

# 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.

OL. 19, NO. 13

RUSSELL, KENTUCKY, MAY 1, 1953

WHOLE NUMBER 743

## How Our Lord Rewards Us

ROY MASON  
Tampa, Florida

til he has first become an employee.



ELD. ROY MASON

### WHAT SHALL BE THE NATURE OF OUR REWARDS?

There is a lot of bunk and nonsense taught concerning this. Some think rewards will be in the nature of a "whiter robe"

or a "brighter crown" or a bigger "harp" or some such tomfoolery. Rewards will not be something trifling — they will be real, and worth something. We can't know all about them, but there are some things that we can know.

Rewards shall partly consist in positions of rulership with Christ over this earth during the Millennium. (2 Tim. 2:12; Rev. 5:10). Jesus shall bring us with him to this earth, with our places already assigned, for the Judgement of rewards shall be after the Rapture, and before the visible return. He will have a full fledged government, ready to take over.

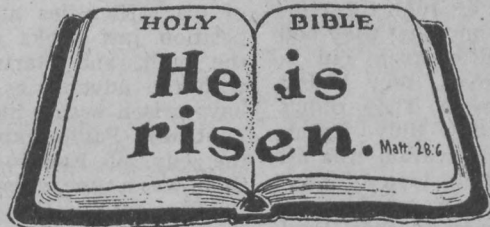
Rulership of cities and countries, will be involved in this matter of rewards. (Matt. 25:21). Another gospel has Jesus saying, "Have thou rule over ten cities." (Continued on page four)

## THREE PROOFS OF THE RESURRECTION

### 1. The Empty Tomb



### 2. The Holy Spirit



### 3. The Word of God

## WAS THE CHURCH OF JESUS CHRIST A BAPTIST CHURCH?

Editor's note: This is a portion of a sermon published in THE BAPTIST BULLETIN April, 1953.)

We call our church a Baptist church. We admit such a name for a church does not occur in the Word of God. But neither does the expression substitution in the Bible, yet we know of a substitutionary death of Christ in our place is an outstanding doctrine in this Book. The word Trinity is not found in the Bible. Yet every true Christian believes in the Father, the Son, and the Holy Ghost as three persons in one Godhead.

Let me pause and ask you a question. Would you rather have a church with the proper title, yet full of error, unbelief, and worldliness; or would you rather have a church where the Word of God is preached and practised with a name, or denomination, not expressly found in the Scriptures?

### FACE LIFTING FOR THE CHRISTIAN

Not by a surgeon! That sort of face lifting has come into disrepute, and legislation has been proposed against it. Here is a better sort of face lifting, which has been in practice for hundreds of years, with entirely satisfactory results. Long ago the Psalmist said, "I will lift up mine eyes." Lifting up the eyes means that one shall see new visions, or have old visions clarified; that the scales of bitterness, intolerance and selfishness shall fall from the eyes. This sort of face lifting is excellent for removing the wrinkles caused by worry and strain. If your nose is the sort that can smell trouble a mile away, or if it is a suspicious nose, by all means try face lifting. If your

Yet in calling our church a Baptist church we are using a name, or denomination, found in the Word of God. The name Baptist was applied to the forerunner of the Son of God, Matt. 3:1. The word itself means: "One who baptizes" (Young's Concordance). John the Baptist was one who baptized. That is why he was denominated, or called Baptist.

John received his baptism from Heaven (Matt. 21:25-27). All of the twelve disciples were baptized with John's baptism (Acts 1:21, 22). The twelve disciples (or eleven) were later commissioned to go to all nations, make disciples, and baptize them into the Trinity (Matt. 28:16-20).

They were also, then, ones who baptized, and therefore were baptizers, or Baptists, whether the name was applied to them officially or not. Since the New Testament church baptized believers, it was a church

By FRANK BECK  
Millerton, N. Y.

that baptized, and it was a Baptist church, even though it was not specifically called Baptist. Is it wrong, then, if we come right out in these days of denominational confusion and identify ourselves BAPTIST?

### As to the Nature of the Church

"Oh," but someone says, "while it is true that the New Testament church baptized believers into its fellowship, and was, in that sense, a Baptist church; yet there is quite a difference between that church and the Baptist churches of today." Let me ask: "What are the differences?" The new Testament churches, preached the sacred Scriptures; so do true Baptist churches today. The New Testament churches, therefore, preached salvation by the sovereign grace of God (Eph. 2:8,9); so do true Baptist churches today. The New Testament

churches preached that believers in Christ were saved forever (Heb. 10:38, 39); they preached the eternal security of the saved (John 10:27-30); so do true Baptist churches today.

The New Testament churches practised the burial of converts in baptism, believers baptism into the church (Acts 18:8; Col. 2:12; I Cor. 12:13). It was a church that baptized, therefore a Baptist church. Baptist churches do the same today. In this, and other doctrines and practices, Baptist churches are different from any of the denominational churches of our day, and in many cases from the interdenominational churches and movements of our day, but exactly like the true apostolic church.

The New Testament churches were independent in government. Each church was its own denomination. No presbytery, no synod, no bishop could tell them what to do. The majority in the

church ruled. They chose their own apostles (Acts 1:15-26); selected their own officers (Acts 6:1-6); consented as to whom should be baptized into their fellowship (Acts 10:44-48); ordained and sent forth their own missionaries (Acts 13:1-4); settled their own doctrinal differences, and made their own doctrinal statements or creeds (Acts 14:26-31). They received their own members (Rom. 14:1), and dismissed whom they would (I Cor. 5).

