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MISSIONARY

PREMILLENNIAL

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The Baptist Examiner

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

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Patrick Henry's Defense Of Three Baptist Preachers

In Ray's Baptist Succession is given a description of the defense of John Walker, Lewis Craig and James Childs, in Spottsylvania County, Virginia. On June 4, 1768, they were dragged before the magistrates and indicted as "disturbers of the peace" because of their preaching. This action with others similar aroused the sympathy and aid of the renowned Patrick Henry, who decided to defend these innocent men and aid in their acquittal. The following is a description of what happened:

We here introduce the speech of Patrick Henry in defense of three Baptist preachers who were on trial for preaching. The following quotation is from the Religious Denominations, by Belcher: "Three Baptist preachers were brought to trial for preaching. The indictment brought against them was 'For preaching the gospel of the Son of God,' contrary to the statute in that case provided, and

therefore disturbers of the peace. The clerk was reading the indictment in a slow and formal manner, and he pronounced the crime with emphasis, 'For preaching the Gospel of the Son of God,' when a plain-dressed man dismounted his horse, entered the court house, and took his seat within the bar. He was known to the court and lawyers but a stranger to the mass of spectators who had gathered on the occasion. This was Patrick Henry who, on hearing of the prosecution, had ridden some fifty or sixty miles, from his residence in Hanover County, to volunteer his services in the defense of the prisoners. He listened to the further reading of the indictment with marked attention, the first sentence of which that had caught his ear, was 'For preaching the Gospel of the Son of God.' When the indictment had been read, and the prosecuting attorney had submitted a few remarks,

Henry arose, stretched out his hand and received the paper, and then addressed the court:

"May it please your worship: I think I heard read by the prosecutor as I entered this house, the paper I now hold in my hand. If I have rightly understood, the King's attorney of this colony has framed an indictment for the purpose of arraigning and punishment by imprisonment, three inoffensive persons before the bar of this court, for a crime of great magnitude — as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression, as of a crime, that these men, whom your worships are about to try for a misdemeanor, are charged with—what?" and continuing in a low heavy tone, 'For preaching the Gospel of the Son of God!' Pausing, amidst the most profound silence and

(Continued on page four)



Yet the answer this world needs concerning all its problems is in the Bible.

"I have more understanding than all my teachers . . . Through thy precepts I get understanding."—Psa. 119:99,104.

Tainted Food

By J. W. SIMMONS
Bessemer, Ala.

Food that contains anything that causes sickness in the human body is called "tainted food." Any person is indeed foolish to take such food into his body. It is sure to cause him no end of suffering and distress. Most humans are careful to see that the food they eat is pure and untainted. If every child of God was just as careful of the spiritual food he eats there would be less spiritual indigestion.

God's Word, within Itself, is pure. For the babe in Christ it is milk. For the maturing believer, it is meat. The new man develops solely through feeding on God's Word. There is no other food that will develop the spiritual nature.

It is characteristic of man to understand. Thus, man rejects any portion of God's Word which he cannot explain by

reason and logic. This is atheistic rationalism. When you find any man attempting to rationalize God's Word instead of accepting it as a supernatural revelation, you are dealing with an atheist.

Rationalized portions of God's Word become tainted food. They are sure to bring about spiritual indigestion in God's children. They are a deadly poison to the unbeliever. The spiritual man suffers from such food, but God will not let it be fatal.

The rationalizing efforts of man have devised plans and programs to assist God in His purpose of taking out from

among the Gentiles a people for His name. These efforts are put forth in the name of the Lord Jesus, but they are designed to bring honor and glory to man. Any plan or program that gives man one whit of honor or glory denies the Lord Jesus Christ. Such are instruments of Satan born of Satanic egotism.

God has no plan of salvation! All plans, as such, are of Satanic origin. God has a way (one way) of salvation. The way is through faith in His Son, the Lord Jesus Christ. Salvation is a free gift of God. "For by grace are ye saved through faith; and that not of your-

selves; it is the gift of God." (Ephesians 2:8), Read Ephesians 1:3-14. There can be no mistake about it. Even before the foundation of the world God purposed and predestinated that all who come to Him must come through the shed blood of the Lord Jesus Christ. Does this sound like foolishness to you? It does to many people. Rationalizing of God's Word has so blinded them that they reject their only hope of eternal life, the crucified, buried and risen Lord.

"The gospel is the power of God unto salvation. For therein (in the Gospel) is the righteousness of God (the Lord

Jesus Christ) revealed." The Lord Jesus is not a plan — neither is He a program—He is the Son of God.

Pure cane syrup is a wholesome food. Ants will eat this pure syrup and thrive on it. Add a few drops of arsenic to this syrup and you have ant poison. Ants will still eat it, yet it is fatal when they do. Add a few drops of human reasoning to God's Word and you have a lethal dose for unsuspecting man. This is a favorite trick of Satan. It changes the truth of the Word of God into a lie.

God does not run a swap shop. Eternal life is not for sale neither can it be bartered for. God's free gift will always be God's gift to man.

God has never instructed any human to do one single thing for salvation. According to human reasoning this seems the proper thing to do. But they who reason thus do not get their instruction from God.

(Continued on page four)

The First Baptist Pulpit

"A RICH CHURCH"

"But thou art rich." —Rev. 2:9.

