

Let us fear the patronage of the world more than its persecution.

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.

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## After Conversion — What?

By Roy Mason  
Tampa, Fla.

Some years ago I published a book with the title "After Conversion—What?" I had the book printed twice, then it got out of print and I have never gotten out another edition. But the need for study on the subject has not ceased by any manner of means.

There can be no Christian life apart from conversion. No one should just "join the church." If that is all, then nothing vital has taken place. But many are

converted, yet never make any growth to speak of in the Christian life. They remain dwarfed and stunted. They are spiritual runts when they ought to be vigorous, full grown Christians.

Assuming now that one has been truly saved — truly born again, what should that person do? Let us think about this for a few moments.

HE SHOULD HASTEN TO CONFESS CHRIST AND BE BAPTIZED (see Acts 2:41). (See also Rom. 10:9, 10; Luke 13: 8-9). People who don't believe in such a way as to induce them to

confess Christ—it is doubtful if they are saved. A truly saved person wants the world to know it.

HE SHOULD GLADLY TAKE MEMBERSHIP IN A CHURCH. On Pentecost the saved "were added to the church" that same day. Only by being a church member can one do much toward reaching other people. The purpose of belonging to a church is that one may join with others in worship, fellowship, and in the carrying on of Christ's work in the world.

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## A WORD FOR THIS YEAR

"I Am the Lord, I Change Not" - Mal. 3:6.

There are changes on the ocean,  
Tides go up, and tides go down;  
Suns are sometimes bright and smiling,  
Sometimes storms and tempests frown.  
But the Rock from which the Lighthouse  
Casts its constant rays around,  
Is established 'mid the billows;  
There no changes will be found.

So we face the New Year trusting  
In that great assuring word,  
As along the unknown future  
Its sweet echo will be heard.  
There are changes in the garden,  
In the household, and the sea,  
But in our eternal Father,  
Naught of change can ever be.

—W. L.

## THE TRUE BROTHERHOOD THIS WORLD NEEDS

By HARM RUST  
Worthington, Minn.

Spirit of God, they are the sons of God." (Ro. 8:14)

THE TRUE BROTHERHOOD ARE BRETHREN IN CHRIST. We often say at the close of our letters, "your brother in Christ," and it is a very proper expression. This is the only brotherhood Christians should recognize and belong to. Jesus was instructing His disciples. He spoke of the marks of Pharisees. All their works they do to be seen of men. They are especially anxious to show their religious zeal. They also love uppermost seats in the synagogues, and greetings in the markets and to be called Rabbi. Jesus said, "But be not ye called Rabbi: for one is your Master, even Christ; AND ALL YE ARE BRETHREN." (Matt. 23:8).

THE TRUE BROTHERHOOD ARE FIRST IN CHRIST'S THOUGHT. Our Saviour had told His disciples "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have

made known unto you." (John 15:14-15). It seems our Lord and Master was drawing His beloved disciples still closer and into a more intimate relationship. After His resurrection they are even more precious. He said to the women who had come to the sepulchre "Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me." (Matt. 28:10). And as His brethren, the disciples, were first in His thought and the only ones to whom He showed Himself openly after His resurrection, so true believers and followers of Christ have continued to be first in His thought and ministry. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. 7:25). Brethren in Christ are very precious to Him and to each other.

THE TRUE BROTHERHOOD ARE BRETHREN OF WHOM CHRIST IS NOT ASHAMED. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. Saying, I will declare thy name UNTO MY BRETHREN, in the midst of the church will I sing praise unto thee." (Heb.

2:11-12). While on earth Christ continued steadfastly with His disciples, humble fishermen. He was clothed as they were, He ate what they ate, He was with the same people. He was continually providing, protecting, instructing, defending and encouraging them. At no time did He withdraw from them except as He spent time alone in prayer. He did not seek friends that were different. His disciples were His all. Christ is now exalted and God has given Him a name that is above every name. But though He is highly exalted He is not ashamed to call us "BRETHREN." We must not be ashamed of Him or of true "BRETHREN IN CHRIST."

THE TRUE BROTHERHOOD ARE BRETHREN LIKE UNTO WHOM CHRIST WAS MADE. This may seem like a strange statement at first. We understand that we shall some day be like Him when we shall see Him as He is. But it is true that in order to be a perfect Saviour He was first made like unto His brethren. "For verily he took not on him the nature of angels; but he took on him the seed of

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## A DREAM AND ITS MEANING

"There was a certain woman, a member of a fashionable church, who was prominent in all social and charitable reforms and movements, who dreamed she died and went to heaven. St. Peter passed her on to an angel who was to escort her to the place prepared for her. As they passed along the streets, lined on either side with such mansions as called forth her strongest exclamations of admiration, she began to wonder which of these was hers. They came to one more beautiful than the rest and she could not repress the question, "Whose house is this?" "Robert McChesney's," answered the Angel.

"Robert McChesney, our gardener?" "Yes," "Why," said the woman, "he will not know how to act in such a place as this; he was only a poor man on earth, and while he was honest and

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## The First Baptist Pulpit

### "TRUE DISCIPLESHIP"

"From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men. Then said Jesus unto his dis-

ciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" —Mt. 16:21-26.

