

If we would mirror God, our souls must be calm.

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.

VOL. 19, NO. 21 RUSSELL, KENTUCKY, JUNE 27, 1953 WHOLE NUMBER 751

Lukewarm Churches Of This Age

ROY MASON
Tampa, Florida

make the child so sick that it will vomit.

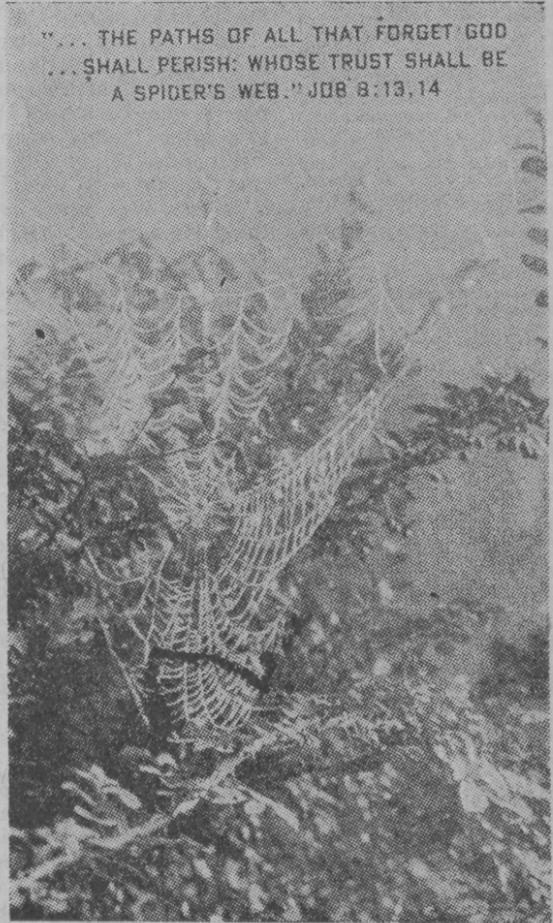
We read in Revelation about a church that had reached the "lukewarm" stage, and Jesus indicated that that church nauseated him such that he felt like "spewing it out of his mouth." (Read Rev. 3:14-22) Note some of the characteristics of this church:

- 1. Rich—in fine financial condition. (v. 17)
- 2. Self Sufficient — didn't need even the help of God.
- 3. Spiritually blind—couldn't see themselves in true light.
- 4. Lukewarm—neither hot

- nor cold.
- They actually were:
 1. Wretched, poor, miserable, blind, naked (v. 17).
 2. Lukewarm—neither hot nor cold.
 3. Just about ready to be repudiated by the Lord.
 4. In bad need of "eyesalve" such as to enable them to see their condition.

Note that Jesus pictures himself as OUTSIDE that church, standing outside the door. But he offers to have fellowship with the few members of that church who might still desire him. (v.20)

(Continued on page four)



"... THE PATHS OF ALL THAT FORGET GOD SHALL PERISH: WHOSE TRUST SHALL BE A SPIDER'S WEB." JOB 8:13,14

★ Is Heaven A Place, And If So, Where Is It? ★

W. L. PETTINGILL
(Now In Mansions Above)

to do thy will, O God" (Psa. 40:6-8; Heb. 10:5-9).

Heaven is the place to which he returned having finished the work the Father had given him to do, to hear the Father's greeting, "Sit on my right hand, until I make thine enemies thy footstool" (Psa. 110:1; Heb. 1:13).

Stephen the martyr, about to be stoned to death for his testimony, "being full of the Holy Spirit, looked up steadfastly into Heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." The Lord Jesus had risen from his seat upon his Father's throne to welcome his faithful servant into his presence. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep" (Acts 7:55-60).

It is in "heaven itself" that the Lord Jesus, as the great High

Priest over the house of God, appears "in the presence of God for us," preserving his people, "not after the law of a carnal commandment, but after the power of an endless life," having "an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 9:24 and 7:16-25).

The Son of God in heaven is the object of the believer's love and desire. The Holy Spirit of Truth is ever calling our attention to the Man in the glory and would have us occupied with him. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1).

When John the Revelator was caught up into heaven from Patmos, to be shown the "things which must be hereafter," he gazed, first of all, not upon "things," but upon the "One" who "sat on the throne," who "was to look upon like a jasper and a sardine stone," even his

beloved Lord and ours, before whom the four and twenty elders, the four living creatures and the innumerable company of angels offered their praises, saying, "Thou art worthy, O Lord, to receive glory and honor and power: for thou has created all things, and for thy pleasure they are and were created" (Rev. 4:1-11).

Heaven, where the Lord Jesus now resides, as well as the earth which he has visited in mercy, is the work of his own hands. The Father has said to him, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail" (Psa. 102:25-27; Heb. 1:10-12).

"This same Jesus," now sitting in heaven caring for and leading his people is also caring for and controlling the universe which he has made. He is "the

Father of the ages" and "the mighty God" (Isa. 9:6, 7). "By him were all things made; and without him was not anything made that was made" (John 1:3). "By him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him: and he is before all things, and by him all things consist (that is, hold together)" (Col. 1:16, 17).

It is "this same Jesus," now sitting in heaven, who "upholdeth all things by the word of his power" (Heb. 1:3). The whirling worlds were set whirling by his mighty hand, and by him each of them is kept in its own path and place. The force that men call gravitation, attraction, and by other names, is just the power of JESUS!

It requires great power to keep the earth in its orbit. It has been calculated that a million Niagara Falls would not in a million years develop the energy displayed by the earth in a single second as it rushes along in its path about the sun. In its revolution about its own axis

(Continued on page four)

The First Baptist Pulpit

"The Negative Aspect Of Security"

"Go, stand and speak in the temple to the people all the words of this life." — Acts 5:20.

I might say, beloved, by way of preface, that the setting of this text was at the time of the second persecution that was heaped upon Jesus' infant church. Right after the death of Ananias and Sapphira when the preachers were arrested and put in jail, the angel of God forthwith and immediately opened the doors of the prison and brought them out, and said to them, "Go, stand and speak in

the temple to the people all the words of this life." The word that is translated "life" is literally "eternal life" or "everlasting life." It is the same expression that is translated "eternal life" and "everlasting life" time and time again in the New Testament. So the charge to these preachers, two thousands years ago, was that they were to stand in the temple and preach the doctrine of everlasting salvation.

I was rather impressed this last week as I was reading concerning the Coronation that is to take place on Tuesday of this

week, by one thing in particular. It is said that the Archbishop, as he presents the Bible to Queen Elizabeth, is going to speak these words: "The most valuable thing this world affords. Here is wisdom. This is the Royal Law. These are the lively oracles of God." As I was reading concerning the Coronation, I thought, that that is exactly my conception of the Bible so far as I am concerned. Beloved, I look upon the Word of God in the same light. I consider it as the most valuable thing this world affords.

(Continued on page two)

A LIVING OR DEAD LEADER

A covert Mohammedan was called before the authorities for reading Christian books; but before judgment was passed he begged to be allowed to ask a question. "I am traveling," he said. "I look around for some direction and discover two men; one is dead, the other alive. Which of the two men am I to ask for advice—the dead or the living?" "Oh, the living of course," all cried out. "Well," he added, "why require me to go to Mahomet, who is dead, instead of Christ, who is alive?" "Go about your business," were the words with which he was dismissed.

OUR EXPERIENCE IN THREE PAGES

A quaint man used to carry a little book in his pocket which he called his "biography." It had only three leaves, and there was not a word written on any of them; yet he said the book told the story of his life. The first leaf was black: that was his sin; that was his condition by nature. He shuddered when he looked at it. The second was red: that was the blood of Christ, and his face glowed when he gazed upon it. The third was white: that was himself washed in Christ's blood, made whiter than snow. His book told the whole story of

(Continued on page four)

One becomes superstitious whenever the means of worship are permitted to eclipse the Object of worship. A crucifix always supplants the Lord.

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 expiration unless renewed or special arrangements are made for their continuation.

