

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. 25, NO. 37 RUSSELL, KENTUCKY, OCTOBER 20, 1956 WHOLE NUMBER 956

SUBSCRIPTION CAMPAIGN

Within the pages of this issue you will find a subscription blank for the names and addresses of ten new subscribers. This is our invitation to you—each reader—to help give us 10,000 new readers of THE BAPTIST EXAMINER by January 1, 1957. This will certainly be a Happy New Year if you will do your part in giving us these new readers! It will certainly be a wonderful way to start the New Year.

Our request for these new subscriptions by January 1 means that you have over two months in which to give us the 10,000 total that we want. We are asking for

10,000 as a minimum, but we are expecting more. Our motto is: "Every Reader—Ten New Subscriptions!" Now if every reader gives us ten new subscribers, we will not only get 10,000, but we will have over 100,000!

For Christ's sake, for Truth's sake, for the sake of the elect of God scattered in all parts of the world, spend \$5.00 or more to send THE BAPTIST EXAMINER to those who are in need of the message it bears. There is a poetic gem which says:

"Only one life, 'twill soon be past; Only what's done for Christ will last!"

We as human beings spend thousands of dollars in our lifetime. But how much have we spent for Christ? After we have completed this earthly pilgrimage our money, our talents, our time, and all that we have that we can use to glorify Him will be gone. We only have these things now, we are entrusted with them for only a short time; then we go to our long home. What are we doing with what God has given us? Are we using it for Him, or are we squandering it on things that will last for only a short time?

Spend five dollars for Christ! (Continued on page eight)

1. If a person desires a closer walk with God, is it an indication he is not saved or perhaps backslidden?

No. Read Philippians 3:12-14.

2. What does the word "converted" mean in Luke 22:32?

It means "to turn about." The word is not exclusively used as to salvation at all. A person can be converted from many things. As to the above reference, Peter was converted from his trusting in the flesh. He trusted that he would not deny the Lord, but he did. Peter learned a good lesson concerning the weakness of the flesh. He later "strengthened his brethren" as Jesus told him to do after he was "converted" from trusting in the power of the flesh. He wrote in I Peter 1:24, "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away." This was certainly an exhortation to Peter's brethren to put no confidence in the flesh, as he had learned by experience not to do.

3. Was there a sect of Nazarenes led by Paul?

The querist has reference here,

no doubt, to Acts 24:5 where we read: "For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes."

The term "Nazarene" was applied by the Jews to the disciples of our Lord. Jesus was of the city of Nazareth, thus a Nazarene. And so the followers of the Lord were branded Nazarenes as a name of reproach. Nazareth was a city held in contempt and reproach by the Jews and others (John 1:46), and the term "Nazarenes" just suited the Jews as a title of ignominy to thrust upon the disciples.

There is no connection between the Nazarenes of the New Testament and the Nazarene church of today, as this organization is only a few years old.

4. Does Romans 6:4 mean that a person starts to walk in newness of life only AFTER he has been baptized?

No. Baptism merely symbolizes the truth that we have died to sin in Christ and that we are now new creatures (II Corinthians 5: (Continued on page eight)

Attention Readers: Give Us 10,000 New Subscribers By January 1

A Short Biographical Sketch Of The Life Of J. R. Graves

By W. M. Nevins

The Baptists of Tennessee deserve especial mention, because here lived and labored during the last half of the nineteenth century that towering, outstanding character, the like of which has not been seen in American Baptist history, and we very much doubt, shall ever be seen again. We refer to Elder J. R. Graves, teacher, editor, author, preacher.

J. R. Graves was born in Chester, Vermont, April 10, 1820, and because of the early death of his father, his mother was left a widow with small resources, and his early years were spent in rigid discipline in the struggle against poverty. He was converted at the age of fifteen, and joined the North Springfield Baptist Church. He taught two years in Kingsville Academy, Ohio, and then went to Kentucky, where he took charge of the Clear Creek Academy near Nicholasville. For four years, he gave six hours a day to the school room, and eight

to study, going through a college course without a teacher. He made the Bible his principal study, but besides, mastered a modern language every year.



ELD. WILLIAM NEVINS

In 1845 he moved to Nashville, Tennessee, where he opened a school known as The Vine Street Classical and Mathematical Acad. (Continued on page eight)

T B E
Comes 52 Times A Year For Only 50c! That's Less Than One Penny Per Copy! For Only 500 Pennies YOU Can Send 520 TBE's To Needy Souls And Truth-Hungry Hearts.
WILL YOU DO IT?

