

He who thinks lightly of sin, thinks lightly of God.

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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

36, No. 43 ASHLAND, KENTUCKY, NOVEMBER 25, 1967 WHOLE NUMBER 1512

FALSE NOTIONS AS TO SALVATION

By ROY MASON,
Tampa, Florida

Institutional salvation! Many people believe that salvation is through an institution. The Catholic Church has promoted the idea for centuries, and Catholics consider that excommunication from the church would be an unbearable calamity. During the war the pope threatened to communicate Adolph Hitler if he didn't "be good" but he never got around to doing it. No salvation outside the church, is the Catholic idea.

Lodge Salvation

Many who have never paid any attention to Christ or a church, have come to substitute a lodge, and they have the idea, "If I live up to the teachings of my

lodge, all will be right with me." A member of the Odd Fellows asked a Methodist minister of a town where we served as pastor,



ELD. ROY MASON

"If I live up to the teachings of my lodge I'll be all right, won't I?" That minister said "Yes"

Some days later the man died suddenly from a heart attack. The minister had confirmed him for Hell. No one is saved by "living up to the teachings" of lodge or church either. We know some unsaved people who are very prominent in the American Legion organization, and they do not feel the need of Christianity, because they feel that it is quite enough to be faithful to the American Legion. Now the Legion doesn't teach that membership saves—that is their own idea. But there is danger that people will come to trust even an institution that does not profess to save.

Can A Baptist Church Save?

No, a Baptist church has no more power to save than a lodge (Continued on page 6, column 3)

Evidences Of A Genuine Revival Of Spirituality

"Lectures on Revivals" by W. B. . . . Nearly 500 pages. Excellent. . . . and available from our book shop.

Drop down, ye heavens, from above, and let the skies pour down rain, and let righteousness flow from above, and let them bring forth righteousness, and let righteousness flourish together." (Isaiah 45:1)

Revivals, like every thing else, is good, have their counterfeits; and not unfrequently there is a spurious admixture in those which, on the whole, must be considered genuine. It becomes therefore a matter of great importance that we discriminate accurately between the precious and the vile; that we do not mistake a gust of emotional passion for the awakening converting operations of God's Spirit. We will inquire briefly what are not, and what are, the indications of a genuine re-

It is no certain indication of a genuine revival, that there is excitement. It is admitted

indeed that great excitement may attend a true revival; but it is not the necessary accompaniment of one, and it may exist where the work is wholly spurious. It may be an excitement produced not by the power of divine truth, but by artificial stimulus applied to the imagination and the passions, for the very purpose of producing commotion both within and without. Instances have occurred in which Jehovah who has declared himself a God of order, has been professedly worshipped in scenes of utter confusion; and impiety has been substituted for prayer; and the wildest reveries of fanaticism have been dealt out, instead of the sober and awful truths of God's Word. Here is the highest excitement; but it surely does not prove that the scene in which it exists is a genuine revival. It does not stamp confusion and irreverence, and impiety, with the seal of God's Spirit. On the other hand, there may be a true revival where all is calm and (Continued on page 6, column 4)

DECEMBER BOOK SALE

With this issue, we are announcing a book sale which will continue through December 31, 1967. Any order postmarked by midnight, December 31, 1967, will be honored at a 20 per cent discount.

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"UNITY IN THE FAITH"

"Let us mind the same thing." —Phil. 3:16.

One of the common accusations that is brought against independent Baptists is that they can't get along, and are always dividing up, and that they just simply don't have enough unity in regard to what they believe. In view of the fact that I have known several independent Baptist Churches that have had a lot of difficulty, a lot of splits, and a lot of problems, I rather imagine that it is true that the one thing that is needed most among independent Baptists is unity, and especially do we need unity so far as doctrine is con-

cerned.

I was amazed of recent date as I turned through the Word of God to notice the many references to the matter of unity of doctrine. I want to read a few of these references that you might see how important it is as laid out in the Word of God. Listen:

"And they CONTINUED STEADFASTLY in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." —Acts 2:42.

This is a reference to the Jerusalem church, and it says that this church continued in the apostles' doctrine and fellowship. I repeat what I have said many times be-

fore, you can't have the apostles' fellowship if you don't have the apostles' doctrine. That is one thing that is most important — that we first of all have the apostles' doctrine, and then we can expect the apostles' fellowship shall logically follow.

Notice again:

"Endeavouring to keep the UNITY OF THE SPIRIT in the bond of peace." —Eph. 4:3.

Paul doesn't say that we will do it always, but he does say that we are to let that be an endeavor on your part — to try to keep the unity of the Spirit in the bond of peace.

(Continued on page 2, column 1)

THE LOCAL CHURCH

By JOE WILSON
Winston-Salem, N. C.

One of the greatest needs of our day is a Spirit-empowered revival of the truths of God's precious Word. We have had many years of such an emphasis on "soul-winning" to the exclusion of everything else in the Bible, that our generation has lost sight of the majority of Bible truths. The so-called "Union Evangelism" of our day has done more harm to true churches of Christ, has suppressed, perverted, and compromised more doctrines of God's Word, has been the author of more treason against the great commission, has caused more rebellion against the Word of God, than we will be able to comprehend in many a day. It is well-nigh impossible today to sit and listen to a sound, serious presentation of the major truths of God's Word.

The truth about the Lord's church is certainly one of the major truths of God's Word. There are few if any doctrines contained in the Bible of more importance than that of the church. Its importance is seen in many ways. 1. In our Lord's attitude toward His church. He started it, continues it, loves it, authorized it and none else to do His work, empowers it, dwells in it, and gets glory through it. 2. In Satan's warfare against it. We may not realize the importance of church truth, but Satan does. He has done and continues to do all that he can to destroy the Lord's church and to deceive men's minds as to the truth about the church. 3. In many other ways; in that the church is the pillar and ground of the truth; in that I must serve God as a member of, and under the authority of the church; in that I must answer to the judgement seat of Christ as to my relationship to His church; in the interrelation between church truth and the other truths of the Word of God. The longer I live, and the more I observe, the more I see that a vast amount of heresy in doctrine and in practice has its origin in, and is connected with heresy in relation to church truth. I doubt if any man is able to compute or see completely how much harm is done by error as to the Lord's church.

Satan's warfare against the church today is divided into two great campaigns. One is the innumerable organizations claiming to be churches of Christ. These institutions started by man, governed on the principles of man,

teaching mainly the doctrines of man, with no more authority to call themselves churches than the Y.M.C.A., the lodges, or some club organized by the neighborhood children at play, yet they all claim equal authority and demand equal recognition with the true churches founded and headed by our Lord. They are each and all man-made institutions, constituted in rebellion against the Word of God, built upon the assumption that Christ failed to keep His promise to perpetuate His church, and warring against and rivals of the true churches of Christ. Satan's other major campaign against the church is the universal invisible theory of the church. This is Satan's masterpiece of strategy against



ELDER JOE WILSON

the church. It does more harm to the truth about the church, is the origin of more heresy in doctrine and practice than any heresy in the annals of time. If all men could be brought to believe in this monstrosity, the true churches of Christ would perish from the earth, but, praise God, this shall never be. Our sovereign Lord who has all power in Heaven and earth has guaranteed the perpetuity of His true churches until His coming again.

The enemies of church truth, especially those who teach the universal invisible theory make much of the book of Ephesians. When we preach the truth about the Lord's church as to its being a local, visible assembly of Scripturally baptized believers, Scripturally organized for the purpose of obeying the commands of Christ, immediately some V.I. (Continued on page 6, column 1)

"The Churches In The Valley Of Piemont"

This is a reprint of an old, old book and it gives a history which has been written in blood, of a group of individuals, who loved their Lord more than death.

These individuals are our Baptist forefathers. It is a book that every Baptist all over the world needs to read. The information found in its contents makes it the most valuable book on Baptist Church history that has ever been written. It bridges the gap of the Dark Ages with a most accurate report as to the fidelity of our predecessors in their stand for the faith once-for-all, delivered to the saints.

The price of this book is \$10.00, which though it sounds high is certainly a book that should be read. After having seen it, I urge every reader to "sell his shirt" if necessary, to buy the book. By reading it, it will make a better Baptist out of you.

An Indispensable New Book

The Wycliffe Historical Geography of Bible Lands" by Charles Pfeiffer and Howard F. Vos, book of almost 600 pages is an indispensable volume for any library. After checking it, I would say that this is a book that has been over due for Bible stu-

The Wycliffe Historical Geography presents the history, geography and antiquities of all the lands in one volume. Separate chapters are devoted to each of the ten areas significant for biblical study:

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The text of over 250,000 words is profusely illustrated with photographic illustrations and black and white drawings. (Continued on page 8, column 3)

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JOHN R. GILPIN Editor

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AN IMPRESSION OF OUR CONFERENCE

Some of the preaching was good, and some was excellent! The fellowship was sweet. The food was good and nourishing! Better than I eat at home. Some of the preaching was challenging, as Brother Fields. I must dig into the Bible to see if "these things be so."