"THE NEGATIVE ASPECT OF SECURITY"

(Continued from page one)
fords. I certainly consider that, this is wisdom, that this is the Royal law, and that the oracles laid down within this Book are surely the lively oracles of God. I say, beloved, the words that the Archbishop is to speak when he hands the Bible to Queen Elizabeth are surely the words that echo from my own soul. Certainly it is my conception of the Word of God.

Now, beloved, with that thought in mind, I would like to impress upon you that when God saves a man, He doesn't do a half-way job. He saves him not only for time, but for eternity. Now some people have in mind that when the Lord saves a man, He saves him until that fellow breaks the law of God, or until he sins, or until he violates God's rules and precepts. Most folk have in mind that after a man is saved if he does anything which is contrary to the Word of God, then that individual loses his salvation and he must be saved all over again. Let me say, beloved, in the light of my conception of this Bible, that this is the Royal law and that this constitutes the lively oracles of God. Let me say that I believe that when God saves a man, He saves him not until he sins, and not until he violates God's law, but that He saves him for time and for eternity. God's Word tells us that this is so. Listen:

"And I give unto them eternal life; and they shall NEVER PERISH, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." — John 10:28,29.

"Who shall also CONFIRM YOU UNTO THE END, that ye may be blameless in the day of our Lord Jesus Christ." — I Cor. 1:8.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son CLEANSETH US FROM ALL SIN." — I John 1:7.

Beloved, if this is the Word of God, if these are the lively oracles of God, if this is the Royal law, if these are the basis of all wisdom, then, beloved, we are assured that when a man is saved, that the blood of Jesus Christ then and there cleanses him from all sin; and if he is cleansed from all sin, then, beloved, there is no possibility that that individual will ever be lost again by the sins that he might thereafter commit.

But there are some individuals who feel that there are some Scriptures within the Word of God that seemingly teach or imply that a man can be lost after he has been saved. In fact, there are individuals who have built whole denominations and whole religious controversies a-

round these passages of Scripture that they think teach the possibility of apostasy, or falling from grace, or the possibility that a man can be lost after he has been saved.

Now, beloved, this past week a list of these Scriptures that seemingly might indicate that a person can be saved and then lost after having been saved, was handed to me with the idea that I might read them, and see if there was any possibility there. As a result of it, beloved, I want to give to you the negative aspect of our own security in the Lord Jesus Christ. I want to read to you some of these Scriptures that might be taken to teach apostasy, by the man who doesn't know God's Word, that might be understood by the individual who is heretical concerning the Bible to teach that a man can be lost after he has been saved — I want to take these Scriptures and give to you an explanation that you might see that every last one of them, instead of teaching that you can be lost, rather supplements and augments the truth that when you are saved, you are saved for eternity.

I

"Restore unto me the joy of thy salvation." — Ps. 51:12.

I remember the first time that that Scripture was quoted to me. When I was just a boy preacher, it was presented to me by a Methodist preacher from Wilmore, Kentucky. He thought that it taught that if a saved man sinned he could lose his salvation, and he thought that David was praying that his salvation be restored — but not at all. Notice that David was praying not for the restoration of his salvation, but for the restoration of the joy of his salvation. It is one thing for a man to lose his salvation; it is another thing for him to lose the joy of that salvation.

Notice that David doesn't indicate nor hint in any wise at all that he has lost his salvation, but rather he has lost the joy of it, and he is praying that the Lord will restore to him the joy of that salvation that he has lost. I say, there is a lot of difference between losing your salvation and losing the joy of it. As I often illustrate it, there's a lot of difference between a man being married and a man being happily married. A man might lose the joy of his married life and still be very much married. He might lose the joy of his married life and yet, at the same time, be very, very much married.

Well, beloved, that is exactly the status we find here. David didn't lose his salvation, but he lost the joy of that salvation, and he is praying that God will restore to him the joy of that God-given salvation.

If you will read through the Bible, you will find that time and time again men had the same experience as David. Take Abraham for example. Abraham lied twice about his wife Sarah. There's no doubt in my mind though but what he lost the joy of his salvation.

Or take Simon Peter as a good example. He denied his Lord and punctuated his denial very emphatically with profanity. There isn't any doubt in my mind but what he lost the joy of his salvation, because the Word of God says that Simon Peter went out and wept bitterly. There's no doubt but what he lost the joy of his salvation, but he certainly didn't lose his salvation, for the Word of God tells us that only a few days later he stood up and preached on that memorable day of the first Pentecost following the resurrection of Jesus, and he preached with such power that over three thousand souls were saved that

day.

I say then, this passage in Psalms 51:12 doesn't mean that a man can lose his salvation, but rather it tells us that he can lose the joy of his salvation.

II

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." — Heb. 6:4-6.

Now, beloved, if I believed in falling from grace and if I wanted to prove that a man can be lost after he was saved, I certainly would want to stay away from this verse of Scripture. I will show you that it is one of the strongest proof texts in the Bible for the security of the believer, and that it actually proves just the opposite to what the Arminians think that it proves.

If you will notice, the Apostle Paul says that if it were possible for a man to lose his salvation, that it would be impossible for that man to ever be saved again. I ask you, what would a man gain by the use of this Scripture? What would an Arminian preacher gain by preaching apostasy for in the light of these verses, if a man could lose his salvation, it would be impossible for him ever to be saved again. He would be lost eternally, for the Word of God says that it is impossible to renew him again unto repentance.

Notice, beloved, that the Apostle Paul doesn't say that a man can lose his salvation. He begins this with a great big "if". He says, "If they shall fall away." He doesn't say that anyone ever has lost his salvation, and he doesn't say that any man ever will fall away, but rather he says, "If they shall fall away . . . to renew them again unto repentance." He goes right on two verses farther to give us a complete explanatory statement, when he says:

"But, beloved, we are persuaded BETTER THINGS of you, and things that accompany salvation, though we thus speak." — Heb. 6:9.

What does he mean? He is saying, "Though I have used this supposition for an illustration, and though I have supposed that you might lose your salvation and could never be saved again, I am persuaded better things of you — things that accompany salvation." Beloved, it doesn't accompany salvation for a man to be lost after he is saved. It certainly doesn't accompany salvation, for when God saves a man, God saves him not only for a little while, but God saves him for all eternity.

So, beloved, instead of this Scripture being a hint that a man might possibly lose his salvation, actually it is one of the strongest proof texts in all the Bible to tell us that when God saves a man, that that man is saved forever.

III

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." — Heb. 10:25-27.

Here the Apostle Paul is talking about the observance of the Lord's Day. He is talking prim-

arily about how God's people ought to observe His day, and He is saying that we are not to forsake the assembling of ourselves together.

Do I speak to somebody who doesn't consider God's day sacred? Do I speak to somebody who thinks of the Lord's day lightly? Do I speak to somebody who would just as soon work on Sunday as not, and who would stay away from the house of God on the slightest pretext? If so, then, beloved, this verse of Scripture is directed primarily to you, for God says to that individual, "If you know the truth after you have been saved and you violate the truth of God's Word, then there is only one thing that is waiting for you, and that is a fearful looking for of judgment and fiery indignation." This means that if you sin willfully after you are saved, and you go on and do things contrary to the will of the Lord after you have been saved, you can expect one thing — namely that God Almighty is going to chasten you for your sins. There isn't anything else that can follow. There isn't anything else that can take place. Whenever you sin willfully, when you go on willfully in sin after you have been saved, you can expect the chastening hand of God Almighty to fall upon you as the result of the sin you have committed.

IV

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

—II Pet. 2:20-22

I don't know how many times since I have been in the ministry that somebody has brought this verse of Scripture to me and has said, "Brother Gilpin, here is a passage of Scripture which plainly and unequivocally tells us that a man can be lost after he has been saved." But notice, beloved, to whom he speaks. If you will turn to the first verse of this second chapter of II Peter you will find that crowd of whom he is speaking.

"But there were false prophets also among the people, even as there shall be FALSE TEACHERS among you."