"Reverend"

This is the title of a recent editorial in the Baptist Standard, the state paper of Southern Baptists in Texas. It is not often that an article appears in a Southern Baptist state paper that is of any interest. We get a great number of the state papers, and frankly they are about the driest things of a religious nature to be found. As the old fellow said of the western movies, "if you see one, you've seen them all." And that is usually true each week of the "me-too" Baptist state papers.

(Continued on page eight)

OUR RADIO MINISTRY

WTCR—1420 ON THE DIAL
ASHLAND, KENTUCKY
Sunday—8:30-9:00 A. M.

WNRG—1250 ON THE DIAL
GRUNDY, VIRGINIA
Sunday—8:30-9:00 A. M.

Help Your Church By Your Presence And Your Tithes

Text: "These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, am to speak on so great, I find that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church is:



ELDER FRED T. HALLIMAN

of the living God, the pillar and ground of the truth."—I Timothy 3:14, 15.

Since the time has been lim-

Why We Should Support The Church

We do not mean when we say, "you should support the church," that you should support everything that claims to be a church. In fact, beloved, there are very few churches today that are worthy of support from a child of God. For example, a church is not worthy of support that denies: (a) the virgin birth of Christ; (b) His vicarious death; (c) His bodily resurrection; and (d) the premillennial, bodily return of Christ to this earth, and other such doctrines.

Now as to the word behave in verse 15 of our text, it means more than just acting decently in a public assembly. By all means we certainly should conduct our-

(Continued on page three)

THE DOCTRINE OF ELECTION

The doctrine of Election is clearly taught in God's Word; from cover to cover, the Bible is full of it. It is one of the great foundation doctrines of the Scriptures. The very first Book in the Bible has God's Sovereignty for its central theme. Cain the elder is passed by, while Abel the younger is accepted. Ham and Japheth are ignored, while Shem the youngest is selected for the line from which the Messiah was to come. To Abram the junior, not to Nahor the senior brother is given the inheritance of Canaan. Ishmael the firstborn is cast out unblessed, while Isaac the child of his parents' old age is blessed. Esau the generous-hearted and forgiving spirited is denied the blessing, though he sought it carefully with tears, while Jacob the treacherous, underhanded schemer, is fashioned into a vessel of honor. Though the eleventh son, Joseph, is the one who receives the double por-

(Continued on page eight)

The Baptist Examiner Pulpit

"THE BOOK OF REVELATION"

(Read Revelation 3:7-13).

Judging from the correspondence which we have had since beginning to print this series on Revelation in THE BAPTIST EXAMINER, there are many who agree with us that there are many things wrong in the average church of today. As we have stated before, human judgment would give a varied answer. Therefore, human judgment is not to be trusted, but only Divine judgment is to be accepted. Concerning Ephesus, the first

of these seven churches mentioned in the book of Revelation, it had left its first love.

Smyrna was living rightly and preaching rightly, and was therefore being opposed by the Devil on the outside.

Pergamos was the worldly church. It was composed of a mixed membership whereby the world and the church were sadly mixed together.

Thyatira was "manned" by a woman. It had a woman for its head who was teaching and se-

ducing.

Sardis, the church we studied last Sunday morning, was a dead church. It had a name that it was alive, but actually it was dead. Therefore, it had too big a name.

Thus we can see that in all these churches, Ephesus, Smyrna, Pergamos, Thyatira, and Sardis, there was something wrong, and in each of our churches today these wrongs exist. Some of our churches are like Ephesus—they (Continued on page two)

ENTHUSED OVER "ELECTION" ISSUE

I have been reading and studying the TBE of September 15. I will say I certainly am glad of this publication. I will say I have learned more and have had more of my own belief confirmed in this issue of the TBE. I will say I have been wishing you would come with this subject and explain it fully. I have learned more about Election from this one issue of TBE than all religious papers I have read in regard to Election. I have been a child of God since 1922, and I have never heard a sermon on Election.

Yours in the love of Christ,
A. M. HALLMARK,
California.

"Enclosed is a list of 100 pastors here in Memphis and elsewhere that I would like to send a copy of T.B.E. on Election. May it please the Lord to open some of their hearts and minds to this teaching."—L. T. Marbry, Jr., Tennessee

Our Campaign Motto: "Every Reader -- Ten New Subscriptions!"

