

Wicked hearts are storehouses for the devil.

IMPRESSIONS CONFERENCES

by Ray Hiatt
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This title is hyphenated with purpose. We meet at sundry times and varied places, at established times to "confer" on matters Biblical and Baptist. If this is not so then the term "Confer-ence" is hardly apt. Yes, I do have the impression that many of our "confer-ences" become in reality "concur-rences" where all men are ex-



pected to say the same words to the same millimeter of the same smug smile.

There are depths of truth. Surface truth is easily mastered. The fact of election to salvation is a surface truth and facile in its simplicity. Election and its fellow doctrines are baby food. They are milk. Christ Himself is the meat. Election should be preached as an honor to God. Yet, are there not depths to this

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REAPING WHAT YOU SOW

by Doug Newell
Assistant Editor

Galatians 6:7-9, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not



be weary in well doing: for in due season we shall reap, if we faint not."

A few words from the Word of God can bring your life into perspective. These few words can mean very much to us and stir us to live better lives to the glory of God. Paul says, "be not deceived." Don't you be deceived about these verses of Scripture. You will reap what you sow. Now there are those out there who will try to

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

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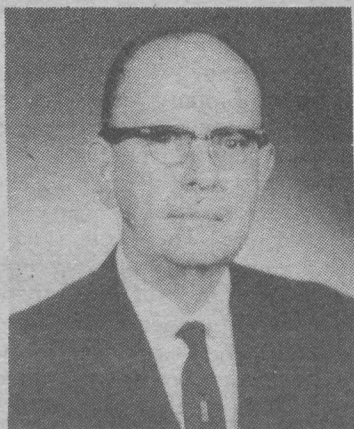
WHAT IS CHRISTMAS

by E.G. Cook
(Now in glory)

In the light of God's Word, how can anything with a Christian name be popular with the world? In John 7:7 Jesus said the world hates Him and in John 15:19 He said the world hates His people. But in spite of all that everybody loves Christmas. The vilest sinner in town will run over you, if necessary in order to celebrate his Christmas. If you have any doubts as to whether the world loves Christmas or not, just go into one of our large department stores, or Ten Cent stores, during the last few frantic hours of Christmas shopping and see if the sinners don't elbow you just as quickly, and tackle you just as hard as the saints do.

As I meditated upon that question, the thought came to me that if I would make a feast everyone would love, I must give everyone what he wanted. If I wanted the Orientals to

come to my feast I would serve rice; if I wanted the Italians to be there I would serve spaghetti, for the Russians I would be sure to serve plenty of vodka. In other words, if I wanted



everyone to come and enjoy my feast I must give everyone what he wants. Then the thought came to me that maybe that is just what has happened to Christmas. So I began to search the reference books to see if that

were true.

I had to go to the secular books because I was unable to find it in my Bible. It was truly amazing what I found, and what you can find if you will only look for it, concerning the most loved of all seasons of the year. According to the most authentic sources available, and I will even throw in the Catholic reference works because on this point they all agree, there never was a Christmas before the middle of the fourth century, even in Rome. In Jerusalem, it was first observed in the fifth century, and then we are told it caused rioting in the streets.

I searched through at least a dozen of the world's leading reference works on the subject and they all agree that no one knew the date of Christ's birth, and some of them say we cannot be sure as to the actual year in which He was born. But, in order for the Catholic Church to

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THE SECOND COMING OF CHRIST AND RELATED EVENTS PART I

by T.P. Simmons
(Now in Glory)

Christ's Coming To Be
Premillennial:

Recently, in giving a forecast of some of the things which we anticipated giving our readers through these columns, we mentioned that we planned to prepare a series of articles on the second coming of Christ. We are impressed that the time is ripe for us to begin that series of articles. Therefore, we are now offering the first one.

In offering these articles we

do not profess to have any special or superior knowledge. But we have tried to make a close study of the subject, and have come to have some more or less definite convictions concerning it. And our design is to merely give our reasons for these convictions, and to commend them to others for their prayerful comparison with Scripture.

In the first article we shall attempt to establish the fact that Christ's coming is to be pre-millennial.

But before entering upon a

consideration of that matter we desire, — by way of introduction to give —

1. Some Scriptural reasons for preaching and writing on Christ's second coming.

Some would have us believe that a study of this subject is idle theorizing, or that preaching and writing on it makes one a sensationalist. Others would insist that we should devote all our time to what they consider the more practical things. But the Scripture gives us abundant

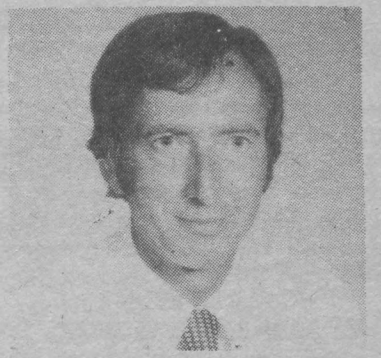
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EVERLASTING SALVATION

(USPS 042-340)

by Ron Boswell
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"He that believeth on the Son hath everlasting life..." (John 3:36). I would like to talk to you about everlasting Salvation. I am a firm believer in the doctrine of "once saved, always saved." Every road leads somewhere. When we go down the road of the doctrine that an individual can be saved one day and lost the next, that leads to the position of sinless perfection. You must either believe in once saved, always saved or ultimately in sinless perfection. I know that sinless perfection is not to be found in the Bible or in ex-



perience, so I believe in once saved, always saved. I want to show you, in this text, four major reasons why a saved person can never be lost.

I. THE BELIEVER IS SAVED WITHOUT WORKS. The first thing I want you to notice is that the believer is saved

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GOD'S DIVINE CALL TO SALVATION

by John Alber
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"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed," (Acts 13:48). The Bible, God's grand old Book of books, speaks to us of several different divine calls: calls that come from the very throne of Almighty God. The call to salvation — our present study. The call to Biblical separation



— a mighty and important subject. The call to service — a wonderful privilege and thought. The call to glory — our great expectation. Each of these four basic calls are indeed important and they have their

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

IT DOES NOT MATTER WHAT CHURCH YOU JOIN — IF

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

There is no Biblical subject about which there is more confusion than that of the church. Fewer saved people believe what the Bible teaches about the church than any other doctrine. One can get into more hot water by preaching church truth than any other portion of truth. One might almost say that church truth separates the men from the boys. Some people mistakenly think that one can get into more trouble — have more opposition by preaching the truths of God's sovereign and saving grace than

any other; but this is not true. One could have a large church by preaching sovereign grace, but church truth will quickly whittle such a church down a good bit.

There are three great errors in the religious world about the church. These errors are connected together, and one grows out of the other in the order in which I now give them. 1. There is not much difference between churches. 2. One church is as good as another. 3. It does not matter which church you join. Of course, if the first of these is true, the others naturally follow. If the first two are true, the third follows of necessity. However, that person who can make any

of these three statements shows his utter ignorance: 1. Of what the Bible teaches about the church. 2. Of the facts as they really are about different churches.

There is a great deal of difference between churches. They differ in origin, in headship, in history, in practice, and in doctrine. Only a double-dyed ignoramus could say there is not much difference between churches. Baptist churches were started by Jesus Christ; others were started by men. Baptist churches have Christ as their only head and law giver; other churches have human heads. Baptist churches believe and

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A smooth tongue is a great evil; many have been bewitched by it.

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IT DOES NOT

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preach the truth of God's Word; other churches teach for doctrines the commandments of men. Baptist churches practice according to the Word of God; other churches practice man-made rituals and government. One could go on and on, but these are enough to show the fallacy of, "There is not much difference between churches." Now, since there is so very much difference between churches, one church cannot be as good as another. Can the church started by men and teaching the doctrines of men be as good as the one started by Christ and teaching His Word? Of course not. Since there is much difference between churches, and since one church is not as good as another; it follows, of necessity, that it does matter — in fact it matters greatly — what church you join. However, in this message I am going to adopt this favorite slogan of religious men and preach to you that, "It Does Not Matter What Church You Join — If..."

1. It does not matter what church you join if you are not saved. By any proper and adequate definition of the word "church," one must be saved in order to be a member of a church. I know, I know that many churches do not make this a requisite for membership therein, but then, their churches are the organizations of men; and I suppose that a man-made organization can set its own rules for membership. However, Baptists — and the Bible — are different on this. A church is a local visible assembly of Scripturally baptized believers. Now, a church is more than this, but this is enough for my

present purpose. From this definition — and it is taken from what the Bible teaches about a church — we see that an unsaved person cannot truly be a church member. He can in name, but not in reality. If you are not saved, you should not be a member of any church. If you are not saved, and are a member of some church; you should go to that church and ask them to immediately take your name off of their membership list. Anyway, if you are not saved, it does not matter what church you join; but please don't join a Baptist church. Dear friend, if you are unsaved, church membership cannot help you in any way. But it can harm you greatly, for it could lead you to trust in that membership and never realize your need of salvation.

2. It does not matter what church you join if you do not desire and do not intend to live right. Now, if this is your attitude, it may well be that you



Joe Wilson

are not truly saved. If you have this attitude, you will be a shame and a disgrace to whatever church you join. Oh, my friend, I doubt that there is a greater hindrance to the Lord's work today than the large number of church members who do not live right. It is well nigh impossible to reach an unsaved person and influence him to come to a church when he knows members of that church who live worse than he does. Church members who live like the world, talk like the world, dress like the world, smell like the world, drink like the world, go to the same places of amusement that the world does — church members like this are a shame and disgrace and a great hurt to the cause of Christ.

Friend, if you are a church member and you are not living right, and you do not plan to immediately repent and start living right; go to the church, tell them what a dirty, low-down, good for nothing you are and ask them to exclude you for unchristian conduct. This is the only honest and decent thing you can do in such a situation.

Anyway, if you live like this and do join a church; if that church is worth being a member of, they will exclude you as soon as they find out how you are living. A church that does not practice the excluding of members who are not living right is not worth joining anyway. Know this, if you are not living right; and if the church either does not know it or will not exclude you, Christ knows and regards you as excluded anyway. It does not matter what church you join if you are not living right, and do not intend to straighten up, but please don't join a Baptist church.

3. It does not matter what church you join if you do not desire to obey the Word of God. Many have little regard for the Word of God. They show this by

the practices and doctrines of the church. I meant to say that many churches have little regard for the Word of God. They do not teach that women are to be silent in church. They do not teach the five doctrines of sovereign and saving grace. They do not teach baptism with the four requirements of the Bible. They use grape juice for their so-called Lord's Supper and even let non-members join with them in this observation. They practice Christmas and Easter, even having special services to commemorate these heathen holidays. Many professed Christians do not desire to know and obey the Bible on these and other matters. There are even some professing Christians who do not obey the Bible on tithing.

The Bible is very clear on church membership. The Bible is clear that there is no such thing as a universal invisible church of which all the saved are automatically members — a pet heresy of many. The Bible is clear that every saved person should join a true, local Missionary Baptist Church — even a Landmark and Sovereign Grace one. The Bible is clear that every saved person should be a loyal, faithful, clean living, hard working member of such a church. But it does not matter what church you join if you do not desire to obey the Word of God.

4. It does not matter what church you join if you do not desire to follow the leading of the Holy Spirit. Now, the Holy Spirit never leads contrary to the Word of God. The Bible teaches that one should join a true church, which by all tests and arguments and proofs is a Missionary Baptist Church. Therefore, the Holy Spirit will never lead one to join any other kind of church. The Holy Spirit will not teach one thing in the Bible and then lead one contrary to that. The Holy Spirit teaches eternal security in the Bible. He never leads some preacher to preach against that doctrine. How foolish to even imagine such a thing!

A little while after I left the Holiness Church and became a Baptist I was in a funeral service with a Holiness preacher. I rode back to town from the funeral with him. He told me that he used to be a Baptist, and that God led him to leave the Baptists and join the Pentecostal Holiness. I told him that this was very strange, for I used to be a Holiness preacher; and the Lord led me to leave them and join the Baptists. Well, one of us lied; and I know which one it was. The Holy Spirit would never lead in two such different, contradictory paths. I say adamantly that the Holy Spirit has never led anyone to join any church except a true Baptist church. He did not lead Wesley to start the Methodist Church, and He never led anyone to join one either. This goes for all the man-started churches. This goes for all except true Baptist churches — Sovereign Grace, Landmark, Missionary, Baptist Churches, if you please.

5. It does not matter which church you join if you do not desire to glorify God in your life. The chief duty of man is to glorify God. It should be the chief desire of every child of God to glorify the Lord. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). We do not have the right to do anything in or without lives that is not for the glory of God. To

glorify God we must go according to His Word. We can never disobey and go contrary to the Bible, and still glorify God.

The Word reveals that God is to get glory through the church

and in the church, see my text for this message. I do not say that God does not get any glory at all except in and through the church. I believe that God gets

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FROM THE EDITOR

Can a group of Scripturally baptized believers, who are not members of the same church, just members here and there, or maybe nowhere — can this group of un-organized people practice baptism or observe the Lord's Supper? I suppose that nearly all my readers, especially preachers will say, no. Well, I want to show you how they can do this. They can just, on their own, without any authority from any church anywhere, vote to become a church, and then they can do these things. Then they are a church and have authority to do anything a church can do.

Now, please understand me, I don't believe a word of this. I would be adamantly opposed to any such. I am trying to make a point. I am trying to show how foolish it is to say that a group of baptized believers can just decide and vote to become a church. Brethren, some of our brethren are dropping link chain succession of true churches. Some men, who are fine men, who are very sound in most respects, who are highly respected and much listened to men, who have much influence over others have dropped link chain succession of true churches, if they ever held it. I desire to raise my voice in a strong warning as to this matter. I am running into it much more often than I used to. I am hearing rumors about it from various sources and directions.

We have long taught the doctrine of church authority. We have taught that the Lord gave the authority to do His work in the world in this age to His true churches, and that no other individual or group has any authority in these things. We have taught that this included the authority to baptize, to observe the Lord's Supper, and to start other churches. It includes more, but these are sufficient to prove and illustrate my point.

We have insisted that a preacher has no authority on his own, but only as he is appointed and authorized by the church. We have taught that no organized or un-organized group of men has authority to do the Lord's work, except His true churches.

Now, our men still teach this as to baptism and the Lord's Supper. Our men would not teach that a group of baptized believers from different churches could get together and baptize someone or observe the Lord's Supper. Now, brethren, especially those of you who have turned from link chain succession, is this not true of you?

We have taught that this same church authority is necessary in starting another church. We have referred to it as "mothering" a church. We have referred to it as "extending an arm" to start another church. But, however, we have referred to it, we have taught that, for a church to be a true church, it must be started by another church.

Now, some of our brethren are dropping this teaching. They still teach that only a true church can baptize and observe the Lord's Supper, but they teach that a group of baptized believers may, on their own, without any authority from another church, without any connection with another church, this unorganized group can vote to become a church.

Do you not see how this leads to what I said in the beginning of this editorial? Here is a group of baptized believers. They are members of different churches or of no church. They have no organization at all. They have no authority of any kind. They decide that they want to baptize some people. They decide that they want to observe the Lord's Supper. But they can't do this because they do not have the authority. The authority to do this belongs to true churches. But, according to many today, they can do this: they can vote to become a church. Then they can do anything that any other church can do. Brethren, do you not see the absurdity, and unscripturalness of this? Yet, this is being taught by some today, and I mean by some who are among us as highly respected and influential men. Think of this. This aforementioned group: they cannot baptize. They cannot observe the Lord's Supper. But they can start a church. They can organize themselves into a church.

