

JESUS DID NOT COME FROM HEAVEN'S GLORY TO TAKE OUR PART — HE CAME TO TAKE OUR PLACE.

PREMILLENNIAL...BAPTISTIC...CALVINISTIC...BIBLICAL

# The Baptist Examiner

The Paper With A National Circulation

"Go ye into all the world and preach the Gospel."

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

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RUSSELL, KENTUCKY, SATURDAY, SEPTEMBER 2, 1944

WHOLE NO. 342

## I Should Like to Know - - -

1. Why is it that your church has no B. Y. P. U.

We are always ready to give a reason for the hope that is within us. We believe a B. Y. P. U. is a positive detriment and hurtful to any New Testament church. That is why we do not have any. Here are our reasons for so thinking.

(1) They teach young people to disobey the Bible by teaching women, young and old, to speak in mixed public assemblies and usurp authority over men. The Scriptures forbid both.

(2) They pervert the worship of God's house by making it a play house instead of a house of prayer.

(3) They fill the minds and hearts of young people with the idea that keeping the young people interested is the main business of the pastor and church. That isn't so. The main business of the pastor and church is to glorify God and enjoy Him forever.

It is a gratuitous slander of converted young people to intimate they have to be entertained to get them to God's House. We have nothing to draw except the power of the uplifted Christ and His Word. Our prayer meetings are largely given to prayer — lots of prayers. We sing the old-time songs. The best drawing card is the Bible. Magnify God and the Bible if you want to draw the people. They will draw and keep on drawing. It pays to preach the Book. One of the most serious objections to the B. Y. P. U. is that it discounts preaching and magnifies entertaining, especially the young people. John wrote the young people because they were strong. I John 2:14. You cannot build up strong young people except by preaching the Book and their hearing the Book.

(4) We are a profound believer in (Continued on page four)

## Another Seminary Boy Goes (Continues) Bad

One of our Florida correspondents says that he attended a service conducted by John W. Inzer in a special revival effort at Dania, Florida recently, wherein Mr. Inzer "never opened the Bible."

Our correspondents says: "It was the most unionistic, Communistic, and socialistic service I ever attended anywhere."

Of course, the most of our readers know that Mr. Inzer is one of the denominational "big shots." When he failed to open the Bible, he was running true to form, for most of the Seminary boys know nothing about the Bible. They might as well leave the Bible closed for they are taught books about the Bible, instead of the Bible itself. Just listen to most any of them preach, and you'll be convinced that the Bible is a closed book to them.

(Continued on page four)

## AND SO SHOULD YOU!

The camel, at the close of day,  
Kneels down upon the sandy plain  
To have his burden lifted off  
And rest again.

My soul, thou too shouldst to thy knees  
When daylight draweth to a close,  
And let thy Master lift the load  
And give repose.

The camel kneels at morning's dawn  
To have the guide replace his load - -  
Then rises up anew, to take  
The desert road . . .

- - Wheaton Anthology

## An Editor Speaks Out On Alien Immersion

I  
"Alien Immersions" are immersions performed without authority about the administration of baptism. The word alien means stranger or outsider, one who is not of the household. Eph. 2:12. "That at that time we were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise." Any immersion, therefore, administered by anyone outside the regular order would be regarded as an alien immersion and is not approved nor accepted as valid baptism by Baptist churches generally.

II  
There must have been and there must now be, some definite regularity about the administration of baptism. It is not within the range of reasonable probability that the ordinance of baptism should have been left to the hazards of time and circumstances.

Whoever were entrusted with the gospel, the ministry and the church order, were perforce, entrusted with the ordinances. The physical nature of the ordinance of baptism places it in the custody of a body, the locality of which is visible. Baptism is not an ordinance of the invisible church, (Continued on page four)

## WHAT THE BIBLE TEACHES ABOUT THE JEW

By Chester E. Tulga, Pastor, Norwood Park Baptist Church, Newark and Navarre Aves, Chicago, Ill.

One of the most interesting racial groups known to history is the Jewish people. They have been rightly called "the Burning Bush" of the centuries, ever burning, yet never consumed. Without a country, yet citizens of all lands; unhappy and undesired wherever they have gone, yet contributing everywhere to the welfare and prosperity of their adopted homes, they have been the migrant race beyond all others, the veritable "wandering Jews." For almost two and a half millenniums they have exhibited to the world the strange paradox of the utmost variety of experiences, distribution, speech, customs, complexion, and social strata, and at the same time a singular unity in racial sentiment and religious conviction. In their ranks they have included statesmen, councilors, scientists, philanthropists, merchant princes, masters of commerce, bankers, rag pickers, junk dealers, second-hand clothing merchants and on and on to the utmost fringes of the social and economic order. No people has ever been at the same time so powerful and so disesteemed.

