

We Need Your Help If We Are To Edit This Paper Until Jesus Comes

PREMILLENNIAL . . . BAPTISTIC . . . CALVINISTIC . . . BIBLICAL

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).

WHOLE NO. 219

RUSSELL, KENTUCKY

SATURDAY, APRIL 18, 1942

VOL. 11, NO. 10.

The Editor Begins His Fourteenth Year As Pastor In Russell, Ky.

On April 19th, the editor of this paper, will begin the fourteenth year of his pastorate with the saints of Russell, Kentucky.

What recollections flood his soul as he stands on the eve of it!

What glorious anticipations fill his mind as he ponders the expectant future!

In his first prayer meeting devotional, over thirteen years ago, he said, "There's a great battle before us. Modernism threatens us on the one hand. Catholicism, always an enemy of the truth, likewise confronts us. Finally old-decadent Protestantism is uniting to carry on its Pharisaical heresy of salvation by works. True Baptists thus are confronted by these foes and must contend for every inch on which we advance."

W. T. Pelphrey, now pastor of Elkhorn City, Kentucky, was assistant pastor then in Russell. He closed the service with a fervent sincere prayer that in view of this prophecy the church might unitedly stand with the pastor for the things of God.

Today, as we face a new year as pastor of this church, we realize how true the words of that prophecy were, spoken fourteen years ago, and how pointed they are today.

We've seen a great Baptist seminary in Kentucky, already doctrinally corrupt, totter into the hands of professors who are modernists, feminists, Arminians and traitors to Baptists principles.

We've seen good men who dared declare themselves for Baptist principles then, silently acquiesce, and loving the praise of men more than the praise of God, they now carefully

(Continued on Page Four)

Family Neglect Of Church

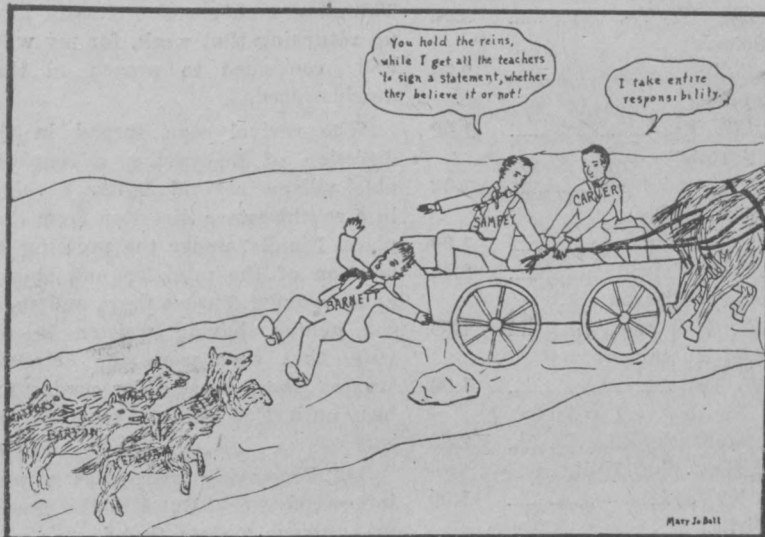
"One of our families has recently gone through a very sorrowful experience. For some months past these good people have been irregular in their attendance and careless about their pledge. Sunday was the only day they had for recreation.

"Then trouble came.

"They needed the church and they called one of the pastors. He helped to the best of his ability. When the problem had been solved the husband said, "We have had time to think and there is a lot for us to think

(Continued on Page Four)

SHOULD THE BARNETT CASE DIE?



(SEE STORY ON PAGE TWO)

A HONEYMOON INTERRUPTED

How Charles G. Finney, A Day or Two After His Marriage, When He Went for a Conveyance to Move Household Goods, Got to Preaching In a Chain of Revivals and Did Not See His Bride for Six Months!

The Autobiography of Charles G. Finney, published by Revell, is one of the really great books in all Christian literature. Every preacher should read it again and again. And every Christian will be thrilled by the accounts of marvelous revivals. It is a veritable textbook on Holy Spirit power.

