

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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Is One Church As Good As Another?

By ROY MASON
Tampa, Florida

promise. Jesus promised that the church which He started would not go out of existence (Matt. 16:18). If this is true, then the

ture of a rival to the one that Jesus started. No escape from this.

A Church With Doctrines Contrary To Those Of The New Testament, Cannot Be As "Good" As The Church Holding True His Word.

Compare the doctrines of the Catholic Church with the New Testament — there is hardly the slightest resemblance. Take for instance the infallibility of the pope; the doctrine that the emblems used in the Lord's Supper became actual flesh and blood; the doctrine of the "assumption of the Virgin;" the doctrine of purgatory, etc. Those are purely man-made. But what about the doctrines of Protestants? They have all sorts of doctrines — not



ELD. ROY MASON

true church has always been in existence since first started. What about any other church, started by people, since that time? Such must be in the na-

The Glorious Doctrine Of Election Hated By Man

"Vain man would be wise, though he be born a wild ass's colt." Accordingly, he finds fault with election, as a mere system of arbitrary partiality, and favoritism; and tells us that if there be such a thing as total helplessness in man, and sovereign election in God, then man is not to blame if he be lost. Man's entire apostasy and death in sin, so that he cannot save himself, and God's entire supremacy, so that He saves whom he will are doctrines exceedingly distasteful to human pride. But they are Scriptural.

Why was the one thief saved and the other lost? "Even so, Father, for so it seemed good in Thy sight." God was not bound to save the one and He had power enough to have saved the other, and neither could save himself. What made the difference? The sovereign grace of God! Why was Paul saved and Judas lost? Was it because the former deserved to be saved and the latter to be lost? No, neither deserved to be saved. Was it because the one was a fitting object for the grace of God and the other not? No, the one was no more a fitting object than the other. Was it because Paul chose Christ, and Judas rejected him? Well, but how was it that Paul

chose Christ? Was it not because Christ chose him?

Why was it that Judea was made a land of light and Egypt remained a region of darkness? Who made the difference? Man or God? Was God unjust in leaving Egypt in the shadow of death when He made light to arise on Israel? What had Israel done to deserve a privilege like this? Why is it that Britain is a land of light and Africa a land of darkness? Who made the difference? Who sent the Gospel to Britain and withheld it from Africa?

None have deserved salvation. No man is more fit than another. God was not bound to save any. God might have saved all. Yet He has only saved some. Is He then unjust in only saving some when He could have saved all? Objectors say, "Oh, those who are lost, are lost because they rejected Christ." But did not ALL equally reject Him at first? What made the unbelief of some give way? Was it because they willed it or because God put forth His power in them? Surely the latter. Might He not, then, have put forth His power in all, and prevented any from rejecting the Saviour? Yet He did not. Why? Because so it seemed good in His sight.—Bonar.

"The Sovereignty Of God And Human Will"

By A. W. PINK

What is the human will? Is it a self-determining agent, or is it, in turn, determined by something else? Is it sovereign or servant? Is the will superior to every other faculty of our being so that it governs them, or is it moved by their impulses and subject to their pleasure? Does the will rule the mind, or does the mind control the will? Is the will free to do as it pleases or is it under the necessity of rendering obedience to something outside itself? "Does the will stand apart from the other great faculties or powers of the Soul, a MAN WITHIN A MAN, who can reverse the man and fly against the man and split him into segments, as a glass snake breaks

into pieces? Or, is the will connected with the other faculties, as the tail of the serpent is with his body, and that again with his head, so that where the head goes, the whole creature goes, and as a man THINKETH in his HEART, so is he. First thought, then heart (desire or aversion), and then act. Is it this way, the dog wags the tail? Or, is it the will, the tail, wags the dog? Is the will the first and chief thing in the man, or is it the last thing — to be kept subordinate, and in its place beneath the other faculties? and, is the true philosophy of moral action and its process that of Gen. 3:6: 'And when the woman saw that the tree was good for food' (sense-perception, intelligence), 'and a tree to be desired' (affections), 'she took and ate thereof' (the will)." (G. S. Bishop).



ARTHUR PINK

These are questions of more than academical interest. They are of practical importance. We believe that we do not go too far when we affirm that the answer returned to these questions is a fundamental test of doctrinal soundness. (Since writing the above we have read an article by the late J. N. Darby entitled "Man's So-Called Freewill," that opens with these words: "This reappearance of the

doctrine of freewill serves to support that of the pretension of the natural man to be not irremediably fallen, for this is what such doctrine tends to. All who have never been deeply convicted of sin, all persons in whom the refusal of one thing and the acceptance of another. The positive and negative must both be present to the mind before there can be any choice. In every act of the will there is a preference — the desiring of one thing rather than another. Where there is no preference, but complete indifference there is no volition. To will is to choose, and to choose is to decide between two or more alternatives. But there is something which INFLUENCES the choice; something which DETERMINES the decision. Hence the will cannot be sovereign because the servant of that something. The will cannot be both sovereign and servant. It cannot be both cause and effect. The will is NOT CAUSATIVE, because, as we have said, something causes it TO CHOOSE, therefore that something must be the causative agent. Choice itself is affected by certain considerations, is determined by various influences brought to bear UPON THE INDIVIDUAL HIMSELF, hence, volition is the effect of these considerations and influences, and in the effect, it must be their SERVANT: and if the will is their servant then it is not sovereign, and if the will is not sovereign, we certainly cannot predicate absolute "freedom" of it.

Acts of the will cannot come to pass of themselves — to say they can is to postulate an UNCAUSED effect. *Ex nihilo nihil fit* — nothing cannot produce something. In all ages, however, there have been those who have contended for the absolute freedom or sovereignty of the human will. Men will argue that the will possesses a SELF-DETERMINING power. They say, for example, I can turn my eyes up or down, the mind is quite indifferent which I do, the will must decide. But this is a contradiction in terms. This case supposes that I choose one thing in preference to another while I am in a state of complete indifference. Manifestly, both cannot be true. But it may be replied, (Continued on page 6, column 4)

MONEY AND ITS VALUE

Two furniture movers, who only had \$1.01 in cash between them walked into a New York police station and handed an astonished police lieutenant \$1,000 they had found in a sofa which they were moving. They were assured the money would be returned to them if no one claimed it in 90 days.

Mr. and Mrs. Frank G. Valiquette of Sioux City, Iowa, were clearing out the attic at the home of Dr. Valiquette's mother, who died last April. They had thrown several old boxes on a fire when the doctor noticed that one of the boxes was not empty. He looked inside and saw a \$100 bill. A further check disclosed that the box contained \$13,000, all in \$100 bills.

John Stephenson, of Muncie, Indiana, was looking over things to be auctioned from a dead neighbor's household goods. He saw an old wall clock and made a mental note that he would bid for it. Then he took it down to examine the works. Out rolled \$4,061 in bills ranging from \$1 to \$100. He was given the clock, but the money went into the estate.

A woman about 70 years of age, told New York police she kept \$17,800 in cash and \$15,000 worth of jewelry in a black bag which she kept with her, because she had lost her faith in banks. Shortly after midnight Janu-

(Continued on page 8, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"PLAIN PROPHECIES FOR PLAIN PEOPLE"

"Write the vision, and MAKE IT PLAIN upon tables, that he may run that readeth it."—Hab. 2:2.

THE BRIDE OF CHRIST

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."—Rev. 19:9.

I am sure you will agree with me at the very outset that there is no event in life which stirs the emotions, and excites the affections, and stimulates hope, and increases the tempo more than marriage. In my ministry, going back over the past forty years, I have married almost 11,000 couples, which in itself is quite a large number of folk. Multiply 11,000 by 2 and there is a pretty good size army of 22,000

people, and I imagine some of them by this time are pretty well trained in the matter of combat duty. At any rate, I have married lots of folk through the years, and I have had much experience so far as weddings are concerned. I can say to you truly, I have never known of any event which has excited, and stimulated, and increased the tempo of individuals more than that of matrimony.

When I marry a couple, I always make it a point to tell them to answer "I do" to the question. I remember some good while ago that I was marrying a couple, and I instructed them in advance to say, "I do." When

it came time for the fellow to say "I do," he got so excited that he kept saying, "I do, I do, I do, I do." I let him go for ten times, until finally I cut in and stopped him.

I remember another individual who was 53 years old who came to get married. He acted about like a child. I had told him in advance to say, "I do," and when I asked him the question, he said, "I do, yeah!"

