

Devoted to Evangelism, Missions, and Bible Doctrines.

# The Baptist Examiner

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

The Paper With a National Circulation

"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. 127

SATURDAY, JUNE 8, 1940

VOL. 9, NO. 17

## Baptismal Regeneration Mercilessly Flayed By Huntington Baptist Pastor

That the Campbellites have taught and still teach that baptism saves goes without question. Hear Mr. Alexander Campbell himself:

"To call the receiving of any spirit, or any influence, or any energy, or any operation upon the heart of man regeneration, is an abuse of all speech, as well as a departure from the dictation of the Holy Spirit, WHO CALLS NOTHING PERSONAL REGENERATION EXCEPT THE ACT OF IMMERSION. . . . As God first gave the efficacy of water to blood, HE HAS NOW GIVEN THE EFFICACY OF BLOOD TO WATER." (My caps.)—CHRISTIAN SYSTEM, pp. 202, 215.

This is what Campbellites teach today. How can any preacher, church or denomination, that believes in salvation by grace, affiliate with a people who teach salvation in and by baptism? While holding a tent meeting in Kentucky I quoted 1 John 1:7: "The blood of Jesus Christ, his Son, cleanseth us from all sin," and a Campbellite replied that the water was a part of the blood. They teach one is begotten of God and born of the water. A child naturally likes its mother better than it does its father, and this may be the reason why so many Campbellites love the water better than they love God. It is "be dipped or be damned," and yet they will sit at the communion table with those who have been sprinkled, thus recognizing them as Christians.

They make much of Acts 2:38: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." I am not a Greek scholar, but I believe the

(Continued on Page Four)

## An Infidel's Sermon

Never shall I forget the remark of a learned legal friend who was at one time somewhat skeptical in his views. Said he:

"Did I believe as you do, that the masses of our race are perishing in sin, I could have no rest. I would fly to tell them of salvation. I would labor day and night. I would speak it with all the pathos I could summon. I would warn and expostulate and entreat my fellowmen to turn unto Christ and receive salvation at His hands. I am astonished at the manner in which the majority of you ministers tell your message. Why do you not act as if you believed your own words? You have not the earnestness in preaching that we lawyers have in pleading. If we were as tame as you are, we would never carry a single suit."

A decade of years has passed away since that remark was made. I bless God that it was addressed to me. It put a fire into my bones which I hope will burn as long as I live. God preached a stirring sermon to me that day by the mouth of that infidel lawyer.—Peter Stryker, in The Gospel Banner.

## SUBMISSION

Lord, grant me grace to live each day  
As Thou wouldst have me live;  
To bear my burden with a smile,  
And seek the better part to give.

No soul so wrapped in self-content  
Can ever hope to grow  
Or reach the heights of heav'nly bliss  
That only suffering souls can know.

Each child of Thine Thou lovedst much;  
Each cross is but for gain  
To keep us ever humbly true;  
We need the punishment of pain.

Lord, help me pray and humble be,  
Nor let me ever boastful seem;  
May I, a servant and a son,  
Tell Thy great power to redeem.

Great love of God abide within,  
And guide me all along my way  
Till I at last shall enter in  
To my Eternal Home,—to stay."

—MARGARET CAVE ESHAM.

Petersville, Ky.

(EDITOR'S NOTE: Thanks, sister, I've had so much sickness and suffering this past year, that your poem encourages me. I trust its message may inspire others, too.)

## FROM HERE AND THERE!

"The Baptist Examiner is one of the greatest instruments that has been introduced for setting Baptist churches in order, both in doctrine and in practice. My heart's desire and prayer is that you may stay on the air, and the paper may continue to go forth."—Elder G. W. Rogers, North Kenova, Ohio.

"I listen to your program every Sunday night, and certainly do enjoy every one. I am a sinner, but I want to live a Christian life. I want you to remember me in prayer."—( ), Catlettsburg, Kentucky.

Brother Clinton C. Hill of Bay City, Michigan, who is doing an excellent work of evangelism, says concerning the apostasy of the portion of Michigan in which he is

working, "Modern churches here do not believe that Jesus Christ is any more than a good man—just about the same as George Washington." One preacher told Brother Hill that the blood of Jesus Christ did not mean any more than any other man's. Furthermore, he said when He was on the cross, His blood was no more than that of a beast. He also declared that the Bible was full of lies, and yet this man helps make the laws which govern the Methodist church. We agree with Brother Hill when he says, "The Word of God is true as to the latter days—men shall wax worse and worse."