Now, to whom is he speaking? Beloved, he is not talking about true believers in the Lord Jesus Christ; he is talking about false teachers; he is talking about apostate teachers; he is talking about people who teach contrary to this Word of God; and he says concerning these false teachers, that they are just exactly like a dog that turns to lick up his vomit, or a sow that has been washed, and which goes back to her wallowing in the mire.

Oh, beloved, listen, instead of these verses of Scripture telling us that man can be lost after he has been saved, instead of it telling us thus, it certainly brings to us a fearful warning so far as the false, heretical preachers are concerned. In the light of what God says here, I surely want to be mighty careful as to the teachers I listen to, and the preachers who occupy this pulpit.

V

IT IS OFTEN SAID THAT JUDAS ISCARIOT WAS A SAVED MAN AND THAT HE

LOST HIS SALVATION.

Beloved, I would like to show you that Judas Iscariot was never a saved man. If you believe the words of the Lord Jesus Christ, then you are compelled to admit with me that Jesus Christ knew what He was talking about when he said that Judas never was saved, for we read:

"Jesus answered them, Have I not chosen you twelve, and one of you is a DEVIL?" — John 6:70.

Who was speaking? The Lord Jesus Christ. Of whom was He speaking? None other than Judas Iscariot. When was He speaking? In the very beginning of His ministry, shortly after He had chosen Judas to be one of His apostles, and Jesus said that Judas Iscariot was a devil.

Now, beloved, the Word of God doesn't say that Judas fell from grace, but it is very careful to tell us from what he fell. Listen:

"That he may take part of this MINISTRY and APOSTLESHIP, from which Judas by transgression fell, that he might go to his own place." — Acts 1:25.

Now, from what did Judas fall? Beloved, he fell from his ministry and apostleship. It doesn't mean that he fell from grace. It does not indicate that he apostatized so far as his salvation was concerned, but rather it says that he fell from his office as an apostle and a minister of the Lord Jesus Christ.

Beloved, the man who says that Judas Iscariot was saved and was lost, that man just isn't paying any attention to what the Lord says within His Word. In fact, Jesus, in His high priestly prayer of intercession, refers to Judas as the "son of perdition." I say to you, beloved, Judas Iscariot never was saved. He was always a child of the Devil, a son of perdition who fell from his office as an apostle, but who never fell from grace because he never was saved and knew nothing concerning the grace of God.

There are those who not only refer to the sow and the dog and to Judas, but they will also call attention to those five foolish virgins. They will say, "Here is a sow; here is a dog; here is Judas Iscariot; here are these five foolish virgins. Isn't that enough to prove that a man can be saved and then lost?" Now, beloved, look what you are doing. If that is your argument, then do you see what you are depending upon? You are using a sow and a dog and a devil and five foolish women to bolster up an argument that won't hold water. The fact of the matter is, my brother, the text that I read to you in the beginning will indicate that when God saves a man, He saves him forever, for Jesus said:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." — John 10:28,29.

VI

"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." — John 15:2,6.

Here we have a statement from the Lord Jesus that is very often quoted by the Arminians as proof that a man can be lost after he has been saved. Now, what does it say? Just exactly

(Continued on page three)

BAPTIST FAITH MISSIONS

In Peru Since 1935 In Columbia Since 1947 In Brazil Since 1923

A NEW TESTAMENT BAPTIST FAITH MISSION WORK JUST LIKE THE LORD
JESUS COMMANDED HIS CHURCHES TO DO.

Go—Make disciples—Baptize them—Indoctrinate them. Matt. 28:19-20.

Mission Sheets

MISSIONARIES IN PERU

Elder and Mrs. M. E. Lewis
Elder and Mrs. R. P. Hallum
Miss Marguerite Hallum
Don Simon Gaima
Don Juan Castro
(Spanish Language)

MISSIONARIES IN COLUMBIA

Jose Tomas del Castillo
(Spanish Language)

MISSIONARIES IN BRAZIL

Eld. and Mrs. Royal Calley
Miguel Ibernon
Cicero Bicipo
Maio Dutro
Eufrazo Soraes
John Dias

Zacharias Nunes de Abriu
John Bentes

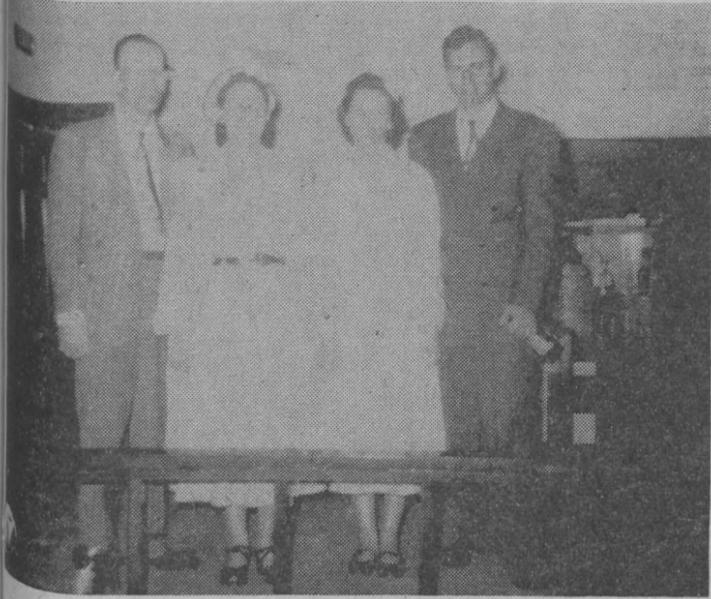
(Portugese Language)

VOLUME XI

DETROIT, MICHIGAN, JUNE, 1953

NUMBER 6

NEW MISSIONARIES



New Candidates for the Mission Field. On the left; Elder and Mrs. Royal Calley. On the right: Elder and Mrs. Carroll Hunter. The Paul Calley wants to go to Brazil to work with his Brother Royal Calley. The Carroll Hunters want to go to Peru to work with Brother Mitchell Lewis. Pray for them.

CALLEY IS LOOKING FORWARD

Dear Friends:

Just a line or two to let you know how the work is coming here in Brazil.

This finds us all feeling well. The weather has been quite comfortable for the last two weeks and we are enjoying it very much.

We have been adding to our church. The work is nearly completed now and it looks very nice. We will now have separate places for church and the school; it will make it better in everything concerned.

The attendance is not as good as we would like it to be, but the members that we have are faithful. We have not been able to do as much visiting as we (Next page, column one)

Despite Catholic Opposition Lewis Keeps At The Task

Dear Brother Overbey,

Received your letter of May 26 with the checks for Juan (871) Tomas (872) and myself (870).

We are all well and have a continued source of joy in the goodness of the Lord. We bought a decent camera a week ago, so will try and send some pictures soon.

I did not make the trip to Polaris Hos I had planned. The day before I planned to leave a boil appeared in a very uncomfortable place. It took me two weeks to get rid of it, finally the doctor had to remove it by lancing it and removing the core.

Two weeks ago I preached on Matt. 12:40, using a chart that Bro. Siebert of Cannelton, Ind. helped me prepare. I

was an hour and a half explaining that the Lord was crucified on Wednesday and was buried three days and three nights or 72 hours. Thirty eight adults were present and I never had better attention anywhere or at any time. I plan to use this chart three or four times a year as it refutes Catholicism, Adventism, Jehovah Witnessism or any other "ism" that is contrary to God's Word.

Last Tuesday one of our young men members, John Romires came to the house and asked permission to preach Sunday night. He said that he had been inviting some of his friends to attend our services, but they would not come; finally they told him, that if he would preach that they would (Next page, column one)

Brandon Resigns And Severs All Connections With Baptist Faith Missions

Brother J. F. Brandon returned from Brazil with leprosy and entered the U. S. Marine Hospital in Carville, Louisiana in July, 1949. In a letter dated January 2, 1951 he advised that the State Department refused to renew his passport before he left Brazil and wanted us to apply for a new one for him. This was two and a half years ago. From time to time he wrote stating that he must have twelve negative tests in twelve successive months to get a discharge and stated that he hoped to be discharged in the following year. His great desire was to return to Brazil. Almost four years have gone by now and he still does not have the first negative test.