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

PUBLISHED WEEKLY

SUBSCRIPTION PRICE
(Domestic and Foreign)

One Year in Advance \$5.00

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 Book Of Revelation"

(Continued from page one)

have grown cold. Others are like Pergamos — worldly. Many are like Thyatira — run by the women. Still others are like Sardis — just dead. Very few are like Smyrna. Yet, there are a few. Therefore, that which was wrong with the churches of the first century, is that which has been wrong with the churches of each succeeding century; and it is still that which is wrong with the churches of the twentieth century.

I

This morning we come to study the church at Philadelphia, and as usual, we will note the manner of REVELATION which Jesus gave of Himself to this church.

First, Jesus revealed Himself to this church as the one that is Holy. Of course this is merely one of the attributes of the Lord Jesus. Of this we are assured in the Scriptures:

"This then is the message which we have heard of him and declare unto you, that God is light, and in him is NO DARKNESS AT ALL." (I John 1:5).

This verse declares that there is "no darkness" in God, and, of course, we know that Christ is God; therefore, He is holy. This was surely a comforting revelation to the church at Philadelphia. This was a true church at Philadelphia, and this church was being opposed by a synagogue of Satan. While it was true that they were being opposed by the Devil, they were also comforted with the truth that a Holy God was also looking at them.

This should be a help to any of us. When the false churches of today offer opposition to the truth, and even persecute those of us who preach the truth, it is not only helpful, but comforting to know that the Christ we are serving is quite in contrast to these false churches — they are synagogues of Satan, while He is holy.

There is a second revelation which Jesus gave of Himself to this church, in that He told them that He was true. The difference between holiness and truth is that holiness exists on the inside, while truth is the outward expression of holiness. Therefore, Jesus reminded this persecuted church that He was true. Though they might die for His name and for His Word, yet He would remain true to them. Though a synagogue of Satan might oppose them, and may lie concerning them, yet He would still be true.

This is a most helpful revelation. Any one who preaches the Bible and who gives forth the Word of the Lord, can expect his enemies and those who do not agree with him, to accuse him falsely. He can expect many lies to be told concerning his ministry. Though others may lie about him, the Lord Jesus remains true. How wonderful to know that those who lie about us will only last for a little while, while the one with whom we have to deal eternally, shall remain true.

Then there is a third revelation which Jesus gave. He told this

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, OCTOBER 28, 1956

THE FIRST SIX TRUMPETS

Memory Verse: "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:10, 11.

INTRODUCTION: In our study of Revelation we have arrived at that period known in Biblical history as the Tribulation. In our last message (Rev. 6, 7) we saw the beginning of the TRIBULATION. As each of these first six seals were opened, some affliction fell upon the earth (Rev. 6). Both Jew and Gentile were saved during this period (Rev. 7:4, 9). As we continue our study we find the seventh seal opened, out of which come seven trumpets. As out of the seals came judgment upon the earth, so judgment comes with the blowing of each trumpet.

I. The Silence In Heaven. Rev. 8:1-6.

God causes the activity of Heaven and the judgment falling on the world to cease long enough to hear the prayers of those saved during the period of the Tribulation. How mighty is the influence of prayer.

"The mightiest force of the universe
It is not of wind or air;
'Tis the fervent prayer of God's redeemed
Poured out at a throne of prayer."

Christ makes these prayers acceptable to God (V. 3, 4). His work in Heaven is that of a Priestly Intercessor. Heb. 7:25; Rom. 8:34. These prayers were doubtless for judgment upon their foes. Cf. Rev. 6:10. These trumpet judgments come as vengeance upon the world in answer to these prayers. (V. 5). Cf. Luke 18:7, 8; Rom. 12:19, 20.

II. The First Trumpet. Rev. 8:7.

The arch-angel is now closing up the history of a doomed world. A judgment of hail, fire, and blood issues upon the world. A repetition of the plagues of Egypt is prophesied. Cf. Micah 7:15. Read Ex. 9:23-28. Here in Rev. 8, we have a corresponding visitation, only with blood added. The whole is a picture of a terrible tempest of hailstones, lighting, and bloody disturbances of the elements. Blood-red rains and snows are not unknown. Aug. 17, 1819, Captain Ross saw the mountains of Baffin's Bay covered with blood-red snow for eight weeks, many feet in depth. Cf. Joel 2:30. Note the results of this plague. Imagine a world burned over; black ground to walk on; one-third of the trees gone; stumps of trees left; all grass gone.

