

RALLY DAY . . . PLEASE PRAY, ATTEND, GIVE, WRITE!

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

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"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20

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WHAT HAS HAPPENED TO . . .

THE CHURCH THAT JESUS BUILT?

Matthew 16:18 Jesus says, "I will build my church and the gates of hell shall not prevail against it." (" . . . shall not overcome it.") Amplified New Testament

Jesus said, the church He would not be overpowered but would continue to exist. The church that Jesus built has not today then the words of Jesus are not true. But, praise His church has existed from personal ministry on earth this day and will continue to

this short message we will briefly with the following: When did Jesus start His church? 2. What kind of church did He start? Is it a real local church? 3. How are we added to His church? and today, where is the church started?

When Did Jesus Start His church? I state here that Jesus started His Church during His personal earthly ministry at Pentecost. He empowered church to have power to His commandments. From the followers of the Baptist, Jesus began His church and the church existed during the life of Jesus.

When did this church begin? The beginning with Jesus — Matthew 16:18, Matthew 4:19-20, Luke 9:9.

Jesus as its Head—John 6:

Organization — A treasure, Luke 12:6, A plan, Mark 6:7.

Church Discipline—Matthew 18:15-17.

Two Ordinances:—Baptism Luke 22:19, 20.

Great Commission—Matthew 28:19-20.

The Holy Spirit—John 20:26.

Millions for World — Millions for Missions

Many people are dismayed that water from the dam now built at Aswan, Egypt, will forever the temple of

UNESCO has approved a \$6-million project to lift the temple

four huge statues to save them. Yet, great though

cultural value may be, these statues at least as perishing stone.

contrast, few persons are

will be forever separated

Christ, and little money is

to take to them the only

that can save them. (The

missions among all churches

U. S. is \$2.26 per year —

a penny per day!)

All of these things and conditions came before Pentecost and before Jesus' return to heaven. Let us go on. Jesus sang a hymn in the midst of the church before Pentecost as you read in Hebrews 2:12 and Matthew 26:30. John the Baptist said that he was a friend of the bridegroom and not the bride. How could Jesus be a bridegroom without a bride. The bride is the church. In I Corinthians 12:28 it says

THE RIGHT PRESCRIPTION

Some 300 years ago, a statesman responsible for some world affairs couldn't sleep. His wakeful servant saw the lighted candle in his master's bedroom. Knocking softly, he entered and found the man pacing the floor. When the disturbed servant asked what he could do, the statesman shook his head.

"It is the terrific problems of the world that keep me awake. You can do nothing about them." Humbly the servant asked, "who watched over the world before you came into it?"

"Why, God, of course."

"And, sir, will God watch over the world after you have gone from it?"

"Certainly," the statesman answered.

"Then, sir, why don't you let Him watch over it just long enough for you to get some sleep?"

that, "God has set some in the church, first apostles, . . . " When did this happen? Read Luke 6:13 where Jesus set the apostles in the church during His personal ministry.

In Luke 1:17 we find that John the Baptist would prepare a people for the Lord and in John 1:35-42; Matthew 4:19 we find Jesus calling His people out as He starts His church.

II. What Kind of Church Did Jesus Build?

In order to find out what kind

of church Jesus started, one must agree that the words which God uses are correct in their meaning and we are not to change the meaning of these words to suit our own wishes.

In the 115 times that the word church is used in the New Testament the Greek word "EKKLESIA" is, "a gathering of citizens called out from their homes into some public place; an assembly."

As in the English language words have a definite meaning and so also in the Greek, words have a clear meaning. For example, "Kedros" means "a cedar," "Theos" means "God," and "Ekklesia" means "an assembly," "a people called out to assemble" (Continued on page 6, column 3)

THINKS THE BEST PAPER IN PRINT

Let me say that I think TBE is the best Baptist paper in circulation today. You have consistently upheld the great Baptist doctrines in every issue of your paper.

Bro. Gilpin, you can never know how I appreciate you for your stand on the Bible doctrine of God's Sovereignty. It blesses my heart to know there are still some who stand for God's truth regardless of what man may say, think or do.

Bro. Gilpin please don't throw away any of The Baptist Examiners for it is a great witness of Bible truths and should be in every home in America. I would to God that it was. — B. A. Langford, Houston, Texas.

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PASTOR JOHN R. GILPIN is the speaker for each broadcast

The Fatherhood of God And Its Meaning To Us

" . . . We have one Father, even God. (John 8:41).

We have heard much about the Fatherhood of God. Men are always saying that God is the Father of everyone.

Even though we hear this a lot

of God is a pleasing doctrine. Men love to hear it. There is just one thing wrong. God is not the Father of all men. Notice what Jesus said to these Pharisees, " . . . If God were your Father, ye would love me . . ." John 8:42 and again in verse 44 "Ye are of your father, the devil, and the lusts of your father ye will do . . ." and again in verse 47 "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God."

God Is Love

One reason why people are always talking about the Fatherhood of God is because of the misunderstanding about the Bible verses that teach of the love of God. For instance we hear many quote "God is love" From I John 4:8. This verse does not teach that God loves everyone. In fact we have passages of Scripture that teach just the opposite.

God Does Not Love Everyone

Yes, hard as it is for some to believe, God shows us that He does not love everyone. In fact, we are told that He hates some. Of course, Godly hatred would not be like human hatred. Nevertheless, it is still the opposite of love.

I have often heard people say (Continued on page 7, column 1)



ELD. JAMES HOBBS

today, I would like to remind you that this is nothing new. In fact, our text shows us that the Pharisees said the same thing in the time of Christ.

The teaching of the Fatherhood

Catholics Ask Sainthood For Unbelieving Minister

According to the UPI (Worcester, Mass., 3-20-65), "Sainthood was proposed by an official Catholic newspaper for Rev. James J. Reeb, Unitarian minister who was slain while working for voting rights for Negroes in Selma, Ala."

The Catholic paper sponsoring the effort to canonize Rev. Reeb, admitted that some might look upon their move to "petition the Holy See for his canonization" and deem it heresy, yet they thought that "America needs a . . . symbol of Christian love such as we have not had before . . . now we have him in James Reeb . . . he was what we would hope to be: a true witness to Christ in the marketplace . . . he lost his life; but he won that (eternal life) for which we have all come to earth."

It is hard to conceive of more heresy and pure nonsense being written in a single paragraph than the above, when judged by

the Word of God. In the first place, no man who denies the Deity of Christ (all Unitarians do) is a true witness for Christ, rather, he is an apostate and an unbeliever. He who denies the Son, the same hath not the Father (see I John 2:22, 23). In the second place, no where in the Word of God is eternal life promised to a martyr, no matter how noble his motives may seem to be. A man may even give his body to be burned, but if he is without the love of God (which we get only when we accept Christ as Saviour), his sacrifice is in vain as far as God and eternity are concerned.

God never called a true servant of His to forsake the preaching of the Gospel, and give his time and talents to espousing "civil rights" or any other political or social service program.

—Christian Victory

ASKING FOR JUDGMENT AND GETTING IT

The Evangelical Christian at one time published the account of the destruction of the beautiful city of Messina, Italy. In the early morning of December 28, 1908, the quake struck, the city was totally destroyed and 84,000 persons died. "Only a few hours before that devastating earthquake, which laid Messina and the surrounding districts in ruins, the unspeakably wicked and irreligious conditions of some of the inhabitants were expressed in a series of violent resolutions which were passed against all religious principles. The Journal Il Tleefono, printed in Messina, actually published in its Christmas number an abominable parody during the Almighty to make Himself known by sending an earthquake! In three days the earthquake came!"

—Christian Victory

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"PAUL'S CONVERSION"

(Read Acts 9:1-16). If you will go back to the early chapters of Genesis you will find that Noah had three sons — Shem, Ham, and Japheth. In the latter part of Genesis 9, you'll find the prophecy concerning the three, how that Ham and his descendants were to be servants unto the descendants of Shem and Japheth. I am rather of the opinion that all the people of this world today have come as a result of those three sons, and that we have in the world today descendants of Ham, which are the Negroid races; the descendants of Shem, who are the Jewish

and the descendants of Japheth, which of course are the Gentiles. I am satisfied that all the Negroid races have come from Ham, the Jews have come from Shem, and the Gentile nations have come from Japheth. Thus we have Shemetic, Hametic, and Japhetic people in the world today.