If I were forced to categorize different works of the Lord, I would think that starting a church would be one of the highest matters, higher even than baptizing and observing the Supper. But now I am told that this very important matter is not restricted to the authority of a true church. I am told that baptism and the Lord's Supper is under the authority of a true church, but the much more important matter of starting a church is not restricted to church authority.

Brethren, why say that a group, an unorganized group of baptized believers cannot baptize because they are not a church? Then say that they can become a church by their own vote — then they can do what they could not otherwise have done. If they can thus do the greater — make themselves into a church — surely, they can do the lesser.

My brother preacher, let me lift my voice like a trumpet and cry out against this dropping of link chain succession. You are tampering with perpetuity. You are tampering with church authority. In fact, I do not see how we can continue to maintain church authority and perpetuity if we drop link chain succession.

I am not a prophet, not the son of a prophet, but I make some predictions (and I hope I am proven wrong on them). I predict that link chain succession is going to become the next big and dividing battle among us. I predict that many will drop link chain succession and then will go on to dropping perpetuity, and then church authority. I hope I am wrong. I shall be very happy if time proves me a false prophet in these matters. But I have seen too much of how heresy progresses, of how heresies never run alone, but always run in packs, how one false doctrine leads to another, to another and to another — I have seen too much of this to not be terribly disturbed and very fearful over this forsaking of link chain succession that I see in many today.

I would urge those who have dropped link chain succession, or are toying with the idea of dropping it, but who still hold to church authority over baptism, etc. to give serious thought to this editorial. Comments welcomed.

IT DOES NOT

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some glory from all things. Even the lost in hell will glorify the holiness and justice of God. But I do say that the proper way for the Christian to glorify God is in and through the church. Not through mission boards for they are the creation of men and give glory to men. Not through free lance work, for this gives the glory to the man doing the work. Not through associations or conventions (and for the life of me I do not understand how the associations such as ABA and others can defend their man-made organizations while they criticize the SBC), these give glory to man. Oh, how much glory do they give to man! "I was the Convention President." "I was the Associational Moderator." "I preached the Convention Sermon." "I wrote the Associational Literature." On and on it goes. The proper way to glorify God is through His church. All of the Lord's work in the world today is to be done through and under the authority of one of His churches. No preacher has the right to get him a radio program or start him a mission on his own. He is to serve God in, through, and under the authority of a true church of Jesus Christ. But if you do not desire to give God the proper glory through your life and service, it does not matter what church you join.

6. It does not matter what church you join if you do not desire the blessings that God gives to His obedient children. To obey is the chief thing in a child of God. "...Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (I Sam. 15:22-23). Oh, you would not worship an idol, would you? Surely, you would not join in witchcraft, would you? But God characterizes disobedience as a like sin to these. What an awful indictment of that about which so many Christians make so little a thing.

It costs to be obedient. It costs time, money, and effort. It costs tithes and offerings. It often costs driving many miles, and passing many so-called churches so as to attend a true one. But God gives His best blessings to His obedient children. It costs, but it pays too. It pays in great blessings, multiplied usefulness, and great rewards at the judgment seat of Christ. But if you don't want any of these, it does not matter what church you join. Remember that you cannot be obedient to God and join any but a true Baptist Church.

7. It does not matter what church you join if you do not want to be in a church that is indwelt by the Holy Spirit. I am not a Priesthood of the Church man — not by ten million miles. I believe that every child of God is indwelt by the Holy Spirit. I know this on the authority of many portions of the Word of God. But, beloved, only true churches are indwelt by the Holy Spirit as churches. Understand that a saved person in a false church is indwelt by the Holy Spirit. But the church that he is in is not. The Holy Spirit dwells in every saved person as an individual. He also dwells in a true church as a church. "In whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:22). "...the house of God,

which is the church of the living God, the pillar and ground of the truth." (I Tim. 3:15). The Holy Spirit does not dwell in false churches, though He is in saved people in those churches. Brethren, have we given this enough thought? False churches do not, as churches, have the leadership of the Spirit in their activities, do not have the power and blessing of the Spirit in their services. Why, the Spirit in a church, leading, empowering, moving, and blessing is the most important thing about a church — and false churches do not and cannot have this. Many of them will tell of services they have had and of the spirit being in their services. Maybe so, but what spirit? Not the Holy Spirit. This is one reason why so many of them have gone from bad to worse to worst in activities and in doctrine. They do not have the Holy Spirit.

8. It does not matter what church you join if you do not desire to partake of the ordinances. Baptism and the Lord's Supper are the only two ordinances of the church. Oh, what a blessing these are. How precious it is to go to the baptizing place and take part in this beautiful picture of the glorious and saving gospel of Jesus Christ. How precious it is to have Scriptural baptism with its four essential requirements. Oh, that God would grant us to have this blessed service more frequently. Then, the Lord's Supper. When one church gathers together and, using unleavened bread and real wine, observes this precious and blessed ordinance! Oh, this is always a great time of blessing. The Lord seems so very near at this time.

"...and keep the ordinances, as I delivered them to you" (I Cor. 11:2). See also Matthew 28:18-20. The Lord gave the ordinances to His churches. They are not for the individual. They are not for the family. They are for the church. No other organization can observe the ordinances. No false church can observe the ordinances. Oh, they can go through the motions. They can deceive themselves and others. But they can not really and Scripturally observe either of the ordinances. False churches might all as well do as those churches who do not have any ordinances at all. You have and you can never observe either of the ordinances except in and through a true Baptist church. I heard of a Methodist church using hamburgers and soda pop as elements in their observance of the Lord's Supper. Some might criticize them for this. Not me. They can't observe the Lord's supper anyway, for they have not the authority to do so. Let them go ahead and have some junk food and get whatever they can out of their farce.

9. It does not matter what church you join if you do not want to hear, believe, and support the truths of God's Word. True churches are the pillar and ground of the truth, (I Tim. 3:15). True churches are the candlesticks, (Rev. 1:20). A candlestick is a light holder. The light to be held is the Word of God. The truths of God's Word were given to Baptist churches. They, and they only, have these truths. Other churches have some truth which they got from the Baptists. But they also have much error, most of which they got from the Catholics. Take any church in the world today. Take out of it what is Baptist, and what's left will be Catholic,

Take out of it what is Catholic and what is left will be Baptist. This is not totally true, but mainly so. There are a few heresies in some false churches that did not come from the Catholics. But all truth in any of them came from the Baptists.

You can get some food out of a garbage can most likely. But it will not be too appetizing and you will have to go through a lot of garbage to get a small amount of food. Why not go in and sit down at the table and have a good meal? You can get some truth in a false church, but you will have to eat a lot of garbage to get it. Oh, the rotten garbage, even the deadly poison that is served up in false churches. Why not go to a Baptist church and get a good, wholesome meal of the Word of God without all the garbage you get in other churches? But if you do not mind the garbage, or if you like it; it does not matter what church you join.

10. It does not matter what church you join if you do not desire to be in the bride of Christ. I know that the vast majority of religious people believe that all the saved will be in the bride, but this is contrary to Scripture. This false doctrine was invented by the devil to seek to rob the truth about the bride. Else, who are those who will be invited guests at the wedding? (Rev. 19:9). Who are those who will walk in the light of the new Jerusalem, (Rev. 21:24) but will not be at home there? The Bible teaches that among the total of the saved, some will be in the bride and some will not. The Bible then teaches that being in a true church is essential to being in the bride. Paul tells the members of the church at Corinth that they had become espoused to Christ, (II Cor. 11:2). He teaches in Ephesians 5:22-33 that there is a similarity between the relationship of a husband and wife and that between Christ and His church.

Since Baptist churches are the only true churches, and since being in a true church is essential (not the only essential) to being in the bride; therefore, being in a Baptist church is necessary to being in the bride. If you are a member of any other kind of church, you have absolutely no possibility of being in the bride of Christ. That is, unless you leave such and become a member of a true Baptist church. But if you have not desire to be in the bride, it does not matter what church you join.

Let me say again that salvation is the most important matter of all. So far as being saved, it really does not matter what church you join. Membership in a church will not save you. Not being a member of a true church will not damn you. But this does not mean that church membership is not important. The second most important thing in your life is to be a member of a true Baptist church. Then, the third most important thing in your life is to be the right kind of member of that church.

I have written this sermon to set before you the great importance of being a member of a true Baptist church. I have approached it in a negative fashion. I have done this hoping to make this truth very emphatic. May the Lord speak to you of your need of Christ, if you are not saved, and enable you by His power to trust Christ in saving faith. May He, if you are saved, show you the importance of being in one of His churches. May He then show

you the importance of being the right kind of member of that church.

It does not matter what church you join, if the things mentioned in this sermon are true of you. But if you truly desire to properly serve and glorify God, if you truly desire to know the fulness of His truth, if you desire the best of His blessings, if you desire to be used to His glory, and if you desire the most, best, and highest of rewards, and if you desire to be in His bride; then it does matter greatly what church you join. May God bless you.

SALVATION

(Continued from Page 1)

without works. Now if faith is the channel through which we are saved, then works can not keep us. So it is important that we see first of all that faith is the channel through which God saves us.

The word "believeth" in the Greek means to rely upon, to cleave to, to trust in and it has all those meanings at the same time. When he says "believeth," he is not talking about a mental assent to these facts. He is not saying that in the mind we say, "Yes, it is true, Jesus is the Son of God." No, he is saying, he that resteth on, trusteth in and relieth upon the Son of God as his only hope for heaven has everlasting life.

Now, let me illustrate to you that the only way anyone is saved is by faith in the Lord Jesus Christ as their only hope for heaven. Listen: "And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little" (Luke 7:44-47).

Now understand what Jesus is saying. He is saying that the reason this woman came in and shed tears and washed His feet with the tears of her eyes and wiped them off with the hairs of her head is because she loved Him. She did not do it to get her sins forgiven, she did not do it to find favor with God. She did it, as it says here, because "...she loved much..." The reason she loved the Lord Jesus Christ is because He had saved her. Now notice the channel by which He had saved her, verse 50, "And he said to the woman, Thy faith hath saved thee..." So you see, this woman's standing with God was on faith, she was trusting in the Lord Jesus Christ as her only hope for heaven.

There is another illustration in the thief on the cross. He was saved, not by works, but by faith in the Lord Jesus Christ. In Luke's gospel, chapter 23 and verse 42, we read these words, "And he said unto Jesus, Lord, remember me when (notice that word "when", not "if" but "when") thou comest into thy kingdom." That was his faith, for he did not say, "Remember me if," No, he said, "Remember me when," and

that shows his faith. He believed it as a sure and certain fact that Jesus was the One prophesied throughout the Bible who would come into His kingdom and so he says "when." That showed his faith. Verse 43 says, "And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise."

So you see, here was a man who had no works, no baptism, no church membership; but he was saved when he believed on the Lord Jesus Christ and trusted in Him.

Then we find that when Peter went to Cornelius's house, he made a statement to Cornelius, listen: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:43).

Peter preached that an individual had to believe in Jesus, trust in Him, rely upon Him and that the individual would receive the remission of sins without any works.

Then you have the Philippian jailor and this is another illustration of an individual being saved through the channel of faith. Now listen to what he said in Acts 16:30: "And brought them out, and said, Sirs, what must I do to be saved?"

There is the question. Now what would Paul and Silas tell him to do? Would they tell him to simply repeat the sinner's prayer? Would they tell him to get on his knees? Would they tell him to go to an old-fashioned altar? No such thing! Listen to what they said, "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved..." (Acts 16:31). Maybe you date your salvation back to a time when you went down front in the church or to a time when you fell on your knees and asked God to save you. Maybe you did that, but that is not when you were saved. You were saved when you believed on the Lord Jesus Christ according to the Bible. If you did fall on your knees, if you did go up in front of the church, you had to be saved before that time. You were instantaneously saved when you believed on Him as your only hope for heaven.

The one that believes on the Lord Jesus Christ has a pure heart. In Acts 15:9 we have these words: "And put no difference between us and them, purifying their hearts by faith." How were their hearts purified? By faith. They had a pure heart by faith. Every believer in the Lord Jesus Christ has a pure heart by faith and the Bible says: "Blessed are the pure in heart: for they shall see God." (Matthew 5:8). The believer has a pure heart and according to Matthew 5:8, he shall see God, without any works.

The believer also is justified before God. Now justification is a different word than pardon. If the Governor pardons a man that has committed a crime, the guilt of that crime still goes with the man even though he is free. But being justified is altogether different. That means that we are pronounced righteous, that means "Just as if we had never sinned," the guilt is dealt with. Listen; "Therefore being justified by faith, we have peace with God..." (Romans 5:1). There you see peace with God as a result of having faith in the Lord Jesus Christ. Now,

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The most shameful way of cursing another is by pretending to bless him.

The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. Box 60 - ASHLAND, KENTUCKY 41105-0060

Please explain Rom. 6:2. In what sense is the believer dead to sin? Also, what does "our old man is crucified with him" mean in Rom. 6:6?

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In Romans 3 through 5 it has been clearly shown that justification is by the grace of God through faith in His Son apart from any works on the part of man. In chapter 6:1 we have the question, "What shall we say then? Shall we continue in sin, that grace may abound?" The answer to this question is, "God forbid" or perish the thought. "How shall we, that are dead to sin (who died to sin) live any longer therein." This means that we died to sin in the person of our substitute, the Lord Jesus Christ. Justification means that the penalty for sin has been paid. This penalty was paid by our Saviour for His people over 1900 years ago. When Christ died there on the cross, we died in Him. It was our sins that put Him there. Just as we are identified with Christ in His death, we are also identified with Him in His resurrection. In verse 3 we are told that this great truth is set forth by our baptism, "Know ye not, that as many of us as were baptized into Jesus Christ were baptized into his death?" (identified with Christ in His death).

Likewise we are identified with Him in His resurrection, "we shall be also in the likeness of his resurrection."

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." The "old man" is the old nature, the unsaved man with all his sins. That man was crucified with Christ. As we look back to those three crosses on Golgotha's hill, we see three men being crucified, but God the Father saw, "—a great multitude, which no man could number, of all kindreds, and people, and tongues, —" there on that middle cross with His Son. Every one whom the Father had given the Son was crucified with Him that day. The apostle Paul said, "I am crucified with Christ." (Gal. 2:20). Every one who has his faith in Christ can say the same thing. In verse 11 we are told, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The word "reckon" means to count on the fact that we died unto sin, but alive unto God, therefore in verse 12 we are told, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

Should we take our "fill of

sin" as the enemies of the doctrine of justification by grace through faith claim? "God forbid." "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13).

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Romans 6:2: "God forbid. How shall we, that are dead to sin, live any longer therein?"