Sometime ago I saw a set of building plans unrolled for the first time for the erection of a building, and day by day I fol-

lowed along as the architect, the contractor, and the sub-contractors carried out every one his part of the work until that building was all completed. I remember particularly when those plans were first unrolled that they were pretty, clear, bright—not an edge was broken, and in contrast, when the building itself was finished, the plans were soiled, faded, torn, and the edges were broken. I thought to myself, after all, the plans had served their purpose. Even though they are worn out, they

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## REDEEMED FROM THE CURSE OF THE LAW

The tradition of the elders, or the custom of the day is the standard of righteousness that governs the lives of a vast multitude of professed followers of our Lord. But the only true standard of righteousness is the law of Almighty God that created all things after the counsel of His own will, which was set forth on Mt. Sinai and flows from a Holy and Righteous God who demanded perfect obedience and could not be satisfied with anything less.

God seeing man in his depraved state was able to meet the demand of a just and holy law. Unless such demand was met man was hopelessly doomed. God sent forth His Son in the likeness of sinful flesh who walked in perfect obedience to the Father's will, thus vindicating the law that was broken and

(Continued on page four)



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## "True Discipleship"

(Continued from page one)  
had served their purpose, for the building was then complete.

It is thus, beloved, so far as the Word of God is concerned. When you are saved, most people buy shortly after, a new copy of God's Word. It becomes the blueprint for your life, and as you search through the Word of God for the plans of your life, the Bible becomes considerably worn, the gold wears off the edges, the cover becomes frayed, and many of the pages become torn and the edges thereof become tattered, but, beloved, if that Bible serves its purpose and you grow and develop as a child of God should, then that Book has served its purpose well for your life.

Let me remind you that the message that I am bringing to you today is not a message that has been hastily thrown together, nor is it a message that has been prepared in a little, short, brief season of study. Instead, beloved, the message that I am bringing to you is one that has been prepared over a long period of time and has been prepared in the course of the wearing out of the third copy of God's Word that I have had. What I mean to say is that when I preach to you this morning relative to "True Discipleship," what I have to say is not that which has been prepared hastily, but it is that which I have thought about and meditated concerning many, many years.

I

### WHAT IS DISCIPLESHIP?

If you will look in the dictionary you will find that the word "disciple" literally means "a learner." Plato had his disciples. Demosthenes, Aristotle and all the other Greek pagan philosophers had their disciples. Everyone who followed after these pagan philosophers in the past was a disciple of such a philosopher. That is to say, he was a learner and was being taught by those philosophers.

The first meaning of the word "disciple" actually is the word "learner." If you are one of Jesus' disciples, then that means that you are actually learning of the Lord Jesus Christ.

That doesn't mean, beloved, necessarily that you are saved. In fact, if you will read carefully through the New Testament, you will find that Jesus spoke of some as being His disciples who were not saved. The sixth chapter of the Gospel of John tells us of a group who were His disciples. They were following after Him, but they certainly had never been saved. As long as He gave to them the simple things, they could accept it. As long as He fed them mi-

raculously and supernaturally, they went along with Him as His disciples. But in that same sixth chapter of John, Jesus preached that marvelous sermon on the Bread of Life. In that sermon He bore down on some of the strongest doctrines of the Word of God. He talked about total depravity and total inability of man to save himself. He talked about the sovereignty of God and the election of God—that God had elected unto salvation those who were totally unable to save themselves. He talked about justification by faith. He spoke much and often about the security of the saved. These four great doctrines were emphasized again and again and again.

In this same chapter we read: "From that time many of his disciples went back, and walked no more with him."—John 6:66.

They were His disciples and they were learners, but they were not saved. They turned back; they would not continue to follow Him. From this Scripture you can easily see that a man may be a nominal disciple without ever being saved.

Though this is true, through most of the Word of God whenever we read of a disciple, we read about a man who is not only saved, but one who is trying to live his life for the Lord Jesus Christ. Listen:

"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples,)—John 4:1, 2.

You can see from this Scripture that the ultimate goal for any disciple is that he be a believer in the Lord Jesus Christ, a devout follower of the Son of God, and an ardent servant of God's own dear Son. So when I speak to you this morning about your discipleship, I am not speaking to that individual who is unsaved, who is a learner, but rather I am speaking to that individual who knows the Lord Jesus Christ as a Saviour, who is God's child through grace by faith, and who is living his life to the best of his ability as a servant of the Son of God. If you are such this morning, you are the man—you are the woman that I am speaking to today.

II

### THERE ARE VARIOUS KINDS OF DISCIPLES MENTIONED IN THE BIBLE.

First of all, there are the **NOMINAL DISCIPLES**. They are saved, but they are merely nominal Christians. They had them in Jesus' day; we have them today. You know the crowd of whom I speak. They live morally, they contribute to the financial on-going of the church, and they attend church when it is convenient for them to do so. To be sure, they don't make any special effort. They put no particular emphasis upon the service, but when it is convenient for them to do so, they will go to the house of God. They show no deep sense of consecration to the cause of the Lord Jesus Christ. They show absolutely no longing in their lives to be more like Jesus. They are just nominal disciples.

I am sure that we have members in our church who they themselves would admit that they are only nominal disciples. I am sure that we have those who they themselves would agree that this is their picture and that so far as they are concerned, with a magnifying glass you couldn't even find a sincere purpose revealed within their lives in an attempt to be more

like the Lord Jesus Christ.

Then, beloved, as a second group, there are the **RASH DISCIPLES**.