When we come to the book of the Acts you will find that the gospel of God knows no distinction so far as salvation is concerned. In Acts 8, we find that Philip is used by God in the salvation of the Ethiopian eunuch. In the salvation of this Ethiopian

eunuch, we have the story of a descendant of Ham being saved. When we come to the 9th chapter we have the story of Saul being saved, which is one of the descendants of Shem, and when we come to the 10th chapter, we have the story of the conversion of Cornelius, who was a Gentile, or one of the descendants of Japheth that is saved. In this we can see that the grace of God does not know any earthly distinctions so far as the races of man is concerned, but that God saves whom He wills, out of the descendants of Ham, and Shem, and Japheth. (Continued on page 2, column 2)

RALLY DAY SLOGAN . . . AN OFFERING FROM EVERY READER

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JOHN R. GILPIN

Editor

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We have been blessed through the pages of TBE for several years. The doctrines of Sovereign Grace, Unconditional election, the Eternal purpose of God in all things — as well as truths of the Gospel to reach the elect of God: all of these and the whole counsel of God is and has been declared in the pages of TBE through the



ELD. JOHN W. REYNOLDS

years like no other Baptist paper does. For these and many other good reasons our church is now, and has been supporting it with our prayers, and financially, for several years.

It is not infallible, of course, and so we do not always agree with everything printed in the pages thereof, but it does bring the truth on the main trunk line doctrines of the Bible, and at the same time is truly evangelistic. We think it is the best paper printed on the truths of God's Word, and we recommend that all

who can, both friend and foe, read its pages. Many Baptists come by to see us from seeing our name and that of our church in TBE, and, needless to say we have been blessed by having fellowship with these brethren in other places.

Eld. John W. Reynolds

"Paul's Conversion"

(Continued from page one)

Now when we come to study Acts 9, we have in it the conversion of a descendant of Shem. In other words, Saul was of the race of Shem, or a descendant of Shem, and when he is saved, it is thus a picture to us as to how God saves, in this case, one particular Jew out of all the Jewish family.

I

SAUL WAS A SINNER.

The Word of God indicates that Saul was a sinner. Listen:

"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might BRING THEM BOUND unto Jerusalem." — Acts 9:1, 2.

Notice the expression, "that if he found any of this way." The word "way" refers to the Lord Jesus Christ. You remember that Jesus said:

"I am the WAY, the truth, and the life: no man cometh unto the Father, but by me." — John 14:6.

So Saul went to Damascus to see if he could find any followers of the Lord Jesus Christ, and he was going to bring them bound to the city of Damascus.

There are other verses that would indicate that Saul was a sinner, for we read:

"And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul." — Acts 7:58.

This is the story of the stoning of Stephen, and it tells us that as they were getting ready to stone

Stephen, they took off their coats, after they had voted against him, and laid their coats down at the feet of Saul, who held their garments.

Notice again:

"And SAUL WAS CONSENTING unto his death. And at that time there was a great PERSECUTION AGAINST THE CHURCH which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles." — Acts 8:1.

Not only did Saul hold the garments for this crowd who stoned Stephen, but he likewise consented, or consorted, with those who were in favor of the stoning of Stephen, and he voted with them.

Listen again:

"For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I PERSECUTED THE CHURCH OF GOD, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." — Gal. 1:13, 14.

This would indicate that Saul himself was a definite sinner. He was so much a sinner that he took pride in the fact that he was persecuting the church of the Lord Jesus Christ, and he said that he did it beyond measure. In other words, it couldn't be measured as to how much of a persecutor he was. You couldn't even measure how great was the persecution that Saul had heaped

He tell us how to wear clothes that we might appear more dignified within the world? I ask you, beloved, why did Jesus Christ come to this world? We read:

"For the Son of man is come to seek and TO SAVE THAT WHICH WAS LOST." — Luke 19:10.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world TO SAVE SINNERS; of whom I am chief." — I Tim. 1:15.

So I say, beloved, the Scriptures teach us that Saul was a sinner, just like you, and just like me, and just like every individual that has ever been born into this world. We are all sinners in God's sight. But thank God, Jesus came to save sinners.

II

GOD TOOK THE INITIATIVE.

It was God who took the initiative so far as Saul's conversion was concerned, I ask you, was Saul planning to be saved when he started toward Damascus? Was Saul making a religious pilgrimage to Damascus like folk today make a religion pilgrimage to Mecca, or Jerusalem, or Rome or some other religious center, that they might be saved? No, no, beloved. The fact of the matter is, Saul did not go to Damascus to be saved, but he went to find those that were saved that were living there, and arrest them, and bring them bound unto the city of Jerusalem so that they might be tried and probably put to death, or at least cast into prison. So far as Saul was concerned, salvation was the

vation? Does this sound like you and I had anything at all to do with our salvation? Beloved, God said, "I am found of them that sought me not."

In Luke 15, we find the story of a sheep that had gone astray and of a coin that had fallen into the floor, and had rolled probably to the corner, and had been lost. If you will read the story of this part of the parable that tells about the lost sheep and the lost coin, I think you can learn from it just how much of an initiative that God has to take in our behalf.

Beloved, when that sheep was lost in the wilderness, did the sheep come back to the shepherd? Did the sheep return to the sheep fold? Did the sheep do anything at all to get back home? No, beloved; the Word of God tells us of a shepherd who went after the sheep.

Look at that coin which was doubtlessly worn as a part of a necklace about the woman's neck. When that coin fell into the floor and probably rolled into a corner and lay there, I ask you, what did that coin do to get back up around that woman's neck? A portion of the necklace that it was? What did that coin do? It lay exactly where it fell, and did nothing at all to get back into its original position.

Beloved, I say to you, no sinner ever did one bit more for his salvation than did that coin to get back in the necklace, or one bit more than that lost sheep that was out in the wilderness. I remember a few years ago a man came to Ashland and put up a tent in Central Park and held a revival meeting for three weeks' time. The first week he preached good, sound, solid messages; the second week he began to wobble; the third week he fell. I mean to say that in the third week his messages were so posterously false, and so far from the truth, that the Holy Rollers all over the tent shouted night after night on account of the message that he preached. I heard him all through that meeting until he got so bad that I couldn't stand it any longer. In the thirteen sermons that I heard him preach, I heard him make that statement not once, but many times, that God never has saved anybody that didn't seek for the Lord. Beloved, that is a lie made out of the whole cloth. God saved Paul and certainly Paul was seeking to be saved. I say to you, God takes the initiative Himself.

I am ready to grant after God has taken the initiative, that a sinner then sometimes seeks for the Lord. I am ready to grant you that a sinner thinks sometimes he is seeking the Lord, without realizing that God has taken the initiative in his behalf. I say to you, no man would ever turn to the Lord, and no man would ever think of the Lord, and no body would ever consider the Lord, and no man would ever be saved if God didn't do it. That individual what God did in the case of Saul, for God took the initiative in his case.

III

GOD GOADED SAUL.

We read:

(Continued on page 3, column

? ? WHAT ? ?

WILL BE YOUR ANSWER TO OUR APPEAL
RELATIVE TO RALLY DAY

? ? WHAT ? ?

upon this early church. So I say, as we come to study this which tells us of the conversion of Saul — when we come to study it, we can see first of all that Saul was a sinner.

Beloved, there is nothing new about that, for all of us are sinners. From the day of Adam down to this present time, every individual that has ever been born into this world has been born a sinner, and has been born of sinful parents who in turn have handed down a sinful heritage to every child that has ever been born within the world. I say to you then, beloved friends, Saul was a sinner, which is just exactly what everyone of us are, and every descendant of Adam has always been.

I turn to the Word of God and find Paul saying:

"For ALL HAVE SINNED, and come short of the glory of God." — Rom. 3:23.

"But the scripture hath concluded ALL UNDER SIN, that the promise by faith of Jesus Christ might be given to them that believe." — Gal. 3:22.

Notice the expression "all." Paul tells us that "all have sinned," and that "the scripture hath concluded all under sin." So as we study the conversion of Saul to see that he was a sinner, may I remind you that you and I and every one of Adam's descendants have been just exactly like Saul. We are all sinners in God's sight.

But what kind of people did the Lord Jesus Christ come to save? Didn't He come to save sinners? Did He come for any other purpose? Did He come to teach us how to use silverware that we might be more refined? Did He come to teach us how to speak correctly so that we would not be considered so crude? Did

last thing in his mind. He wasn't thinking about being saved. He wasn't planning to be saved. He hated the Lord Jesus Christ. He had no desire for the church that the Son of God had established. He had been doing all in his power to destroy the church and all Christian people in an effort to vent his hatred against the Son of God, but as he went along, God took the initiative in his salvation.