Romans 6:6: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

I hold to the Judicial view relative to these two verses. By that I mean that they refer to the penalty of sin and not to the power of sin. In verse two, we are dead to the penalty of sin; the penalty being eternity in hell. I believe Paul is using this to promote Godly living amongst the Romans. The thought of our being dead to the penalty of sin should cause us to love Christ more and to serve Him better. One thing we can be sure of is this: we are not dead to sin in an active sense. To believe this is to teach sinless perfection. I know that I am not dead to sin. There are still sinful desires present in me. This is what Paul teaches us in Romans 7:14-25. He speaks of two warring members in his body; one that is good and one that is evil. He is not teaching that we are dead to sin in an active sense, but that we are dead to the penalty of sin, because Jesus has already paid the penalty on our behalf. His point should be well taken amongst us. Indeed, how can we who are dead to the penalty of sin, still live therein? How can we treat the God who saved us in such a manner? Surely we should not, and to a degree will not continue in sin.

I think the key to understanding verse six is the phrase, "henceforth we should not serve sin." It does not read that we shall not sin, but that we shall not serve sin. I think this verse also must be interpreted in the judicial sense. The old man was crucified with Christ so far as the penalty for sin is concerned. The old man will not have to suffer the penalty of sin because Christ has suffered that penalty for him.

I think the key message in these verses is the saints obligation to live Godly and abstain from sin. As a motive for this, the work of Christ in relation to our sins is referred to. Since He has saved us from the penalty of sin, then we in return should not serve sin but should serve God. May God bless you all!

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Romans 6:2, "God forbid. How shall we, that are dead to sin, live any longer therein?"

Paul is here answering the question he has asked in Romans 6:1. Should a person continue in sin, and its expression in daily living, so that more grace can be experienced? He says, "God forbid," or literally, "let it not be." We may think the question of verse one absurd; and so it is. There are, however, groups of Christians who in actual experience look upon the subject and say, "we are dead to sin literally in Christ, it doesn't matter how we live in the flesh."

The phrase "dead to sin" is the problem for many that causes several interpretations of what is being taught. "Dead to sin" is speaking here of our standing before God, not our actual state of conduct or behavior. We are talking about being dead to the guilt of sin. This took place for all of us who are in Christ at His death. The Greek past tense suggests a specific time, or point when we became "dead to sin." At salvation, by the quickening power of the Holy Spirit, it was given to us. The main idea of death is its separation, whether physical or spiritual. Every true believer is in Christ and separated by the justification that God gives him from the guilt of sin, but it doesn't stop there. In no way does God's grace encourage sin. Sanctification, which begins when we are quickened, separates us from the power of sin.

No believer is dead to the power of sin. This verse is not teaching that "dead to sin" means dead to the desire to sin or the influence or power of sin. The Spirit of God teaches us in the seventh chapter of Romans that we as true believers are not dead to the power of sin in this respect. All of us have experienced the situation spoken of in Romans 7:18-25. No one can become sinlessly perfect in this life. Justification in no way promotes or tolerates a sinful life. We who are dead to the guilt of sin can no longer live in it. We may fall into sin, but we do not live and continue to lie in it. As Matthew Poole says, "It is not falling into the water that drowns a man, but it is his lying in it; so it is not falling into sin that damns a man, but it is his living in it." It is impossible for a truly justified believer to habitually live in his or her formerly sinful and ungodly way.

By "our old man is crucified with him," is meant the fact that our old, corrupt, and polluted nature that came from Adam has been crucified with Christ. All elect believers died in this sense with Christ on the cross,

for we were, and are one in Him as He represented and does represent us. Being dead to sin, we can no longer live in it. Romans 6:7 says, "For he that is dead is freed from sin." Consequently, we can say with Paul in Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the son of God, who loved me, and gave himself for me." This is not an option as modernism would preach, but a blessed truth for God's elect.

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Chapter six is written to keep us from doing what many people claim we believe. We are accused of believing that our "once saved always saved" belief will cause us to go out and sin with the idea that it is all right to do so. Thus we have verse 1 which says, "What shall we say then? Shall we continue in sin, that grace may abound?" Verse 2 goes on to answer these questions. "God forbid. How shall we, that are dead to sin, live any longer therein?" Shall we continue in sin? God forbid. No, no we must not continue in sin. We must not yield to the old nature. We are dead to sin. We have been saved from the penalty of sin. We have been given power over the nature of sin.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). We have been crucified with Christ. When He died, we died, the penalty of sin was paid for us there on the cross. As far as God's purpose is concerned, as far as our position in Christ is concerned, we are dead to sin.

We are not to serve sin any longer. We will fail from time to time because we still have the old nature in us, but nevertheless our position in Christ is that we are dead to sin.

SALVATION

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because salvation is through the channel of faith and not by works, then we can never lose our salvation. It is a present possession as our text shows. "He that believeth on the Son hath everlasting life..." (John 3:36). Notice the words "hath everlasting life." The word "hath" is in the present tense. It does not say shall have, or after that he dies he shall have everlasting life; but it says that he hath it now. The word "hath" is a present tense word, it means right now in this life. The one that believes on Jesus hath everlasting life.

We can let the Bible define the word "everlasting" for us. God uses that word "everlasting" in several places. In Matthew 25:46, we find the Greek word used here and it reads, "And these shall go away into everlasting punishment..." God describes the punishment of the wicked as being everlasting.

In Romans 16:26, God uses the word in another way, it says, "But now is made manifest, and by the scriptures of the

prophets, according to the commandment of the everlasting God..." Here you see it is used to describe God. God is everlasting, as the punishment of the wicked in hell is everlasting. He uses it a third way, in II Peter 1:11, we read this. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Here you see the word everlasting applied to the Kingdom of the Lord Jesus Christ. God uses the word "everlasting" in three ways then — the everlasting punishment of the lost, God as the Everlasting God, the kingdom of Christ as an everlasting kingdom. This same word is used in our text with respect to our salvation. He says every child of God has in his present possession everlasting life — life that can never be extinguished. Just as God can never be anything other than everlasting, so the child of God can never be anything other than everlasting.

II. THEY HAVE THE GIFT OF EVERLASTING LIFE. I think we would have to agree that this is the gift of God. In fact, in the book of Romans, chapter 6 and verse 23, we read this, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Here eternal life is said to be the gift of God. Now, if God has given me a gift, will He ever want it back? What if I do not live as I should? What if I fall or do not do as I ought to do, will God want back the gift that He gave me the day when He saved me? Well, a lot of preachers would tell you that He would. A lot of preachers would tell you that God would take it back, but you do not have to listen to what the preachers say, you need to listen to what God says. After all, it is God's gift. In Romans 11:29, we read this, "For the gifts and calling of God are without repentance."

God never repented when He gave us that gift of everlasting life. God never had a change of mind after He gave us that gift of everlasting life. The Bible says He never shall! Will you not take the Word of God? Will you not believe what God says? If God gives you something, He will never change His mind about giving you that.

The first reason I gave you why that we could not lose our salvation is, because we are saved without any works. We are saved through the channel of faith and if faith saves, then works can never keep. The second reason I gave you, is that the believer has everlasting life and it is the gift of God. The third reason I want to give you why an individual can not lose their salvation is, because of the work of Christ.

III. THE EVERLASTING SALVATION RESTS ON THE WORK OF CHRIST. Now in our text, the object of our faith is the Son, the Lord Jesus Christ. Jesus made a statement that rules out the possibility of Him failing, listen: "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing..." (John 6:39). He is saying that each and every one that the Father gave Him will never be lost. Now I realize that a lot of preachers would tell you that Jesus has lost some along the way. However, this verse says the Good Shepherd has never

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The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. Box 60 — ASHLAND, KENTUCKY 41105-0060

What were the qualifications of being an Apostle?

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The word "apostle" means one sent forth. The word is used of the Lord Jesus to describe His relationship to God, in Hebrews 3:1 "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

In the gospels they are usually called disciples, because as long as Jesus was with them they were still learners; after that, they are referred to as apostles. It seems to have been essential to this high office that they should have seen the Lord and have been eye and ear witnesses of what they testified to the world. Paul claims equal authority from having seen Jesus in a vision (I Cor. 9:1, 15:8).

The apostles had the gift of speaking other languages, healing the sick, raising the dead, and restoring sight. Their office was not, and could not be, passed on to others. When they died so did the office. Today, we have the church and missionaries to give out the good news of salvation to those who have been chosen to be the recipient of God's grace.

I hope this will be of help to the inquirer.

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For one to be an apostle of the Lord he must have certain qualifications. We should, by the Scripture, be able to ascertain these qualifications. We read in John 1:6, "There was a man sent from God, whose name was John." Since John was a man sent from God, then he had the authority to do certain things that others could not do. God sent John for a certain and special purpose, and that purpose was to prepare a people for the Lord. In Isaiah 40:3 we read "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." And also in Malachi 3:1 "Behold, I will send my messenger, and he shall prepare the way before me..."

When John arrived on the scene, he baptized those who came to him that had repented of their sins. Those whom John baptized became disciples of the Lord. This is the first qualification. One must have been baptized with John's baptism, be a follower of the Lord, and then, after this, ordained by the Lord. Luke 6:13 "And when it was day, he called unto him his

disciples; and of them he chose twelve, whom he named apostles." Christ named those whom He chose, "apostles." These apostles had certain powers or rights that an ordinary disciple didn't have. In choosing these disciples, Christ chose the ones that He desired to be apostles. To be one of the twelve apostles it was necessary to be so named by the Lord Himself.

When Judas fell from his office, it was needful that another be selected in his place. For one to be qualified to take his place he must have companied with the disciples and the Lord while He was here on earth. And further, he must have had John's baptism. Acts 1:21-22, "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, unto that same day that he was taken up from us, must one be ordained to be witness with us of his resurrection."

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"And when it was day, he called unto him his disciples; and of them he chose twelve, whom also he named apostles; (Luke 6:13)." The word apostle means one sent forth. The apostles were chosen from among the disciples of Christ. The time of the apostles ended when the last one died. There is no such thing as apostolic succession. The apostles were given special powers. "And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;... and they cast out many devils and anointed with oil many that were sick, and healed them" (Mark 6:7, 13).

When Judas, the betrayer of Christ, killed himself, it became necessary for the church to appoint another apostle to succeed him. The responsibility fell to the church because Christ had ascended back to the Father and had left all power and authority to His church (Matt. 16:19, 28:18-20). The first chapter of Acts outlines for us the requirements of an apostle. Beginning in verse twenty one we find that first of all the candidates must be one that companied with Christ. He saw and was seen of Christ, physically speaking.

Secondly, it was necessary that he had received baptism of John. The verse does not specifically say this, but I believe he had to be a member of the church at Jerusalem. Verse fifteen shows us that there were 120 people that came together for this purpose.

Thirdly, he must be one that had been witness to the resurrection of Jesus Christ. The men

that met these qualifications were voted upon by the assembly and one was chosen. This is another reason for not having apostles today, they could not meet the qualifications.

SALVATION

(Continued from Page 4)

lost a sheep. Jesus says, I am not going to lose any, I am not going to lose anyone that I have saved. He is going to take them all the way to glory. None of the saved will ever be lost according to this verse.

In Luke's gospel, we find another statement concerning the work of the Lord Jesus Christ. He says, "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). Jesus said He came to do the saving. He did not come to help save anybody, but He came as the Saviour. He does the saving, therefore it all depends on Jesus; and because it all depends on Him, I can never be lost. If I have been saved, I will never be lost because that is the clear teaching of the Bible. Regardless of how things might look, regardless of how you might feel about it, Jesus alone is the Saviour. Salvation was obtained by the Lord Jesus Christ and because He obtained it, we never attain it. He obtained it, we do not attain it.

"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." (Hebrews 9:12). He ordained it, and it was eternal redemption. Because of the work of the Lord Jesus Christ, a child of God can never be lost again. To say that Jesus shed His blood for an individual who goes to hell dishonors the Lord Jesus Christ and His finished work. He is the Saviour, He obtained it and it is perfect.

Another reason why that we can never be lost with respect to the work of the Lord Jesus Christ is because He ever lives. Listen: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Hebrews 7:25). How long am I going to be saved? Just as long as the Lord Jesus Christ lives, that is how long we are going to be saved and the Bible says, "...he ever liveth..." He will live for evermore, and that means I will be saved for evermore because I am depending on Him and not on what I am going to do. It all depends on Him. This brings us to the fourth point as to why a child of God can never lose their salvation.

IV. THE EVERLASTING SALVATION IS ASSURED BY THE HOLY SPIRIT. We can never lose our salvation because of the work of the Holy Spirit. This is the power behind faith in the Lord Jesus Christ. It depends upon Him to change our "want to" and cause us to believe and trust in the Lord Jesus Christ as our only hope for heaven. He is the power behind faith. Now I want to show you

something about the Holy Spirit. Listen: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John 14:16, 17).

Because of the indwelling Holy Spirit in every child of God, they can never be lost. If they were ever sent to hell, a part of God would go to hell. The Holy Spirit is God, and if He is on the inside of the believer and that believer is sent to hell, then the Holy Spirit must go to hell too. This is impossible. So a child of God can never lose his salvation.

A second fact about the Holy Spirit, concerns His power in regeneration, listen: "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" (Philippians 1:6). God never gives up when He starts a work. Now you and I may give up on people. We may begin to work with them and then give up on them, but God does not do that. We see from the power and work of the Holy Spirit, that a child of God can never lose his salvation.

Now I will show you another reason why the everlasting salvation is assured by the Holy Spirit, listen: "In whom ye also trusted, (or believed) 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..." (Ephesians 1:13, 14).

Do you know what earnest is? People used to use a term in days gone by called "earnest money." If you wanted to buy a house or some big item, they would say, "Where is your earnest?" They meant a deposit. They wanted you to put a deposit down when they asked for the earnest. That is the language in which this is speaking. We have a deposit on us if we are saved, a deposit put there by the Holy Spirit. So you see a deposit by the Holy Spirit guarantees a final transaction. There can be no doubt of "Once saved, always saved." Once the Holy Spirit puts a deposit on someone, they are God's. He simply puts a deposit on them because the final redemption will not take place until the body is redeemed at the Second Coming of the Lord Jesus Christ. Do you not see that those who trust in the Lord Jesus are saved for evermore?

Maybe you are lost, the Bible says the wrath of God abideth on you if you do not rest upon Him as your only hope for heaven. May God show you Jesus and cause you to trust in Him as your only hope. May God bless you!

GOD'S DIVINE

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teachings revealed unto us in the writings of the New Testament books.

The Bible speaks of the call to salvation in several different places, but the truth of the matter is nowhere better revealed than in the heart of the one who has been granted the forgiveness of sins and placed into God's wonderful family. Beloved, this is a Bible doctrine that is most

hated and many there be that literally refuse to acknowledge it or else they would blaspheme it as a false doctrine that is held to by a few half baked crazy Baptists. Praise God for half baked crazy Baptists "And as many as were ordained to eternal life believed" (Acts 13:48b). Now, would you please listen to the precious eternal Word of God and forget what everyone else has said or taught about this all important subject. What really matters is what God says. Our subject today — God's divine call to salvation. This is not Pauline doctrine as some have suggested and taught over the years. Paul's doctrine did not come from men or from the theological schools of his day, but by divine revelation. The Apostle Paul writes, "But I certify you brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11-12). Now, understand this, the world and its established religions have always hated this wonderful Biblical truth and that in part because it gives the proper credit to where it rightfully belongs: almighty God.

