

# Choose Between the World and the Word. No Heart Can Mature Two Crops.

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

## The Baptist Examiner

The Paper With A National Circulation

Devoted to Evangelism, Missions, and Bible Doctrines.

"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).

HOLE NO. 286

RUSSELL, KENTUCKY, SATURDAY, AUGUST 7, 1943

VOL. 12, NO. 27

### Where Is Your Light?



"Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." — Mt. 5:15, 16.

### "Maran-atha"—The Lord Cometh, and Why He Is Coming Back

Great treasures are often reached through a small door, or by means of a small key. They who pass through the turnstile of a museum or art gallery gain entrance to many rooms wherein are innumerable treasures. Likewise with spiritual things. The small word or phrase often leads to heavenly treasure, and opens a door to untold spiritual wealth. The word "Maran-atha" is such a door, which, when opened, gives entrance to a great Biblical truth. The Apostle Paul's reference to the word is the only place where it is found in the Bible, but the truth for which it is mentioned scores of

times. Entering the door of the word "Maran-atha" a Syriac phrase signifying the "Lord Cometh," we ob-

#### The Need Of Many Churches

...tithes and fewer drives. ...action and less faction. ...workers and fewer shirkers. ...backers and fewer slackers. ...of God's plans and less of man's. ...praying and less straying. ...divine power and less human "how-wows."

(Continued on page two)

### "Not Under Six Feet Tall"

By R. G. Baucom  
Pastor First Baptist Church  
Winnsboro, Texas

Sensational subjects have little appeal to me. However, I am using the subject heading of this article because the writer knows of one church which set a limitation on the height of "the next pastor" and that stipulation was, "not under six feet tall." They stuck to their requirements on that line and called a man beyond this height and in less than a year there was a parting too sad to mention. The parting was not caused because of his height, but because of his not being God's man for that church and that came about because worldly methods were used in his call.

When a church begins to set worldly standards in their requirements of the man they call, there is trouble ahead. I am glad this church did not consider me for I would have disliked being turned down for lack of one inch. However ridiculous the above requirement may seem to the reader, it is not one whit more so than the requirement that a pastor shall not be beyond a certain age. There is just as much Scripture that he shall not be under a certain height and that he shall not be beyond a certain age. There is no Bible for either.

Since writing two other articles on the age question in the call of a pastor, various and peculiar things have come to me about the age question. In this article I shall let others, who have written me, do some of the talking. In my last article, "Not under 35 and Not Over 40," we called attention to the limit set by a pulpit committee which was an actual fact. This time we were tempted to make our own heading rather than borrow the requirement of a pulpit committee or church. If we had we would have chosen "Not Under 73 and Not Over 76." Our reason would have been this: Recently the First Baptist Church of Commerce, Texas, called Dr. A. A.

(Continued on page four)

### ANTIPAS

This was the name of the pastor at Pergamos. No, it wasn't his real name. It was doubtlessly a nickname. It may have been given him by his friends, or by his enemies, or by both. This word was made up of two Greek words — "anti," meaning against, and "pas," meaning all. They said that he was opposed to everything and everybody, and thus he got his name.

Antipas was no compromiser. Too many laymen and preachers today could never be named Antipas. The need of this hour is for preachers to get out of the soft soap, the apple-sauce, and white-wash business. They need to join God's heavy artillery. Soft words in the pulpit suit the Devil wonderfully well. Antipas was not this type. He was no soft son of compromise.

Antipas was a man of conviction. A belief and a conviction are vastly different. A belief is something you can take up and lay down again at will. A conviction is something permanent. A belief is something you hold to. A conviction is something that holds you. Antipas

had convictions worth dying for. Oh, that there were many preachers today who were against everybody and everything that was wrong!

- We ought to be against the Devil and all he stands for.
- We ought to be against immorality and vice.
- We ought to be uncompromisingly opposed to worldliness.
- We ought to be unalterably opposed to Modernism, Arminianism, Feminism and Unionism.
- In every respect we ought to oppose lodgism.
- We ought to be thoroughly Baptist.
- We ought to be permanently missionary.
- We ought to be militant as to heterodoxy.
- We ought to be doctrinal as to orthodoxy.
- Antipas was the middle name for all the martyrs. It was John "Antipas" the Baptist. It was Paul "Antipas" of Tarsus. It was John "Antipas" Bunyan. May each reader live, contend, and preach so that "Antipas" shall be your middle name.

### The Local Church, The Bearer Of God's Light To A Darkened World

In the study on "The Holy Spirit, the Keeper of God's Church," we found that He supplied the Word, delivering it from Christ, Jno. 16:13 and 2 Tim. 3:16-17, the head of His Church, Eph. 1:22-23. Our present study shows that the Word He supplied is the Light to be radiated by the local Church.

Any institution that achieves must have a message. The Church of the living God, founded by the Lord Jesus Christ during His personal ministry, has a message, and its message is the Word. The chiefest obligation upon a church

body is to "preach the Word," 2 Tim. 4:2.

In our present study, we shall establish three things:

1. That the Word is the light to be radiated by the local Church.
2. That the local Church is the bearer of the light to those in darkness.
3. That the light the Word sheds forth through the Church is redemption light.

The Word Is The Light Of God's Church.

The light of the local Church is the Word of God. Christ, the Head of the Local Church, being the light of the world, Jno. 8:12, supplies His light for God's Church through the Holy Spirit. Because the local Church is commissioned

(Continued from page two)

## The First Baptist Pulpit

### "True Spirituality"

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because

they are spiritually discerned." — I Cor. 2:13, 14.