This was one of the seven churches of Asia to whom John wrote, and in John's day they were having a hard time. You might turn to some history that was written concerning this particular age and you will find that the unsaved, unregenerate Jews were trying to curry favor with the Roman Emperor, Tiberius; and because they were thus trying to curry favor with him, they were persecuting this church at Smyrna, and accordingly this church was having a hard time. Their pastor, Polycarp, had been martyred.

He had been killed just because Jesus Christ was his Saviour. The church itself was suffering — suffering so much that our Lord speaks of their suffering as tribulation. The prospect of even greater suffering was in store for them for John reminds them in Rev. 2:10 that there are ten days of still greater tribulation.

Now, beloved, when John wrote to this hard-pressed church—this church whose pastor had been killed, this church who has had a hard time, this church who was to have a still harder time in the future — when John wrote to this church

he paid them a compliment in that he said, parenthetically, "But thou art rich." What kind of a church would you expect if you heard someone speak of a church that was rich? I imagine that if it were said of some group that that group was a rich church, you would expect that they would have a nice brownstone building, comfortable cushioned pews, and a scholarly preacher. You would expect a well-dressed congregation, exquisite music, and stained glass windows. If you heard it said that a congregation today was a rich church,

(Continued on page two)

THREE SCRIPTURES EXPLAINED

A preacher has asked for an explanation of John 3:16; Heb. 2:9; and II Pet. 3:9 in view of our belief in a limited atonement. We gladly oblige:

1. John 3:16. I do not take the word "world" in this passage to mean every individual of Adam's race for the following reasons:

(1). The Bible affords many instances of the word where it has a limited application. This puts the burden of proof on the one who contends for the (Continued on page four)

WHY BAPTISM WON'T SAVE

Let us suppose for the sake of illustration — for the sake of argument — that baptism is necessary to salvation — what follows? We have a wrecked Bible, and a wrecked theology — that's all. If baptism is necessary to salvation, then these things follow:

1. Salvation is not by grace through faith. (Ephesians 2:8-9). "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. There is (Continued on page four)

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"A Rich Church"

(Continued from page one)
you would expect everything
materially that would indicate
wealth. There are plenty of
churches like that today.

Sometime ago I stood out in
Chicago in front of the Colgate-
Palmolive-Peet Soap Company
and talked to a friend on the
street. He pointed across the
way to one of the large Pres-
byterian churches in the city
of Chicago and as he did so, he
said, "Brother Gilpin, that is
the millionaire's club of Chica-
go. They have dances right in
the church auditorium and they
have drinks served in the base-
ment. They have nothing else
but a club house in the name
of a church."

Beloved, that is what the
world would call a rich church.

When I was pastor in Cin-
cinnati twenty-two years ago,
there was a little Episcopal
church located in the city of
Cincinnati which had, at that
time, twenty-one millionaires
in its membership. When the
summer season came, they
closed their building along
about the last of April and
didn't reopen it again until
sometime in October. Each
family in that church would
take time about taking the pas-
tor with them and entertain-
ing him during these summer
months. One summer he would
go to some mountain resort.
Another summer he would go to
Canada. Another summer he
would go to the sea coast, and
the pastor was thus entertained
by the membership of the
church from summer to sum-
mer.

Imagine, beloved, a church
with twenty-one millionaires
in its membership. That is what
the world would call a rich church.

When Mrs. Gilpin and I were
first married, and we went on
our honeymoon trip, we were
in Grand Rapids, Michigan, on
a Sunday morning. We went to
a church that morning that was
dominated by a modernistic
ministry. The pastor himself
was dressed in a long, flowing
robe. The choir likewise was
dressed the same. They had
walnut wainscoting from 12
to 15 feet on the walls, and the
floors were of marble. In fact,
everything about the building
would indicate wealth. You
couldn't imagine any building
that might be more the syno-
nym of wealth than was that
marvelous church building. The
world would look upon such a
church as being a rich church.

Our Lord tells us that Laode-
cia thought itself to be a rich
church, for we read:

"Because thou sayest, I am
rich, and increased with goods,
and have need of nothing; and
knowest not that thou art
wretched, and miserable, and
poor, and blind, and naked."

—Rev. 3:17.

This church thought itself to
be rich for they had actually
gone on record and passed a

resolution that they were rich
and had need of nothing, and
made bold their boast about
the fact of their wealth.

Our Lord speaks of a church
—the church at Smyrna—which
was rich. He says concerning
this church, "But thou art rich."
Beloved, this church at Smyrna
wasn't rich from the standpoint
of the world. They didn't have
cushioned pews, they had no
stained glass windows, they had
no brown stone church build-
ing, they had no exquisite
music, they had no scholarly
preacher, they had nothing of
what the world would ordi-
narily look for in a rich church.
The fact of the matter is, beloved,
this church thought it-
self unusually poor. From
the study of contemporary his-
tory, I am sure that this church
was actually one of the poorest
congregations materially that
you could ever find. I am sure
that this church at Smyrna was
as poverty-stricken as any
group of people could have ever
been, yet when our Lord looked
at them, He said, "But thou art
rich."

I wonder then, beloved, if it
is possible for a congregation
to be poor materially but rich
spiritually. I wonder if it is
possible for a congregation to
have no money in their pockets,
yet to be rich in the sight of
God. I wonder if it is possible
for a group of people not to
own the things of the world, yet
to have that inner something
that makes them rich in the
sight of God. Surely, beloved,
that is the experience of this
church at Smyrna.

