East Lynn, W. Va.	1.50
J. P., Russell, Ky.	1.00
P. R., Russell, Ky.	1.00
B. H. M., Russell, Ky.	1.00
R. L. H., Thompsonville, Ky.	1.00
W. H. G., Russell, Ky.	1.00
E. M., Russell, Ky.	1.00
Anonymously	9.35
R. C. C., Worthington, Ky.	5.00
W. J., Russell, Ky.	2.00
W. M., Russell, Ky.	1.00
N. G., Russell, Ky.	.20
W. H. P., Russell, Ky.	1.00
J. H. L., Raceland, Ky.	1.00
Total	\$95.30

Since our expenses for the month of May are \$91.42, this means that we have a very small balance (\$3.88) with which to begin the month of June.

#### Brazilian Missions

Amount previously reported	\$ 43.15
Mrs. D. C., East Lynn, W. Va.	1.50
J. P., Russell, Ky.	1.00
P. R., Russell, Ky.	1.00
B. H. M., Russell, Ky.	1.00
R. L. H., Thompsonville, Ky.	1.00
A Friend, Burnside, Ky.	22.50
W. H. G., Russell, Ky.	1.00
E. M., Russell, Ky.	1.00
Mrs. G. T. C., Nebo, Ky.	.50
Fourth St. Bapt. Ch., Ironton, Ohio	4.17
W. J., Russell, Ky.	2.00
W. M., Russell, Ky.	1.00
W. H. M., Russell, Ky.	1.00
Anonymously	6.00
N. G., Russell, Ky.	.20
L. R. S., Huntington, W. Va.	10.00
F. W. P., Russell, Ky.	3.00
W. H. P., Russell, Ky.	1.00
J. H. L., Raceland, Ky.	1.00
Total	\$103.02

You will notice that beginning with this issue of our paper, we are not listing the names of our contributors, in order to prevent them from being circularized by a lot of false preachers and heretics who send out all kinds of heretical propaganda to every name that they can secure.

### OUR RADIO PROGRAMS

For the past three years, we have conducted these radio broadcasts, and without ever making a public appeal for money. We closed our third year of broadcasting on May 26, without a single penny of indebtedness, and with a small balance in the treasury.

We are now confronted with our first serious problem concerning our broadcasting. Radio station, WCMI, has increased its rates, which may mean that we will have to discontinue our Sunday morning broadcast. We expect to continue through the month of June broadcasting both on Sunday morning and evening, trusting that our Heavenly Father shall provide the means. The month of June will thus be an experiment, and will determine the continuance or discontinuance of our programs.

In view of the fact that it will

cost us at least one and one-half times what we have been paying for our broadcasting, then we call on all our friends to remember us in prayer, and to make their contributions accordingly. If you are interested in the preaching of the Gospel, whether or not you can hear the broadcast, and believe in this kind of mission work, we invite you to share with us, and have a part in keeping our programs on the air.

### ARNOLD "HOLLERS"

A few days ago I heard a story of two little boys at play in the yard. After a while, one was heard to cry to his mother, "Mawma, make Arnold hush up. Every time I hit him on the head with the hammer, he hollers!"

Those who know the attitude of our self-appointed Campbellite critic of Kenova, West Virginia, will be able to make their own application. Every time we say anything in the paper, we get his response—yes, every time we hit him over the head, Arnold hollers!

### THE FEMINISTS OF HUNTINGTON

Of recent date, a group of Baptist preachers of Huntington, West Virginia, were having a weekly preachers' conference, and at the close thereof, one of the brethren proposed that the conference go on record as condemning the position of THE BAPTIST EXAMINER relative to a woman's place in a New Testament Church; and that certain Huntington pastors whom we have recently exposed as feminists, be given a clean bill of health.

Well, this motion to whitewash the aforementioned feminists failed, for the moderator ruled it out of order.

In presenting the matter, the speaker declared that the editor of this paper had been sick for a long time, and that he was much worse now than he used to be. That is possibly so, beloved, but we are not too sick to condemn heresy wherever we find it, and to expose heretics. Furthermore, we are not too sick to see through the unscriptural and unspiritual religious sham and hypocrisy of certain preachers, for the very one who declared that we were sick, came into my study and proposed holding a revival meeting for me. He had a little note book with him in which he had all his sermons outlined, and he told me in advance the subject of each of his sermons, and a general gist of the entire group. Actually there wasn't a "soup bone" in the whole outfit. I doubt seriously if there was enough to even say that it was one good bottle of milk.