Recently I preached from the subject, "The Three Classes of Mankind," showing man to be natural, carnal and spiritual. Today I want to go a step further and preach to you concerning true spirituality.

I want to remind you in the very beginning that there are two classes of Christians — there are those who abide in Christ and those who abide not. There are those who walk in light and there are those who walk in darkness. There are those who walk by the Spirit and

(Continued on page three)

#### Another Thought Of Him There

This little story in "The Gospel of the Grace of God" is in point: Dr. Thomas J. Villers tells of George Nixon Briggs, one time Governor of Massachusetts. Three of his friends visited the Holy Land. While there they went to the Hill of Calvary. They cut a small stick from that sacred spot and brought it to Governor Briggs

(Continued on page two)

THE BAPTIST EXAMINER  
JOHN R. GILPIN—EDITOR  
PUBLISHED WEEKLY

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

SUBSCRIPTION PRICE  
Per Year in Advance ..... 50  
(Domestic and Foreign)  
Send Remittances to Russel, Ky. Entered as second-class matter May 31, 1941, in the post office at Russell, Kentucky, under the act of March 3, 1879.

Paid circulation in every State and many foreign countries.

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

WHAT IS YOUR POSTAL ZONE NUMBER?

Approximately one hundred and seventy-five cities in the United States have recently been subdivided into postal zones, by order of the Postmaster General. THE BAPTIST EXAMINER is required to add the zone numbers to our subscribers' addresses as soon as we can obtain them.

We would appreciate it if those of our subscribers who live in these cities that have been divided into zones would send us at once the number of the zone in which your mailing address is located. This is the only means we have of obtaining these numbers. Therefore, please send us your zone number immediately that we may have your correct address and thus be able to deliver our paper to you on time.

APPRECIATED COMMENTS

- "I am interested very much in mission work and I think an excellent source is through your paper. I wish I could help in a big way, but my lot so far has been a small one, therefore, my offering must be small."  
Gaye Carroll  
Shoals, West Va.
- "I love to get the paper; it surely is fine."  
Mrs. Calvin Hughes  
Clintwood, Va.
- "It surely is encouraging to read a paper like THE BAPTIST EXAMINER, so please keep the good work going and we will help as the Lord provides."  
Mr. & Mrs. Archie Staley  
Prichard, W. Va.
- "Your good paper just suits me. I wouldn't want to be without it."  
Eld. R. G. Richardson  
Cedarville, West Va.

"Only our Heavenly Father knows how much THE BAPTIST EXAMINER has meant to me in the years it has been coming to my home. How I wish it could be in every home."  
Mrs. Dawn Pack  
Chillicothe, Ohio

"I am a Missionary Baptist up one side and down two. Am glad to say that your paper has helped me to show my two daughters the sureness and the security of the saints. The positive proof you give that the truly born again Christian is saved forever, has been a wonderful blessing to my home."  
Mr. A. C. Stogner  
Evansville, Indiana

"I enjoy reading your sermons very much. I am praying for you and all other God-called ministers who are not afraid to preach the truth."  
Mrs. J. E. Wilkinson  
Carlsbad, New Mexico

"I have been reading your Baptist Examiner for a long time, and I enjoy every word of it. If we had more men like you, I don't think we would be in so much trouble today. May God bless you richly and you can continue with your great work."  
Mrs. Beulah Blalock  
Lake Charles, La.

"I think the Baptist Examiner is a wonderful little paper and I wish it could be in every home in America."  
Mrs. J. M. Moore  
Gore, Okla.

"I surely admire the stand you take for the truth. May God's blessings rest on you and His Spirit be with you. We need more men like you that will oppose false churches and their false doctrine and pernicious ways. May God let you live a long time to preach His Word."  
Eld. J. F. Thomas  
Wolfmun, Va.

"We continue to read and enjoy THE BAPTIST EXAMINER. It is rich in 'vitamins for the soul.'"  
Mr. & Mrs. William Bell  
Elberon, Virginia

"You have kindly sent me your fine paper for a long time and I have truly enjoyed reading it very much. I am rather old in years — in my 83rd year, yet still enjoy good reading. I pass your paper on to others to enjoy. I am enclosing a dollar for postage which you have spent for me. I wish I could pay for the pleasure it has been to me."  
Mrs. Frances A. Jones  
Plant City, Fla.

"I believe that THE BAPTIST EXAMINER is the most true gospel message which goes out over the country today."  
Mr. & Mrs. C. E. Rhoades  
Belle, West Va.

In a sermon at his Tremont Temple Baptist Church in Boston, the Rev. Dr. C. Gordon Brownville declared the United States to be the most licentious nation in the world.

Another Thought Of Him There

(Continued from page one)

to be used as a cane. As they presented the gift, they said, "We wanted you to know that when we stood on Calvary, we thought of you." Thanking them graciously the Governor said with great tenderness, "But I am still more thankful, gentlemen, that there was another One who thought of me there." — From the Gospel of the Grace of God, by J. Clyde Turner.