An exchange says that last year in England ten million dollars was given to foreign missions, and \$1,- (Continued on Page Two)

## The First Baptist Pulpit

"What's Wrong With the Church—Lukewarm"

(Read Revelation 3:14-22).

With this morning's message, we conclude this series of seven sermons on the general theme, "What's Wrong With the Church?"

As a matter of information for those who may be listening to this broadcast, may I say that we have been preaching on this general theme for the last six Sundays. These messages have all been based on the second and third chapters of Revelation. The messages which we have discussed thus far, are as follows:

At Ephesus, there was a lapse of love. At Smyrna, the Devil was at work. At Pergamos, there was a mixed membership whereby the church was sadly composed of both saints and sinners. Thyatira was run by a woman. Sardis had too big a name—a name that it was alive, when actually it was dead. At Philadelphia, all the trouble was on the outside, for since they were living rightly, and preaching rightly, the church was hav-

(Continued on Page Three)

## Brother Brandon's Appeal For the Un-evangelized of The Amazon Valley

One of the most inviting places to do mission work in the world today, without a doubt, is the Amazon Valley of Brazil. This includes the state of Para, and Amazonas, and the territory of Akre—the population of which is something less than two million, and by far the greater part had never heard the Gospel.

There is a readiness on the part of the most of the people to hear the Gospel. All but a few, are ready to admit the improper methods implied by the Roman priests.

The confidence of the people is so shaken, that they no longer trust in the sincerity of the priests; and yet they fear them, and feel that they should be loyal to the religion of their fathers. Thus, many of the ones who hear the Gospel, admit its truth, yet refuse to follow.

In the interior of the state of Amazonas, the part that lies above Manaus, the capital city, are some of the greatest opportunities offered to those who feel the call of God to do mission work.

There are numerous places to live where one can sustain himself, but of course, without the common luxuries of life. The population of such places will furnish a small congregation nearly every night in the week in some religious service. Of course, we must keep busy in order to keep them interested in coming to these services. Then too, near these places, are what might be

(Continued on Page Four)

## Knowing The Author

It is said that a young woman once read a story, and when she had finished it she remarked that it was the dullest book she had read in a long time. Soon after she was introduced to a young man. In the course of time the acquaintance ripened into intimacy and they became engaged. One night when her friend was calling on her, she said to him, "I have a book in my library which was written by a man whose name and even initials, are precisely the same as yours. Is not that a singular coincidence?"

"I do not think so," he replied.

"Why not, pray?"

"For the simple reason that I wrote the book."

That night the young lady sat up until long past midnight reading the book again, and when she had finished the last page, it seemed to her that it was the most interesting story she had ever read. The once dull book was now fairly fascinating, because she knew and loved the author.

So a child of God finds the Bible interesting because he knows and loves the Author. It is his Father's message, and he knows it is addressed to him.—Selected.

*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.



ELDER A. N. MORRIS

We are happy to present this picture of one of the editor's closest friends—Elder A. N. Morris, pastor of the Guyandotte Baptist Church of Huntington, West Virginia.

His article relative to baptismal regeneration in this issue, is a spiritual "knockout." It is absolutely unanswerable. We are happy to announce that during the next few weeks, Brother Morris has promised us a number of similar articles. We believe, judging by this first one, that when they are printed, that the Campbellite goose will be roasted, broiled, fried, fricasseed and cooked all over.

It certainly rejoices our heart to know that in the city of Huntington where there is so much doctrinal looseness, and so little doctrinal convictions—it surely blesses our heart to know that Brother Morris stands like a giant surrounded by Baptist Liliputians. We recommend to all the readers of this paper who live in going distance of Brother Morris' church, that they worship with him whenever convenient. Again, we thank God for his ministry.

**OUR RADIO PROGRAMS**

In view of the fact that radio station WCMI has increased its rates so that for the month of June we are compelled to pay about one and one-half times what we have been paying for broadcasting, it may become necessary that we discontinue one, or even both of these Sunday broadcasts. We are making the month of June an experiment, and if the funds are received sufficiently to carry on the broadcasts, we will continue. Otherwise, of necessity we will be compelled to discontinue this phase of our mission work.