I remember another couple that I was marrying sometime ago. I had told them in advance that they were to join their right hands when I came to a certain place in the ceremony. When I (Continued on page 2, column 1)

I KINDA WONDER HOW—

1. That God got along in New Testament Days without the high-powered publicity machines of today?
 2. That Peter ever got out of jail without the help of "THE MINISTERIAL ASSOCIATION?"
 3. That we ever got into this mess where "THE PROGRAM" seems to be far more important than the Souls of Men?
 5. That God ever got the heart of Lydia open without the aid of some modern day women's organization?
 6. That the woman of Samaria ever brought all those souls to Jesus without a modern-day B. T. U. Soul Winning Course?
 7. That Saul (who became Paul) ever got his eyes opened without the aid of an Association Committee On Ordination?
 8. That Jesus was ever able to find Zacchaeus and Matthew without first taking a religious census in their town?
 9. That most churches of today are satisfied with a "SHALLOW DECISION" by men rather than a deep "INCISION" by the Spirit of God?
 10. That Jesus and Paul ever drew a crowd to hear them preach without the aid of a so-called "Religious-Movie"?
- We do not need new "Tricks-of-the-Trade," but a simple old fashioned dependence upon God, The Holy Spirit!—Treasures of Grace and Glory.

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JOHN R. GILPIN Editor

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Plain Prophecies

(Continued from page one)

came to that place and told them
to join their right hands, this
fellow held his hand up like he
was at a courthouse about ready
to receive a sentence, as if he
were going to swear. Well, ac-
tually, he was about to receive
a life sentence, but nevertheless,
I wasn't expecting him to hold
up his hand to swear as he would
in a courtroom.

I can even remember the day
that I was married. There were
a few things that were slightly
of a stimulated nature on that day.
I wasn't married until 4:00
o'clock in the afternoon, but I
was full dressed for the wedding
at 12 o'clock noon. So far as
Mrs. Gilpin was concerned, she
was quite excited that day. She
was wearing a little two-piece
suit with a pocket on the side of
the jacket. Before we went into
the room where we were to be
married, I gave the preacher a
five dollar bill, and he very kind-
ly and graciously gave it back,
saying: "I never accept money
from a preacher." Well, instead of
handing it to me, he handed it
to Mrs. Gilpin, and she put it
down into the pocket of the jack-
et she was wearing. During the
ceremony she got so excited that,
with her hand in her pocket, she
tore that five dollar bill into
shreds. You know, brethren, I
made up my mind right then she
wasn't a fit subject to handle
money, and I have never given
her a penny since.

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I say these things that I might
say it is thus with the marriage
of the Lamb. I am sure that
there is nothing that thrills my
heart concerning the Word of
God more than what is out in
store for the child of God on
that glorious day when the bride
of Christ shall be presented to
the Son of God, and when the
marriage of the Lamb shall take
place. To me, the Bible is just
one long continuous love story,
beginning with the book of Gen-
esis, and going all the way
through to the book of Revela-
tion. Finally, when you come to
this 19th chapter you have the
consummation of all the prom-
ises of God concerning the mar-
riage supper, when the Bride is
presented to the Lord Jesus.

I.

THE GROOM—JESUS

When I analyzed the marriage
of the Lamb from the standpoint
of marriages that we know
about in this life, I said that if
you are going to have a marriage
you have to have a groom. It
would be an impossibility to
think of a marriage without a
groom.

I am satisfied this morning
that there is nobody here that
would argue with me as to whom
the groom is in this marriage
that I am speaking of today. Of
course, when I get a little fur-
ther along and talk to you about
who makes up the bride, I expect
to see some sparks flying in the
audience, but just now I am sat-
isfied that we are in perfect
agreement. I am sure that all of
you will agree with me that the
groom is none other than the
Lord Jesus Himself. Listen:

"The kingdom of heaven is like
unto a certain king, which made
a marriage for HIS SON."—
Mt. 22:2.

The son that is thus referred
to is Jesus Christ Himself.

Notice again:

"Ye yourselves bear me wit-
ness, that I said, I am not the
Christ, but that I am sent before
him. He that hath the bride is
the bridegroom; but the friend
of the bridegroom, which stand-
eth and heareth him, rejoiceth
greatly because of the bride-
groom's voice; this my joy there-
fore is fulfilled. He must in-
crease, but I must decrease."—
John 3:28-30.

This definitely shows that John
the Baptist recognized the Lord
Jesus Christ as being the Bride-
groom. In the parable of the vir-
gins, we read:

"Behold, the BRIDEGROOM
COMETH. Watch therefore, for
ye know neither the day nor the
hour wherein the SON OF MAN
COMETH."—Mt. 25:6, 13.

Surely the bridegroom at this
glorious wedding that we are all
looking forward to is none other
than Jesus Christ Himself.

As Paul said:

"For I am jealous over you
with godly jealousy; for I have
espoused you to ONE HUSBAND,
that I may present you as a
CHASTE VIRGIN TO CHRIST."—
II Cor. 11:2.

I am sure, beloved, from these
verses you will agree with me
that the bridegroom at this wed-
ding is none other than the Lord
Jesus Christ.

II.

THE BRIDE.

I'd like first of all to sort of
ruffle a few feathers by just
saying that THE BRIDE WILL
NOT BE COMPOSED OF ALL
THE REDEEMED OF ALL
AGES. Now all you Scofieldites
(and I am one of them, for I
have used a Scofield Bible since
1925) and all of you individuals
who believe that all the saved
of the world will make up the
bride, get ready to think for a
moment's time. I am not saying
that I'll convince anyone this
morning, but I'll have a good time
talking to you, hoping that I will

THE BAPTIST EXAMINER

JULY 20, 1968

PAGE TWO

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provoke you to think a little in
this respect.

I believe that Jesus Christ,
when He was here in the days
of His flesh, established a Bap-
tist Church. I do not have time
to prove that this morning, but
I ask you to believe this with
me. I believe that He gave His
commission unto that church,
and I am satisfied that there is
not another organization on the
top side of God Almighty's earth
that has the authority to baptize,
to send out missionaries, and to
observe the Lord's Supper other
than a Missionary Baptist
Church. I contend that He gave
that authority unto His church;
therefore I do not accept alien
immersion. I do not believe
that the immersion that is per-
formed by other organizations
other than by a Baptist Church
is valid baptism.

Furthermore, so far as the
Lord's Supper is concerned, I
do not think we have any right
at any time to invite everybody
in this world to come to the
Lord's table even though he may
claim to be saved. Beloved, I'll
tell you how close I am on close
communion. I believe it ought to
be just one local Baptist church.
If Calvary Baptist Church were
to observe the Lord's Supper this
morning, and if all of our mem-
bers were here, there would be
about 50 of us to take the Lord's
Supper and all the rest of you
who are here, we would have to
ask to sit by and observe what
we were doing. We don't want
to be unkind, but we want to be
scriptural. You know, it is a
whole lot easier to be sentimental
than it is scriptural, but I try to
be scriptural in my practices.
Therefore, regardless of how
much we might think of you, and
love you, as individual Christians
and fellow Baptists, we could
not invite you who are not mem-
bers of our church to take the
Lord's Supper with us.

Now, beloved, believing that
Jesus established a Baptist
church and believing that Bap-
tists have the authority to bap-

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tize and observe the ordinances,
and believing that the ordinances
observed by anyone else are
alien and therefore invalid—be-
lieving that, we take our stand
for these truths.

I might say that I am not a
Baptist because my parents were
Baptists. I am a Baptist because
I have read Baptist truth in the
Book, and I have some convic-
tions that are very dearly bought,
that mean a great deal to me. Be-
cause of that, I want to stand for
what I think is right.

Now suppose for seventy years
I live and preach and stand for
these things that are dearly
bought convictions, and during
those seventy years I incur the
wrath of all the people of the
world that are not Baptists—as
well as that of a lot of Baptists.
I have caused every Protestant
to say that Gilpin is a narrow
minded bigot. I have caused
them to say I should be fried in
oil—that I am a Hardshell—that
I ought to be hung up by my
toes, and so on. Suppose I live
here in this world for seventy
years, and people hate me for
what I stand for, and what I con-
tend for, but I go on contending
for it regardless. Suppose at the
end of seventy years I die, my
enemies die, and all these Prot-
estant people who are saved but
have had alien immersion, and
have entered into union meet-
ings, and have been observing the
Lord's Supper by way of open
communion, die and they come
up to Heaven. I ask you, will
all these redeemed that I have
mentioned make up the bride of
Christ?