I. Consider With Me, What This Truth Is Not. (1). This is where most theologians and so-called Bible teachers and pastors go somewhat astray. (2). The degree behind a person does not mean that he has the truth or much less has or is declaring the precious truth of God's Word. (3). Furthermore, because one has had someone lay hands on him and is therefore declared to be a pastor (man of God) does not mean that he has proper and Biblical reasoning in this particular area. (4). It is not man seeking after God — my friends, that is totally foreign to Bible truth and knowledge that is revealed in the Word of God.

"There is none that understandeth, there is none that seeketh after God" (Rom. 3:11). Furthermore, it is not man doing good. God the Holy Spirit had the Apostle Paul to write these words, "As it is written, There is none righteous, no, not one" (Rom. 3:10). Oh, but God did not stop there, for He continues, "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:12). (5). You see, it is not man working for God as some have suggested. The Bible is very clear on this one matter; it is not of works. "Not of works, lest any man should boast" (Eph. 2:9). (6). It is not getting baptized as some have declared or any other kind of good works. "Not by works of righteousness which we have done" (Titus 3:5).

II. Consider With Me Now, What It Is. First, will you get your Bible out and check this matter out with me? Listen, it is not a matter of what this preacher thinks or for that matter, any other preacher, but what does the blessed eternal Word of God say? Check it out! Second, it is God seeking man and that according to the Words of our Lord Jesus Christ. "For the Son of man is come to seek and to save that which was lost" (Lk. 19:10). Third, it

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GOD'S DIVINE

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is God showing His great and tender mercy towards us. "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). Fourth, it is God working in our personal behalf and that on the cruel wicked cross of Calvary. "Forasmuch as ye know that ye were not redeemed with silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18-19). "Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5). Fifth, it is God the Father electing those from before the foundation of the world that He has purposed in His heart to save. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. 8:29-30). "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied" (I Pet. 1:2). "And as many as were ordained (elected) to eternal life believed" (Acts 13:48). Sixth, it is the Son of God obeying His Heavenly Father's wish. "For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). What was the purpose or the will of God for the Eternal Son? "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6:39).

III. Consider With Me, What the Death of Christ Did For Us: First, one must see or understand that our Lord Jesus Christ died for the elect of God and that all those for whom He died will be saved. Second, our Lord's death on that cruel wicked Cross of Calvary was an act of voluntary obediences to God the Father in behalf of those for whom the Father had previously given to Him. "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4). The atonement is the central theme of Christianity. You see, the atonement of Christ in behalf of the elect, literally vindicates the holiness and the justice of Almighty God. Furthermore, the atonement establishes God's divine law. Yes, the atonement also manifests to us the greatness of God's love for His own. It is God Himself providing for us our glorious salvation and that only as God can

do. Oh Beloved, it is that "good news" that brings with it everlasting life to those who believe and trust in the shed blood of the Lord Jesus Christ. Why must God provide Himself an atonement in our behalf? (1). Because of man's inability to take care of his own sinful problem. (2). Because of man's unwillingness to come to God and get saved. (3). Because of the fact that man in himself, is totally and completely depraved; thus unable to help himself out of the present dilemma he finds himself in. (4). Because if man was left in his own state of mind, he would literally perish in eternal hell. Wherefore, God Almighty by His sure mercy and grace reached down and by a very special calling, saved those dear folk whom the Father had previously chosen and His Son died for on the wicked cruel cross of Calvary.

Third, It, God's atonement, is God's wonderful divine plan with which He brings sinful lost men unto Himself! Oh Beloved, it is a most glorious plan — furthermore, it really works! However, I would like to draw your kind attention to four things about this divine plan of almighty God. (1). It is a divine plan — in other words, it is totally and completely of God. John 1:12-13, Romans 9:16; Titus 3:5. (2). It is sovereign — in other words, it has its arrangement based upon the good pleasure of God. Ephesians 1:5, 11. (3). It is gracious — in other words, it is not unto eternal condemnation, but rather unto life everlasting. John 3:36. There are so many different passages of Holy Writ that support this truth that I will not take the time to list them. (4). It is mysterious — in other words, we do not know how or where the Holy Spirit of God is going to do His office work. John 3:8.

Fourth, our Lord's death on the cross of Calvary was an act of being a substitutionary death in behalf of the elect. This is a Bible doctrine that is very seldom preached today; yea, even in our Bible believing churches. Nevertheless, it is still a wonderful Bible doctrine. Isaiah 53:4-6. Romans 5:8-9. 1 Corinthians 5:7. 2 Corinthians 5:21. Ephesians 5:2. 1 Peter 3:18. What do all these verses of Holy Writ say? Simply this, Christ Jesus our Lord became our substitute — died for us.

Look up Genesis 22:8 and read it. "And Abraham said, My son God will provide himself a lamb for a burnt-offering: so they went both of them together" (Gen. 22:8). It was John the Baptist who introduced the Lord Jesus Christ as the "Lamb of God." "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). What a grand truth! Jesus Christ died in my place!

Conclusion. Beloved, whether you believe this truth or not, does not really matter. But the truth of the matter is this, Jesus Christ came into this world and died the death that you and I ought to have died, but while in the flesh, satisfied the very just demands of a Holy God for the elect. That is shouting grounds. My sins have been forgiven and the very righteousness of Jesus Christ has been placed to my account. My salvation is sure because it is God-arranged and provided. That is why the child of God should rejoice and be very glad. All to Him I owe — no one else, not even myself. Salvation comes from God and, Beloved, if it did not, you do not

have it. It is that clear. May God give you wisdom to see this truth and glory not in yourself, but in Him.

THE SECOND

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justification for preaching and writing on our blessed Lord's return to this earth. It is not in the realm of idle theorizing to seek to discover what the Scripture teaches on any subject. And the Scripture shows that some very practical and wholesome results will flow from a consideration of the Redeemer's return. Let us note four Scriptural reasons for preaching and writing on this subject:

(1). We should preach and write on it because the Scripture deals with it, and all Scripture is both inspired and profitable. See II Timothy 3:16.

This fully settles the question of whether we ought to preach and write on this subject. Had the Holy Spirit not desired us to study it, and had it not been a profitable subject for study, He would not have spoken favorably concerning it. Those who disparage an inquiry into this subject, say, by their attitude toward it, that they think there is some Scripture that is not profitable. No man is preaching the whole counsel of God if he is not preaching on Christ's second advent to this earth. And, let it be said with emphasis, that it is not enough to merely affirm that Christ is coming again. The Scripture teaches more than that. It gives many of the antecedent and subsequent details of His coming. It is both obligatory and profitable for us to know all the Scripture says on any subject, including even that which it says by implication.

(2) We should preach and write on it because of the large place given to it in the Scripture.

The Scripture not only deals with Christ's return to the earth, but it gives a large place to it. The Scripture probably has more to say about the second coming of Christ and related events than it has to say on any other one subject. It has more to say about His second advent than it has to say, by way of prophecy, about His first. And it has many times as much to say about Christ's second advent as it has to say about baptism or the Lord's Supper. Thus the Holy Spirit has emphasized the importance of this subject.

(3) We should preach and write on it because that is necessary in order to refute and counteract the false teachings that are current.

The second coming of Christ is a subject that rightly holds a peculiar interest for believers. Just as many a sweetheart looked and longed for the return of her lover from the late World War, so, with an infinitely high affection, the bride of Christ should look and long for His return. And those who are truly looking and longing for His return will not be content with the mere fact that He is coming again; they will delight to learn everything they can concerning His coming. Thus, this subject has become a favorite tool of false teachers, such as the Russellites and Adventists. And can we expect anything else other than that our people will be misled by these false teachers, unless we teach them the truth on the subject? They are rightfully interested in it, and if we do not give them the truth, many of them are going to

imbibe error. And surely it is not needful to argue that religious error always has its derogatory and blighting influence.

(4) We should preach and write on it because a consideration of it is an incentive to endurance, patience, faithfulness, and holy living.

Here we will merely let the Scriptures speak without any comment. Attention is called to the following passages: "Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh" (James 4:8). "Be patient therefore, brethren, unto the coming of the Lord" (James 5:7). "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (II Tim. 4:1). "The grace of God hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13). "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness?" (II Peter 3:10, 11). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3: 2, 3).

We turn now to consider — 2. Six proofs that Christ's coming is to be pre-millennial.

Bible students are divided into two main groups on the question of our Lord's return to this earth. There are those who believe that the millennium (the word means a thousand years — see Revelation 20:1-7) will be brought in by the preaching of the gospel, and that Christ will not make His personal return to this earth until after the millennium. These are called post-millennialists. There are others who believe the Bible clearly reveals that the millennium will be ushered in by the personal return of our Lord; at which time He will judge the world (II Thess. 1:7-10); Matt. 25:31-46), and will reign personally over the earth a thousand years (Rev. 20:1-6). These are called pre-millennialists. And in each of these two main groups there are several shades of teaching. Therefore, later we shall go more into detail concerning our position; but here we will attempt to establish only the mere truth that Christ will make His personal return to this earth before the millennium. We offer the following proofs for this:

(1) Present-day conditions indicate that it will require the personal return of our Lord to bring in the millennium. Post-millennialists believe that the end of this age will be marked by a well-nigh universal acceptance of the gospel. They think that the saints will be so proportionately numerous that all rule and all authority will be

in their hands, and that thus the kingdom of this world is to become the kingdom of our Lord, and of His Christ (Rev. 11:15). But do present-day conditions encourage such expectations? Most emphatically they do not. Instead of the saints becoming proportionately more numerous, just the reverse is true. And instead of all rule and all authority being placed in their hands, it is being taken out of their hands. From a worldly standpoint, the world is better civilized today than it was centuries ago; but it is not more godly. Under the veneer of civilization runs the same vein of selfishness and sin that has always marked the depravity of man. Professed Christians are becoming more worldly as a whole. Rebellion against the whole truth of God is on the increase. And it is becoming more and more manifest that the majority of the member of even Baptist churches are not bringing forth fruits meet for repentance. We are living in a godless, selfish, pleasure-mad age. But perhaps some will say, like Senex of the Western Recorder, that, although the world is going to the devil, they hope something will take place to turn the tide back to God. But we ask, where is there any Scriptural ground for such a hope? Instead of giving ground for such a hope, the Scriptures reveal that "evil men and seducers shall wax worse and worse, deceiving and being deceived" (II Tim. 3:13), and that "in the last days perilous times shall come" (II Tim. 3:1); accompanied with a falling away (II Thess. 2:3), and a refusal to endure sound doctrine (II Tim. 4:3).

(2) The parables present to us the opposite of what post-millennialist expect. Consider first the parable of the sower. In this parable four classes of people are described, and only one of them, the last one, represents truly saved people. See Matthew 13:1-8 and 19-23. Take next the parable of the wheat and the tares. Here we have it revealed that the children of the devil will never be even approximately removed from this world by conversion, but that they are to be finally and fully removed only in the end of the age by the angels. See Matthew 13:24-30 and 37-42. This certainly refers to the judgment of this world. And the judgment of this world is to take place at the coming of Christ (Matt. 25:31, 32). But someone may ask if the parable of the mustard seed, and that of the leaven, do not favor the postmillennial view. We answer that they do not. To see that they do not, we have only to note that, from the parable of the tares and that of the net in this chapter (See verses 47-50 for the parable of the net), it is evident that the kingdom of heaven includes all professed Christians whether they are truly saved or not. So, although the kingdom of heaven should encompass the whole of the human race living at any given time, yet that would not necessarily indicate such a condition as would be required before the millennium could be ushered in. In I Timothy 3:1-13 Paul gives a picture of the majority group of the kingdom of heaven in the last days. Today, nearly all of our politicians are professed Christians, and therefore members of the kingdom of heaven; but is there much to indicate that their rule is the rule of Christ? Some of the worst crimes and

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REVELATION

(Read Revelation 4).

In the first three chapters of Revelation, we have been looking at the churches that John wrote to, and it is a mighty discouraging picture which we have seen. Those churches, in the main, were imperfect. The church in Ephesus had left her first love. The church in Pergamos hadn't practiced any church discipline and was mixed up with the world — Balaamites and Nicolaitanes being members. The church in Thyatira had gone to the very depths of Satan in that she was run by a woman. The church in Sardis was dead. The church of the Laodiceans was lukewarm. She was neither hot nor cold, but just presented a lukewarm type of Christianity to the world.

I say, beloved, nearly all of these churches are revealed as being churches of imperfection. However, that is nothing to be alarmed at, for even the mother church — the first church that was ever in existence in the world — the church at Jerusalem, was imperfect, for it had a devil for its treasurer. Even though it had the most perfect pastor in the person of the Lord Jesus Christ — in spite of that, its treasurer was a devil, so that we can say that the first church was an imperfect church.

The Scriptures prophesy that the condition of the churches will become worse and worse, right down to the time when the Lord Jesus Christ comes back to this world again. Listen: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (II Thess. 2:3).

"For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect" (Mark 13:22).

"Now the Spirit speaketh expressly, that in the latter times some shall depart from faith, giving heed to seducing spirits, and doctrines of devils" (I Tim. 4:1).

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away" (II Tim. 3:1-5).

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction" (II Peter 2:1).

Beloved, you can't read these verses of Scripture which prophesy unto us the condition of the churches, without the realization that the prophecy of God's Word is that the condition of our churches is to become worse and worse, as time goes on toward the second coming of Jesus Christ. If you have any idea of an "Utopia" here on

earth, or if you have any idea that this world is going to get better, and that ultimately everybody in this world is going to be saved without the return of the Lord Jesus Christ, I would like to cause you to realize that just as the first church had a devil for its treasurer, just as it is prophesied concerning these Scriptures that I have read, and just as I have read concerning these churches in Revelation 2 and 3, we can expect conditions to get worse and worse. There will be a falling away. There will be a departure from the faith. There will be individuals rise up



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who will certainly preach anything, and everything, contrary to the Word of God, prior to the time of the coming of the Lord Jesus Christ.

Now, beloved, I take time to say this in order that I might make one statement. Things look mighty discouraging. Jesus' church had a devil for its treasurer. It is prophesied that there will be a falling away. These churches of Revelation 2 and 3 show us of the condition of the churches. I say, it is a very, very discouraging picture that is presented to us. Some people think that the old gospel is going to fail entirely, since it is prophesied that conditions are going to get worse, since these churches all indicate that conditions are mighty bad, and since even Jesus' church had a devil for a treasurer — in the light of this, some people think that the old gospel is going to fail. However, beloved, I want to show you out of Revelation 4 and 5 that there will be gospel results. These two chapters are written for one express purpose — to show us that there will be results from the preaching of the gospel of the Lord Jesus Christ.

Every one of God's elect will be saved. Listen: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37).

"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).

"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (II Tim. 2:10).

Every one, without an exception, that was the love gift of God the Father, to God the Son, before the foundation of the world is going to be saved. I don't say that God has done everything for you that He can, and that you are going right on to hell in spite of all that He has done. The man who preaches that kind of Arminianism is a heretic of the worst kind. That makes the sinner bigger than God. Beloved, the God that I preach to you, and the God I serve, and the God of Revela-

tion is a sovereign God, and every one of God's elect is going to be saved.