III. The Second Trumpet. Rev. 8:8, 9.

This was not an ordinary mountain. John said that it was something which looked like a burning

church at Philadelphia that He was sovereign for He said that if He opened a door, no man could shut it; and if He shut a door, no man could open it. He says that he "hath the key of David." I think this key of David simply means that it is Christ's prerogative to unlock the door of opportunity for a church, or to lock the door of opportunity against a church. If a church has a missionary or an evangelistic opportunity, then that has come from Christ. All doors must be opened by Him, and they are likewise shut by Him.

The Lord Jesus Christ has given to our church several opportunities which He has not given to the average church. It was Christ who unlocked the door of missionary opportunity for us by way of our radio program. It was Christ who unlocked the door by way of our weekly paper, THE BAPTIST EXAMINER. In it all, He is a sovereign God. He closes doors and opens doors.

What a mighty revelation then is this which Jesus gave of Himself to this church at Philadelphia, surrounded as they were with false teaching, and being located close by a synagogue of Satan. He revealed Himself as holy, and true, and sovereign. Though there is a synagogue of Satan in Philadelphia, Christ is Holy and true. Though there is a synagogue of Satan in Philadelphia, Christ is sovereign.

II

After His revelation of Himself, we logically look for His message of CONDEMNATION. This church was like the church at Smyrna. There was nothing for which the Master condemned them. How wonderful it must have been to have been a member of the church at Philadelphia, and to have known that the Lord Jesus Himself looked at the church

and then offered no condemnation. Very few churches today have this experience. This is the experience of very few preachers. This is the experience of very few Christians, for the Lord Jesus can find in the lives of each of us, many things we fear for which we should be condemned. But not so at Philadelphia, for they were living rightly, and they were preaching rightly, they were doing things that pleased the Lord, and accordingly, there was no message of condemnation from Him. How I pray that the church of which I am pastor, and the church of which you are a member, might be similar to the church at Philadelphia.

III

While there was nothing for which Jesus condemned this church, He did COMMEND them. There were several things He saw within them that were worthy of commendation.

He commended them first because they entered all open doors. If the Lord opened a door for the church at Philadelphia, they entered it. Truly, it is wonderful to find a Christian, or any church, or any pastor that is ready to do the will of the Lord, when only that will is revealed to him. So many of us are not willing to enter the doors which the Lord opens to us. Here was a church that when the Lord opened a door, they were ready to enter therein.

In the second place, He commended them because they worked in weakness. In verse eight, we read:

"Thou hast a little strength."

In man's judgment, it was a very weak church. Yet, its weakness did not keep it from working at the Lord's business. Therefore, in spite of their weakness, they worked, for

fiery mountain. It turned the waters into blood. Cf. Ex. 7:20; Ps. 105:29. Creatures of sea destroyed. Cf. Zeph. 1:3. Ships destroyed. Is. 2:16. Now that man refuses to serve the Creator, the things created for man's good are destroyed.

IV. The Third Trumpet. Rev. 8:10, 11.

This is a star-like meteor which falls out of the sky, embittering the rivers and fountains of water. March 21, 1823, in one of the Aleutian Islands, there was a volcanic explosion. Rivers became the color of beer; water became too bitter to use. Note Jer. 9:13-16. Many die because of the poison imparted to the waters.

V. The Fourth Trumpet. Rev. 8:12.

The luminaries of the skies are darkened by this judgment. One-third of the day becomes night and one-third of night has neither moon nor stars. Cf. Ex. 10:21-23. Is. 13:9, 10.

VI. Announcement of Future Judgments. Rev. 8:13.

So fearful are the judgments yet to follow that a special messenger is sent to announce them. What has happened is only preliminary to what is yet to come.

VII. The Fifth Trumpet. Rev. 9:1-12.

The star (V. 1) was Satan. With the key, Satan opens the bottomless pit and breaks down the wall between earth and Hell. As the people have preferred to serve the Devil, so now God allows them a full experience of His administrations. Cf. Rom. 1:21-32. The locusts let loose were supernatural infernal and not earthly locusts. The locusts couldn't hurt any but the unsaved (V. 4). Locusts couldn't kill; could only torment unsaved for five months (V. 5). Likewise suicide was impossible (V. 6). No indication that the locusts could be caught or killed. Note description of locusts (V. 7-10). Devil was their leader — Apolyon ("Destroyer").