Yes, the editor may be sick, but he is not sick enough but what he frankly told this brother that the Holy Spirit lead the New Testament churches as to who preached for them, and that He was still able to lead the New Testament churches today, and hence, we would not be able to use him.

Now if these various preachers think that we have spoken unjustly relative to them, we offer to them THE BAPTIST EXAMINER any week they desire to use it in order to give an account of themselves. In fact, we would be exceedingly happy to have them justify their position, and we promise to print it exactly as they shall write it, and then answer everything contained therein.

Alright Huntington pastors, instead of whitewashing one another's heresies, how about defending those heresies?

## I Would Like to Know—

### 1. Should Missionary Baptists receive Hardshell baptism?

No. Hardshells say infants and adults are saved alike and without the gospel. Just as well receive infant baptism as Hardshell baptism. Not a bit better. Hardshellism in most communities, is a Christless religion. Christ is received by faith; faith comes by hearing; hearing by the Word of the gospel. Hardshellism is a religion without the gospel, and therefore a religion without Christ.

### 2. What do you think of a law forcing the Bible to be read in every public school?

The querist does not live in Kentucky. I think we have such a law in Kentucky. I think it goes too far. I do not believe in forcing the Bible on anyone. I do not think there ought to be a law prohibiting the reading of the Bible in the public schools; neither do I think there ought to be a law forcing the Bible to be read in the public tax-supported schools. The only cure for the gross immortality in the public schools of the land today is the reading of the Bible, but it ought not to be forced. If a Christian teacher wants to read the Bible in the public schools, I think it ought to be done. The law should neither force nor prohibit the reading of the Word of God. It ought to be read; but its reading ought to be voluntary and not forced.

### 3. Should a Baptist Church control the Sunday School?

Yes. The church ought to elect all officers and teachers, decide what literature is used, and have regular reports from the Sunday School.

### 4. What should be done with a small minority, who will not submit to the will of the church and elects another set of officers, etc.?

They should be excluded from the church for contempt of the church and breach of covenant vows.

### 5. Is it right to build a house of worship through high-pressure pledges or by floating bonds?

No. A house of worship should be built by faith and prayer, and the voluntary gifts of the willing

### WHY WE DID NOT PERMIT THE BACCALAUREATE SERVICES IN OUR CHURCH BUILDING

(Continued from Page One)

the Meade Memorial Methodist Church, who is the Baccalaureate speaker this year. Since Mr. Brown became pastor at Russell, there has existed a sympathetic friendship between the writer and Mr. Brown. When the later was in the hospital last summer, we even had special prayers in our public service for his recovery.

"Then how can the action of the church be accounted for? Simply on the basis of the vast differences of doctrine of the Methodist and Baptist Churches, as the two systems of religious teaching are well nigh opposing and divergent in every respect. I shall cite a few of the more conspicuous differences.

"1. Requirements for church membership. Methodists ask these seeking to unite with them to experience a desire to be saved. I quote from the 1930 issue of the Doctrines and Discipline of the Methodist Episcopal Church, South, P. 14, Par. 3.

"There is only one condition previously required of those who desire admission into these societies, a 'desire to flee from the wrath to come, and to be saved from their sins.'

"In contrast, Baptists believe in receiving no one who does not profess that he is already a child of God. We ask more than a desire to be saved—we ask that the applicant have really experienced a change of heart. This, of course is following the example of the First Baptist Church of Jerusalem: 'And the Lord added to them day by day those that were saved.'—Acts 2:47.

"2. The mode of baptism. Metho-

hearted. A study of Ex. 35, I Chron. 29, and 2 Chron. 24 will convince any candid mind that this is God's way whereby houses of worship are to be built.

### 6. Did man lose power over the lower creation after the fall?

Yes, to some extent. The whole creation was cursed because of his sin. Enmity between man and beast was a result of this curse.