I say then that Revelation 4 and 5, coming at the close of the description of these churches, show us something about the gospel results. They are to show us that there will be results from the preaching of the gospel of Jesus Christ. Even though the first church had a devil for its treasurer, even though all the churches in the book of Revelation were mostly imperfect, and even though it is prophesied that conditions are going to get worse and worse as time goes on — in spite of all this. Revelation 4 and 5 tell us that there will be some gospel results — that all of the elect of God are going to be saved.

I. The Rapture.

"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter" (Rev. 4:1).

The door that is spoken of is nothing else but a figure of speech. John, being caught up into heaven, is but a type of what is going to happen at the close of the church age. He has been discussing the churches, and now John is being caught up into heaven, which is but a type of what is going to take place at the close of the church age.

Some of these days all of the saints of God will be caught up to be with the Lord. Today, some people are looking for a hole in the ground, but God's children ought to be looking for a hole in the skies. Some people are planning for the undertaker, but God's children ought to be planning for the upper-taker. I don't doubt but what some of you have a spot picked out where you expect to be buried. Listen, beloved, some of these days the Lord Jesus Christ is coming back to this world and just as John was caught up into heaven at the end of the discussion of these churches, so at the end of the church age, all of the redeemed of the Lord are going to be caught away from this world to be with the Lord Jesus in the skies.

Beloved, I don't see this world getting one bit better. I don't see any prospect of this world getting better. I don't see any reason for us to expect that conditions will get better so far as this world is concerned. I look for this world to get more worldly. I look for our preachers to get more and more heterodoxical, and I look for our churches to get farther from the truth all the time. Beloved, I see no signs of a revival. The only hope that I can see for us, is for the Lord Jesus to come in the skies, and I pause even in the midst of this message to pray the last prayer in the Bible, "Even so, come, Lord Jesus." Thank God, He is coming!

II. What John Saw In Heaven.

"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat

on the throne" (Rev. 4:1, 2).

The first thing that John saw was a throne, with Jesus seated upon that throne. In other words, the first thing that John saw was a sovereign God. There wasn't any Arminianism about John when he saw this revelation, for he saw a God of sovereignty seated upon that throne.

We need to remember that the God we serve is a God of sovereignty just like the God that John saw. Notice: "The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and dried up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him" (Nahum 1:3-6).

Beloved, I would to God that every one of us could see God like John saw Him — as a sovereign Being. He is not just a little above man. He is not just a glorified man. God is a sovereign God. He controls this world.

Many times in revival meetings and Bible conferences in various places people have said, "Brother Gilpin, when I get to heaven, will I know my mother? Will I know my father? Will I know my children? Will I know my loved ones that have died?" I'll grant you, beloved, that it is only natural for us to be interested in our loved ones that have departed from this world, but would you believe me, in all of my ministry not a person has ever asked, "Will I know the Lord Jesus Christ?"

Notice, John was not looking for mother, nor father, nor brother and sisters, nor children; he wasn't looking for friends; he was not looking for the martyred dead; rather, the first person that he saw was the Lord Jesus seated upon the throne.

I think of Pat who came to this country from Ireland. In Ireland, he had buried old Michael. On the way to America, under cover of night, they had wrapped little Michael who had died on board the ship, in a shroud and dropped his body into the sea. Pat came to this country and one day someone said to Pat, "Pat, what are you going to do when you get to heaven?" Pat, not thinking about old Michael whose body rested in Ireland, nor little Michael whose body was at the bottom of the ocean, said, "I think I will just sit and look at Jesus for the first five hundred years."

Oh, brother, sister, that is the one that John saw. He wasn't concerned about man, but he saw Jesus on the throne.

John also saw a rainbow. Notice: "And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow about the throne, in sight like unto an emerald" (Rev. 4:3).

The rainbow is but a sign of God's covenant that He made

with Noah in Genesis 9 — a sign that the earth will never again be destroyed by a flood of waters. Every time that you see a rainbow in the sky, you can see God's promise of the covenant that He made with Noah. But notice this, every time there has come a cloud in the sky from the day of Noah down to this, there has always been a rainbow, too. You and I don't always see it, but every time there is a cloud, there is a rainbow, too. Sometimes you can see it all the way from one horizon to another; sometimes you can see it for only a short distance; sometimes it is not even visible at all; but, beloved, there has never been a cloud but what there has been a rainbow shining — a sign that God is still there, and that God isn't going to allow the earth to be destroyed by a flood of waters.

Beloved, listen, every time that there has come a cloud in our skies, figuratively speaking, the rainbow of God's providence and God's love, has shone through so far as you and I are concerned.

Notice that it says, "there was a rainbow round about the throne." All that we ever see is a rainbow from one horizon to the other, but this rainbow was round about the throne. In other words, it was a complete circle.

What does this tell us? It tells us that down here, at best, we have been able to understand only half of God's providences and God's promises, but after a while, we will learn the sequel to life's distress, life's privations, life's disappointments, and life's painful experiences. Then, we will understand fully and completely — just as this rainbow was all the way around the throne.

Beloved, when I saw this truth, I got a marvelous blessing. Lots of times I sit down and I think about my problems and my distresses and the painful experiences that have come to me, and at best I understand them in only a half-way manner. Some of these days God is going to have a rainbow all the way around the throne. In other words, some day we are going to see completely and understand fully the providences of Almighty God in our lives.

I go back to the Old Testament and I see Jacob as a good example. You will recall that Joseph had been sold and later Simeon had been held captive in Egypt. Jacob's sons came back from Egypt and reported that the price of grain had gone up, and unless their baby brother Benjamin accompanied them, there was no use for them to return to Egypt to buy more food. Jacob, in anguish, cried: "...Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me" (Gen. 42:36).

Beloved, they weren't against him. A little later, Jacob looks off toward the south and sees a wagon train coming, and on that wagon train was Simeon and all of his children coming back. They were coming back to take Jacob and all of his family down to Egypt. When those boys

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REVELATION

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came back, Jacob learned the truth. It never was true that Simeon was not. It never was true that Joseph was not. It never was true that all of these things were against him. Rather, all the experiences of Jacob's life were working together for good, to bring Jacob to the place where God wanted him — down in Egypt to be with Joseph.

I tell you, beloved, some day you and I will come to the place where we will see fully and completely all the providences that we haven't fully understood down here. Then we will understand fully the words of that song, which we often sing:

"Not now, but in the coming year,

It may be in a better land;
We'll learn the meaning of our tears,

And then, sometime, we'll understand."

Notice the color of this rainbow that John saw. The Word of God says that it was "in sight like unto an emerald." This rainbow was green, the color of beauty and of rest. Heaven is going to be a place of beauty and rest.

The three primary colors of the rainbow are blue, yellow, and red. If you mix blue and yellow, you will get green. Notice, there is no red in it. Red is the color of suffering. It is the color of sorrow. There is no red in this celestial rainbow. Why? Because all suffering and all sorrow is shut out, and no sorrow will ever enter the Gates of Pearl.

The next thing that John saw was what each of the redeemed of God is going to look like. Notice: "And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold" (Rev. 4:4).

Notice, there were twenty-four elders. If you will go back to Chronicles 23 and 24, You will get the key concerning these elders. You will find that there were 38,000 priests among the Israelites, but only twenty-four served at a time. The twenty-four were representative of all the balance. When John saw these twenty-four elders seated upon the twenty-four thrones, he saw them representing the redeemed of God just like the twenty-four priests represented the 38,000 that served God in the Old Testament days.

Beloved, twenty-four is made up of two 12's. In the Old Testament there were twelve tribes, and in the New Testament there are the twelve apostles. In reality, this would tell us that when John saw these twenty-four elders, he saw them representing both groups that will be saved in both Old Testament and New Testament times.

Notice that every one of these elders were clothed, for it tells us that they were "clothed in white raiment." Not a one of them was wearing "shorts" nor any of the other brief clothing of today, but rather, they were fully clothed.

I wonder if that white raiment doesn't represent the righteousness of the Lord Jesus Christ, for we read: "I will greatly rejoice in the LORD, my soul shall be joyful in my

God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Isa. 61:10).

Let's notice again what John saw. "And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God" (Rev. 4:5).

In this verse John talks about the lightnings and thunderings. In other words, preparations for judgment are being made. Revelation 2 and 3 describes the condition of the churches. At the end of the church age the saints of God are caught away, and what happens? Judgment falls upon the world. John saw them getting ready for judgment.

Do you know what holds back judgment so far as this world is concerned? What keeps God from judging this world right now? One thing: Christian salt. He said, "Ye are the salt of the earth." Salt is a preservative, and the only thing that keeps God from judging this world right now is the presence of Christian salt.

Hear Abraham as he prays for the city of Sodom. God said, "If I can find even ten righteous people in the city of Sodom, I won't destroy it." Listen, beloved, if there had been even ten righteous people in the city of Sodom — if there had been ten grains of Christian salt in Sodom, God wouldn't have destroyed it. It is the presence of God's own people that keep God from destroying this world right now.

At the end of Revelation 4, the saints of God are caught up, and as soon as they are caught away, then comes judgment. From Revelation 6 on through the nineteenth chapter, we find water turned to blood. Men will drink wormwood and gnaw their tongues with pain. Men will look upon the mountains and pray to the mountains to fall upon them and grind them to powder, to hide them from the face of the Lamb of God. Why? Because God is pouring out His judgment upon the world — a world that has been forever in rebellion against Him. I tell you, beloved, there is a tribulation period coming that will be nothing short of a hell on earth so far as this world is concerned.

Let's notice again what John saw: "And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind" (Rev. 4:6).

What is the sea of glass? Go back in the Old Testament when the Jew would offer a sacrifice upon the brazen altar. After he would offer his sacrifice, he would start toward the tabernacle in which to worship God. But between the altar of sacrifice and the tabernacle, was a laver in which the Jewish priest washed his hands and feet. He couldn't worship apart from being cleansed. When John looked up yonder in heaven and saw the redeemed of God and saw God getting ready to judge the world, the next thing that he saw was that brazen laver that God had been taking care of all down through the years, and he calls it a sea of glass.

There is no water in the brazen laver. The reason is obvious — none is needed, because

no sin shall enter heaven. It is there that the priests might behold their perfect beauty, and some day, you and I shall look down into that brazen laver just in order to see our perfect beauty in Jesus Christ.

This brazen laver was made of women's looking glasses. God had a reason for it. He knows that someday that laver is going to be used, not as the priests used it in the Old Testament for the washing away of the defilement of the flesh, but He knows that someday the redeemed of God are going to look down into the laver to see their perfect beauty throughout eternity. John saw the laver, and it is there to tell us that there is no more struggle with sin. Sin is a thing of the past, and the redeemed of God can behold their perfect beauty forever within that laver.

John also saw some living creatures: Notice: "And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Rev. 4:6-8).

These verses talk about beasts but actually they are living creatures, and the living creatures are nothing else but the Cherubim. The Cherubim is one of the orders of the angels. Their business is to praise God continually. They are saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

Notice, up yonder they are praising God. They don't praise the cooperative program. They don't praise Baptist headquarters. They don't praise Baptist preachers. Rather, beloved, the Cherubim stand in God's presence continually, and praise Him.

John also saw how they worshipped in heaven. "And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever. The four and twenty elders fall down before him that sat on the throne and worship him that liveth forever and ever, and cast their crown before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:9-11).

If you will notice, the living creatures — the Cherubim, are leading the worship, and the elders, representing the redeemed of God, take their crowns off their heads and put them down before the throne of God, saying, "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things." Beloved, there will be no evolutionists in heaven, for the redeemed of God will say, "Thou hast created all things." Notice, they praised God for His sovereignty as they put their crowns before His feet.

Years ago, in a little town on the L&N Railroad, midway between Cincinnati and Louisville, a train stopped one day to take

water. A man wearing a tall hat got off the train and walked along the tracks for a little exercise while the train was stopped. A boy was fishing nearby in the creek, and this man went down where the boy was, and talked to him. Finally, the train gave a whistle, a sign that it was getting ready to leave, and the man turned to the boy and said, "Boy, love your country, live for your country, and if need be, die for your country." Then he got back on the train.

Years passed and that boy grew to manhood and he became a soldier in World War I. Yonder, in no man's land, the general called a group of them together and said, "We have become dislocated from the army. We need somebody to make connection with the rest of the army for us." Immediately, this man said, "Thank God, he didn't order me." Then there came to his mind the day that that man said to him, "Boy, love your country, live for your country, and if need be, die for your country," and he saluted the general and said, "I will go." They strapped field telephones to his back and he started crawling across no man's land, with shells and shrapnel falling and bursting all around him. He thought that he had failed in his mission, but three weeks later he came to in the hospital, and found that he had gotten almost to the place where the rest of the army was located, and between the shrapnel and the bursting of the shells they heard the jingling of the phone, and the army was saved. As a result, General Pershing pinned the highest medal of honor on the lapel of this lad. When he came back to Arlington he went to the grave of Theodore Roosevelt, and there on that grave he laid that medal of honor, saying, "You are the one who deserves it. If you hadn't said, 'Boy, love your country, live for your country, and if need be, die for your country,' I would never have done it."

Beloved, some of these days I am going to take the crowns that the Lord Jesus has given me, and I am going to lay them down at the feet of my God, and I am going to say, "If it hadn't been for you, I would never have dared to be a Baptist preacher. I would not have dared to have stood for your Word."

Beloved, that is what John saw, and he tells us what is going to happen.

The purpose of this chapter is to show us that the gospel will not fail. God is going to call out His elect and multitudes will be saved. Beloved, they will all be saved on one basis — the blood of the Lord Jesus Christ. They will not be saved on the basis of their works, nor on the basis of water, but they will all be saved because of the blood of the Lord Jesus Christ. May that blood be precious to you.

May God bless you!

THE SECOND

atrocious deeds are being committed by those who are professed Christians, and, therefore, members of the kingdom of heaven. As cases in point, we call attention to Hickman, who butchered the little Parker girl in California; and to Carnes, the Home Mission Board thief. Both of these were professed Christians, and even church workers; and, therefore, members of the kingdom of heaven. We have no doubt that

the man of sin (II Thess. 2: 3, 4), whom we take to be identical with the beast of Revelation (Rev. 13), will be a member of the kingdom of heaven. Therefore, even when we take these parables in the light in which they are viewed by postmillennialists themselves, they cannot be made to prove the postmillennial contention. (We are not ignorant of the fact that heaven is thought by some to refer to error and evil that will permeate the kingdom of heaven. This view has in its favor the fact that everywhere else heaven represents evil, and the fact that we find the kingdom of heaven today permeated with error and evil. But we have thought best to meet postmillennialists on their own grounds.)

3. The man of sin is to be revealed in this age, and he is to be destroyed by the brightness of Christ's coming; therefore, Christ is coming before the millennium. (See II Thess. 2:1-4).

There could be no universal reign of peace and righteousness, such as the Scriptures teach there will be during the millennium (See Rev. 20:1-5; II Peter 3:10-13; Isa. 65:17-24; 11:6-9; Zech. 14:16-21), if the man of sin were on the earth; therefore, the man of sin is not to be revealed during the millennium. And certainly Paul was not writing to the Thessalonians about something that should come to pass after the millennium. If he had been, doubtless he would have said something like this: "Brethren, you need not fear that the day of Christ is at hand. That day shall not come until the man of sin be revealed, and that will not come to pass until after the millennium." It is plainly evident that Paul was writing to these saints about something that would come to pass in this age. And as stated above, with the man of sin here, there could be no such condition on the earth as shall prevail during the millennium; therefore, he must be destroyed by the brightness of Christ's coming. Christ's coming must take place before the millennium.