I

THIS CHURCH AT SMYRNA
WAS RICH IN VIEW OF
JESUS' OWN REVELATION
OF HIMSELF TO THEM.

If you will notice, Jesus gave
to each of these seven church-
es a revelation. The revela-
tion to this church at Smyrna
was unduly interesting, for He
said:

"These things saith the first
and the last, which was dead,
and is alive."—Rev. 2:8.

This church was having a
difficult season of temptation
and tribulation and trouble. The
Devil was on hand and was giv-
ing them a lot of trouble. Jesus
said to them, "I am the first
and the last." Actually he said,
"I was here before the Devil
came, and I will be here when
he is gone." That was His
revelation to this church.

Beloved, I say to you, this
church was a rich church in
view of the revelation which
the Lord Jesus Christ gave to
them.

II

THIS CHURCH WAS RICH
IN VIEW OF THE FACT THAT
THEY WERE BUSY WORK-
ING FOR THE MASTER.

Jesus said:

"I know thy works."

—Rev. 2:9.

Brother, sister, any Christian
is a rich Christian who is work-
ing in the service of the Lord.
Any church is a rich church
that is working for the Lord.
The Lord did not save you
just to take you to glory.
He didn't save you that you
might sit down in this world
and do nothing. You were sav-
ed for service and if you are
saved, the Lord is expecting
service of you. The average
congregation seems to act as
though they had a one-way tick-
et purchased straight through
to glory and they have crawled
up in their pullman berth and
left orders for the porter to
call them when the train heads
into the yards of the New Jeru-
salem. Not so, my brother.
Your business is to be at work
in the service of our Lord.

III

THIS CHURCH WAS RICH
IN VIEW OF THE FACT THAT
WHEN JESUS WROTE TO
THEM, HE HAD NO ADVERSE
CRITICISM TO OFFER AND
NO MESSAGE OF CONDEM-
NATION.

This is in contrast to what is
said concerning the other
churches. When He wrote to
the church of Ephesus, He said:
"I will come unto thee quick-
ly, and will remove thy candle-
stick out of his place, except
thou repent."—Rev. 2:5.

Most of all Baptists know that
Ephesians 2:8,9 says that we are
not saved by works, but rather
by grace. However, there are
mighty few Baptists that have
read farther and found out
what Ephesians 2:10 says. Lis-
ten:

"For we are his workman-
ship, created in Christ Jesus un-
to good works, which God hath
before ordained that we should
walk in them."

It is true that you are saved
by grace. It is true that you
are saved apart from works,
but at the same time it like-
wise immediately follows that
we are created in Christ Jesus
unto good works.

Beloved, any church is a rich
church if that church is work-
ing in the service of our Lord.
Listen again:

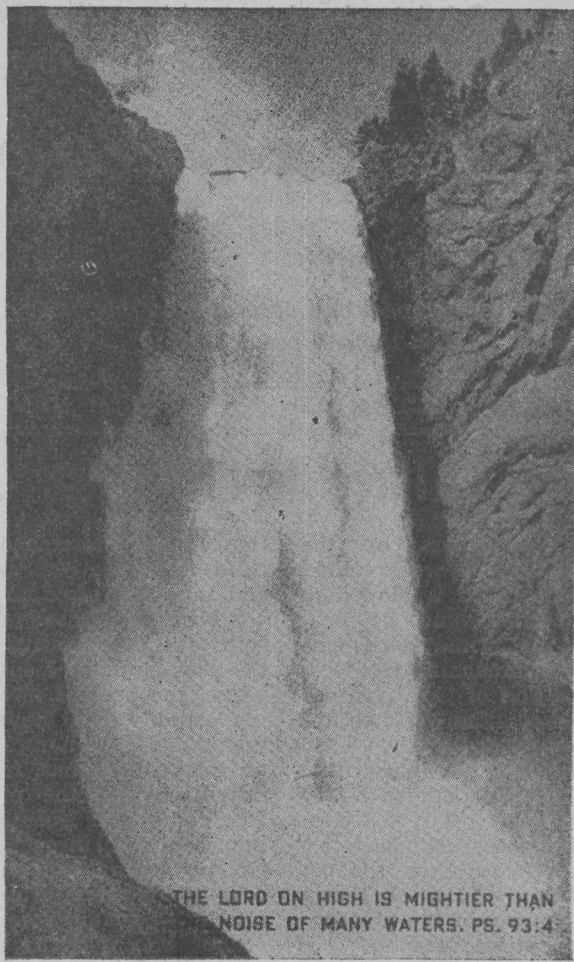
"Who gave himself for us,
that he might redeem us from
all iniquity, and purify unto
himself a peculiar people.
ZEALOUS OF GOOD WORKS."

—Titus 2:14.

"This is a faithful saying, and
these things I will that thou
affirm constantly, that they
which have believed in God
might be CAREFUL TO MAIN-
TAIN GOOD WORKS. These
things are good and profitable
unto men."—Titus 3:8.

Every person ought to be a
worker. You ought to be
ashamed if you have an ability
for the service of Christ and
yet do not put that ability to
work in his service. You ought
to be ashamed to be satisfied to
occupy a pew and to quietly sit
down and do nothing if you
have any talent whereby you
can serve the Lord Jesus Christ.