Finney's remarkable singleness of mind, his holy abandon to the work of soul winning, his forgetfulness of self are beautifully illustrated in the story of how he left his wife a day or two after his marriage to get a conveyance to move into his new home. Instead, he was called upon to preach; and a mighty revival broke

out, and then another and another and another; and after six months he still could not get to his bride with whom he had lived but a day or two, but sent a deacon for her and continued his revivals.

I think the occurrence itself is remarkable, but it is equally significant that after many years the aged evangelist Finney thought it not a matter of any moment. It is only casually included in his account of great revivals. What he did seemed not unusual to him, or no more than anybody else ought to do for revivals.

No doubt one reason why we do not have blessed revivals is that

(Continued on Page Two)

Pastor Gilpin's Visit To Oklahoma A Season Of Joy And Blessing

On March thirty-first and April first and second, it was my happy privilege to visit with the saints of the First Orthodox Baptist Church of Ardmore, Oklahoma and their beloved pastor, W. Lee Rector.

This meeting was not a denominationally controlled convention where everything moves along on time and schedule and the Holy Spirit wears a blind bridle, martingale, crupper, and hobbles.

It was not an associational meeting with the usual "dry" reports relative to "our great denomination," our wonderful "cemetaries" (seminaries), and our schools.

It wasn't an assembly where everyone shouted "Great is Diana of Denominationalism."

It wasn't any unionistic gathering of all denominations where everyone was on the tangent of the second (It is a marvelous doctrine, but badly abused by many who are devoid of church truth).

It was not a session conducted by "funny-mentalists" (Fundamentalists) who have not even learned the first principles of honor, truthfulness, and common decency.

In fact it was just a meeting of old-time Baptists representing independent Baptist Churches and pastors, who came together for their semi-annual meeting of fellowship and Bible study.

I preached three times emphasizing election, justification, security, glorification and our responsibility as saved people to work and witness for Him. God gave me great liberty and I enjoyed the visit.

But who couldn't preach in an atmosphere of joy and blessing?

(Continued on Page Four)

Good Footing Necessary

The Toronto Globe some time ago printed a humorous sketch of a short man who wanted to drive a nail in the wall to carry a big picture. He stood on a chair, but was not high enough. His wife then put a small box on the chair. Balancing himself on this somewhat precariously, he began to give the nail hesitating taps with the hammer. His wife said, "Why don't you give a brave blow or two and settle it?" He replied, "How can a man give a brave blow or two when he is standing on a foundation

(Continued on Page Two)

If I Had But One Sermon To Preach

"Saved From Judgement Unto Judgment"

By W. E. Sampson, Emmanuel Baptist Church, Richmond, Va.

The Apostle Paul was inspired of the Lord to write some most wonderful statements, but none surpass in value the great truth uttered by him, and given to us in the Epistle to the Ephesians, chapter 2, verses 8, 9, and 10. Let's read it: "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God. Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

SALVATION A GIFT

The first thing mentioned is the fact that we are saved not by anything we do. Salvation is by the grace of God. "For by grace are ye saved." It is simply

(Continued on Page Three)

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JOHN R. GILPIN EDITOR

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SHOULD THE BARNETT CASE DIE?

Das Kelly Barnett has resigned
his position with the Seminary and
many think the matter settled and
that the case ought to now die.

Mr. Carver, who endorsed and pub-
lished the article, is still there.

President Sampey, who white-wash-
ed the seminary professors, is still
there.

Professor Tribble, who believes in
alien immersion, is still there.

Why not have a general house-
cleaning and restore confidence in
the minds of Kentucky Baptists in the
institution. Tossing one poor little
modernist overboard doesn't kill the
heresy of the seminary. Why not toss
over those who taught him ere they
can teach another crop of fledglings
like him.

I urge all loyal Baptists to never
let this case die until the entire mat-
ter be satisfactorily settled.

"NO ONE PAYS ANY ATTENTION TO GILPIN."

This is what one of the ram-rods of
the seminary said after he read the
March 21st issue of THE BAPTIST
EXAMINER as to our charges and
accusations against the seminary.

I guess what he says is true to a
great extent—"No one pays any at-
tention to Gilpin." I realize that I am
pastor of a very small church and
that my work in the eyes of the world
is very insignificant.