"And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest."—Mt. 8:19.

Here was a man who was a rash disciple. He had heard Jesus speak and he had been impressed by what He said, and immediately, without counting the cost, without thinking about it further, he rashly, impetuously, hastily said, "Master, I will follow thee whithersoever thou goest."

Oh, beloved, you know as well as I that there are countless thousands of professing Christians who would come under this class, who are rash disciples. They hastily, they speedily, they hurriedly, they rashly take their stand for the Lord Jesus Christ, but, beloved, they soon burn out so far as their service for Christ is concerned.

A little while ago, this morning between Sunday School and church services, I called one of the members of our church and insisted that she ought to be in the house of God. She sleepily pulled her head out from under the covers to answer the phone. She told me that she couldn't be here this morning, for it was too late then, and that she would not be here tonight, for she had the evening planned out. Yet, beloved, I remember as well as though it were yesterday when she literally ran down this aisle, making a profession of faith. She rashly declared her allegiance to the Lord Jesus Christ. There isn't a doubt in my mind but that she is a saved woman. There isn't a doubt in my mind but that she is a child of God, even though her life isn't counting for the Lord as it should.

Then, beloved, there are the **SLUGGISH DISCIPLES**.

"And he said unto another. Follow me. But he said, Lord, suffer me first to go and bury my father."—Luke 9:59.

This individual's father was not dead but was of an advanced age, and evidently his death was expected. He said to the Lord Jesus, "After I get through taking care of my father—after I have looked after him—after my material interests are all ended, then I will come and follow you." He was sluggish in his discipleship.

Haven't you seen such individuals? One man said to me a little while ago, "I am working just as hard as I can to get my house paid for. I am holding down two jobs at the present time. I am really working beyond my physical endurance and energy. When I get my house completed and paid for, I am going to start putting the Lord first in my life." He was a sluggish disciple.

Haven't you seen individuals, beloved, who made a profession of faith who never were baptized? I could show you individuals in this town who claim to have been saved twenty and thirty and forty years ago, who never have followed Jesus Christ in the waters of the baptism. We have one man who worships with us Sunday after Sunday, so regularly that sometimes folk of the church even think of him as a member of the church. He claims to have been a saved man for forty years, but he never has followed the Son of God in baptism. He is a sluggish disciple.

Haven't you seen those individuals, beloved, who after they are saved, follow our Lord in baptism and then after their baptism they cool off consider-

ably and become most sluggish as to their church attendance and their service for the Lord. They make no effort to get out to the house of God. So far as they are concerned, they attend the services only at their convenience. They are **sluggish** in their discipleship.

I am not speaking of that individual who perhaps has to work and whose work keeps him away from the house of God, but I am speaking of that individual who has no earthly excuse for staying away from the services, and who only rarely ever visits with God's own people.

Then, beloved, there are **SLEEPING DISCIPLES**, described in the Word of God.

"And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What could ye not watch with me one hour?"—Mt. 26:40.

I am not speaking of that individual who falls asleep in the house of God, or that one who is worn and tired and couldn't stay awake when he comes to God's house, but I am speaking of that person who today is careless and is spiritually asleep. Let me describe him to you.

When a revival meeting is being held, he becomes all enthused and never misses a service. Two or three weeks following the revival meeting he is prompt and regular in his attendance, without even missing a service. Then, beloved, he begins to get more careless as time passes by, and when the next revival meeting comes around, he has to be warmed over all afresh.

In my first pastorate I began a revival meeting after I had been there for about five months, and on Monday night of the revival meeting a man came to the service and sat well up to the front. As I preached, he was all smiles to me. You could tell that my message was being warmly and

deeply appreciated by him. After the service was over, he came around and introduced himself and said, "I am a church clerk." I told him I was glad to meet him because I understood that we had one, though I had not met him in five months. On Tuesday he was back in his place, as I preached he nodded head and smiled all the while. On Wednesday night he was more pronounced in his response to the extent that he would hear a little "Amen" from his lips occasionally. Thursday night he was singing, and when the revival came to an end, he had been present every night during the meeting. I said to one of the members of the church, "If meeting has done nothing to it has at least uncovered a man in our church clerk." The following Sunday he was present, and I think that that was the last time that I saw him until the next revival meeting came around. I was pastor of that church four years and was there for five annual revival meetings. I saw that he warmed over five different times, and I saw him cool as quickly when the revivals came to an end. That was what I would call a sleeping disciple.

Then, beloved there are **CARELESS DISCIPLES**, described in the Word of God.

"And they all forsook him, and fled."—Mark 14:50.

If you will read the verse just before this and will find the context, you will find it is speaking about Jesus' disciples. It tells us that His disciples in cowardice forsook him and fled.

Is it possible, beloved, there can be today in this modern twentieth century the counterpart of these individuals—cowardly disciples? There are individuals who, believe

(Continued on page three)

## Have You Disappointed Jesus?

"I came to your Church last Lord's day,  
I walked up and down the aisle;  
I noticed your seat was vacant,"  
Said the Master with kindly smile.

"Yes, I was home," I answered,  
"Some folk in a neighboring way  
Drove over for a week-end visit,  
So we stayed 'round the house all day."

"Oh, I had an awful headache,  
I had a roast in the pan;  
Or we over-slept this morning  
But I go whenever I can.