The Need Of Many Churches

(Continued from page one)

- More Good News and fewer book reviews.
  - More burden-bearers and fewer talebearers.
  - More fighting squads and fewer tightwads.
  - More liberal males and fewer food sales.
  - More "tongues of fire" and fewer fiery tongues.
  - More zealous effort and less jealous thought.
  - More soul service, if not less social service.
  - More love for the Word; less love for the world.
  - More seeking for grace; less seeking for place.
  - More holiness of life; less bickering and strife.
  - More fasting; less feasting.
  - More praying; less playing.
- Author Unknown

THE LOCAL CHURCH, THE BEARER OF GOD'S LIGHT

(Continued from page one)

to give forth His light, He has made it the repository of the Word, I Tim. 3:15 and Rev. 3:10-11. Thus we see why the local Church body is referred to as the light of the world, Matt. 5:14 — "Ye are the light of the world. A city that is set on a hill cannot be hid." Contrary to the usual interpretation, the pronoun "ye" in this verse is not a personal but a collective pronoun. Its antecedent is the word "disciples," Matt. 5:1. But the "disciples" of this verse compose the group whom the Lord called out of the world and out of whom He instituted His Church as His witness, Mark 3:13-14 and Luke 6:12-13. Here, then, the local Church is reckoned the light of the world. Its message is the Word. That this is true, we have but to observe the record of Psalms 119: 105 and 130. Here the Lord says, "Thy word is a lamp unto my feet, and a light unto my path," and, "The entrance of Thy words giveth light; it giveth understanding to the simple." Thus the Word is God's light for His Church.

Now, Christ, the Light of the world, Jno. 8:12, instituted His Church and made it His glorious  
(Continued on page four)

"MARAN-ATHA — THE LORD COMETH

(Continued from page one)

for Him He shall appear the second time apart from sin unto salvation." (Hebrews 9:28).  
Scoffers in the last days may

say: "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter 3:4), but all the scoffing and unbelief in the world cannot alter the Divinely determined event of the Lord's return. "The day of the Lord will come as a thief in the night," declared the apostle Peter. Jesus Himself said to His disciples: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am there ye may be also" (John 14:2-3). The last message of our Resurrected Lord as recorded in the Bible is about His return: "He which testifieth these things saith, Surely I come quickly" (Revelation 22:20). May we be able to reply as did the Apostle John: "Amen. Even so, come, Lord Jesus."

Secondly, THE LORD COMETH TO FULFILL THE PURPOSES OF GOD HIS FATHER

When Jesus Christ came the first time He came to fulfill the plan of God and accomplish the purposes of His Father. He came to save the human race from the terrible consequences of sin, to deliver them from the power of the Devil, and rescue them from the fear and grip of death. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy Him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." (Hebrews 2:14-15).

But the death and resurrection of Jesus Christ, essential as they were for the accomplishment of salvation, only fulfilled part of God's great plan of redemption. Atonement was made for sin on the cross at Calvary, but sin still causes great havoc in the world. The Devil is a conquered foe, but he is still an active and powerful opponent. Death has been overcome, but still it overtakes the human race.

Our Lord is coming the second time to complete what He began at His first Advent and fulfill God's purposes finally and forever. He is coming to cleanse the world of sin, and to rid the earth of the Devil and of death.

Paul wrote that the end cometh "when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet" (I Corinthians 15:24-25). Glorious things are yet to be accomplished in this poor sin-stricken world.

Thirdly, THE LORD COMETH TO RECEIVE HIS SAINTS

The Apostle John describes Christ's Second Advent as the "hope" of the believer. What a wondrous, great and glorious hope it is! For the dead in Christ it will mean resurrection and glory; for living believers on earth it will be translation and glory; whilst for both it will be a time of grand reunion for evermore. Best of all, it will mean being present with the Lord throughout the eternal ages. Paul wrote: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to

meet the Lord in the air: and we shall be ever with the Lord" (I Thessalonians 4:16-17). Shall we be able to sing as new before:

Oh that will be glory for me,  
Glory for me, glory for me,  
When by His grace I shall look  
on His face,  
That will be glory: glory  
for me!

Are you looking for His appearing with joy and anticipation, are you, like the five foolish virgins of the parable, unprepared and unready? What effect is His coming having upon your life? The Apostle John declares that we should have a purifying effect: "And every man that hath the hope in him purifieth himself, even as He is pure." (I John 3:3)

His coming will also mean the possession of glorious bodies for believers. "The Lord Jesus Christ — shall change our body of humiliation, that it may be fashioned like unto His glorious body" (Philippians 3:21). In that great resurrection chapter we read: "For the corruptible must put on incorruption, and this mortal must put on immortality" (I Corinthians 15:53). What a glorious hope for the stricken, suffering mortal bodies! "When He shall appear, we shall be like Him; for we shall see Him as He is" (I John 3:2).

Again, His coming will mean personal reward for labors performed. Jesus Himself said: "Behold, I come quickly; and my reward is with Me, to give every man according as his work shall be" (Revelation 22:21). Paul testified: "For we must all appear before judgment seat of Christ; the one shall receive the things which he hath done in his body, according to what he hath done, whether it be good or bad." (2 Cor. 5:10). In his previous epistle to the saints at Corinth, Paul made it very clear that all our work is to pass through the fires of judgment: "Every man's work shall be made manifest: the one shall receive his reward, because it shall be revealed; 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" (I Corinthians 3:13-15). How are you building here and now, and with what materials? Are you labouring in the Holy Spirit or in the flesh?

Finally, THE LORD COMETH TO EXECUTE JUDGMENT UPON THE UNGODLY

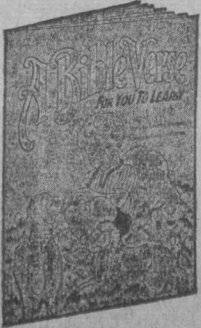
The Apostle Paul revealed the truth, when he wrote: "The Lord Jesus shall be revealed from heaven with His mighty angels, flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power" (I Thessalonians 1:7-9). The greatest sin a human being can commit is to definitely and continually refuse God's offer of salvation through Jesus Christ. If you cannot say that Jesus is your Saviour, then you are in a perilous position indeed, for "He that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Jesus is surely coming, so get ready to meet Him by repenting of sin, and believing on Him.