I ask you, is there anything new about that? Who took the initiative so far as your salvation was concerned? Did you think you actually took the initiative? Did you plan the day and the time and the place when you were going to be saved? Isn't it true that God took the initiative so far as your salvation is concerned? Listen:

"I am sought of them that asked not for me; I am FOUND OF THEM THAT SOUGHT ME NOT." — Isa. 65:1.

I ask you, does this sound like we took the initiative? Does this sound like we planned our sal-

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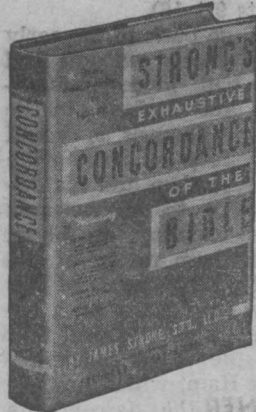
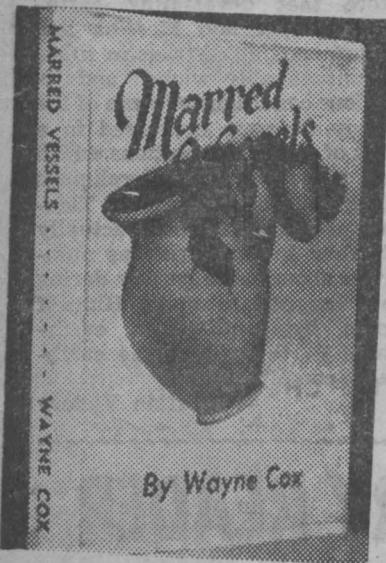
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JUNE 26, 1965

PAGE TWO



STRONG'S CONCORDANCE

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We are often asked which concordance is the best. For the English reader who wants every Bible word, we think Strong's is by far, superior to all others.

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RALLY DAY, JULY 6... PLEASE PRAY, ATTEND, GIVE, WRITE!

"FIFTY YEARS IN THE CHURCH OF ROME"

By Charles Chiniquy
From "Fifty Years In The Church Of Rome"

denly changed his mind.

"He has lately addressed a letter to the Canadian press, every word of which is an unmitigated falsehood. Of course, the Bishop of Montreal, who is more than ever opposed to our colonization plan, has published that lying letter in his journal; more than that, he has reproduced the testimony of a perjured man, who swears that many of the people of Illinois are bitten and killed by the rattle snakes, and those who escape are taxed six cents for each pane of glass of their windows.

"Will you be discouraged by this opposition? I hope not. This opposition is the greatest evidence we could have that our scheme is from God, and that He will support you. I am tempted to interdict Mr. Lebel, and send him back to Canada, for writing things which he so well knows to be false. The want of French-speaking priests for your countrymen of Chicago is the only thing which has prevented me from withdrawing his faculties. But I have warned him that, if he writes any more against the truth, I will punish him as he deserves.

"For you, my dear Sir, I will address to you the very words which God Himself addressed to His servant Joshua: 'Be strong, and of good courage; for unto this people shalt thou divide, for an inheritance, the land which I swear unto their fathers to give them.' (Joshua 1:6).

"I agree with what you wrote me in your last letter, that the charge I have given you of Bourbonnais, pro tempore, will seriously interfere with your other numberless duties towards your dear immigrants. But there is no help; the only thing I can promise is to relieve you as soon as possible. I have no other priest to whom I can trust the interesting mission of Bourbonnais. For Father Huick is too old and infirm for such a work; it is evidently the will of God that you should extend your labours over the first limits you had fixed. Be faithful to the end, and the Lord will be with you throughout all your labours and tribulations. Truly yours, Oliv Vandeveld, Bishop of Chicago."

During the next six months, more than 500 families from France, Belgium, and Canada, came and gave to our colony a life, power, and prosperity, impossible for me to depict; the joy I felt at this unforeseen success was much diminished, however, by the sudden news that Mr. Courjeault had come back from France, where he spent only one month. Not daring to visit Bourbonnais again, he was lurking on the frontiers of Indiana, only a

few miles distant, evidently with some sinister intention. Driven to a state of madness by his jealousy and hatred, that unfortunate man addressed to me, on the 23rd of January, 1853, the most abusive letter I ever received, and ended it by telling me that the fine (though unfinished) church of Bourbonnais, which he had built, was to be burned, and that my life would be in danger if I remained at the head of that mission.

I immediately sent that letter to the bishop, asking his advice. In his answer, he told me that he thought that Mr. Courjeault was wicked enough to fulfil his threats. He added: "Though I have not yet clear evidence of it, it is my fear that Mr. Lebel is united with Mr. Courjeault, in the diabolical plot of burning your church of Bourbonnais. Several people have reported to me that he says that your presence there will be the ruin of that people, and the destruction of their church. Oh! to what extremities bad priests can go, when once they have given themselves

altar, made also of that precious black oak. It was late at night, when, with my fellow laborers, covered with dust and sweat, we could say with joy the solemn words, 'It is finished!' Afterwards we sung the Te Deum. Had I had an opportunity, at that late hour, it was my thought and desire to insure it. But I was forced to postpone this till the next Monday.

The next day (the first Sabbath of May, 1853), the sun seemed to come out from the horizon and rise above our heads with more than usual magnificence. The air was calm and pure, and the numberless spring flowers of our gardens mingling their perfumes with the fragrant leaves of the splendid forest at the front of the village, the balmy atmosphere, the songs of the birds, seemed to tell us that this Sabbath day was to be the most happy one for me and my dear people of Bourbonnais. The church had never been so crowded. The hymns we sung had never been so melodious, and the words of gratitude which I addressed to my God, when I thanked Him for the church He had given us, in which to adore and bless Him, had never been so sincere and earnest; never had our tears of joy flowed so profusely as on that splendid and never-to-be-forgotten Sabbath. Alas! who would suspect that, six hours later, that same people, gathered around the smoking ruins of their church, would rend the air with their cries of desolation! Such, however, was the case.

While taking my dinner, after the public service, two little boys, who had remained in the church to wait for the hour of the Catechism, ran to the parsonage, crying: Fire! Fire! Fire! Bare headed, and half paralyzed with the idea that my church was on fire, I went out to see the awful reality. A girdle of smoke and fire was already issuing from almost every part, between the top of the wooded walls and the roof. I had rushed to the church with a pail of water in my hand. But it was too late to make any use of it; the flames were already running and leaping with a fearful rapidity over the fresh varnish, like a long train of powder. In less than two hours all was finished again. No doubt could remain in our minds. This was the work of an incendiary, for there was no fire in the church after the service. Many strangers who had come from a distance had gone through the whole nave and the upper galleries, to have a better sight of the whole building, and two of them had been seen by the little boys, remaining ten or fifteen minutes alone; they had gone back to some of the houses of the village without being remarked by anybody, for it was dinner time, and there was nobody to watch them.

Though stunned by that awful calamity, the noble-hearted people of Bourbonnais did not lose their minds. Seeing that they

were all gathered around the smoking ruins, at about six p. m. I addressed to them a few words to support their courage. I told them that it was only in the midst of great trials and difficulties that men could show their noblest qualities and their true manhood; that if we were true men, instead of losing our time in shedding tears and rending the air with our cries of desolation, we would immediately put our hands to the work, and begin the very next day, to raise up, not a frame building, which the flames could turn into ashes in a few minutes, and which the storm could blow down over our heads, but a stone church, which would stand before God and man as an imperishable monument of their faith, indomitable courage and liberality. We immediately started a subscription, to erect, without delay, a stone church. In less than one hour, four thousand dollars in money, and more than five thousand dollars in time, timber and stone and other materials, were subscribed, every cent of which has been faithfully given for the erection of that fine stone church of Bourbonnais.

The next Thursday, Bishop Vandeveld came from Chicago to confer with me about what could be done to repair that terrible loss, and to inquire confidentially of me as to the author of the fire. All the facts we gathered pointed to the same direction. It was evident that the miserable Courjeault, with Lebel, the French Canadian priest of Chicago, had done that evil work through their emissaries. No doubt of this remained in my mind when I learned that soon after, Mr. Courjeault had thrown himself into one of those dark dungeons called a monastery of La Trappe, which Satan has built on earth as a preparation for the dark hereafter of the wicked.

(To be continued)

"Paul's Conversion"

(Continued from page 2)

"And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks."—Acts 9:5.