Twelve years ago the outstanding
leader of the Demonination in Ken-
tucky called me off to one side and
said, "I'll agree with you that many
things are wrong, but it won't do to
say anything about these wrongs. Just
cooperate and trust the Lord. If
you'll go along with the state board,
you'll be the most outstanding preach-
er in Kentucky within a few years."

Well, I have become such. I am
outstanding. I stand on the outside
of the entire machine, and an in-
tensely happy in the Lord.

However, for the benefit of the
seminary brother, I suggest that he
read "Who supports THE BAPTIST
EXAMINER" in this issue, and ob-
serve two gifts alone amounting to
\$400.00. It's true I guess, "No body
Pays Any Attention to Gilpin"—
much, but that little bit of attention
we do receive makes us, oh so happy
in Him!

WHO SUPPORTS THE BAPTIST EXAMINER?

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The people who are most ready for
Christ's second coming are those who
are most interested in His First
Coming to save the lost.

Man needs divine help most in the
conflict he has with himself.

It may be of the least consequence
how you feel, but it is of very great
consequence how you make others
feel.

Remember when you talk you only
repeat what you already know; but
if you listen you may learn some-
thing.

A HONEYMOON INTERRUPTED

(Continued from Page One)

no one is willing to follow at any
cost every leading of the Holy Spirit.

The following is quoted from Fin-
ney's Autobiography, pages 111 to
114.

"At this time I was earnestly press-
ed to remain at Evans' Mills, and
finally gave them encouragement that
I would abide with them, at least one
year. Being engaged to marry, I went
from there to Whitestown, Oneida
county, and was married in October,
1824. My wife had made prepara-
tions for housekeeping; and a day
or two after our marriage I left her,
and returned to Evans' Mills, to ob-
tain conveyance to transport our
goods to that place. I told her that
she might expect me back in about

a week.

"The fall previous to this, I had
preached a few times, in the evening,
at a place called Perch River, still
farther north-west from Evans' Mills
about a dozen miles. I spent one Sab-
bath at Evans' Mills, and intended to
return for my wife, about the middle
of that week. But a messenger from
Perch River came up that Sabbath,
and said there had been a revival
working its way slowly among the
people ever since I preached there;
and he begged me to go down and
preach there at least once more. I
finally sent an appointment to be
there Tuesday night. But I found
the interest so deep that I stayed
and preached Wednesday night, and
Thursday night; and I finally gave
up returning that week, for my wife,
and continued to preach in that
neighborhood.

"The revival soon spread in the
direction of Brownville, a consider-
able village several miles, I think,
in a southwestern direction from that
place. Finally, under the pressing in-
vitation of the minister and church
at Brownville, I went there and spent
the winter, having written to my
wife, that such were the circum-
stances that I must defer coming for
her, until God seemed to open the
way.

"At Brownville there was a very
interesting work. But still the church
was in such a state that it was very
difficult to get them into the work.
I could not find muhh that seemed
to me to be sound-hearted piety; and
the policy of the minister was really
surh as to forbid anything like a
general sweep of a revival. I labored
there that winter with great pain,
and had many serious obstacles to
overcome. Sometimes I would find
that the minister and his wife were
away from our meetings, and would
learn afterwards that they had
stayed away to attend a party.

"I was the guest at that place of
a Mr. B.—, one of the elders of the
church, and the most intimate and
influential friend of the minister. One
day as I came from my room, and
was going out to call on some inquir-
ers, I met Mr. B.— in the hail;
and he said to me, 'Mr. Finney, what
should you think of a man that was
praying week after week for the Holy
Spirit, and could get no answer?' I
replied that I should think he was
praying from false motives. 'But from
what motives,' said he, 'should a man
pray? If he wants to be happy, is
that a false motive?' I replied, 'Satan
might pray with as good a motive as
that;' and then quoted the words of
the Psalmist: 'Uphold me with thy
free spirit. Then will I teach trans-
gressors thy ways, and sinners shall
be converted unto thee.' 'See!' said
I, 'the Psalmist did not pray for the
Holy Spirit that he might be happy,
but that he might be useful, and that
sinners might be converted to Christ.'
I said this and turned and went im-
mediately out; and he turned very
short and went back to his room.