Beloved, I would be the big-
gest fool in this world to contend
for seventy years for the truth,
if, when I die, I am going to live
throughout a never-ending eter-
nity in Heaven with all the schis-
matical heretics who haven't be-
lieved the truth that I have
preached concerning the church
and her ordinances. I say to you,
I am the biggest fool in this world
—I am an idiot—I am worse than
an idiot if I contend for things in
this life and then come down to
the end of the way and we for-
get all about what we have stood
for, and in Heaven it doesn't
mean a thing for a man to have
been a Baptist and to have been
faithful to the Church of the Lord
Jesus Christ.

I say, beloved, if it doesn't
mean anything up there, then we
ought not make it mean anything
down here, but if it means any-
thing down here for a man to be
honest and loyal to the Word of
God, you can rest assured it will
mean something up there when
you stand in the presence of the
God who wrote the Bible, and
who gave to us a commission, and
who told us what we were to
stand for unto the end of the day.

From the standpoint of human
reasoning, I can not in any wise
believe that all the redeemed
of all ages will be a part of the
bride. And now, I'll turn to the
Word of God and show you from
it that all the redeemed will not
be in the bride.

"The King's daughter is all
glorious within; her clothing is
of wrought gold. She shall be
brought unto the King in raiment
of needlework: THE VIRGINS
HER COMPANIONS that fol-
low her shall be brought unto
thee."—Psa. 45:13, 14.

Notice, there is just one bride,
but she has many companions.
I haven't time to give you a de-
tailed exegesis of this Scripture,
but I'll call it to your attention
and let you study it at your con-
venience when you go home.
However, you will find one
bride, and that one bride has
many companions for her wed-
ding.

"There are THREE - SCORE
QUEENS, and FOUR - SCORE
CONCUBINES, and VIRGINS
WITHOUT NUMBER. My dove,
my undefiled is but ONE; she is
the only one of her mother, she
is the choice one of her that bare
her. The daughters saw her, and
blessed her; yea, the queens and
the concubines, and they praised
her."—Song of Sol. 6:8, 9.

Talk about the number of the
redeemed that is going to be
saved! You can bring on your
adding machines, and your cal-
culating machines, and your
posting machines. Bring on all
your clerks, and your secretaries
and your bookkeepers, and your
accountants. Nobody will be
able to count the number of that
crowd that is going to be saved
and in Glory, for it says, "There
are three-score queens, and four-
score concubines, and virgins
without number."

Again I say, I haven't time to
give to you an exposition of this
Scripture, but I call this to your
attention, there is just one bride
but there are many attendants of
this bride.

Listen again:
"Write, Blessed are they which
are CALLED unto the mar-
riage supper of the Lamb."
—Rev. 19:9.

Sometime ago, a man handed
me an amplified New Testament.
I had never seen one before. He
was talking to me about this
very subject since he couldn't be
here today. I told him of this
Scripture and we read it in the
amplified New Testament. Be-
loved, it proved the very thing
that I am wanting to prove to you
now. In our Bible it says, "Bless-
ed are they which are called unto
the marriage supper of the lamb"
and in the amplified New Testa-
ment it uses the word "invited".
It says, "blessed are they which
are invited unto the marriage
supper of the Lamb."

Beloved, there is going to be
a wedding someday. The Lord
Jesus Christ is going to be the
bridegroom. There will be a
bride but the bride is not going
to be all the redeemed. There
are going to be a lot of invited
guests that will stand on the side-
lines and do some wishing for an
opportunity to do a lot of things
differently to what they did heret-
ofore. They will be saved all
right but they will stand as in-
(Continued on page 3, column 1)

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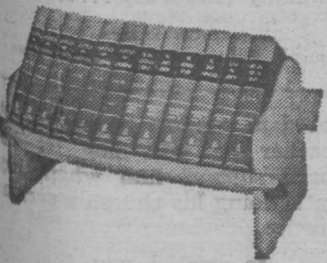
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Plain Prophecies

(Continued from page two)

wed guests at the wedding. I'll go further and say to you that there won't be anybody in the bride but Baptists. The bride will be a choice group. There will be many guests but there will be nobody in the bride but Baptists and I'll prove it to you in just a moment.

First, let me say that not all Baptists will be in the bride. Now, beloved, if I made some of you angry when I said that nobody but Baptists would be in the bride, maybe I can rub a little ointment into the sore by saying that not all Baptists will be in the bride.

The fact of the matter is, I am thinking that in the average community the word "Baptist" smells too high heaven. If I am not badly mistaken, the majority of so-called Baptist Churches don't deserve the name Baptist. There is many a Baptist church and many a Baptist preacher today that is a definite disgrace to the name Baptist. The Baptists that have lived in the years gone by would hang their heads in shame if they were introduced to the average modern Twentieth Century Baptist of today.

Beloved, I am contending this morning that there are a lot of preachers in Baptist Churches who have compromised especially on church truth. There is

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many a Baptist preacher this morning who knows a whole lot more than he is preaching today. I am satisfied that there is many a Baptist preacher who knows a lot about the church, but he is keeping still a lot about the church also. I am sure that there is many a Baptist preacher who knows a great deal about baptism, but he is keeping still about it. In other words, many preachers are compromising for the sake of popularity.

I learned a long time ago as a boy preacher that the average Baptist preacher is more afraid of the moving van than he is of anything else. I don't think the average Baptist preacher fears God nearly as much as he fears the moving van. Many preachers fear if they preach the truth they are going to have to move on—that the Lord is going to have to lead them to new quarters. I am saying to you this morning, many a Baptist preacher compromises for popularity's sake.

Some Baptists live only for the world, and they unite with worldly organizations such as clubs and lodges. If you are a lodge man, I say to you frankly, I certainly believe you are in the wrong field when you try to be a member of a Baptist Church, too. If I were you, I'd either get out of the lodge or else get out of a Baptist Church.

A few days ago I read where a Baptist preacher died, and they were having his funeral. They were having the Masons and two or three other lodge organizations to act as pallbearers. They had all of the honors. His church was ignored. When I read it, do you know what came to my mind? You remember the king in the Old Testament, of whom it was said when he died, he was buried by his concubines. Somehow, beloved, that was the way I felt about that preacher, for when that preacher had given all his honor and money and time to glorify lodge organizations and came down to die, the lodges buried him and the church wasn't even mentioned. It sounded a great deal to me like he was being buried by his concubines, and the church, the biggest institution in this world, was being completely ignored and left out.

I say to you, I do not believe that all Baptists will be in the bride. Compromising unionistic Baptists — modern Baptists — Arminian Baptists — alien immersion, open communion Baptists — Baptists that are lodge members — worldly Baptists — Baptists that compromise both as to doctrine and practice — and especially universal church Baptists will never be any part of the bride. Rather the bride will be a select number of Baptists. They will all be Baptists that are in the bride, but that bride will be a select number out of all the multitude of Baptists.

You say, "Brother Gilpin, are you going to be in the bride?" I don't know. I look at my life and I think what a terrible sinner I have been. I look at my ministry since I have been saved and I wonder about myself, when I realize how far short I have come of pleasing God. When I think of it, I don't know whether I'll be in the Bride. I don't know who is going to be in the Bride. I wouldn't tell you this morning that you are going to be in it, or that I am going to be in it, but I'll say this to you, you Baptists who waste your money on other things besides missions — you Baptists who stay in compromising churches just because they call themselves Baptists — you Baptists who support organizations that you know are positively a disgrace to the cause of the Lord Jesus Christ, you can't tell me that you have any hope of being a part of the Bride of the Lord Jesus Christ. Beloved, our God has a select number to be in the Bride.

III. THE BRIDE'S DRESS.

In marriage in this life, the bride gets ready for the wedding.

It isn't that the groom makes her ready, but the bride herself gets ready for the wedding. It is thus in the marriage of the Lamb.

Listen:

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and HIS WIFE HATH MADE HERSELF READY. 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. 19:7, 8.

All the folk who believe that the bride of Christ is going to be made up of all the redeemed say that we have to have the righteousness of Christ to be in the bride. The Scripture doesn't say so, but rather it says that the bride has made herself ready, and that the fine linen she attires herself with is the righteousness of saints.

None of us have any righteousness in ourselves.

"And all our righteousnesses are as filthy rags." — Isa. 64:6.

Listen to me, your righteousness this morning is as repulsive as a dirty, filthy rag. The very best thing you ever did before you were saved is like a dirty, filthy rag in God's sight.

Suppose you were a millionaire this morning, but unsaved. Maybe you might give me money to send THE BAPTIST EXAMINER around the world. You might even send out the missionaries we would like to send. You might even pay for the building of churches all over the world. You do everything you can with your money in God's service for fifty years. You come down to the hour that you die and everything that you have done as an unsaved man is nothing but dirty, filthy rags in the sight of God.