"Maran-atha," the Lord cometh — Prophetic News — England

New four-color book for children  
A BIBLE VERSE FOR YOU TO LEARN  
by DOROTHY GRUNBOCK and EMMY LOU OSBORNE

Sixteen beautiful illustrations, large size type, well-written text and selected verses from God's Word mark this as one of the outstanding books for children this year. The big pages 8½x11 inches, each carry a four-color picture and the Gospel story for children. Tells simply and clearly of God's love in creation, His care for His children, and of how God's Son died for us. Contains valuable lessons for the child on love, prayer, conduct and worship. This is an excellent gift book for children 4 to 8 years old. \$2.75 a dozen; 25c each.



SPIRITUALITY

continued from page one)
are those who walk as men.
are those who walk in new-
life and there are those who
after the flesh. There are
who have the Spirit in and
them and those who have
spirit in them but not upon
There are those who are fill-
the Spirit and those who are
There are those who are
and there are those who

I
which leads me to say that
filled believer is the Di-
In Paul's letter to the
at Ephesus, we have his
in this respect: "And
drunk with wine, wherein is
but be filled with the
(Eph. 5:18). This text
that there are two sources
ulation - wine and the
Whereas the natural man
drunk with wine, the be-
ideal is to be filled with
illustrations of this Divine
to be found within the
is said of Jesus that He
was full of the Holy
And Jesus, being full of
Spirit, returned from Jor-
was led by the Spirit into
erness." (Luke 4:1). Na-
his is to be expected of

there is the family of the
of Jesus, that is the
of John the Baptist. It is
each of them that they were
the Spirit. Concerning
Baptist we read: "For he
great in the sight of the
shall drink neither wine
nor strong drink; and he shall be
with the Holy Spirit, even
mother's womb." (Luke 1:
said of his mother that
was filled with the
Ever." (Luke 1:41). After
and his father's ton-
loosed that he might
we read, "And his fa-
arias was filled with the
and prophesied, say-
1:67). Thus it is said
John the Baptist and
his parents that they were
the Holy Spirit.

concerning the early
that they were likewise
the Holy Spirit. On the
day of the first Pen-
following Christ's resurrec-
read, "And they were all
the Holy Spirit, and be-
speak with other tongues,
Spirit gave them utterance."
Still later when the
ecution broke upon this
and the disciples
hidden to preach in the
Jesus, when they returned
own company for a pray-
they were again filled
Holy Spirit. "And when
prayed, the place was
ere they were assem-
er; and they were all
the Holy Spirit, and they
word of God with bold-
4:31).

in the Book of Acts,
ow that on the first mis-
rney in spite of the op-
hich arose from the Jews
disciples were filled with
Spirit. Listen: "And the
ere filled with joy, and
Holy Spirit." (Acts 13:
in particular the ex-
Simon Peter when the
ution arose on the part
duces that when he
address to the Sanhedrin

it is said that he was filled with
the Spirit. "Then Peter, filled with
the Holy Spirit, said unto them,
Ye rulers of the people, and elders
of Israel." (Acts 4:8).

Realizing that it was Divine ideal
that each believer be Spirit-filled,
when the church chose the first
deacons, one qualification that was
given for them was that they be
filled with the Holy Spirit. Listen:
"Wherefore, brethren, look ye out
among you seven men of honest
report, full of the Holy Spirit and
wisdom, whom ye may appoint
over this business." (Acts 6:3).

Then there was Stephen, one of
these deacons, who became a re-
markable preacher of grace and
who died as the first Christian
martyr this side of Christ - it was
said of him that he was full of the
Holy Spirit. "But he, being full of
the Holy Spirit, looked up stedfast-
ly into heaven, and saw the glory
of God, and Jesus standing on the
right hand of God." (Acts 7:55).

After Paul had gone on his way
to Damascus to persecute those
Christians and was struck down
with the light from God, he was
later filled with the Holy Spirit.
"And Ananias went his way, and
entered into the house; and putting
his hands on him said, Brother
Saul, the Lord even Jesus, that ap-
peared unto thee in the way as
thou camest, hath sent me, that
thou mightest receive thy sight,
and be filled with the Holy Spirit."
(Acts 9:17).

Thus we see that it is said in
God's Word concerning Jesus, Za-
charias, Elizabeth, John the Bap-
tist, the early disciples, Simon Pe-
ter, the first deacons, Stephen, and
the Apostle Paul that they were
all filled with the Holy Spirit. I
say again in the light of these il-
lustrations from God's Book, that
the Spirit-filled believer is the Di-
vine ideal.

II

A Spirit-filled believer is not
sinlessly perfect. Many who talk
of being Spirit-filled, likewise
speak of sinless perfection. There
are three most unBiblical terms
used today in certain religious sec-
tions, namely: "second blessing,"
"second work of grace," and the
"higher life."

For example, the Salvation Army
believes and teaches that if one is
Spirit-filled, he is sinlessly perfect.
They talk much about the "second
blessing," "second work of grace"
and the "higher life." They even
sing of it in their hymn book, for
one of their hymns says:

"Some people I know don't live
holy;
They battle with unconquered
sin,
Not daring to consecrate fully,
Or they full salvation would win.
With malice they have constant
trouble,
From doubting they long to be
free;
With most things about them, they
grumble,
Praise God, this is not so with me."