This is a reference to the ox goad. I don't know whether any of you ever drove an ox team or not, but a few years ago, people used oxen instead of horses. An ox goad was a stick that was heavy on one end, and had a two-prong fork on the other. When they wanted the ox to move, they would punch him with that two-prong fork. Often he would just stand there and kick, and the more he would kick the more that prong stuck in his hide until he would move on. Beloved, that is exactly the figure that the Apostle Paul used here, when God says, through Paul, "It is hard for thee to kick against the pricks."

I tell you, beloved, when God begins to prick a fellow he might (Continued on page 4, column 3)

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to their unbridled passions! The first thing I would advise you, my dear Mr. Chiniquy, in the presence of such a terrible calamity, is to insure that church without delay. I have tried to do it here, but they have refused under pretext that it is an unfinished frame building, and that there are too many dangers of fire when people are still working at it. My impression is, that Mr. Lebel is on intimate terms with some insurance gentlemen, and has frightened them by speaking of that rumor of danger, of which he is probably the father, with that miserable Courjeault. Perhaps you may have a better chance, by addressing yourself to some insurance company which you might find at Joliet, or Springfield."

After vain efforts to insure the church, I wrote the bishop, "The only way to escape the impending danger, is to finish the church at once, and insure it after. I have just made a collection of four hundred dollars among the people of Bourbonnais, to which I added three hundred dollars from my private resources; and will go to work immediately if your lordship has no objections."

Having got the approbation of my superior, on the 1st of March, I began to put the last hand to that building. We worked almost day and night, till the 1st of May, when it was all finished. I dare affirm, that for a country place, that church was unsurpassed in beauty. The inside frame-work was all made of the splendid black oak of Bourbonnais, and polished and varnished by most skillful men, and they looked like a mirror. Very seldom have I seen anything more grand and beautiful than the

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PAGE THREE



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The Baptist Examiner FORUM

The two witnesses of Rev. 11: are they Elias and Moses?

E. G.
Cook

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Grace
Baptist Church
Birmingham, Ala.



There are two things that would indicate to me that these witnesses "might" be Elias and Moses. In Mt. 17:3 these two who are such clear representatives of the law and the prophets appeared on the mount in the presence of Peter, James and John. Then in Rev. 11:6 these two have power to perform the miracles which were performed by Elijah and Moses. But we recall that John the Baptist came in the spirit and power of Elijah, and we are persuaded that God can give this power to whomsoever He will.

If you want me to swallow your opinions and call them good, be sure to cover them with a thick coating of "thus saith the Word." I am persuaded that this fellow Mr. "I Think" is the guy the old devil has used to flood this old world with false doctrines. So, since I am unable to cover any opinion on this question with the proper coating, I will just admit that I do not know who these witnesses are and thus leave it for greater Bible scholars than I am to tell us.



AUSTIN
FIELDS

PASTOR,

Arabia Baptist
Church
Arabia, Ohio

Yes, I believe that these two witnesses will be Elias and Moses. The reason that I believe them to be the two witnesses are the characteristics which surround these two witnesses. These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as oft as they will. Read Rev. 11:6.

We know that the miracle of shutting up the heavens that it rain not in the days of their prophecy, is characteristic of Elijah, who in the days of Ahab shut up heaven so that it rained not for the space of three years and six months. Read James 5:17.

The miracles of turning waters into blood and to smite the earth with all plagues is characteristic of Moses, who in the days of Pharaoh king of Egypt, performed all the miracles of turning water into blood, and smiting the earth with plagues.

Further proof that Elijah is to be one of the two witnesses is given to by our Lord.

"Elias truly shall first come, and restore all things." Matt. 17:11.

11. The Lord was not referring to John the Baptist for John had already been beheaded by Herod. Therefore he was referring to a future date when Elias is to come and restore all things. As John the Baptist was the forerunner of the first event, so will Elias be the forerunner of the second event. John the Baptist did not restore anything, and Malachi's prophecy that Elijah would not come until just before the great and dreadful day of the Lord makes it clear that Elijah is yet to come. Read Mal. 4:5.

Now I realize that there are a great many who believe that Enoch is to be the second witness, the reason that they give for their theory is, that Enoch was translated, and did not taste death; therefore he must be brought back and taste death. Read Heb. 9:27. But at the time of the preaching of these two witnesses there will be a vast company in Heaven who did not taste death, for the rapture will have taken place before these two witnesses are sent to earth. Read I Cor. 15:51-52.

Enoch is a type of the saints who are to be raptured before the tribulation period, and for him to be one of the two witnesses does not bear out the type.

"By faith Enoch was translated that he should not see death." Heb. 11:5.

Therefore I cannot conceive that Enoch is to be the second witness, but rather Moses whose characteristics meet the one of the second witness.

It was Moses who came as the deliverer in the time of Israel's physical bondage in Egypt. He appeared in one of the darkest moments of Israel's history and delivered them by many signs and miracles.

It was Elijah who appeared, when Israel had departed from the Lord under the leadership of Jezebel and her husband Ahab, and delivered them from false worship and spiritual bondage.

These two men came at a time when Israel was in physical and spiritual distresses, therefore I believe that it is only fitting that these same two men are to appear again to deliver Israel from physical and spiritual bondage.

ROY
MASON

Radio Minister

Baptist
Preacher

Aripeka, Florida



Here we have a question concerning which we ought to be able to differ with others without falling out with them, or without seeking to brand them as heretics. We simply don't know. Reverent and orthodox Bible scholars disagree. I think that most of them are pretty well settled that Elias is one of the witnesses, but as regards the other one, some think he will be Moses and some think Enoch. My

own belief favors Enoch and Elias as the two witnesses. I favor these two because they are the two persons of all humanity who never died but were translated. "It is appointed unto men once to die," says the Bible, but these two escaped death. Perhaps they will eventually experience death as described in Rev. 11. In the next place, both of these men were noted for their testimony to unbelieving generations when they were here, and thus would be fitting characters for the time described in Rev. 11. There is the prophecy of Christ, already mentioned, that "Elias shall truly come." The ancient church fathers in their writings associated Enoch with Elias as the two witnesses. This indicates that Bible students of the olden days believed as I have just suggested.



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RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.

We are told that these two witnesses "have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." — Rev. 11:6.

If we study the lives of Elias and Moses we will find that they indeed had power to do these things. Elias stopped the rain. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months." — James 5:17 and "... As the Lord God of Israel liveth, before whom I (Elijah) stand, there shall not be dew nor rain three years, but according to my word." I Kings 17:1. Moses turned the water to blood and brought plagues upon Egypt as we are told in Exodus 7 and 8.

Certainly, it would be fitting for the representative of the law (Moses) and the representative of the prophets (Elias) to be the final witnesses of Jesus Christ.

I am not prepared at this time to give a dogmatic yes or no answer to the question. God could give others the power that Moses and Elias had or He could give Moses and Elias the power to come back. One thing I do know, there will be two witnesses who will have this power.

"Paul's Conversion"

(Continued from page 3)

just as well throw up his hands, wave the white flag, surrender his will, and say, "Right now I receive Jesus Christ as my Saviour," for God never gives up. When God once begins to deal with an individual, He keeps at the task, until that individual is saved.

When I think of this I think of so many individuals that I have read of — for example, Martin Luther. I think Martin Luther had a remarkable experience in this respect. History would tell us how Martin Luther had friend after friend who were killed all around him in his early days, yet Martin Luther survived. Once he was riding and his sword that he had hanging from his side got caught in a tree and somehow pierced his leg and he nearly bled to death. Time after time, things came into his life whereby Martin Luther was pricked of the Lord, yet he went on until he was climbing those stairs at Rome on his knees, saying a prayer

on every step. When he got half way up, the Scripture, "The just shall live by faith," came to his mind, and Martin Luther, thinking of that verse of Scripture, realized that God had been pricking him all the days for years, and he jumped to his feet and shouted, and ran back down the stairs a saved man. The truth had finally dawned on him that the "just shall live by faith."

I tell you, beloved, when God started pricking Saul there wasn't any letting up, and God continued until Saul was saved. Likewise, when God begins to prick any sinner, He is not going to turn loose of that man until he is saved. Listen:

"All that the Father giveth me SHALL COME to me." — John 6:37.

Mark it down, beloved, there is not going to be a single one of God Almighty's elect that won't come to Jesus Christ to be saved. You and I may fail in our tasks, and you and I may fail so far as our service to God is concerned. We may not support the truth as we ought to, and it may be that you and I are a hindrance and a stumbling block in the way of somebody that is lost, but I'll tell you one thing, you and I are never going to be the means of keeping that individual out of the kingdom of God. We may cause somebody to stumble over our influence, whereas we ought to be a stepping stone to help him on to God, but God is going to bring that individual unto Himself.