"I remained out till dinner time;
and when I returned, he met me,
and immediately began to confess.
'Mr. Finney,' said he, 'I owe you a
confession. I was angry when you said

that to me; and I must confess that
I hoped I should never see you again.
What you said,' he continued, 'forced
the conviction upon me, that I never
had been converted, that I never had
had any higher motive than a mere
selfish desire for my own happiness.
I went away,' said he, 'after you left
the house, and prayed to God to take
my life. I could not endure to have
it known that I had always been
deceived. I have been most intimate
with our minister. I have journeyed
with him and slept with him, and
conversed with him, and have been
more intimate with him than any
other member of the church; and yet
I saw that I had always been a de-
ceived hypocrite. The mortification
was intolerable; and,' said he, 'I
wanted to die, and prayed the Lord
to take my life.' However, he was all
broken down then, and from that
time became a new man.

"That conversion did a great deal
of good. I might relate many other
interesting facts connected with this
revival; but as there were so many
things that pained me, in regard to
the relation of the pastor to it, and
especially of the pastor's wife, I will
forbear.

"Early in the spring, 1825, I left
Brownville, with my horse and cutter,
to go after my wife. I had been absent
six months since our marriage; and
as, mails then were few between us,
we had seldom been able to exchange
letters. I drove on some fifteen miles,
and the roads were very slippery. My
horse was smooth shod, and I found
I must have his shoes reset. I stopped
at Le Rayville, a small village about
three miles south of Evans' Mills.
While my horse was being shod the
people finding that I was there, ran
to me, and wanted to know if I would
not preach, at one o'clock, in the
school house; for they had no meet-
ing-house.

"At one o'clock the house was
packed; and while I preached, the
Spirit of God came down with great
power upon the people. So great and
manifest was the outpouring of the
Spirit, that in compliance with their
earnest entreaty I concluded to spend
the night there, and preach again in
the evening. But the work increased
more and more and in the evening
I appointed another meeting in the
morning, and in the morning I ap-
pointed another in the evening and as
I saw that I should not be able to
go any farther after my wife, I told a
brother that if he would take my
horse and cutter and go after my
wife, I would remain. He did so, and
I went on preaching, from day to
day, and from night to night; and
there was a powerful revival!"

—The Sword Of The Lord

GOOD FOOTING NECESSARY

(Continued from Page One)

like this?" Similarly, he who would
give brave blows for God and for
righteousness, and would advance the
kingdom of Christ, must have a faith
that does not stand upon an uncertain
and wobbly foundation. He must be
a man of faith unwavering, not dri-
ven and tossed by waves of unbelief.

—The Evangelical-Messenger

"SAVED FROM JUDGMENT UNTO JUDGMENT"

(Continued from Page One)

the gift of God, and received through the simple fact that we operate faith to receive it. Faith is the hands of the spiritual life. Just as we put out our physical hands and accept a gift from a friend, so we extend our hands of the spiritual life, which is faith, and receive Christ who is the gift that makes salvation possible. "But as may as received him (Jesus Christ), to them have he power to become the sons (children) of God, even to them that believe on his name." (John 1:12). Note please, "received HIM." How? "Even to them that believe on his name." Believing on His name is the extension of the hands of faith. Salvation through Christ is the gift received.

Make no mistake about it dear friend, salvation is a gift, and it is given on the grounds of faith. Never confuse this free gift of God with the other great truth made in this text in Ephesians, namely, that we are made to be children of God through faith in order that we may show forth through our good works the purposes of His workmanship in us. Many confuse statements made in the New Testament that have reference to works and rewards, with those that have to do with salvation as the free gift of God by faith. The New Testament teaches that salvation is provided for the lost soul, only on the basis of faith, and that it is a free gift. The New Testament also teaches, that after a person becomes a child of God and is a new creature in Christ Jesus, that he being His (God's) workmanship, is so made that he can serve the Lord, and that those who serve faithfully shall be rewarded for their faithfulness and works. Summing up then what the Word of God teaches, we have salvation as a free gift on the grounds of faith alone, and rewards given to such as know Christ on the grounds of faithfulness and good works, but given only to those who are born again, because only those who are born again can qualify for these rewards.