This is the about the most un-
scriptural song that I ever heard
sung. God's Word declares in con-
trast most emphatically that sin-
less perfection is an absolute im-
possibility on the part of God's
children.

Listen: "If my people, which are
called by my name, shall humble
themselves, and pray, and seek my
face, and turn from their wicked
ways; then will I hear from heaven
and will forgive their sin, and will
heal their land." (2 Chron. 7:14).
You will notice that God is talking
to His people. He is not speaking
to the world, but to the redeemed.

He declares that His people have
"wicked ways."

Hear the Apostle Paul: "For I
know that in me (that is, in my
flesh,) dwelleth no good thing: for
to will is present with me: but how
to perform that which is good I
find not." (Rom. 7:18). This was
written after Paul had been saved
for thirty years. He had been pre-
aching the same doctrines of grace
that I preach, for approximately
twenty-five years or better, and
yet he declares there is nothing
good within him. Still later he
says: "Now if I do that I would
not, it is no more I that do it, but
sin that dwelleth in me." (Rom.
7:20). Though he had been saved
for nearly thirty years and had
been preaching for approximately
twenty-five, and though he wrote
the greater portion of the New
Testament, still he declared that
sin dwelt in him.

In the Old Testament, Solomon
makes the same declaration: "The
thought of foolishness is sin."
(Prov. 24:9). Surely all have fool-
ish thoughts. Not one of us can
claim exemption in this respect.
In the light thereof, then certainly
God's people are not sinlessly per-
fect.

Finally, hear the words of the
Apostle John: "If we say that we
have no sin, we deceive ourselves,
and the truth is not in us. If we
say that we have not sinned, we
make him a liar, and his word is
not in us." (1 John 1:8,10). Every
person who says he is living above
sin is self-deceived (he has deceiv-
ed no one else), he is a liar, he has
called God a liar (God declares
that all sin) and he is unsaved since
the Word of God does not dwell in
him.

Certainly in the light of these
Scriptures, no one can lay claim to
the fact that he is sinlessly perfect.
I repeat that the Divine ideal is
that each of us be Spirit-filled, but
though we may be Spirit-filled,
this does not mean that we are
sinlessly perfect.

III

Since it is God's ideal that we be
filled with the Holy Spirit, it is
likewise interesting to notice what
the Holy Spirit does for each
Spirit-filled believer.

In the first place, the Holy Spirit
produces Christian character. "But
the fruit of the Spirit is love, joy,
peace, long suffering, gentleness,
goodness, faith, meekness, temper-
ance; against such there is no
law." (Gal. 5:22, 23). These are
the nine fruit of the Spirit. They
are the fruit which grow in the
Christian's Victory Garden. All
these fruit are produced through
the work of the Holy Spirit. It is
He who produces Christian char-
acter. Though not one of us can
ever hope to attain to sinless per-
fection, we can hope to attain the
experience Paul describes in this
Scripture. The Christian character
which is described by these nine
fruit, - love, joy, peace, long suf-
fering, gentleness, goodness, faith,
meekness, and temperance, - it
is not something that you can de-
velop through human energy; it is
that which grows as the Holy Spir-
it is given first palce within one's
life.

Then in the second place, the
Holy Spirit produces Christian ser-
vice. We never would serve the
Lord in any respect at all if it
were not for the Holy Spirit with-
in us. Listen: "In the last day, that
great day of the feast, Jesus stood
and cried, saying, If any man thirst,
let him come unto me, and
drink. He that believeth on me, as
the scripture hath said, out of his

belly shall flow rivers of living
water. (But this spake he of the
Spirit, which they that believe on
him should receive: for the Holy
Spirit was not yet given; because
that Jesus was not yet glorified)."
(John 7:37-39). What a marvelous
statement is this which Jesus
makes. It is plainly evident that
He is speaking of the work of the
Holy Spirit within, and in doing
so, He uses a marvelous illustra-
tion.

He takes the belly, that part of
man's anatomy which is never sat-
isfied, and declares that He will
not only satisfy, but out there-
from shall flow rivers of living
water. In other words, when the
Holy Spirit has right of way with-
in our lives, He not only saves, but
completely satisfies us, and at the
same time empowers us for service
so that rivers of living water flow
out from our lives unto the lives
of others.

Then in the third place, the
Holy Spirit teaches us. The un-
saved man without the aid of the
Holy Spirit, can understand the
geography, the history, or the li-
terature of the Bible. Yet, he can
never understand the Sp'ritual
teachings, nor can he fathom the
depths of meaning which is taught
within God's Book without the as-
sistance of the third person of the
trinity.

The Lord Jesus Himself declared
that there was much which He
wished to teach His disciples that
they would have to learn from the
Holy Spirit. "I have yet many
things to say unto you, but ye can-
not bear them now. Howbeit when
he, the Spirit of truth, is come, he
will guide you into all truth: for
he shall not speak of himself; but
whatsoever he shall hear, that
shall he speak: and he will show
you things to come. He shall glor-
ify me: for he shall receive of
mine, and shall shew it unto you.
All things that the Father hath
are mine: therefore said I, that
he shall take of mine, and shall
shew it unto you." (Jn. 6:12-15).

Even the Apotsle Paul declared
that it is through the Holy Spirit
that we learn the things of God.
"Now we have received not the
spirit of the world, but the spirit
which is of God, that we might
know the things that are freely
given to us of God." (1 Cor. 2:12).
As a good illustration of his own
statement, Paul cites the experien-
ce of the church at Corinth. He
declares that they were not only
babes in Christ, but carnal and un-
spiritual. Hence, he says to this
carnal group whose spiritual growth
had been retarded, "I have fed
you with milk, and not with meat:
for hitherto ye were not able to
bear it, neither yet now are ye
able." (1 Cor. 3:2). Thus we see
that only through the power of the
Holy Spirit are we to be taught
and are we to learn the things of
God.