### 7. Is it right or appropriate for a woman to return thanks at the table when men are present?

Yes, if none of the men will do so. If her husband returns thanks, then I think she had better let the head of the house do it.

### A CONTRAST: THE CHURCH THAT JESUS BUILT, AND THE CHURCHES THAT MEN BUILT

(Continued from Page One)

history of the church received that honor; and on this account the Bap-

#### The Churches That Men Built

Name of Church	Name of Founder	Time of Origin
Lutheran	Martin Luther	1520
Episcopal	King Henry, VIII	1534
Mennonite	Menno Simonis	1536
Presbyterian	John Calvin	1572
Congregational	Robert Brown	1620
Unitarian	John Biddle	1645
Friends or Quakers	George Fox	1647
Moravians	Count Zinzendorf	1722
Methodists	John Wesley	1738
Universalists	James Rely	1750
United Brethren	William Otterbein	1767
United Society of Believers	Ann Lee	1774
Free Will Baptist	Benjamin Randall	1780
Christian	Alexander Campbell	1817
Mormons	Joseph Smith	1823
Adventists	William Miller	1833
Hardshell Baptists	Daniel Parker	1835
Christian Science	Mary Baker Eddy	1876
Salvation Army	William Booth	1878
Church of God	D. S. Warner	1880
Russellites	Charles Russell	1884
Nazarene	Phineas F. Breze	1895
Pilgrim Holiness	Martin W. Knapp	1897
Pentecostal Holiness	(Group of People)	1898
Father Divine's Mission	George Baker	1919
Holy Church of God	W. T. Phillips	1919
Foursquare Gospel	Almee Semple McPherson	1927

tists may be considered the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages." (Page 42).

## "WHAT'S WRONG WITH THE CHURCH—ALL ON THE OUTSIDE"

(Continued from Page One)

and he shall go no more out: and I will write upon him my new name.

He that hath an ear, let him hear what the Spirit saith unto the churches."—Revelation 3:7-13.

For the last five Sunday mornings we have been preaching on the general theme, "What's Wrong With The Church?" Judging by the correspondence which we have had during this period of time, there are many who agree with us that there are many things wrong in the average church of today. As we have stated before, human judgment would give a varied answer. Therefore, human judgment is not to be trusted, but only Divine judgment is to be accepted.

Concerning Ephesus, the first of these seven churches mentioned in the book of Revelation, it had left its first love.

Smyrna was living rightly and preaching rightly, and was therefore being opposed by the Devil on the outside.

Pergamos was the worldly church. It was composed of a mixed membership whereby the world and the church were sadly mixed together.

Thyatira was "manned" by a woman. It had a woman for its head who was teaching and seducing.

Sardis, the church we studied last Sunday morning, was a dead church. It had a name that it was alive, but actually it was dead. Therefore, it had too big a name.

Thus we can see that in all these churches, Ephesus, Smyrna, Pergamos, Thyatira, and Sardis, there was something wrong, and in each of our churches today these wrongs exist. Some of our churches are like Ephesus—they have grown cold. Others are like Pergamos—worldly. Many are like Thyatira—run by the women. Still others are like Sardis—just dead. Very few are like Smyrna. Yet, there are a few. Therefore, that which was wrong with the churches of the first century, is that which has been wrong with the churches of each succeeding century; and it is still that which is wrong with the churches of the twentieth century.

### I

This morning we come to study the church at Philadelphia, and as usual, we will note first the manner of revelation which Jesus gave of Himself to this church.

First, Jesus revealed Himself to this church as the one that is Holy. Of course this is merely one of the attributes of the Lord Jesus. Of this we are assured in the Scriptures: "This then is the message which we have heard of him and declare unto you, that God is light, and in him is no darkness at all." (I Jn. 1:5). This verse declares that there is "no darkness" in God, and of course, we know that Christ is God; therefore, He is holy. This was surely a comforting revelation to the church at Philadelphia. There was a synagogue of Satan in the town of Philadelphia, and this church was being opposed by this synagogue of Satan. While it was true that they were being opposed by the Devil, they were also comforted with the truth that the Holy God was also looking at them.

This should be a help to any of us. When the false churches of today offer opposition to the truth, and even persecute those of us who preach the Truth, it is not only help-

ful, but comforting to know that the Christ we are serving is quite in contrast to these false churches—they are synagogues of Satan, while He is holy.