In all of these matters there is no difference in the practice of Baptist churches today. They are exactly the same as the New Testament churches. Hence, true Baptist churches are New Testament churches. They are just as denominational as were the churches in the New Testament and no more.

My friend, take your New (Continued on page four)

### A SAMPLE OF CATHOLICISM

In the March 1950, bishops' magazine "Perseverancia—Revista De O. E. P. Barcelona", we translate:

"12th of March, anniversary of the coronation of the holiness of our Lord Pius XII. I believe in the Pope! To believe in the Pope expresses more than to believe in the church; more than to believe in the very existence of God. . . . The true Catholic with believing in the Pope believes all that as a Catholic he should believe, because the Pope is the high priest of a living church, founded by Christ, the eternal Son of God. He who believes in the church, believes in Jesus Christ and believes in God."

A few pages farther, speaking (Continued on page four)

## The First Baptist Pulpit

### "Made Nigh By The Blood Of Christ"

"But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ." — Eph. 2:13.

This text is an outgrowth of a very, very unusual experience on the part of the Apostle Paul. As you doubtlessly remember, Paul didn't stay very long in any one town. In most places that Paul went, his ministry was short lived. There were very few times in Paul's life that he was able to stay longer than just a few days, or a few weeks at most. Ordinarily, by the time

he had preached a few sermons, he had enough folk who were at "outs" with him that he had to pack up and leave town immediately. Sometimes he didn't get out of town soon enough. Here at Ephesus it was different. Ten years prior to the writing of this text when Paul wrote to the church of Ephesus, he had come to Ephesus to preach, and he found, I think, the most difficulties at Ephesus than he found any place else in all of his ministry. You remember as he was writing in the book of Corinthians, he referred to the

difficulties that he was having. He wrote to the Corinthians while he was in Ephesus, and he said to them:

"For a great door and effectual is opened unto me, and there are many adversaries." — I Cor. 16:9.

Paul was talking about the adversaries that he was having right there in the city of Ephesus. If you will read carefully the nineteenth chapter of the book of Acts, which tells us of his experience in the city of Ephesus, you will find what (Continued on page two)



## THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

PUBLISHED WEEKLY

SUBSCRIPTION PRICE

(Domestic and Foreign)

One Year in Advance .....50c

Send Remittance to Russell, Ky.  
Editorial Department, RUSSELL,  
KENTUCKY, where communications  
should be sent for publication.

Entered as second-class matter May  
31, 1941, in the post office at Russell,  
Ky., under the act of March 3, 1879.

Paid circulation in every state and  
many foreign countries.

Subscriptions are stopped at expira-  
tion unless renewed or special arrange-  
ments are made for their continuation.

### "Made Nigh By The Blood Of Christ"

(Continued from page one)  
some of these adversaries were.

In the first seven verses of  
this nineteenth chapter Paul  
ran into the adversary of false  
doctrine. He found twelve fel-  
lows there who claimed to have  
Baptist baptism. At least they  
claimed to have been baptized  
by someone who had in turn  
been baptized by John the Bap-  
tist. They thought that they had  
had Scriptural baptism, but in  
actuality, beloved, they hadn't  
even been saved. They didn't  
even know the Holy Spirit.  
Their idea of salvation was all  
wrong, and their idea of bap-  
tism was all wrong, so this was  
the first adversary that Paul  
met in the city of Ephesus—  
the adversary of false doctrine.

Then, beloved, he had an ad-  
versary in the Jewish synagogue,  
for the Jewish synagogue didn't  
tolerate with his ministry but  
a very, very short time, and he  
had to turn his back upon them  
and go out from his own people  
to find a place to preach.

Then, if you will notice in  
this same nineteenth chapter  
of the book of Acts, while Paul  
was at Ephesus, he had an ad-  
versary in the demons of that  
city. The city of Ephesus was a  
city that was given over to  
demons. The eleventh and  
twelfth verses tell us about his  
experience with the demon-pos-  
sessed people of that city. While  
today we think of folk who  
use black magic and who are  
superstitious as being foolish,  
back here superstition reached  
a greater all-time high than it  
has ever reached any place else  
in this world. Demonology ran  
rampant in the city of Ephesus,  
and that was one of the adver-  
saries with which Paul had to  
contend.

Then there was the adversary  
of religious imposters, which we  
read of in the thirteenth to the  
eighteenth verses of this nine-  
teenth chapter of Acts. There  
were some who came in and  
tried to act the part of somebody  
else. They were religious im-  
posters, and Paul had to deal  
with that adversary.

Then Paul found the adver-  
sary that you and I find today—  
the adversary of evil literature.  
Surely, beloved, the Apostle  
Paul met the same thing that  
you and I meet in this day.  
When you stand before a news-  
stand and look at the maga-  
zines that are for sale, and when  
you think of the salacious liter-  
ature that is placed upon the  
market today in the name of  
American literature, you are  
certainly brought face to face  
with the fact that this is a  
tremendous adversary today for  
us to face in the form of evil  
literature. Paul had it in that  
day, and they met that adver-  
sary by burning up the books  
that were evil.

I might say in passing that it

would be about the finest thing  
for you to do, to go home and  
rid your house of a lot of evil  
literature that may have crept in  
unawares into your own home.