I was particularly impressed in that one of the preachers said in his message that if anyone were there, who didn't have Baptist baptism, and who didn't belong to a sound Missionary Baptist Church, he should FEEL MISERABLE. So, I thank the Lord that I was baptized and taken into Calvary Baptist Church of Ashland, Kentucky.

My bad impression was that some of the speakers could not be heard in the auditorium. Next year, you will need a better public address system or louder preachers!

William C. Burket,
Pennsylvania

Ed. Note:

Bro. Burket attended our Conference in 1966 and 1967, being baptized this year into our church. We thank God to have him as a member.

"Unity . . . Faith"

(Continued From Page One)

Paul also says:
"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the UNITY OF THE FAITH, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with

every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."—Eph. 4:11-15.

These verses say that there are five groups that Christ has set in the church — apostles, prophets, evangelists, pastors, and teachers. Now is the work of one different from the other? Is the pastor's business different to that of the evangelist? Is the evangelist's task different to that of the pastor? Not so, for it says that the work of all five is "for the perfecting of the saints." It is for the edifying of the body of Christ. It is to bring all the saints to a unity of the faith. It is to direct us to be no more children, tossed about by every wind of doctrine, but rather it is to cause us to grow up, or to mature in Him in all things.

Beloved, you can't read this without the realization that the Lord certainly wants us to mind the same thing. He wants us to be in unity so far as the faith is concerned. He wants us to have unity so far as the truth is concerned.

Notice another Scripture:

"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of GOOD DOCTRINE." — I Tim. 4:6.

In other words, Paul is saying to remind the brethren of these things that He has been talking about, and if you do, you'll be a good minister, and they will be nourished up in the words of faith and of good doctrine.

Listen again:

"Till I come, give attendance to reading, to exhortation, TO DOCTRINE." — I Tim. 4:13.

Are we to preach doctrine? Are we to be careful about what we believe? Are we to see to it that there is a unity of the faith, and a unity as to the doctrine which we hold? Paul says, "Give attendance not only to reading and exhortation, but to doctrine."

Paul also says:

"Take heed unto thyself, and unto the DOCTRINE; CONTINUE IN THEM: for in doing this thou shalt both save thyself, and them that hear thee." — I Tim. 4:16.

One man said to me a short time ago, "I just don't like doctrinal sermons." Well, I'll say this, I don't know what kind of sermon he wants. If he doesn't want a doctrinal sermon, he wouldn't want anything out of the Word of God, because the Word of God is doctrinal. From Genesis to Revelation, you have doctrine, and if a man doesn't want a doctrinal sermon, he just doesn't want anything out of the Word of God.

The Apostle Paul says, "Take heed unto yourself, and also to the doctrine." He is saying to young Timothy, "You be careful about how you live, and about what you preach. If you will do that you will not only save yourself (that is, keep yourself in the right mood for service), but you will also be the means of saving or helping along those who hear you preach the Word of God."

Notice again:

"Hold fast the form of SOUND WORDS." — II Tim. 1:13.

Notice what kind of words — sound words.

I don't like to hear a preacher who preaches a good sermon, and then right in the middle of his sermon, or at the end of it, he throws in something that isn't sound. I remember years ago of attending a service where the preacher preached an excellent sermon, but when he came to the end of his sermon, he gave the worst Arminian invitation that I ever heard in my life.

I remember attending an associational meeting in Ohio and a fellow was called upon to preach a doctrinal sermon. He preached on the subject of the church. He had several things to say about the church that were worthwhile, but he also had several things to say about the church whereby he referred to it as a universal church. After we came out of the service, a Baptist preacher was talking with me. I said, "What

DID YOU FORGET US?



Thanksgiving has come and gone. We have much for which to thank God. However, did you forget to send a worthy generous offering for our written ministry? It isn't too late to do so.

did you think about the doctrinal sermon?" He said, "To tell you the truth, Brother Gilpin, it is just like eating tomatoes with rotten specks in them — there was a lot of good about it, but when he talked about a universal invisible organization that was started at Pentecost, you had to stop and cut the rotten specks out, and that ruined the rest of the message."

Beloved, that is definitely true. The Word of God says to hold fast the form of sound words. We are not to have any kind of words except sound words, and no kind of doctrine but sound doctrine.

Paul also said to young Timothy:

"Holding fast the faithful word as he hath been taught, that he may be able by SOUND DOCTRINE both to exhort and to convince the gainsayers." — Titus 1:9.

May I say in passing that you just don't get sound doctrine in every church. You don't get sound doctrine in every Baptist Church. Certainly you don't get sound doctrine when you go any place else except to a Baptist Church. I say to you frankly, you are not going to get much doctrine unless you go to a sound church that is standing for the Word of God.

We oftentimes hear about the Ecumenical Movement. We oftentimes read about what they are doing to get everybody together. I oftentimes read about union meetings. Now, beloved, there is no soundness so far as doctrine is concerned in the Ecumenical Movement. There is no soundness of doctrine so far as union revivals are concerned.

I often think about a union revival where all the denominations come together. I often think of it in the light of the man who was married to two women. One of them was old, and the other one was young. The young woman didn't like to see a gray hair in her husband's head, so every time she would see a gray hair, she would pull it out. The old woman didn't like to see black hairs in his head, so every time she had an opportunity she would pull the black hairs out. You know, beloved, it wasn't long until they had a bald-headed husband.

That is exactly what you have when you have a union revival meeting. A Presbyterian doesn't like the idea of immersion, so the preacher has to throw that doctrine out. A Methodist doesn't like the idea of the security of the saved, so you have to pull that out. A Campbellite doesn't like the idea that you are saved by grace, so you have to pull that out. The Holy Roller doesn't like a lot of things that you might preach ordinarily, and you have to pull these doctrines out. Do you know what you have when you get through pulling them out — you have a bald-headed doctrine to present to the

How Avoid Disappointments

Two great factors in avoiding disappointments are: Proper information and correct expectation. These two will go a long way towards eliminating deception which is a major factor in disappointments. Let me illustrate: If I buy an automobile expecting it to render the service of an airplane, I am first foolish and also disappointed to say nothing of being endangered in attempting to make it serve as one.

If people would learn the true purpose of baptism and the Lord's supper plus many other things, they would not be disappointed when they find themselves in Hell after having trusted in them to save or HELP save them; to keep or help keep them saved, Acts 4:12.

If people would learn the truth about churches, that they are NOT saviours, houses of salvation, clubs for entertainments, nor agents for civic reforms nor for the mere spreading of a religion as a good psychological therapy, if they would learn these, then when they joined them for the above purposes they would not

be disappointed when they didn't produce the results.

If people would learn that God is not for just a crutch in time of trouble, and otherwise to be ignored, if they would learn that He is not as benevolent, understanding, and "wishy-washy" as the godless religionists of our day present Him to be, they'd not be disappointed to find themselves ignored by Him in their times of tricks (Prov. 1:24-33) when they try to pray to Him.

When we learn that God is Father to all such as truly BELIEVE in Him, that Christ through death and resurrection has redeemed these truly believing ones back to God, and that His churches are for their spiritual growth, comfort (not entertainment), then shall we be spared many disappointments in looking for and to these for anything else other than their due design, purpose, Psal. 119:130: "The entrance of thy words giveth light; it giveth understanding unto the simple."

—From Church Bulletin, Central Baptist Church, Grenada, Mississippi

world.

We are to speak the things which become sound doctrine. As a church, you and I need to be certain that we try to the best of our ability to mind the same thing.

I think as a church, God has given to us a group of people who mind the same thing to a great extent. I don't think I ever saw a church that was more solidly united concerning the Word of God than Calvary Baptist Church. At the same time, I say we ought to be mighty careful to be sure that in the future we always mind the same things, the same doctrines, the same truth, and the very same teachings.

Now there are some four truths that I would like to mention to you, which I think we ought to be particularly careful concerning, that we mind the same thing about them.

THE CHURCH.

We ought to mind the same truth relative to the church that Jesus built. The Lord Jesus Christ said:

"I will build my church; and the gates of hell shall not prevail against it." — Mt. 16:18.

You'll notice He said, "I'll build my church." He didn't say that He would wait a few hundred years, and let the Pope start one. He didn't say that we would wait a few hundred years longer and let Martin Luther or John Calvin or John Wesley start a church. Rather, He said, "I'll build my church." Beloved, if the Lord Jesus Christ kept His word, and if He started His own church, back there in the first century, then those that have come into existence since that time are certainly not the churches of the Lord Jesus Christ.

We read:

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the PILLAR AND GROUND of the truth." — I Tim. 3:15.