In view of this, I want to ask that you remember us particularly

in prayer. May it please our Heavenly Father to provide the funds for us.

This brief note is being written May 31. We have on hand today \$18.98 with which to begin the month.

Amount previously reported.....	\$ 3.88
E. F., Russell, Kentucky.....	2.00
Anonymously.....	1.60
W. E. F., Russell, Kentucky.....	2.00
G. R., Ironton, Ohio.....	1.00
Mrs. I. H., Ironton, Ohio.....	1.00
D. S., Ironton, Ohio.....	1.50
C. W., Russell, Kentucky.....	5.00
H. V., Coalgrove, Ohio.....	1.00
Total.....	\$18.98

Please remember us definitely in prayer.

**BRAZILLIAN MISSIONS**

Amount previously reported.....	\$103.02
Cherryville Baptist Church, Louisia, Kentucky.....	3.10
J. W. S., Boron, California.....	5.00
V. F., Samaria, Kentucky.....	1.00
P. W., La Frank, West Virginia.....	3.00
Independent Baptist Church, La Frank, West Virginia.....	2.00
Mrs. G. L., Wayne, West Virginia.....	12.50
W. K. H., Hampton, Virginia.....	.50
C. E. G., Monticello, Kentucky.....	1.50
Just-Our-Club, Russell, Kentucky.....	1.00
A Friend, Evansville, Indiana.....	1.00
Anonymously.....	2.50
First Baptist Church, Russell, Ky.....	45.14
E. F., Russell, Kentucky.....	2.00
1924 Bible Class (First Baptist Church), Russell, Kentucky.....	5.00
W. E. F., Russell, Kentucky.....	2.00
Mrs. G. E. C., Nebo, Kentucky.....	.50
P. J., Cleveland, Ohio.....	5.00
G. R., Ironton, Ohio.....	1.00
D. S., Ironton, Ohio.....	1.50
C. W., Russell, Kentucky.....	5.00
H. V., Colgrove, Ohio.....	1.00
Total.....	\$204.26

A check for this amount has been mailed Brother Dickerson, which includes our contributions to this work of God in Brazil for the month of May.

**JOE BRANDON'S VISIT**

Brother Joe Brandon, who has been supported by several West Kentucky Baptist Churches, and who recently returned from Brazil, where he has spent the greater part of the past seventeen years, visited the First Baptist Church of Russell, and spoke to appreciative audiences this past week-end.

It surely was a joy to have him in our midst, to listen to him in our church, and to hear his personal testimony as we sat around the table in our home. Nothing could be more stimulating and inspiring than for churches to invite this man of God to preach to them relative to missions.

Brother Brandon's work has been quite a great deal different to that in which Brother Dickerson is engaged, especially from the standpoint of location. Brother Dickerson is located at the mouth of the Amazon, while Brother Brandon's work has been farther upstream—about 3,500 miles west of Brother Dickerson. In fact, it is as far from Bro. Dickerson to Bro. Brandon, as it is from Russell, Kentucky to Brother Dickerson.

Only eternity alone will be able to tell the good which has been accomplished by Brother Brandon in these seventeen years' experience in Brazil. We thank God for his visit with us, and the messages that he brought. Our people love Brother Dickerson more, and are more interested in Brazillian missions than ever before. May it please our Heavenly Father to stir up many through the efforts of Brother Brandon.

I would suggest that any church who desires some really first-hand information relative to missions, get in touch with Brother Joe Brandon, Benton, Kentucky, and arrange a visit. What a blessing it would be if every church might hear him.

**FROM HERE AND THERE!**

(Continued from Page One)

250,000,000 was spent for liquor. However, America can't point the finger of condemnation.

Here is a good thought on cooperation: Remember the banana, every time it leaves the bunch it gets skinned.

The prison population has increased fifty-seven and one-fifth percent in the last ten years. The only thing that has prospered since prohibition went out, are crime and prisons.

"I love your paper, and listen to all your sermons on the radio.

Please renew my subscription, and send the paper also to my brother who is a Baptist preacher. I am sure he will enjoy reading it as much as I do, even if I am a Methodist."—Mrs. Elwood Powers, Ashland, Kentucky.