Is salvation really a gift? Doesn't a man have to do something to be saved? What does the Word of God say about it? When Jesus was talking with the woman of Samaria, what did He say to her? "If thou knewest the GIFT of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have GIVEN thee living water." (John 4:10). Note, "If thou knewest the GIFT OF GOD." What does He say about it? "He would have GIVEN." It's a gift dear friend; oh! willingly accept it.

"For the wages of sin is death; but THE GIFT OF GOD is eternal life through Jesus Christ our Lord." (Romans 6:23). It is the gift of God, this eternal life. It is not to be worked for. It is not earned. God sees to it that salvation is a gift. "For by grace are ye saved through faith; and that not of yourselves; IT IS THE GIFT OF GOD." (Ephesians 2:8). The only way you can be saved is by

accepting this gift.

REWARDS WORKED FOR

But when you turn to the Christian life, and consider the life and its works, and its faithfulness as a child of God, that's different. Rewards are worked for and rightly earned. Notice the text says "For we are his workmanship, created in Christ Jesus UNTO GOOD WORKS." What a simple statement it is, making it so plain that we are created UNTO. Not created because of good works. No, that would not be the truth. We are not created new creatures in Christ Jesus because we do good works, but we do good works because we are created unto them, or in order that we might do them. Unbelievers are not capable of good works that would be acceptable unto God. There is a very great difference between the child of God, and the one who is not a child of God. The unsaved man is not made in such a way as to be able to do good works that would be pleasing unto the Lord. He isn't made that way. If I were to say that there are ten loaded box cars on the railroad track, immediately the suggestion is that they need to be moved to their destination. But if I ask the question, what would your answer be to this: "How many stationary engines would be needed to pull those cars to their destination?" Your answer would be, "Why stationary engines can't pull cars on a track." Exactly so. Why? Because stationary engines aren't made to pull cars. Just so, with unbelievers. They are not made to serve and please God. But a locomotive engine could pull those cars to their destination. Why? Because it is made for that purpose. Just so with the person who has been born again. They are made so that they are capable of serving and working for the Lord in a way that will please Him. The child of God alone is capable of working for a reward, and the reward is not salvation because the child of God has salvation already through the work of God in bringing him into life eternal by the way of the new birth, and the way into that new birth is by the faith way alone. Now that he is saved he can work and win the reward of faithfulness.

BELIEVERS CROWNS

"I have fought a good fight," says the Apostle Paul, "I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." (II Timothy 4:7 and 8). Note, a crown is a reward. The crown here is not a diadem, but a "stephanas." That word in the Greek is the laurel wreath of reward given to all who win the reward for superiority in the Greek races. For what is the laurel wreath to be given to the believer, then? For fighting a good fight, and for running well in the race, for faithfulness. It is not a reward of eternal life, for eternal life is not a reward to be fought for nor earned. Rather it is a reward to such as possess eternal life, because of their faithfulness and work for the Lord. Incidentally "crowns" are re-

ferred to a number of times in the New Testament, and they are always a symbol of rewards earned, and are always spoken of in connection with believers in the Lord, not unbelievers.

Besides the crown mentioned above, there is the crown of rejoicing mentioned in I Thessalonians 2:19 "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

Then there is the crown, spoken of as the crown of life, mentioned in James 1:12 and also in Revelation 2:10. The quotation from James says "Blessed is the man that endureth temptation, for when he is tried, he shall receive a crown of life, which the Lord hath promised to them that love him."

In I Peter 5:4 we read "and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Throughout all these references to crowns neither the matter of condemnation for sin, nor earning eternal life is before us. These rewards are always for believers, for only believers can earn rewards from the Lord for faithfulness and good works.