Here is a house standing, and underneath that house is a foundation. There is a pillar, and underneath the pillar is the ground, so that the ground supports the pillar, and the pillar supports the house. The Apostle Paul said to Timothy that the church is both the pillar and the ground of the truth — that underneath all truth is the church of the Lord Jesus Christ.

The Methodists are certainly not the pillar and ground of the truth. When we think about all the heresies that they teach — their falling from grace, their sprinkling, their baby baptizing, and all the things that they teach — they are not the pillar and the ground of the truth.

The Campbellites are far from

being the pillar and ground of the truth. I grew up a Campbellite, and I know what a Campbellite stands for. That is why I hate Campbellism with every ounce of my being. I'll never forget the Campbellite preacher who preached for two solid weeks in a revival meeting and had almost everybody in the community to be baptized for the remission of their sins. Everybody there had been urged to obey the Gospel, as they say, by being baptized. One old man had come to the meeting night after night. He was a stock trader and walked around with a cue stick in his hand. He used that cue stick for a cane. He used it to herd cattle and the hogs when he was loading them in a wagon. In other words, it was more or less his trademark. This man went down to the mill pond the day that this Campbellite church was getting ready to baptize. This Campbellite preacher took a crowd out into the water and baptized them. Then (Continued on page 3, column 1)

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"Unity . . . Faith"

(Continued from page two)
said, "Is there anybody else that wants to obey the Lord? If you do, now is the time to do so." He said, "I'll guarantee that if you will come out here and let me baptize you, you will have your sins washed away here in this mill pond." This man — shoes, clothes, cue stick and all, went right out into the mill pond. When he got out, he said, "Now did I understand you to say that you would guarantee that all of my sins would be washed away if I would

submit to you to baptize me?" The Campbellite preacher said, "That is exactly right." The old man said, "Well, I have come out here to take you up on it. You don't know how bad a sinner I have been, and I have a terrible burden for my sins. I tell you, when I come up out of this water, if this burden isn't gone and my sins are not washed away, I'll wear this cue stick out on you before we get to the bank." Do you know what that Campbellite preacher did? He dropped that man's hand and ran for shore. He just wasn't willing to risk his doctrine in the light of a cue stick.

Well, I say to you, the Campbellites just do not support the truth. They are not the pillar and ground of the truth.
I read what the Apostle Paul said to the church at Ephesus. Listen:
"In whom ye also are BUILT-ED TOGETHER for an HABITATION of God through the Spirit."
—Eph. 2:22.

Notice, an habitation of God through the Spirit. Where did the Holy Spirit live in Ephesus? He lived in a Baptist Church. Have you ever heard of Him moving out and inhabiting a PTA? Have you ever heard of Him moving out and inhabiting the WPA? Have you ever heard of Him moving out and inhabiting the Red Cross? I say to you, so far as I am concerned, I would just as soon accept anything that the PTA, or the WPA, or the Red Cross, or any other worldly organization does as to accept what these modern churches do, because the Holy Spirit came to dwell, and abide, and to have His habitation in the church, in the days of the Lord Jesus Christ.

Let's get an illustration of this in the Old Testament. You remember when they built the tabernacle. For some period of time the people gave. They kept on giving until they had so much that the priests had to tell them to quit bringing in things with which to build the tabernacle. Then they started to build that tabernacle, and they built a marvelous building. The wall round about was made of curtains, and inside that curtain were the most beautiful embroideries that you can imagine. There was a most intricate work put on the curtains inside that you can possibly conceive of. They then built the pieces of furniture. I tell you, your mind and mine can't begin to fathom or comprehend the beauty of the furniture of the tabernacle.

Beloved, they did it on one basis — they did exactly what God told them to do. God had called Moses up to the mountain and there God had given to Moses the pattern and told him exactly how to make everything. It wasn't left for Moses to do anything whatsoever, but rather everything that he did, he did according to the pattern that God had showed him. He didn't make that fence on the outside of the courtyard at his suggestion by way of height, but he made it 7½ feet high, the exact height that God had told him to make it. Everything about that tabernacle was according to divine direction. When we come to the 40th chapter of the book of Exodus, we find that it says over and over again: "Thus did Moses: according to all that the Lord commanded him, so did he."

When Moses had done everything that God had commanded, and the work was finished, we read:

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle."
—Ex. 40:34.

Notice, beloved, when they built according to the pattern — when they built according to God Almighty's direction, then the glory of God filled that tabernacle. They had built according to God's pattern and God filled that tabernacle with His presence, and all through the wilderness, it was the center of worship for that congregation.

You say, "Was there any other congregation? Was there any other place of worship?" Yes. There was Baal. There was Astaroth. There were those heathen gods. There was Molech, where they burned their children to a false god. Some of the Jews went to these false gods and worshipped, but the people that did what God wanted them to do, followed God Almighty's pattern, and they worshipped in the light of what God had told them to do through the pattern that He had given to Moses.

Now let's come to the New Testament. Our Lord built a church in the early part of His ministry. Then on the day of Pentecost, after that church was fully

formed, the Holy Spirit came down and took up His residence within that church at Pentecost. In the Old Testament, just as the glory of God overshadowed that tabernacle when they built according to God's plan, so in the New Testament when the Lord Jesus established and built a church according to God's plans, the Holy Spirit came to indwell that church on the day of Pentecost.

In the Old Testament, there was Baal, Astaroth, Molech, and other gods that some wanted to worship. Today we have Methodists, and Campbellites, and Holy Rollers, and Presbyterians, and Catholics, and a lot of folklore that other people go to in order to worship. I say to you, back in the Old Testament they just had one true worship, and today God has one true worship, and that is the worship that is found in true, sound, Biblical, Missionary Baptist Churches.

I don't make any apology for this. I don't say at all that I wish that it were otherwise. I just say this to you, that the only church that Jesus Christ has on earth today is a Missionary Baptist Church, and it is the only church that He has ever had. These other so-called churches of today are just as much churches as Baal and Astaroth and Molech were places of worship in the Old Testament, for they are in opposition to the things of the Lord.

What I am saying to you is, we need to remember this truth — Jesus started His church and we ought to be true to that church right on down to the end of the age. I grant you it is a whole lot easier not to be true. It is a mighty easy thing for a preacher to take a compromising position. The fact of the matter is, if he takes a compromising position, he can just remain pastor and be treated mighty nice by all the members of the church. But some of these days we are all going to have to stand in the presence of God, and I want to be sure when I stand in His presence, that I have told you the truth about the church, and I want to be sure that we mind the same thing concerning the church.

I ask you, are we going to mind the same thing about His church? I hope so. I hope Calvary Baptist Church will always contend for the truth of the church just like we have been contending for it. I hope the time will never come when Calvary Baptist Church will cease to contend for the truth of the church, just like we have contended for it since we were organized as a church. I say, beloved, let us mind the same thing concerning the church.

II

BAPTISM.

I am a strong believer in Baptist baptism just as I am in a Baptist Church. Some people talk about Christian baptism and some talk about believer's baptism. Beloved, I never use those terms. Instead, I like to talk about Baptist baptism because that is the only kind we have in the Bible.

We read:
"There was a man sent from God, whose name was John." — John 1:6.

I ask you, why did this man come? Listen:

"And I knew him not: but he that SENT ME TO BAPTIZE WITH WATER." — John 1:33.

Notice, he was sent to baptize with water.

Now who did he baptize? Among other brethren, he baptized the Lord Jesus Christ. He was a little reluctant to do so, but he did it because the Lord Jesus insisted upon it. We read:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now:

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NOVEMBER 25, 1967

PAGE THREE

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for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." — Mt. 3:13-17.

Notice, the Lord Jesus Christ came from Galilee to Jordan. Sixty miles He came to be baptized by John the Baptist. You say that is nothing at all, that some of us drive farther than sixty miles to go to church. That is right, beloved, but they didn't drive automobiles in those days. They rode burros, and sixty miles was quite a trip, and the Lord Jesus came sixty miles to get Baptist baptism.

I ask, why didn't He go to somebody in the community where He lived? Wasn't there some priest there that might have baptized Him? Wasn't there some religious leader in that community that might have done it? There was, beloved, but the Lord Jesus Christ went to the only one that was sent of God to baptize, and that was John the Baptist.

When the Lord Jesus came to John the Baptist, He said to him, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." Beloved, Baptist baptism is a righteous act, for the Lord Jesus said, "It is up to us to fulfil all righteousness." So Jesus was baptized, and when He came up out of the water, God the Father spoke from Heaven, and the Holy Spirit descended upon Him.

Here is the only time that you will read about baptism in the Bible where the Trinity was actually present, and that is when (Continued on page 5, column 1)

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The Baptist Examiner FORUM

Please explain Rev. 3:5. Does this verse even hint at "falling from grace?"

