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There's a lot of preaching done that the devil likes to hear.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

# The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

"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.

DL. 18, NO. 50

RUSSELL, KENTUCKY, JANUARY 10, 1953

WHOLE NUMBER 728

## Characteristics Of The First Church

By Roy Mason  
Tampa, Florida

The Scriptures were given us  
our admonition and instruc  
We can go back to the  
ble for correction, when we  
out of line in our personal  
es, or in connection with our  
churches. The Christianity and  
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mand of Jesus the church  
ated for the promised out  
ing of the Holy Spirit (Acts  
1:5). They were NOT waiting  
for the church to be FORMED—  
they were waiting for the church

to be empowered. Jesus started  
the church HIMSELF while  
here, and the apostles were the  
first members. "God hath set  
some in the church, FIRST THE  
APOSTLES" the Bible says.  
Had the church been started on  
Pentecost, the Holy Spirit would  
have been the Founder. What  
was the state of this church  
while waiting?

THEY WERE IN ACCORD  
(Acts 1:14). That is, they were  
united in what they wanted.  
They wanted the needed power,  
and they were in exact accord  
in the matter. Any church to  
function properly must be in ac  
cord—united as to what they  
want.

THEY UNITED IN PRAYER.  
"In prayer and supplication."  
They needed an apostle to take  
the place of Judas, so they  
sought divine guidance (Acts 1:  
24-25). They didn't "pull wires"

and politic as many do today.  
How many churches of today  
really seek and secure divine  
guidance in calling a new pas  
tor? Precious few. They look to  
"Baptist Headquarters" to sup  
ply their need—and are sent a  
pastor who will be a stooge of  
the denomination.

THEY WERE ALL "IN  
CHURCH" as we would say  
(Acts 2:1). When Pentecost came,  
they were all at the place of  
assembly, ready for the answer  
to their prayers. They were not  
—half of them—out fishing or  
off on a visit somewhere. When  
does a present day church ever  
have all of its members present?  
In 21 years we have never seen  
all of the members of our  
church together at any one time.

THE EMPOWERED CHURCH  
(Acts 2:4). The whole mem  
bership was literally on fire, and  
they began to tell people about

## Hitherto

"Hitherto hath the Lord helped us."  
I Sam. 7:12.

When our soul is much discouraged  
By the roughness of the way,  
And the cross we have to carry  
Seemeth heavier every day;  
When some cloud that overshadows,  
Hides our Father's face from view;  
Oh! it's well then to remember  
He has blessed us hitherto.

Looking back the long years over,  
What a varied path! And yet,  
All the way His hand HAS led us,  
Placed each hindrance we have met;  
Given us the "pleasant places";  
Cheered us all the journey through;  
Passing through the deepest waters,  
He has blessed us hitherto.

—L. Oakley.

Jesus and salvation. A great  
crowd had been gathered thru  
the hearing of the "sound as of  
the rushing of a mighty wind."  
These Christians began personal  
witnessing, and this climaxed in  
a public address by the Apostle  
Peter (Acts 2:14). This public  
address climaxed in the conver  
sion of 3,000 people (Acts 2:41).  
Let us not suppose that 3,000  
were saved as a result of Peter's

sermon. They were saved as the  
result of the personal witness  
ing of 120 church members and  
Peter's sermon.

Note further the characteris  
tics of this empowered church:

They continued steadfast in  
doctrine (Acts 2:42). Any church  
to amount to anything must be  
bound together with strong doc  
trinal ties. They must believe  
(Continued on page three)

## The Denomination Has Endorsed The New Bible

But, did Southern Baptists  
join in this mammoth adver  
tising scheme? They certainly  
did, and in large numbers! Many  
clippings from newspapers from  
many sections of the Southern  
Baptist Convention tell a story  
of the part that leading Baptist  
pastors and churches had in ad  
vertising this National Council  
product in the community meet  
ings, September 30th. But we  
know that these Baptists were  
following the leadership of the  
two leading boards of the  
Southern Baptist Convention.  
Mr. T. L. Holcomb, executive  
secretary of the Sunday School  
Board, was an "advisory mem  
ber" of the translating commit  
tee; and the S. S. Board has  
gone "all out" in its efforts to  
get Southern Baptists to adopt  
the Revised Standard Version.  
They are already using this ver  
sion as the translation for the  
Golden Texts of some of the  
Lesson Quarterlies. They have  
published articles from leading  
Southern Baptist preachers  
whole-heartedly commending  
the Revised Standard Version,  
some of them almost putting a  
halo around the heads of the in  
dellitic translators! The Home  
Mission Board, in its official or  
gan, Southern Baptist Home  
Missions, has given large space  
in several issues to advertising

this National Council product.  
For instance, in the November  
issue, both the inside covers are  
filled with advertising of the  
National Council Bible. One of  
the most amazing things about  
these two full pages of advertis  
ing is the fact that they contain  
only three personal endorse  
ments, and these endorsements  
are from Harry Emerson Fos  
dick, and Norman Vincent Peale  
— two of the most notorious  
New York infidels — and from  
Henry Knox Sherrill, president  
of the National Council of  
Churches! Just think of a South  
ern Baptist Missions magazine  
carrying a full page advertise  
ment with these three personal  
endorsements!

Also, most of the Southern  
Baptist "Iron Curtain" state  
papers have chimed in and said  
"Me, Too!" in their endorse  
ments of this product of the  
modernists. As an illustration,  
(Continued on Page Four)

## Are You Interested In Making This An Eight Page Weekly

I am happy over the interest  
being manifested by our read  
ers relative to making this an  
eight page paper. For over two  
years, this has been our desire,  
and now it appears to be within  
our grasp.