Brother, sister, how humbling it is to us this morning to realize the best that we can do looks like a putrid, filthy rag that you wouldn't want to touch. If that be true, then pray tell me, how about your unrighteous deeds, how about your dishonest acts, how about all the sins of your life? If the best there is about you looks like a filthy rag, then

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pray tell me, what do your sins look like in the sight of a thrice holy God?

I say to you, none of us have any righteousness in ourselves. The only way that we could ever be saved is by the imputed righteousness of Jesus Christ. Listen:

"Abraham believed God, and it was COUNTED unto him for righteousness." — Rom. 4:3.

"For he hath made him, who knew no sin, to be sin for us; that we might be made the righteousness of God in him." — II Cor. 5:21.

What does it say? God took our sins and put them on the Lord Jesus Christ. Then God reaches down and takes the righteousness of Jesus Christ and puts it over on us. In other words, God treated Jesus just exactly like Gilpin ought to have been treated, and now God treats Gilpin just exactly like Jesus Christ ought to have been treated. He bore my sins at the cross and I wear His righteousness today. Every man that is saved this morning is clothed in the righteousness of the Lord Jesus Himself.

Oh, it thrills my heart to know that when God saves a man, he puts upon him new clothing—fresh clothing, just like the father in the parable clothed the son when he said, "Bring forth the best robe and put it upon him." Beloved, I have a better robe this morning than Adam every dared to have. He had a robe of perfect human righteousness, but I have a robe of Christ's divine righteousness. Adam had the robe of righteousness that was contingent upon his obedience, but my robe of righteousness is contingent only upon the eternal grace of the Lord Jesus Christ. As long as the Son of God lives — and He lives eternally — my righteousness shall continue. I say to you, we are all born with unrighteousness, but when we are saved, we are clothed in the righteousness of God's Son.

Now, notice the bride has to get ready for the wedding. Revelation 19:7, 8, tells us that the wife made herself ready, and that the fine linen is the righteousness, or the righteous deeds, of the saints. Beloved, the bride has something more than the imputed righteousness of Christ. Previously, the bride had no righteousness at all. Then the day that she was saved the bride was clothed in the righteousness of the Son of God. However, the bride has an additional ornament, and that ornament is the righteousness of the saints.

"For the fine linen is the righteous deeds of the saints." — Rev. 19:8 (Actual reading.)

What a day this will be for true Baptists! Catholics, Protestants, and interdenominational heretics who have hated Baptist Churches, Baptist baptism, and Baptist truth, which is Bible truth, will then be humbled.

They may sneer at true Baptists today who contend that Jesus established only a Missionary Baptist Church in the days of His flesh. They may mock Baptists

THE BAPTIST EXAMINER

JULY 26, 1968

PAGE THREE

tist baptism and "close communion." These heretics think we are awfully narrow when it comes to our rejection of the universal church. Someday, it will be a different story, for then the very thing that will stand out most will be the truths Baptists have been hated for through the years.

I don't know whether my faithfulness will entitle me to a position in the bride or not. However, regardless of who is in it, won't the bride really be "dressed up" when she is thus arrayed in those truths which the heretics have rejected?

Let's notice the story of the first Baptist preacher as he administered the ordinance of baptism to the Lord Jesus Christ. Listen:

"And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all RIGHTEOUSNESS. Then he suffered him." — Mt. 3:15.

Beloved, you have the same word in Revelation 19:8 that you have in Matthew 3:15. The bride has made herself ready. She is clothed in righteous deeds. John the Baptist and Jesus in conversation brought out this fact that Baptist baptism is a righteous deed. That is why I say that there will not be a saved person in the bride who has ignored and rejected Baptist baptism, and the Baptist church, who only has the authority to administer baptism, and the truths that Baptists have stood for, and contended for, down through the centuries.

Listen to me, this may not mean much to you today, but it is going to mean something when you stand in the presence of Almighty God. You will realize in that day that there will be a lot of folk that you thought were going to be in the bride who do not have on that special ornament that belongs only unto the bride.

(Continued on page 5, column 2)

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The Baptist Examiner FORUM

"Is it right for a preacher to receive a salary? Is it not true that we have more or less a Baptist priesthood today of professional clergymen who do not deserve the support of the church? Please discuss."

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



Yes, it is right for a preacher to receive a salary. The laborer is certainly worthy of his hire. The Bible settles the question when it says, (I Cor. 9:14) "Even so hath the LORD ORDAINED that they which preach the gospel SHOULD LIVE OF THE GOSPEL." Paul in this chapter makes it plain that he had a right to receive the support of the Corinthian church when he labored there, but he didn't do it so that none might charge him with mercenary motives. (See 15-18) That the minister has a right to financial support is made further plain in verse 13 where we read, "Do ye not know that they which minister about holy things, live of the things of the temple?" The shame of past years has been the poor support rendered by churches to their pastors. They have been miserably underpaid. I think of the church member who is said to have prayed in public for his pastor, saying, "Lord, keep our dear pastor poor and humble before thee. You keep him humble, and we'll keep him poor."

Now as to the clerical abuses and shortcomings of this present time — that is another thing! There are "upper echelon" pastors who live in magnificent homes and draw princely salaries today.

Such are poor representatives of the Christ who "had no where to lay his head." Millions are being lavished on gorgeous church buildings today, and some churches have a staggering overhead. They don't expect the Lord's return, and they give a

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trifle to missions as compared with what is spent locally. Personally, I want nothing to do with such a church, nor would I have such a pastorate.

Along with many modern abuses in the ministry, we must not forget that there are likewise many noble, consecrated preachers. I have known men who gave up big salaries to serve as pastors where they received mere pittance compared with their former pay. God still has his faithful preachers, and will have until Jesus comes. Others there are who succumb to the temptations of Satan such that they are a disgrace to the cause of Christ. Verily they shall have their reward!

AUSTIN
FIELDS

610 High Street
Cool Grove, Ohio

PASTOR,
Arabia Baptist
Church
Arabia, Ohio



Yes, it is right. It is Scripturally right for a preacher to receive a salary. The Holy Spirit has answered this question so clearly that no one can successfully deny it.

"Do you not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." I Cor. 9:13-14.

From these verses we find that God has ordained (predestinated) that His ministers receive wages for the work they are performing. Though the Spirit has made it clear that the preacher is to live of the gospel, there are some who advocate that the preacher should bear the expense of fighting the good fight of faith, therefore they pay nothing toward his maintenance, leaving him to fare the best he can. This is shameful and disgraceful. They live off the fat of the land, having no cares as to material things, then let God's minister live so that it is a constant fight to keep the wolf from his door. A preacher has a right to live as well and as comfortable as his flock. A preacher should be paid wages so that his chief concern will not be the cares of this life, rather the things of the Lord.

Under God's program for the Jew, He made provisions for the priest, setting aside certain portions of the sacrifice and tithe of the land, as the wages of the priest. When He set up the program for His church, He ordained that the preacher should live of the gospel even as the priest lived of the altar.

"I robbed other churches, taking wages (salary) of them, to do you service." II Cor. 11:8.

Paul preached to the Corinthian saints without charge yet at the same time his salary was being paid by other churches. Some in fighting the maintenance of the preacher declare, "The preacher will receive his pay at the resurrection." In answering this charge may I relate to you an event that took place in

Wales. A woman came forward stating to the preacher, "Well, preacher, we are back with your stipend; but I hope that you will be paid at the resurrection. You have given to us a wonderful sermon." "Yes, yes," was his reply; "no doubt of that; but what am I to do till I get there? And there is the old white mare that carries me — what will she do? For her there will be no resurrection. But what will you do? What reward will you get for your unfaithfulness at the resurrection? It's hard but I shall get on at the resurrection; but you, who got on so well in this world, may change places with me at the resurrection."

I am in complete agreement with the querist statement, "Is it not true that we have more or less a Baptist priesthood?" These professional clergymen are not the ministers of Christ; rather they are ambassadors of Satan. Their doctrines are the commandments of men, denying the virgin birth of Christ, and are the chief enemies of the doctrines of grace.

The sad part of this is, the children of God are giving their tithe to support such men, and they do not deserve the support of God's children. These people give freely of their means to support such a minister while the true minister, God's men, in God's place stands in need. People, this should not be. The tithe belongs to the Lord; therefore you have no authority to use it in the cause of Satan by supporting a professional minister.

We should be faithful stewards over the Lord's tithe; if we are not, then there will be loss of rewards at the Judgment Seat of Christ.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



Certainly a preacher should receive a salary if he is pastor of a church. That is what honest, poor people live on in our day, that is, those who are able to work. I know of a Baptist Church that does not pay her pastor a salary, but they see to it that this pastor who has been there for many years does not suffer for support. But I doubt that their method of supporting their pastor would work in most of our Baptist Churches.