Then in the fourth place, the
Holy Spirit promotes praise and
thanksgiving in the life of a Spirit-
filled believer. "And be not drunk
with wine, wherein is excess; but
be filled with the Spirit; Speaking
to yourselves in psalms and hymns
and spiritual songs, singing and
making melody in your heart to
the Lord." (Eph. 5:18, 19).

In the Old Testament, we have
a striking picture of the attitude
of the seraphim when in the pre-
sence of God. In Isaiah 6, the
seraphim stand awed in His pre-
sence, covering both their faces
and their feet with their wings and
crying, "Holy, holy, holy, is the
Lord of hosts; the whole earth is

full of his glory." The word "sera-
phim" literally means "a burning
one." They were so holy that they
burned in their own holiness, and
yet when they stood in the pre-
sence of God, they cried, "Holy,
holy, holy." This is equally be-
coming to each Heavenly citizen
today. Certainly the Holy Spirit
promotes praise and thanksgiving
within the lives of God's elect even
now.

Likewise, in the fifth place, the
Holy Spirit leads the Spirit-filled
believer. Paul declares. "For as
many as are led by the Spirit of
God, they are the sons of God."
(Rom. 8:14). Later to the church-
es of Galatia, he wrote: "But if ye
be led of the Spirit, ye are not un-
der the law." (Gal. 5:18). Thus we
can see that Paul believed in the
leadership of the Holy Spirit.

Yet, why shouldn't he, for he
himself had begun his missionary
work having been called and thrust
out by the Holy Spirit. Listen:
"Now there were in the church
that was at Antioch certain pro-
phets and teachers; as Barnabas,
and Simeon that was called Niger
and Lucius of Cyrene, and Manaen,
which had been brought up with
Herod the tetrarch, and Saul. As
they ministered to the Lord, and
fasted, the Holy Spirit said, Separate
me Barnabas and Saul for the
work whereunto I have called
them." (Acts 13:1, 2).

Surely the Holy Spirit is to lead
us today. Sometime ago a man
spoke to a group of under-grad-
uates of an eastern university and
offered various reasons as to why
they should enter different pro-
fessions as a life's work. He ap-
pealed to them to enter the min-
istry in these words:

"The ministry is not so crowd-
ed as some of the other pro-
fessions and thus you are assur-
ed of a regular and sufficient
income, and you can marry ear-
ly and settle down. Second,
your place in the social life
and your standing in the com-
munity are assured you and
your family. Third, if you are
inclined to the cultural, the
ministry will afford you ample
chance to read and study and
enjoy the arts and sciences and
all the cultural sciences of life.
And in the fourth place, you
are granted an annual vacation
and you may use the time for
travel and improvement."

How pitiful! It would be am-
using if it were not tragic. There
was no place given to the Holy
Spirit to lead one into the ministry
of the Lord Jesus.

In the sixth place, the Holy Spirit
witnesses with the spirit of each
Spirit-filled believer. Listen: "The
Spirit itself beareth witness with
our spirit, that we are the child-
ren of God." (Rom. 8:16).

A father, mother, and little dau-
ghter once came to a noted pleas-
ure resort for a brief vacation.
After the noon luncheon on the
first day, the little girl tripped
over to the piano and with her two
fingers picked out a simple tune.
Of course, being the first time that
she had done so, it was apprecia-
ted by all. The second day after
the luncheon, she repeated the
performance, but not with as much
appreciation as heretofore, and
each day thereafter, until finally
everyone being shy of her per-
formance would avoid her and the
piano. One day a great musician
came to this resort and when she
began to play with her two little
fingers, he sat down beside her.
With his great skill he supplied

what she lacked, and with his knowledge he speedily covered over her mistakes and failures. Together they produced a wonderful melody. Thus it is that the Holy Spirit witnesses with our spirit.

In the seventh place, the Holy Spirit helps us when we pray. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." (Rom. 8:26). Each Spirit-filled believer knows what it is to have the Holy Spirit as a Helper when he prays. The word translated "helpeth" is a most interesting word. It is a compound Greek word and is only used one other time in the New Testament and that with respect to Martha desiring Mary that she help in preparing and serving the meal when Jesus visited in their home. It comes from the Greek word "sun-anti-labeti." It can best be illustrated by two men with a grab hook carrying a log. They are working with each other, and they are working over against each other. Thus it is with the Holy Spirit, He works with us and over against us. It is in this manner He helps us when we pray.

It is my desire that each of us might experience true spirituality. I am sure it is the desire of each to whom this message comes that this might be your experience. May God grant it unto us.

Have you ever noticed how a dead leaf clings to a twig through the storms of winter? Many leaves, as you know do not fall from the trees in the autumn, but cling all through the winter to the bare branches of the tree. Yet in the spring, when the new flow of sap begins, they fall immediately to the ground. You understand the reason don't you? Well, a dead leaf cannot remain where a new bud is springing.

Neither can worldliness remain where the blessings of the Holy Spirit are flowing. May it please our Heavenly Father to grant to each of us that the Holy Spirit shall flow freely and richly in our lives and that we shall experience true spirituality.