E. G. COOK

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Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



No one will ever enjoy the bliss of heaven who has not first overcome the world. Each of the seven letters to the churches of Asia ends with a promise to those who have overcome. We simply must overcome the world or perish. I know some of you are no doubt saying that is holiness doctrine. Maybe it is, and maybe it isn't, but I still repeat, we must overcome the world or perish.

We should never discard a doctrine just because some religious sect preaches it. If a holiness brother says to me that we must do some good work in order to get to Heaven, I will say Amen brother, keep on preaching. We are in perfect accord so far. It is when we come to naming the good work that it is essential that we part asunder. In Jno. 6:23 some people wanted to know what they might do that they might work the works of God. In verse 29 "Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent." That probably is not the work the holiness brother was thinking about.

So when my holiness friend says we must overcome this old world in order to enjoy the bliss of heaven, I am in full accord with him. It is when we come to the matter of who it is that overcomes, and how it is done

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that we go our separate ways. John says in 1 John 5:5 "Who is he that overcometh the world, but (or except) he that believeth that Jesus is the Son of God?" That is probably not the way he is trying to overcome the world. We see in verse 4 that it is our faith that overcomes the world, but let us not start sprouting wings just yet. God has to give us the faith, Eph. 2:8. The one who has that God-given faith will be clothed in white raiment, his name shall for ever remain in the Book of Life, and Christ shall confess his name before the Father and before the angels.

I fear it is blasphemy to use this great verse of Scripture to try to teach falling from grace. I would be afraid to try it. This verse is a glorious promise that shall stand sure and steadfast throughout the ceaseless ages of eternity.

AUSTIN
FIELDS

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Coal Grove, Ohio

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Arabia Baptist
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No. There is not the slightest hint of falling from grace in this verse.

Salvation is not in view, for those whose names are written in Heaven can never be lost. Read Jn. 10:28-30, Rom. 8:35-39. To state that this verse does teach falling from grace is to bring the purpose and foreknowledge of God into question. If God were to write our names in the book of life, and then later blot them out, His action would indicate that he was ignorant of future things, and that He was deceived in decreeing some to be saved that shall never be saved. Not only that, but it would also indicate that God was mutable, for He must change His mind concerning some whom He had chosen to eternal life.

The Holy Spirit makes it crystal clear that God's purpose and foreknowledge can never be brought into question.

"Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are His." II Tim. 2:19.

From this verse we gather that the foundation of God is most certainly sure, but if one's name can be blotted out of the Book of Life in the realm of salvation, then we can only conclude that His foundation is not sure. Thanks be unto our God who makes us know that His foundation standeth sure, and that eternal salvation is assured to every one that He knows as His child.

In this chapter the Lord is addressing His church, condemning her for her unfaithfulness to Him, warning her of the results of unfaithfulness, if she does not repent. He then reveals to her, "Thou hast a few names even in Sardis which HAVE NOT DEFILED THEIR GARMENTS: and they shall walk with me in white; for they are worthy." V.4 Brethren, we cannot contend that these garments mentioned in this verse are referring to the garments of salvation, for they could never be defiled. The garments here must be the wedding dress of the bride which she will wear at her wedding.

"Let us be glad and rejoice,

THE BAPTIST EXAMINER

NOVEMBER 25, 1967

PAGE FOUR

and give honor to Him; for the marriage of the Lamb is come, and HIS WIFE HATH MADE HERSELF READY." Rev. 19:7.

The bride of Christ makes herself ready, or in other words, the bride makes her own wedding dress, or the garments in which she will be wedded to the Lamb.

"And to her was granted that she should be arrayed in fine linen, clean and white; for the FINE LINEN IS THE RIGHTEOUSNESS OF SAINTS." Rev. 19:8.

Her dress then will be clean and white, which is but a symbol of the righteous acts of the saints. Therefore the wedding dress is not the imputed righteousness of Christ; rather it is the faithful works of the saints. In Sardis some had defiled their garments. The garments that they had defiled was the wedding dress, thus removing them as a part of the bride of Christ. To those who have not defiled their garments (wedding dress) He promises not to blot out their names from the Book of Life, but He will confess their names before the Father, and before His angels. V. 5.

To me it becomes evident that the Lord is having reference to rewards, not to salvation.

"And if any man shall take away from the words of the book of this prophecy, GOD SHALL TAKE AWAY HIS PART OUT OF THE BOOK OF LIFE, and out of the holy city." Rev. 22:19.

You will notice that God will take away his part (not salvation) from the Book of Life, and because of unfaithfulness deny him the right to the holy city, which is the home of the bride.

Another Biblical example is found in the parable of the ten virgins.

"And while they went to buy, the bridegroom came; and THEY THAT WERE READY went in with him to the marriage; and the door was shut." Mt. 25:10.

The five wise who represent those who have not defiled their garments, went in with the bridegroom to the marriage, those who were foolish were left out. Now I do not believe even for a moment that the five foolish were lost people, but rather they were people whose names or rewards were blotted from the Book of Life as unfit to be a member of the bride.

In this parable the door of salvation is not closed, but the door to the marriage. There are many whom God knew as His children but did not know them as His bride. Their garments are stained with sin; their part is taken out of the Book of Life.

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." II John 1:8.

ROY
MASON

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Baptist
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No, this verse does not even hint of "falling from Grace." If it did, it would be in violation of the rest of the New Testament.

Perhaps this language is used because of the custom that obtained in ancient times. It is claimed that a register was kept in ancient cities of the names of all the inhabitants, and when a citizen died his name was blotted out. Perhaps this is why the New English Bible translates like this "His name I will never strike off the roll of the living." This risen Lord gives his true ones in that Sardis church the glorious reminder that he is going to take them to a City where there is no such thing as death, and no such thing consequently as ever having their names erased from the register of that city.

A good reason for knowing that "falling from Grace" is not the issue here is the fact that the

names of God's elect have been written on the pages of the Lamb's Book of Life from before the foundation of the world. This is made plain in Rev. 13:8. The correct translation is, "And all that dwell on the face of the earth shall worship him, whose names are not written from the foundation of the world in the book of life of the Lamb slain . . ." Arminians don't like this verse, and they try various unwarranted translations in an attempt to keep it from meaning what it says. Hallaleujah! Those of us whose names were eternally written in the Book of Life, will never have those names blotted out! Jesus reminds the true ones at Sardis of this, and we need to be often reminded of the same.

JAMES
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Baptist Church

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If you mean saved and then lost again, I must say that there are no verses in the Bible that "hint" at "falling from grace."

God is not going to tell us that we are saved for eternity and then hint that we might get lost again. We are told many times that we have everlasting life.

"For God so loved the world, that he gave His only begotten Son, THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE." John 3:16.

"HE THAT BELIEVETH ON THE SON HATH EVERLASTING LIFE: AND HE THAT BELIEVETH NOT the Son shall not see life: but the wrath of God abideth on him." John 3:36.

The above examples of the many verses that teach this tells us we have everlasting life. The word everlasting means lasting forever — and does NOT mean lasting for awhile and then may be losing it. The second example tells us that we have it now. The word "hath" means present tense we have it now — NOT we will have it in the future.

We are saved through Jesus Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) This salvation comes by the grace of God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. 2:8,9.)

Since God saves us by grace— we know that he has begun the work of salvation in us. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1:6.) Here He tells us that he will finish the work—when? At the redemption of the body.

Ephesians 4:30 tells us we are sealed until the day of redemption. We are also told this in Eph. 1:13, 14: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the REDEMPTION OF THE PURCHASED POSSESSION, unto the praise of his glory." God seals us and nothing can break the seal. This redemption is an eternal redemption, "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Heb. 9:12).

From these passages we are shown that our salvation is an eternal salvation. What is meant, then, by the passage in Rev. 3:5? This passage is an assurance to all of God's children that regardless of what we go through in this life our name will not be blotted out.

Please note that it says "he

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that overcometh." Who overcomes? "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."

This is assurance of another type. We not only have the assurance through the fact that we have everlasting life and eternal redemption, but we also know that God even forgives the sin we commit after we are saved. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the father, Jesus Christ the righteous." (I Jno 2:1).

If we sin, if trials become hard to bear, or if we go through great sufferings, we can rejoice because "He that overcometh" will not have his name blotted out—and all who believe, overcome.



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"Unity . . . Faith"

(Continued from page three)

The Lord Jesus Christ was baptized. Jesus was the one that was baptized, the Holy Spirit descended upon Him, and the Father spoke from Heaven, saying, "This is my beloved Son, in whom I am well pleased."

I ask, why was the Father pleased? He was pleased with the fact that Jesus Christ had submitted to Baptist baptism. The only baptism that God ever spoke from Heaven concerning the only baptism that He ever gave His stamp of approval upon was the baptism of John the Baptist.