Thus Smyrna was a church
that was at work. It was a
rich church because its mem-
bership worked for our Lord.



THE LORD ON HIGH IS MIGHTIER THAN
THE NOISE OF MANY WATERS. PS. 93:4

When you read about the
church of Pergamos, you will
see that He found some fault
with this church, for He said:

"But I have a few things
against thee, because thou hast
there them that hold the doc-
trine of Balaam, who taught
Balak to cast a stumblingblock
before the children of Israel, to
eat things sacrificed unto idols,
and to commit fornication. So
hast thou also them that hold
the doctrine of the Nicolaitans,
which things I hate."

—Rev. 2:14,15.

If you will read concerning
the most of these churches, you
will find that Jesus had some-
thing wherewith to blame them
and some adverse criticism that
he gave them. When He came
to this church at Smyrna, He
doesn't condemn them for one
single thing and He has no ad-
verse message of criticism. In-
stead, He had nothing but
praise for them. I tell you,
beloved, it was a rich church
because our Lord had no con-
demnation for them.

Brother, sister, listen, as an
individual, you will be a rich
Christian whenever you live
such a life that our Lord won't
criticize you. You will be a
rich Christian whenever you
live every day in such a way
that our Lord won't condemn
you. This local Baptist church
will be a rich church when as
a church our Lord can't con-
demn us for our living, teach-
ing or giving, and won't bring
any adverse criticism.

IV

THIS CHURCH WAS RICH
IN THAT THEY WERE BE-
ING SLANDERED.

"I know the blasphemy of
them which say they are Jews,
and are not, but are the syna-
gogue of Satan."

The word "blasphemy" is the
word for "slander," so, beloved,
this church was being
blasphemed and slandered by
the Devil.

I think it was Shakespeare
who said:

"The man who with the breath
lent him by heaven
Speaks words that soil the
whiteness of a life,
Is but a murderer, for death is
given
As surely by the tongue as by
the knife."

Lots of people deal in slan-
der. It seems to be the chief
stock and trade of lots of fol-
I look backward across the
years of my ministry and I re-
member several individuals
—long-nosed, sharp-tongued in-
dividuals, who, it would seem
me, would make the very best
inspectors of garbage and
refuse for any city's garbage
disposal system. When I think
of the harm done me by some
of them, I am reminded of what
our Lord said, when we read:

"Touch not mine anointed,
and do my prophets no harm."
—I Chron 16:22

This church at Smyrna had
the same thing to contend with
that you and I have to contend
with today. They had the same
crowd to confront then that we
have to confront today. When-
ever I think of this, I am re-
minded of the words of our
Lord, when He said:

"Blessed are they which are
persecuted for righteousness
sake: for theirs is the kingdom
of heaven. Blessed are ye
when men shall revile you, and
persecute you, and shall say
all manner of evil against you
falsely, for my sake. Rejoice
and be exceedingly glad: for
great is your reward in heaven:
for so persecuted they the pro-
phets which were before you."

—Matt. 5:10-11

Every once in a while some
Christian will say, "Brother
Gilpin, I feel so badly. Some-
body has been talking about me.
Somebody has been saying
something unkindly about me.
Listen, beloved, jump up and
down for joy when that takes
place, for great is your reward
in Heaven. That is one reward
you get without having to work
for it,—just by being faithful
to our Lord. When the Devil
and his crowd hates you enough
to slander and blaspheme you,
our Lord gives you a reward
thereby.

Listen, beloved, this church
was a rich church because they
were being blasphemed by the
Devil.

There are mighty few Baptist
churches today that the
Devil thinks enough of to blas-
pheme. There are mighty few
Baptist churches today that are
standing for the Word of God
so that the Devil might hate
them enough to talk about
them. The majority of the Baptist
churches today are just like
the balance of the world. They
go along with the world and
have nothing distinctive about
them, with the result that the
Devil doesn't hate them one
particle.

I thank God for the fact that
the Devil hates Baptist preach-
ers and Baptist churches and
any Christian that stands up for
the Word of God and the things
of the Bible. Whenever you are
in a different class than the
rich.

This church at Smyrna was
rich because it was hated and
blasphemed and slandered by
the Devil.

V

THIS CHURCH WAS RICH
IN THAT THEY WERE PER-
SECUTED.

The pastor had been per-
secuted even unto death. Pol-
carp, so history tells us, was
the pastor of this church and
when he was an old man, nearly
ninety years of age, the
burned him to death. We have
thought the last few days about
the American soldiers who were
burned alive in Korea. I have
thought that was a terrible
thing. Beloved, there have been
thousands of Baptist preachers
in the years gone by that have
(Continued on page three)

The greatest sinners are those who feel sin least of all.

"A Rich Church"

(Continued from page two)
been burned alive by those who hated the Word of God. Polycarp was one of them. While the fire was being lighted, a man who would correspond to a lawyer today stepped up to his side and said, "Polycarp, I can save you if you will only renounce your faith." Polycarp said, "For eighty-six years I have served Him and He has never forsaken me. How can I forsake Him?" With those words as his last, Polycarp stepped into the flames of the fire and as his body was burned to a crisp, his soul went out to meet the Lord who saved him.