There is a second revelation which Jesus gave of Himself to this church, in that He told them that He was true. The difference between holiness and truth is that holiness exists on the inside while truth is the outward expression of holiness. Therefore, Jesus reminded this persecuted church that He was true. Though they might die for His name and for His Word, yet He would remain true to them. Though a synagogue of Satan might oppose them, and may lie concerning them; yet He would still be true.

This is a most helpful revelation. Any one who preaches the Bible and who gives forth the Word of the Lord, can expect his enemies and those who do not agree with him, to accuse him falsely. He can expect many lies to be told concerning his ministry. Though others may lie about him, the Lord Jesus remains true. How wonderful to know that those who lie about us will only last for a little while, while the one with whom we have to deal eternally, shall remain true.

Then there is a third revelation which Jesus gave. He told this church at Philadelphia that He was sovereign, for He said that if He opened a door, no man could shut it; and if He shut a door, no man could open it. He says that he "hath the key of David." I think this key of David simply means that it is Christ's prerogative to unlock the door of opportunity for a church, or to lock the door of opportunity against a church. If a church enjoys a missionary or an evangelistic opportunity, then that has come from Christ. All doors must be opened by Him, and they are likewise shut by Him.

The Lord Jesus Christ has given to our church several opportunities which He has not given to the average church. It was Christ who unlocked the door of missionary opportunity for us in Brazil. It was Christ who unlocked the door of opportunity for us by way of this radio program. It was Christ who unlocked the door by way of our weekly paper, THE BAPTIST EXAMINER. In it all, He is a sovereign God. He closes doors and opens doors.

What a mighty revelation then is this which Jesus gave of Himself to this church at Philadelphia, surrounded as they were with false teaching, and being located close by a synagogue of Satan—He revealed Himself as holy, and true, and sovereign. Though there is a synagogue of Satan in Philadelphia, Christ is Holy. Though there is a synagogue of Satan in Philadelphia, Christ is true. Though there is a synagogue of Satan in Philadelphia, Christ is sovereign.

### II

After His revelation of Himself, we logically look for His message of condemnation. However, in the case of the church at Philadelphia, there was no condemnation. This church was like the church at Smyrna—there was nothing for which the Master condemned them. How wonderful it must have been to be a member of the church at Philadelphia, and to know that the Lord Jesus Himself looked at the church and then offered no condemnation. Very few churches today have this experience. This is the experience of very few preachers.

This is the experience of very few Christians, for the Lord Jesus can find in the lives of each of us, many things we fear for which we should be condemned. But not so at Philadelphia, for they were living rightly, they were preaching rightly, they were doing things that pleased the Lord, and accordingly, there was no message of condemnation from Him. How I pray that the church of which I am pastor, and the church of which you are a member, might be similar to the church at Philadelphia.

### III

While there was nothing for which Jesus condemned this church, He did commend them. There were several things He saw within them that was worthy of commendation.

He commended them first because they entered all open doors. If the Lord opened a door for the church at Philadelphia, they entered it. Truly, it is wonderful to find any Christian, or any church, or any pastor that is ready to do the will of the Lord, when only that will is revealed to him. So many of us are willing to enter the doors which please us, but are not willing to enter the doors which the Lord opens to us. Here was a church that was ready, and every time the Lord opened a door, they were ready to enter therein.

In the second place, He commended them because they worked in weakness. In verse eight we read, "Thou hast a little strength." In man's judgment, it was a very weak church. Yet, its weakness did not keep it from working at the Lord's business. Therefore, in spite of their weakness, they worked, for Jesus Himself said, "I know thy works."

So many times those who represent the cause of Christ grow discouraged. They come to the place that they feel "Well, what's the use?" Many times, many Christians are like Simon Peter who said to the rest of the disciples, "I go a fishing." Jesus was dead, and Simon Peter couldn't see any reason for going on. He was discouraged, and his discouragement became contagious, and all of the disciples went with him—of course, to catch nothing. They just felt that there was no need in trying to go any farther, and quite often churches, and preachers, and individual Christians come to feel the same way; but not so with this church at Philadelphia. In spite of their weakness, they kept on working, and they remained at the task even though they were weak.