Several months ago, Brother Z. E. Clark, treasurer of this

mission went to Carville, La. to see Bro. Brandon. He stopped in Hammond, La. and Miss Marguerite Hallum and her brother Eugene Hallum went with Brother Clark to see Brother Brandon. Brother Clark reported that Brother Brandon looked well, but was highly nervous and he was not able to accomplish much in his talk with him.

About two months ago we received a letter from Brother Brandon dated March 28, 1953 advising that he was to receive a medical discharge to live in Detroit, Michigan with the consent of the State Board of Health of Michigan. Bro. Harry Hille, president of this mission sent a telegram to Brother Brandon as follows: "YOUR LETTER TO MISSION BOARD RECEIVED. BOARD UNANIMOUS AGAINST YOUR RETURN TO BRAZIL. ALSO ADVISE AGAINST YOU COMING TO DETROIT." Also Brother Z. E. Clark called Brother Brandon on the phone and advised him to stay at the hospital in Carville as the treatment was free and that if, and when he left he should go to Benton, Ky. and live with his family to keep down the expense. Brother Brandon left the hospital in Carville on April 9, 1953 and came to Detroit, Michigan.

On Friday April 21, 1953 we received a letter dated April 20, 1953 advising: "After seeking the Lord in our present connection, I am convinced that it is his will for our relationship to be severed. Thus I take this opportunity to offer my

resignation, effective without delay. Sincerely, J. F. Brandon." This letter was postmarked Detroit, Michigan but did not have any return address.

When Brother Royal Calley went to Chicago to get his visa from the Brazilian Consulate about a year ago he had to go with his wife and children to a doctor in Chicago appointed by the Brazilian Consulate for a though he had such from a doctor in Detroit and certificate certifying that he had the required vaccinations, shots etc. Brother Calley brought back a copy of the certificate of health form which was printed in both English and Portuguese which the doctor had to sign.

This form listed several diseases, one of which was "Leprosy" and the doctor told Brother Calley that anyone having any of these listed diseases could not get a visa to enter Brazil. Brother Z. E. Clark explained to Brother Brandon over the phone that he could not get a visa, to return to Brazil, but Brother Brandon refused to believe it and left the hospital anyway.

We wrote to the head doctor at Carville for information and received the following letter dated May 1, 1953:

"Gentlemen: In reply to your recent inquiry, you are advised that Mr. J. F. Brandon was discharged from this hospital on

April 9, 1953, although his lepomatous leprosy was active at the time, he was discharged in accordance with written permission granted by the Michigan Department of Health. At the present time the management and control of his case are under the jurisdiction of the Michigan Department of Health.

Possibility of Mr. Brandon's returning to Brazil was discussed with him many times while he was a patient here. He did express a very strong desire to return to his Missionary duties in the Amazon Valley. It was our opinion, however, that the unusual circumstances, and perhaps emotional stress to which he might be subjected in Brazil could very likely jeopardize his health. We recommended to Mr. Brandon, that (Next page, column four)

R. P. HALLUM GLADDENED MANY HEARTS WITH HIS MESSAGES AT EVANSVILLE



Missionary R. P. Hallum speaking at the missionary conference. This was the second time that Brother Hallum had spoken since his long illness.

WOMEN MISSIONARIES

One question asked at Evansville was, "Would Baptist Faith Missions send out a single woman as a missionary?" The answer is no. In the past several years we have had applications from two single women who wanted to go to Brazil. Neither application was ever considered by the mission.

What about the title "missionary" for a woman? Some object to a missionary's wife or daughter being referred to as a "Missionary", and some do not object.

Eighteen years ago, Marguerite Hallum went to Peru with her parents as a girl in her (Next page, column two)

EVANSVILLE CHURCH EXTENDS INVITATION

Dear Brother Overbey:

We of Temple Baptist Church and Tri-State Baptist Bible College wish to express to you and the other members of the board of Baptist Faith Missions our sincere appreciation for your acceptance of our invitation to be with us in our first Bible Conference. We are in complete accord with the leadership, doctrines, and policies of the Mission and intend to back it with our prayers and gifts until Jesus comes. We count it a real privilege to have had fellowship with the officers, missionaries, and supporters of Baptist Faith Missions. (Next page, column four)

NOTICE

Anyone desiring more information about this mission work write to the Secretary of the Mission. Address your letter to:

H. H. OVERBEY
1210 E. Grand Blvd.
Detroit 11, Mich.

Calley Letter

(Preceding page, column three) should in the past month since we began building the addition to the church. Both of the Johns have been working very hard on the church. Usually they get in quite a bit of visiting. I don't know much about carpentry, but I have tried to do a thing or two. Now that the painting is beginning it will keep us all busy for a time and there is still some work to do on the inside of the building.

We are all glad to learn that the mission conference was a fine success. My brother said that he met both the Hallums and the Hunters and found them to be fine people. Brother Lewis wrote me a letter and he was very enthused over the Hunter application to go to Peru. We believe the Lewises to be fine people and feel that Brother Hunter and his wife are very fortunate to have such people as the Lewises to work with.

We, of course, are looking forward to the time when my brother Paul and his wife and family shall arrive. We hope that they may come soon. There are many things to delay a person traveling from one country to another, I hope that they don't hit too many bottlenecks.

We send our thanks to all who are making it possible for us to be here and supported in the abundant measure that we have been.

We know that it is not necessary to remind you that we covet your prayers, for we know that you do pray for us always, but we would request that you pray for some things that we have on our hearts at present. We ask that you pray for a woman. I have been treating her for tuberculosis. She is very bad and for others who are sick in our congregation now. Little John or rather John Bentes has the mumps right now. It is running all over Manous at the present time. We request that you pray that God will give us more wisdom to understand His word.

May God bless you.
Yours in Christ,
Royal H. Calley



Lewis Letter

(Preceding page, column five) come. When Sunday night arrived a group of John's friends followed him to within a block of the church and two came as far as the door, but not one entered the building. John preached a splendid message on "The Sin of Idolatry".

Since we have been offering the Catholic Bible for sale around Iquitos the Priests have gotten in a supply of Bibles and are doing the same. One man told me that some of the priests even preach directly from the Catholic Bible.

Acts 11:18 says: When they heard these things, they held their peace, and glorified God, saying, then hath God also to the Gentiles "granted" repentance unto Life. Oh, my friends let us pray that the Holy Spirit will grant us a great spiritual