We read:

"I know thy works, and tribulations."—Rev. 2:9.

The word "tribulation" comes from the Latin word "tribulum," which refers to a harrow—a harrow like you would use in your garden—a harrow with spike teeth. Can you imagine what it would mean to an individual to have a spike-toothed harrow dragged over his body? This church was being persecuted to the extent that it was as though a spike-toothed harrow was being dragged over the bodies of those that were standing for the things of God. The pastor had been killed, the membership was being brought to death, and the property had been plundered and pillaged.

There are not many today that are rich because they are being persecuted. The majority of so-called Christians are not being persecuted. The majority of churches are standing for nothing. They are doing nothing and accordingly they are not worth the Devil's persecution.

The church at Smyrna stood out in a distinctive manner—in such a distinctive manner that the Devil brought persecution and tribulation upon them. I tell you, beloved, it was a

rich church when you consider the persecution and the tribulation through which they were passing.

In this connection, we read: "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."—Acts 5:41.

This is written concerning those early apostles who had been arrested and had been taken before Gamaliel and tried. Can you imagine those early Christians being beaten and whipped publicly and then "they rejoiced that were counted worthy to suffer shame for his name?"

Beloved, any individual is a rich Christian and any church is a rich church who is persecuted because of his stand for the things of the Lord. If you are in that class you can thank God for that persecution because it marks you off as a different person. It puts you in a different class to any that you have ever known before.

VI

THIS CHURCH WAS RICH IN THAT THEIR SAVIOUR COULD ENTER INTO FULL SYMPATHY WITH THEM.

Our Lord passed through the same experiences as this church. When He was here within this world He knew what it was to be persecuted by the Devil. He knew what it was to be spit upon. He knew what it was to be hated. He knew what it was to be taken to the brow of the hill to be cast headlong over a cliff that they might take His life. Having thus suffered He could enter into the fullest sympathy with this church that was passing through this tribulation.

"For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of

grace, that we may obtain mercy, and find grace to help in time of need."

—Heb. 4:15,16.

This would tell us that Jesus suffered just like we do, and because He suffered we may come to Him to find grace and mercy in time of need. Jesus passed through the same experiences as this church and because He had, they were invited to come into the presence of God, because God could enter into the fullest of sympathy with them.

Isn't it wonderful, beloved, when you have problems to have somebody who has had the same problem, or at least knows about your problem? Isn't it wonderful to have someone who can sympathize with you? When you feel forlorn, cast down, and forsaken, and when you feel that everything has gone wrong, isn't it wonderful to be able to lean on someone else and to depend on somebody else for sympathy?

Here is a church that is having all kinds of trouble but the Son of God stands by. Oh, how rich they were! They weren't rich in material goods. The labor unions in the city of Smyrna had ostracized them and it was impossible for any member of the church to secure employment. Though they were reduced to beggary, they were still rich.

VII

THIS CHURCH WAS RICH IN THAT THOUGH THEY THEMSELVES WERE SLANDERED AND PERSECUTED, THEY DIDN'T DEAL IN SUCH IN RETURN.

Let me tell you, beloved, it is a big man that can be persecuted and not persecute. It is a big man who can be slandered without slandering. Here was a church that though they were slandered and persecuted, they didn't slander and persecute in return.

What a man was that early prophet Stephen of whom we

read about in Acts 7. When they stoned him, beloved, he didn't pick up a stone and hurl it back. Instead, he sunk down upon his knees and prayed unto God the Father. Hear him as he prayed for his persecutors and hear the Apostle Peter as he writes of the sufferings of Jesus, when he said:

"Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

—I Pet. 2:23.

Beloved, it is a rich man that can suffer persecution and blasphemy and tribulation and slander without dealing in such in return.

VIII

THIS WAS A RICH CHURCH IN THAT THEY HAD CONVICTIONS THAT WERE WORTH LIVING FOR AND WORTH DYING FOR.

You say, "Brother Gilpin, do you suppose that if you lived back there in those days you would be willing to die for your convictions? I don't know, beloved, whether I would have had martyr blood in my veins or not. No man knows what he would do until the time comes. You might say that you would do so-and-so, but you don't know what you would do in any given circumstance until the time arrives.

Here was a church that was made up of martyrs. They had convictions that were worth living for and dying for, and, beloved, they lived for them and they died for them.

There are some things that we ought to be willing to live for and to die for. There is that great doctrine of salvation by grace and the great truths of baptism and the Lord's Supper. Likewise there is that great truth of the doctrine of election, that God chose us before the foundation of the world. I tell you, beloved, a man ought to be willing to live and to die for these great truths.

Whenever I think of this I remember that individual who had ridden one day many miles in our Kentucky mountains to collect a sum of money that was owed to him. He collected the money and put it in his saddle pockets and fastened the same to his saddle for the ride back home. At noon time he stopped, fed his horse, rested his animal, took the saddle off, rested himself, and presently after he had rested, he saddled his mount and started on his return home; but in putting his saddle on he forgot the money that he had collected that was in his saddle bag. When he put his foot over the horse's back and started to leave, his dog began to run around the horse, barking and jumping up at the horse's mouth, seemingly trying to tell his master that he was leaving the money there on the ground. This man didn't understand it and after the dog had acted thus for some few minutes, he thought surely the dog had gone mad and he pulled his gun and shot the dog. After he had ridden on a few miles farther he remembered the fact that he didn't have his saddle pockets tied to his saddle, and when he returned back to the spot, there lay his dog with his head, in death, over those saddle pockets.