There was another adversary  
that Paul met in the city of  
Ephesus and that was the ad-  
versary of the silversmiths.  
They had a silversmith union  
in the city of Ephesus, and they  
were certainly headed up with  
about the rankest group so far  
as their leaders were concerned.  
When the Apostle Paul came to  
the city and preached against  
the temple of Diana and against  
idolatry, all of these silversmiths  
who thought that they were a-  
bout to lose their job in making  
idols and little images of Diana  
immediately raised up in pro-  
test against the Apostle Paul's  
ministry.

Now, beloved, there were at  
least half a dozen adversaries  
that the Apostle Paul had to face  
in the city of Ephesus, but do  
you know what he did? He just  
rolled up his sleeves and waded  
in, just like any Baptist preacher  
ought to do. Beloved, I always  
thank God when I meet any  
Baptist preacher who in spite  
of his difficulties and his op-  
position just backs up against  
the wall, and starts slugging  
with the adversaries that may  
have arisen within his ministry.  
That was Paul's experience in  
the city of Ephesus. If ever  
there was a time when the Apo-  
stle Paul entered into a slugging  
match with his adversaries, it  
was in this city of Ephesus when  
he met all these adversaries  
that I have enumerated, and as  
a result of it he stayed in Ephes-  
us longer than he stayed in any  
place else in all of his ministry.

You don't find him in Ephesus  
slipping over the wall in a bas-  
ket under cover of night. You  
don't find him here stealing a-  
way in order to save his life,  
but rather the Word of God  
shows us that he stayed in  
Ephesus in spite of his adver-  
saries—in spite of the difficul-  
ties that arose there. For three  
long years he continued there,  
preaching the Word of God. The  
longest that he spent in any  
other place in his ministry was  
at Corinth and he was only  
there for a year and a half.  
Every place else he was only  
there for a few weeks or a few  
months, and in some places he  
hadn't gotten his suitcase set  
down until he got run out of  
town, but in Ephesus he stayed  
for three years. He slugged it  
out with that crowd of adver-  
saries and as a result, God gave  
him a mighty revival. Finally,  
after he had been gone from  
the city of Ephesus for ten years,  
he writes to them in the words  
of my text to confirm these  
disciples who had become be-  
lievers in the Lord Jesus.

When Paul was writing to  
these who had been made nigh,  
who were at one time afar off,  
I imagine that he was thinking  
about those twelve who didn't  
have the right idea about salva-  
tion and who were wrong about  
baptism. I imagine that he was  
thinking of that crowd of Jews  
he had to contend with. I imag-  
ine that he was thinking about  
those religious imposters, maybe  
some of whom were saved later.  
I imagine that he was thinking  
about that crowd who were the  
ones that were so instrumental  
in the matter of selling evil lit-  
erature. I imagine that he was  
thinking about some of those  
silversmiths who probably came  
to know the Lord Jesus Christ,  
when he said, "But now, in  
Christ Jesus, ye who sometime  
were far off are made nigh by  
the blood of Christ."

Now, beloved, let's bring that  
over to Russell and let's see if  
we could find a similar situation  
and an analogy here that will  
be of help to you and me spiritu-  
ally.

### "His Way"

"As for God, His way is perfect"  
Message sweet and plain;  
When the waves of sorrow toss thee,  
Think of this again.  
When around thee all is cloudy,  
And no gleam appears;  
Ne'er forget, God is thy Pilot,  
He thy vessel steers.

All the treach'rous shoals He knoweth  
Knows each hidden reef;  
Safe thou art, then let His presence  
Bring thy soul relief.  
Far above the mists low lying,  
All to Him is clear;  
Trust in Him who safely guideth,  
Needless is thy fear.

Near the Haven thou art sailing,  
Where is calm and rest;  
Sure thou wilt be that the passage  
Was for thee the best.  
Storms will then be hushed to silence,  
Mists be rolled away;  
Fears will all give place to praising,  
Night to perfect day.

—John Rankin

I

#### NOTICE THAT PAUL SAID THIS CROWD WAS AFAR OFF.

Surely, beloved, they were.  
They were wrong on their doc-  
trine; they were demon-possess-  
ed; they were imposters; and in  
every respect, this crowd was  
afar off. They were far removed  
from God.

Some people today think that  
they are only a little distance  
from the Lord. Some people to-  
day think that they are just a  
short distance away from Him.  
I would like to remind you this  
morning that if you are unsaved,  
you are afar off. Some preachers  
talk about there being a spark  
of divinity in every person. I  
have heard preachers say that  
all you have to do is to get men  
in the right environment and fan  
that spark and that the spark of  
divinity will burst forth into a  
blaze. Beloved, that is not so.  
The Word of God says you are  
afar off.

Haven't you heard it said con-  
cerning someone that he is a  
good man? There isn't a week  
that goes by but what I hear  
someone speak of some unsaved  
man as being a good  
man. Listen to me this morning,  
God says that he is afar off. It  
doesn't make any difference how  
good he may appear to you in  
his flesh. God, knowing the  
heart of every man, says that he  
is afar off.