**"NOT UNDER SIX FEET TALL"**

(Continued from page one)

Duncan, who is 73, and the man who delivered the Convention sermon in Ft. Worth, this past November, was Dr. George W. Truett, who is 76. We wonder what the age faddists would do with these brethren? The call to Commerce is all the more remarkable because it is a College town. A State College is located there. One of the arguments for the call of the pastor of youthful age has been "to reach the young people." We need to realize that youth respects age more than youth. There is a lot more attached to the work of an under-shepherd than running after the lambs. The church at Commerce was wise enough to realize this. Abilene, Texas, is the home of two Colleges and one University. The pastor of the First Baptist Church there is 70 years of age. Only recently a man of 81 years was called and accepted the church at Palmetto, Georgia.

We know of one pulpit committee who set a limit of 45, but each they met, a man above sixty coming up before them and he was not very active in his life and this was a woman and this was a man of her, though no salary was paid her. Many

young men were considered, But There Was A Group In The Church Who Wanted God To Have His Way And Who Were Holding Daily Prayer Meetings Asking That The Holy Spirit Should Lead. As a result of these prayer meetings the committee recommended the 60 plus year old man and he was called and did a monumental work, Oh, that churches would get on their knees and pray and let the Holy Spirit lead! They would get God's man, regardless of height or age.

This war has taught us much. And the worldly methods of calling have been attended in many cases by unhappy relationships until now we are happy to note that many of our churches are getting away from this age basis of calling a pastor. One young pastor calls it "worldly un-wisdom." Some of the letters which have come to me following my last article have been heart-breaking. One pastor says: "My gray hair and 57 years have evidently put me in the discard. One layman writes: "It seems at times the world is going groggy; the pep rally, over the top etc., etc." A leading business man of one of our small cities says: "There are still those who will not employ men over 45 in commercial lines. I often wonder if a good dose of old folks gray matter would not help a good many churches and commercial institutions." Another layman who is city secretary in one of our Texas municipalities writes a very significant word when he says: "It is indeed a sad day when so many professed Christians have so many substitutes for God. This condition will continue however as long as the average congregation is led to believe that God is dependent upon them instead of being taught Their Utter Dependency Upon Almighty God." And right there, brethren of the pulpit committees and churches, lies your battleground. We must get away from worldly standards and quit going at the call of a pastor like the hiring of a clerk or buying a white-faced Texas yearling, and instead depend Wholly And Completely Upon The Holy Spirit And Ask God To Send His Man Regardless Of Age Or Whether His Wife Can Do Anything Other Than Be A Good Mother To His Children, A Good Wife To Him And A Good Home-Maker, Which Was What God Intended Her To Be.

Here is another heart-breaking letter. A College and Seminary man passed up because he was 46. And since beginning this article a letter has come concerning one of our larger churches saying their next pastor must be under 45. This church had investigated a man and found him so well pleasing that he was invited to come before them with the full intent and purpose of a call. Others had been eliminated. But is was decided to ask his age. He was past 45. The invitation was cancelled. This call narrows itself down to age. Brethren, have such churches lost their sanity? Are they no longer to be led by the Holy Spirit. Worldly wisdom and standards have pushed the Holy Spirit aside. We plan our programs and then condescend to ask the Holy Spirit to bless them.

The most I have learned in recent years about Bible doctrines has been from two older pastors who honored the writer by asking that he hold their revivals. One of these, a former Kentucky pastor, honored us on four different

occasions for annual revivals and from these two pastors, I received more in Bible knowledge and spiritual insight than from all the "boy preachers" who have also thus honored us. It was a Bible Conference to talk with these two brethren. We know of a pastor of 73 whose best ministry is of today. We know of another pastor of 89 of a First Church in another State who is doing a wonderful work. A University President of another State says: "I think your point is well taken." I now quote from a letter from a pastor of one of our largest churches and strategically located. It is rather strong meat, but since it does not require a ration stamp I pass it on to you. "In the great matter of calling a pastor, God usually has nothing to do with it, for the brethren won't let Him have anything to do with it. The Methodist system is not Scriptural and neither is ours, but their system is better than ours for it works with All their ministers. We are supposed to look to the Spirit for leadership, but a pulpit committee is appointed and the next pastor will not be selected by the Lord, but will be selected because he meets the peculiar whims of one or more men who usually have nothing in mind except pleasing themselves. When You Come To Think Of It, There Is Just As Much Scripture For A Pulpit Committee As There Is For A Pope." . . . I have before me a letter sent to a pastor by a pulpit committee which had nineteen questions in it. A few, very few, of the questions were sensible and in order, but most were not and of course one of them was "what is your age." Another question was as to the church activities of his wife, though they neglected to state the salary paid the wife. Another pastor was asked these three questions: "What is your age—how many children have you and what is their age—what can your wife do?" Again no mention of wife's salary. A Baptist church is the only institution on earth where experience is a handicap and where a man's wife is supposed to meet certain qualifications and then serve without salary.

Many of our pulpit committees will not recommend the call of a man until they have approval of State or Southwide Baptist Headquarters, or some Seminary or other school, or President, Moderator, District Missionary and others, and just here it should be said this is not necessary and a warning given to authoritarian brethren mentioned above And To All-Of Us, Lest Man Should Usurp The Place Of The Holy Spirit. This warning is given in a most brotherly spirit, but nevertheless given.