FINANCIAL REPORT FOR MAY 1953

Buffalo Avenue Baptist Church, Tampa, Fla.	\$ 34.00
Buffalo Avenue Baptist Church, Tampa, Fla. (Hope Bible Class)	50.00
Fenton Road Baptist Church, Flint, Mich.	5.00
Harmony Baptist Church, Pine Bluff, Ark.	53.60
First Baptist Church, Alexandria, Ky.	25.00
Chattaroy Baptist Church, Chattaroy, West Va.	15.00
Mount View Baptist Church, Watauga, Tenn.	18.04
Sylvania Hills Baptist Church, New Brighton, Pa.	2.60
Calvary Baptist Church, Richmond, Ky.	25.61
New Hope Baptist Church, Dearborn, Mich.	55.30
New Hope Baptist Church, Dearborn, Mich., (L. B. C.)	10.00
First Baptist Church, Arabia, Ohio	42.10
Immanuel Baptist Church, Dayton, Ky.	25.00
Dublin Baptist Church, Dublin, Ky.	200.00
South Side Baptist Church, Winter Haven, Fla.	55.00
Oak Grove Baptist Church, Hazel, Ky.	14.40
Liberty Baptist Church, Flint, Mich.	19.36
Upper Steer Run Baptist Church, Orma, West. Va.	5.00
Hopewell Baptist Church, Arlington, Ky.	18.61
Bellview Baptist Church, Paducah, Ky.	48.47
Julian Baptist Church, Gracey, Ky.	29.03
Second Baptist Church, Marion, Ky.	26.41
First Baptist Church, Stilwell, Okla. (By Clifford Lewis)	10.00
Ahava Baptist Church, Plant City, Fla.	1.00
Lake Spring Baptist Church, Franklin, Ky. (By Cary E. Witt)	50.00
Pleasant Grove Baptist Church, Hickory, Ky.	6.55
Zoar Baptist Church, Fancy Farm, Ky.	32.14
First Baptist Church, White Plains, Ky.	15.00
Kirbyton Baptist Church, Bardwell, Ky.	51.95
Bible Baptist Church, Burnsville, N. C.	44.40
Mount Hebron Baptist Church, Lancaster, Ky.	50.49
Newby Baptist Church, Richmond, Ky.	13.44
Hampton Baptist Church, Hampton, Fla.	25.00
Temple Baptist Church, Evansville, Ind.	30.00
Westwood Baptist Church, Toledo, Ohio	26.20
Flat Rock Baptist Church, Flat Rock, Mich.	28.76
Fish Springs Baptist Church, Hampton, Tenn.	6.07
Little Obion Baptist Church, Wingo, Ky.	11.70
Bryan Station Baptist Church, Lexington, Ky.	15.00
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
East Main Baptist Church, Des Plains, Ill.	25.00
Canfield Avenue Baptist Church, Detroit, Mich.	149.77
Canfield Avenue Baptist Church, Detroit, Mich. (For School in Manaos)	12.25
Liberty Baptist Church, Toledo, Ohio	33.66
South Bristol Baptist Church, Bristol, Va.	5.00
Faith Baptist Church, Lawtey, Fla.	6.65
First Baptist Church, Russell, Ky.	197.17
South Road Baptist Church, Cadiz, Ky.	34.00
Grace Baptist Church, Base Line, Mich., (B. T. U.)	9.05
Grace Baptist Church, Base Line, Mich., (L. B. C.)	10.00
Grace Baptist Church, Base Line, Mich.	300.00
Ronald E. Hall, McLeansboro, Ill.	10.00
J. H. Kain, West Cape May, N. J.	10.00
Members of Port Norris Baptist Church, Port Norris, N. J.	25.00
Mr. and Mrs. Harry Robbins, Port Norris, N. J.	10.00
Friends of Baptist Faith Missions, McLeansboro, Ill.	32.00
Orville Ditchley, Grandview, Ind.	5.00
L. W. Page, Lawtey, Fla.	17.00
Mrs. M. A. Ailstock, Mansfield, La.	1.00
Mr. and Mrs. J. E. Moore, McLeansboro, Ill.	1.00
Friends of Baptist Faith Missions, McLeansboro, Ill.	22.00
Mr. and Mrs. Harry Bayless, Macedonia, Ill.	10.00
Mrs. Bona O. Keith, Borger, Texas	40.00
Friends of Baptist Faith Missions, McLeansboro, Ill.	26.00
Katie Sparks, Vanceburg, Ky.	1.00
Total	\$2237.78

As the Lord leads you, send all offerings for the mission work to the treasurer of this mission. Address all offerings to:

Elder Z. E. Clark, Treasurer
P. O. Box 551
Evansville, Indiana

In last month's report appeared an offering from Tri-State Baptist Bible College, Evansville, Indiana — listed for H. H. Overbey. That this may not be misunderstood, I will explain that Brother H. H. Overbey was one of the speakers in the Conference in April and he would not receive the money offered him for expenses, so the president of the college turned it in for missions as given by Brother Overbey.
Treasurer.

awakening in and around Iquitos.

Ruby and I went visiting to see why some folks had not been coming. One woman had not come for three Sundays because she had to attend some kind of Parent-Teachers meetings that were held only on Sunday. These meetings were compulsory and carried a fine if not attended.

The Catholic Church is making pleas for more priests for this area.

Must close for now.
Love,
The Lewises



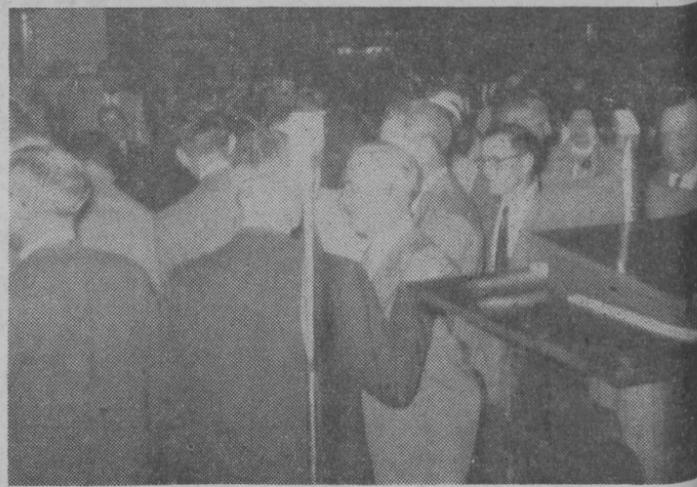
Women Missionaries

(Preceding page, column five) early teens. She has stayed with

her parents through these years and has done invaluable work with women and children. She does not preach. She does not teach men. She does not speak in public mixed assembly, not even to give a testimony. She does teach women and children, mainly children. She has been of great help to her father. During the last year in Peru when her father was very ill she had to write the letters, because her father was not able to write. Part of the time he was not able to sign his name to endorse his checks, so for that time we had to send them payable to his daughter so they could cash them.

Salary checks are sent to each missionary for the support of him and his family. The missionaries' wives and daughters stay in their place as women and do the same work as the pastor's

JOY AND SPIRITUAL FERVOR PREVAILED



Part of the crowd on the second night of the conference, after third message of the night, giving the right hand of fellowship to the lady who had just made a profession of faith in the Lord Jesus Christ as her own personal Saviour. This was not a "Dry as dust" conference. It was on a high plane spiritually from beginning to end.

wives and daughters do here at home, who stay in their place, whether you call them missionaries or not.

Evansville Church

(Preceding page, column one) sions.

The Lord willing, our Tri-State Bible Conference will be an annual affair until our Lord comes. To all those who were guests in the homes of our people and at the meals prepared and served by our women, we say: the pleasure was all ours in being your host, and we invite you to come again next April for our Second Annual Bible Conference. To those who were unable to attend this year we extend a cordial invitation to attend next year.

May God grant His richest blessings to you all.

Sincerely,
James H. Sims



Joe Brandon

(Preceding page, column five) he attempt to find a less active post somewhere in this country. He was advised to continue treatment for an indefinite period of time, preferably for life. Yours very truly, Frederick A. Johansen, M. D. Medical Director, USPHS Medical Officer in Charge."

We also wrote to the Brazilian Consulate off in Chicago for information and received the following letter dated May 7, 1953:

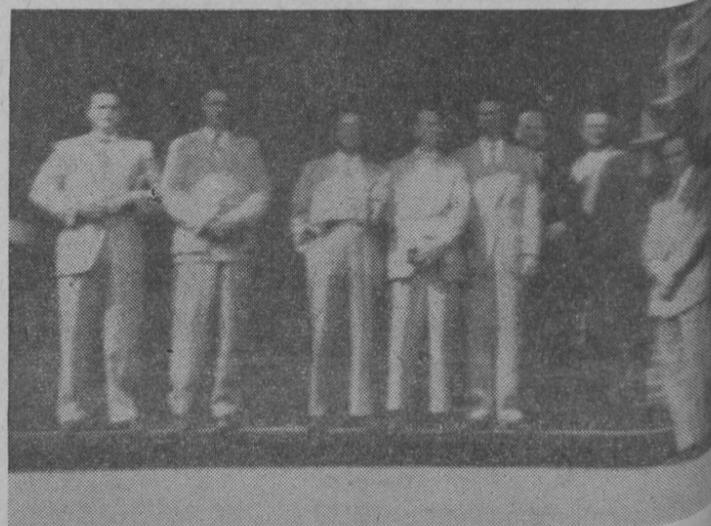
"Dear Sir: I acknowledge receipt of your letter dated April 23, 1953, and in reply I have to inform you that un-

fortunately the prevailing regulations does not permit to grant Mr. J. F. Brandon permanent visa to Brazil. You truly, A. Ferrari de Campos, Vice-Consul."