In renewing her subscription to The Baptist Examiner recently, Mrs. Moll, the wife of pastor C. H. Moll of Aripeka, Florida, says, "We also wish to say we enjoy The Baptist Examiner so much. We look with expectancy and joy to the coming of it each week."

Our Lord did not call disciples to cultivate fish, but to catch them.

**IT'S COLONEL GILPIN NOW!**



Elder John R. Gilpin, pastor of the First Baptist Church of Russell, Kentucky, was appointed to the rank of Kentucky Colonel by Governor Keen Johnson on May 3rd.

The appointment came as a complete surprise to Mr. Gilpin, who did not know the appointment was made until he read it in the newspaper after the appointment was made.

It is said that this is the first colonelency to ever be conferred upon a preacher of any denomination.—The Greenup News, May 23, 1940.

The above heading, including photograph and comments, are taken from The Greenup News of Greenup, Ky., and are placed here at the request of some of our friends who feel that a statement is necessary to show that the editor was not present for the Derby Ball nor Mint Julep celebration held by the Kentucky Colonels on the night the appointment was made. On that evening, the editor was preaching in West Virginia, and wasn't even aware of the ball nor the mint julep celebration, nor the appointment until the next day when he read it in the daily newspaper at home.

The editor does appreciate the friendship of our distinguished governor, Keen Johnson, and he is deeply appreciative of the honor conferred upon him. He does deplore the drinking of mint julep, dances, and derbies wherever they are found. If he had known the appointment was to be made, he would certainly have requested that it be made at some other time rather than at this occasion, although he hereby expresses publicly his deep appreciation to Governor Keen Johnson for the honor conferred upon him.

This, we trust, will suffice as an explanation from one who rarely makes explanations. As I often state, "My friends don't need explanations, and my enemies won't believe them." Yet in this case, since the cause of our Lord is involved, he is happy to hereby make such a statement.

## "WHAT'S WRONG WITH THE CHURCH—LUKEWARM"

(Continued from Page One)

ing a hard time being persecuted by a synagogue of Satan on the outside.

In the day when John wrote the book of Revelation, these were seven characteristic churches. I feel sure that through the ages past there have been in every century, churches like these seven. I am sure today that there are many churches just like these. Therefore, these churches give us a good description of what was wrong with the early churches, and they tell us what is wrong with the average church today.

This morning we come to look at Laodicea—the last of these seven churches, and I feel certain we will find our study of it just as interesting and helpful as all the studies of the past six Sunday mornings.

### I

It is rather interesting in each of these churches to notice Jesus' revelation of Himself. To each of them, He revealed Himself in the light of their particular needs. Hence, we come to Laodicea. Here we find Him revealing Himself as the faithful and true witness.

This church was in a sad spiritual condition. I doubt seriously if there were a faithful and true witness for God, the Bible, and the things of God, in all this church at Laodicea. Hence, in view of this unspiritual condition, and since apparently there were no true faithful witnesses for Jesus there, He thus revealed Himself as the faithful and true witness.

I am wondering about your church this morning. The church of which you are a member—are there faithful and true witnesses to the Lord Jesus, and to the Word of God in your church? I am wondering about the church of which you are pastor. Are there faithful and true witnesses within it? These are days of great apostasy—they are hours of spiritual declension. I feel that many of our churches are like the church we are studying this morning, and that many of the so-called church organizations today, are but the spiritual counter-part of the church at Laodicea.

Therefore, it is comforting, stimulating, and encouraging to know that Jesus is the faithful and true witness. Though every one else may be false, and though many of our churches—perhaps even most of them have fallen into an unspiritual state—yet Jesus is still the faithful and true witness. Though many of us may not be faithful and true, and though many of us may be exceedingly poor witnesses, Jesus is still the faithful and true witness just as He revealed Himself to this church at Laodicea.

### II

Immediately following Jesus' revelation of Himself, we look for Jesus' commendation of this church. We look to see what good we can find in this church. We want to see that for which they were commended. Yet, when we come to this church at Laodicea, we look in vain. Sad as it is, Jesus offered no commendation to this church at Laodicea. What a pitiable state was theirs. They were so unspiritual and so far removed from God, that He could offer to them no words of praise, and could find nothing for which to commend them.