Beloved, there is not going to be a one of them that is going to fail to get there. The Arminians talk about the vacant seats in Heaven, and about all the vacant places at the Father's table, and about all the mansions that will have a "For Rent" sign hanging there, just because the sinner won't turn to the Lord and be saved, but I want to tell you, there is not going to be a single mansion that won't have an occupant, and there will not be one single chair that won't have somebody to sit in it, and there will not be one single place at the Father's table but what will have somebody there to enjoy the Father's kingdom. Why am I saying this, beloved? Because "all that the Father giveth me shall come to me," and we can rest assured that when God goaded Saul, there was no turning back. Though the ox might stand still, and though that goad might go deeper into his hide, and though the ox might kick, with a man standing behind that ox and pricking him with a goad, the ox eventually has to move. Beloved, when God begins to deal with a sinner, that man ultimately is going to be saved.

I remember reading a book several years ago, that when I first saw it, sounded to me to be rather blasphemous. The title of the book was "The Hound of Heaven," and the man referred to God as the hound. While this sounded somewhat blasphemous, it was one of the most Scriptural books that I ever read, for the man referred to God as a hound, and said that just like a

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good hound gets started on a deer, and won't let up until he gets his prey, so when God begins after an individual, God won't let up until that man is saved. Beloved, that is the truth, everyone whom God has chosen in Christ Jesus before the foundation of the world shall ultimately come to Him and be saved.

I recognize the fact that there are some people, even among Baptists, who say that they are hyper-calvinism, and the majority of them have never read a word of John Calvin's work. The matter is, I was talking to one of those fellows a short time ago who had referred to me as a hyper-calvinist, and he asked him how many of John Calvin's 48 volumes he had read, and he confessed that he had never even seen one. Beloved, so far as I am concerned I consider that any man who doesn't believe in absolute predestination is a mongrel Calvinist. I consider that he is worse than a mongrel dog that has many varieties in his blood stream. Heinz has pickles. I say to you the man who does not believe in absolute predestination is a mongrel Calvinist.

I am trying to say to you I believe in predestination election. I believe that God is sovereign God, I believe everyone that God has chosen before the foundation of the world is going to ultimately be saved. Listen:

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

Mark it down, beloved, He never going to begin a work in you and then stop. Sometimes you begin to do something, and you quit. I started to write a book three years ago and laid it aside because I didn't have time. A poetry, beloved, comes awfully (Continued on page 5, column 1)

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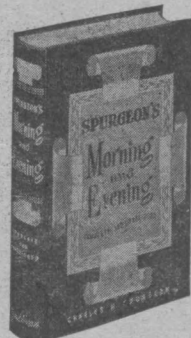
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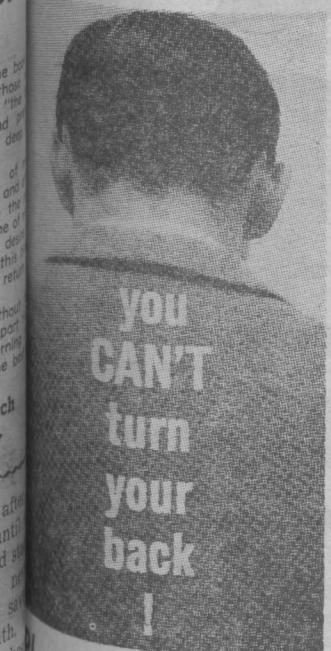
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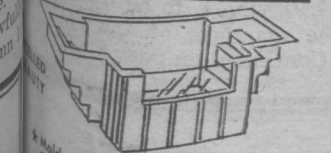
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Paul's Conversion"

Continued from page 4)
and awfully slow, and I it aside because I am not a back to it sometime. I ran it the other day in the office he had been waiting for over three years' time. I started it and didn't finish it. You have done things but God doesn't do things of this very thing, that which hath begun a good work that you will perform it until the certain of one thing — God never going to start a work not finishing it. God is never to begin to save a man, Hell. God will never almost

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save a fellow and let that fellow go to Hell.

I remember sometime ago hearing an Arminian preacher say that there are going to be people in Hell, who are going to look up to the Lord and say, "Now, Lord, you almost saved me. I was almost saved and, Lord, you just didn't finish the job." Let me tell you something, beloved, there is never a man going to say, "Lord, I was almost saved," or "Lord, you almost saved me." Rather He is never going to begin to save a man but that He completes the task that He has begun.

So I say, beloved, God goaded Saul until Saul was saved, and God will goad every individual whom He has chosen unto Himself until that individual is fully saved.

IV

GOD SAVED SAUL.

As I say, God saved him. I am not saying that Saul did it, but I am saying that God did it, for Saul was persecuting the one who ultimately saved him. We read:

"And he fell to the earth, and heard a voice saying unto him, Saul, Saul, WHY PERSECUTEST THOU ME?"—Acts 9:4.

Was Paul persecuting the Lord Jesus? I thought he was going to Damascus to get the Christians that were there to persecute them. Yes, beloved, but listen:

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have DONE IT unto one of the least of these my brethren, ye have DONE IT UNTO ME."—Mt. 25:40.

If Paul persecuted the Christians of Damascus, he was actually persecuting the Lord Jesus Christ. Oh, how wondrously we are joined with Him! How marvelous it is that you and I are united with Him to the extent that we can't be persecuted, we can't be hurt, and we can't be harmed, without it being Jesus that is actually being persecuted, hurt and harmed.

The Lord said, "Saul, why are you persecuting me?" Can you imagine a man breathing God's air and yet persecuting the God who gives that air? Can you imagine a man eating God's food, and drinking God's water, and enjoying God's sunshine, and enjoying God's beauties that He has made here in this world, and then persecuting the God that thus has provided for him? You reach in your pocket to realize that you have some money there, but do you realize that God has given you that money? Listen:

"But thou shalt remember the Lord thy God: for it is he that GIVETH THEE POWER TO GET WEALTH."—Deut. 8:18.

I say, beloved, can you imagine a man enjoying the material blessings, and the physical blessings of God, and then persecuting the God that gives those things? That was what Saul was doing, and God said, "Saul, why persecutest thou me?"

I'd like to ask you the same question. I'd like to ask you who are unsaved, why do you go on as you are today? Why do you continue as you are? Saul was asked the question, "Why, do you continue persecuting me?" and I ask you, why do you continue as you are — as a sinner outside of Jesus Christ?

Notice, beloved, Saul didn't deserve to be saved. Humanly speaking, it would have been much easier for God to have saved Pilate than to have saved Saul. Look at Pilate. Pilate didn't want to hurt Jesus. He tried his best to rescue Jesus, and to get Him out from under the pressure. I think that Pilate would have been glad if he could have turned Jesus loose. But look at Saul. Can you find a man who was a

worse sinner than Saul was in his day? He was persecuting Christians, and doing everything he could against "the way," — doing all he could against the Lord Jesus Christ. Can you imagine an individual that was worse than Paul. Why didn't God save Pilate and send Saul to Hell? I say, beloved, humanly speaking, it would have been much easier for God to save Pilate. Though Saul didn't deserve to be saved, and though Saul in no wise at all should have been saved, yet God saved him. Why? He was saved by the grace of God.

Does this help you to see how sovereignly God's grace works? I say it would have been easier humanly speaking, for Him to have saved Pilate, but God passed Pilate by and reached down and saved this black-hearted son of Satan who was destroying the church, and doing all he could to persecute it beyond measure. Why? It shows us the sovereign grace of God.

Jesus said:
"Is it not lawful for me to do what I will with mine own?"—Mt. 20:15.

Mark it down, beloved, He does as He wills with His own. He deals with us as a Sovereign.