BELIEVERS ARE SAVED NOW

But there is a further contrast in the teachings of the Word of God with regards to salvation by grace through faith, as over against the idea of works, and that is that salvation is not only a free gift, but it is already given. The believer in Christ does not have to wait for years to find out if he has salvation. He has it already. When the matter of rewards for works is surveyed, it is to be noted that the reward for works and faithfulness is yet in the future. If one is able to rightly divide the Word of Truth he will see with a ready heart and mind that to confuse salvation by grace with works and faithfulness of a believer, is a most dangerous thing. John 3:36 says "He that believeth on the Son, hath everlasting life." I don't care who the person is, if he is trusting in the Lord Jesus Christ as his sin bearer, and is looking to the risen Saviour as his only hope, he is already saved. When the Word says "hath everlasting life," it is just the same as saying "has everlasting life already." I accepted Christ as my Saviour personally May 27th, 1913. On that date I became a child of God, and I've been saved, and I know it. What a great joy it is to have something, and to know you've got it. Well, I've got everlasting life, because the good old Book says so. In John 6:47 Jesus says "Verily, verily, I say unto you, he that believeth on me HATH everlasting life." "Believe," God says, dear friend. Accept God's Word for it.

REWARDS ARE WHEN HE COMES

Life everlasting is the possession of every soul that believes on Christ, but the believer in Christ has not yet received his reward for faithfulness; that is yet to come. Bear this clearly in mind—salvation is yours now if you believe in Christ, but rewards for works and faithfulness, still await you in the future. "Behold I come quickly, and MY REWARD is with me, to give every man according as his work shall be." (Rev.

22:12). What does that say? Christ is coming again, and when He comes He will reward His own for their faithful work. How glorious it will be to stand with the throng of people who believe in Christ and be rewarded by Christ for our work and our faithful attendance to our stewardship. Those crowns we have already spoken of, when will they be received? When will the reward known as "crown of rejoicing" be received? Read carefully and what does it say? "Are not even ye in the presence of our Lord Jesus Christ AT HIS COMING?" When will we receive the crown of life? What does it say? "When he (the believer) is tried." The word "tried" signifies a time of judgment. We shall see presently what that refers to, but suffice it now to note that a time yet future is suggested. The "crown of glory," that crown that fades not away as the crowns of this world do—when shall we receive it? "When the chief Shepherd shall appear." The reference is to Christ's second coming. All of these speak of receiving the crown of reward at a time yet future. Note it carefully, the Bible plainly says that salvation is a gift already received; the reward of believers is something to be received yet future.

TWO JUDGMENTS VIEWED

But just a bit further. Salvation is a gift that is clear. Salvation is a present possession, that too is clear. And now, salvation secures the believer against the coming judgment for guilt of sin.

On the other side: Works of the believer earn rewards, that too is clear. Also, works and faithfulness of believers are to be rewarded at a time yet future, now learn, rewards for works and faithfulness will come to believers at the time of judgment of the saints.

Putting it another way: Salvation is a gift—rewards are earned. Salvation is a present possession — rewards a future attainment. Salvation secures the believer against the final judgment for guilt of sin—rewards will come at the judgment seat of Christ.

There are two future judgments drawn in contrast here. The White throne judgment of all sinners when sinners shall be condemned forever and punished for guilt of sin. The believer in Christ WILL NEVER face that judgment. The other judgment is that spoken of in the Bible as the judgment seat of Christ, when believers will stand before Christ and receive or fail to receive their reward for works and faithfulness.

When Jesus died at Calvary he sealed forever the future of every man, woman, and child who would believe on Him. At Calvary Christ delivered us from the great penalty for sin. "Christ hath redeemed us from the curse of the law, being made a curse for us." (Galatians 3:13). The whole book of Romans is God's masterpiece that presents the legal treatment of my sin in the court of God's moral justice. The sin question, and the guilt of it, found in the human race, is settled forever in Christ at Calvary. Praise God it's true. I can't explain all the details, but praise God Romans 3:21 through 28 settles it

forever. I am justified, made "just if I'd" never sinned. That forever saves me away from the great White Throne Judgment described in the later part of the 20th chapter of Revelation.

JUDGMENT SEAT OF CHRIST

But to be saved away from the seat of judgment for guilt of sin, means that I am saved to a life of faithfulness and works for which I must give an account at another judgment, even the Judgment seat of Christ. "For we shall all stand before the judgment seat of Christ." (Romans 14:10). "For we must all appear before the judgment seat of Christ." (II Corinthians 5:10). These are the two times the judgment seat of Christ is mentioned. Note carefully that "we," meaning believers, must appear there. Note also that "all" of us must appear there. It is all believers who appear there. What must all believers appear there for? When must all believers appear there? What will happen when all believers appear there? These are questions vital to all believers.