Two years ago, we attempted  
to do so, but we could not raise  
sufficient money for the pur  
chase of a press and linotype  
too. We did get the linotype at  
that time and now we have pur  
chased the press.

By God's goodness, we were  
able to purchase one most rea  
sonably. It must be moved, some  
new parts added, rebuilt, and  
erected within our shop. It will  
take about \$2500 to do this. Con  
tributions from our friends for  
this purpose are beginning to  
come in. It may take several  
(Continued on page four)

## An Imaginary Letter To The Apostle Paul

Rev. Saul Paul  
Independent Missionary  
Corinth, Greece

Dear Mr. Paul:

We recently received an ap  
plication from you for service  
under our Board.

It is our policy to be as frank  
and open-minded as possible  
with all our applicants. We have  
made an exhaustive survey of  
your case. To be plain, we are  
surprised that you have been  
able to "pass" as a bonafide mis  
sionary.

We are told that you are af  
flicted with a severe eye  
trouble. This is certain to be an  
insuperable handicap to an ef  
fective ministry. Our Board re  
quires 20-20 vision.

At Antioch, we learn, you op  
posed Dr. Simon Peter, an es  
teemed denominational secre  
tary and actually rebuked him

publicly. You stirred up so much  
trouble at Antioch that a special  
Board meeting had to be con  
vened in Jerusalem. We cannot  
condone such actions.

Do you think it seemly for a  
missionary to do part-time secu  
lar work? We hear that you are  
making tents on the side. In a  
letter to the church at Philippi,  
you admitted that they were the  
only church supporting you. We  
wonder why.

Is it true that you have a jail  
record? Certain brethren report  
that you did two years time at  
Caesarea and were imprisoned  
at Rome.

You made so much trouble for  
the business men at Ephesus  
that they refer to you as "the  
man who turned the world up  
side down." Sensationalism, in  
missions, is uncalled for. We al  
so deplore the lurid "over-the  
wall-in-a-basket" episode at  
Damascus.

We are appalled at your ob  
vious lack of conciliatory behav  
ior. Diplomatic men are not  
stoned and dragged out of the  
city gates, or assaulted by fur  
ious mobs. Have you ever sus  
pected that gentler words might  
gain you more friends? I enclose  
a copy of Dalius Carnagus' book,  
"How to Win Jews and Influ  
(Continued on page four)

## The First Baptist Pulpit

### "HOW RICH ARE YOU?"

"Now ye are rich."—I Cor.  
4:8.

Here is a passage of Scrip  
ture, beloved, that seemingly is  
a paradox. The man who is  
writing the text was so poor  
that when he was in Corinth  
he had to make tents for a liv  
ing, and the people in Corinth  
with whom he labored were ap  
parently so poor that they could  
not support him. He is writing  
to these people whom he has  
known in their poverty, who  
have been so poor that they beg  
for bread and shiver for shelter,

and yet he says to them, "Ye  
are rich." I say, beloved, it  
sounds paradoxical. It actually  
sounds contradictory knowing  
how poor the church at Corinth  
was when Paul was with them,  
for him to write unto them, say  
ing, "Ye are rich." It seems  
paradoxical and contradictory,  
and even sounds as though Paul  
was speaking sarcastically to  
them.

I remember the first time that  
I read this text for it to make  
an impression upon me a few  
weeks ago. After I had recover  
ed from the first impact of the

paradox and the apparent con  
tradictory statement, then it  
was that I began to drink in  
the full meaning of Paul's words  
when he said, "Ye are rich,"  
and for the past four weeks as  
I have thought of this text of  
Scripture from day to day, I  
have reveled in it, as my soul  
has been bathed within the pure  
waters that have flowed from  
this marvelous text.

I am reminded of that early  
childhood experience when a  
tax collector in the community  
went to see a preacher. It had  
(Continued on page two)

## HIGH HAT BRINGS A GREETING

"A minister in the pulpit saw  
a man in a back pew with his  
hat on. He beckoned to a dea  
con, who went to the man and  
asked him if he was aware his  
hat was on.

"Thank God!" said the man,  
"I thought that would do it. I  
have attended this church for  
six months, and you are the  
first person who has spoken to  
me.

## THE BEST NEWS IN THE WORLD

"How that Christ died for our  
sins according to the scriptures;  
and that He was buried, and  
that He rose again the third day  
according to the scriptures" (I  
Cor. 15:3, 4).

The best news the world ever  
heard is not considered of great  
news value by most men. It is  
not about something that hap  
pened just yesterday, but it is  
(Continued on page four)



# THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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## "How Rich Are You?"

(Continued from page one)

been rumored that this preacher who had moved into the community was a rather well-to-do individual, and when the tax collector approached him, he began the conversation by reminding the preacher that he had heard that he was a rather rich man. The preacher said, "That is right; I am rich." The tax collector got his pencil ready to write anything and everything that this preacher might list by way of tangible, taxable property. As he was prepared to write, the preacher said, "I have a wife that has been faithful to me for nearly fifty years. I have a family of six grown children who have never caused me to bow my head in shame one single time. I have the honor of being the pastor of a Baptist church that stands for the Word of God." There wasn't anything thus far for the tax collector to write. Finally, this preacher turned and said, "In addition to this, I have the assurance that my name is inscribed in the Lamb's Book of Life." He said, "These are my riches. As for property of this world, you can put it down that my salary last year averaged \$100.00 a month." The tax collector folded his paper, but the pencil back into his pocket, shook hands with the preacher and said, "Man, you have riches, but they are not the kind that are taxable in the assessor's office."