These letters speak for themselves and show that it is advisable and also impossible for us to send Brother Brandon back to Brazil. Brother Brandon and his wife have received monthly support from this mission all the time he was in hospital and would have been retired for life with support had he not resigned. He resigned without making any provision for the support of his wife and daughter. Mrs. Brandon spent 18 years in Brazil and we felt that she should not be cut off without support. She is being sent the same each month pending provisions for her support by her husband.

We request that every reader pray for Bro. Brandon and those who have ill advised him. Brother Brandon did a great work in Brazil for about 20 years. When he was at his best we felt that there was no missionary in all the world who surpassed him when it came to hard work and getting out "breaking the brush". He would go into the hardest of places and work day and night every day until his health failed. We took him in our home for weeks at a time when others gave up his support. We have served without pay for more than seven years that he and his family might be supported and the work carried on. Brother Brandon is a sick man. Remember him when you pray and his wife and children. May the Lord bless him.

SOME OF THE PREACHERS WHO ATTENDED MISSIONARY CONFERENCE AT EVANSVILLE LAST MONTH



A group of preachers standing in front of Temple Baptist Church, Evansville, Indiana, where the missionary conference was held.

No one can possibly enjoy communion with God and go where God does not go.

THE NEGATIVE ASPECT OF SECURITY

(Continued from page two)
at any Scripture will say to
if you will let God speak
you keep your own "two-

You remember Uzzah in the
Testament, who was hired of
to drive the ox cart when
were going to carry the
of the Lord over to the city
Jerusalem. The Word of God

Let's get another example.
day Moses, as a saved man,
ated the law of God. God
for him to strike a rock
water would flow out from
Moses did it. On another day
said for him to speak to
rock, and water would flow
from it, but Moses, in his
ger, brought his shepherd
down upon the rock. Water
owed from it, but he had
ken the type. He had violated
Almighty's Word. God said
the second instance for Moses
speak to that rock, whereas
es smote it. Now, as a result
that sin on the part of Moses,

Now in the sixth verse, He
is cast forth as a branch, and
withered; and men gather
and cast them into the
and they are burned." Let's
the contrast. Who is he
talking about now? He is talk-
about unsaved people. He is
talking about religious profess-
who are not possessors. He
talking about people who
professed to be saved. They
merely professors, but they
not become possessors of
the Lord Jesus Christ.

What a contrast there is be-
between these two verses, but
there is not a hint or any in-
dication that any one will ever
be lost after having once been
saved, in the light of these ver-
ses of Scripture.

But I keep under my body,
and bring it into subjection, lest
that by any means, when I have

preached to others, I myself
should be a castaway."

Now what is Paul saying?
Here is a man who has preached
for about twenty-five years, and
he says, "I keep under my body"
— literally, "I beat my body
black and blue." In other words,
Paul is saying that he does
everything that he can to control
his fleshly appetites. Why?
In order that he might continue
to be used of God. He says, "I
don't want to preach to others
and then be a castaway myself."

Now what is he talking about?
Salvation? Beloved, salvation is
not the question. Salvation is
the last thing that the Apostle
Paul is talking about. What is
he talking about? Not salvation,
but service. He is saying, "I want
to continue to be of service to
my Lord. I don't want to be a
castaway so far as the service
of God is concerned."

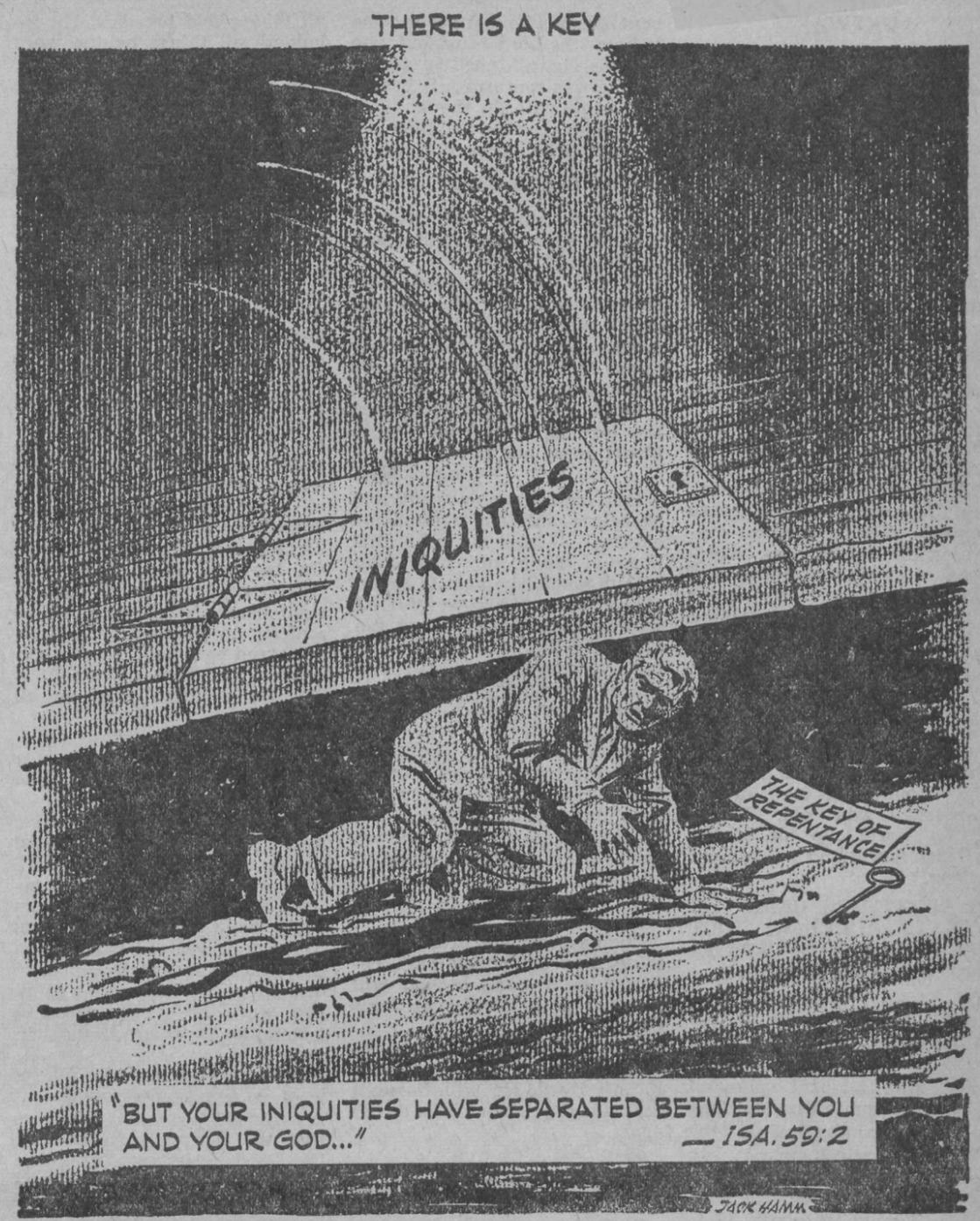
We have a mighty good ex-
ample of that in the experience
of Noah. If you will go back and
read in the early chapters of
Genesis, you will find that God
used Noah in a mighty manner.
Beloved, if you will read the
sixth, seventh, and eighth chap-
ters of Genesis, you will be con-
vinced that God never used any
man more than He used that
man Noah. He was really God's
great man in that day. But one
day after he had been signally
blessed and used of God time
and time again, Moses got drunk.
Can you imagine, beloved, a man
who had been so blessed of God
and who had been so signally
used of God — can you imagine
him getting drunk? Well, Noah
got drunk. After he had gotten
drunk, the Word of God tells
us that Noah lived for nearly
three hundred years—just about
a half inch in the Bible. It says
that he lived and that was all.
Why? God cast him away so far
as his service was concerned.
God never used him again. He
was a castaway — not as to sal-
vation, but a castaway so far
as his service to God was con-
cerned.