Yes, it is true that convention Baptist Churches have developed a more or less Baptist priesthood. Many of these churches seem to vie with our large steel companies in the matter of salaries. There is a large Baptist Church near me that had her pastor to resign and accept a church in Texas. I said to one of the members of this church that I thought they all liked this pastor. She said, "We did like him, but I don't blame him for leaving." She said, "We were paying him only \$12,000 a year and furnishing him a \$30,000 home in which to live. The church in Texas is paying him \$18,000 a year and furnishing him a \$75,000 home in which to live." Then she went on to say that "preachers are somewhat like ball players. They have to make it while they are young. When they get older no church will want them." Salaries and homes like this plus a new car every year calls a lot of preachers into this profession. All our Lord has to do is just permit it.

But I have visited independent Baptist Churches of our persuasion from the Atlantic to the Pacific, and from the Great Lakes to the Gulf of Mexico, and I do not know a one of them that is able to pay a salary that would be very enticing to the devil's preachers. Usually when a

preacher accepts one of our kind of churches it is because the Lord has called him to preach the gospel, and if he does not preach it, it becomes a consuming fire within him. Very few of the pastors of our kind of churches have to spend half their time deciding which is the best way to invest their money.

JAMES
HOBBS

Rt 2 Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.



Let me answer the last question first. Yes, it is true that we have many Baptist preachers who do not deserve the support of the church. What does that have to do with your first question? Just because some men are thieves doesn't mean all men are thieves. Just because some church members are hypocrites doesn't mean all Christians are. Just because some Christians live a worldly life doesn't mean all of them do. What I'm trying to get you to see is that we don't prove a thing right or wrong by what other people do.

Is it right for a preacher to receive a salary? It certainly is. Not only is it right, but the church should feel that it is ob-

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ligated to support its pastor. A preacher that will not let his church support him when he can, is doing his church a serious injustice.

Let me remind you that the calling of the ministry is a very important work. "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 Christ" (Eph. 4:11, 12) When the apostles asked the church to appoint deacons, it was so they could spend their time in the service of the Lord. "But we will give ourselves CONTINUALLY TO PRAYER, AND TO THE MINISTRY OF THE WORD." (Acts 6:4).

The Old Testament tells us in many places where God gave the priests the offering of the people in order to live. "And behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." (Numbers 18:21) (Continued on page 5, column 1)

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These are books which we have in stock in our bookshop but which we have never advertised, or at least have advertised but little. These are most exceedingly good books, and we would recommend them as invaluable to any library.

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THE BAPTIST EXAMINER

JULY 20, 1968

PAGE FOUR

The Forum

(Continued from page 4)

"The priests, the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel; they shall eat the offerings of the Lord made by fire, and his inheritance." (Deut. 18:1) (See also Lev. 6:17; 7:31; Num. 5:9; 18:8-20; and Deut. 10:9).

The Lord told His servants to go preaching and not to provide for their needs because "... the workman is worthy of his meat." (Matt. 10:10).

We are told in very plain language to support our pastor in I Cor. 9:13, 14. "Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? EVEN SO HATH THE LORD ORDAINED THAT THEY WHICH PREACH THE GOSPEL SHOULD LIVE OF THE GOSPEL." My friends, if the Lord ordains it, what right do we have to say nay?

When you go to church and hear of the wonderful things of God you should want to help the servant of God who teaches you. "Let him that is taught in the word communicate (share) unto him that teacheth in all good things." (Gal. 6:6) "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." (I Tim. 5:17).

Those of you who don't want to support a pastor—why? Do you want him to work full time on a regular job, then all of his spare time doing the work of the church? What a tragic way to handle the Lord's work. Some of you may say that your pastor is not worthy of full time support. If he's not worthy of it, then he shouldn't be your pastor.



Is One Church?

(Continued from page one)
gotten from the New Testament, but from Catholic tradition. Baptism of Infants is one of these, for example. They supplement the Scriptures with man-made catechisms, disciplines, etc.

A Church With A Wrong Way of Salvation Is Not As "Good" As One With The Right Way.
Take for instance the "Church

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of Christ" people, they have a wrong way of salvation — faith plus works. They make an ordinance — immersion, necessary to salvation. Other illustrations might be given.

A Church With A Temporary Salvation Is Not As "Good" As One With Eternal Salvation.

Many of the great denominations believe in and teach "falling from grace." This is a doctrine of salvation, partly by works, and no escape from that conclusion. Such is in complete disagreement with the Bible doctrine of salvation wholly by grace. (See Ephes. 2:8). It matters a lot as to whether one has a permanent title to property, or one that can be easily set aside. But real estate is not as important as one's soul.

A Church That Is Dominated By A Human Head, Or Heads, Is Not As "Good" As One Whose Head Is Christ.—Eph. 1:22-23.

The pope is the head of the Catholic Church. Bishops head some of the Protestant churches. Human leaders stand at the head of most of the churches. The only head of a church should be Christ. Many Baptists of this

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shallow, modern day think that a church should be governed by "Headquarters." By that they don't mean heaven — they mean Jacksonville, Richmond, Atlanta, etc.

A Church That Is Not The Bride Of Christ Is Not As "Good" As The Church That Is.—II Cor. 11:2.

There Paul speaks of the church at Corinth as the "espoused virgin," the prospective Bride of Christ. Each true, New Testament church is as a bride.

We are persuaded that this will be the Bride of the Lamb. We do not believe that people who never were members of a church, or that members of man-founded churches will be in that Bride. Read Hebrews 12:22-24. We believe that this makes clear that all believers, not in the Bride, will be classed as "spirits of just men made perfect."

Why not belong to "the church that Jesus built." — instead of a counterfeit? Truth and right should come ahead of mere sentiment and desire to be "broad."



Plain Prophecies

(Continued from page 3)

IV.

THE WEDDING SONG.

There is going to be a wedding song. It is not going to be, "Oh, Promise Me." It won't be any of the songs that are usually sung at weddings today, but there is going to be some singing. Listen:

"And after these things I heard a great voice of much people in heaven, saying ALLELUIA." — Rev. 19:1.

After what things? Beloved, the seventeenth and eighteenth chapter tell us about the destruction of the old whore and her harlot daughters.

"I will shew unto thee the judgment of the great whore that sitteth upon many waters ... and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."—Rev. 17:1, 5.

Now, beloved, who is the whore and her harlot daughters? That old whore is none other than Roman Catholicism, and the harlot daughters are the Protestant churches that have come out of Rome. I make no apology when I say that the old whore represents Roman Catholicism and the Protestant churches are the harlot daughters that have come out of the old whore.

Now Revelation 19:1 says, "And after these things I heard a great voice of much people in heaven, saying Alleluia"—that is,

after the destruction of the old whore and her harlot daughters. Beloved, the first time that Baptists will ever be able to sing—and really sing will be when the old whore and her harlot daughters are destroyed. It is going to lift a tremendous burden from Baptists in that day when Catholicism and Protestantism are destroyed. I tell you, beloved, a heavy load is going to be lifted and Baptists are going to sing then.

I know a lot of you can't sing any better than I. One fellow sat beside me sometime ago and listened to me try to sing and he said that I sounded like a coyote that had bronchitis. I don't doubt he told the truth. I listen to some of these brethren who seemingly know how to sing and it sounds good to me. I listen to them and I think how wonderful it is going to be to be able someday to sing. Do you know the song that I am looking forward to singing? I am looking forward to that day when the old whore isn't any more. She has given me a lot of trouble these last several years. That old whore of Revelation 17 surely has been a plague to me. She has surely been a splinter under my toe nail. I think about all of those harlot daughters that have come out of her and they don't help me along either. I tell you beloved, I am looking forward to that day when the load is lifted.

Then listen to how we are going to sing. Four times the saints of God shout Alleluia over the damnation of the old whore and her harlot daughters.

"I heard a great voice of much people in heaven, saying, ALLELUIA."—Rev. 19:3.

"And again they said, ALLELUIA. And her smoke rose up for ever and ever."—Rev. 19:3.

"And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; ALLELUIA."—Rev. 19:4.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying ALLELUIA: for the Lord God omnipotent reigneth."—Rev. 19:6.

What are they singing about? The old whore is gone. The harlot daughters are gone. All these false churches are gone. All these brethren who have claimed to represent the Lord Jesus Christ and said they were sent out by our Lord Jesus Christ, but who never were sent, and who had no authority to baptize, or to observe the Lord's Supper, and who had no authority to do mission work — when all this crowd is destroyed, it LIFTS a burden from the hearts and minds of the Baptists that have tried to stand for the truth of God through the ages, and four times the saints of God sing and shout Alleluia over the damnation of these lost religious reprobates who finally go to Hell.