I would remind you this morning, beloved, that the Apostle Paul was thinking in those terms when he said to this church at Corinth, "Ye are rich." There are riches that are not counted in the terms of stocks and bonds. There are riches that are not to be calculated in the terms of farms and apartment houses. There are riches that surely are not to be considered from the standpoint of business investments and bank accounts. I would remind you that there are riches that you could not negotiate for a loan in any bank. There are riches that are not tangible from the standpoint of an assessor's evaluation. There are riches, beloved, that are so great that the greatest bank balance in the world fades into insignificance in comparison with the true riches which we have received as a result of God's grace.

I

## THE MAN WHO POSSESSES A HEALTHY BODY IS A RICH MAN.

Can you see sufficiently to read? Then you are a rich man. I think one of the most beautiful spots in the whole state of Kentucky is found at Hall's Gap, some thirty-five miles north of Somerset. You can stand at Hall's Gap and look over that

panorama which greets your eyes and can see for miles in every direction. Surely, beloved, you are impressed by the beauty of God's nature. Any man who can stand there in that observation tower and feast his eyes upon the things that God has made and revel in their beauty is a rich man. Eyesight is a riches that most of us don't appreciate sufficiently.

I remember the first time I ever saw Cumberland Falls near Corbin, Kentucky, or the first time that I ever saw Niagara Falls. I remember how I was impressed with the beauty of each. As someone has said relative to Cumberland Falls, "The voice of God is never hushed in that place." As I have stood at Cumberland Falls and Niagara Falls on numerous occasions to see the water as it pours over the precipice, I stood there and thanked my God for the eyesight that I have with which to see.

Did you ever pick up a little flower and look at those petals and various colors, and the way in which they are put together? Did you ever stop to carefully scrutinize and minutely look upon that little blossom? I tell you, beloved, you can't do it without turning your face Godward and skyward, just to thank Him for the eyesight that He has given you. I tell you, beloved, the man who has eyesight is a rich man.

The man who has ears and can hear is rich.

I preached in Cincinnati one night probably fifteen years ago. After the services were over I went to a home of some old friends and visited until after midnight, then got in the car and drove home. I was living at that time out in the country. I drove into my yard that morning about 5:30. I think there were surely fifty varieties and species of birds that were singing in the yard that early spring morning. I'll never forget, beloved, that bird orchestra. I have never heard anything that a human being could sing or could say that sounded so sweet to me, as when I stood in my front yard and listened to all those varieties of birds as they sang the praise of our Heavenly Father. I tell you, beloved, a man who has ears is rich.

I used to tell my children when they were younger, jokingly, that I knew people who would give a million dollars if they could just hear my voice, and they used to ask at once who it was. I would tell them immediately that it was some deaf person who had never heard.

Surely you know folk who would give a million dollars to see you, don't you? If they could see you, they could see anything. It would be worth a million to them. Every person here this morning who can see normally, hear normally, think normally, and walk normally, can read this text of Scripture and say, "Amen, Paul, I know of what you are speaking when you say, 'Ye are rich.'"

As a lad, I remember the story in one of my first readers of the boy who was always lamenting the fact of his poverty and who regretted the fact that he was so poor. One day he made mention of it to his uncle. His uncle, in order to teach him a lesson, said, "I will give you a thousand dollars for your right eye, and I will give you another thousand dollars for your left eye." He said, "I will give you a thousand dollars for your right ear; I will give you another thousand dollars for your left ear." He said, "If you will stick out your tongue and let me cut it off, I will give you a thousand dollars for your tongue." He said, "I will give you a thou-

Many a preacher is dying by "degrees."

sand dollars for each of your hands, and I will give you a thousand dollars for each of your feet." Finally, when he figured it up, he had offered this boy nearly thirty thousand dollars for the various component parts of his body. The boy shrank back and wouldn't part with even one of them. He had learned the lesson that his uncle wanted him to learn—that he had riches that couldn't be calculated in terms of dollars and cents.

Several years ago, when I was in Richmond holding a revival meeting, friends drove me over to the home for incurables. I'll never forget as long as I live how I thanked God when I walked out of that place that I could come out under my own motivation, that I could see, that I could hear, that I had a normal mind, and that I could go about caring for myself. I tell you, beloved, if you want to know how rich you are, just go to a home for incurables or pass through the untidy ward of some mental institution, and you will mighty soon learn that you have riches that you have never begun to calculate, and that you have never one time considered before.

II

## THE MAN WHO POSSESSES SALVATION IS RICH.

He may not have one penny of money in his pocket, but if he has Jesus Christ in his heart he is rich.

If you will turn through the Word of God, you will find that the Bible says that everyone of us is born a sinner.

"But the Scripture hath concluded all under sin."—Gal. 3:22.

"For all have sinned, and come short of the glory of God."—Rom. 3:23.

Everyone of us, beloved, is born a sinner. We encourage that sinful nature as we live, and that sinful disposition grows on us as we go on in life. Beloved, nothing but the grace of God can break the power of sin. That man this morning who is able to put his hand upon his heart and look up into the face of God and call Him Father, to know that God is his Heavenly Father, that Jesus Christ is his elder brother, and that Heaven is his home—the man who can do that is a rich man.

I turn to the Word of God and I find that the man who is in sin has nothing but a Devil's Hell to look forward to. What is Hell? The Bible talks about a lake of fire. A lake of water beneath the moonlight is beautiful, but I can't conceive of

any beauty about a lake of fire. Can you imagine, sinner friend, your future home as a lake of fire?

The Word of God says that Hell is a bottomless pit. Stand at the opening of it and drop a stone and listen. It is still falling—down, down, down. God says that Hell is a bottomless pit.