"Why I went to the morning service  
Not over two months ago:  
So much work must wait 'till Sunday,  
There's no time for church you know."

The Master gazed at me sadly.  
As he was about to speak;  
"My child," He replied, "are there not  
Six other days in the week?"

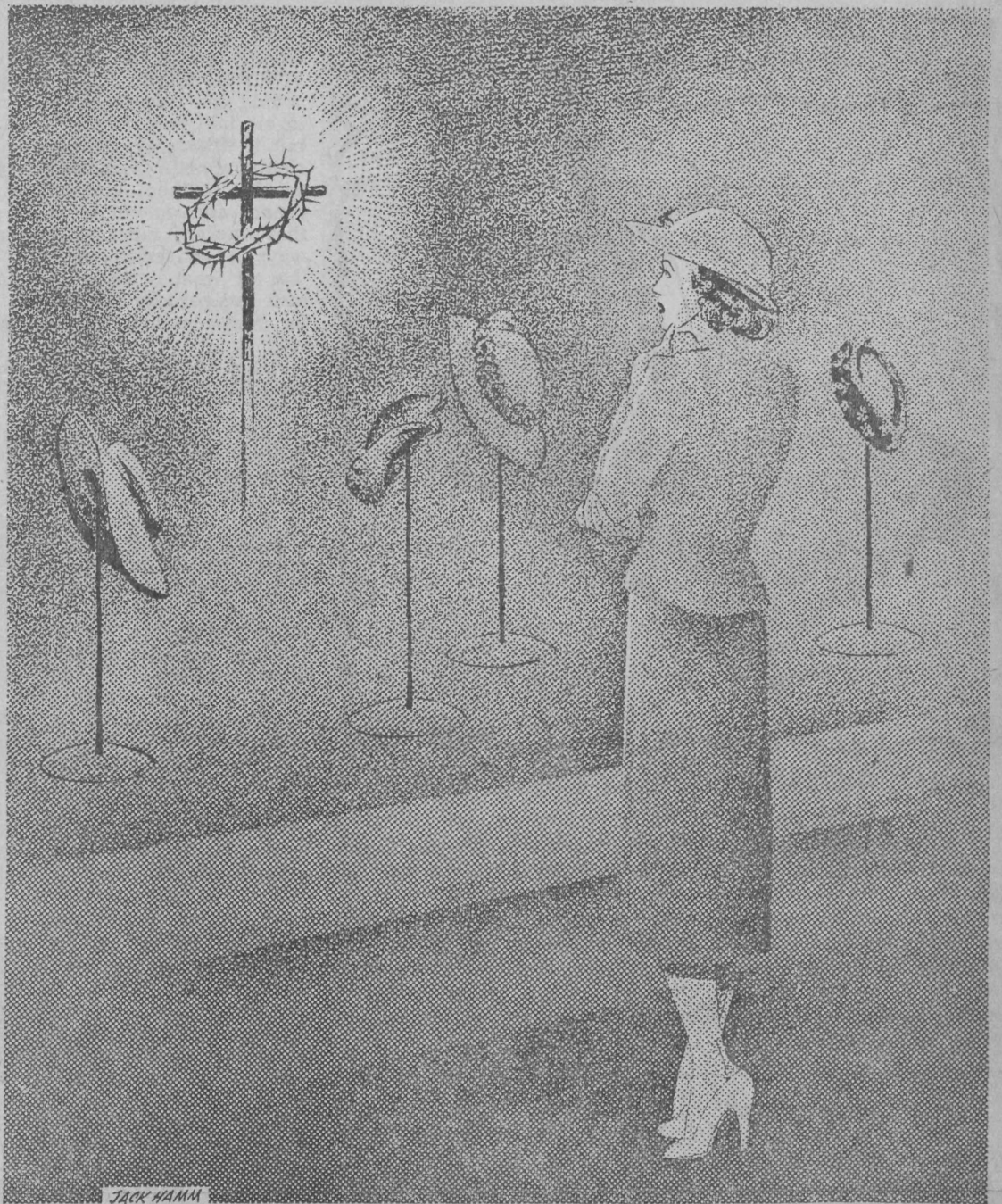
"If all of my other children  
Should treat me the same as you;  
My house would be closed — deserted,  
Then what would lost sinners do?"

I saw I had grieved my Master,  
As slowly he turned away;  
And I vowed He'd not find me  
Absent again on his holy day.

—Author Unknown



## EASTER HEADDRESS



## "True Discipleship"

(Continued from page two)

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things of the Word of God  
who are afraid, because of  
personal persecution, to take a  
and for their convictions. I  
met him believe that there are; in fact,  
Tuesday know that such exist.  
his place, I remember one individual  
he nodded to me, "Brother Gil-  
all the way, I believe everything that  
night he hear you preach from the  
d in his spirit and I rejoice in hearing  
extent the preach, but I couldn't be  
le "Amen" member of your church be-  
occasionally, use of what it would cost me."  
he was say, beloved, such an indi-  
e revival, dual is a cowardly disciple. I  
d been pre- don't doubt but what that wom-  
ng the m- of whom I speak is saved.  
of the e- ere isn't a doubt in my mind  
rch, "If what she is a child of God,  
e nothing, beloved, she is a coward  
covered a clerk." a disciple of the Lord Jesus  
ch clerk." Christ.