VIII. The Sixth Trumpet. Rev. 9:13-21.

Now that God's appointed way of forgiveness has been set aside and despised, and rejected, even the altar which usually cries for mercy, cries out for vengeance. Four angels. Cf. II Pet. 2:4. These are particular individuals in the realm of evil powers, which are superior to other demons. River Euphrates is seat of Satan's work through the ages. Garden of Eden was here. First murder committed here. As soon as four angels are loosed, hosts of infernal cavalry overrun the earth (V. 16-19), 200,000,000. It does not appear that they could be wounded or killed. They belch out the elements of Hell (V. 17, 18). One of every three of the whole human family is killed.

Jesus Himself said, "I know thy works."

So many times those who represent the cause of Christ grow discouraged. They feel "Well, what's the use?" Many times, many Christians are like Simon Peter who said to the rest of the disciples, "I go a fishing." Jesus was dead, and Simon Peter couldn't see any reason for going on. He was discouraged, and his discouragement became contagious, and all of the disciples went with him—of course, to catch nothing. They just felt that there was no need in trying to go any farther, and quite often churches, and preachers, and individual Christians come to feel the same way; but not so with this church at Philadelphia. In spite of their weakness, they kept on working, and they remained at the task even though they were weak.

In the third place, Jesus commended them because they kept His Word. He said:

"Thou—hast kept my word." (Verse 8).

In doctrine this church was true to the Word of God. This could not be said of every church in the days when John was writing. It could not be said of lots of Baptist churches today. Yet, Jesus commended this church because they kept His Word.

There are a lot of Baptists today who do not keep His Word. Whenever a Baptist enters into a union meeting, he does not keep the Word of God, but rather, by his pulpit affiliation, he denies God's Word, for God hath said:

"Now I beseech you, brethren, MARK them which cause divisions and offences contrary to the doctrine which ye have learned; and AVOID them."—(Romans 16:17).

The Baptists who have women preachers in their pulpit, or who

Revelation 8, 9

allow the women of their church to usurp authority over the men in the worship or business services, are not keeping the Word of God, for God hath said:

"Let your women keep silence in the church; for it is not permitted unto them to speak."—(I Corinthians 14:34).

The Baptist who has any connection at all with the Modernistic Federal Council of Churches, is not keeping the Word of God, for the Bible is the Word of God; whereas, the Federal Council of Churches denies both of these. I say, then, that what was said concerning this church at Philadelphia could not be said of many Baptist churches today. This church kept His Word. Do you? Does the church of which you are a member? Or the church of which you are pastor? Does it, or do you keep God's Word?

A resolution was presented before the Northern Baptist Convention asking that all outgoing missionaries be required to sign a statement that they believed in the deity, the virgin birth, the blood atonement, the resurrection of Christ, and the inspiration of the Bible. Yet, this resolution was defeated by an overwhelming majority of two to one. Then surely, Jesus would not commend the Northern Baptist Convention, for He could not say that they were keeping His Word.

The Southern Baptist Convention went on record at its annual meeting in 1940 as endorsing the universal church theory, which means that all the saved of the world compose the church. Any man who knows anything at all about the Word of God, either in its original language, or in the King James Version, knows that this is the lie of the Devil. Then Southern Baptists could never have Jesus' commendation in this respect, for they are not keeping His Word.

Over in New York City there (Continued on page three)

A VIRGINIA PREACHER WHOM WE LOVE



ELDER EARL SINGLETON, Virginia.

Here is a dear brother I met and came to love when in Bristol, Tenn., of recent date. He is a sound Baptist and a stalwart preacher on the doctrines of grace, including election and particular redemption.

Since then the church he pastors has sent an offering of better than \$20 for the support of THE, and a promise of an offering each month.

In a recent letter, he said:

"I know of no other publisher or paper that I would trust to handle such precious truths as election, predestination, and the sovereignty of God like I trust you and THE BAPTIST EXAMINER. I can hardly put THE down long enough to go to work."

I ask you to pray especially for Brother Singleton, not only because he is definitely God's man, but in view of many difficulties growing out of his stand for the truth of election and God's sovereignty. He is a genuine Baptist preacher whom to meet is to love. Truly, we thank God for him.