Hear those dogs out there in the darkness growling and snapping and biting. God says that Hell is a place where that men gnash upon one another. Oh, can you imagine your unsaved loved ones gnashing upon you throughout a never-ending eternity in Hell? That is God's picture of Hell.

How would you like to live in a place that was infested with worms? Wherever you look, wherever you turn, whichever way you step, you are surrounded with worms. That is God's picture of Hell.

Can you imagine a man suffering with the pain of a terrible disease? Can you imagine, beloved, that individual passing out of a physical suffering into an eternal suffering that is ten thousand times greater than he has known here within his physical body? Beloved, that is Hell—a tormenting conscience, an immortal body, an unending flame, an unquenchable fire, a suffering that never comes to an end. That is God's picture of Hell.

Brother, sister, the man outside of Jesus Christ, if he has a million dollars in the bank, if he owns a thousand apartment houses, if he has a million acres of bluegrass land, if he wears diamonds on each hand—he is a poverty-stricken individual without Jesus Christ. My brother, that man who has come to the place in life where he has seen that Jesus Christ on the Cross of Calvary died for every one of his sins—past sins, present sins, and future sins—and has trusted the Son of God as his Saviour and has become a child of God—if he hasn't but one suit of clothes, if he doesn't have an extra shirt, if he has nothing tangible that he can lay his hands upon so far as this world's goods are concerned, if that man is saved, he is a rich man. He has riches that are greater than what the world has to offer.

III

## THE MAN WHO POSSESSES A BIBLE IS RICH.

I like that old song which says:

"Holy Bible, Book divine, Precious treasure, thou art

mine."

Ah, it is a precious treasure. Do you need a guide book? Here it is. Do you need a compass to direct you on your way? Here it is. Do you need a map to show you how to go? This is it. Beloved, the man who has a Bible is rich.

To be sure, I am not talking about the man who owns a Bible which lies on the library table, never read, never opened, never moved except on cleaning day. I don't mean that that man is rich. I mean, beloved, the man who has a Bible and who has it with it open, and meditates upon its message, and prays over its verses, that man is a rich man.

I was thinking this morning as to the tremendous difference between North and South America—South America with its illiteracy, its ignorance, its superstition, its religion but lack of Jesus Christ—and I thought to myself, that which makes the difference, beloved, is the Bible. Spanish settlers came to South America looking for gold; our Puritan fathers came to North America looking for God. The one went to South America the sword; the other brought to North America the sword of the Spirit—the Word of God. Beloved, the difference between the two countries is the difference of a Bible. You are rich if you have a Bible and that Bible is a part of your life every day.

Sometime ago I visited preacher's wife who had been operated upon some three or four days previously. She had a very severe major operation but was recuperating unusually rapidly. She was telling me how she came to the hospital a few days previous to her operation, and that while waiting for her tests prior to surgery, she started in the study of Matthew and read the Testament through. She said, "Brother Gilpin, my Bible life my soul." She went on to say, "When I came to the hospital I wasn't ready for the operation, but the greatest tonic this world was those three days meditation with God as I read the Bible." Listen, beloved, that woman entered the hospital a poor woman, but she left the hospital a rich woman. Her Bible meant something to her; it hadn't meant before.

IV

## THE MAN WHO HAS HEAVENLY FATHER IS RICH.

Several years ago I was told (Continued on page three)

## Why Worry?

There are three things which Jesus never did. He never worried; He never hurried; and He never doubted the outcome. Dr. Charles H. Mayo, co-founder of Mayo's Clinic, is quoted as having said: "Worry affects the circulation, the heart, the glands, the whole nervous system and profoundly affects health. I have known a man who died from overwork, but many who died of doubt."

This reminds us of what Jesus said, in the twelfth chapter of Luke (vs. 22-23): "Be not anxious for your life, what ye shall eat; nor for your body, what ye shall put on. For the life is more than the food, and the body more than the raiment." From these words of Jesus and the comments following we reach four conclusions:

1. **Worry is needless.** "Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them; of how much more value are ye than the birds!" (v. 24).
2. **Worry is hopeless.** "And which of you by being anxious can add a cubit unto the measure of his life? If then ye are not able to do even that which is least, why are ye anxious concerning the rest?" (vs. 25, 26).
3. **Worry is faithless.** "If God doth so clothe the grass in the field which today is, and tomorrow is cast into the oven; how much more shall he clothe you, O ye of little faith?" (v. 28).
4. **Worry is useless.** "And seek not what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after; but your Father knoweth that ye have need of these things." (vs. 29-30).

—Joseph M. Applegate.



## "How Rich Are You?"

(Continued from page two)

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When salary plays a great part with a minister, the heart plays little part.

broken masts and sails.  
I will believe the hand that  
never fails,  
From seeming evil worketh  
good in me.  
And though I weep because the  
sails are tattered,  
Still will I cry, while my best  
hopes lie shattered  
'I trust in Thee!'

I will not doubt, though all my  
prayers return  
Unanswered from the still  
white realm above;  
I will believe it is an all-wise  
love  
Which hath refused the things  
for which I yearn.  
And though at times I cannot  
keep from grieving,  
Still the pure ardor of my  
fixed believing  
Undimmed shall burn!

I will not doubt, though sorrows  
fall like rain  
And troubles swarm like bees  
about a hive;  
I will believe the heights for  
which I strive  
Are only gained through an-  
guish and by pain.  
And though I groan and tremble  
'neath the crosses;  
Yet shall I see, through my  
severest losses,  
The greater pain!