he was Then, beloved, the Word of  
that that tells us about **SECRET**  
at I saw **DISCIPLES**. They are disciples,  
vival mee- the pastor of the church  
was pasto- can't know it. The neighbors  
years an- ve annual  
ve annual friends don't know it. They  
saw that keep it to themselves that  
ive differ- are disciples.

him cool- We have such within the  
the rev- ord of God.

o an end. "And after this Joseph of  
call a s- Armathea, being a disciple of  
us, but secretly for fear of  
Jews, besought Pilate that  
might take away the body of  
us: and Pilate gave him  
ve. He came therefore, and  
ok the body of Jesus."—John  
14:50.

nd the ve- Joseph of Armathea is spok-  
nd will find of as being a secret disciple.  
ut Jesus' ere is another individual of  
that His e nature within the Word of  
e forsook and who came along to bury  
esus with Joseph of Armia-  
ea. Listen:

beloved, "And there came also Nico-  
in this mus, which at the first came  
ury the to Jesus by night, and brought  
individuals mixture of myrrh and aloes,  
? There about a hundred pound weight."  
believe John 19:39.

age three Nicodemus was that fellow  
who came by night to talk to  
esus and was saved. Later  
when the Lord Jesus was being  
cused by His enemies, Nico-  
demus spoke up and said:

"Doth our law judge any  
man, before it hear him, and  
know what he doeth?"—John  
7:51.

You could hardly tell by this  
assertion which side Nicodemus  
was on — whether he was for  
esus or against Him. The best  
said was that they ought to  
at least give Him a fair trial.  
later on you will find Nico-  
demus coming around to the  
rial of Jesus, to take care of  
His body.

He reminds me of a lot of  
folk I know today. We have a  
lot of Baptists who are very  
much like Nicodemus in this  
picture — "buzzard Bap-  
tists."

When you see a buzzard Bap-  
tist flying around in the air, you  
know that there is something  
down on the earth below,  
and when some Baptists come  
to the house of God, you will  
know that somebody has died,  
for that is about the only time  
they go to church. Well, maybe  
I should say they are three-  
timers—Xmas, Easter, and fu-  
nerals.

Nicodemus and Joseph of  
Armathea were secret disciples.  
How much those two men miss-  
ed! Beloved, for three years  
they could have had fellowship  
with the Lord Jesus Christ.  
They could have walked with  
Him, they could have talked  
fellowship with Him during  
those three years of His min-  
istry, but they didn't do it be-  
cause they were secret disciples.  
I wonder if I speak to some-  
one who would say, "Brother

Gilpin, that is me. I do believe  
Him. I do believe He died for  
my sins. I am His disciples, but  
I have never professed Him."  
Man, woman, you are the loser.  
How much Joseph of Arimathea  
and Nicodemus missed was ex-  
actly what you are missing this  
morning by being a secret dis-  
ciple of the Lord Jesus Christ.

Then, beloved, notice that in  
the Bible there are those dis-  
ciples who are **SPIRIT-FILLED**.

"And the disciples were filled  
with joy, and with the Holy  
Spirit."—Acts 13:52.

Beloved, that is the goal you  
and I ought to strive for. That  
ought to be the goal that you  
have in mind today. It ought to  
be your desire to be a spirit-  
filled disciple of the Lord Jesus  
Christ. As I have said, there  
are various kinds and types of  
disciples. You ought not be sat-  
isfied to be a nominal disciple.  
You ought not be satisfied to  
be a rash nor a sluggish nor a  
sleeping disciple. You certainly  
shouldn't be satisfied to be a  
cowardly nor a secret disciple.  
Instead, beloved, you ought to  
be satisfied with nothing less  
than to be a spirit-filled dis-  
ciple of the Lord Jesus Christ.

### III

THE WORD OF GOD GIVES  
US SOME CHARACTERISTICS  
OF A SPIRIT-FILLED DIS-  
CIPLE.

In the first place, he is one  
that is **persistent in the service  
of the Lord**. I mean to say, be-  
loved, he doesn't give up. He  
doesn't just go along for a little  
while and then all of a sudden  
quit taking part in any activity  
in the house of God. Listen,  
beloved, a spirit-filled disciple  
is one that is persistent and  
keeps going in the service of the  
Lord.

"Then said Jesus to those  
Jews which believed on him, If  
ye **CONTINUE IN MY WORD**,  
then are ye my disciples in-  
deed."—John 8:31.

Of whom is He speaking? It  
is not the man who is rash. It  
is not the man who sluggishly  
follows along. It is not the man  
who is asleep and has to be  
warmed over. It is not the man  
who is cowardly and afraid to  
take his stand for Jesus. It is not  
the man who is a secret disciple  
of whom Jesus is speaking.  
Rather, beloved, He is talking  
about the man who boldly, sin-  
cerely, takes his stand for the  
Son of God and continues. I  
tell you, beloved, a spirit-filled  
disciple has the mark and the  
characteristic of persistency.

In the New Testament Paul  
wrote to young Timothy:

"For Demas hath forsaken  
me, having loved this present  
world, and is departed unto  
Thessalonica; Crescens to Gala-  
tia, Titus unto Dalmatia." —  
II Tim. 4:10.

Notice that Demas had turned  
back; he wasn't persistent. If  
you will read the story of De-  
mas as spoken of in the Word  
of God, you will get a hint that  
Demas for a while was a good  
disciple, but he finally turned  
back.