Also, we believe it is plain that the beast of Revelation is identical with the man of sin, and the beast is to be destroyed before the millennium (Rev. 19:17; 20:6).

4. From I Thessalonians 4:14-18 we learn that the resurrection of the righteous is to take place at the coming of Christ, and Revelation 20:1-6 shows that this resurrection is to take place before the millennium; therefore, Christ is coming before the millennium.

Revelation 20:1-6 makes it plain that there are two resurrections, and that the first one is of those that shall reign with Christ. These then are the righteous. And this resurrection is plainly that which is described in I Thessalonians 4:14-18, which is to be at Christ's second coming.

5. The judgment of Matthew 25:31-46 is to be in connection with Christ's coming, and is to be before the millennium; therefore, Christ's coming is to be premillennial.

Concerning Jesus, the angel announced to Mary: "He shall be great, and shall be called the son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there

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THE SECOND

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shall be no end" (Luke 1:32, 33). Old Testament prophecy foretold that Christ would sit on the throne of David. See Isaiah 9:6, 7; Jeremiah 22: 5, 6. Christ is not now sitting on the throne of David. We challenge any man to produce one word of Scripture to show that He is. Christ is now sitting with the Father in the Father's throne, but later He is to sit on His own throne; and His saints will sit with Him (Rev. 3:21). This latter throne is the throne of David. He will sit on that during the millennium. And the burden of proof is on postmillennialists when they assert that Christ's reign is to be spiritual instead of literal and personal. In Psalm 132:11 we have the record of God's oath to David guaranteeing David a successor from the fruit of his own body. This was fulfilled literally in Solomon. Why, then, should we take it that a prophecy quite similar to this oath, but referring to a later and more illustrious descendant of David, must be taken in a figurative or spiritual sense only? When the apostles asked Jesus about the restoring of the kingdom to Israel, He did not deny that the kingdom would be restored to Israel; but instead implied that it would. See Acts 1: 6, 7. In Matthew 19:28 we have the record of Christ's promise to the apostles that in the regeneration they should sit upon the twelve thrones, judging the twelve tribes of Israel. Is that to be on the earth? It most certainly is to be on the earth. For this passage referred to specifies that it is to be fulfilled when Christ sits upon the throne of His glory, and that is to take place on the earth after His coming (Matt. 25:31). Matthew 19:28 will be literally fulfilled in the millennium, along with Luke 1:32, 33; Matthew 5:5; I Corinthians 6:2; Revelation 2:26, 27; 3:21; and 20:1-4.

In the next issue we will undertake to show that Christ's coming for His saints is imminent.

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IMPRESSIONS

(Continued from Page 1)

truth as there are depths to all truths? When we meet to "confer" at a Bible "conference" is it not well to peer into the depths as well as glance over the surface?

"Conferences" should be places of growth and expansion of knowledge and charity. Yet, it is my impression that many of our "conferences" are merely what I call "conclaves of the tired amens." Truth should surely be applauded but when I attend "conferences" and hear a muttering of "tired amens" I form the impression that this is not so much applause as lassitude.

Is there not room at our "conferences" for expansion, or are our "conferences" only places where the same surface truths are rehearsed and where we fear to hear a word of something deeper and more profound? We surely must not allow the entrance of evil, nor shall we incorporate false ways. Yet, it is my impression that our "conferences" are not really "conferences" at all but just self congratulatory "conferences." I fear that we do not

meet to "confer" on the Bible so much as to "concur" with each other's views. If this be true then our protracted meetings which many journey from afar to attend are more man-centered than God-oriented, as we praise each other for our mutual soundness in the faith.

"New ground" is not evil per se, for which of us has ever grasped the depths of God's Word? Have we mastered all knowledge? My impression is that we sometime imagine that we have. "Old paths" and "old landmarks" are beneficial relics to guide us into simplistic truth, but I do insist that there are refreshing depths to the Word which we do not examine as we should.

Many times our "conferences" are assemblages of fear. We fear neither man nor the devil, but we many times seem to have an abiding fear of each other. My impression is that men preach at "conferences" many times to demonstrate their soundness before their fellow and so garner some "tired amens" rather than seeking to expand our knowledge of the depths of the old and precious truths we hold in common.

At a "conference" if something is said a bit differently than it has won't be expressed, then the speaker is looked upon in doubt. The "tired amens" wane and the charge of "heresy" comes easily to men's lips. The Baptist gaze of wondering doubt is turned upon a man who does not use the commonly employed words to speak forth the same exact expressions. I have personally seen more than once that a gifted speaker will seek a deeper truth which has its basis in a surface truth and men cast a wondering gaze upon him. This is not only uncharitable and unfair, but it robs men of blessings which could be theirs if they were more ready to hear than to cavil.

We should be of one mind, but our minds are sometime so solidified in certain avenues of thought that when anyone reaches beyond the easily grasped truths, he is thought somehow wanting. At a meeting where this is the rule, has a "conference" taken place or a "concurrency"? If all men are required to say the same tired words the same tired ways then why not be linguistically correct and brand such a meeting a "concurrency"?

A Bible "conference" should be a high experience for us all, and a time of refreshing and growth. We must not tolerate evil but a view is not necessarily "evil" if it is stated with different wordings than we are accustomed to hearing.

For many, many years I steadfastly refused to attend a Bible "conference." I had heard that they were occasions of doctrinal wrangling and blood letting. No doubt I missed many blessings. I finally attended some "conferences" and found them a joy, but I also found them lacking. I found that they were many times not a "conference" but rather a "concurrency." I saw men fearful of each other. I saw men preach to please, not to edify. I heard "tired amens" and saw self congratulations. I wondered at these things.

Yes, we should all speak the same thing but I have seen Baptists speak the same thing and declare war on their kinsmen because they used different wordings than the phrasings commonly used in explaining and expounding surface truths. I

have seen two Baptist ministers rage at each other as they preach the same identical truth. Each man explained it a bit differently than his fellow, and his fellow gave his brother the Baptist gaze of wonderment and doubt.

We are all at different stages of growth and experience and those who attend our "conferences" should be free to "confer" on matters Biblical without fear of censure if they do not speak the commonly used wordings. Election and church truth are baby food. They are beautiful truths but there are great depths to these simple things. Should we not minister at different depths to the different growth of those God sends our way to our "conferences"?

It takes courage to be a Baptist and more so to be a Sovereign Grace Baptist. Our lives and our welfare are forfeit every day because of who we are. We are a people at risk. The millions of our number slain in ages past were no braver than we today. What we have sacrificed and laid aside for the truth's sake can only be measured by God. We are a brave people, for of necessity, we must be in order to survive. Yet, there is an unrecognized fear among us. It is a subject never discussed and kept in the shadowy closets, though we all know it is there.

At our Bible "conferences" we seem to fear the censure of our comrades more than Baptists have ever feared a pope. We are overly concerned that our brethren might somehow think us "unsound." This is a pervading fear which hinders more than we realize. I preached this very thing at a Bible "conference" in Kentucky years ago, so this message is not new. We do fear each other's opinions though few of us will admit it. It is a well concealed fear but it exists. Of course we should have a respect for the good opinions of our brethren, but if we go in fear of what others think of us are we not more man-conscious than God-conscious?

I have noticed at "conferences" that a good bit of time is spent in confirming each other's words. This is fine exercise for children for they learn by rote, but maturity in Christ should compel us beyond the surface into a greater thirst for the deep things of Christ and a greater hunger for our Lord Himself.

When Israel left Egypt, they had not gone that way before. It was new ground. I deplore "new light" which leads into wayward doctrines, but if God gives a "new degree of light" to perceive a new depth of truth are we not blameworthy if we do not follow? If I am to be refreshed in the depths of God's truth I require increased light whereby to see. This "light" is not new but rather intensified. If I fear the depths, for fear of what my comrades shall say, then I shall rest on the surface and hunger.

Do we commit sin when we explore the Bible in search of deeper beauty? How shall we learn if we never search? Some indeed "explore" the Bible and claim "new light" led them to "The Priesthood Of The Church" and the "Time Lapse" doctrine but this is not "new light"; it is only old darkness.

Yet, just because some explore and stumble, does not mean that we should forsake a deep and continuous exploration of the Scriptures. The Scriptures speak of Christ in every word, in every passage and in every shade of every meaning on every

page. Let us then search and see, as God gives us light whereby to see. We should not hinder a brother who has searched the Scripture just because he doesn't use our own words to explain the treasures he has found.

It is not impossible that other men see more clearly than we. Let us not censure them unjustly until we have given them a fair hearing, for they may well have blessings for us.

Does not pride enter in? None of us will say we "know it all," but do we not act this way? Do we not often present a false humility which is not performed in action? We do, truly we do. I have seen Baptist ministers listen to a brother who has sought deeply in the Word and reject his thoughts out of hand. Their attitude is, "this man can't teach me anything." They forget that men do not instruct, for this is the Spirit's office; yet they close their ears to something which sounds a bit different. I have seen men sneer at each other or give a smirking smile when some brother tries to share treasures with them. They may not say they "know it all" but secretly they are convinced of it. I am not preaching fantasy but what my own eyes have seen.

Let us banish all error from our midst, but let us be granted the freedom in Christ to search out the glory of Christ in the Word and share it with our fellows. The Psalms tell us that as the heart panteth after the water brook, so panteth my soul after thee my God. The quest and the thirst of a Christian is to know — to know more of the One who saved him and keeps him. The hunger of a Christian is to share. We strive to share our yet imperfect knowledge with each other and with the world. Our knowledge is and shall remain imperfect, for we only have a glimpse of glory. Our weakened eyes see poorly and our stammering tongues stumble so often when we speak of eternal things. Yet, we seek, search, and quest after the infinite; and what we believe we find of the riches of Christ we do not stint to share with our fellows as an act of love and brotherhood. In this journey in the light we should not be hampered by fear of our brethren's favor or loss of favor. Let us by all and every means "confer" on the Bible but without an abiding fear, lest we fail to "concur" in all our brethren's views.

I give place to none in my devotion to "election" and the truth of Christ's church. These simple truths must be preached and extolled. But, I would like for once to see a Bible "conference" where the subjects assigned went deeper than these things.

"New ground" is not evil ground simply because our feet have never trodden it before. Oh, the multitude of things I would like to hear at our "conferences," but alas I am frequently disappointed.

I am not speaking of innovations but rather of explorations. The Arminians have a copyright on all the innovations, and they are quite welcome to them. "Clowns for Christ" indeed! "Seek and ye shall find" surely means more than questing prayer. I say to you that my greatest need is to know. All other things are sublimated to this. I need to know more of Christ; more of His perfections, His glory, His riches and His beauty. Yet, I cannot know if my study life and my "confer-

ence" life consists in rehearsing those things, albeit wonderful things, which I already know. We are not to be as the Athenians who sought to know some new things just for intellectual stimulations. My concern is not with the intellect but rather with the spirit. Truly, many false doctrines have arisen among us because men sought the Athenian superiority of "knowing some new thing." Yet, this is chaff. I seek the sustenance of Christ the Lord; for in Christ is food, light, and glory. Every Athenian doctrine which has troubled us in recent years has spoken ill of the Son of God in some manner. We shun such things, for we seek the Son.

The volume of the Book speaks of Christ. Who of us shall disdain to quest after a greater and deeper knowledge of the Son? Let us preach the old paths and keep standing in the old landmarks. Ah, but let us remember that an old path and an old landmark are nothing within themselves but only have virtue as they lead to something or signify something, and this "something" is always the perfection of the Saviour.

"Old Landmarks" are not monoliths constructed for their own benefit, and they have no benefit save as they speak of something beyond themselves. There is no glory in a landmark, old or new, for it is merely a signpost which points to Christ. We call "election" a landmark doctrine... an "old landmark." Truly it is. But, does this "landmark" have any veracity within itself or does it not speak of a glory of the Son of God?

It has pleased the Father that in Christ Jesus all fullness should dwell. Our "landmarks", then, must tell us something more of the Son of God, or else they are perhaps signs of drifting waywardness.

Do you recall Oliver Twist? He was in that dire place and a hungered. He took his small, empty bowl to the cruel warden of that place and said, "Please sir, I want more." This wrenches our hearts when we read it. Here was a lad who was hungry for more and knew it. I fear that we Baptists are content with shallowness more often than we know, and we have ceased hungering for more. I say before all that I want to know more. I want to see more. Is there not a song in our books which says, "More about Jesus would I know?" Let this then be our anthem rather than "Amazing Grace." We know "grace" and taste it every day since our birth in Christ. But, it is "more about Jesus" that I quest to know.

Is there not another song which says, "Draw me nearer, nearer, nearer precious Lord to thy precious bleeding side"? Here then is our quest: nearer, ever nearer. We Baptists have a creed. Our creed can be memorized in a half hour of time. The Sovereignty of God, church truth, the coming of the Lord and all the necessary doctrines appended to these things can be committed to memory quite easily. Yet, our life is more than rote. We have been made "nigh" by the blood of Christ. This speaks of positional placement in salvation, but what I am speaking of now is proximity. I want to be "nigh" to Christ the Lord each hour of each day. For this to be, I then must know. I must know "more" than I

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presently do. I say before all that I am ignorant. My knowledge of the Bible is shallow and weak. I see not only through a glass darkly, but sometimes I fail to see at all. I am ignorant. Yet, I hunger. My brethren could help me if they would. "Confer-ences" could aid me if they would. I know nothing. Yet, I seek to know. I thirst to know—more. I am not asking for wisdom but rather for an ever increasing knowledge which shall draw me more "nigh" to the Saviour. Wisdom aids my walk but knowledge feeds my soul.

I must commend Brother Wilson for a moment of refreshing. In the recent Calvary conference all messages were excellent and brethren eloquent, but one experience refreshed me.

A brother rose to speak and shouted forth a freshing to my soul. This brother is one of our dis-esteemed but he spoke refreshingly of Christ as he spoke of our ministry unto Him. His message was simple but oh, so "deep," as simple messages quite frequently are. Brother Wilson displayed an unusual courage inviting this brother, and his brave venturing was rewarded in the hearts of us all.

Should not our "confer-ences" be times of refreshing as well as times of rehearsing those simple things most surely believed among us? Election and church truth are so despised by the world that perhaps we Sovereign Grace Baptists have settled into a stance of just "holding on." Yet, when have Baptists of any generation just "held on" and not walked an expansive path for the Saviour? When have Baptists ever failed to seek and search for the depth of the fullness of the riches in Christ?

Let us preach the "old landmarks" while we understand that a "landmark" is just a "mark"... nothing more. It points us to Christ or it points us astray. "Old Landmarks" have a place in our "confer-ences" but can we not seek more, and more and more of the knowledge of the Son of God? Surely there is danger in looking more deeply into things. There is always danger of straying. Many have strayed and gone from us, but not because they looked deeply into the Word... their straying was occasioned because they heeded the beckoning hand of false prophets. The Word of God shall not betray us so long as we seek knowledge from God.

Can we not make our Bible "confer-ences" truly conferences where each in his stage of growth can find a refreshing and each can grow according to his need? If we cannot do this thing then let us call our meetings "Bible Concurrences" and stay on shallow ground. Shall we "confer" or merely "concur"? Ponder these things and fare thee well.