Some months ago I heard a  
preacher over a radio making an  
address in which he was speak-  
ing about rethinking missions.  
That was his theme. Now, be-  
loved, so far as I am concerned,  
I don't need to rethink missions;  
all I have to do is to do some-  
thing about it. God has already  
given me all the thinking I need  
on the mission question. All I  
need to do is to do something  
about it. This fellow was talking  
on the theme of rethinking mis-  
sions, and what do you sup-  
pose he said? He said that after  
having spent a number of years  
as a Baptist missionary in a  
foreign field, the thing to do was  
to keep all the good that he  
could find in the heathen reli-  
gion and add to it Christianity.  
Let me tell you, beloved, I  
doubt seriously if that man is  
saved himself. I doubt seriously  
if that man knows the first  
thing about the plan of salva-  
tion. I say to you this morning  
in the name of my Lord, every  
man naturally and normally is  
afar off. That is what God says

within my text.

When you go home tonight,  
if you are saved, look at that  
loved one in your family who  
has never trusted Jesus Christ.  
When you look at that loved  
one who has never trusted Jesus  
Christ, just say to yourself,  
"That one is afar off." He or  
she may be sitting just a few  
feet from you. He or she may  
have many things in common  
with you so far as your flesh  
is concerned, but in the sight of  
God that one is afar off.

Oh, man, woman, who is un-  
saved, I wouldn't deceive you in  
any wise at all, nor would I  
lead you to think that you are  
good and almost in the king-  
dom of God and almost a Chris-  
tian. I wouldn't lead you to  
think for one moment's time, un-  
saved man, that you are just  
about good enough to be called a  
child of God. Instead, beloved, if  
I would be honest to my God  
and to you, and if I would de-  
serve to be called your friend,  
I would say to you that unless  
you have received Jesus Christ  
as your Saviour, you are afar  
off. You are far removed from  
the kingdom of God.

How far off are you? Beloved,  
you are far enough off that you  
can't SEE Jesus Christ.

"For he shall grow up before  
him as a tender plant, and as  
a root out of a dry ground; he  
hath no form nor comeliness;  
and when we shall SEE him,  
there is not beauty that we  
should desire him." — Isa. 53:2.

This would tell us that every  
unsaved person is so far remov-  
ed from Jesus Christ that he  
can't see any beauty in Him.  
Every man that is unsaved  
thinks that if he were to become  
a Christian he would have to  
give up all the things of this  
world and that he would have  
to lose so much that it wouldn't  
be worthwhile. Every unsaved  
man looks at what Christ has  
to offer and at what the world  
has to offer, and unless the Holy  
Spirit is working within his  
heart, he thinks that he will  
lose so much by being a Chris-  
tian and gain so little by giving  
up the world, that he just sim-  
ply must stick to the world, in-  
stead of turning to the Lord  
Jesus Christ. Now, beloved, why  
is it? Simply because that man  
is so far removed from God  
that he can't see Jesus Christ as  
his Saviour.

Bartimaeus couldn't see. Like  
all the blind men that we read

about in the New Testament  
surely illustrates all the unsaved  
people outside of Jesus Christ  
who are so blind that they can't  
see Jesus. Bartimaeus couldn't  
see Him, but he could cry out  
Him when someone told him  
that Jesus was passing by, and  
he was so far removed from  
Him that he couldn't see Him.  
Beloved, neither can you see  
Jesus unless the Holy Spirit has  
begun to work within your  
heart.  
Not only are you so far from  
Him that you can't see Him,  
you are so far from Him that  
you can't HEAR Him.

"Having eyes, see ye not? and  
having ears, HEAR ye not? and  
do ye not remember?" — Mat.  
8:18.

Many a man has natural ears  
who can hear everything that is  
in this world, but he can't hear  
spiritual things. Why? Because  
he is just that far off—so far  
off that he can't hear spiritual  
things. An unsaved man can't  
hear everything so far as the  
world is concerned. He can hear  
the world's voice. He can hear  
everything that the world has to  
offer, but, beloved, when you  
talk to him about spiritual  
things, there is that far away  
look in his eyes. He is so far  
that he can't hear spiritual  
things. He can hear the voice  
of this world, but he can't hear  
the things of God. They are  
just foolishness unto him.

The unsaved man is also  
far off that he can't WALK  
Jesus unless the Spirit en-  
dows him.

"No man can come to me, ex-  
cept the Father which hath sent  
me draw him: and I will raise  
him up at the last day." — John  
6:44.

A few Sundays ago  
preacher friend, preaching in  
church not too far away, at the  
close of the service when he  
sang an invitation hymn, and  
five people came down the aisle  
to make a profession of faith.  
He said that as he stood there  
he realized that there were  
the congregation nineteen others  
that were unsaved. He said  
his congregation that morning  
"Here are five that come pro-  
fessing faith in the Lord Jesus  
Christ. Here are nineteen others  
that do not. Why have the  
nineteen not come to Jesus?  
Then he gave them the answer.  
"The reason why they have not  
come is because the Holy Spirit  
has not drawn them." Beloved,  
that preacher told the truth.

Listen, beloved, men are  
far from God, so far off, that  
they not only can't see Jesus  
can't hear Jesus, but they can't  
come to Jesus unless the Holy  
Spirit draws them. It is true  
that the unsaved are swift to  
go in the direction of the Devil.  
They are swift to do the Devil's  
bidding. You don't have to go  
out of the Word of God to find  
that this true.

"Their feet are swift to shed  
blood." — Rom. 3:15.

Beloved, the unsaved are very  
swift to do the work of the  
Devil, but they can't walk to  
the Lord Jesus Christ. They  
are so far removed from Him  
that they can't walk to Him.