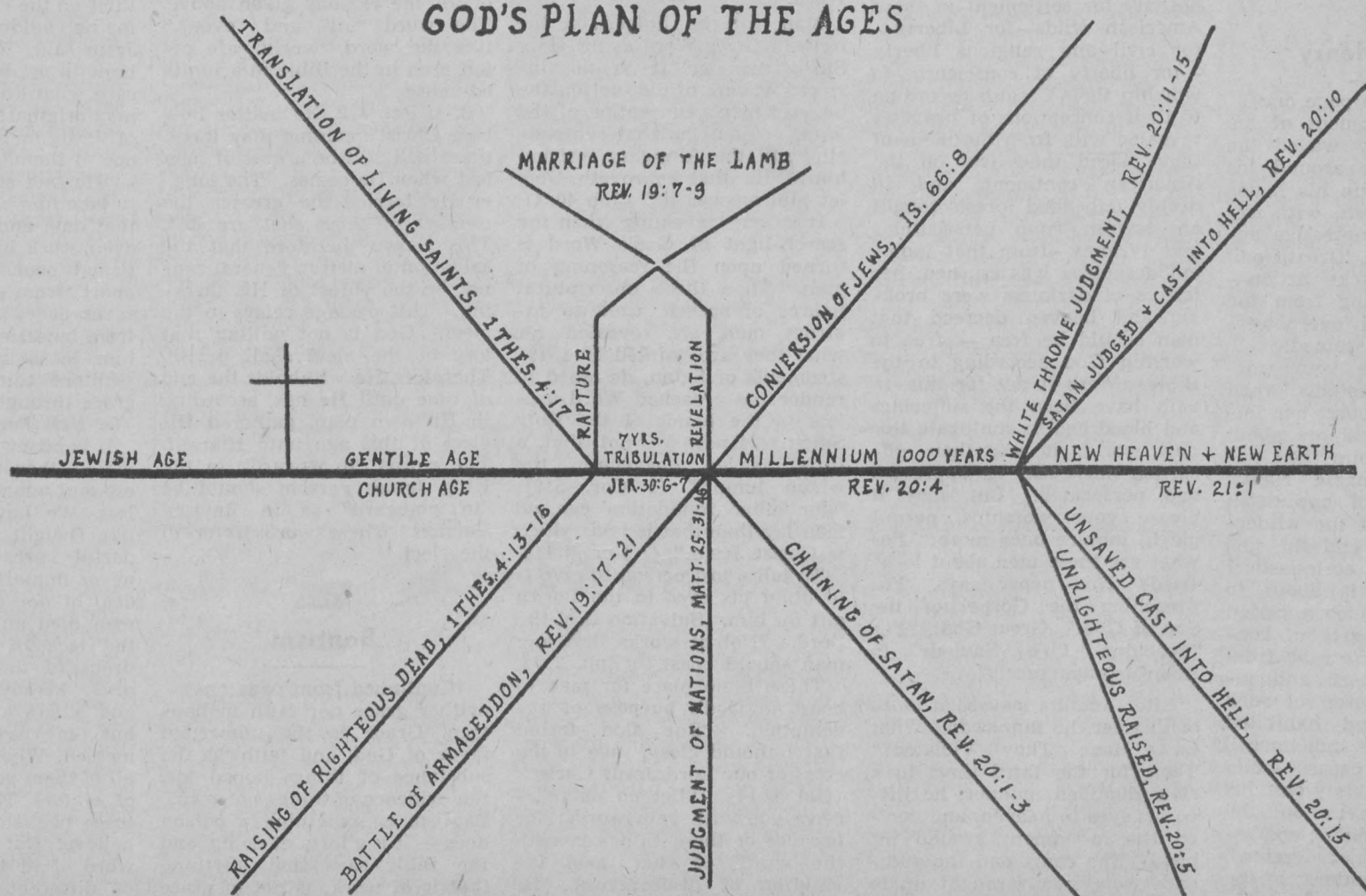
I will never forget that old Baptist preacher of whose experience I have just told. He said, "Brother Gilpin, I never knew what it was to be faithful to death in the things in which I believe until I saw my dog lying there dead with his head on my saddle pockets."

Beloved, that is what God wants you and me to do. These are trying days through which we are passing and God wants us to be faithful unto death.

May I remind you that this church at Smyrna possessed a quality that neither persecution, nor poverty, nor death, could destroy. If you have