VIII

"Nevertheless I have some-
what against thee, because thou
hast left thy first love. Remem-
ber therefore from whence thou
art fallen, and repent, and do
the first works; or else I will
come unto thee quickly, and will
remove thy candlestick out of
his place, except thou repent."
— Rev. 2:4,5.

Now, beloved, this was never
spoken to any one individual,
but rather it was spoken to a
church, a whole body, for the
first verse says he was writing
"unto the angel of the church
of Ephesus." This means that he
was writing unto the pastor of
the church at Ephesus, and he
says to this pastor, "You tell
this church that I have some-
thing against it. You have left
your first love, and unless you
repent, I will remove your can-
dlestick." This means, beloved,
that he is going to remove the
influence of that church, and
that church is going to be a
dead issue from that time on.

Beloved, that is what God
does to you, and that is what
He has done all down through
the ages. I tell you tonight, God
has done that same thing to
many Baptist churches that have
refused to be obedient unto the
Lord. There's been many a Bap-
tist church that has stood for
the things of the Lord in the
days that have gone by, that
has turned away from God, and
they have left their first love,
with the result that God has
removed their candlestick to the
extent that there is no more
light shining therefrom. In that
condition many of them go on,
and have religious services on
Sunday. They still meet and go
through a form, but, beloved,



there is no light shining out.
The candlestick has been remov-
ed.

Beloved, I can tell you church
after church that I have come in
contact with in the years of my
ministry, where they turned
from the teachings of the Lord,
and I think that God has re-
moved the candlestick to the ex-
tent that that church no longer
sheds forth any light, religiously
or spiritually, within the com-
munity. I am not talking about
a man losing his salvation, but
I am talking about a church fail-
ing to bear a proper testimony
and failing to give forth the
right kind of a witness in the
community.

IX

"Behold, I come quickly: hold
that fast which thou hast, that
no man take thy crown."
— Rev. 3:11.

Listen, beloved, a man who
would quote this passage of
Scripture to prove that you can
be lost after you are saved needs
to go back and study the very
first principle of the Word of
God. He hasn't gotten any far-
ther along than the A. B. C.'s of
the Bible. It is not talking about
salvation; it is talking about re-
wards.

If you will turn still further in
the Word of God, you will find
that the word "crown" is never
at any time used to refer to any-
thing else except a reward. The
man who would use this verse
of Scripture to try to prove that
a man can be lost after he has
been saved — the man who
would do so surely has never
gotten any farther along than
the A. B. C.'s of the Bible, for
the word "crown" always refers
to rewards and not salvation.
The only thing that is in store
that a man might lose, is not his

salvation, but his rewards for
faithful service in the Lord.

X

"When the unclean spirit is
gone out of a man, he walketh
through dry places, seeking rest,
and findeth none. Then he saith,
I will return into my house
from whence I came out; and
when he is come, he findeth it
empty, swept, and garnished.
Then goeth he, and taketh with
himself seven other spirits more
wicked than himself, and they
enter in and dwell there: and
the last state of that man is
worse than the first. Even so
shall it be also unto this wicked
generation." — Mt. 12:43-45.

If you will read the context,
beloved, you will see that it is
talking about a man who joins
a church and makes a profession
of faith — someone who has
church-anity but who doesn't
have Christianity — someone
who has his name inscribed
on some church book, but who
doesn't have his name inscribed
upon the Lamb's Book of Life. It
is talking about an individual
who is a professor, but is not a
possessor. Beloved, there are
multiplied thousands of them in
the world today. Our churches
are filled today with people of
that type. Our churches have be-
come a dumping ground for peo-
ple who have joined the church.
That is all that they have done,
and they show by their subse-
quent lives that they never have
been changed spiritually on the
inside.

This text of Scripture is talk-
ing about a man who makes a
change in himself and puts the
Devil out. He reforms, changes
his way of living, and quits his
lying, his stealing, his licentious-
ness, and all of the bad habits
he has been guilty of in the past.
He puts all of these away, but

Jesus Christ doesn't come in. He
cleans up himself but the Son
of God doesn't take up residence.
Then it says that he goes along
for a while, and gets along very
well, but after a while the devil
that has been put out comes
back to the old house from
whence he has been dispossessed,
and he says, "This is the old
house that I used to live in —
all empty, swept and garnished,
cleaned up." Then that evil spirit
that has been put out, says,
"Here's my chance. He has my
house all cleaned up and in
good shape. I will go right back,
and I will get seven other spirits
more wicked than I am, and I
will take them back with me."
Then, beloved, the Word of God
says that when that happens,
the latter end of the man is
worse than the first.

I have seen it happen right
here in Russell many times since
I have been your pastor. I have
seen someone quit his meanness,
straighten up his life, and go
along for a little while looking
mighty good, but he didn't put
Jesus on the inside. He had just
cleaned up his life, himself. Be-
loved, what is the result? He is
in a worse condition than he was
to start with. He is seven times
harder to reach than he was in
the first place, because there
are seven other spirits inside of
him more evil than the first one.

That is why I don't urge peo-
ple to make a profession of faith.
That is why I insist that the
Spirit of God is to work within
a man's heart. Only after a man
is sure that the Lord Jesus
Christ has become his Saviour —
(Continued on page four)

LUKEWARM

(Continued from page one) ARE THERE LUKEWARM CHURCHES TODAY?

Yes, many of them, and they exist because of so many lukewarm church members. There is one thing worse than for a church to be in a quarrel and a fight — that something is for a church to be so lukewarm that it hasn't enough concern or virility to regard anything as worth fighting over.

SOME OF THE MARKS OF LUKEWARMNESS

1. LACK OF STAMINA TO CONTEND FOR THE TRUE FAITH betokens lukewarmness. (See Jude 3) Churches get so they will tolerate looseness concerning the ordinances, looseness of doctrine in the preacher, looseness of living. These matter so little that they are unwilling to take the trouble to say anything. Thus churches are led off into gross unbelief.

2. SPIRITUAL I N D I F F E R E N C E betokens lukewarmness. Jesus spoke of the time to come when, "because iniquity shall abound the love of the many shall wax cold." People let the world sap all of the Christian fervor and warmth out of them.

3. ABILITY TO HEAR THE WORD PREACHED WITHOUT ANY STIRRING OF THE EMOTIONS betokens lukewarmness. A real born-again person who is in fellowship with God thrills to the preaching of the truths of God's Word. Often people get cool and calloused and accustomed to this, and they sit like dummies while the Bible is being preached. The preacher must do "stunts" or put on the "rousements" to move people. Evangelists with their singers who are often "stunt doers" pamper people like these. Soon however, people of that kind would get tired of even the stunts. It takes more and more of the sensational to satisfy worldlings of this sort.

LATENESS AT CHURCH-IRREGULARITY - SPASMODIC ATTENDANCE betokens lukewarmness. Except under unusual circumstances when people drag in late to services—they just aren't vitally interested. People tell whole strings of lies to try to excuse their failure to attend church, but the real reason is THEY JUST DON'T CARE! One reason we have never carried on pastoral visiting is this: we hate to hear people lie. What is more distressing — what could wreck a pastor's morale worse than to spend an afternoon visiting the folks who haven't been attending, and hear them lie?

"SECURITY"

(Continued from page three) then, and then only, do I urge you to make a profession. I tell you, beloved, I don't want to be the means of causing you to put the Devil out, without putting Jesus Christ in. If you do, you will be seven times harder to reach for the Lord than you ever were before.

This Scripture is not talking about a man losing his salvation. It isn't even talking about a man that was saved. It is talking a-

bout a man who had never come to know the Lord Jesus, but who had merely reformed so far as his life was concerned. It has no connection with the thought that a man can be saved and then lost again after he has been saved.