The word of God also tells us  
that the unsaved can't UNDER-  
STAND spiritual things.

"There is none that UNDER-  
STANDETH, there is none that  
seeketh after God." — Rom. 3:11.

Unsaved man, spiritually  
speaking, you are a lunatic. You  
just don't have good understand-  
ing spiritually. That isn't veni-  
complimentary language, be-  
loved, but that is the truth. You  
just don't understand spiritual  
things unless the Holy Spirit  
illuminates your heart.

Notice again:

"Unto the pure all things are  
pure: but unto them that are de-  
filed and unbelieving is nothing  
pure: but even their mind and  
(Continued on page three)



The selfish man, like a ball of twine, is wrapped up in himself.

## "Made Nigh By The Blood Of Christ"

(Continued from page two)  
"Conscience is defiled." — Titus 1:15.

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." — Eph. 4:18.

I tell you, sinner friend, you are so far off from God today you can't understand spiritual things.

I remember an unsaved man who used to live here in town at a time when some construction on the railroad was being done. I became acquainted with him — in fact, we became very good friends. I remember one day his wife became so burdened because of her husband's spiritual condition that she called me to come to the house and talk to him. I sat down and read to him from God's Word. He didn't understand it. I tried to impress upon him that Jesus Christ had died on the Cross for his sins. He didn't understand it. Though I went out of my way and stayed with him for some period of time, he just couldn't grasp what I was saying. When I got ready to leave, he thanked me for my interest, but he said, "Brother Gilpin, I just can't understand how somebody could die for somebody else." Beloved, why couldn't he understand? Because he was so far off.

An unsaved man can understand how to advance in wealth. He doesn't have a bit of difficulty understanding that. You can take any unsaved man in this town — whether he be a day laborer or whether he be a business executive — you can sit down and talk to him and he can understand how he can advance his wealth. He can understand how he can gratify the lusts of his body. There isn't any unsaved man in this world but what can understand how the various lusts of his flesh can be gratified. There isn't any unsaved man but what can understand the things that pertain to this life, but he just can't understand spiritual things. Why? They are so engrossed in darkness. They are in spiritual ignorance. They are so far off that they can't understand spiritual things.

The unsaved man is so far removed from God that he is spiritually DEAD. He is nothing but a spiritual corpse in the sight of God.

When the Apostle Paul wrote this book of Ephesians, as he wrote to this group who had been saved under his ministry, he said:

"And you hath he quickened, who were DEAD in trespasses and sins." — Eph. 2:1.

Ten years before when he had come to preach to them, they were dead in trespasses and sin. They were the same as a corpse; they were spiritually dead, but now made alive by the Lord Jesus Christ.

Sinner friend, in the sight of God, you are nothing but a corpse. Spiritually speaking, you are a corpse. You are dead. A man who has died could get out of his casket, fold the shroud, lay it back inside the vehicle of death, close that casket, and walk out of the room, unaided and unassisted, just as easily as an unsaved man can turn to God without the work of the Holy Spirit. Beloved, you are just that dead spiritually. Surely this doesn't compliment any man that is here who is lost when I tell you that you are a spiritual corpse, but I speak the truth when I say it. You are

so far from God that there is no more life in you spiritually than there is physical life in a corpse. You are spiritually dead.

How far off is the sinner? Shall we say he is just a little ways off? Shall we say all we need to do is fan the spark of divinity and it will burst forth into a blaze? Shall we say he is just a little ways off — that he is a mighty good man and all he needs to do is join the church? Shall we say that? Nay, beloved, what he needs to realize this morning is that every sinner is afar off — so far off that he can't see Jesus, so far off that he can't hear Jesus, so far off that he can't walk to Jesus, so far off that he can't understand Jesus, and so far off that he is a spiritual corpse in the sight of God; and unless the Spirit of God works within his heart, he will never, never come to Jesus Christ and be saved.

Sometime ago I was talking to a deacon in a Baptist church, not very far away. I believe that that deacon knows as little about the Word of God as any man I ever talked to in my life. Of course I couldn't expect him to know very much, knowing who his pastor had been, and knowing how little he has preached the Word of God. Beloved, this deacon made one statement to me that was absolutely astounding from the standpoint of ignorance. He said, "You know, Brother Gilpin, we have a lot of good people that never have joined the church. In our church we have a lot of good men that come there but have never joined the church. I think they are Christians already at heart because they are such good fellows, but they have never joined the church."

Oh, how far those good fellows may be from the kingdom of God this morning! I tell you, my brother, my sister, every man outside of Jesus, regardless of how good he is — regardless of how fine a fellow he may appear to be in the flesh, is far off so far as God is concerned.

### II

PAUL TELLS US THAT THIS CROWD WITH WHOM HE HAD DEALT TEN YEARS BEFORE HAD NOW BEEN MADE NIGH.

What a contrast! At one time they were afar off, but now they are made nigh.

It reminds me of a telescope. If you look through one end, everything appears far off; but if you reverse it and look through the other end, everything is made nigh. That man who before he was saved is afar off, is made nigh the day that he comes to know Jesus Christ as his Saviour. He was so far removed from him that he couldn't see Him, but now he can see Him.

"He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." — John 9:25.

Here is a man who is telling of his experience. This was the man who was born blind, whom Jesus healed of his blindness. When his persecutors stood about him and tried to confound him, he said, "I can't answer all your questions, but there is one thing I do know. Once I was blind, but now I see."