Suppose a man comes to your house tonight while you are away working and molests your wife, and picks up your baby lying there in the crib and knocks its brains out, and he robs your home, and sets fire to your house. When you come home you find your wife has been burned into a corpse, you find that your baby has been beaten and killed, and you find that your house has been robbed and burned. Wouldn't it be a terrible thing? Then suppose tomorrow the man who committed the crime is found, and arrested, and he pleads guilty to the fact that he has done so. I ask, what could be done to a man that would be sufficient punishment for such an individual? Is there any punishment that could be heaped upon a man, that would punish him enough, for being guilty of rapine, and murder, and arson, and robbery? Could you punish a man enough for those crimes? He has only one life that he can give; certainly you could not say that such a man could be punished sufficiently for his crimes, yet before he is punished at all, you, the man whose wife was raped, and whose baby was killed, and whose home was burned, and who was robbed of his inheritance — you step forward and plead for that man that he be turned loose, and you do it on this basis, that you offer to die on the gallows instead of that individual. You say, "Brother Gilpin, that couldn't happen." No, not with you, and not with me, but, beloved, the God of all the universe sent His Son down to this world to die in our stead. I tell you, my brother, my sister, when you read the story of God saving Saul, you read the story that is even worse than the story that I have imagined to you just now. Oh, the grace of Almighty God! How I thank God for His marvelous grace, that God would reach down and would save a man like Saul, yet the God that did so, is the same God that saved you and me. How marvelous is His grace!

V

WHY DID GOD SAVE SAUL?

Why did God save Saul though he was persecuting the church? When Saul ran out of the Christian kindling wood at Jerusalem, he started then to Damascus, in order

that he might be able to find more people that he could persecute. It looks like God would have just withdrawn His hand and said, "All right, you won't turn to me. You persist in your error. Just go on." It looks like God would have treated Saul like that, but He didn't. Why did God save him? I'll tell you why He saved him. I'll tell you why God persisted. I'll tell you why God kept after him until he was

saved. God's Word tells us exactly and precisely why God continued plucking at Saul until he was saved. Listen:

"According as he hath CHOS-EN US IN HIM before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1:4.

Beloved, Saul had been chosen of God, and that is why God kept after him.

(Continued on page 6, column 1)

"I Should Like to Know"

1. Are there any grounds in the Word of God to prevent women teaching in the Sunday School?

Personally, in the church of which I am pastor, I have women to teach women and children, yet I would never fall out with anyone who felt that all the teaching should be done by men. There is no Scriptural command nor example for women teaching publicly in the N. T. Personally I do not see that they violate the Scriptures, if they do not teach men and boys, yet the pastor who refuses to have women teachers is surely striving to be honest with God, and I would think that he was a mighty safe man to follow in this case.

2. Is cremation consistent for Christians?

Cremation is entirely pagan. It came into existence on the part of unbelievers, who are afraid of the hereafter, and therefore they seek to destroy the body, so there may be no resurrection. Burial in the O. T. as well as in the New was in caves or graves. Even our Lord was placed in a rock-hewn tomb. Surely the Christian ought to emulate Him in all things. Man came from the ground and unto it shall return. Gen. 3:19. Instead of following heathen customs, let all Christians follow Christ.

3. Is there Scripture supporting the inviting of all believers to the Lord's table?

Not one verse in all the Bible could be so construed. To do so would be to put a false interpre-

tation on God's word. The Lord's Supper is not for all believers, nor is it for all believers of "like faith and order." It is for one church only. No one has any business ever partaking of the Lord's Supper, except in the church of his membership. In I Cor. 10:16, 17, Paul speaks of "the cup," "one bread," and "one body." This means one local church, using one un-poured cup of wine, and one unbroken loaf of bread. Denominational communion is as false as open communion.

4. Is there any Scripture for the rotation of deacons?

None.

5. The pastor of the Patterson Park Baptist Church of Baltimore, Md., sometime ago had a young girl, who claims to be an ordained Baptist minister hold a revival for him. Is this contending for the faith?

No, instead it is doing everything possible to tear down the old Book. However, when all such heretics are through, the old Book will stand and God will mock the heretics when they call upon Him. Read Prov. 1:24-28. In passing, let me remind you that if God didn't mean what he said about a woman's place in the church, why didn't He say what He meant, instead of waiting for some of these smart alec modern preachers to tell us what He meant. God pity the church and preacher who dares to put anything but a literal meaning on words forbidding a woman to usurp authority over the man.

The Biblical and Historical Faith of Baptists on God's Sovereignty



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"Paul's Conversion"

(Continued from page 5)
Notice again:

"But the Lord said unto him, Go thy way: for he is a CHOSEN VESSEL unto me, to bear my name before the Gentiles, and kings, and the children of Israel." —Acts 9:15.

Mark it down, God had chosen Saul and God never let up until he was saved. Why did God save him? Because before the foundation of the world God chose him and inscribed his name in the Lamb's book of life, and in God's time, came into his life and Saul was saved.

When I think of this — when I remember the absolute predestination of God — I like to think of the time when Paul and Silas were put in jail at Philippi. I like to see them as the midnight hour came around when Paul said, "Silas, can you lift some good old hymn?" I hear them as they start to sing. I don't know what they sang. They didn't have a hymn book like we have today. They sang the Psalms, and I wouldn't be a bit surprised but what they sang the 46th Psalm at that time. Can you imagine anything that would be anymore fitting to sing, than the 46th Psalm at a time when you are in jail, and you have your feet in the stocks, and your back is bleeding because of the whipping that you have undergone? Can you imagine anything that would be more wonderful to sing than the 46th Psalm which starts — "God is our refuge and strength, a very present help in trouble."

and closes by saying:

"The Lord of hosts is with us; the God of Jacob is our refuge. Selah."

Can you think of anything that would be any better, or any more fitting, to sing than that 46th Psalm? Well, anyhow, I can hear Paul when he said, "Silas, can you lift some good old hymn," and they start singing. About that time as they are praying and singing, the Word of God tells us that an earthquake took place. Now, beloved, the God who allowed them to go to jail — the God who saw to it that they were put in jail at that particular time, was the same God that made this world; and when God made this world, over there at Philippi where that jail was going to be built, God put the rocks on just exactly the proper angle and slope for them to slide, God set that thing and timed it, just like a timed bomb, at the foundation of the world. At that midnight hour when they sang, God caused those rocks to move, and that earthquake to come, and they were released from that prison. Why? Why did it happen, beloved? Because a sovereign God planned the earthquake from the foundation of the world, just

like a sovereign God planned the salvation of that Philippian jailer at that particular hour.

Beloved, why did God save Saul? He saved him because he was a chosen vessel, and his salvation had been planned before the foundation of the world.

Beloved, if you are saved, you were saved just exactly the same way. You were saved in precisely the same manner. How I thank and praise my God for salvation by grace because of this fact—He saves us just the same as He saved Saul.

Somebody may say, "But, Brother Gilpin, you always say that a man has to hear the Word of God, and Saul didn't hear the Word of God in this case." No, no, beloved, but he certainly had heard it a few days before when he was standing there, getting ready to kill Stephen. He heard enough of the Word of God that day that he never got away from it. The fact of the matter is, even prior to that time, Saul was a learned man so far as the teachings of God's Word was concerned, in the light of Judaism. He knew the Bible. He knew the Word of God. Then he had it burned into his soul by Stephen as they were getting ready to persecute Stephen unto death. Beloved, he had heard the Word, and now the goad is applied for the last time, and Saul falls to the ground, and looks up, and says, "Lord, what wilt thou have me to do?"

Oh, might it please God this morning for God to apply the goad to your life now for the last time, and may you cry out like Saul, "Lord," with the assurance that no man has ever yet truly called Him Lord without knowing Jesus Christ as his Saviour.

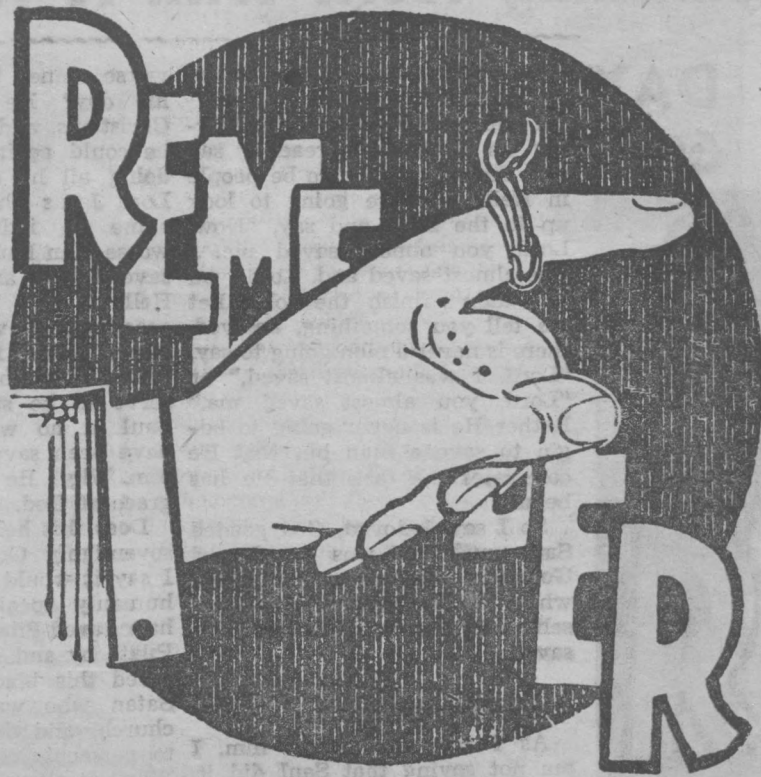
After Saul was saved, what did he do? The Word of God tells us how three days later God sent a Baptist preacher by the name of Ananias to baptize him. Then Paul began to suffer for the sake of Jesus. He began preaching immediately, and God used him.