The Jews have been the children of sorrow, the product of dispersion on the one hand, and of the ghetto on the other. They have been subject to every type of oppression, persecution and outrage. They have been hunted out of the lands where they thought they had found a home, forbidden



Chester E. Tulga

callings open to other people, shut up in ghettos which were both a refuge and a prison, tortured for the money or because of their faith and compelled at times to become proselytes of a religion which they did not believe. Yet they have resisted assimilation and today are still illu-

trations of the "burning bush" which burned and yet was not consumed.

### I. THE JEW IS THE RIDDLE OF HISTORY

All the world is a stage whereon not only individuals but nations and races are players. Every nation has played some part, great or small. Each one has had its message for the centuries in which it lived. Rome gave government; Greece, culture; Phoenicia, commerce; the Jew gave the message of monotheism, the worship of one True God and the coming Messiah. When the Temple in Jerusalem was destroyed the Jew was dispersed among the nations and became a man without a country. Yet he is inhabitant of every country. Innumerable forces of history through many centuries have helped to form his destiny. His story is at once the miracle and the tragedy of human history. None can blot him out. Neither Babylonian captivity, Roman domination, Grecian absorption, medieval persecution, modern massacre, nor any other form of oppression. The Jew has outlived Egypt, Chaldea, Assyria, Persia, and all the dynasties of the past. While our forefathers were (Continued on page two)

## Enlargement Program Progresses Greatly

"When old Gutenberg, inventor Of the printing press, and Mentor Of the clumsy fingered typos

In a sleepy German town,  
Used to spread the sheets of vellum On the form, and plainly tell them That the art was then perfected,  
As he pressed the platen down,  
He had not the faintest notion Of the rythmical commotion,  
Of the brabble and the clamor And the unremitting roar  
Of the mighty triple-decker,  
While the steel rods flicker,  
And the papers, ready folded,  
Fall in thousands to the floor."

From the depths of my heart I thank God for the gifts that we are receiving to use in the purchase of our printing equipment, and I rejoice for the prospect of soon having one of "Gutenberg's inventions" which shall be dedicated to the printing of THE BAPTIST EXAMINER, tracts on all subjects pertaining to God's Word, and books which shall honor the Bible and the God of the Bible.

It is remarkable how God has provided for us from the very beginning of this paper. He made me a promise though before one copy of it (Continued on page four)

## = The First Baptist Pulpit =

### "PURE AND UNDEFILED RELIGION"

"If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." — James 1:26-27.

Quote often I close my message with

an appropriate selection of poetry. Well, today I want to begin this message with a little poem:

"I have to live with myself, and so I want to be fit for myself to know; I want to be able as the days go by, Always to look myself straight in the eye;

I don't want to stand with the setting sun,

And hate myself for the things I've done."

There is only one way for the sentiment of this poem to be true in our own individual experience, and that is for each of us to enjoy the right kind of religion now. I don't want mine to be counterfeit, but rather I want it to be pure and undefiled, (Continued on page three)

### IN THE HEAVENLIES

This is the title of a sixty-three page book containing sixty-eight poems which have been produced by Miss Elizabeth Reynolds.

Miss Reynolds, who is a native of Roanoke, Virginia and who has spent five years of her life in China as a missionary, has written poetry since her high school days. Many of these poems in this book were written while in China.

Any lover of poetry will find this book interesting, fascinating, and inspirational. One does not read far to know that it was written by some (Continued on page two)

WHY SOME PASTORS FAIL  
Commenting on the Scripture, "Many pastors have spoiled my vineyard" (Jer. 12:10), The Religious Telescope offers the following pen portraits of some pastors who fail in their solemn trust as keepers of the Lord's vineyard:

1. The Professional Pastor, who wouldn't make a call except when solicited.

2. The Indolent Pastor, who didn't do any more than he had to. His ambition was to "get by."

3. The Officious Pastor, who thought he could drive people instead of (Continued on page two)



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WHAT THE BIBLE TEACHES ABOUT THE JEW

(Continued from page one)

still living in the darkness of heathenism the Jews were princes in the House of David. Though removed from his Asiatic origin nearly 2,000 years, there is a queer dualism which makes the Jew a creature old and new. He has one foot on the soil of antiquity, while the other rests squarely in the events of to-day. He is the riddle of history, a bush which burns but is not consumed.