Beloved, the man who is saved this morning has been made nigh — so nigh that he can see spiritual things and can understand them as he never has done before. He is made so nigh that he can talk to God.

An unsaved man can't talk to God. He might put his hand on a bead and say a prayer that he has been taught to say. That is not talking to God. He might even get down on his knees and speak fervently out of his heart

## GUESTS AT THE DOOR



but if he has never been brought to the Lord Jesus Christ, he is not talking to God. Beloved, when a man comes into a saving knowledge of Jesus Christ and comes to know the Son of God as his Saviour, that man is on speaking terms with God. He is so nigh to God that he can talk to God.

Do you remember the first time that the boy or girl whom God gave to you as your child ever spoke to you and called you "Daddy?" Do you remember what a tremendous joy it was to you when that little bundle of flesh that was your flesh, your bone and your blood, looked up into your face and called you "Daddy?" Beloved, when a man comes to know Jesus Christ as his Saviour, that man can look up into the face of God and say "Abba, Father," which literally means, "dear Papa." The man who is afar off is made so nigh that he can talk to Him. What a joy!

One of the joys of my life in the years that have past, has been to take my children many times and go out into the woods and cook our dinner out of doors. What a joy it has been to have my children around me and to have fellowship with them! They were not far removed from me; rather they were made nigh.

I tell you, beloved, when a man is saved, he is made nigh to God — so nigh that he is on speaking terms with Him. He can talk with Him.

When a man is saved, he is not only made nigh enough that he can see Jesus and can talk to Him, but he is made nigh enough that he can know Him. You don't have to wonder or guess about whether you are saved. The Word of God makes it clear whether or not a man is saved. Listen:

"The Spirit himself bareth witness with our spirit, that we are the children of God." — Rom. 8:16.

How nigh can a man come to God? Nigh enough that the Spirit of God will bear witness with his spirit that he can know he is a child of God. Beloved, if you don't know it, I know something about you. I know you are lost.

"And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever." — Isa. 32:17.

When the righteousness becomes operative within your soul, it brings peace, and the effect of that peace brings quietness and assurance for ever. Beloved, you don't get that when you just join the church. You don't get that when you are merely baptized. You don't get that when you just make a profession. You don't get that when you depend upon your works. Beloved, when you are made nigh, you realize what it means to have that assurance, that knowledge, that peace that passeth all understanding, that enables you to know that Jesus Christ is your Saviour.

### III

HOW CAN THOSE WHO ARE AFAR OFF BE MADE NIGH?

"But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ." — Eph. 2:13.

Beloved, here is the secret. It is the blood of Jesus Christ that makes people nigh. The only way that a man can be saved is through the blood. The only way that any man afar off can be made nigh is by the blood of the Lord Jesus Christ.

Go back and read the Old Testament story of what hap-

pened on the night of the first memorable Passover. What was it that perfected and saved the first born in the Israelitish home? It was the blood on the door post and on the lintel above the door. What is it that guarantees security and safety and assurance and salvation to you? It is the blood of the Lord Jesus Christ.

I feel sorry for the man who attends church services where he is told that he has to be baptized to be saved, or where he is told that he is saved by his own works, or where he is told that he is saved by water baptism. I feel sorry for such an individual.

A few Sunday nights ago after the services were over, I made a sick call here in Russell. A woman who had never attended services here was very, very ill, and Mrs. Gilpin and I went to her home to see her. We had hardly gotten into the house when this woman asked about the matter of salvation. A few days before a Campbellite preacher had come to her house and told her that she couldn't be saved, that there was no way that she could be saved until she was baptized. She said that he sat in the same spot where I sat and told her that she could not have salvation until she got up and came to church and was baptized. I am so glad that I had a different message for her. I was so glad that I could take the Word of God and read it to her. I didn't have to say that this is what I think, or this is what I believe, or this is what (Continued on page four)



## Catholicism

(Continued from page one)  
of the priest, it says:

"The priest has power over the body of Christ, unheard of miracle that is not even repeated in heaven.

"The priest has power over the souls of men. Only he can confer pardon.

"God has made two wonders: the most holy virgin and the priest.

"Long years of study, prayer and penitence, forges this candidate of Christ crowned with his vow of chastity into an angel on earth.

"Priests, you are prayers in yourself; you are one with God and one with men. You command God, you make Him and you have Him at your disposal!"

Greater blasphemy would be difficult to find in the modern world! Yet the hierarchy is working tirelessly in America to make it Catholic, probably to make a second Spain of it.



## "Made Nigh By The Blood Of Christ"

(Continued from page three)  
I would suggest, but rather, I could take the Word of God and read it to her.

"And the blood of Jesus Christ his Son cleanseth us from all sin." — I John 1:7.

"But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ." — Eph. 2:13.

"And if Christ be not risen, then is our preaching vain, and your faith is also vain." — I Cor. 15:14.

"For Christ also hath once suffered for sin, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." — I Pet. 3:18.

Beloved, I was glad that I didn't have to say, "Sister, you will have to wait until you get well and come to God's house and be baptized. You will have to wait until you get able to stand the waters of the baptism. You will have to wait until you are immersed to be saved." Beloved, I could point her to Calvary and say, "Sister, you are afar off, but you can be made nigh—nigh enough that you and I can be made blood relatives through Jesus Christ. You and I can be made brother and sister by the blood of the Lord Jesus Christ."