I wonder how many of you  
ever read Bunyan's "Pilgrim  
Progress." If you have, you will  
recall the time when Christian  
fell into the Slough of Despond-  
ency. I have been there, haven't  
you? Is there a child of God  
here this morning who never  
fell into the Slough of Despond-  
ency? I don't believe so. I think  
that there has come a time in  
your life somewhere along the  
pathway of life since you have  
been saved, that you have been  
despondent about the cause of  
Christ. Well, in Bunyan's "Pil-  
grim Progress," he has Christian  
fall into the Slough of Despond-  
ency, but do you know what

side Christian got out on? Bun-  
yan tells us that Christian strug-  
gled around in that Slough of  
Despondency for a long time,  
but he said when he got out, he  
got out on the side farthest  
away from the city of Despair,  
from which he was fleeing, and  
nearest to the city of God, to-  
ward which he was going.

Beloved, that is a mark of a  
spirit-filled disciple. You may  
get despondent, you may get  
discouraged, you may get right  
down there where Christian was  
in the Slough of Despondency,  
but when you get out, if you are  
a spirit-filled disciple, you will  
be out on the side the farthest  
away from the city of Despair  
and nearest to the city  
of God.

Another mark of a spirit-  
filled disciple is that he wears  
a badge of love.

"By this shall all men know  
that ye are my disciples, if ye  
**HAVE LOVE ONE TO AN-  
OTHER**."—John 13:35.

I don't suppose I need say  
that I am not a lodge man. I  
think all of you know that to  
be true, but I will pause long  
enough to say that some folk  
who are lodge men are very  
proud of the badges that they  
wear. Even this past week I  
saw a man who had a square  
and a compass tiepin. I saw one  
fellow who was wearing a badge  
of three links, signifying his  
membership in the Odd-Fellow  
Lodge. Each of these fellows of  
whom I speak are proud of the  
badges that they wear.

Let me tell you, beloved, the  
badge that a true disciple of  
Jesus Christ wears is the badge  
of love—love one for another.

I never had that so forcibly  
expressed upon me as I did one  
Sunday years ago when I was  
preaching. During the services

one woman got up and walked  
out of the building and slammed  
the door as hard as she could.  
I said nothing about it; I just  
passed it by. After the services  
were over that morning, a wo-  
man, a dear saint of God who is  
still a member of this church,  
came to me and said, "Brother  
Gilpin, what you said this morn-  
ing made me just as mad as it  
made her, but as I reflected up-  
on it, I knew you were right, and  
I love you because you had the  
courage to say it." Listen, be-  
loved, a spirit-filled disciple has  
love for other disciples.

I remember reading some-  
time ago how that Christians  
were burned during the Dark  
Ages and how on one particular  
occasion as they were tied to  
the stake and as the flames  
were leaping about them, these  
two individuals who were be-  
ing burned threw their arms  
around each other and kissed  
one another as the flames de-  
voured their bodies and their  
souls went out to be with God.

The thing that impressed me  
about it was this, that as those  
pagans standing round about  
saw these martyrs embrace and  
kiss in the flames, it caused  
them to say, "See how these  
Christians love each other."

Brother, sister, I tell you this  
morning, if you are a spirit-  
filled disciple of the Lord Jesus  
Christ, you are wearing that  
badge of love. You love your  
pastor, you love the members  
of this church, you love God's  
people, and you would rather  
have fellowship with God's  
people than with anybody else  
in all this world.

Again, a spirit-filled disciple  
is one that **BEARS FRUIT**.

"Every branch in me that  
beareth not fruit he taketh a-  
way: and every branch that

beareth fruit, he purgeth it, that  
it may bring forth **MORE  
FRUIT**." — John 15:2.

"I am the vine, ye are the  
branches. He that abideth in  
me, and I in him, the same  
bringeth forth **MUCH FRUIT**:  
for without me ye can do noth-  
ing." — John 15:5.

Notice the three degrees of  
fruit-bearing — fruit, more  
fruit, and much fruit. Beloved,  
a spirit-filled disciple is a fruit-  
bearing disciple.