In the third place, Jesus commended them because they kept His Word. He said, "Thou . . . hast kept my word." (Vs. 8) In doctrine this church was true to the Word of God. In practice it was true to the Word of God. This could not be said of every church in the days when John was writing. It could not be said of lots of Baptist churches today. Yet, Jesus commended this church because they kept His Word.

There are a lot of Baptists today who do not keep His Word. Whenever a Baptist enters into a union meeting, he does not keep the Word of God, but rather, by his pulpit affiliation, he denies God's Word, for God hath said, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17) The Baptist who has women preachers in his pulpit, or who allows the women of his church to usurp over the men in the worship or business services, is not keeping the Word of God, for God hath said,

"Let your women keep silence in the churches: for it is not permitted unto them to speak." (I Cor. 14:34) The Baptist who has any connection at all with the modernistic Federal Council of Churches, is not keeping the Word of God, for the Bible declares that Jesus is God, and that the Bible is the Word of God; whereas, the Federal Council of Churches deny both of these. I say then, beloved, that what was said concerning this church at Philadelphia could not be said of many Baptist churches today. This church kept His Word. Do you? Does the church of which you are a member? Or the church of which you are pastor? Does it, or do you keep God's Word?

A resolution was presented before the Northern Baptist Convention asking that all outgoing missionaries be required to sign a statement that they believed in the diety, the virgin birth, the blood atonement, the resurrection of Christ, and the inspiration of the Bible. Yet, this resolution was defeated by an overwhelming majority of two to one. Then surely, Jesus would not commend the Northern Baptist Convention, for He could not say that they were keeping His Word.

The Southern Baptist Convention went on record at its last annual meeting as endorsing the universal church theory, which means that all the saved of the world compose the church. Any man who knows anything at all about the Word of God, either in its original language or in the King James version, knows that this is the lie of the Devil. Then Southern Baptists could never have Jesus commendation in this respect, for they are not keeping His Word.

Over in New York City there is a co-called Baptist church where modernism is preached each Sunday. Around the walls of the auditorium are the statues of Darwin, and other evolutionists, modernists, and free thinkers. This church would never earn Jesus' commendation, for they are not keeping His Word.

Then Jesus commended this church in the fourth place because they did not deny his name. He says, "Thou . . . hast not denied my name." (Vs. 8) This church suffered greatly from the synagogue of Satan that was located in the city of Philadelphia. Later it suffered at the hands of the Mohammedans, and still later they were vigorously persecuted at the hands of the Catholics. Yet, in it all, this church did not deny Christ's name. It made no difference whether the persecution came from a synagogue of Satan, or from the Mohammedans, or from the Catholics, they still honored the name of Christ and stood for His teachings.

It was thus that Jesus commended them. They entered all doors which He opened for them; they worked in spite of their weakness; they kept His word; and did not deny His name though violently persecuted. What a wonderful commendation from the Lord Jesus, and that especially in view of the fact that He did not condemn them. He commended this church at Philadelphia, but He had no message of censure or condemnation for them.

### IV

Therefore, we logically ask the question, "What's wrong with the church at Philadelphia?" Our text tells us what was wrong. The wrong was not on the inside, but it was on the outside. There wasn't anything wrong whereby Jesus condemned them; yet, because of their

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## "WHAT'S WRONG WITH THE CHURCH—ALL ON THE OUTSIDE"

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living, and preaching, and their faithfulness to Him, they were being strongly persecuted. This synagogue of Satan was bringing persecution upon them, and therefore, what was wrong at Philadelphia was on the outside.

How wonderful it would be today if in every one of our churches the wrong would be as it were at Philadelphia. Many times the wrong is on the inside as at Pergamos, or Thyatira, or Ephesus. There are very few churches like Smyrna, and very few churches like Philadelphia, where the wrong is on the outside, and the churches are being persecuted by the Devil and his agents.

V

Jesus offered a great promise in behalf of the overcomers at this church at Philadelphia. Listen to it: "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." (Rev. 3:9,10).