REAPING

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deceive you into thinking that God didn't really mean what He said in this portion of His Word. The devil will try to deceive you. He, of course, is the father of lies and the master of deception; and he will do his best to deceive

you about this truth. The devil tells men that this life is all that matters, and that you should get all you can out of it. He sends this message out every Sunday afternoon during the break in the ball game. He advertises that there is a beer that is worth all that you have. He pictures men and women committing adultery, lying, cheating, and stealing just to have a good time and drink the beer that he is advertising. The devil has given men the impression that there is no God in heaven, and that they will have to answer to no one for their actions. The devil has deceived men into thinking that what they can own or possess is all that their life amounts to. Men of our day are obsessed with what they can possess. I'm sure we have been this way all along, but as the end draws nearer we can see how man is not thinking of God or judgment but only of what he can have. Families are turning their backs on their elderly so as not to deprive themselves of some of their precious money. Families will steal from one another. Sons and daughters will steal from their own parents, and parents in turn will steal from their children. Surely we live in a covetous day. Beloved, the devil is deceiving men into thinking that they will not have to answer for their deeds.

Now, not only is the devil out to deceive you about this, but men also will lie to you about the judgment of God. False preachers will deceive you. Don't you know that the lying preachers will tell you that good works will save you from hell. They will tell you to clean up your life, and God will respect that and save you from hell. Don't you believe that awful lie out of the flames of hell. The Bible says that you reap what you sow. My friends, sin must be paid for. This portion of God's Word demands that. Sin cannot go unpaid for and this verse still holds true. Cleaning up your life does not do it. Baptism does not do it. Church membership does not do it. Sins were paid for in the person of the Lord Jesus Christ. Colossians 3:14 says of our sins: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." For the elect of God, our sins were paid for by Jesus Christ. He stood in the place of the elect children of God, and suffered their hell that they might not have to. Our sins were not excused, but they were paid for by Jesus. So Jesus reaped what we have sown. He reaped the awful suffering that we should have reaped. Praise the Lord forevermore!

Our text went on to say that God is not mocked. No friend the sovereign God of the universe is not mocked. He knows exactly what you are doing every minute of the day. He knows what you are thinking and planning on doing. You are not hiding from God when you sin against Him. You are not getting by with your sins like you think you are. Isn't it strange how men think they are hidden from God? It amuses me how men will try to hide their sins from other men, and never consider that God is looking down on them. Several times, as I have been out visiting, I have come across people drinking; and when they find out I am a preacher, or they see me coming with my Bible; they will try to hide their booze from me. They

never consider that God Almighty is looking upon them with great displeasure. Yes, you are being watched by God, and He is recording everything that you do. He has it all written down, and one day He will open the books they are written in and judge sinners at the White Throne judgment. There will be punishment for every wicked deed that is performed in this life. None of it will slide by God. None of it will be over looked, but men must reap punishment for their evil sowing. Not only will men reap what they sow in hell, but in this life evil sowing always results in tragedy. Proverbs 22:8 says, "He that soweth iniquity shall reap vanity." Job 4:8 says, "They that plow iniquity and sow wickedness reap the same." How blind men are to their sins when they will destroy themselves to enjoy sin! Thousands in our land are literally killing themselves and others, that they might enjoy sin for a season. I think of all of those that are on drugs and doing damage to their bodies that they might enjoy this sin. My, how our country is being affected by the drug users. How many are affected by them! Then I think of those who drink alcohol. How that these people will destroy themselves just for the kicks they get out of this sinful practice. Listen teenager, when others invite you to go drink with them, you have no part of their sin; for the life of alcohol is a tragic life. I read where alcohol is involved in the following: 66 percent of fatal accidents—70% of all murders—41% of assaults — 53% of fire deaths — 50% of rapes—60% of sex crimes on children — 60% of child abuse — 56% of fights and assaults in homes — 37% of suicides — 55% of all arrests. Thus you see that sowing to iniquity, and plowing wickedness will result in the same.

Evil sowing is always a lost labour. When you sow to iniquity, you will never profit thereby. There is no good that comes from evil sowing. For the lost it results in eternal damnation. Hell will be reaped for evil sowing. The more you sow, the more you will reap. Remember God is not mocked, you will get your just reward.

I come now to a part of this sermon that should not have to be preached. I want you to consider the evil sowing that the children of God do. There should not be such, but there is. Let me also tell you, as a child of God, that God is not mocked. Don't you be deceived into thinking that you can get by with sin. We are saved by His marvelous grace and for sure one day will be with Him in glory. Our sins are paid for by Christ, but we must still answer to God for our sins. Not in judgment, but rather in chastisement. Brother or sister don't be deceived about this. Hebrews 12:6-8 says, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." One way Christians are sowing evil today is by sowing discord among the brethren. Now, the Word of God says that God hates this. Proverbs 6:19 says that God hates, "A false witness that speaketh lies,

and he that soweth discord among the brethren." It seems that Christians will try to hurt one another out of envy and jealousy. This should not be. It would seem that these last days being as wicked as they are, Baptists would stand together and fight the devil and his army instead of each other. Of course, if brethren go off into heresy we shouldn't compromise the truth to get along with them, but we should be careful not to sow discord among the brethren either. Brethren we should show some compassion for our brethren and treat them with love. Galatians 6:10 says, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Beloved we are commanded to do good unto all men. Christians ought to be examples in this life. We are to live Christ like. Jesus did good unto all men. He is our example, and we represent Him before the world. Christians should always be truthful, kind generous, caring, and people that can be counted on for help. This is to all men, but especially to the household of faith. You should abound in these things toward your brother or sister in the Lord. Now you will reap what you sow. If you want to sow evil you must answer to the Lord for it and if you are a child of His you will not get by with it. He will chasten His own.

Now let us think of some good sowing. All sowing is not evil and thank the Lord for that. All sowing of the flesh is evil sowing. The unsaved are not capable of pleasing God. In the flesh we cannot please God. Evil sowing results in tragedy, while good sowing will result in joy. There is so much joy to be had in sowing to good rather than evil. Psalm 126:5 says, "they that sow in tears shall reap in joy." Yes, dear friends, just as God doesn't miss the evil sowing, He doesn't miss the good sowing either. Don't be deceived brother, one day all of your labours and sowing will be worth it. I think of how many have sowed in tears and suffered much heartache to serve the Lord. Well, God didn't miss a thing. He has it all written down and one day you will reap what you have sown. Galatians 6:9 says, "let us not be weary in well doing for in due season we shall reap, it we faint not." Oh, brother, sister, don't grow weary in the work of love. God is going to reward you for your labour.

What a wonderful salvation we have! We are saved from hell and given eternal life, where we will dwell in heaven with our Lord in all of the splendor and glory that are His. We have all of this and rewards too. God gives us the ability and desire to serve Him and then turns around and rewards us for it.

Now, many will reap much for their service to the Lord, while many will reap little. II Corinthians 9:6 says, "He that soweth sparingly shall reap sparingly." Get your mind off the world, brother, and serve the Lord. When it's all over it won't matter what kind of job that you had, or how important you were in the social circles. All that will matter is how well you served Jesus. At the judgment seat of Christ all attention will be focused on this very thing. All of your fleshly sowing will be thrown in the fire and be burned up, and you will be rewarded for your faithfulness to Christ.

I suppose the greatest thing that we could reap would be to be in the Bride of Christ. What a blessed thing to be in the Bride and be honored in heaven as the Bible says she will be. Now if you want to be in the Bride you must be a Baptist. Only Baptists will make up the Bride. To be faithful and bring the proper glory to God, you must be in a Baptist church. Also just being a member of His church does not guarantee your being in the Bride, for only faithful servants will make up the Bride. So if you want to reap this great blessing one day, join one of the Lord's true churches and serve Him there faithfully. Another blessing we shall reap is to receive crowns for our service. Did you know that we will receive crowns, and then we will cast them at the feet of Jesus? Will you have many to cast? Will you be among those who where faithful to Him in service, or will you be there with tears in your eyes crying: "Why didn't I do more for the one that loved me so?" Yes, friends, sowing righteousness is never a lost venture. It is never a lost labour. Don't be deceived into thinking you will reap what you have not sown as far as rewards are concerned. In heaven you will reap what you sow here. Your reward will not be decided by others either. You will be judged for your service. Look around dear Christian friend. You have little time before Jesus comes. Are you serving Him with all of your strength? I hope so. May God give us strength.

CHRISTMAS

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have a big feast day, it was necessary for some date to be set for His birthday. The Universal Jewish Encyclopedia says that in order for the shepherds to have been out that night with their flocks it would have been necessary for His birth to have occurred sometime between March and September. The Catholic Church, however, could not celebrate Christmas at that time of the year as we shall see later. It must be in December, whether there were any shepherds and sheep out that night or not. It became really interesting when I began searching for the reason why it must be in December.

First, however, let us consider some of the things which were put into Christmas to make it so universally loved. In Babylon, that great heathen Chaldean city, pagan religion reached its peak so far as ancient history was concerned. Here in Babylon the queen of heaven and her son had their beginnings in the persons of Semeramis and her son, Tammuz. When Belshazzar was slain (Daniel 5:30) and the Chaldeans defeated by Darius, the Mede, it seems the capital of the pagan religious world was moved from Babylon to Pergamos. Later, at the death of Attalus III, Phrygia was given to the Roman Empire in 133 B.C. The Babylonian pagan worship was then removed to Rome where Semeramis and Tammuz became Fortuna and Jupiter. This queen of heaven and her son became the very heart of pagan, or idol worship throughout the world. They were called by different names in different countries. In Egypt they were Isis and Osiris, in India they were Isi and Isware, in other parts of Asia they were Cybele and Deolus, in Greece

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CHRISTMAS

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they were Ceres and Plutus, but they were all the same queen of heaven and her son. All of these were dumped into Christmas under the new name of Mary and Jesus. This new name did not affect the pagan people of the world too much, for no matter what you call a dish of tender fried chicken it is still a very tasty dish.

I learned that the more religion the Catholic Church put into Christmas, the more popular it became. The world is a great lover of religion, so long as the Christ of Calvary and His shed blood are left out of it.

Now with all the ingredients in Christmas, it is time to look for the reason why Christmas must be in December. Even back in ancient Babylon the birth of Tammuz was celebrated in our December. The heathen sun worshippers throughout the northern hemisphere all celebrated the rebirth of the sun at the time of its turning back toward the North, that is about December 25. Tammuz, Osiris, Iswara, Deoious, Plutus and Jupiter were all representatives of the sun in their respective countries. These heathen people had been brought into the Catholic Church, mainly through the efforts of Constantine the Great. They were still just as heathen as they were before they were incorporated into the Catholic Church, and they were going to continue celebrating this great feast at this same time. It did not matter too much what their god was called. It was still a representative of their sacred god, the sun. But the time of their feast could not be changed, because the sun starts on its return toward the North at only one time of the year. Even old Satan, with the help of all his able efficient co-workers, could not change the time. Therefore, Christmas had to be December 25, whether the shepherds were out that night with their flocks or not.

As much as the head of the Catholic Church likes to boast of his God-like power and authority, this was one time when he was completely helpless. He had absolutely no choice in the matter. His problem was clear. If he wanted to make good Catholics out of his host of heathens, he must give their queen of heaven and their god a Christian name. So Mary and Jesus had to be the name and December 25 had to be the date. Had Bishop Julian I, been really and truly interested in setting the real date of Christ's birth, the month of December would not have been considered at all, because anyone who is at all familiar with the climatic conditions which prevail in Palestine during the month of December would know there were no shepherds and sheep out in the field at that time of the year.

With Christmas literally loaded down with the world's religion it is easy to see why the world loves Christmas, but we see people observing the feast who should not be lured into the feast of the pagan gods. The Baptists themselves seem to be trying to out-spend, out-shine and out-do the world in the world's own feast. If you ask why they are at this feast, some would unthinkingly say it is because Mary and Jesus are in it. But that statement won't stand when we turn the light of God's Word upon it. Jesus,

Himself, said the world hates Him, and He is not a liar. So it is easy to see that if He were in Christmas, that would completely ruin it for the world. The world would care no more for Christmas than they do for the church, if Christ were really in it. If He could be put in it, I can just see him plaiting the whip again. When I see posters which read, "Let's put Christ back in Christmas," I always think of the story of the boy from a backwoods family who went away to college. Upon his return home he wanted to improve the family's grammar, so when his younger brother said "pass the lasses," he said "don't say lasses, say molasses". His brother retorted, "how can I ask for molasses when I ain't had no lasses"? So how can we put Christ back in Christmas when He has never been in it? Maybe we should let God tell us why we Baptists are so deeply in love with Christmas. If we read Jeremiah 5:30-31 in our everyday language, it says, the preachers preach false things and the priests run things their own way, and my people love to have it so. The Baptist people run after the false gods and false religion connected with Christmas simply because they love it. Why do so many preach false things concerning Christmas when they can find nothing in the Bible, nor in authentic secular history to justify what they teach and preach?

With everybody, including the Baptists, partaking of Christmas, it was time to give it that good old Christmas spirit. You know, that spirit that makes you feel that it is perfectly all right for you to do things you could not afford to do at any other time of the year. If the drunkard refused to drink on Christmas and the harlot became virtuous for the day, we might be able to say this Christmas spirit is the Spirit of Christ. But it is an undeniable fact that untold thousands of people drink at Christmas without any compunction of conscience who would not drink at all any other time of the year. All manner of evil and God-provoking things are done at this season of the year because this is Christmas.

Do you believe it is the Spirit of Christ that causes thousands of people to line up in the saloons of the land at Christmas time who never go near them at any other time? I know there are people who will say that is not the real Christmas spirit, but I wonder if that is not just a weak effort on our part to try to justify our participation in this ungodly thing called Christmas. Certainly it is not the Spirit of Christ that gives us all that freedom at Christmas time, but rather it is the spirit of Saturnalia. In ancient pagan Rome a week of feasting and merry-making was observed in the latter part of December. During this feast everyone, even the slaves, were permitted to do just as they pleased. Things like gambling, etc., which were prohibited at other times, were winked at during Saturnalia. This feast was brought over from ancient pagan Rome by modern pagan Rome and dumped into Christmas to give it that tangy flavor and make people look forward to it with great anticipation.