Sometime ago I was talking to a man and he said, "I don't think much of what John the Baptist said. I don't believe his baptism was good baptism. I don't think he had any Christian baptism until the day of Pentecost." Well, all I have to say is this, the baptism of John the Baptist was good enough for the Lord Jesus Christ, and it is good enough for the baptism of John the Baptist. The baptism of John the Baptist was good enough for all the twelve apostles. The baptism of John the Baptist was good enough for the Jerusalem church, for they were all baptized by him. Do you know how I know that?

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They couldn't even elect a successor to take Judas' place unless that successor had Baptist baptism. Listen:

"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, BEGINNING FROM THE BAPTISM OF JOHN."—Acts 1:21, 22.

Beloved, John's baptism was good enough for the Lord Jesus Christ, it was good enough for all the apostles, it was good enough for the church, and it is good enough for me.

I say to you, I'd like to urge each of you to search your hearts and souls and see what kind of baptism you have. Is it the kind of baptism that would satisfy this First Baptist Church, in Jerusalem? If it isn't, if I were you, I'd run to a Baptist preacher and get that preacher to get authority from a Baptist Church to immerse you in the name of the Father, the Son, and the Holy Spirit. My text says, "Let us mind the same thing." Beloved, that is the kind of baptism I want us to always be united about.

III

SALVATION BY GRACE.

I would like for us to be united also in the doctrine of salvation by grace. You say, "Brother Gilpin, all Baptists believe that." Beloved, don't let anybody tell you that. There are more Baptists today that deny salvation by grace than there are that preach it.

The Word of God emphasizes salvation by grace through faith. Listen:

"Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved).—Eph. 2:5.

Notice, He said, "Ye were dead and God quickened you, and made you alive."

Beloved, if you are saved, you are a spiritual resurrection. One of these days your old body is going down into the grave if the Lord Jesus Christ tarries. Then sometime that body is going to be raised from the dead. But, beloved, I am already a spiritual resurrection, for I have already been quickened by the Lord Jesus Christ. That is salvation by grace.

I couldn't have done it. You tell me that a man could make himself alive spiritually. Go to a funeral and see that dead person there. Suppose you tell that dead person to get up and go home. I saw that take place once. A man was terribly disturbed over the death of his daughter, and when we got ready to leave, he walked up to the casket and said, "Let's get up and go home," but she didn't get up. She lay there within that casket. Why? Because she was dead. It takes a divine power to make a dead person alive. I tell you, a man can get out of the casket, lay aside his shroud, close the casket lid and walk out of the church building unaided and unassisted, just as easily as a man can be saved, without the power of God. It takes just that much of the power of God to save you.

God's Word says:
"Which he wrought in Christ, when he raised him from the dead."—Eph. 1:20.

This is talking about the mighty power which was wrought in Christ when He raised Him from the dead. Beloved, the same power that it took to raise Jesus Christ from the dead, it took to save my soul. A man is foolish to talk about any salvation except salvation by grace.

"He shall see of the travail of his soul, and shall be satisfied."—Isa. 53:11.

This doesn't say He is going to see the crowd that has been baptized to get their sins washed away. It doesn't say that He is going to see the crowd that has prayed through. It doesn't say that He is going to see the crowd that has worked in order to be saved. Rather, He said, He was going to see the travail of His soul, and shall be satisfied. The only ones that are going to be in Heaven are those that are the result of the soul travail of the Lord Jesus Christ.

That is salvation by grace. There is no works there, no baptism, no mourner's bench, no living up to the Golden Rule, no giving to missions. I tell you, this is salvation by grace.

Notice again:
"As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep."—John 10:15.

For whom did He lay His life down? For the sheep. That is limited atonement. Atonement is limited for one group — it is limited for the sheep. The Lord Jesus Christ didn't die for a single goat. He didn't die for a single one that is going to Hell.

One man said, "I believe the sufficiency - efficiency theory of the atonement — that the atonement was sufficient to save everybody, but efficient only for the elect." I don't. I believe that the atonement of Jesus Christ was in behalf of the elect of God, the sheep of God, and none but the sheep were died for, and none but the sheep are going to be saved. Jesus said, "I lay down my life for the sheep." That is salvation by grace.

The greatest illustration of salvation by grace to me is in the 16th chapter of the book of Ezekiel when it talks about the little girl that was cast out into the wilderness as an unwanted babe when she was born. If you will read that chapter, you will see the picture of a little girl baby that has been born, that nobody

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wanted. She wasn't even washed when she was born. The birth blood was all over her. She wasn't even cleansed nor washed. Her navel wasn't taken care of. She was just a little unwanted baby, cast out to die. Then somebody came along immediately afterwards and picked up this little unwanted baby, washed her, and attended to her navel, and clothed her. When she grew up, she was decked with ornaments — she was clothed.

What does this story mean? Simply this: You and I are just exactly like that unwanted baby. That babe couldn't do one thing but die. If someone hadn't come along, that babe would have died. That someone was God Himself. God came by for me. God picked us up when we were in a dying condition. When we were actually dead, God picked us up, and God has taken care of us and clothed us.

I tell you, beloved, I am clothed, for I am clothed in the righteousness of the Lord Jesus Christ. It just blesses my soul when I think about how I am dressed. I am all dressed up, and I have some place to go. I am going to Heaven. I am all dressed up and ready for it. Do you know how I am dressed? Not in anything I have done — no righteousness on my part, no works on my part, nothing I have ever done, but I am dressed in the righteousness of Jesus Christ and I am going to Heaven when I die. That is salvation by grace.

THE BAPTIST EXAMINER
NOVEMBER 25, 1967
PAGE FIVE

I tell you, beloved, when I think about it, it puts me on shouting ground. It makes me so happy I just bubble over when I think that all my salvation depends upon what Jesus Christ did for me. I couldn't do one single thing, but Jesus Christ did it all.

IV

SECURITY.

Another thing we ought to mind is the doctrine of security. I tell you, if you are a child of God now, you will be a child of God a million years from now. You can never lose your salvation. Some people talk about how you are saved provided you hold out. Well, there is no "provided" to it. If you are saved, God is going to hold you out.

I tell you, the doctrine of the security of the saved is the most wonderful doctrine any child of God ever heard except that Jesus Christ died for his sins. It thrills my heart when I think that the Lord Jesus Christ died for my sins — for all of them — and I am saved for eternity. Listen:

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

Beloved, if you are saved, you have a salvation that all Hell can't take away from you. You say, "Suppose I sin?" Well, you will. But who died for those sins? The Word of God says that Christ died for our sins. You say, "Well, I am going to break the law." God's Word says:

"For sin shall not have dominion over you: for ye are not under the law, but under grace." — Rom. 6:14.

I ask you, why should a child of God fear the law when the Word of God definitely says that we are not under law, but under grace?

I am not worried in the least about going to Hell. I'd like to live better than what I live. I'd like to live more for my Lord's glory than what I do. It worries me because I don't do any better than what I do live, but I am not worried one particle about my eternal destiny, for that is all settled in the Lord Jesus Christ. As the old song says:

"I've found a Friend; O such a Friend!
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him.
And round my heart still closely twine
Those ties which naught can sever;
For I am His, and He is mine,
Forever and forever."

CONCLUSION

I am glad to pastor a church that believes the Word of God. I am glad to be pastor of this church that stands for the Word of God, and backs up its pastor in that for which he contends. I hope it will always be thus. I want us to always let this text ring in our ears: "Let us mind the same thing." I want us to be sound, and stand together. I want us to stand correctly on the church. I want us to stand Scripturally on baptism. I want us to stand squarely on salvation by grace and the security of the saved. There are a lot of other things that I would like for us to stand on too, but especially do I want us to stand firm on these four great doctrines.

I am so glad for God's goodness to us, and I trust that God will help you to leave this place resolving to do your best to stand a little bit closer, and a little bit firmer, for the things of the Lord than you ever did before.

May God bless you.
It was wonderful being able to hear God's Word truthfully preached.
Ann Shorth
Dartmouth, Nova Scotia, Can.

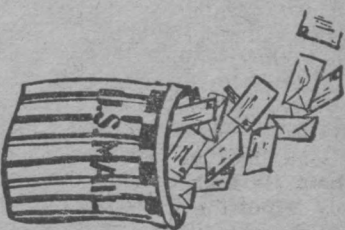
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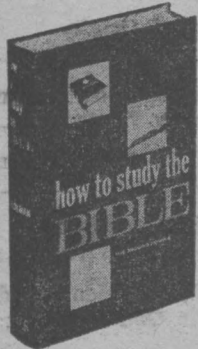
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Ephesians ... Church

(Continued from page one)

heretic will say, "What about Ephesians?" Well, what about Ephesians? What does Ephesians teach about the church? It is my intention to write a short series of articles setting forth what the book of Ephesians teaches about the church. I feel that this is of great importance. I must say that Ephesians teaches the same thing about the church that the rest of the Bible teaches. The church in Ephesians is not different from, nor contradictory to the rest of the New Testament.