Another vital Scripture that deals with this vital truth is found in I Corinthians 3:11 to 15: "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man'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 sort it is. 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." What a marvelous statement, and yet what a terrible statement. Let us analyze it. The foundation of any work for Christ, is building upon the foundation that is laid, even Jesus Christ. Work for God can be done only upon that foundation. No work is a building for God that is not built on the sure and tried foundation, Christ Jesus. The only sure foundation is Christ. The wise man that built his house in the parable that Jesus told, built the house on a rock. Christ is that Rock, Christ is that foundation. But how we build thereupon matters, and matters a whole lot. "Let every man take heed HOW he buildeth thereupon." Note the symbols of materials used in the building thereupon — "gold, silver, precious stones, wood, hay stubble." There are different degrees of faithfulness, and different values of work done. How important it is for us to be careful that the work we put in is of the kind that will stand the test of the judgment fire of the Lord.

It says "every man's work shall be made manifest; for the day shall declare it." There shall be a judgment of every Christians work of what sort it is, but what is meant by "the day shall declare it?" There is a time when the Lord shall gather his own for this judgment. It is not the time of the White Throne Judgment of sinners, but the time of judgment for rewards of believers. The judgment of sinners for their sin is

at the end of the millenium (see Rev. 20:11-15); but the time of the judgment seat of Christ is just as soon as the saved are taken up into the air to be with the Lord, which may be almost any time now. Yes, they are two entirely different times and affairs.

To every believer, attention please! You have been saved from the judgment of the sinner for the guilt of sin, unto the judgment of a believer. You would have been judged for sin and cast into Hell, had you rejected Christ. In case you are a rejecting sinner you will be judged by God as such at the White Throne judgment. But if you are a saved sinner, a believer in Christ, you have been saved from a sinner's judgment. You are bound to meet Christ, therefore, at the time when your works and faithfulness to Him, or the lack of it, will undergo a judgment fire. The Word says here in I Corinthians 3:14 and 15, that if your work is of the sort that abides, you will receive a reward, but if your work cannot stand the test of the fiery judgment of God, your work shall be burned, though you will be saved yet so as by fire.

THE TERROR OF THE LORD!

Perhaps it is the knowledge of this terrible experience that He knew was coming for some believers that made the Holy Spirit inspire Paul to write II Corinthians 5:11 — "Therefore knowing the terror of the Lord, we persuade men." It is in connection with this judgment of rewards that this statement is made, and it is to me a most significant statement. What a terrible ordeal it will be to stand before the presence of the Lord of Glory; He who was crucified for us, who rose to give us life, and who is living in the glory now — to stand before Him at His coming and when rewards for faithful works are distributed, to have to stand there and be stripped naked and to go on to the Heavenly abode destitute of any reward. I have heard people say that there will be no tears nor crying for Christians beyond the grave. I wonder if that is true? I fear there will be a sad awakening to many Christians on that day, and there will be great weeping and mourning. In Revelation 21:4 it is said that in the new heaven and the new earth, when Christ turns the glorious new order of things over to God the Father, that "God shall wipe away all tears from their eyes." That's grand and glorious to anticipate, but I wonder whose eyes He wipes the tears from? Surely not unsaved people for they are to be separated eternally from the presence of the Lord. No, those cheeks that shall be stained with tears, must be those who shall be weeping in bitter disappointment because they have no reward or laurel wreath to lay at His feet.

My dear friend, God has gloriously saved you from the judgment day for sin. It was a gift from Him that made that transaction possible, and you possess the eternal life that is your passport to glory. But there stares you in the face the utter reality that God expects a faithful testimony for Him here in this life. A reward awaits you for faithfulness therein. That

reward is coming at the judgment seat of Christ, just after we are caught up to be with Him when he comes in the clouds. God help that you be not one who is "saved so as by fire!" Knowing every one will receive a reward, or lack of a reward, I beseech you to be faithful in your work and service for Him.