Beloved, I tell you the same thing this morning. If you want to be my brother or my sister, there is only one way possible, and that is by the blood of the Lord Jesus Christ.

May God bless you!



## Rewards

(Continued from page one)  
Read Matt. 20:20-23 for indication that positions of rulership and greatness with Christ in his Kingdom shall be afforded. Note also that such positions shall not be bestowed out of mere favoritism.

The apostles were promised positions in the time ahead, in the ruling of converted Israel. For a most remarkable passage, read Matt. 19:27-30. Such passages as these are not to be "spiritualized" away. Some today talk about Christians now ruling with Christ in "a spiritual sense." What absurd non-

sense. This is the day of the Lord's rejection — not reign, when we take our place with the rejected Lord.

## FOR WHAT SHALL REWARDS BE BESTOWED?

For suffering persecution and reviling for Christ. (Matt. 5:12) It must be "for righteousness sake"—not for our meanness that we suffered, if we are to be rewarded.

For sharing with the preachers of the Gospel. (See Matt. 10:41) Those who back the ministry of the gospel shall share rewards with those who minister.

For work done for the Lord that "abides." (I Cor. 3:14) Much work is done that is not of a lasting nature. Spurious kinds of evangelism, for instance, that produce false professions of faith.

For faithfulness. "Well done thou good and FAITHFUL servant," said Jesus. "Thou hast been FAITHFUL over a few things, I will make thee ruler over many..." Not necessarily big results—but faithfulness to the Lord—that is what counts.

For the right motive — "for Jesus sake." The Pharisees gave alms with great publicity, and made long prayers in public. Jesus said, "Verily THEY HAVE their reward." That is, they received their reward in the form of praise from men. They will never receive any more. Much of the denominational inspired work will never bring any eternal reward because it is done for "credit" and show, and not for "Christ's sake." Banners, seals, credits and the like are a curse. Such are defrauding thousands out of any rewards in the life to come. A very solemn exhortation is found in Coloss. 2:18. It is — "LET NO MAN BEGUILÉ YOU OF YOUR REWARD."



## The Church

(Continued from page one)  
Testament, and read it; look at it closely. While you will not see signs on the doors of the churches in the New Testament with the words "Baptist Church" painted thereon, you will hear the same preaching in those early churches as true Baptists preach today, and you will discover the same democracy in their church government, the same independency as Baptist churches exercise today; and you will notice that the baptism of believers by burial as stressed in the New Testament is the same order and mode unchanged as used today by our Baptist churches.

Therefore if I am a Christian and not a member of a Baptist church, I ought to be, for it is the same New Testament church as the apostles'. I have no right to continue in a church begun by some pope or reformer.

Therefore, if I am a Christian and not a member of only a ministry that is authorized by the Word of God, I will not tithe or give my money to self-exalting, numbers-boasting independent works apart from the New Testament church, such as the many youth rallies, radio fellowships, evangelistic parties, missionary agencies. I will support only the New Testament church of which I am, or ought to be a member.

I will do these things now. I will do them from now on. God help me!

## Have You Really Been Born Again?

By HARM RUST  
Worthington, Minn.

I believe that one of the most important facts to impress upon one another's minds is what Jesus declared unto Nicodemus. "Marvel not that I said unto thee, YE MUST BE BORN AGAIN." (John 3:7).

Nicodemus was in every way a good man. Any church of the present would be glad to have him and would urge him to be baptized and become a member. Scarcely any would have discovered any defect in a man like Nicodemus, and yet he lacked the one real essential, "YE MUST BE BORN AGAIN."

I fear there are thousands who have had religion forced upon them through having water sprinkled upon their heads and through confirmation and church membership, who have never experienced what Jesus said, "YE MUST BE BORN AGAIN." Many others have been taught that they must accept Christ, or decide for Christ, only believe, and then be baptized and unite with a church, and all is well. But our Saviour did not teach Nicodemus any of these. He went right to the center of every person's need and taught, "YE MUST BE BORN AGAIN." Have you experienced this?

In our time Nicodemus would have been listed as a valuable prospect for church membership and to be handled with care. Teachers of the present would say that we must be tactful so as to win a man of so great prominence. But our Saviour saw Nicodemus' tremendous need. Jesus saw it with a heart filled with tears. He had compassion upon him and so He cut off Nicodemus' every hope and told him the plain truth. All the things in which Nicodemus had trusted were swept away and only the supernatural work of God was urged. How sad it is that so few preachers of the present make it plain to people that they "MUST BE BORN AGAIN." Our need is the same as Nicodemus' need.

JESUS TAUGHT IT THOUGH NICODEMUS DID NOT UNDERSTAND. Nicodemus at first suggested that it might have reference to the natural birth. He said, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" (John 3:4). And again he said, "How can these things be?" (John 3:9). At that time he did not understand because he had not yet experienced. In spite of all his learning and religious training, he did not know. Jesus answered and said unto him, "Art thou a master of Israel, and knowest not these things?" (John 3:10).