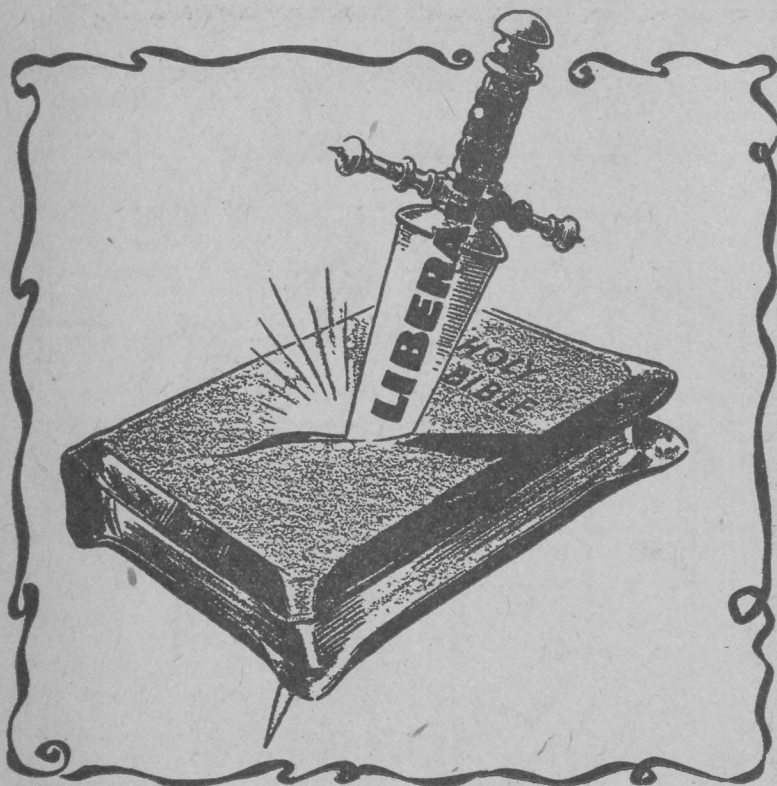
I'll never forget on my first  
visit to Florida the impression  
that it made on me when I saw  
for the first time orange trees  
laden with oranges. It was in  
the harvest season and when I  
first came to the section of  
Florida where oranges were  
growing profusely, it was near  
sun-down and those golden  
balls on the trees were shining  
as the evening sun from the  
west fell upon them. I don't  
think anything has ever made  
much more of an impression  
upon me as I thought about  
the harvest and the fruit that  
was being borne there.

On another time I saw a  
western wheat field of thous-  
ands upon thousands of acres,  
when in the harvest, just be-  
fore the combines began to  
reap, the heads of grain were  
bowed heavy with weight. I  
tell you, beloved, as I looked  
upon those beautiful harvest  
scenes, I thought to myself, how  
I would to God that I might  
preach day by day as a spirit-  
filled disciple that there might  
be a harvest of much fruit with-

(Continued on page four)



## STABBED AGAIN BY THE LEADERS OF OUR DENOMINATION



### WHAT THE BAPTIST SUNDAY SCHOOL BOARD TEACHES

"Certainly Jesus had known for years that he was God's Son sent to earth in the form of a man to live as a man in order that he might help human beings understand the Heavenly Father. But it is possible that Jesus had not decided how best to go about his work. So after his baptism he retired to a quiet place in the wilderness to think and pray things through." —Intermediate Quarterly, Baptist Sunday School Board's Southern Baptist Convention Series, October-December, 1952, page 5.

### "True Discipleship"

(Continued from page three)  
in my life.

A spirit-filled disciple bears his cross whatever it may be. Listen to the words of Jesus:

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." — Luke 14:26, 27.

This doesn't mean that you have to hate your loved ones, but it does mean that your love for Him is to be so much greater than your love for your loved ones that comparatively speaking, you will hate your loved ones. He means to say, beloved, that your love for Him is to far transcend all earthly love that you might have for your family and for your friends and for your wife. You have to love Him to so much greater extent than you love anything else in this world that your earthly affections are but hate as compared to the Heavenly affection whereby that you love Him. Beloved, if you are truly

a spirit-led disciple, you will pick up your cross and follow Him.

In history, I remember that the Duke of Wellington said to his soldiers one day, "When we go forth to battle, you are to follow me wherever I go." Someone said, "But suppose you fall in battle?" He said, "If you are my soldiers, you will follow me."

Brother, sister, listen, if you are one of Christ's disciples, you will take up His cross and follow Him.

May God bless you!

### After Conversion

(Continued from page one)

HE SHOULD TAKE HIS RELIGIOUS OBLIGATIONS MORE SERIOUSLY THAN HE TAKES BUSINESS OR ANYTHING ELSE (Ephes. 4:1). When you see a person make a profession and join a church, then never start into prayer meeting or Bible School he will amount to little. The new convert who starts right in, and is present at the regular meetings of the church — who is willing and

eager to serve in any right way, will grow and develop and be worth something.

HE SHOULD MAKE A CLEAN BREAK WITH HIS FORMER LIFE. "Old things" should pass away. One need not insult nor hurt former friends, but if their way is that of dissipation and worldliness, one should let them know this: "I cannot and do not want to go that way any more." Nearly always a converted person can win at least some of his former companions to Christ, if he goes about it in the right way.

HE SHOULD INVEST HIS MONEY AND MEANS LIBERALLY IN THE CAUSE OF CHRIST (Acts 20:35). It is highly inconsistent for one who has been bestowing all on the Devil, when he turns to Christ to refuse to even share the tenth with Him. The new convert who gives little or nothing — who fails to begin to invest in the cause of Christ, will not make much growth. Not less than one tenth of one's income should go into the Lord's treasury constantly and consistently. The U. S. government allows us to deduct 20 per cent when we make out our income tax report, for religious contributions. Every Christian should take advantage of that allowed deduction. Just as sure as a new Christian begins to invest liberally in the Lord's cause, he will come to have a deep interest in it.

HE SHOULD START THE HABIT OF WORSHIP IN HIS HOME IF POSSIBLE. The Bible should be read openly, and prayer should be offered daily. Also, of course, there should be personal, private worship in addition. Multitudes of professing Christians have no family worship. This usually happens because no worship habit is instituted at the beginning of the Christian life.

HE SHOULD START THE PRACTICE OF SEEKING TO WIN OTHERS. Of one of the disciples we read, "He first findeth his own brother . . . and he brought him to Jesus." Mere "church work" is a poor substitute for winning others to Christ. Everybody can win somebody, if he will try hard enough and long enough. This involves prayer and patience and effort, and above all, a consistent Christian life and walk.