The Book Of Revelation

(Continued from page two)
 is a so-called Baptist church where modernism is preached each Sunday. Around the walls of the auditorium are the statues of Darwin, and other evolutionists, modernists, and free thinkers. This church would never earn Jesus' commendation, for they are not keeping His Word. Then Jesus commended this church in the fourth place because they did not deny His name. He says:

"Thou — has not denied my name." (Verse 8).

This church suffered greatly from the synagogue of Satan that was located in the city of Philadelphia. Later it suffered at the hands of the Mohammedans, and still later they were vigorously persecuted at the hands of the Catholics. Yet, in all, this church did not deny Christ's name. It made no difference whether the persecution came from a synagogue of Satan, or from the Mohammedans, or from the Catholics, they still honored the name of Christ and stood for His teachings.

It was thus that Jesus commended them. They entered all doors which He opened for them; they worked in spite of their weakness; they kept His Word; and did not deny His name though violently persecuted. What a wonderful commendation from the Lord Jesus, and that especially in view of the fact that He did not condemn them. He commended this church at Philadelphia, but He had no message of censure or condemnation for them.

IV

Therefore, we logically ask the question, "What's wrong with the church at Philadelphia?" Our text tells us what was wrong. The wrong was not on the inside, but it was on the outside. There wasn't anything wrong whereby Jesus condemned them; yet, because of their living, and preaching, and their faithfulness to Him, they were being strongly persecuted. This synagogue of Satan was bringing persecution upon them, and therefore, what was wrong at Philadelphia was on the outside. How wonderful it would be today if in every one of our churches the wrong would be as at Philadelphia. Most of the times the wrong is on the inside as at Pergamos, or Thyatira, or Ephesus. There are very few churches like Philadelphia, where the wrong is on the outside, and the churches are being persecuted by the Devil and his agents.

V

Jesus offered a GREAT PROMISE in behalf of the overcomers at this church at Philadelphia. Listen to it:

"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before my feet and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." (Revelation 2:9, 10).

Here is a promise then that in spite of the persecution from their enemies, Jesus would protect them. This did not mean that He would keep them from temptation, but rather, that He would save them out of temptation, and that furthermore, they would be preserved. How wonderful it is to know this promise has been literally kept and literally fulfilled through the ages.

In 1392, Gibbon, an infidel, wrote his "Decline and Fall of the Roman Empire" and in this he stated that the only church of the seven that had been preserved was the church at Philadelphia. Listen to this quotation from history which was written not by a Christian, but by an infidel:

"In the loss of Ephesus, the Christians deplored the fall of first angel, the extinction of the first candlestick of Revelation; the desolation is complete and the temple of Diana or the church of Mary will equally elude the search of the curious traveler. The circus and the three stately theatres of Laodicea are now peopled with wolves and foxes. Sardis is reduced to a miserable village. The god of Mohomet, without a rival or a son, is invoked in the Mosques of Thyatira and Pergamos, and the populousness of Smyra is supported by the foreign trade of the Franks and Armenians. Philadelphia alone has been saved by prophecy or courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above four score years, and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in the scene of ruins—a pleasing example that the paths of honor and safety may sometimes be the same."

Now remember that that was written by an infidel, and not a Christian, and it was written in 1392, and would indicate that the Lord Jesus had preserved this church at Philadelphia intact, and with an unbroken continuity through fourteen centuries just like He had promised.

It was through this church that our Baptist perpetuity comes to us today. This was as Jesus had said, for in the day that He established His church, He said:

"Upon this rock I will build my church; and the gates of hell shall not prevail against it."—(Matthew 16:18).

He had thus promised perpetuity. Also, in the book of Ephesians, Paul mentioned the same truth:

"Unto him be glory in the church by Christ Jesus throughout all ages world without end."—(Ephesians 3:21).

What a contrast to man-made churches, for concerning them, Jesus said:

"Every plant which my heavenly Father hath, not planted, shall be rooted up."—(Matthew 15:13).

While all man-made organizations and man-made churches will be destroyed, the church which Jesus built will remain forever, and this is the promise that He gave to this church at Philadelphia, and it is through them that we have our church heritage today.