I will not doubt! Well anchored  
is my faith,  
Like some staunch ship my  
soul braves every gale,  
So strong its courage that it  
shall not quail  
To breast the mighty un-  
known sea of death!  
O may I cry, when body parts  
with spirit,  
'I do not doubt!' So list'ning  
world may hear it  
With my last breath."

I tell you, beloved, if you are  
a saved man, you are a rich  
man in that you have a Heav-  
enly Father who in His sovereignty  
and omnipotence brings  
everything to pass according to  
the wisdom of His own plans.

V

THE MAN WHO HAS A  
HEAVENLY HOME AWAIT-  
ING HIM IS RICH.

I have made some calls in this  
world in some mighty poor  
homes from the standpoint of  
house structure, architecture  
and furnishings within the  
home. I have made calls in  
homes that might have been  
called hovels rather than houses.  
Many times I have come away  
from such a house with this  
assurance, that some of these  
days these hovel-dwellers who  
know Jesus Christ are going to  
be mansion dwellers with the  
Lord.

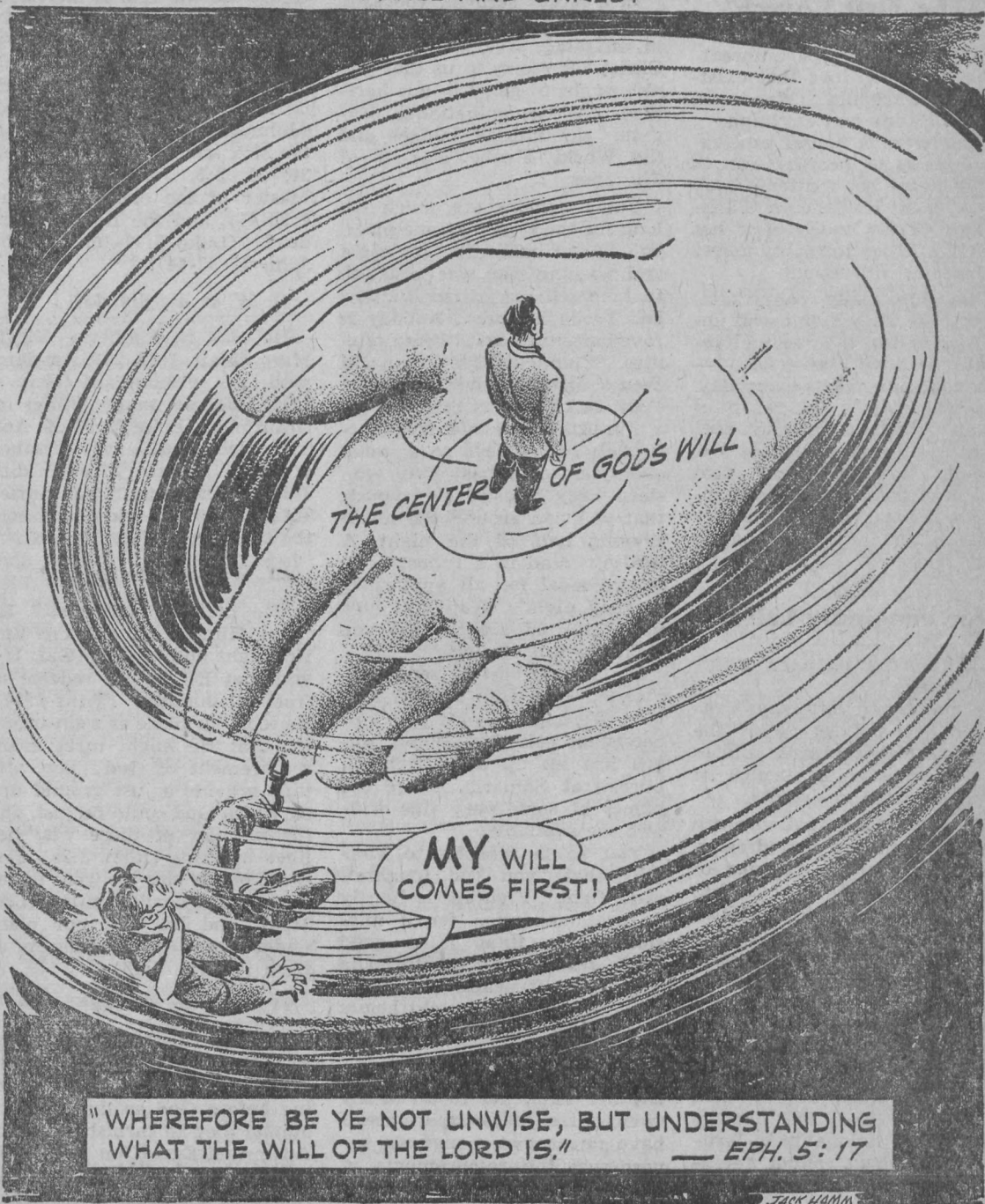
Beloved, you and I have some-  
thing wonderful in store for us.  
We are rich this morning.  
Doesn't it mean something to  
you today to look forward to the  
time when you are going to be  
greeted on the other side by  
those whom you blessed within  
this life? The Word of God says  
that we are to use our money  
in such a way that when we  
fail we will be received into  
everlasting habitations. Listen:

"And I say unto you, Make to  
yourselves friends of the mam-  
mon of unrighteousness; that,  
when ye fail, they may receive  
you into everlasting habita-  
tions."—Luke 16:9.

What does it mean? It means,  
beloved, that if we use our  
money in this life to bless  
others, that they in turn will  
greet and welcome us into that  
Heavenly home.