I am wondering how many preachers there are today listening to this broadcast whom Jesus might not be able to commend for a single

thing. I am wondering about the church members who are listening—I wonder if the Lord Jesus would be able to commend you, or if by necessity, He would be compelled to pass by you as He did the church at Laodicea with no commendation.

I think often of the great number of churches that are represented in our Sunday morning radio audience, and I wonder how many hundreds of these Jesus would treat as He did the church at Laodicea. Sad it was indeed for Laodicea, and sad it is today for any preacher, or church, or church member to be in such a lukewarm condition so as not to be able to earn even one message of commendation from the Son of God.

### III

Though Jesus could not find in this church that whereby He could commend them, He did find several things for which to condemn them. When He turned His eye like an x-ray upon this unspiritual lukewarm church, and thus saw through their unspiritual condition, He offered several words of actual condemnation.

First of all, He condemned them because they were lukewarm. Listen to His words: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." (Rev. 3:15, 16).

This church at Laodicea wasn't the only one that Jesus has ever seen in a lukewarm condition. There are many of them—hundreds and thousands of them today.

Lots of churches today are lukewarm as to their emotions. Though a preacher might preach his life away, there would never be a hearty "amen" come from any member of the congregation. The reason is that the church is lukewarm emotionally. This is something I can't understand. If a man goes to a boat race, he usually exhibits plenty of emotion. You go to a football field, or to a baseball game, and you find an abundance of emotion. People become so enthused that they will throw their hats in the air, and shout at the top of their voices. Or notice a primary election in the summer, or a general election in the fall. There is always plenty of emotion manifested on these occasions. Yet, the same crowd who exhibits emotion under these ordinary circumstances of life, goes to church on Sunday, and is absolutely without emotion. How I thank God for a church here where people feel the presence of the Lord, and for those who outwardly express their feelings with a genuine, hearty "amen."

Not only are many churches lukewarm as to their emotions, but they are also lukewarm as to their works. In fact, the average church just doesn't do anything. It doesn't do anything particularly wrong, and it doesn't do any thing particularly right—it is just lukewarm as to its works. I feel certain, after having been pastor in this church for better than eleven years, and after having visited more than a thousand churches since I have been in this pastorate—I feel certain that the average church of today is just marking time. I am reminded of a church building which has a marble slab over the door, and in this marble slab is carved these words, "This is the gateway to Heaven." In the early days of the summer, another sign is hung just over this marble slab, "Closed during the summer

months." How true of many of our modern churches. They are absolutely lukewarm as to their works.

And then beloved, not only are they lukewarm as to their emotions and their works, but they are lukewarm as to their beliefs. Old Job asked a question long ago in which he said, "Is there any taste in the white of an egg?" (Job 6:6). Doubtless you realize that the answer to Job's question must be stated negatively. There isn't any taste to the white of an egg, and beloved, there isn't any taste to the average sermon—it is just lukewarm—it is a good flowery essay. It might be a good speech, but as to doctrine, there isn't any flavor nor taste there. I visit a lot of churches and hear a lot of ministers preach, and I thank God that we have many Godly, Scriptural, sound, orthodox men preaching today. Yet, there are hundreds and hundreds who deliver short beautiful essays on Sunday apart from any doctrinal convictions. That's why it is that so many people think that I'm crazy, in view of the things I stand for. They have been brought up and nourished for years on a church diet without any doctrinal convictions back of it—just lukewarm as to their belief and doctrine.

The Word of God gives us two great exhortations. The first one is Jude 1:3. "Earnestly contend for the faith which was once delivered unto the saints." The second is I Pet. 3:15. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." In the light of these two, I must give you the Word of the Lord. Yet, many churches are not interested in doing so, and many preachers are not interested in doing so. Many churches would therefore be condemned just like Jesus condemned the church at Laodicea because they are lukewarm as to their emotions, their works, and as to their doctrinal beliefs.

Jesus also condemned this church at Laodicea because it was self-complacent. They were actually so self-complacent that they had gone on record saying, "I am rich, and increased with goods and have need of nothing." (Vs. 17). They were so self-satisfied that they felt the need of nothing. Of course, this included Jesus, it included the Bible, it included the Holy Spirit, and it included the power of God. They were so complacent and satisfied with themselves that they went on record that they needed nothing—not even the Lord Jesus, nor the Bible nor the Holy Spirit, nor the power of God.