CONCLUSION

Beloved, when God saves a man, He saves him for time and for eternity. Listen:

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

— Rom. 8:38,39.

Paul mentions nine agents and agencies — infernal, internal and external — and he says that none of these, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." In the light of this, how can any man believe that a man can be saved and then lost, and perchance saved again, and maybe lost again?

Oh, may God help you to see the truth that salvation is of the Lord. He does the saving; He does the keeping; He does the holding; and, beloved, thank God, what He does is a completed job, and He will confirm you unto the end.

As Paul says:

"Being confident of this very thing, that he which hath begun a good work in you will finish it until the day of Jesus Christ." — Phil. 1:6.

Thank God, He will never begin a work of grace and leave it unfinished. He will finish it until the day when Christ comes again.

May God bless you!



OUR EXPERIENCE

(Continued from page one) every redeemed life. Between the black of our sins and the white of redemption must always come the red of Christ's blood.



HEAVEN

(Continued from page one) its speed at the equator is over a thousand miles an hour, and in its journey around the sun it moves along at the rate of over eleven hundred miles a minute, and yet there is no power of which man has knowledge that would be able to change the length of earth's day by a second in a hundred thousand years.

But earth is by comparison but a tiny speck in an ocean of infinitude. It is so small that a telescope located on the nearest fixed star, though ten thousand times more powerful than the mightiest telescope now in existence, would not enable an observer to see our planet.

Think of the sun itself, 1,300,000 times as large as the earth, with its family of planets, Mercury, Venus, and Mars alone being smaller than the earth with all the others much larger.

Think of the untold suns and solar systems in addition to ours. Three hundred million stars are now photographed by our telescopic cameras, and we know not how many other millions there are. Heavenly objects are located by present-day astronomy which are so far from us as to take thousands of years for their light to reach us, though light travels over 186,000 miles a second.

And above all this — Jesus, "who is over all, GOD BLESSED FOREVER!" (Rom. 9:5.) By him

all things hold together! He upholdeth all things by the word of his power! And this is the One who died for us. Blessed be his holy name for ever and ever!

There are at least three heavens known to Scripture, for Paul declares that he was "caught up to the third heaven . . . into Paradise" (2 Cor. 12:2-4). There may be even more than three heavens (meaning perhaps, (1) the region of the clouds; (2) the place of the planets and stars; and (3) the place of God's throne), but how many so ever there may be, it is clear from Scripture that the Lord Jesus is now, in his bodily, corporeal presence, enthroned at the highest point in the universe, presiding over the world which he has made, "far above all principality, and power, and might, and dominion, and every name that is named" (Eph. 1:21). On his journey to that place where he is now seated "on the right hand of the throne of the majesty in the heavens" (Heb. 4:14), and he is now "made higher than the heavens" (Heb. 7:26). He is literally above all things.

The Scriptures always speak of heaven as "up" from the earth. This we have already seen in our present study.

But which way is "up"? If we say it is in a direction at right angles with the earth's surface wherever we may happen to be, then it would follow that from every point on the globe from North America and from China it would be in exactly opposite directions. In that view of it, "up" would mean everywhere in general and nowhere in particular.

If it be said that the matter is of no importance anyhow, it is sufficient to remind ourselves that the Scriptures teach that the Lord Jesus rose from the dead in a body of flesh and bones, and that in that body he is now living in heaven. Also, that the children of God who have fallen asleep in Christ are now "absent from the body and present with the Lord." That means that heaven is somewhere in particular, and not everywhere in general, and that our subject is far from being unimportant or inconsequential. The Scriptures are not silent on the subject we are studying, as we shall see.

In Isaiah 14:12-14, some one, evidently Satan, appearing as the real ruler of Babylon, the "prince of this world" (John 12:31; 14:30), is addressed as follows:

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the most High."

The Revised Version translates Lucifer, "daystar." The phrase, "fallen from heaven," as well as the pride leading to the fall points unmistakably to Satan (see Luke 10:18; Rev. 12:7-12; I Tim. 3:6).

But the identity of the person in view is not important in our present discussion. The passage throws much light upon the question as to where heaven is.

- 1. It is "above the stars of God."
- 2. It is "in the sides of the north."
- 3. It is "above the heights of the clouds."

That heaven is above the stars of God and the heights of the clouds we have already learned, but here we have the additional

information that it is "in the sides of the north."

The "mount of the congregation" referred to in this passage is evidently just another name for that place in the heavens which is above all things and where the throne of God is located. In Psalm 82:1, God is seen standing "in the congregation of the mighty" where "he judgeth among the gods" (compare Job 1:1-6; I Kings 22:19-22; Dan. 4:17).

What is the meaning of the words, "in the sides of the north?" The Revised Version reads, "in the uttermost parts of the north."

A similar expression occurs in Psalm 48:2 touching Mount Zion, "the city of the great King." Though described as "the joy of the whole earth," it is evident that the earthly Jerusalem is not in view, for the earthly Jerusalem is not "on the sides of the north," nor "in the uttermost parts of the north." Therefore we conclude that the city here seen is "Mount Zion, the city of the living God, the heavenly Jerusalem," seen also in Hebrews 12:22.

A significant passage is found in the Seventy-fifth Psalm bearing upon our study. In the first verse God is addressed as follows:

"Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare."

Beginning with the second verse, God himself speaks:

"When I shall receive the congregation I will judge uprightly."

Here is a suggestion of the "mount of the congregation" seen in Isaiah 14.

"The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah. I said unto the fools, Deal not foolishly: and to the wicked, Lift up not the horn: lift up not the horn: lift not up your horn on high: speak not with a stiff neck. For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge."

Here it is implied that the throne of God, where he receives the congregation and judges uprightly, is in the north. Since it is not in the east, nor in the west, nor in the south, it must be in the north.

North is in the same direction from every point on our earth's surface; it is the same from China as from America, the same from the Antarctic as from the Arctic.

And north is "up" from everywhere. Whoever heard anyone say "down north" or "up south"? It is always "up north" and "down south."

How significant it is, too, that the geographic and magnetic poles of the earth are always kept pointing north! Who can tell why the magnetic needle in a compass points to the north star?

And there is yet another point of tremendous interest in connection with this study. In the northern heavens, in the constellation of the Swan, the telescopic camera reveals an apparently empty space where there are no stars, though the region all around is thickly "peppered" with them. Astronomers differ as to the meaning of this phenomenon, some saying there is a "rift in the sky" and other that the apparent abyss is a dark nebula. When doctors disagree we shall not attempt to decide, but it may be wondered if the Holy Spirit had any reference to this when he said of God through Job (26:7):

"He stretcheth out the north over the empty place, and hangeth the earth upon nothing."

GOD CARES FOR ME

The way I may not Always see,
But this I know:
God cares for me.

It matters not
What seems to be,
Since this is true:
God cares for me.

Though tempests rage
On land and sea,
I'm safe because
God cares for me.

From doubt and fear
He keeps me free;
My surety this:
God cares for me.

—Glenville Kleiser

Also, we may well wonder whether there is any connection between this "empty place" of the north and the fact that astronomers now inform us, on the sun, with its whole family of planets, including, of course, the earth, is traveling in a northerly direction at the rate of twenty miles a second or twenty-one times as fast as the speed of an artillery shell. We seem to be headed in a straight line. There is any curve in our path astronomy has not been able to detect it. Northward we are hurrying at the rate of four hundred million miles a year.

What does it mean? Whither are we going? Is it possible that our Lord Jesus Christ, the mighty God, the Father of all ages, is bringing us into that "empty place" and up nearer the place of his own abode in the highest heaven, "in the uttermost parts of the north"? Who can tell?

"O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath seen his counsellor? or who hath given to him, and it shall be repaid to him, and through him, are all things: whom be glory for ever. Amen."

READ!

"Extracts From
The Reformed
Doctrine Of
Predestination"

Price \$1.00

ORDER FROM

M. F. ENGLE
GRAY, KENTUCKY