Might it please God this morning to reach down and save you. Then may you follow him in baptism, and after you have followed Him in baptism, may you begin to suffer for Him as you serve Him from day to day. The same God who sovereignly dealt with Saul says to us this morning:

"All day long have I stretched forth my hands unto a disobedient and gainsaying people." —Rom. 10:21.

As God stretched out His hands to those disobedient Israelites, may you see His hand of mercy stretched out to you this morning, and may it please God to give you grace today to receive Jesus as your Saviour.

May God bless you!



JULY 6th

— IS —

RALLY DAY

— FOR —

The Baptist Examiner

1. Write us an encouraging letter which we may have to read when we meet on July 6th.
2. Pray that God will move upon the hearts and pocketbooks of our readers that an offering may be received which will more than care for our immediate deficit.
3. Send an offering personally, if you are financially able to do so. If you can't do so, write us anyhow and assure us of your prayers and interest in the on-going of TBE.
4. If you live near enough, be with us for our fellowship and praise service on the evening of July 6th. Many of these meetings have been glorious evenings for the friends of TBE when meeting together.

PRAY!

GIVE!

WRITE!

VIS!

Church Jesus Built

(Continued from page one)
as an official body." To make "Ekklesia" mean other than this, is to do violence to the meaning of the word. Jesus said, "I will build my Ekklesia" and Jesus did just that by calling out His people into a local "Ekklesia" or church, (Matthew 4:19-21 and 9:9).

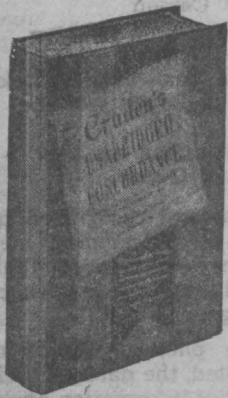
Jesus built a local, visible, church of baptized believers who could and did assemble together with Christ as their head. This church is Christ's own "Ekklesia" or "Assembly" Matthew 16:18, Christ's "Bride" II Corinthians 11:2 and Ephesians 5:22, 23 and Christ's "People" Acts 15:14 and I Peter 2:9.

III. Is There A Universal Church?

There is no such thing as a "Universal, Invisible, General Church made up of 'The redeemed of the Lord of all ages.'" First, the word "church" means a local visible body which can be seen and heard as an assembled group. An "Invisible" church cannot be seen, a "General" church cannot be heard, and a "Universal church cannot assemble together. Second, the church is not made up of "the redeemed of the Lord of all ages" for the church is the bride of Christ as

John 3:29, I Cor. 11:2, Ephesians 5:22-32 and is to be married (joined as one) to Christ before He comes the second time to the earth as Revelation 19:7-9. I would have you to note that John the Baptist said he was not the bride but a friend of the bridegroom (John 3:29). He was saved but not a part of the bride which is the church. After the marriage of the Lamb (Rev. 19:7) there is no bride for the bride is now the wife of the Lamb (Jesus) and all saved people after this event cannot be a part of the bride for the bride is now married. When Jesus comes to the earth the second time,

after the marriage, He saved people who are earth and these redeemed will enter into the thousand rule of Christ and live earth. During this time thousand years, people born (Ezekiel 47:22, 30:19-20; Zechariah 10: many of these will be but will not be a part bride for they have after her. Also, Israel part of the bride of she is the adulterous, wife of Jehovah (Hos 14:9) who is to be restored the marriage of the (Continued on page 7, co



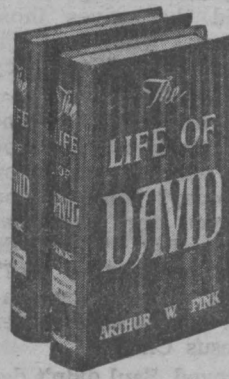
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THE BAPTIST EXAMINER

JUNE 26, 1965

PAGE SIX

Scientists understand the infernal possibilities of hydrogen, better than the infinite potentialities of Heaven.

Fatherhood Of God

(Continued from page one)

God hates sin but loves sinners. My Bible tells me that this is not "a true statement. Psalm 135 says "thou hatest all workers of iniquity." Again we read in Psalm 11:5 "The Lord loveth the righteous: but the wicked and him that loveth violence his soul hateth."

"And whom he will he hardeneth." (Rom. 9:18). "But we are bound to give thanks alway to the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (1 Thess. 2:13) "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall worship him, whose names were not written in the book of life from the foundation of the world..." (Rev. 17:8) "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."

God Is Not The Father Of All.

My friends, as we have seen these few Scriptures, God is a sovereign supreme being who does as He pleases, when He pleases. Why do we have to try to make Him conform to our own idea of what is right or wrong? "Nay but, O man, who art thou that repliest against God? formed it, why hath thou said me thus?" (Rom. 9:20).

As simple as can be. God is the Father of all His sheep (His chosen). God has chosen some to eternal salvation, the rest He has permitted to go on in sin and receive the justice of God. And no matter what happens — **God will receive glory.** Let us say "Why?" Let us say "Thy will be done."

Church Jesus Built

(Continued from page 6)

It is quite clear that there are many people who will be saved but are not and will be a part of the church. The Church, the Protestants, the liberals and the modernists are pointed for their false idea of universal Church. Many Baptists unashamedly stand apart from such ideas and movements.

The church that Jesus built is called out by Christ. He wrote in Revelation 1:4, "unto the seven churches which are in Asia." and Paul in 1 Cor. 16:19, "The churches of Asia salute you." The Bible are all local assemblies, and not one universal, general church.

How Are People Added to Church.

People are added to the church

as Christ calls them out by salvation and as they follow the Lord in Scriptural baptism.

John the Baptist prepared a people for Christ (Luke 1:17). Christ called them out (Matthew 4:19-21 and 9:9). John's baptism was of heaven and accepted by the Lord Jesus and out of John's disciples Jesus called some of His first members to His church (John 1:35, 40). Just before Pentecost the church at Jerusalem numbered about 120 people. It was to this church that the 3,000 saved and baptized on Pentecost were added. Acts 2:31 says the 3,000 people were first saved and then baptized into the local church at Jerusalem. In order to become a part of the church, first the church must exist that Jesus built, for there is no other real church except the ones He has built. Second, one must be saved by Christ Jesus. Third, one must be Scripturally baptized. The order is: the right church, real salvation, and New Testament baptism before one is a part of the church or body of Christ.

V. Today, Where is the Church Jesus Started?

When Jesus said in Matt. 16:18 that His church would always exist He meant to keep this church in existence.

If there is no church existing today with its beginning in the first church which Jesus started and its history running from this church to the present time, then Jesus failed and His words are not true in Matthew 16:18.

By the promise of Jesus in the Bible we know there is a true New Testament church in existence today. The New Testament Baptist Churches of today, with their lineage in the Scriptural churches through the ages back to Jesus, are *The Church*. The doctrinal teachings and practices of real Baptist Churches assent to this and history attested to this fact. Every religious group has an earthly founder and leader from Roman Catholics to the more recent Latter Day Saints and the dates of these many groups, as to their organization, must be placed at a date much later than the apostles' time. This is not so with Baptists. The first Baptist was John, the son of Zacharias (Luke 3:2, 3; Matt. 3:1). The only baptism which Jesus had was John the Baptist's baptism which was by immersion. Jesus's first followers were Baptist's who had been John's disciples (John 1:35, 42).

From the days of Jesus' earthly ministry to the present, there has always been a true church or churches. An apple tree will give forth another apple tree unless tampered with and a true church will give forth other true churches unless it is tampered with.

Until Jesus takes the church out of the world (1 Thess. 4:16-18) there will exist on the earth a church or churches which hold to and practice what Baptists

have been standing for all these years.