This greeting means some-  
thing to me. I have had a tre-  
mendous concern relative to  
the Amazon Valley from the  
time the Lord Jesus Christ cal-  
led me into His ministry. I have  
been deeply concerned about the  
souls of men and women in the

## PEACE AND UNREST



Amazon Valley, and I have tried  
to the best of my ability to serve  
the Lord with my means rela-  
tive to that section. I am cer-  
tain, beloved, that some of those  
whom we have supported have  
led some souls to the Lord Jesus  
Christ, and some of these days  
when we depart from this life,  
we are then going to be greet-  
ed by those whom we have  
never known in this world, who  
have been saved as a result that  
we sent the Gospel to them  
there. I am looking forward to  
that day of greeting.

Then there is the association  
of the angels of God, the arch-  
angel, the cherubim, the sera-  
phim, the prophets of old, the  
martyrs of the Dark Ages, the  
children of God of this present  
day, and with all the redeemed  
of God through all Ages. Be-  
loved, it thrills my soul when  
I think what we have in store  
for us.

I am reminded that sometimes  
in life those whom we know,  
become estranged to us. Some  
who seemed at one time to be  
good friends apparently become  
enemies. I am reminded that  
sometimes some whom we have  
helped probably the most, and  
doubtless have done the most  
for, become the bitterest toward  
us. Then I remember, beloved,  
that yonder at the judgment  
bar of God all difficulties are  
going to be settled, and all  
tangles are going to be untan-  
gled. All problems are going to  
be solved then, and all the bur-  
dens of this life will be made  
lighter. All misunderstandings  
are going to be cleared up. I  
tell you, beloved, the man who  
has a hope like that is a rich  
man.

I might say that even the  
streets of gold will appear as  
nothing. Even the mansions that

we will have over there will  
appear as nothing in comparison  
with the riches of seeing the  
Lord Jesus Christ, our Redeem-  
er.

There have been some people  
that I have known in this world  
that I want to see again, and I  
would like to see some of the  
prophets that lived in the days  
gone by. I would like to see  
some of those martyrs who died  
rather than compromise, who  
stood true rather than give up  
the faith. I want to see some  
of them. The words of that old  
song expresses it most com-  
pletely, when it says, "But I  
long to see my Saviour first of  
all." Beloved, the man who has  
streets of gold to walk on, man-  
sions of many rooms to live in,  
greetings on behalf of those  
whom he has led to Jesus whom  
he has never seen, reconcilia-  
tion with estranged ones of this  
life—the man who has all this  
to look forward to is a rich man  
this morning.

### CONCLUSION

I can't begin to count my  
riches. I can't begin to tell you  
how rich I am. These are just  
a few of the riches that I am  
the possessor of. Beloved, some  
of these days I am going to be  
a whole lot richer than I am  
now.

Several years ago during the  
depression, a fellow came to  
the office to see me about bor-  
rowing some money. In order to  
make his story as appealing as  
possible, he said, "When my old  
man dies, I am going to be im-  
mensely rich." He was referring  
to his earthly father. After he  
had gone, I thought of his ex-  
pression—"When my old man  
dies, I am going to be immensely  
rich."

Beloved, don't you know that  
that is true as far as you and I  
are concerned. I am rich now,  
but when my old man dies—this  
old fleshly nature—I am going  
to be immensely rich. I can't  
begin to mention all of the  
riches I have this morning in  
Jesus Christ, but though I am  
rich, when my old man dies—  
when my old fleshly nature is  
gone, when the muscles of the  
soul grows stronger than the  
muscles of the body and the  
Spirit pulls away to be with the  
Lord, then, beloved, I am going  
to be richer than I am today.

Thank God for these riches  
that are mine because of Jesus  
Christ!

### Characteristics Of The First Church

(Continued from page one)  
something! In the north many  
churches have gone out of busi-  
ness. Many empty church build-  
ings stand as reminders of once  
strong churches. Why did they  
perish? Doctrinal deterioration!

They continued in fellowship  
(Acts 2:42). They were not gos-  
siping and backbiting and scrap-  
ping over trifles—they were in  
fellowship.

"Wonders and signs" charac-  
terized this church (Acts 2:43).  
The supernatural was manifest-  
ed. The supernatural will be  
manifested in the life of a real  
New Testament church today.

They, in order to meet the  
special need that arose, pooled  
their resources (Acts 2:45). This  
(Continued on page four)



## Characteristics Of The First Church

(Continued from page three) shows the deep love that existed. No one should suffer want, so long as any had anything.

They were a joyful and radiant group of people (Acts 2:46). Someone has written a book on the "Lost Radiance of Christianity." Truly much of it has been lost. When formality moves in, radiance moves out.

They had daily conversions (Acts 2:47). They didn't wait until August for the "annual revival" to have conversions—they had conversions every day. This was mainly the result of personal witnessing and soul winning effort. A church of live, radiant Christians, who deal with neighbors, friends and kinfolk, will have constant conversions in this day, and that is what is needed.



## An Imaginary Letter

(Continued from page one) ence Greeks."

In one of your letters, you refer to yourself as "Paul the aged." Our new mission policies do not envisage a surplus of super-annuated recipients.

We understand that you are given to fantasies and dreams. At Troas, you saw "a man of Macedonia" and at another "were caught up into the third heaven" and even claimed "the Lord stood by" you. We reckon that more realistic and practical minds are needed in the task of world evangelism.

You have caused much trouble everywhere you have gone. You opposed the honorable women at Berea and the leaders of your own nationality in Jerusalem. If a man cannot get along with his own people, how can he serve foreigners?

We learn that you are a snake-handler. At Malta, you picked up a poisonous serpent which is said to have bitten you, but you did not suffer harm. Tsk, tsk.