I conclude this article with a quotation from noble Judge C. M. Caldwell, Abilene, Texas, one of the South's greatest laymen; the man who gave Hardin-Simmons University her first hundred thousand dollar gift. In writing about an incident which took place some years ago in the selection of a field secretary for the Abilene Hospital, he says: "Sanderfer and I recommended him even though he was 73 years of age. The Board hesitated, but they took him And He Made Good." The older man can make good if given the opportunity And I Am In Favor Of Letting The Holy Spirit Call Men Into The Ministry And Then Set Them Over The Churches As Pastors Regardless of Age."—Bap. Reflector

**THE LOCAL CHURCH, THE BEARER OF GOD'S LIGHT**

(Continued from page two)

Lighthouse to release the light of the Word. He commissioned His body to bear His light to the benighted world. Thus, the message of His body is the Word, His lamp for our feet and His light for our pathway amidst the darkness of the Church age.

The light the Church bears is not the light of science so-called, but the light of Christ. It is not the light of the wisdom of men, but the light of the Wisdom of God. It is not the light of the ethics, but the light of the Eternal. The Word is the light which the Holy Spirit, the Keeper of the Lighthouse, throws upon the dark and storm-tossed highways of life's sea. The Word is God's beacon light for Christ's body, the Church, The Local Church, The Bearer Of The Light

To the local Church the Lord Jesus says, "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the age," Matt. 28:19-20. Here we find the collective pronoun "ye" used again, referring to the Church body and not to individuals personally. Hence, the Lord made His body the bearer of His Light. The Church can make disciples only through preaching the Word. Disciples cannot be made by psychologizing or by socializing the sinner. The wisdom of men of all the age is not sufficient to make a single disciple for the Lord. The five foolish Virgins, Matt. 25:1-12, strongly suggests this truth.

To the local Church the Lord Jesus says, "Let your light so shine before men that they may see your good works and glorify your father which is in heaven," Matt. 5:16. Here the Church body is enjoined to give forth the light it possesses. To obey this injunction, the local body must give forth the light of the Bible. It must preach the Word, 2 Tim. 4:2; and it must teach the Word, Matt. 28:20. We need preachers of the Word to the world today instead of preachers of the Lord more than we need boosters of the leaders. We need pastors who will preach for God and not for gold. We believe any church that preaches the Word, that preaches the Lord, that preaches the Triune God will be a Church that the Lord blesses financially. O, may our Churches let the light of Truth shine through their message unto the sons of men. Churches must give forth the light — That's their job.

To the local Church, the Lord Jesus says, "Ye shall be witnesses unto Me," Acts 1:8. This word declares two things, first, we must preach for Him, and second, we must report to Him. The Church's ministry is a Christ-centered one. Christianity is God's Christ-centered message and life. We must preach Christ as the world's only Saviour. We must offer Him as the only foundation upon which spiritual temples can be Scripturally built, I Cor. 3:11. We must offer salvation unto the sons of men only through His Name, Acts 4:12 — "For there is none other name under Heaven given among men whereby we must be saved."

**THE LOCAL CHURCH IS THE BEARER OF GOD'S LIGHT, THE**

**WORD, TO MAN'S BENIGHTED LIFE, THE WORLD.**

The Church Sheds Forth Divine Light

Since the local body is commissioned to preach the Word, it must shed forth the light of the Word. When it thus does, it sheds forth the light of Love, the light of Atonement, the light of Liberty and the light of Glory.

The Church, obedient and faithful, sheds forth the light of the Word. It tells the world that God loved man before the world was and that Christ Jesus stood as a Lamb slain from the foundation of the world, Rev. 13:8. It tells man that God loved the world before its foundation and gave His Son, a ransom for many, Eph. 1:4 and 7; and John 3:16. It tells the world that the redemption price was paid in eternity, Rev. 13:8 and Acts 2:23 and that Christ ransomed man in time, Mark 10:45. It tells the world that the Holy Spirit loved man before the world was and after the world came into existence He loved, and, in the house of God, He loves and labors on, Acts 1:4.

The Church, obedient and faithful, sheds forth the light of the Word. What a marvelous redemption God loved man in eternity, redeemed him before he had been born, 1:4 and 7, and ransomed man in time, I Tim. 2:6. The cross evidences God's love and it spans a chasm between God and man. By this light and its power God and man come to walk together, at-one-ness.

The Church, obedient and faithful, sheds forth the light of Liberty. In Christ, the Truth, man has freedom, Jno. 8:32 — "Ye shall know the Truth, and the Truth shall make you free." In Him we find freedom from inward bondage, Eph. 2:1. In Him, we find freedom by faith, Acts 10:43 and Rom. 1:2 — freedom from outward bondage — "Therefore being justified by faith we have peace with God through our Lord Jesus Christ, whom we have access by faith into this grace wherein we stand and rejoice in the hope of the glory of God," Rom. 5:1-2.

The Church, obedient and faithful, sheds forth the light of the Word. Through the Church, the resurrection of the dead is made known. The Word reveals the dead Christ coming up out from the tomb, the dead, and, together with the living in Christ, all are caught up to meet the Lord in the air, I Thes. 4:13-17. The Word reveals that the grave shall be opened and that the dead shall be swallowed up in victory, "So when this mortal shall put on immortality and this corruptible shall have put on incorruption, then shall be brought to pass the saying that is written, Death is swallowed up in victory. Oh, death, where is thy sting? Oh, grave, where is thy victory? The sting of death is sin and the strength of sin is the law. We thank be to God who giveth us the victory through our Lord Jesus Christ," I Cor. 15:54-57. The Word reveals the saints who will live with the Lord after the resurrection.

Our study today reveals the mighty fact that the Word in the hand of the Holy Spirit, the Light of God's Lighthouse, is the Light of Life. He manifests unto the sons of men through the Church body. Is there world in darkness? Then the Word must be taken to it. Thus, we understand why the Lord commands, "Preach the Word."