Here is a promise then that in spite of the persecutions from their enemies, that Jesus would protect them. This did not mean that He would keep them from temptation, but rather, that He would save them out of temptation, and that furthermore, they would be preserved. How wonderful it is to know this promise has been literally kept and literally fulfilled through the ages. In 1932, Gibbon, an infidel wrote his "Decline and Fall of The Roman Empire," and in this he stated that the only church of these seven that had preserved was the church at Philadelphia. Listen to this quotation from history which was written not by a Christian, but by an infidel.

"In the loss of Ephesus, the Christians deplored the fall of first angel, the extinction of the first candlestick of Revelation; the desolation is complete and the Temple of Diana or the church of Mary will equally elude the search of the curious traveler. The circus and the three stately theatres of Laodicea are now peopled with wolves and foxes. Sardis is reduced to a miserable village. The god of Mohomet, without a rival or a son, is invoked in the Mosques of Thyatira and Pergamos, and the populousness of Smyrna is supported by the foreign trade of the Franks and Armenians. Philadelphia alone has been saved by prophecy or courage. At a distance from the sea, forgotten by the Emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above four score years, and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in the scene of ruins—a pleasing example that the paths of honor and safety may sometimes be the same."

Now remember that that was written by an infidel, and not a Christian, and it was written in 1932, and would indicate that the Lord Jesus had preserved this church at Philadelphia intact, and with an unbroken continuity through fourteen centuries just like He had promised.

It was through this church that our Baptist perpetuity comes to us today. This was as Jesus had said, for in the day that He established His church, He said "Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18) He had thus promised perpetuity. Also, in the book of Ephesians, Paul mentioned

the same truth. "Unto him be glory in the church by Christ Jesus throughout all ages world without end." (Eph. 3:21) What a contrast to man-made churches, for concerning them, Jesus said, "Every plant which my heavenly Father hath not planted, shall be rooted up." (Matt. 15:13) While all man-made organizations and man-made churches will be destroyed, the church which Jesus built will remain forever, and this is the promise that He gave to this church at Philadelphia, and it is through them that we have our church heritage today.

Furthermore, He not only promised that this church would continue but that the persecutors of this church at Philadelphia would some day come to worship at the feet of this church. In other words, He promised that the persecutors will one day be prostrators before those whom they have persecuted. What a wonderful promise, and one that is worth working for and waiting for. Here is a promise then that the man who has opposed the truth will some day bow at the feet of those whom he has opposed. I am confidently expecting some day that those who have hated us for the things we stand for, and have opposed us because of our doctrinal position—I am confidently expecting that they who have been our persecutors shall become prostrators.

There is a third promise which He gave to the overcomers of this church—namely, that each was to become a pillar in the temple of God. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." (Vs. 12) You know the most imposing and the most ornamental part of any edifice is its pillars. For instance, the temple of Diana at Ephesus. We are told that it took the wealth of the king to buy one of the pillars. Well, here is a promise to the overcomers that each shall be made an everlasting pillar in the Heavenly temple, which is just a figurative expression of the highest honor that can come to the child of God. Any man who stands for the truth is always spoken of as a pillar. Listen to this Scripture: "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship." (Gal. 2:9) Of course, there are very few pillars today, but some day these overcomers at Philadelphia, and any who are overcomers today, will be everlasting pillars in the Heavenly temple.

You will notice that He also promises that "He shall go no more out." (Vs. 12) This means that there will be no end to the honor. It isn't that it will be honor for a little while, but eternally. There will be no end to the honor.

And as a final promise to the overcomers, He says that each one who overcomes, will wear the new name of Jesus. "And I will write upon him my new name." (Vs. 12). I do not know what that new name will be, but I love His name now. Here is a prophecy. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6) When he was born, we have another prophecy relating to His name. "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall

## WHY WE DID NOT PERMIT THE BACCALAUREATE SERVICES IN OUR CHURCH BUILDING

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dists accept three modes for baptism leaving the choice to the discretion of the candidate. Quoting The Discipline again, P. 340.

"Then shall the minister take each person to be baptized by the right hand; and placing him conveniently by the font, according to his discretion, shall ask the name; and then shall sprinkle or pour water upon him (or if he shall desire it, shall immerse him in water), saying: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

"Baptists believe in one mode only—namely immersion. This was the method employed by John the Baptist; "And John also was baptizing in Anon near to Salim, because there was much water there."—John 3:23. This was the method whereby Jesus was baptized: "And Jesus, when he was baptized went up straightway out of the water."—Mt. 3:16. This was the mode practiced by the early Christians: "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more."—Acts 8:38, 39.