The Church in Ephesians is the same church, institutionally considered, spoken of in the rest of the New Testament. It was a local visible church. This is seen in the meaning of the word the Holy Spirit inspired to be used referring to the church. The universal invisible theory contradicts the meaning of the word thus used. The word means assembly and should be thus translated. No Greek scholar worthy of the name will give any other meaning to the Greek word used. The man must have a low view of verbal inspiration who teaches a theory which flatly contradicts the express meaning of the word used by God. Let a man examine every use of the word in the New Testament, and if he comes out with a universal invisible church, it is because he went in with a pre-conceived opinion, and does not desire to learn what God's Word teaches on the subject. The work committed to the church, the ordinances of the church, the officers of the church all combine to show that the only church

known to the New Testament is a local visible church. The church in Ephesians, is the church which Jesus started, commissioned and promised to continue and is not a different kind of thing altogether. The church in Ephesians came by direct succession from the local church Christ started during His earthly ministry, and only such churches are the true churches of Christ. The church in Ephesians is a Baptist Church. It could not be anything else. All other churches in the world today by almost universal assent started long after the time Paul wrote this epistle. The Catholics are the only false church I know of that even claim to go back that far, and surely any sane, sensible, serious study of the history and doctrines and practices of Catholicism proves that it is not a true church. So you see, this church had to be a Baptist Church because that was the only kind in existence at the time Paul wrote.

The church in Ephesians is the church Paul established on his third missionary journey. The account of its origin is given in Acts 19. It was made up of Scripturally baptized believers. Read Acts 19:4, 5. Some one, probably Apollos, had baptized without authority and Paul then baptized these disciples on the authority of the church at Antioch. Read Acts 13:3 and 15:40. Paul then organized them into the church at Ephesus. This church used the home of Aquilla and Priscilla for its meeting house (I Cor. 16:19), and surely a universal invisible church would not use a local visible house for a meeting place. This church had elders whom Paul met and exhorted at Miletus as to their duties in the local church where God had placed them. See Acts 20:17-38.

The church in Ephesians is the church referred to in I Tim. 3:15 as "The house of God" and "The pillar and ground of the truth." It was a church which had a bishop or pastor, and had deacons, which can only be true of a local church. Timothy was at Ephesus when Paul wrote this letter and so the church in Ephesus is the church referred to.

The church in Ephesians is the church to which Christ sent a message in Rev. 2:1-7. It was a church which had a pastor, referred to as the angel or messenger of the church. It was a church which worked much for the Lord which can only be true of a local church. This church at Ephesus had tried false apostles and found them such and exercised church discipline on them and on others which were evil. Certainly only a local visible church can exercise discipline. The church at Ephesus exercised discipline. Therefore it was a local visible church and not an universal invisible monstrosity. The church at Ephesus was one of the seven golden candlesticks of Rev. 1:20. Now a candlestick is a local visible assembly of atoms organized for the purpose of giving or bearing light. So the church at Ephesus was a local visible assembly of Scripturally baptized believers organized for the purpose of bearing the light of God's Word to all the earth. The church in Ephesus was warned of the possibility of losing its place as a true church of Christ: "Or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. 2:5. Now this warning can only be applied to a local visible church.

Now this antecedent study of other Scriptures relating to the church at Ephesus shows us what kind of church Paul is talking about in the book of Ephesians. It was a church composed of baptized believers, started by Paul during his third missionary journey, started on the authority of the church at Antioch. It was the church where Timothy was serving God when Paul wrote his

first epistle to Timothy in which he referred to this church as a house and spoke of the officers of the church. It was the church in Rev. 2:1-7 which was not a part of a universal invisible church so-called, but separate from, and independent of, the other churches in Revelation. Surely, if we desire to learn from God's Word, by thus comparing Scripture with Scripture, we learn that the church Paul writes about in Ephesians is the local church in Ephesus and is not something of an altogether different nature. In future articles, I desire to go into the teaching of the book of Ephesians itself on the subject of the church. This teaching is exceedingly rich and precious. We will see that the church in Ephesians is the same kind of church spoken of throughout the New Testament and that is a local visible church. We will learn much precious truth about the Lord's church that we should apply to true churches today. I wish you would study the following portions of Ephesians which refer to the church. They will bless your soul and prepare you for further articles on this subject. Cf. 1:22, 23; 2:19-22; 3:10, 21; 4:4, 12, 16; 5:23-33.

God bless you all.

(To be continued)

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

You Need To Read

THE PASTOR'S DILEMMA

75c

Salvation

(Continued from page one)

or club or the Roman Catholic Church. Salvation is simply not in an institution — any institution. Yet often when someone dies the fact is dug up that he was a member of a church somewhere. Recently a man died in Tampa and the newspapers stated that he was a member of a church in another state. That was 31 years ago. Great dependence for the eternal future was placed in the fact that 31 years ago that man belonged to a Baptist Church. That membership no more saved that man than if he had belonged to the society for the prevention of cruelty to blind mice.

Following revival meetings we hear talk of so many "joiners." Ask many if they are saved and the answer comes back, "I am a church member." The idea seems to be that one entrusts his soul into the hands of a church to be looked after, just as one deposits money in a bank for safekeeping. There are tens of thousands of people who believe that their church membership guarantees their salvation. What a lie of the Devil! It is not the function of a church to save. A church is properly composed of saved people who band together to reach the lost with the Gospel.

What Then Does Save?

Christ saves. Ephs. 2:8:

"By grace are ye saved through faith."

That faith is faith in Christ. John 3:15:

"That whosoever believeth in him... should have everlasting life." "He that hath the Son hath life." "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

There must be a new birth. John 3:7.

"Ye must be born again."

That new birth is in connection with faith in Christ. "If any man be in Christ Jesus, he is a new creature."

Faith that is placed in an institution needs to be placed in Christ plus nothing. The one who trusts an institution simply trusts the wrong thing. Such misplaced trust is fatal.

What Trust In A Church Does For People

1. It results of many joining a church for "fire insurance" purposes. Such people often join, then rarely attend, and rarely do anything. Their idea is that if they get their name on the roll they are covered by a sort of eternal fire insurance policy.

2. It results in many members being unwilling to exclude a church member for any offense. They feel that it would be terrible to turn a person out and thereby send him to Hell. But of course exclusion from a church does not consign anybody to Hell.

3. It results in people being lulled into a sense of false security. It is far more dangerous to be in a church lost, than to be outside of a church and lost, for it is easier to reach a lost sinner who makes no profession and has no church membership.

Satan is the sponsor of salvation through an institution.



Revival

(Continued from page one)

noiseless; and multitudes of hearts may be broken in contrition and yielded up to God, which have never been agitated by any violent, much less convulsive emotions, nor even breathed forth a single sob, unless in the silence of the closet, and into the ear of mercy.

2. It is no certain evidence of a genuine revival that great numbers profess to be converted. We are too much inclined, if I mistake not, to estimate the character of a revival by the number of professed converts; whereas there is scarcely a more uncertain test than this. For who does not know that doctrines may be preached, nor measures adopted, nor standards of religious character set up, which shall lead multitudes, especially of the uninstructed, to misapprehend the nature of conversion, and to imagine themselves subjects of it, while they are yet in their sins? We admit that they may be genuine revivals of great extent; in which multitudes may be almost simultaneously made the subjects of God's grace; but we confidently maintain that the mere fact that many profess to be converted does not prove a revival genuine. For suppose that every one of these individuals, or far the larger part of them, should finally fall away, this surely, we would say, would prove the work spurious. If then, their having originally professed to be Christians proved it genuine, the same work is proved to be both genuine and spurious. Does the fact that an individual imagines himself to be converted convey any certain evidence of his conversion? But if this is not true of an individual, it certainly cannot be true of any number of individuals; for if one may be self deceived, so may many. It follows that the genuineness of a revival is to be judged of, in a great measure, independently of the number of its professed subjects.

3. Nor yet, thirdly, is the existence of an extensive and violent opposition, any evidence that a revival is genuine. There are those who will have it, that God's Spirit cannot be poured out upon a community, but that all who are unrenewed, if their hearts are not at once broken in godly sorrow, will be excited to wrath and railing. Now I admit fully that the carnal mind is enmity against God; and I am willing to admit moreover that, in most cases, perhaps in all, in which revivals of any considerable extent exist, there are some who act out this enmity in the way of direct opposition; — some who revile God's people and ministers, and who ridicule even the operations of His Holy Spirit. But in an orderly and well instructed community, I hesitate not to say that

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we are not to look for any such general exhibition as this. Facts prove that there are multitudes who pass through a revival without becoming personally interested in it, who still never utter a word against it, and who say, and doubtless say honestly, that they feel no sensible hostility toward it. They have indeed a heart at enmity with God; but that enmity may operate in some different way; or it may be to a certain extent controlled and neutralized by constitutional qualities or habits of education; and they may never feel a disposition to rail at God's work on the one hand, and may be as little inclined to yield themselves to His service on the other.