This church in its self-complacency reminds me of a modern 20th century church that I visited some time ago. The church met in a wonderful church building. There was a walnut wainscoting all the way around the room about twelve feet high. Behind the pulpit, the carving on the walnut was perfectly exquisite. Though they had a fine building, the church was doing nothing. They only had one service on each Lord's Day, and no other services during the week, and withal, they felt perfectly satisfied. I have seen dozens of churches just like this in the last few years, who are absolutely self-complacent, self-satisfied, and happy though doing nothing for the cause of Christ.

After condemning them because they were lukewarm and self-complacent, Jesus proceeded with an-

other message of condemnation because they were indifferent. In verse 15, He declares, "Thou art neither cold nor hot." They were absolutely indifferent. It reminds me of a text in the Old Testament. Listen: "Is it nothing to you, all ye that pass by?" (Lam. 1:12).

I can imagine a child lost in the forest. None of us would be indifferent to an appeal to save that child. I remember our flood situation here in Russell a few years ago. No one was indifferent then. I remember several years ago when in college, a young man in western Kentucky was trapped in a sand cave. Thousands of people all over the country waited daily for reports as to his rescue. Many are never indifferent to these public appeals, and yet so many times the people of God are so indifferent to the things of God.

I remember reading a good long while ago of an incident that took place in Cork, Ireland. A man stood looking at a building. He saw a ladder which was about to fall with two men at the top of it. One of them stepped off on a scaffold, and the other fell. The man who stood gazing up at the building, caught the man as he fell, but the weight of the falling body, and the impact of his fall, caused serious injury to the man on the ground. His arms were broken and driven into his sockets, his spine was twisted; while the man who fell, was scarcely injured. The latter made over half his property and half his earnings for life to the injured man. Surely beloved, the Lord Jesus Christ came to this world and died for us, and because of this we ought to be busy in season and out of season for Him. In view of what He has done for us, we ought never to be indifferent to the cause of Christ. Yet, Jesus condemned this church at Laodicea because of its indifference, and today, I fear He would have to condemn many modern churches, preachers, and Christians because of their indifference.

He also condemned them because they had no need of God. They said, "I am rich and increased with goods, and have need of nothing." (Vs. 17). This meant, of course, since they had need of nothing, then they had no need for God; and this is true of the average church. I remember a church who wanted a young man to become their pastor. They wrote and gave him all the inducements that was humanly possible, and all these inducements were purely worldly. When he replied, he commended them because of all the things they had offered him, and then he said, "But do you have the Holy Spirit?" The chairman of the pulpit committee was frank in his reply, and said, "We have everything but the Holy Spirit, and we have never felt any need of Him."

The majority of churches don't try to lead souls to Christ, and they don't attempt spiritual programs, and therefore, they actually have no need for God. I attended a great fashionable church in the city of Grand Rapids, Michigan, several years ago. The preacher and a quartet were dressed in robes. They had fine pews, with deep velvet cushions for one to sit on; they had beautiful marble floors, and a wonderfully decorated interior. On that occasion, the minister preached on the English essayist, Francis Bacon. There were no gospel songs, but

(Continued on Page Four)

### "WHAT'S WRONG WITH THE CHURCH—LUKEWARM"

(Continued from Page Three)

rather, America, and other hymns were sung. No prayer was offered, and God the Father, God the Son, and God the Holy Spirit, were never mentioned. Surely that church had no need for God—it was just like the church at Laodicea, and it may be like the church of which you are a member today.

The Lord Jesus also condemned them because they were deceived and miserable. He said, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Vs.17). Actually, we try to pity people who are deceived and in a miserable condition, but the Lord Jesus knew this church at Laodicea was responsible for its condition, therefore He condemned them. There are lots of churches, there are plenty of preachers, and a multitude of church members who are just like the church at Laodicea—the Devil has them deceived, and actually they are living a miserable existence as the poorest excuse of church members.

#### IV

It is rather interesting to notice the effect which this church had on God. He says, "I will spue thee out of my mouth." (Vs.16). The condition of this church made God sick at His stomach. Did you ever have a real bad case of American "rush-eatis"? You know, beloved,—you ate too hurriedly, your food didn't digest, and later you had to hump up in the back like a camel and spue it out of your system. God says this church at Laodicea had just that effect on Him.