"3. The baptism of infants. Methodists believe in and practice infant baptism. Read P. 323-327 of The Discipline.

"This Baptists reject, since there is no command, example, nor precept in the Scriptures which teach Infant Baptism. Some one has said, "There are three classes of Scripture which teach Infant Baptism; the first mentions babes, but does not mention baptism; the second mentions baptism, but does not mention babes; while the third mentions neither babes nor baptism."

"The Scriptural commands and examples demand that only believers be baptized. See Acts 10:47; Acts 16:30-34; Acts 18:8. Since no infant has the ability to believe with saving faith, we reject infants from the ordinance of baptism.

"4. The question of communion. Methodists believe in what is commonly called "open communion." Quoting The Discipline again, P. 25, Par. 25:

"The Cup of the Lord is not to be denied to the lay-people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike."

"This means that all Christians, irrespective of denominational differences should be admitted to the Lord's Table.

"Baptists believe that this ordinance is for a local church only, and that even Baptists have no right to partake of the supper, except in the church where they may be members. This is fully in accord with the teachings of Scripture:

save his people from their sins." (Matt. 1:21) I do not know what the new name will be, but it surely will be an honor to wear the new name of Christ.

Yet, beloved, if we are to bear His new name, then we must have the marks of his ownership now. The only way that you can have the marks of His ownership is to receive Him as your personal Savior. You need to repent of your sins, and believe the Gospel that Christ died for your sins, and thus be saved. "Repent ye, and believe the gospel." (Mk. 1:15)

"For we being many are one bread and one body."—I Cor. 10:17.

"The 'one body' means nothing unless it means one local church. Each church is required to exercise discipline over those who partake of the Lord's Supper. See I Cor. 11:17-21. This would be a complete impossibility unless all communicants were members of one local church. Thus, instead of inviting all Christians to the Lord's Table, we invite only those, our Savior invites, namely, the members of each local congregation.

"5. The security of the believer. Methodists teach that one can be saved, and yet after justification, he can lose his salvation, and go to Hell. The Discipline says, P. 22, Par. 18:

"Not every sin, willingly committed after justification, is the sin against the Holy Ghost, and unpardonable."

"This implies though that some sins after justification are unpardonable.

"Baptists believe that when one is saved, he is saved eternally and can never be lost by the sins he commits. Jesus said, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28,29. The Scriptures state that nothing can separate the believer from Christ: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:39, 39. Sin can't separate us: "For sin shall not have dominion over you."—Rom. 6:14. Satan can't separate us: "He that is begotten of God keepeth himself, and that wicked one toucheth him not."—I Jn. 5:18. The law can't separate us from Christ: "Ye are not under the law, but under grace."—Rom. 6:14.

"Even the believer can not take himself out of God's saving grace: "I will put my fear in their hearts, that they shall not depart from me."—Jer. 32:40.

"Thus the Baptist and Methodist position is seen to be directly opposite and contrary. Long years ago, Amos asked, "Can two walk together except they be agreed?"—Amos 3:3. Since we do not agree, but widely differ with Methodism, we can not step aside and bid them God-speed in the use of our pulpit. To do so, would endorse every precept which Methodists hold. This we can not do, for as John says, "He that biddeth him God-speed is partaker of his evil deeds."—II John 1:11.

"Accordingly, since we do not agree with the principles of Methodism we must maintain a position of separateness, which true Baptists have done for the past 2000 years, since Jesus said, "I will build my church and the gates of Hell shall not prevail against it."—Mt. 16:18.

"Through many dangers, toils, and snares, We have already come; 'Tis grace hath brought us safe thus far And grace will lead us home."

—John R. Gilpin

## A TRIP TO HILLSBORO

(Continued from Page One)

noble young man, with the zeal of the Lord, well grounded in the Scriptures, and is not afraid of man nor Devil. I thankfully rejoice that God has blessed him in his present location. I congratulate the church of which he is pastor.