This is just what Jesus Himself said:

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

Beloved, there is a "rooting up" day coming for Catholicism and Protestantism, for they certainly were never planted by God.

You say, "Brother Gilpin, can you shout over the damnation of the lost this morning?" No, beloved, I am not in Glory yet. My business today is to give them the Word of God. My business today is to preach to them the Lord Jesus Christ. But in that day, if I am in the Bride, and if you are in the Bride, you, too, will lay aside your sentiment that you have for your sainted mother who perhaps was such a good Methodist. You, too, will lay

aside your sentiment that you have for some of your friends that are such good Protestants, or who are such good Catholic neighbors. Beloved, they have a reason for being good friends and neighbors. Beloved, they have a reason for the goodness that they show to you. Beloved, in that day you will wish you had laid aside your sentiment down here. You will wish in that day that you had stood up for the things of the Lord a little more, and contended a little stronger for the teachings of the Word of God. I tell you, I am looking forward to that glorious day when, if I am in the Bride,

I shall sing with them and shout over the damnation of lost people who now claim to be the religious leaders of this world, who are accepted by the world, but who were never accepted and chosen of the Lord.

V.

A NEW HOME.

A wedding always means a new home. When my son started to get married, I said, "Where are you going to live?" He answered, "Oh, I guess I'll live here." I said, "I guess you won't." I have a feeling, beloved, that whenever a person gets (Continued on page 6, column 1)

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THE BAPTIST EXAMINER

JULY 20, 1968

PAGE FIVE

"Plain Prophecies"

(Continued from page five)
married, he ought to get out and find him a new "roost." I think if a person gets married, he ought to have his own home. It is mighty nice to come see "Pa" and "Ma" once in a while, and take a meal, and maybe spend the night, but when you get married, you should get into your own home. A wedding presupposes a new home.

Beloved, there is going to be a new home. Oh, how it thrills my heart this morning when I think about that new home that is awaiting us after awhile. Jesus said:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:1-3.

Oh, glorious day when we come into His presence. Glorious day, beloved, when we get to that new home that our Lord is preparing for us—that He is getting ready for us now.

CONCLUSION

One day Abraham called a servant unto him and said, "I want you to swear to me you will go over into the land from whence I came, and find a bride for son Isaac, and bring her back that she might be married to my son before I die." I see that servant, as he says to his master, "But, Master, suppose when I get over there I can't find a girl that is willing to leave Padanaram and come all the way over here. What shall I do? Shall I come back and get your son and take him over there?" Abraham said, "No, if she is not willing to leave her home—if she is not willing to leave where she is and come live with my son, she is not worthy to be his bride." Then he said to his servant, "You put your hand on my thigh and swear, and then, you do your best. If

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you can't get a wife for him, you will be clear from this oath, but you will never be clear of your oath until the day that you have done your best to get a bride in Padanaram and bring her here that she might be married to my son Isaac."

I see this servant as he starts on his way. As he rides along, he prays and says, "Oh, Lord, let me have favor in your sight. When I come to the place that I am going, grant that the maiden who comes down the path, and I say to her, 'Give me water to drink,' that she will also water my camels." The Word of God says that just when he got through praying, pretty little Rebecca came tripping down the path to the spring. Why? Because God had prepared her.

Beloved, a long time ago, I came to realize that Baptists spend an awful lot of time trying to prepare people that the Lord Jesus Christ never did prepare. We spend an awful lot of time trying to make people suitable that the Lord God never did make suitable.

The bride for Isaac came tripping down that path. I can see the servant as he went to her home and made the proposal in the name of Isaac. The father said, "Let her stay here just a little while," and the servant said, "No, we can't do that. My task requires haste. I must get home." The father said, "Let's call her and ask her." Do you know what her answer was? What bride is there that wouldn't rather be with her own husband than to be even with her own father and mother? She said, "I will go." The Bible does not tell us of the trip from Padanaram to Isaac. However, the Word of God says that when Isaac saw them coming he went out to meet them. You remember that tender embrace. You remember how he took her into his mother's tent and she became his wife. Oh, glorious scene!

Beloved, I like to think of it from another standpoint. Will you tell me who it was who took the initiative in the marriage of Isaac and Rebecca? Certainly it wasn't Rebecca. Surely it wasn't the servant. Surely it wasn't Isaac, for he was forty years old and had never shown any inclination toward the girls. I ask, who was it that took the initiative? Beloved, it was the father Abraham.

I ask you, who was it that took the initiative in your salvation, that you might become a part of the bride of the Lord Jesus Christ? It wasn't you, but it was God the Father. Back yonder, before the foundation of the world, God took the initiative in that he chose us unto His Son. You can look at these rocks and hills of our Kentucky mountains, and wonder how old they are. I don't know, beloved, but I know this, before the foundation of this world was laid, you and I who are saved, were chosen of God in Christ Jesus. Before God ever laid down a rock—before

ever a tiny violet grew out of that soil, God had already made a choice. You and I who are saved this morning are actually spiritually older than creation in the sight of God. Who took the initiative? Abraham the father in the marriage of Isaac. Who took the initiative in our lives? God the Father Himself.

Let's look at that unnamed servant. I am so glad that God didn't name him. I am so glad that we just think of him as a servant, because that is what you and I are. What is the Lord saying to you this morning, Baptist preachers? He is telling you to go look for that bride today. He is telling you to go on and preach the Gospel. He is telling you to go on and find those He has made suitable. You are not to spend your time trying to make suitable the crowd that the Lord never did make suitable Himself, but you are to let Him do the choosing. You are to preach the Word of God, and let Him call in His elect unto Himself.

I see that servant when he got his commission. He said, "But, Abraham, suppose she won't go? Suppose she doesn't want to leave Padanaram and come over here? What will I do? Take your son over there?"

Some people say, "Now Brother Gilpin, it has gotten to the place that folk just won't believe the Bible. We have to bring the Word down on their level. We have to put Jesus Christ down on their level. We will have 'Decision Day' and we will have cards for people to sign. It makes it so much easier to get people to make decisions and join the church if we just pass out cards and let people sign them." Do you know what you are doing, beloved. You are trying to make suitable the people whom God never has made suitable.

I say to you, your business is to lift high Jesus Christ. Your business is to preach all the Word of God. Your business is to hold up the church that Jesus built, and never compromise that church nor her ordinances in any wise at all. Your business is never to drag the Word of God down to man's level. You are never to drag the Son of God down to the level of the world. You are never to drag the church and the ordinances down so they will be pleasing in the eyes of the world. Rather, you are to hold them high as we exalt the name of the Lord Jesus Christ.

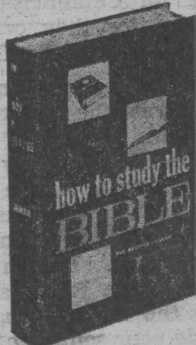
As this servant found a bride for Isaac, so our Lord Jesus Christ is going to have a bride, too. God's purpose will not be defeated.

What a glorious day and marvelous experience is out before us! Some of these days, all the burdens of this life shall be forgotten in the light of that wonderful heritage that shall be ours.

On a cold November day an

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old Italian was peddling fruit on the streets of New York City. Someone remarked concerning the inclemency of the weather. With this the Italian agreed, and then said, "But by and by tink of dat." He was thinking of the time when he would have enough money to return to Italy. His mind wandered away from that cold November day to sunny Italy, and so the present was lost in prospect of the future. So with the child of God.

I'm frank to say that I get discouraged some times. I know the readers of our paper have marvelously supported THE BAPTIST EXAMINER, and for this we are grateful. Yet some days when it becomes necessary that we scrape the bottom out of the bottom of the barrel — on those days when we have many creditors and but few contributions—on those days when it just doesn't look like we can keep going—(and there are plenty of those days), we often wonder, "What's the use?" Sometime ago, on Rally Day, I asked for a clasp of confidence, yet only about 600 of our readers wrote us. We thank God for those who wrote, the most of whom sent offerings, yet we wonder as to why the rest of our readers failed to write us—failed to give us that encouragement that we needed then, and today.

Well, someday, "Tink of dat." What a day it will be—with all burdens behind—with only joy unlimited before us. Thank God for that blessed day when the marriage of the Lamb takes place. May God grant that each of us shall be worthy to have a place in, and be a part of the Bride! May God bless you.