HE SHOULD FOLLOW CHRIST IN A WORTHY CHRISTIAN LIFE. "We ought to walk even as he walked." Our speech should be different from that of unsaved people. Our amusements should be different. Our habits should be different. We have Somebody to live for and to honor, and we should do it all the time.

### A Dream

(Continued from page one)

a good worker, he never saved anything, and his wife even took in washing. My husband said, though, that he might have been rich, but he gave away nearly all he earned." "Yes," said the guide, "while he was poor in earthly goods, there was never a day but what he sent up some good deed or kind act to add to his mansion here, and we always build according to the material sent up, and this home is the result of what Robert McChesney's laid up in heaven." They passed on to where the streets were narrower and the houses plainer. They paused before a small and very plain cottage. "Whose house is this?" the woman asked. "Yours," replied the guide. "Mine! Why I cannot live in such a place. I had an elegant home on earth, kept three servants and entertained elaborate-

ly. What would my friends think to find me in such a house? I would be ashamed to be found here." "Woman," said the angel, "we always build according to the material sent up, and we have watched very carefully all these years, and this is the very best we can do with the material you sent us."

—The Standard Bearer

### Redeemed

(Continued from page one)  
dishonored by man.

The law of God now restored to honor the power Satan repudiated, man was still under the penalty which was death, death being the result of sin. Christ committed no sin so death had no claim on Him. He was the only person in the whole universe that was qualified to offer the proper sacrifice to God.

The Lord Jesus Christ met the demand of the law in His obedience in this world and He met the penalty of the law in His death on the cross, which penalty was not His but ours.

Now if Christ paid our penalty then certainly we have access to God by faith in His Son. (Eph. 2:8, I Pet. 2:24-25.)

### True Brotherhood

(Continued from page one)

Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." (Heb. 2:16-17). He must be a partaker of flesh and blood like we are so that He could take our place and be our substitute to bear our sins in His own body on the tree. And then too, because of perfect experiences as a truly human being He is able to understand, sympathize and save. "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." (Heb. 2:18).

THE TRUE BROTHERHOOD ARE BRETHREN WHO PATTERN AFTER CHRIST. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession Christ Jesus; Who was faithful to him that appointed him, as also Moses was faithful in all his house." (Heb. 3:1-2)

We readily see that the brotherhood of "Born again" believers is entirely different and separate from all other fellowships. They are "Holy brethren". They are separated unto God in Christ Jesus. They are partakers of the "Heavenly calling." This is a heavenward calling of which none other will ever know. They have nothing to do with merely human priesthoods or other man made organizations. They have just one "HIGH PRIEST of our profession CHRIST JESUS." We are to consider Him. He is to be the all-sufficient one for us.

THE TRUE BROTHERHOOD ARE BRETHREN WHO ARE BEING CONTINUALLY WARNED. We are so thankful that the warnings in the scriptures as well as the promises are for those who are a part of the true brotherhood. The world is over run with man made organizations, religious and otherwise. They may sometimes use portions of scripture and pretend to appropriate promises but none of the promises are for them. True brethren in Christ are thankful for the precious promises and also for the warnings of the word of God. "Moreover by them is thy servant

## WE ARE ENCOURAGED AS TO ENLARGING THIS PAPER

Dear Bro. Gilpin:

We are so glad and happy to know that we will soon receive an eight page BAPTIST EXAMINER. Enclosed an offering of ten dollars. Wish it could be larger. Blessings received from paper are innumerable.

Mr. and Mrs. Coleman  
Farmland, Indiana

This is a sample of our response, chosen at random from the letters received in past week. Dozens of others have likewise testified as to value received from reading paper, and the blessings they have come to them thereby.

I am glad to be its editor, though I confess that I get discouraged sometimes. However, when a letter like the above comes, it stirs me up all over again and makes me want to fight harder than ever against modernism, lodgism, worldliness, feminism, Arminianism, unionism, and universal churchism. I am glad to be editor of independent voice, that I may speak out against these things.

Hundreds of preachers through the years have received much help, many blessings and genuine encouragement through reading this paper. This is a true of multitudes of laymen.

Do you want to be a help us, and in turn to these who read, and to the cause of Christ in general? If so, then send a real offering—worthy of the blessings that you are receiving, that we might immediately start publishing an eight page paper. We thank God for those who have thus sent contributions within the past few weeks, but we are praying God immediately for at least another \$1000 for this purpose.

warned: and in keeping of the there is great reward." (Psalm 19:11). "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin." (Heb. 3:13).

THE TRUE BROTHERHOOD ARE BRETHREN WHO EXHORT ONE ANOTHER. They have things that others do not even think of. They have boldness to enter into the holiest by the blood of Jesus. The holiest is heaven itself. It does not mean that we enter heaven when we pass out of this life but that we enter into heaven through prayer. Christ our High Priest is already there. We believe priests go in and out as we are accepted in prayer. This is our privilege through His blood. It is through the blood that is his flesh. We go in and out and find pasture. We have a High Priest over the house of God which is heaven. We are near with a true heart in the assurance of faith. The blood which is Christ crucified, open.

"And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10:25).

THE BAPTIST EXAMINER

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MARCH 7, 1953