While I admit therefore that the natural enmity of the heart does sometimes assume the form of direct opposition against revivals, where there is nothing censurable in the manner in which they are conducted. I am constrained to believe that the opposition which is often complained of, or rather gloried in, is opposition to harsh expressions which are fitted to irritate, but not to enlighten, to convince, or in any way to profit. And then how natural is it that the odium should be transferred, or rather extended, from the severe language and questionable measures, to the revival with which they are connected; and so it comes to pass that a violent prejudice (Continued on page 7, column 1)

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PAGE SIX

DO YOU WANT TO IMPROVE YOUR THEOLOGY?

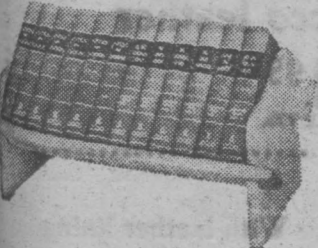
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Revival

(Continued from page 6)
ally grows up in the mind
against the whole subject of re-
vivals, which originated in the
prudent and mistaken zeal of
some of their friends. There are
those, I know, who court opposi-
tion on these occasions, and who
seem to think that nothing can
be done to purpose, until the voice
of the Spirit is heard from without.
Such persons are sure to find the
position they seek; and in en-
tering it, instead of suffering
for righteousness' sake, they are
suffering for their own faults. I
fear then, a genuine work of
God's grace may be extensively
prevented; but the existence of such
opposition does not evince it to
be genuine.

What then are some of the in-
dications of a genuine revival of
religion?

1. The fact that any thing
which claims to be a revival has
been effected by **scriptural means**,
is an evidence in favor of its gen-
uineness.

God has given us His word not
only as a rule of faith but of prac-
tice; and in the same portion that
we adhere to it, we have a right
to expect His blessing; in the
same proportion that we depart
from it. We have reason to expect
His frown. His own institutions He
will honor; and the institutions of
men, so far as they are conform-
ed to the spirit of His Word, He
will also honor; but whenever the
latter are put in place of the for-
mer, or exalted above them, or
assume a shape which God's Word
does not warrant, we cannot sup-
pose that He can regard them
with favor; and even if, for a
time, there should seem to be a
blessing, there is reason to be-
lieve that the event will show
that in that apparent blessing
were bound up the elements of a
curse.

Now apply this to the subject of
revivals. Suppose there were to be
a powerful excitement on the sub-
ject of religion produced by means
which are at war with the spirit
of the gospel;—suppose doctrines
were to be preached which the
gospel does not recognize, and
doctrines omitted which the gos-
pel regards fundamental;—sup-
pose that for the simple, and hon-
est, and faithful use of the Word
of the Spirit, there should be sub-
stituted a mass of machinery de-
signed to produce its effect on the
animal passions;—suppose the

substance of religion, instead of
being made to consist in repent-
ance, and faith, and holiness,
should consist of falling, and
groaning and shouting;—we
should say unhesitatingly that
that could not be a genuine work
of divine grace; or if there are
some pure wheat, there must be a
vast amount of chaff and stubble.
It may be safe to admit even in
the wildest scenes, the possibil-
ity of some genuine conversions;
because there may be some truth
preached, and some believing
prayer offered, which God may
regard and honor, notwithstanding
all the error and delusion
with which it may be mingled.
But in general, it is perfectly fair
to conclude that when men be-
come dissatisfied with plain
Bible truth, and simple Bible
measures, and undertake to sub-
stitute doctrines or devices of
their own, any excitement which
may be produced, however ex-
tensive, however powerful, is of
an exceedingly dubious charac-
ter. If the effect partake of the
same character with the cause, it
must be of the earth, earthy.

On the other hand, where there
is an attention to religion excited
by the plain and faithful preach-
ing of God's truth in all its length
and breadth, and by the use of
those simple and honest means
which God's Word either directly
prescribes or fairly sanctions, we
cannot reasonably doubt that here
is a genuine work of the Holy
Spirit. The means used may be in
some respects feeble; that is,
there may be the entire absence
of an eloquent and powerful min-
istry; nevertheless if God's truth
is dispensed fairly, and fully, and
with godly sincerity, and other
corresponding means used in a
corresponding manner, the effect
which is produced may reason-
ably be attributed to the operation
of divine grace; and it is a fact
which does great honor to the
sovereignty of God, that the hum-
blest instrumentality, when well
directed, has often been honored
by a multitude of conversions,
which a course of holy living has
proved sound and genuine.

If then we have a right to say
that God honors His own Word
and His own institutions, the
means employed in producing and
carrying forward a revival furn-
ish a good criterion by which to
determine its character. It may
not always be easy accurately to
apply this rule in given cases,
because there is often a strange
mixture of good and bad; but
without deciding how far any
particular revival is genuine or
spurious, we may safely decide
that it is so in the same pro-
portion that it is sustained by
scriptural or unscriptural in-
strumentality.

2. A genuine revival is char-
acterized by a **due proportion of
reflection and feeling**.

I will not undertake to decide
what amount of Scriptural knowl-
edge is necessary to conversion
in any case, or to question the
fact that men under certain cir-
cumstances may be renewed
where their knowledge is very
limited; nevertheless it is certain
that religious reflection precedes
religious feeling in the order of
nature. Before men can feel re-
morse, much more contrition, for
their sins, they must have held
strongly to their minds the fact
that they are sinners. They must
have reflected upon what it is to
be a sinner; on the character of
God, not only as a Father, but
a Lawgiver; on the reasonableness
of their obligations to Him, and
on the guilt of violating those
obligations. Before they can ex-
ercise faith in the Lord Jesus
Christ, they must have reflected
on the character of Christ, on the
fullness of His atonement, and
on the freeness and sincerity of
the gospel offer. The Holy Spirit
employs the truth not only in
the work of sanctification, but even
in the work of conversion; and
the truth can never find its way

to the heart, except through the
understanding. If then the great
truths of God's Word are steadily
held up before the mind as sub-
jects of reflection; and if the
feeling which is manifested by
sinners, whether of anxiety and
distress, or of peace and joy, be
the effect of such reflection, there
is good reason to believe that
God's Spirit is really at work,
and that which claims to be a
revival is really one. But if, in
such a scene, the mind be kept
in a great degree passive, if
there be a great deal of feeling
with very little thought—burn-
ing heat with only dim and doubt-
ful light; if the sensibilities of
the soul be wrought into a storm,
none can tell how or why, then
rely on it, it is not a work which
God owns; or if there are some
true conversions, far the greater
number may be expected to prove
spurious.

3. That on which we are prin-
cipally to rely as evidence of the
genuineness of a revival, is its
substantial and abiding fruit.
Precisely the same rule is to be
applied to a revival as to indi-
vidual cases of hopeful conver-
sion. Those who have been most
conversant with the subject of
religious experience, do not rely
chiefly for evidence of piety on
the pungency of one's convictions,



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or the transports by which they
may be succeeded, or the profes-
sions which may be made of de-
votedness to Christ; for they have
learned that all this is equivocal;
and that delusion and self-decep-
tion are consistent with the most
promising appearances which are
ever exhibited. While, therefore,
they may hope favorably from
what they see at the beginning,
before they form a decisive opin-
ion they wait to see whether the
individual can endure temptation;
whether he is faithful in the dis-
charge of all duty; whether he
is a good soldier of Jesus Christ.
And if they see the fruits of
holiness abounding in the life,
whether the appearance at the
beginning were more or less fa-
vorable, they infer with confi-
dence that a principle of holiness
has been implanted in the heart.
In the same manner are we to
test the character of revivals. If
an excitement on the subject of
religion (no matter how great it
may have been) passes away, and
leaves behind little or no sub-
stantial and enduring good; if
most of those who profess to have
been converted return speedily or
gradually to the world, living a
careless life, and exhibiting an
unedifying example; or if they
manifest a spirit of pride, and
uncharitableness, and a disposi-
tion to condemn all who do not
exactly come to their standard,
then rely on it, though that may
be called a revival of religion, it
has little more than the name.
But if, after the excitement has
gone by, the fruits of holiness
remain and become more and
more mature, if those who have
been professedly converted hold
on a course of humble, self de-
nied, devoted, obedience, exemp-
lifying the spirit of Christ as well
as professing His name, then you
may take knowledge of them that
they have come out of a true
revival of religion. Religion acted
out in the life is the best evi-
dence that religion has its dwell-
ing in the heart. Let the virtues
and graces of the Christian adorn
the lives of those who have pro-

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fessed to be converted during a
revival, and you need ask for no
better evidence that there has
been the agency of the Spirit of
God.