Furthermore, He not only promised this church would continue but that the persecutors of this church at Philadelphia would some day come to worship at the feet of this church. In other words, He promised that the persecutors will one day be prostrators before those whom they have persecuted. What a wonderful promise, and one that is worth working for and waiting for. Here is a promise then that the man who has opposed the truth will some day bow at the feet of those whom he has opposed. I am confidently expecting some day that those who have hated us for the things we stand for, and have opposed us because of our doctrinal position—I am confidently expecting that they who have been our persecutors shall become prostrators.

There is a third promise which He gave to the overcomers of this church—namely, that each was to become a pillar in the temple of God.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." (Verse 12).

You know the most imposing and the most ornamental part of any edifice is its pillars. For instance, in the temple of Diana at Ephesus, we are told that it took the wealth of a king to buy one of the pillars. Well, here is a promise to the overcomers that each shall be made an everlasting pillar in the Heavenly temple, which is just a figurative expression of the highest honor that can come to the child of God. Any man who stands for the truth is always spoken of as a pillar. Listen to this Scripture:

"And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship."—(Galatians 2:9). Of course, there are very few pillars today but

some day these overcomers at Philadelphia, and any who are overcomers today, will be everlasting pillars in the Heavenly temple.

You will notice that He also promises that "He shall go no more out." (Verse 12). This means that there will be no end to the honor. It isn't that it will be honor for a little while, but eternally. There will be no end to the honor.

And as a final promise the overcomers will wear the new name of Jesus.

"And I will write upon him my new name." (Verse 12).

I do not know what that new name will be, but I love His name now. Here is a prophecy:

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—(Isaiah 9:6).

When he was born, we had another prophecy relating to His name:

"And he shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."—(Matthew 1:21). I do not know what the new name will be, but it surely will be an honor to wear the new name of Christ.

Yet, beloved, if we are to wear His new name, then we must have the marks of His ownership now. The only way that you can have the marks of His ownership is to receive Him as your personal Saviour. You need to repent of your sins, and believe the Gospel that Christ died for your sins, and thus be saved.

"Repent ye, and believe the gospel."—(Mark 1:15).



Supporting The Church

(Continued from page one)
 selves in a decent and orderly manner at all times, and especially when we are in "the church of the living God." Paul said: "Let all things be done decently and in order" (I Cor. 14:40). But the word means more than that; it includes "worship and service" as well. It doesn't matter about the size of a church regarding support, for Jesus said: "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). Therefore, we should support the church because:

I. It Is The Church Of The Living God

The Greek word "ecclesia" means an assembly. Now that could be for a church, political gathering, transaction of business at the city hall, etc. In Acts 19:32, 39, 41, we find the word "ecclesia" translated assembly. Now it was not the Lord Jesus, neither Peter, Paul, nor any of the apostles who was the moderator of this assembly "ecclesia," but the town clerk of the city of Ephesus (v. 35).

We also find the word "ecclesia" in Acts 7:38 translated "church" or assembly. Again in Matthew 16:18, we find the word "ecclesia" translated church. But note, Jesus said: "And I say also unto thee, that thou art Peter, and upon this rock I will build my 'ecclesia' church."

Beloved, our Lord always said what He meant and meant what He said. "But let your communication be, Yet, yea: Nay, nay: for whatsoever is more than these cometh from evil" (Matt. 5:37). "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting" (Eph. 5:3-4). Therefore, if the "ecclesia" of Acts 7:38 was the same as that of Matthew 16:18, Jesus certainly would have been "talking foolishly" for He said: "I WILL build MY 'ecclesia'"; likewise, if Jesus had intended for someone other than Himself to build His church, He would have

been "jesting" (joking). It is just as evident that it was not to be built by Gregory, Luther, Calvin, Wesley, or Campbell, etc.

II. It Is A Place Of Divine Habitation

Ephesians 2:21, 22: "In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." The church is the most sacred thing this side of Heaven, and we ought to look upon and treat it as such. Since it is "for an habitation of God," it is not a movie house and should not be treated as though it were. Would you think of going to some theatre to fellowship with God? Then what makes you think that you can bring the picture shows to His house and have fellowship with Him?

It is not a dance hall. Some churches announce their "annual square dance" to be held in the basement of the church. Others call them play parties; while others say that it is the sign of the Holy Ghost. Beloved, it makes no difference whether it is a Methodist preacher calling a set for a square dance, a Baptist preacher conducting a play party, or a Holy Roller preacher leading a band of hep cats, the "church of the living God" is no place for any such thing. "My house shall be called the house of prayer" (Matt. 21:13).