I often look at myself with all my failures and imperfections. I remember how poorly I live, and what a poor preacher I am. I remember that there are hundreds of things that I ought to do that I don't do; and hundreds of things that I do that I ought not do. I wonder about myself, if perhaps my life and my ministry may not have this same effect on God. Surely today literally thousands of church members and churches are so lukewarm, and self-complacent, and indifferent, and they have no need of God, and they are deceived and miserable—surely all this great number of churches must actually make God sick at His stomach as He looks upon them. My prayer to God is that you, and the church of which you may be a member, may not thus effect God.

#### V

Jesus offered this church some advice. Listen to it: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent." (Vs. 18, 19). You will notice that He didn't tell this church to add any more organizations. When the average church begins to slip a little, the first thing that is done, is to add a few more organizations. Yet, Jesus did not tell them to do this. Furthermore, He did not tell them to plan any social engagements. Most churches think you have to have a great deal of social life in order to interest people in spiritual things. My personal conviction is that in the average church there is about 110% more social life than there is spiritual life. Jesus did not tell this church

to put on any kind of a drive south-wide, north-wide, east-wide, west-wide, frontside, nor backside. He did not tell them to write to the denominational headquarters nor hindquarters for aid nor assistance.

I wish you would notice the advice he gave them. He advised them first of all that He was going to chasten them. And surely today, the Lord Jesus is still dealing with His own in precisely the same manner. He still threatens chastisement upon those of His own who fail to do the things that He demands. Listen: "For whom the Lord loveth he chasteneth." (Heb. 12:6).

And that wasn't all the advice He gave them. He urged them to repent and to be zealous for His cause. Most people have in mind that repentance is a doctrine for the unsaved. Well, here we find it as a doctrine for the child of God to follow and practice. Personally, I believe today that the position of the Lord Jesus is precisely the same as His position in the church at Laodicea—namely, He is on the outside knocking at the door desirous of getting in; and He tells each of His churches to repent, or else they must be chastened.

May God grant that in this hour you shall repent, and that you will not have to be chastened. May it please our Heavenly Father that the chastening hand of God shall not have to fall upon you.

#### VI

To this church at Laodices Jesus also offered a promise. To each of these churches He made a promise to the overcomers, and He has done likewise concerning this church. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne." (Vs. 20, 21). What mighty promises are these. What compensation is this—just to know that the man who lives in a worldly church is lukewarm and given over to the things of the flesh—just to know that the individual who overcomes, who actually repents, and who lives for God a zealous life—that that one is going to be able to sit on the throne with Jesus throughout eternity. Surely this is a compensation that is worth fighting for, it is worth being hated for, it is worth any kind of persecution that we may have to go through it is worth any kind of difficulties that we may have to endure—just to be able to sit down with Christ upon His throne.

May God grant that you as a saved man or woman, shall be faithful to Him in all things. Then if it please our Heavenly Father, may you thus be one of the overcomers. If you have not been saved, may you overcome the Devil through the blood of Jesus Christ now, and then live for Him, not as a lukewarm Christian, but as every child of God should live.

With that thought in mind, and remembering the joy that shall be ours in the Heavenly Kingdom, I bring this message to a close with the words of the old song:

"The sands have been washed in the footprints  
Of the Stranger on Galilee's shore—  
And the voice that subdued the rough billows  
Will be heard in Judea no more.  
But the path of that lone Galilean  
With joy I will follow today;

### BROTHER BRANDON'S APPEAL FOR THE UN-EVANGELIZED OF THE AMAZON VALLEY

(Continued from Page One)

termed community gathering places where one can go in a canoe if there are no motor boats.

The people who live in these places do not have the advantages as we in the homeland have, but they are hospitable, friendly, and intelligent, though much neglected. Though the people of this region are mixed with the colored race, Christians should meet in the common places of life, without respect of person.

In this vast field where the rivers are the highways, and where no less than six hundred thousand people live, is approximately twenty thousand miles of waterway navigable for a small launch or river steamer. Here are only nine Baptist Churches under the Southern Baptist Convention, one independent church, one Presbyterian Church, a number of Holy Roller Churches, and no less than thirty Catholic Churches. The people who live in this interior do not have the constant care of priests, for it is difficult to get into their homes, and for the greater part, they are very poor. None but the heart of Jesus would be moved with compassion for them, for there is little or no beauty that we would desire them. However, there is victory for the servant of God who will cast his lot among them, and make the sacrifice that he may win some of them for the Lord.