As a Christian, I believe this about the church:

1. Jesus started the church during His personal ministry on earth.
2. The church is a local assembly.
3. His church is made up of believers who have been immersed (baptized)
4. His church has continued to this day.
5. I belong to a New Testament church which is traced to the first church.
6. There is not now, nor will there ever be, an invisible, universal church.
7. Only churches with their start from the first church are true churches.
8. That people who are saved but not Scripturally baptized nor are a part of a New Testament church are not a part of the body of Christ. They are a member of the family of God and if living they are a part of the Kingdom of God on this earth.

GOOD BUSINESS ASSOCIATE



"FOR WE ARE LABOURERS TOGETHER WITH GOD." — 1 COR. 3:9

Here Is The True Motive For Our Personal Holiness

By R. A. TORREY

Here are two very simple rules for living the Christian life — The first one is this: **Do not do anything that you would not be glad to have your Lord find you doing if He should come.** I have found that one of the simplest rules to satisfy my heart about questions that have perplexed a great many people... I ask myself this question: "If the Lord should come this moment, would you like Him to find you doing that?" It is simply wonderful how that clears things up. One day a friend of mine was walking up Washington Ave. in Minneapolis, thinking about the coming of the Lord but at the time he was puffing away on a cigar. The thought suddenly came to him, "See here!... How would you like the Lord to come and meet you here with this cigar in your mouth!" That was enough. He took the cigar out of his mouth and threw it into the gutter; and never-lighted another.

Never do anything you would not be glad for the Lord to find you doing if He should come!

The other very simple rule is this: **Never go anywhere that you would not like the Lord to find you if He should come:** When I lived in Chicago, I used to get letters from some of the more respectable theatrical managers, telling me that they were putting on some so-called classical play of very high order and suggesting that they would be very much complimented if I would occupy a box. Did I go? Well, if that particular thing had not been so clear to me that I did not have to settle it, I would have simply asked myself, "Would you like the Lord to come and find you sitting in a private box at the theater, which the management gave you so they could put in the papers the next day that you were there, and thus encourage somebody else to go?" When the Iroquois Theater burned, among the charred corpses taken out (Continued on page 8, column 2)

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THE BAPTIST EXAMINER

JUNE 26, 1965

PAGE SEVEN

Treasury of David

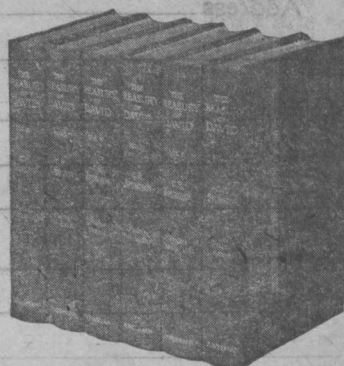
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Why I Support TBE On Rally Day And Every Day

TBE'S SOUNDNESS ARGUES FOR IT'S SUPPORT

First and foremost the Baptist Examiner is a doctrinally sound publication. Soundness in doctrine is the first prerequisite before any kind of support can be given, so on this particular we are glad to receive TBE into our house and to bid it "GOD SPEED."

Secondly; the unreserved stand of TBE against the heretical, soul damning teachings of modernism which are so prevalent in our time.

TBE is being used of the Lord to expose these false cults and their culprits and in consequence many of God's dear sheep are being brought to the truth as it is in Christ, of which at this time hundreds of testimonies could be given.

Thirdly; to declare the whole counsel of God's Word is the responsibility of every true New Testament Baptist Church and the commission is to go unto all nations and this commission is perpetual even unto the end of the world. Prayerful and financial assistance is surely warranted for TBE for God is pleased to use the Baptist Examiner as a means to accomplish this predetermined purpose which He purposed in Himself (universal preaching of the gospel). It is a privilege to have a small part in sending out the TBE, for verily it is a purveyor of the Word of truth and it will not return

void.

May God be pleased to continue to bless the ministry of the TBE and the local church from which it emanates.

Oscar B. Mink
Mansfield Sovereign Grace
Baptist Church,
Mansfield, Ohio

Motive . . . Holiness

(Continued from page 7)

were five ministers of my denomination . . . For my part I would rather die somewhere else. But it is not death that is held out here; it is the coming of our Lord. I would rather my Lord should find me somewhere else if He should come.

The motive that is held out here for this readiness is not that of death. It is an infinitely higher motive. **THE LORD IS COMING!** Would not the bride, if she knew that her lover was coming, be careful not to be doing anything that would displease him when he came home? There are some wives not anxious for their husbands to come back because they are having such a fine time flirting with other men. So there are many professing Christians who are not at all anxious for the speedy return of the Lord. They are flirting with the world.

Never go anywhere you would not like the Lord to find you should He come. It may be at morn; it may be at midnight; it may be tonight. I do not know. I do not know of anything revealed in the Word of God that has to come to pass before the Lord comes for His bride. There are a great many things that have to come to pass before He comes to the earth to destroy the antichrist

and to judge the world, but there is nothing revealed that must come to pass before He comes in the air when we shall be caught up to meet Him in the air and be forever with the Lord.

WISHES US LONG LIFE TO PREACH

How glad I am that the Lord has some sound Baptists. I have lived to see so much changing in preaching the truth. Compromising is on every hand. Hope the Lord will bless you with long life to proclaim His Word.

Eld. J. S. Woodall
Kentucky

CHRIST IS ALL

(Col. 3:11)

I need no other plea
With which to approach my God.
Than His own mercy, boundless, free.
Through Christ on man bestowed;
A Father's love, a Father's care
Receives and answers every prayer.

I need no other priest
Than One High Priest above;
His intercession ne'er has ceased
Since first I knew His love;
Through that my faith shall never fail,
E'en though I pass through death's dark vale.

I need no human ear
In which to pour my prayer;
My great High Priest is ever near.
On Him I cast my care;
To Him, Him only, I confess,
Who can alone absolve and bless.

I need no works by me
Wrought with laborious care,
To form a meritorious plea;
The bliss of heaven to share;
Christ's finished work, through boundless grace,
Has there secured my dwelling place.

I need no prayers to saints,
Beads, relics, martyrs' shrines;
Hardships 'neath which the spirit faints,
Yet still, sore burdened, pines;
Christ's service yields my soul delight,
Easy His yoke, His burden light.

I need no other book
To guide my steps to heaven
Than that on which I daily look,
By God's own Spirit given;
For this, when He illumines our eyes,
Unto salvation makes us wise.

PULL TOGETHER

I love this story. The minister had just married a couple. Then he said gently, "It is traditional here for the bride to ring the church bell before leaving."

She tugged at the bell rope. No sound. She swung, pulled, panted, tried her hardest. No ringing. Finally the minister signaled to the bridegroom to help her. Their combined efforts made the happy sounds ring out over the neighborhood.

"Married life is like that bell rope," the good preacher pointed out, sending them on their way. "It's much easier when the two of you pull together."

THE BAPTIST EXAMINER

JUNE 26, 1965

PAGE EIGHT

Rally Day Is Just Around The Corner

It is only a matter of a few days until Rally day of 1965 will be ancient history and your editor hastens to make appeal to you.

As this is being written, we are far short of the number of envelopes and the offerings which we usually have on Rally Day, with Rally Day only a few days away.

Frankly, your editor would be much alarmed at this prospect that we believe God is going to put it into the hearts of many of our readers to respond with a worthy offering the next few days. We have given you the very best opportunity we could during the past year, and have faced great hardships in so doing. Only God knows that we need a great offering this year that we might clear up old obligations that hung heavily over us.

We are sure that God is going to give it to us. We are definitely certain that when a report is made following Rally Day, our readers will rejoice with us over the large amount that was ever received for any Rally Day.

May we make this appeal to you: If possible, send an offering within the next few days. We are entirely dependent upon our readers as God shall impress them to support us. Might it please God to lay this matter heavily upon your heart today, and before you lay this paper aside, send a letter with a generous offering—as generous as you are able—on its way to us.

WE HAVE DONE OUR BEST! It Is Up To God To Do The Rest!

ENDORSED FOR BRAZIL



Eld. Raymond Moore and family who are members of Missionary Baptist Church of Citrus Heights, California, have been endorsed for Brazil by this California church and will be sent out for this mission work in Brazil.

We are not personally acquainted with Brother Moore, but we know Brother O. C. Harris, pastor of the church who has endorsed him. We thank God for him and in view of the fact that his church has put their stamp of approval on Brother Moore, we are sure that Brother Moore must be a sound Bible preacher. May God's people everywhere remember his prayer as he plans his future in Brazil.



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