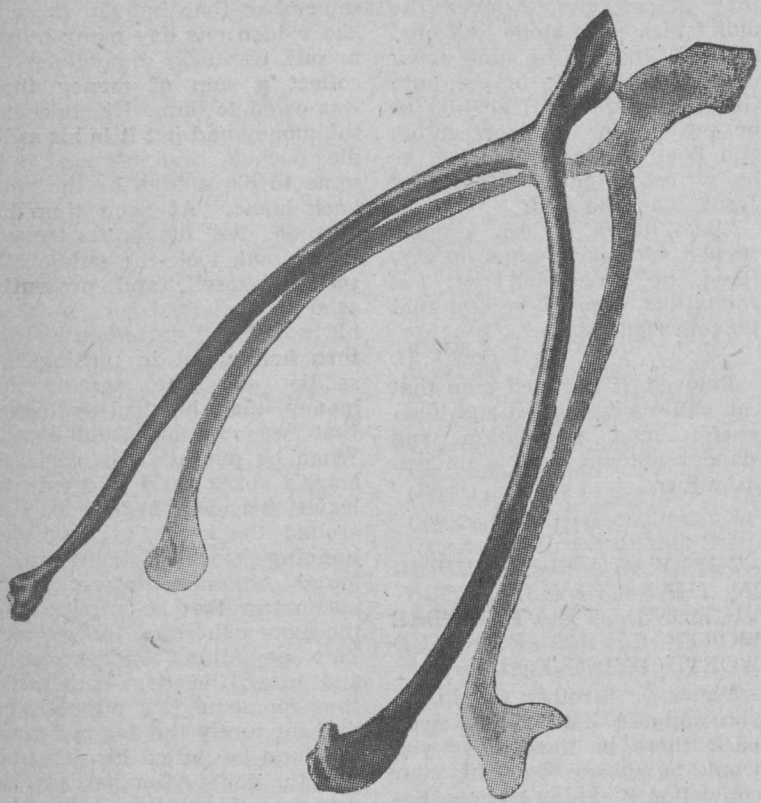
(Continued on page four)

GOD'S PLAN OF THE AGES



MARY JO BALL

WE NEED MORE THAN THIS



We appreciate your good wishes. They mean much to us. However, just now, we could use whatever financial help God may lay on your heart in our behalf.

"A Rich Church"

(Continued from page three)
Jesus Christ inside your heart this morning, you have a quality that persecution and trouble and death can't destroy. If you are not saved, then believe Him, receive Him, and trust Him and become a child of God, and then go out to live for Him and serve Him, and if need be, die for Him.

God help you to be the kind of a Christian that our Lord will be able to speak of as a rich Christian, and be a member of a church that our Lord will be able to speak of as a rich church.

Let me ask you in closing, are you a rich Christian? Maybe you aren't a member of a rich church but, beloved, you can be a rich Christian.

May God bless you!

Patrick Henry

(Continued from page one)
breathless astonishment of his hearers, he slowly waved the paper three times around his head, then lifted up his hands and eyes to heaven, with extraordinary and impressive energy, he exclaimed, "Great God!" The exclamation—the action—the burst of feeling from the audience were all overpowering. Mr. Henry resumed:

"May it please your worship: In a day like this, when truth is about to burst her fetters; when mankind are about to be raised to claim their natural and inalienable rights; when the yoke of oppression which has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power is about to be dissevered, at such a period when liberty—liberty of conscience is about to awake from her slumberings and inquire into the reason of such charges as I find exhibited here today in this indictment!" Another fearful pause, while the speaker alternately cast his sharp piercing eyes on the court and the prisoners, and resumed: "If I am not deceived, according to the contents of the

frame was agitated with alarm; and the judge, in a tremulous voice, put an end to the scene, now becoming extremely painful, by the authoritative command: "Sheriff, discharge those men!" — Gospel Witness and Protestant Advocate.

Tainted Food

(Continued from page one)
Anyone who teaches man to do anything, give God anything, or to perform any type of work for salvation is feeding a lost blinded person a fatal dose of human reasoning. They are teaching Satanic-inspired rationalism for the Word of God. Human reasoning brought about the fall of Adam in the garden of Eden. Satanic deceit set Eve's mind in motion. The result was a spiritual death. This separated man from God, for in Adam all died. Every part of man came under the curse of the law of sin and death.

"And when the woman saw that the tree was good for food (the lust of the flesh) and that it was pleasant to the eyes (the lust of the eye) and a tree to be desired to make one wise (the pride of life) she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Gen. 3:6. Satanic deceit plus human desire equaled DEATH.

The desire of man to offer God something in an effort to appease Him is born of human reasoning. Any effort to give God some part of His creation in return for God's free gift is nothing but human folly. "Then the Lord answered Job out of the whirlwind, and said, WHO IS THIS THAT DARKENETH COUNSEL BY WORDS WITHOUT KNOWLEDGE" (Job 38:1,2). "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15).

The Stewards of God's Word are responsible to God for their stewardship of the Word. God's instructions are: "Preach the Word" — not "Rationalize the Word."

Man will be judged on the basis of God's Word as the Holy Spirit revealed it to the inspired writers of old, not on the basis of man's conception of the Word. "Shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it." (Job 40:2).

It is very revealing when the search-light of God's Word is turned upon the reasoning of man. Then those unscriptural figures of speech, used to instruct man, are revealed for what they are, tainted food, instruments of Satan, designed to render the preached Word useless in the hands of the Holy Spirit. "Know ye not that a little leaven leaveneth the whole lump?" (I Cor. 5:6). "For other foundation can no man lay than that is laid, which is Christ Jesus." (I Cor. 3:11).

To tell a lost person to give is to blind his eyes to the Lord's gift for him. Salvation is of the Lord. "Not of works, lest any man should boast." (Eph. 2:9).

There is no place for man to boast in God's purpose of redemption. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ." (Gal. 6:14). "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not therefore partakers with them." (Ephesians 5:6,7).