I sometimes think that even with us who hold fast the great truths of scripture, and this one of great importance, we have thought that where there is the real preaching of the word there



## Face Lifting

(Continued from page one)  
mouth sags, if you find it difficult to smile, face lifting will help you. Perhaps your ears are set at the wrong angle, so that you hear the wrong sort of things. Face lifting will remedy this. Face lifting is a guaranteed specific for many troubles. "In the morning I will direct my prayer unto thee, and will look up."

must of necessity result what are called fruits, that is, other believers. It can be easily shown from the Bible that this as a wrong conclusion. The evening Nicodemus came to Jesus, it could have been truly said of our Saviour that He had it in His heart to say what He said when upon the cross, "I THIRST," not now with physical thirst but He thirsted for Nicodemus' salvation as He also thirsts for your salvation and mine. But for that evening He let Nicodemus go. Just why He did so we did not know. So it often comes to pass that when we as preachers, missionaries, teachers, pastors or others who really "PREACH THE WORD," do not see immediate results, we wonder if we may have failed in some way. However, there were times when Jesus taught or Paul preached, people did not receive the message. God's time was not yet come. Sometimes our friends also may think our ministry is at fault because not many appear to be turned to the Lord immediately. A season passes between seed time and harvest. Let us be patient.

JESUS TAUGHT THAT NICODEMUS DID NOT WANT TO BE "BORN AGAIN." I believe that the very last thing the natural man desires is what Jesus said, "YE MUST BE BORN AGAIN." Until the Holy Spirit comes to us in quickening power we become more and more satisfied with the religion we have. It is heart rending to know how tenaciously people cling to the beliefs foisted upon them, perhaps from infancy. It is humbling to give up religion in which people have hoped, been satisfied and perhaps prided themselves. False religion gives people freedom to do and to be almost anything. In our time especially people pride themselves on their freedoms. They do not want to be thought narrow. They do have some understanding that if we are "BORN AGAIN," we shall not want to "ENJOY THE PLEASURES OF SIN FOR A SEASON," but rather, "LOVE NOT THE WORLD, NEITHER THE THINGS THAT ARE IN THE WORLD." They do have some intimation that, "IF ANY MAN BE IN CHRIST, HE IS A NEW CREATURE: OLD THINGS ARE PASSED AWAY; BEHOLD, ALL THINGS ARE BECOME NEW." (2nd Cor. 5:17). People do have at least some belief that if they were really "BORN AGAIN," there would be changes and this is what the natural man does not want. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Cor. 2:14)

JESUS DID NOT GIVE NICODEMUS THE IMPRESSION THAT IT IS EASY TO BE SAVED. It seems that some try to give people the idea that it just as easy to become and to be a Christian as it is to remain away from Christ. Our Saviour would not have used the symbol of the natural birth if "YE MUST BE BORN AGAIN," were easy. Medical authorities state, and we know from human experience that a person's natural birth is the most difficult and dangerous time of life. It is a revolution. It means than an entirely new life is ushered into the world. "YE MUST BE BORN AGAIN," is just as great a change in the moral and spiritual realm. It is not a reformation but a new creation. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own

selves, how Jesus Christ is you, except ye be reprobates (2nd Cor. 13:5).

"BEING BORN AGAIN," occur only once in a believer's life. Nicodemus asked, Can I enter the second time into my mother's womb and be born? This, of course, is an impossibility. So it is also with "BEING BORN AGAIN." It can occur only once and then it is over for all. Whole religious denominations have sneered at the doctrine of eternal security the believer. They sneeringly say of us who believe it, "Once saved, always saved," and to show we are on unscriptural ground. Our Saviour would not have used the natural birth as a symbol if it were possible experience, "BEING BORN AGAIN," more than once. We are once "BORN OF GOD." We are the children of God. And if children, then heirs with God and joint heirs with Christ (Ro. 8:16-17). "Who shall separate us from the love of Christ?" (Ro. 8:35).

"YE MUST BE BORN AGAIN," IS A DOCTRINE OF UTMOST IMPORTANCE. Some have thought that if it were of great importance it would be more often mentioned. The night Nicodemus came, our Saviour could have conversed with him on many subjects. Nicodemus was an important person. He was not a hypocrite. He was honest and in earnest. He was a ruler of the Jews. He was a master in Israel. He was high up in the Jews' religion which was the best the world had ever experienced up to that time. Our Saviour is the best of all teachers. He used every moment to the best advantage. Nicodemus, no doubt, intended to have a lengthy and earnest discussion with a great teacher of whom he was assured He had come from God and that God was with Him. But Jesus held him to this one subject, "YE MUST BE BORN AGAIN." Jesus loved Nicodemus and knowing what he needed more than any thing else held him to his, and our central need, "YE MUST BE BORN AGAIN."

JESUS TAUGHT NICODEMUS US THOUGH AT THE TIME HE DID NOT SEEM DEEPLY EFFECTED. Only the Holy Spirit can work regeneration through the word. Jesus said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John 3:8). It seems that that night Nicodemus went away without experiencing, "BEING BORN AGAIN."

TO BE BORN AGAIN IS WORK OF THE HOLY SPIRIT THROUGH THE WORD OF GOD. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood nor of the will of man, nor of the will of the flesh, nor of the will of the devil, but of God." (John 1:12-13). "BORN AGAIN," is not through family, national, or religious relationships. It is of blood. It is unscriptural to teach that it depends upon man's will. Our Lord Jesus Christ would not have used the natural birth as a type if it depended upon the one who is born. We know that none of us have anything to do with our first birth days. So with "BEING BORN AGAIN." "So then if not of him that willeth, nor of him that runneth, but of God that sheweth mercy." (Ro. 9:16). "BEING BORN AGAIN" is to be "born of God."