Sovereignty

(Continued from page one)

the mind was quite indifferent until it came to have a preference. Exactly; and at that same the will was quiescent, too. But the moment indifference vanished, choice was made, and the fact that indifference gave place to preference overthrows the argument that the will is capable of choosing between two equal things. As we have said, choice implies the acceptance of one alternative and the rejection of the other or others. That which determines the will is that which causes it to choose. If the will is determined, then there must be a determiner. WHAT IS IT that determines the will? We reply, the strongest motive power which is brought to bear upon it. What this motive is varies in different cases. With one it may be the logic of reason, with another the voice of conscience, with another the whisper of the tempter, with another the power of the Holy Spirit; whichever of these presents the STRONGEST motive power and exerts the GREATEST influence UPON THE INDIVIDUAL HIMSELF is that which impels the will to act. In other words, the action of the will is determined by that condition of mind (which in turn is influenced by the world, the flesh, and the Devil, as well as by God) which has the greatest degree of tendency to excite volition. To illustrate what we have just said let us analyze a simple example: On a certain Lord's day afternoon a friend of ours was suffering from a severe headache. He was anxious to visit the sick but feared that if he did so his own condition would grow worse, and as the consequence be unable to attend the preaching of the gospel that evening. Two alternatives confronted him: to visit the sick that afternoon and risk being made sick himself, or, to take a rest that afternoon (and visit the sick the next day) and probably arise refreshed and fit for the evening service.

Now what was it that decided our friend in choosing between these two alternatives? The will? Not at all. True, that in the end, the will made a choice, but the will itself was MOVED to make

the choice. In the above case certain considerations presented strong motives for selecting either alternative; these motives were balanced the one against the other by THE INDIVIDUAL HIMSELF, i.e., his heart and mind, and the one alternative being supported by stronger motives than the other, decision was formed accordingly, AND THEN the will acted. On the one side, our friend felt impelled by a sense of duty to visit the sick; he was moved with compassion to do so, and thus a strong motive was presented to his mind or judgment. On the other hand, his judgment reminded him that he was feeling far from well himself, that he badly needed a rest, that if he visited the sick his own condition would probably be made worse, and in such case he would be prevented from attending the preaching of the gospel that night; furthermore he knew that on the morrow, the Lord willing, he could visit the sick, and this being so he concluded he ought to rest that afternoon. Here then were two sets of alternatives presented to our Christian brother: on the one side was a sense of his own duty plus his own sympathy, on the other side was a sense of his own need plus a real concern for God's glory, for he felt that he OUGHT to attend the preaching of the gospel that night. The latter prevailed. Spiritual considerations outweighed his sense of duty. Having formed his decision the will acted accordingly, and he retired to rest. An analysis of the above case shows that the mind or reasoning faculty was directed by spiritual consideration, and the mind regulated and controlled the will. Hence we say that if the will is CONTROLLED it is neither sovereign nor free, but is the servant of the mind.

Human philosophy insists that it is the will which governs the man, but the Word of God teaches that it is the HEART which is the dominating center of our being. Many Scriptures might be (Continued on page 7, column 2)

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Sovereignty

(Continued from page six)
quoted in substantiation of this.
Keep thy heart with all dili-

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gence; for OUT OF IT are the issues of life." (Proverbs 4:23). "For from within, OUT OF THE HEART OF MEN, PROCEED evil thoughts, adulteries, fornications, murders," etc. (Mark 7:21). Here our Lord traces these sinful acts back to their source, and declares that their fountain is the "heart" and not the will! Again: "This people draweth nigh unto me with their mouth, and honoreth me with their life; but THEIR HEART is far from me." (Matt. 15:8). If further proof were re-

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quired we might call attention to the fact that the word "heart" is found in the Bible more than three times oftener than the word "will," even though nearly half of the references to the latter refer to God's will. When we call attention to the fact that it is the HEART and not the will which govern the man, we are not merely striving about words but insisting on a distinction that is of vital importance. Here is an individual before whom two alternatives are placed; which will he choose? We answer, the one which is most agreeable to himself, i.e., his "heart" — the innermost core of his being. Before the sinner is set a life of virtue and piety, and a life of sinful indulgence; which will he follow? The latter. Why? Because this is his choice. But does that prove the will is sovereign? Not at all. Go back from effect to cause. WHY does the sinner choose a life of sinful indulgence? Because he PREFERS it — and he DOES prefer it, all arguments to the contrary notwithstanding, though of course he does not enjoy the EFFECTS of such a course. And why does he prefer it? Because his HEART is sinful. The same alternatives, in like manner, confront the Christian, and he chooses and strives after a life of piety and virtue. Why? Because God has given him a NEW HEART or nature. Hence we say it is not the will which makes the sinner impervious to all appeals to "forsake his way," but his corrupt and evil heart. He will not come to Christ BE-

He Careth For The Sparrows

"Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father."—Matt. 10:29.

"When the birds begin to worry, and the lilies toil and spin, And God's creatures are all anxious, then I also may begin, For my Father sets their table, decks them out in garment fine, And If He supplies their living, will He not provide for mine?"

Just a noisy, common sparrow can be found most anywhere, Unto some a worthless creature, if it perished who would care?

But our Heavenly Father numbers every creature great and small, Caring even for the sparrows, marking when each one doth fall.

And His children's hairs are numbered, why should we be filled with fear?

He has promised all that's needful, and to be in trouble near, He with beauty clothes the landscape, tho' its robes last but an hour.

Ah, your Heavenly Father careth, there's no limit to His power.

If Almighty God in kindness stoops to meet such trifling need,

Child of love, on Him believing, will He not also give heed? So just roll on Him your burden and reject all anxious thought,

For your God and Saviour loves you and He cares for those He bought."

CAUSE he does not want to, and he does not want to because his heart hates Him and loves sin. In defining the will we have said above that "the will is the faculty of choice, the immediate cause of all action." We say the IMMEDIATE cause, for the will is not the primary cause of any action as the hand is controlled by the muscles and nerves of the arm, and the arm by the brain, so the will is the servant of the mind and the mind, in turn, is affected by various influences and motives which are brought to bear upon it. But, it may be asked, does not Scripture make its appeal to man's will? Is it not written, "And whosoever WILL, let him take the water of life freely" (Revelation 22:17)? And did our Lord say, "ye WILL not come to me, that ye might have life" (John 5:40)? We answer: the appeal of the Scripture is not always made to man's "will," other of his faculties are also addressed. For example, "He that hath EARS to hear, let him hear." "HEAR and your soul shall live." "LOOK unto me and be ye saved." "BELIEVE on the Lord Jesus Christ and thou shalt be saved." "Come now and let us REASON together," etc., etc.

The Bondage of the Human Will

In any treatise that proposes to deal with the human will, its nature and functions, respect should be had to the will in three different men, namely, unfallen Adam, the sinner, and the Lord Jesus Christ. In unfallen Adam the will was FREE, free in BOTH directions, free toward good and free toward evil. Adam was created in a state of INNOCENCY; but not in a state of holiness, as so often assumed, and asserted. Adam's was therefore in a condition of moral equipoise: that is to say, in Adam there was no constraining BIAS in him toward good or evil, and as such Adam differed radically from all his descendants, as well as from "the Man Christ Jesus." But with the sinner it is far otherwise. The sinner is born with a will that is NOT in a state of equipoise, because in him there is a heart that is "deceitful above all things and desperately wicked," and this gives him a BIAS TOWARD EVIL. So, too, with the Lord Jesus it was far otherwise: He also differed radically from unfallen Adam. The Lord Jesus Christ COULD NOT SIN because He was "the Holy One of God." Before He was

born into this world it was said to Mary, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that HOLY thing which shall be born of thee shall be called the Son of God" (Luke 1:35). Speaking reverently then, we say, that the will of the Son of Man was NOT in a condition of moral equipoise, that is, capable of turning toward either good or evil. The will of the Lord Jesus was BIASED TOWARD THAT WHICH IS GOOD because, side by side with His sinless, holy, perfect humanity, was His eternal Deity. Now in contradistinction from the will of the Lord Jesus which was biased toward good, and Adam's will which, before his fall, was in a state of moral equipoise — capable of

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turning toward good or evil—the SINNER'S WILL is BIASED TOWARD EVIL and therefore is free in one direction only, namely, in the direction of evil. The sinner's will is ENSLAVED because it is in bondage to and is the servant of a depraved heart. In what does the sinner's freedom consist? This question is naturally suggested by what we have just said above. The sinner is "free" in the sense of being unforced FROM WITHOUT. God never FORCES the sinner to sin. But the sinner is not free to do good or evil because an evil heart within is ever inclining him toward sin. Let us illustrate what we have in mind.