In its natural state the mind of man is reprobate. It does not give God the proper con-

sideration. God gives man a new mind, through the new birth. As God's gift of faith comes, man sees himself as the transgressor and God as the righteous One. He sees himself as dead because of sin, yet alive unto God through faith in the Lord Jesus Christ. He has a new heart which is indwelt by the Holy Spirit. Old things have passed away. All things have become new. He is a new creation in Christ Jesus.

"Jesus saith unto him, Feed my sheep." (John 21:17).

"Feed My Sheep" — "Preach The Word" — "Until the appearing of the Lord Jesus Christ." Read I Timothy 6:20,21.

Three Scriptures

(Continued from page one)
universal meaning.

(2). II Cor. 5:19 teaches that Christ died only for as many as do not have their trespasses imputed to them, that is, those who receive forgiveness of sins through faith.

(3). Christ's atonement was real atonement. It satisfied the justice of God. Hence it cannot be that it was made for any that suffer the demands of God's justice in hell.

(4). God's love is not an impotent thing. Since He is a sovereign, He always makes his love effective. To say that he has redemptive love for every child of Adam is to deny the Scripture (Rom. 9:13) and to make his love futile and vain.

(5). God will give all things freely to those for whom He delivered up His Son. Rom. 8:32. Hence it follows that He delivered Him up for none except those to whom He gives all things, that is, those whom He saves.

(6). Nothing can be laid to the charge of those for whom Christ died. Rom. 8:33,34. Hence Christ died for none that will be condemned in judgment.

2. Heb. 2:9. The word "man" is not in the Greek, and must be supplied from the context. The following verses make it plain that it is every son that he brings unto glory. We adopt this interpretation in the light of all the reasons given above. The word "all" and "every," like the word "world" are often used in the Bible in a limited sense.

3. II Pet. 3:9. No matter how long Christ's coming may tarry, there will still be a host of men lost when He comes. The longer He tarries the greater the number of those that are lost. This shows therefore that the salvation of men in general cannot be the object of His tarrying. This passage refers to the elect. God is not willing that any of the elect shall perish. Therefore He withholds the end of time until He has, according to His own plan, gathered His elect of this age unto Himself. The words "to usward" in the King James version should be "to youward" as in Revised Version. These words refer to the elect.

Baptism

(Continued from page one)
neither grace nor faith in baptism. Grace is the unmerited favor of God, and faith "is the substance of things hoped for, the evidence of things not seen." Baptism is something a person does — it is a form of doing, and the Bible says that anything that is of works is not of grace (Rom. 4:4). "Now to him that worketh is the reward not reckoned of grace, but of debt."

2. If baptism is necessary to salvation, then salvation is by

works. But that passage just read from Ephesians says, "Not of works lest any man should boast." Salvation partly by baptism would be salvation by works and water works. When a person is baptized that person does something — that person goes to human effort and human exertion, and there isn't any way in this world around that fact. If this Scripture which says, "Not of works" is so then the claim that baptism helps save is not so. Which should one take—the Word of God, or the word of man?

3. If baptism is necessary to salvation, then Jesus never saved anybody while He was here. Listen to John 4:2: "Though Jesus himself baptized not, but his disciples." This distinctly says that Jesus, didn't baptize, so if baptism saves, and Jesus didn't baptize, then He didn't save anybody. No way around that.

4. If baptism is necessary to salvation then Paul and Silas lied to the Philippian jailer. The jailer asked, "What must I do to be saved?" Here is the answer (Acts 16:31): "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." They told that lost man that if he would believe on the Lord Jesus Christ — "thou shalt be saved." Either that is a truth or a lie, one or the other. I believe it is the truth. They made no mention whatsoever of baptism in connection with salvation.

5. If baptism is necessary to salvation, then all of the Old Testament saints are lost. They were not baptized. God has never had but one way of salvation, and that is through faith in a Savior. The Old Testament saints looked forward to Christ and we look backward to Christ. Whether we look up or down the road doesn't make a bit of difference, for the look is in the direction of the same Savior. No use to tell me the Old Testament saints were lost, for Moses and Elijah stood there on the Mt. of Transfiguration and talked with Jesus. Had they been lost they would not have been there.

6. If baptism is necessary to salvation, then the penitent thief on the cross was not saved, for he couldn't be baptized. Yet Jesus said, "This day shalt thou be with me in paradise." I don't care what kind of a theory men may originate, I'll take the word of Jesus in preference to every one of them. He saved that man — He said so, for He promised to take him where He was going that day, and that fellow never even stuck his finger in a baptismal pool. If He saved him apart from baptism, then He saves every other person apart from baptism, for He didn't slip him in as an exception. That penitent thief was saved by grace through faith.

To Hell For Lack Of Water?

If baptism is necessary to salvation, then some of the greatest soul winners of all time died lost. We have had great men like Dwight L. Moody — wonderful preachers who were never immersed. It takes a good deal of nerve to say that those men died and went to hell for the lack of water. And hundreds of thousands of Methodists, Presbyterians, Lutherans, and others love God devotedly, but they have never been immersed. What about them? Are all of them going to hell for lack of water? That's exactly what these baptismal regenerationists believe. But I don't believe a word of it. I hear from people of different denominations — radio listeners — every week and have for years, and their letters breathe the spirit of Christian devotion and love for Christ.—Roy Mason