You admit that while you were serving time at Rome that "all forsook you." Good men are not left friendless. Three fine brothers, by the names of Diotrephes, Demas and Alexander, the coppersmith, have notarized affidavits to the effect that it is impossible for them to co-operate with either you or your program.

We know that you had a bitter quarrel with a fellow missionary named Barnabas. Harsh words do not further God's work.

You have written many letters to churches where you have formerly been pastor. In one of these letters, you accused a church member of living with his father's wife, and you caused the whole church to feel badly; and the poor fellow was expelled.

You spend too much time talking about "the second coming of Christ." Your letters to the people at Thessalonica were almost entirely devoted to this theme. Put first things first from now on.

Your ministry has been far too flighty to be successful. First Asia Minor, then Macedonia, then Greece, then Italy and now you are talking about a wild goose chase into Spain. Concentration is more important than dissipation of one's powers. You cannot win the whole world by yourself. You

are just one little Paul.

In a recent sermon, you said, "God forbid that I should glory in anything save the cross of Christ." It seems to us that you also ought to glory in our heritage, our denominational program, the unified budget and the World Federation of Churches.

Your sermons are much too long for the times. At one place, you talked until after midnight and a young man was so asleep that he fell out of the window and broke his neck. Nobody is saved after the first twenty minutes. "Stand up, speak up and then shut up," is our advice.

Dr. Luke reports that you are a thin little man, bald, frequently sick and always so agitated over your churches that you sleep very poorly. He reports that you pad around the house praying half of the night. A healthy mind in a robust body is our ideal for all applicants. A good night's sleep will give you zest and zip so that you wake up full of zing.

We find it best to send only married men into foreign service. We deplore your policy of persistent celibacy. Simon Magus has set up a matrimonial bureau at Samaria, where the names of some very fine widows are available.

You wrote recently to Timothy that "you had fought a good fight." Fighting is hardly a recommendation for a missionary. No fight is a good fight. Jesus came, not to bring a sword, but peace. You boast that "I fought with wild beasts at Ephesus." What on earth do you mean?

It hurts me to tell you this, Brother Paul, but in all of my twenty-five years experience, I have never met a man so opposite to the requirements of our Foreign Mission Board. If we accepted you, we would break every rule of modern missionary practice.

Most sincerely yours,

J. Flavius Fluffyhead,  
Foreign Mission Board  
Secretary

— From the Evangel



## The Best News

(Continued from page one) of supreme importance and is of as immediate concern to us as if it had just been announced in the latest news flash.

This "Good News" is the Gospel of Christ. The word Gospel means good news, and its story is the best news any one ever received.

All the world, and that includes every one of us, is "under sin" (Rom. 3:9), "guilty before God" (Rom. 3:19), "under the curse" (Gal. 3:10), and "without excuse" (Rom. 1:20). By nature we are "the children of wrath" (Eph. 2:3), "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). We are "dead in trespasses and sin" (Eph. 2:3), "and cannot please God" (Rom. 8:8).

The Gospel of Christ declares unto us, "How that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures" (I Cor. 15:3, 4). And "the gospel of Christ is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

I. About Whom is this good news?  
It is about Jesus of Nazareth,

the son of Mary, the Son of God, Who was and is the Christ (Matt. 16:16, John 4:25, 26, John 20:31). He was and is the Creator of all things (Gen. 1:1, John 1:1-4, Col. 1:15-17). He is Master over all substance (John 2:1-11, 6:1-13), Healer of the sick and afflicted (Mark 1:30, 31, 3:5, John 9:1-7, etc.), Master of the elements (Mark 4:35-41), and the Raiser of the dead (Luke 7:11-16, 8:51-56, John 11:38-44).

## II. What did He do?

He was born of the Virgin Mary (Matt. 1:22, 23), was tempted, yet without sin (Heb. 4:15), suffered many things of sinful men (Luke 22:63-65, Acts 3:18, Heb. 13:12), was forsaken of God (Matt. 27:46), died (Matt. 27:50, etc.), was buried (Matt. 27:57-60, etc.), and rose the third day (Matt. 28:5, 6).

## III. Why did He do this?

"He died for our sins." He "gave Himself for our sins that He might deliver us" (Gal. 1:4, and that He "might redeem us from all iniquity" (Titus 2:14). He took our place as a sin-offering that He might meet every requirement of God's law, and thus provide a just ground upon which God could be just, and the justifier of those who believe in Jesus (Rom. 3:26). Because of our sins we were under the curse of condemnation (Gal. 3:10), and He took our place under the curse to redeem us from it (Gal. 3:13).

## IV. How did He die?

He died the Just for the unjust (I Peter 3:18). He died to provide us an acceptable covering before God as the innocent animal died to furnish skins for Adam and Eve (Gen. 3:12). He died as our Substitute as the ram died for Isaac, condemned to die, that he might go free (Gen. 22:6-14). He died as our Passover Lamb (I Cor. 5:7), to provide safety behind His blood as the passover lamb did for the doomed firstborn of Israel (Ex. 12:18-29).

Yes, we are all sinners, guilty and condemned. But, God tells us "How that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures."

"Verily, verily, I say unto you, He that believeth on Me hath everlasting life" (John 6:47).

—A. M. Overton



## New Bible

(Continued from page one) take the editorial of Editor A. L. Goodrich of the Mississippi Baptist Record. In his enthusiasm for the new version, Bro. Goodrich copies the thought of the leading paid advertisements of the beer advertisers, saying, "Bible scholars and church leaders are hailing it as the greatest news in Bible making in 341 years." We are not surprised that the paid advertisers have no more regard for the truth while they are advertising a version of the Bible than they do when they are advertising beer. But we are very much surprised that Bro. Goodrich joins in and helps spread these falsifications. He says, "The changes in translation do not change the meaning of the Bible."