I hold in my hand a book. I (Continued on page 8, column 1)

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PAGE SEVEN

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Sovereignty

(Continued from page seven)
release it; what happens? It falls. In what direction? Downward; always downward. Why? Because answering the law of gravity, its own weight sinks it. Suppose I desire that book to occupy a position three feet higher; then what? I must lift it; a power outside of that book must raise it. So is the relationship which fallen man sustains toward God. Whilst Divine Power upholds him, he is preserved from plunging still deeper into sin; let that power be withdrawn, and he falls — his own weight (of sin) drags him down. God does not push him down anymore than I did that book. Let all Divine restraint be removed and every man is capable of becoming, would become a Cain, a Pharaoh, a Judas. How then is the sinner to move heavenwards? By an act of his own will? Not so. A power outside of himself must grasp hold of him and lift him every

inch of the way. The sinner IS free, but free in one direction only — free to fall, free to sin. As the word expresses it: "For when we were the servants of sin, we were FREE FROM righteousness." (Romans 6:20). The sinner is free to do as he pleases (except when he is restrained by God), but his pleasure is to sin.

In the opening paragraph of this chapter we insisted that a proper conception of the nature and function of the will is of practical importance, nay, that it constitutes a fundamental test of theological orthodoxy or doctrinal soundness. We wish to amplify this statement and attempt to demonstrate its accuracy. The freedom or bondage of the will was the dividing line between Augustinianism and Pelagianism, and in more recent times between Calvinism and Arminianism. Reduced to simple terms, this means, that the difference involved was the affirmation or denial of the total depravity of man. In taking the

affirmative we shall now consider:

The Impotency of the Human Will

Does it lie within the province of man's will to accept or reject the Lord Jesus Christ as Saviour? Granted that the gospel is preached to the sinner, that the Holy Spirit convicts him of his lost condition, does it, in the final analysis, lie within the power of his own will to resist or to yield himself up to God? The answer to this question defines our conception of human depravity. That man is a fallen creature all professing Christians will allow, but what many of them mean by "fallen" is often difficult to determine. The general impression seems to be that man is now mortal, that he is no longer in the condition in which he left the hands of his Creator, that he is liable to disease, that he inherits evil tendencies; but, that if he employs his powers to the best of his ability, somehow he will be happy at last. Oh, how far short of the sad truth!

Infirmities, sickness, even corporeal death, are but trifles in comparison with the moral and spiritual effects of the fall! It is only by consulting the Holy Scriptures that we are able to obtain some conception of the extent of that terrible calamity.

When we say that man is totally depraved, we mean that the entrance of sin into the human constitution has effected every part and faculty of man's being. Total depravity means that man is, in spirit and soul and body, the slave to sin and the captive of the Devil—walking "according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Ephesians 2:2). This statement ought not to need arguing: It is a common fact of human experience. Man is UNABLE to realize his own aspirations and materialize his own ideals. He CANNOT do the things that he would. There is a moral inability which paralyzes him. This is proof positive that he is no free man, but instead the slave of sin and Satan.

"Ye are of your father the Devil, and the lusts (desires) of your father ye will do" (John 8:44). Sin is more than an act or a series of acts; it is a state of condition: it is that which lies behind and produces the acts. Sin has penetrated and permeated the whole of man's makeup. It has blinded the understanding, corrupted the heart, and alienated the mind from God. AND THE WILL HAS NOT ESCAPED. The will is under the dominion of sin and Satan. Therefore, the will is not free. In short, the affections love as they do and the will chooses as it does because of the state of the heart, and because the heart is deceitful above all things and desperately wicked. "There is NONE that SEEKETH after God." (Romans 3:11).

We repeat our question: Does it lie within the power of the sinner's will to yield himself up to God? Let us attempt an answer by asking several others: Can water (of itself) rise above its own level? Can a clean thing come out of an unclean? Can the will reverse the whole tendency and strain of human nature? Can that which is under the dominion of sin originate that which is pure and holy? Manifestly not. If ever the will of a fallen and depraved creature is to move Godward, a Divine power must be brought to bear upon it which will overcome the influences of sin that pull in a counter direction. This is only another way of saying, "No man can come to me, except the Father which hath sent me, DRAW HIM" (John 6:44). In other words, God's people must be MADE WILLING in the day of His Power. Ps. 110:3. As said Mr. Darby, "If Christ came

to save that which is LOST, free will has no place. Not that God prevents men from receiving Christ — far from it. But even when God uses all possible inducements, all that is capable of exerting influence in the heart of man, it only serves to show that man will have none of it, that so corrupt is his heart, and so decided his will not to submit to God (however much it may be the devil who encourages him to sin) that nothing can induce him to receive the Lord, and to give up sin. If by the words, "freedom of man," they mean that no one forces him to reject the Lord, this liberty fully exists. But if it be said that, on account of the dominion of sin, of which he is a slave, and that voluntarily, he cannot escape from his condition, and make choice of the good — even while acknowledging it to be good, and approving of it — then he has no liberty whatever (Romans 7). (Emphasis ours). He is not subject to the law, neither can be; hence, they that are in the flesh cannot please God. The will is not sovereign; it is the servant, because influenced and controlled by the other faculties of man's being. The sinner is not a free agent because he is the slave of sin — this was clearly implied in our Lord's words. "If the Son shall therefore MAKE YOU FREE, ye shall be free indeed" (John 8:36). Man is a rational being and as such responsible and accountable to God, but to affirm that he is a FREE moral agent IS TO DENY THAT HE IS TOTALLY DEPRAVED—i. e., depraved in will as in everything else. Because man's will is governed by his mind and heart, and because these have been vitiated and corrupted by sin, then it follows that if ever man is to turn or move in a Godward direction, God Himself must work in him "both to WILL AND TO DO of His good pleasure" (Philippians 2:13).

Man's boasted freedom is in truth "the bondage of corruption;" he "SERVES divers lusts and pleasures." Said a deeply taught servant of God, "Man is impotent as to his will. He has no will favorable to God. I believe in a free will; but then it is a will only free to act according to nature (emphasis ours). A dove has no will to eat carrion; a raven no will to eat the clean food of the dove. Put the nature of the dove into the raven and Satan could have no will for holiness. We speak it with reverence, God could have no will for evil. The sinner in his sinful nature could never have a will according to God. For this he must be born again." (J. Denham Smith). This is just what we have contended for throughout this chapter — the will is regulated by the nature.

Now in conclusion let us anticipate and dispose of the usual and inevitable objection — why preach the gospel if man is powerless to respond? Why bid the sinner come to Christ if sin has so enslaved him that he has no power in himself to come? Reply: We do not preach the Gospel BECAUSE we believe that men are free moral agents and therefore capable of receiving Christ, but we preach it BECAUSE WE ARE COMMANDED TO DO SO (Mark 16:15), and though to them that perish it is FOOLISHNESS, yet "unto us which are saved it is the POWER OF GOD (I Cor. 1:18). "The foolishness of God is wiser than men; and the weakness of God is stronger than men" (I Cor. 1:25). The sinner is dead in trespasses and sins (Eph. 2:1) and a dead man is utterly incapable of willing anything, hence it is that "they that are in the flesh (the unregenerate) cannot please God (Rom. 8:8). To fleshly wisdom it appears the height of folly to preach the gospel to those that are DEAD, and therefore BEYOND the reach of doing anything themselves. Yes, but God's ways are different from ours. It pleases God "by the FOOLISHNESS OF

PREACHING to save them that believe" (I Cor. 1:21). Men may deem it folly to prophesy to them, "O, ye dry bones, hear the word of the Lord" (Ezekiel 37:4). Ah! but then it is the word OF THE LORD, and the words He speaks "they are spirit, AND THEY ARE LIFE" (John 6:63). Wise men standing by the grave of Lazarus might pronounce it an evidence of insanity when the Lord addressed a DEAD man with the words, "Lazarus, come forth." Ah! but He who thus spake was and is the Resurrection and the Life, and at HIS word even the dead live. We go forth to preach the Gospel, then, not because we believe that sinners have within themselves the power to receive the Saviour it proclaims, but because the Gospel itself IS THE POWER OF GOD UNTO SALVATION TO EVERYONE THAT BELIEVETH.

This is a chapter from "THE SOVEREIGNTY OF GOD," by A. W. Pink. It sells for \$3.95. Order from Calvary Baptist Church Book Store.

Money

(Continued from page one)
ary 13, she went to a cafeteria near her hotel, carrying the little black bag. She placed it on a chair and put her coat over it. When she finished eating, she went searching for her check. Her coat was on the floor and the bag gone when she returned to her table.

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PAGE EIGHT