As you recall, I stated in the beginning that I was unable to find Christmas in my Bible, but after learning a little about this lovely season from other sources, I was able to find quite

a lot about it in my Bible. In Jeremiah 7:18 I found that even in His day, some 600 years before Christ was born of the virgin Mary, the children gathered wood, the men kindled the fire, and the women made cakes to the queen of heaven, to provoke God to wrath. In Jeremiah 10:3-5 I learned that the customs of the people in His day were vain because they went out in the woods with an ax, cut down a tree, took hammer and nails to fasten it upright, and then decorated it with silver and gold. God said it was a vain custom, and vanity is one thing He hates. I must confess that I have done the same thing many times, except that I used much cheaper decorations. Christmas, like the groves in Israel, is so beautiful. What could be more beautiful than a Christmas tree with all its decorations and gifts? Surely nothing, unless it were the original Christmas trees decorated with silver and gold. But when I think of the beauty of Christmas, I am reminded of the tabernacle. In Exodus 26 we find that all that the world saw was the skins of animals, but on the inside it was overlaid with gold and had all manner of beautiful curtains and hangings. The beauty of the tabernacle was hidden from the world, but not so with Christmas. The beauty of Christmas is on the outside in plain view of everyone, but on the inside are dead men's bones. All manner of drinking, debauchery and unclean living is covered over with the beautiful cloak of Christmas. But in Revelation 17 and 18 we have a ghastly picture of the Catholic Church, including her Christmas and fabulous Christmas trade, which will cause all that weeping and wailing when it is finally cut off (Daniel 9:27), and in Rev. 19:4 Christ says come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

It is not an easy thing to come out of her. No one wants to be a killjoy or an old Scrooge. Many will say that Christmas has become a part of our American way of life, and that is so true. It has become about as much a part of our way of life as idolatry had in the Jew's way of life in Israel and Judah, and if I remember correctly it took the destruction of their country and enslavement of the Jewish people to tear them away from their idol gods.

If anyone has any evidence to justify our participation in Christmas, please let it be known. I have searched in vain. I have heard that one about its being handed down to us by our fore-fathers, but it seems to me that would come under the heading of commandments of men, and Jesus did not sound too complimentary in Matthew 15:9 when He said, "In vain do they worship me, teaching for doctrine the commandments of men."

A REFUSAL TO PRACTICE PULPIT AFFILIATION

by John R. Gilpin

In the last three weeks there has been much discussion concerning the action of the First Baptist Church in refusing the use of the church building for the baccalaureate services this year. The principle of fair play and candid frankness

demands that we present publicly the reasons for the action of the church.

First, let it be understood that the action of the church does not discriminate against B.F. Kidwell as superintendent of our public school, nor any member of the board of education. Our church has gone on record as offering the public schools the use of our building for the baccalaureate services at any time they may wish to use it, provided they furnish a minister of like faith, as speaker.

Likewise, the action of the church is not a personal discrimination against J.E. Brown, the pastor of the Meade Memorial Methodist Church, who was the baccalaureate speaker this year. Since Mr. Brown became pastor in Russell, there has existed a sympathetic friendship between him and the writer. When he was in the hospital last summer, we even had special prayers in our services for his recovery.

Then how can the action of the church be accounted for? Simply on the basis of the vast difference of doctrine in the Methodist church and Baptist churches, as the two systems of religious teaching are well-nigh opposing and divergent in every respect. I will cite a few of the more conspicuous differences.

1. Requirements for Church Membership:

Methodists ask those seeking to unite with them to experience a desire to be saved. I quote from the 1930 issue of the Doctrines and Discipline of the Methodist Episcopal Church, South, P. 14, Par. 3: "There is only one condition previously required of those who desire admission into these societies, a 'desire to flee from the wrath to come, and to be saved from their sins.'"

In contrast, Baptists believe in receiving no one who does not profess that he is already a child of God. We ask more than a desire to be saved—we ask that the applicants have really experienced a change of heart. This, of course, is following the example of the first Baptist church of Jerusalem: "And the Lord added to them day by day those that were saved" (Acts 2:47).

2. The Mode of Baptism:

Methodists accept three modes of baptism, leaving the choice to the discretion of the candidate. Quoting The Discipline again, P. 340: "Then shall the minister take each person to be baptized by the right hand; placing him conveniently by the font, according to his discretion, shall ask the name; and then shall sprinkle or pour water upon him, (or if he shall desire it, shall immerse him in water), saying: 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.'"

Baptists believe in one mode only — namely immersion. This was the method employed by John the Baptist: "And John was baptizing in Aenon near to Salim, because there was much water there" (John 3:23). This is the method whereby Jesus was baptized. "And Jesus, when he was baptized went straightway out of the water" (Matt. 3:16). This was the mode practiced by the early Christians: "And he commanded the chariot to stand still; and they went down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip,

that the eunuch saw him no more..." (Acts 8:38, 39).

3. The Baptism of Infants:

Methodists believe in and practice infant baptism. Read P. 323-327 of "The Discipline". This, Baptists reject, since there is no command, example or precept in the Scriptures which teaches infant baptism. Someone has said: "There are three classes of Scripture which teach infant baptism; the first mentions babes, but does not mention baptism, the second mentions baptism, but does not mention babes; while the third mentions neither babes nor baptism."

The Scriptural commands and examples demand that only believers be baptized. See Acts 10:47; 16:30-34; 18:8. Since no infant has the ability to believe with saving faith, we reject infants from the ordinance of baptism.

4. The Question of Communion:

Methodists believe in what is commonly called "open communion." Quoting The Discipline again, P. 25, Par 25: "The cup of the Lord is not to be denied to the laypeople; for both parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike."

This means that all Christians, irrespective of denominational differences, should be admitted to the Lord's table.

Baptists believe that this ordinance is for a local church only, and that even Baptists have no right to partake of the supper, except in the church where they are members. This is fully in accord with the teaching of Scripture: "For we being many are one bread and one body" (I Cor. 10:7). The "one body" means nothing unless it means one local church. Each church is required to exercise discipline over those who partake of the Lord's Supper. See I Corinthians 11-17-21; (I Cor. 5:11). This would be a complete impossibility unless all partakers were members of one local church. Thus, instead of inviting all Christians to the Lord's table, we invite only those our Saviour invites, namely, the members of each local congregation.

5. The Security of the Believer:

Methodists teach that one can be saved, and yet after justification lose his salvation and go to hell. The Discipline says, P. 22, Par. 18: "Not every sin, willingly committed after justification, is the sin against the Holy Ghost, and unpardonable."

This implies that some sins after justification are unpardonable. That no doubt may be left in the minds of any as to the teachings of Methodism on this point, we desire here to give another testimony or two. From a tract by T.L. Hulse on "Can We Fall From Grace?" published by an official publishing board of the Methodist Episcopal Church, South, we read: "Calvinistic churches teach that the truly regenerate 'can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein until the end, and be eternally saved. (Westminster Confession of Faith)" We cannot accept this statement as true, because it contradicts both reason and Scripture." And then from a tract entitled: "Methodism,"

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TUNE IN TO THE CALL TO CALVARY

Station: WEMM, Huntgn., W. Va. Time: Sun.—7:30-8:00 a.m. Dial: 107.9 Watts: 50000 FM

PULPIT

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published similarly as the above and endorsed by a number of Methodist "Bishops" and "Doctors," we read this startling statement: "Faith saves the sinner; works save the Christian" — Ed.)

Baptists believe that when one is saved, he is saved eternally and can never be lost by the sins he commits. Jesus said: "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). The Scriptures state that nothing can separate the believer from Christ: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39). Sin can't separate us: "For sin shall not have dominion over you" (Rom. 6:14). Satan can't separate us: "He that is begotten of God keepeth himself, and that wicked one toucheth him not" (I John 5:18). The law can't separate us from Christ: "Ye are not under the law, but under grace" (Rom. 6:14). Even the believer cannot take himself out of God's saving grace: "I will put my fear in their hearts, that they shall not depart from me" (Jer. 32:40).

Thus the Baptist and Methodist positions are seen to be directly opposite and contrary. Long years ago, Amos asked: "Can two walk together except they be agreed?" (Amos 3:3). Since we do not agree, but widely differ with Methodism, we cannot step aside and bid them God speed in the use of our pulpit. To do so would endorse every precept which Methodists hold. This we cannot do, for John says: "He that biddeth him Godspeed is partaker of his evil deeds" (II John 11).

Accordingly, since we do not agree with the principles of Methodism, we must maintain a position of separateness, which true Baptists have done for the past 2000 years since Jesus said: "I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

Editor's Note: (T.P. Simmons). We rejoice in the privilege of publishing this article. We would like to advertise Pastor Gilpin and his faithful church to the ends of the earth. We thank God upon every remembrance of them. We are behind them with every ounce of our energy in the fight they are making for Scriptural doctrine and practice. One of the beauties about the action of the church is that it was taken in the

absence of the pastor.

(Copied from The Baptist Examiner, July 1, 1931 issue).

A CALL TO EARNEST, BELIEVING PRAYER

by T.P. Simmons

Pastor John R. Gilpin of Russell, Ky., has been taken with a heart attack, and is very seriously ill. He has taken a bold stand for the truth, and we feel that he is greatly needed in the eastern section of the state. Russell is only five miles west of Ashland where the editor was mostly reared. The churches of that section have been sounder than some others, but yet they have much looseness among them. Brother W.C. Pierce of Cattlettsburg, Brother W. K. Wood of Pollard, and Brother Eli Williams, of Fairview have made a commendable stand, but we greatly feel that John R. Gilpin is still needed in that section. The recent refusal of Brother Gilpin's church to permit a Methodist preacher to preach the commencement sermon in their building has brought a storm of hostility toward Brother Gilpin. We are told that some of the Baptists of that section feel that he has hurt the cause of Baptists. We are sorry for such weak-kneed, ignorant, compromising, pussyfooting milkops. They are the ones that are hurting the cause of Baptists. They are a positive and glaring shame to the very name of Baptists. Baptists would be better off without them. Brother Gilpin has also brought much disfavor upon himself for his noble stand against the denominational machine and its humanly concocted and anti-scriptural schemes and programs. We urge upon every lover of the whole truth to earnestly, perseveringly, and faithfully beseech our gracious Father to spare the life and completely restore the health and strength of Pastor John R. Gilpin for the truth's sake.

(Copied from The Baptist Examiner, September 1, 1931 issue).

BOOK REVIEW

We have a book in our Bookstore by W. H. Griffith Thomas. It is *Studies in Colossians and Philemon*. Those who have read anything by this author will desire to obtain this book. It is not an in-depth, critical exposition of these books. However, the author does satisfactorily deal with some of the critical problems. The book majors on spiritual and practical lessons from these two Bible books. Colossians is a very important book of the Bible. I really fear that many preachers spend much time on Ephesians, and because there is much similarity between the two, neglect a study of Colossians. This is a great loss to the preacher, for Colossians, though

Dear Sir:

Please renew the Examiner for another year, and use the little that is left over any way you see useful. I get a lot out of reading your nice paper. Betty Sanders, Hartsville, Tenn.

The Baptist Examiner:

Please continue the T.B.E. I enjoy reading it. The only fault I can find with it is the fine print. I have poor eyes, but I manage. I will be 90 years old the 27th of October, and have so much to be thankful for. Grace Moore, McLouth, Kansas.

Dear Brother Wilson:

Greetings in the name of the Lord. I have just finished reading a sermon in the T.B.E. dated August 23rd and enjoyed it very much. I want to extend my appreciation and thanks to you for continuing to send me the paper so I can enjoy such great and doctrinal messages. May God continue to bless you with good health and His wonderful grace to stand steadfast in preaching the truth, and may you never compromise in your faithfulness to God. Mrs. Naomi Fields, Salem, Ind.

Dear Brother Wilson:

I received the tape this morn-

APPRECIATED LETTER

ing and I am enclosing a check for \$1.50 for it. I didn't have any tapes of yours, so I wanted at least one. I get your paper, The Baptist Examiner, and I appreciate it very much. Thank you again, Yours in Christ, Bob Wilson, Barrackville, W. Va.

Dear Pastor Joe:

I am happy that I was able to communicate with you and I am glad to have opportunity to share with you some of the eternal purposes and plans that the Lord has for me. I received your letter last June and I trust that you will soon write again. I have no doubt that this letter will encourage you and your church to help me in my great needs. Pastor what about copies of The Baptist Examiner? I have need of them. Again I'm not hopeless to have Sunday School materials some day soon. This is all for now. Because of Calvary. Rick Gecomo, Bato Borongan Eastern Samar.

Dear Brother Wilson:

Greetings in the name of our Lord Jesus Christ. I just wanted to write you and tell you how I love and appreciate The Baptist Examiner. It seems like each one makes me rejoice in the Lord more and more, as I truly understand in my heart what

God has done for us. I am sending you a check and a list of names for The Baptist Examiner. One is for my sister and another for my son. Thank you so much, and may God bless you richly. Mrs. Virgil O'Banion, Oakdale, La.

Brother Wilson,

I just can't begin to tell you what a spiritual blessing I received from each message in T.B.E. and I truly thank God for it because only God can take the Word and show it unto us and reveal to us as it pleases Him. I love and appreciate The Baptist Examiner. Keep up the good work. May God bless each of you who have a part in it. Mrs. Virgil O'Banion, Oakdale, La.

Brother Wilson

Please renew my subscription another four years. I have been a subscriber since 1973 if I am not mistaken. I was the stock room manager for Murray State University for almost 20 years. I happened to find a copy of the paper in a crate of material that I had ordered so I immediately subscribed to it. I am so glad somebody used it as packing material. May the Lord continue to bless. Your Brother For Sure, J.I. Pattau.

MY IMPRESSIONS

Praise God! Another wonderful Bible conference. Great preaching, wonderful, wonderful fellowship, good food. My cup runneth over! Looking forward to next year.

Eld. Don Pennington
Warren, Ohio

Glad my husband and I could come for at least one session. The conference is wonderful, as it has been all the different years I have been privileged to attend at Calvary Baptist Church and conferences of like faith and practice.

Hazel F. Croy
Huntington, W. Va.

I'm so thankful the Lord brought us all together again for another joyful time in the Lord. Many wonderful sermons and good fellowship and renewing

old friendships.

Mildred Everman
Ft. Mitchell, Ky.

Thanks to Calvary Baptist Church and to host pastor for having this conference. All the sermons were very well preached and expounded. I was especially impressed by Brother Jonathan Gordon's message on soul-winning. All sovereign grace preachers need to preach this type message to their respective churches and encourage their members to be soul-winners. The food was very good.

Don Banks
Griffin, Ga.

Many thanks to all who worked to make the conference a great blessing to many. How I praise God for His power and

presence felt here. The fellowship, singing, and worship of our God was truly refreshing. The preachers were well prepared and God's Spirit greatly empowered them with true sheep food. A special thanks goes to CBC, her pastor and wife for the great food, friendliness, and comfort afforded us during this weekend. Looking forward to next year, Lord willing.

Eld. Gene Kiger
Stanleyville, N.C.

I really enjoyed the conference and I really don't want it to end. I thought that Brother Jonathan Gordon had the best message. I really enjoyed Brother Gene Kiger and Brother Ron Boswell's messages because it shows how the truth comes through for God's elect.

Barry Boswell
Waynesboro, Pa.

NO LONGER DO I WALK IN DARKNESS

Once I spurned the old gospel story
And salvation that Jesus would bring,
For my heart was desperately wicked
And deceitful above all things.

I stood condemned in God's sight already,
In the sight of a thrice-Holy God,
For I'd tramped the blood of the Saviour
And rejected His Holy Word.

'Twas sin that nailed Him to the cross
And cost Him His blood, divine;
But I was blind and could not see,
That the sins He bore were mine.

I cared not at all that Jesus died,
His blood meant nothing to me;
I walked on in darkness and foolish pride —
A slave, by Satan's decree.

And then one glad and happy day,
God's Spirit took control;
He showed me Jesus, the sinless one,
The Saviour of my soul.

No longer do I walk in darkness,
But in His glorious light;
His Spirit fills my heart with joy
And makes my pathway bright.

K. Parrish