Such, as it seems to me, are
the characteristics of a genuine
revival of religion. I shall not
stop here to prove that such a
state of things has every thing
in it to interest the best feelings
of the Christian. If you have ever
felt the power of God's grace, and
especially if your hearts are now
awake to the interests of His
kingdom, and the salvation of
your fellow men, it cannot be
a matter of indifference with you
whether or not God's work is to
be revived in the midst of us.
Let me entreat you then, as this
subject is for several successive
weeks to occupy your attention,
to be fellow helpers together, in
humble dependence on God's
grace, to procure for ourselves
those rich blessings on which
your meditations will turn. While
we are endeavoring to form cor-
rect views of this important sub-
ject, may we get our hearts
thoroughly imbued with its spirit;
and be able to point with devout
joy to what is passing in the
midst of us, as an example of
a genuine, Scriptural revival of
religion.



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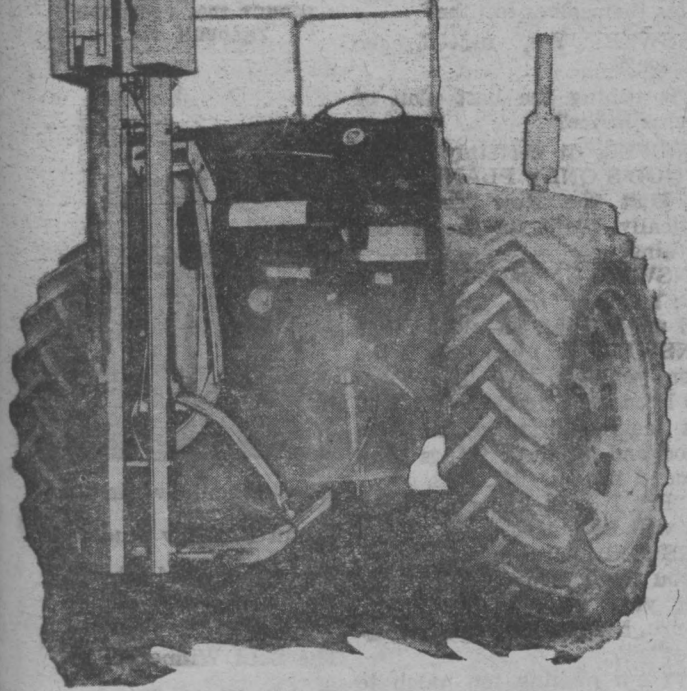
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THE BAPTIST EXAMINER

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PAGE SEVEN

"I Should Like to Know"

1. Is it right for a Christian to pray about the war?

Not only right, but obligatory in that God demands it. Read II Chron. 6:34, 35; I Sam. 17:45, 47; Luke 18:6-8.

2. On Sunday morning, our preacher said, "God created some people on purpose to save them; God created some people on purpose to damn them." Are these statements, in your opinion Scriptural?

It is certain that God created some for the purpose of saving them. Read Eph. 1:4; II Thes. 2:13. It is likewise true that some were ordained to damnation, Jude 1:4; Rom. 9:17, 18. However, I don't think any preacher ought to make such assertions without

amplifying them in the light of Scripture.

3. Will you please give me the name of the founder, and the date of founding, of each of the leading denominations.

Mormon, Joseph Smith, 1830.
Campbellite, Alexander Campbell, 1827.

Methodist, John Wesley, 1740.
Congregationalist, Robt. Brown, 1540.

Presbyterian, by John Calvin, 1536.

Episcopal, Henry VIII, 1534.

Lutheran, Martin Luther, 1520.

Hardshell Baptist, Daniel Parker, 1832.

Freewill Baptist, Benjamin Randall, 1780.

Nazarenes, S. F. Breece, 1835.

Christian Science, Mary Baker Eddy, 1884.

Russellites, Charles T. Russell, 1884.

4. Is it pleasing to the Lord Jesus to see Xmas boxes exchanged at social gatherings of professed Christians?

It is an abomination to God. In fact anything pertaining to Xmas is a stench in the nostrils of a thrice holy God. It is merely a part of the waste and extravagance which accompanies this diabolical pagan and heathen celebration.

5. Is it an honor or displeasing to Christ to flood the mails with greeting cards at Xmas time, thus making such a tremendous rush for the government?

It is wrong --- wholly wrong. Xmas cards with a Christian sentiment attached are more wrong than any others, in that Christ is being linked with paganism and heathenism. It would be no more conspicuous to print an announcement of a vaudeville or burlesque show and to quote on the same announcement Isaiah 53:6, than it is to print on a Xmas card (which is purely pagan) a verse of Scripture or some Christian sentiment. Either would be conspicuously out of place.

6. Is it right for ministers to preach that Christ was born on December 25?

Of course not. This is some more paganism. Doubtlessly, it was the birthday of old Nimrod (Gen. 10:8, 9). No one knows the exact birthday of our Lord.

My guess is that He was born in May or June. The angel Gabriel was sent to Mary in the sixth month. See Luke 1:26. This was the Hebrew month of Elul, corresponding to August-September with us. Figuring the gestation period to be fully nine months, then Jesus was born either in May or June. Away with the Roman Catholic-Pagan-heathen idea of Christ's birth being on December 25th.

7. Should Christ's birth be celebrated at all?

There is absolutely no command, example, precept, nor even a hint that we are to observe the day of Christ's birth. We are commanded to observe His death by celebrating the Lord's Supper. We are to observe His resurrection by the ordinance of baptism. Yet no word was ever said as to observing His birth.



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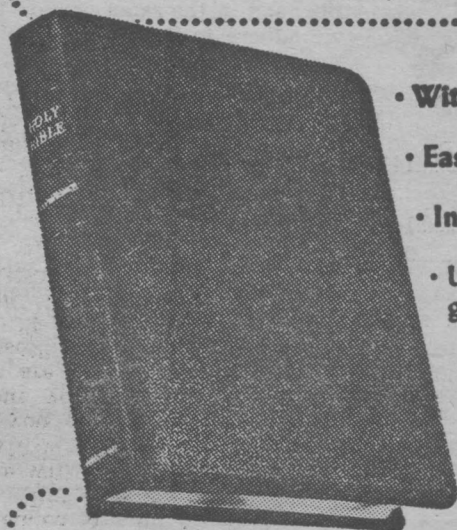
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Some Questions Commonly Asked Concerning Tithing

1. Was the tithe ever practiced outside the Jewish race?

ANSWER: Yes, tithing was practiced among Babylonians, Phoenicians, Persians, Egyptians, Carthaginians, and others of the ancient peoples.

2. Were the Jews ever required to pay more than ONE tithe?

ANSWER: Yes, THREE tithes are mentioned (1) "Holy" tithe, required of ALL --- Lev. 27:30,32 (2) the festival tithe for the family feasts --- Deut. 14:23 (3) a charity tithe, every third year for the needy --- Deut. 14:28, 29.

3. We understand that the Levites were to be supported by the tithes of the people. But were the Levites themselves to tithe?

ANSWER: Yes, indeed, see Num. 18:26.

4. Is tithing the best plan of church finance?

ANSWER: It certainly is, for it is GOD'S ONLY PLAN!

5. Isn't the New Testament practically silent on the matter of tithing?

ANSWER: No, indeed, read Mt. 23:23; 1 Cor. 9:7-14; Heb. 7:8, 17.

6. I am in debt. Should I tithe?

ANSWER: That probably is the reason you are in debt --- you have been robbing God—Mt. 3:9. Start seeking first the kingdom of God and all these things shall be added to you. Mt. 6:33.

7. "But I don't know what my tithe will be."

ANSWER: All we can say is, "If you don't know any more about your business than that, you are headed for the poorhouse?"

8. "I am making too much to tithe."

ANSWER: Give us your name and we will pray that God will decrease your salary until YOU COULD AFFORD TO OBEY.

9. "I object to the system of tithing because everything the Bible says about it was to Jews, not Gentiles."

ANSWER: That may be true but so was John 3:16, the whole 14th chapter of John, Eph. 2:8; I John 3:2, and about all of the New Testament. "ALL SCRIPTURE is given by inspiration of God" (II Tim. 3:16) so we ought to LOVE AND OBEY THE WORD!

10. Have you personally tried tithing and found it a blessing?

ANSWER: Yes, I have, and it has brought many blessings, both material and spiritual.

11. Do you believe I would receive a blessing from God if I

earnestly started tithing?

ANSWER: Let God answer that in Mal. 3:10-12.

12. "But I believe that we owe to God TEN-TENTHS, not just ONE-TENTH."

ANSWER: We have never yet known a person who talked like that who gave ANYTHING NEAR A TITHE! THAT IS JUST AN EXCUSE FOR YOUR DISOBEDIENCE!

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