It is no social club. Only a short distance from where I live, a Baptist group was in the process about two years ago of building a new church building. The question arose as to what they were going to do to hold the young people. Someone came up with this answer: "Let us make the basement into a recreational room with a swimming pool, tennis court, etc." The church almost split because of the swimming pool and that was left off. As to the tennis court, I don't know what become of that; and while I have never been inside the building it has been reported to me from a reliable source, that at the teachers' meeting (which is held in the basement), card playing for a few pennies is not uncommon.

Beloved, the church is no place for any such thing, but instead, it is a place where the Truth should be taught, believed, and practiced. "Ye are God's building" (I Cor. 3:9). "Built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Peter 2:5). "Shew forth the praises of him who hath called you out of darkness into his marvelous light" (v. 9).

III. It Is The Pillar And Ground Of The Truth

The ground of a thing is the foundation which the superstructure rests upon, and a pillar is a column upholding the superstructure. The attitude then and the duty of the church toward the truth should be, that it will support the truth taught and preached.

The love of God certainly ought to be preached not only from every pulpit, but proclaimed from every house top. Nevertheless, the reason that so many church members "rebel" against the doctrinal truths today is that they have never heard them preached and taught. And when they are called upon by some God-fearing pastor to support the truth, many of them say, "This is an hard saying: who can hear it?" And therefore, many of them "walk no more with him." But our Lord said through Jude, verses three and four, that we "should earnestly contend for the faith which was once delivered to the saints. For there are certain men crept in unawares . . . and denying the only Lord God and our Lord Jesus Christ." He also said: "I will build my church and the gates of hell shall not prevail against it." Therefore, when you support any kind of a man-made organization with your money, presence, or sympathy,

you are "denying the only Lord God and our Lord Jesus Christ." One meaning of the word "prevail" means to be in "general use"; and beloved, that description fits the average church today. But our Lord said that His church was not to be in "general use," but one that would be "called a house of prayer," "built up a spiritual house . . . to offer up spiritual sacrifices," and "to show forth the praises of Him who hath called you out of darkness into His marvelous light"—one that will "contend for the faith once delivered to the saints."

How You May Support The Church

While there are many things that we could emphasize in regard to the support of the church, we will observe only two. The first is by your attendance.

Every appointment of the church of which you are a member carries with it an agreement with you and your Lord to meet there at that time. "Not forsaking our own assembling together, as the custom of some is" (Heb. 10:25, R.V.). "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

You should be there every time the doors open because no one else can fill your place. God has a place and a work for you to do in the church, and you should not try to "shift" it to someone else. "And say to Archippus, take heed to the ministry which thou hast received in the Lord, THAT THOU FULFILL IT" (Col. 4:17).

You should be there to encourage your pastor. He needs your moral as well as your financial support. When God's man is preaching God's Word, he has a certain sense of satisfaction knowing that he has magnified his Lord. But when the members support him with their presence, he can know also that they love the truth, and a pastor has "no greater joy that to hear that my children walk in truth" (III John 4).

Preachers are very often reminded, and very rightly so, of their charge to "preach the word" (II Tim. 4:2). A preacher should preach nothing but the Word, for that is the only thing that will show a lost sinner his need of a Savior. But the church should not forget her charge to the preacher: "Now if Timotheus come, see that he may be with you without fear" (I Cor. 16:10).

While it is no disgrace, and neither is it unscriptural for a pastor to work while a young church is getting started, he should be free from any fear of moral or financial support, because he "worketh the work of the Lord."

After looking up the word "colic," I was surprised to find that there were so many different kinds, but I was almost as equally surprised to find one kind missing from the list, since I believe that it is the most common of all, namely "Baptist colic." Although it is very common among church people, it doesn't last very long, usually about one hour and a half, starting just before Sunday School and over about eleven fifteen.

Beloved, your pastor has a right to expect you in the services, and the Lord Jesus has a right to expect you there also for "ye are not your own: for ye are bought with a price" and are to "glorify God in your body" (I Cor. 6:19, 20). And since it is in the church that we glorify the Lord (Eph. 3:21), and we are commanded "not to forsake the assembling of ourselves together," and since He says: "If ye love me keep my commandments" (John 14:15), beloved, I believe that if you are a saved person, you will love the Lord, for "He that loveth not knoweth not God" (I John 4:8). And you will, (Continued on page seven)