—The Faith and Southern Baptists.



Be careful what you say for you speak for all eternity.

# The Ministry Of Angels

by Pastor Bert Atchison  
Orlando, Florida

ANGELS are often referred to in the Scriptures; 108 times in the O. T. and 165 times in the N. T. (273 times altogether). Therefore, the importance of the subject. We do not know the date of their origin, but we do know that they existed long before the Creation of Adam and Eve in the Garden. We learn from Job 38:3-7, that the Angels were present when God laid the foundation for the Original (Gen. 1:1). Angels have been associated with the Human family in many ways. ANGELS appeared personally to Abraham, Sarah and Lot when Sodom was to be destroyed by fire. The Ministry of ANGELS is revealed all through the Book of Judges. ANGELS were used in leading Moses and the people of Israel in the Wilderness. This Ministry of Angels runs all through the N. T. Angels announced the birth of John the Baptist and also of the Lord Jesus. Peter was delivered from prison by an Angel, Phillip was led by an angel to leave his meeting in Samaria and go down toward Gaza, where the Eunuch was waiting for someone to show him the way of salvation.

The Ministry of Angels is revealed in almost every Chapter of the Book of Revelation. Concerning little children, Jesus said: "That in Heaven their Angels do always behold the face of my Father." This would seem to suggest that there is a Guardian Angel appointed to watch over little children. This may also be true of all believers for we read in Heb. 1:4: "Are they not all ministering Spirits sent forth to minister for those who are heirs of Salvation." We also read in Psalm 91:11: "For He shall give His Angels charge over thee, to keep thee in all thy ways." The primary appli-

cation here is to the Lord Jesus but it may also be applied ALL of God's children. There are only two Angels mentioned by name, Michael the Archangel of God, (Dan. 10:13; 12:1; Job 9, and Rev. 12). The name of the other is "Gabriel" who is referred to as an Archangel (Dan. 8:16, and 9:21-27). The Ministry of both seem to be primarily to Israel. These are only a few of the many passages in Bible setting forth the "MINISTRY OF ANGELS".

The most glorious climax of the entire Ministry of the Angels comes at the time when we shall need them most. I know of no more comfort in the entire Bible concerning the Angels, than the ministry to us at the hour of our death, should we die before the Lord comes. Remember when a Saint dies, his soul and spirit go directly to Heaven while the body is awaiting Resurrection at the return of the Lord. Now will you please remember, that in order for the Spirit to go to Heaven, it must pass through the atmosphere surrounding the Earth. This atmosphere surrounding the Earth is the particular abode of Satan and the Fallen Angels. It might therefore logically explain that the passage of the Saints from Earth to Heaven would be sharply contested by Satan and His Angels. It is the last and final opportunity to resist and attack the believer in his final journey home.

Were it not for the Promise of God, therefore, the Saints might never reach Heaven, but God has made a wonderful provision. There is a special Army, a special Host of Angels, whose particular duty it seems to be to protect the SOULS of His people at Death, into their Heavenly Home, and the presence of the Saviour.

The Lord Jesus Himself assures us in the record of Luke and the Rich man in Luke concerning this matter. "And the came to pass that the Beggar died, and was carried by the Angels into Abrahams bosom." It certainly takes away the fear of death from us. Instead of the dreadful experience, it will be the most glorious thrill as a climax to a life of trial. We the question, therefore, "THIS WHAT DEATH REAL IS?" "Is this DYING for the believer?" The Psalmist answers the question, "Yea, though I Walk through the Valley of SHADOW OF DEATH, I fear no evil, for THOU art WITH ME; thy rod and thy staff they comfort me." YES that all DEATH means for the believer. And then what? "EVER these ANGELS shall attend our Servants attending our every wish and granting every desire until we return to receive NEW BODIES when Jesus comes at the RAPTURE of Living Saints. What a Glorious Consummation, "O Death, where is thy sting? Grave, where is thy victory?" Of course we know that the "Blessed Hope" for the Believer is not, going home the way of Death, but by the "RAPTURE", but the Lord left us this comfort also, should we have to go before Jesus comes, we shall have the thrill of knowing, that He the Conqueror of Death, made provision, even for the Soul of the Saint when he comes to the End of the way. Therefore the Apostle Paul writes, "Whether we live, therefore, or whether we die, we are the Lord's."



## HOW TO PREPARE SERMONS

What is a topical sermon? What is a textual sermon? The preacher who knows all the methods of sermonizing, and there are many, does not have to saw on a one string fiddle but can play on an instrument of a thousand strings. This is one of the home study subjects offered in my list. My book, The Seal Of God And The Mark Of The Beast, 60c postpaid. For studies and the book address: C. O. Baker, 2810 Denver Blvd., Pueblo, Colo.



## Eight Page Weekly

(Continued from page one) months to raise the amount, but I hope not. We'll have the 8 page paper just as soon as we can get this press installed. Your gift today will speed the day when we can do as we have longed for many months.

This is the only paper that stands against all the isms that beset Baptists today. We oppose the corruption of the Southern Baptist Convention. We are against Feminism, Modernism, Arminianism, Universal Churchism, Lodgism, Open Communionism, and Alien Immersion.

If you believe in the message of this paper, then won't you please help us to enlarge its usefulness. A letter and a contribution will be especially appreciated today.

Remember, what none of us can do alone, all of us together can do.

It takes the whole Trinity to control our tongues.