PASTOR GILPIN'S VISIT TO OKLAHOMA A SEASON OF JOY AND BLESSING

(Continued from Page One)

mosphere like that which is found in the First Orthodox Baptist Church. Spiritually minded folk who love God's Word and who have been fed on it, worship there, and the atmosphere is charged with dynamic, spiritual power.

W. Lee Rector, pastor of the church is a prince. What blessed fellowship we enjoyed! My only regret concerning my visit was its brevity. Brother Rector is the only pastor the church (now numbering nearly 1700) has ever had. He stands four-square against ecclesiastical corruption, the folly of denominational hierarchy, and the Federal Council of Churches. With the same earnestness he contends for the old-time doctrines preached by Missionary Baptists since Jesus' day. What a privilege it was to be with him and his church.

I expected to bring home many new subscriptions to THE BAPTIST EXAMINER but the samples I sent by parcel post did not arrive. Hence I did not mention the paper until the last service I conducted. Even then I received twenty subscriptions.

The brethren were very courteous to me. Representatives were there from several states. As a result of this visit, I have five invitations for revivals in Texas, Oklahoma and Colorado.

Now I have new folk on my prayer list and everytime I retire, I say, "God bless my new friends and help me to be a help to all of them."

THE EDITOR BEGINS HIS FOURTEENTH YEAR AS PASTOR IN RUSSELL, KY.

(Continued from Page One)

avoid offending all "sister denominations" (They are not sisters of mine. They are the harlot daughters of the old Roman whore and no relation to true Baptists).

We've seen a nation, forgetting God, insult Him to His face, and dare Him to keep His Word when He said, "Woe unto them. . . that follow strong drink. . . therefore is the anger of the Lord kindled against His people." (Isa. 5:11, 25).

We've seen morals sink until they should be classified as immorals. Decency, virtue and sobriety are long since forgotten by the masses.

Baptists in their vain attempts to please the churches of men and Satan, have discarded their weapons of offense and today dispense a dish-water, cider-vinegar type of Christianity.

As a sample we quote from the bulletin of the First Baptist Church of

Worcester, Massachusetts:

"This church recognizes every individual's right to his own belief, and welcomes to full membership persons from all denominations. Those not members of any church are welcomed if they so desire, on statement of to our membership and are received, their belief in God and the principles taught by Jesus, His interpreter to the world. The ordinance of Baptism is a privilege and not a requirement."

Compromises of a greater or lesser degree can be clearly seen in very direction.

For thirteen years we've stood against all that was wrong and for all that was right, and God helping us, we expect to continue to do so. In these days we have made many enemies. I do not say that I don't care, for I do. I'd rather have the friendship of a yellow cur dog than his enmity, yet if I must choose between making others mad, and my Master mad, I must seek to please Him.

These enemies have done their utmost to wreck my ministry. Their libelous, character-defaming, malicious lies have wounded, but have not killed.

Instead we face a new pastoral year with a brighter hope, a greater determination, and a more profound sense of duty to fight on until Jesus comes than ever before.

To my friends I say, "I thank you for your devotion." To my enemies I say, "God bless and save you." To all I say, "Look up, He is coming; Stand up for Him until His return."

FAMILY NEGLECT OF CHURCH

(Continued from Page One)

about. We never know how much we need the church until trouble comes."

"It is easy to become forgetful of religion and the church when all goes well and life runs smoothly on its way. To be sure religion is meant as much for times of sunshine as for times of gloom; it has a very necessary function in consecrating prosperity and sanctifying joy. But these are times when folks are tempted to self-sufficiency and carelessness and indifference to the things of God.

"Then trouble comes. It may be sickness and sorrow; it may be family problems or financial disaster or any one of a hundred difficulties. Then we discover that we do not have the spiritual reserves to meet the emergency and we need the church desperately.

"And the church is there when needed!

"But who kept the church going while we were neglecting it?

"Who paid the bills while we were staying away and forgetting to keep up our share?

"Who keeps the Church School running so that we can send our children while we ourselves give no thought to the matter?

"Who 'stands by' week after week and month after month so that the church is 'there when we need it'?

"We need to take time and think, for truly there's a lot to think about. And when we have thought it through, there's something to do as well. Will you do it?"