Friend, what do you think of a great work among this people, and just how great an investment would you like to make with the Lord? Remember, an investment with the Lord pays an eternal dividend, and you may have as much as you will.

May the Lord help us to see and do as might best glorify Him and be a blessing to others. Remember that Jesus includes you in Matt. 28:19, 20 as much as He does in John 3:16.—Joe Brandon.

### A TESTAMENT FOR GRADUATES

It has been our privilege this year to send a New Testament personally to each of the graduates of the high schools of Greenup County, and also to each of the graduates of the Buffalo High School of Kenova, West Virginia.

We have sent out over two hundred of these, and count it a joy to thus remember each of these graduates in this manner.

And the toils of the road will seem nothing,

When I get to the end of the way.

There are so many hills to climb upward,  
I often am longing for rest;  
But He who appoints me my pathway,  
Knows just what is needful and best.  
I know in His word He hath promised  
That my strength 'till shall be as my day';

And the toils of the road will seem nothing,

When I get to the end of the way.

He loves me too well to forsake me,  
Or give me a trial too much;  
And His people have been dearly purchased,

And Satan can never claim such.  
By and by I shall see Him and praise Him,

In the city of unending day;  
And the toils of the road will seem nothing,

When I get to the end of the way.

When the last feeble step has been taken,  
And the gates of that city appear,  
And the beautiful songs of the angels,  
Float out on my listening ear;  
When all that now seems so mysterious  
Will be bright and as clear as the day;  
Then the toils of the road will seem nothing,

When I get to the end of the way."

### BAPTISMAL REGENERATION MERCILESSLY PLAYED BY HUNTINGTON BAPTIST PASTOR

(Continued from Page One)

following exegesis will hold. "Repent" (metanoesate), is SECOND person, plural number, first aorist, imperative, ACTIVE voice. Now hold these facts in mind while we look at "be baptized," (baptistheeto), which is THIRD person, same tense and mode, and PASSIVE voice. The word "repent" applies to all sinners but the command "be baptized" applies only to those who have repented. "Repent" is second person, active voice, while "be baptized" is third person, passive voice. Why this difference if those commanded to be baptized do not belong to a separate class from those commanded to repent? True repentance and genuine faith are Siamese twins and cannot be separated, and we know that when one repents and trusts Christ for salvation he is saved without baptism. (See Luke 7:50; Luke 23:42, 43; Gal. 3:26; Acts 16:30, 31).

The outward act is a symbol of the inward change. One repents for real spiritual remission and is baptized for symbolic remission. Jesus said: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). Here is a fact plainly, pointedly and positively stated. One must "EAT THE FLESH" and "DRINK THE BLOOD" of the Son of God or he is lost. No one takes the position that this is literal except Catholics. The language is highly figurative and "flesh" and "blood" represent spiritual facts. If baptism is not symbolic but actually secures remission of sins, then sinners must become cannibals and eat and drink the literal flesh and blood of Christ.

Just this week I stood by a man and watched him die in a hospital with a crucifix across his chest. The one who placed that there had as much right to believe that it would save that dying man as one has to believe that any other physical act will save. All of this water salvation doctrine originated with that "crucifix crowd," and should all have the same label. Some churches should have the skull and crossbones over their door, because of the spiritual poison that is administered within.

Peter says baptism is a "figure" and Paul says it is a "likeness" (1 Peter 3:21; Rom. 6:5). The Ark did not save Noah by the flood but from it. All who tried to enter the Ark through the water were lost, while all who entered the water through the Ark were saved. Noah was saved at least 120 years before the flood, and was saved physically from the flood by the Ark and not by the water. We are saved by our Ark—Christ—and not by the water of baptism. Paul says: "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). To claim that one is literally baptized into Christ is to trifle with language. One is literally baptized into water and figuratively baptized into Christ. If baptism saves then Paul thanked God he had saved but few of the Corinthians (1 Cor. 1:14).

The Baptist slogan through the centuries has been: "CHRIST BEFORE THE CHURCH AND BLOOD BEFORE WATER." Better get the Baptist Bible kind of salvation which is found alone in Christ, and not trust the "WATER WORKS CO."—A. N. Morris.