II. HE IS PECULIARLY A MAN OF THE SCRIPTURES

The Jews are distinctly the people of the Bible. Most of its history and much of its prophecy concerns them. Practically all of the Books of the Bible were written by Jews. Our Lord according to the flesh, sprang from Judah. The Apostles and most of the members of the New Testament Churches were Jewish. The history and future existence of Israel is bound up with the teachings of the Word of God. Let us notice their picture as set forth in the Scriptures.

1. *The Jewes are the Children of Abraham.* We read in Genesis 12:1-3 that the Lord said to Abraham: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make thee a great nation; and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."

2. *The Jews were promised their land forever.* "And the Lord said unto Abraham, after that Lot was separated from Him, Lift up now thine eyes and look from the place where thou are northward, and southward, and eastward, and westward: for all the land which thou seest to thee will I give it, and to thy seed for ever" (Gen. 13:14, 15). As long as this promise is believed by the Jews, they will not be persuaded that Palestine is not their national home.

In Genesis 17:3-8 we have the promise repeated and enlarged: "And Abraham fell on his face: and God talked with him, saying, As for Me, behold, My covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceedingly

fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and will be their God." This is the title deed to Palestine and it is not only written in the Old Testament but also in Jewish hearts around the world.

III. BUT INSTEAD OF POSSESSING THE LAND HE IS NOW A WANDERER

Out there in the dawn of history he is wandering. He began wandering with his father Abraham, who left his home in Chaldea and ventured out into the new country that God had promised him. In Abraham the Jew wandered on and in Jacob, and in Joseph, in 430 years of captivity in Egypt up to the time of deliverance, and then again in the Exodus. Under the leadership of Moses he wandered for forty years through the wilderness. Then through the period of the Judges and Kings the history of this people carries us on through Solomon's wonderful reign and the great Temple; then down through the divided kingdom and the destruction of Jerusalem and their dispersion among the nations. Then the account of their wanderings goes on and on and they are still wandering—a homeless people, kicked from country to country, but still persisting a bush burning but not consumed.

IV. THIS DISPERSION AMONG THE NATIONS WAS FORETOLD IN BOTH THE OLD TESTAMENT AND THE NEW TESTAMENT

1. *Moses warned them.* "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and His Statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee" (Deut. 28:15).

"The Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see" (Deut. 28:64-67).

2. *Jeremiah warned them.* He records, "And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them" (Jer. 24:9).

3. *Christ warned them.* "And Jesus went out, and departed from the Temple: and His disciples came to Him for to shew Him the buildings of the Temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down"

(Matt. 24:12). And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem, shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:20-24).

V. THE CONDITION OF THE JEWS DURING THE DISPERSION

1. *The Jew is not allowed to intermarry according to the teachings of the Old Testament.* In Genesis 28:1 we have an injunction which is emphasized over and over again in the Old Testament: "And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan." So the Jew who obeys the teachings of the Old Testament refrains from intermarriage and thus resists assimilation.

2. *His political and religious situation* "For the Children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim" (Hos. 3:4). Here we have the present condition of the Jews, without a king or prince or unifying government, but subject to all governments. They are also without opportunity to carry on the full Old Testament worship of their fathers. The Jews are the most disorganized and helpless group in the world.

3. *Socially he is often an outcast and many times held up to scorn.* He is warned in Deuteronomy 28:37: "And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee."

Jeremiah bears the same testimony. "And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them" (Jer. 24:9). Ezekiel also warns them, "Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by. So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the Lord have spoken it" (Ezek. 5:14, 15).

4. *He will have personal characteristics which make him a marked man.* "And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed" (Is. 61:9).

5. *In spite of persecutions and judgments God's hand is upon Israel.* "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Is. 43:2).

6. *In spite of persecutions the Jews will prosper.* As Isaiah says, "ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves" (Is. 61:6). It is needless to remind students of the times of the fact that wealth and fame have been the reward of the Jews through the centuries for their achievements in commerce, science, and letters.

Zephaniah adds his testimony, "I will get them praise and fame in every land where they have been put to shame" (Zeph. 3:19).

VI. THE JEWS WILL BE GATHERED INTO THEIR OWN LAND TO WHICH THEY HOLD TITLE FOREVER.

1. *The Psalmist calls attention to God's unchanging promise.* "If his children forsake My Law, and walk not in My judgments; if they break My Statutes, and keep not My Commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless My loving kindness will I not utterly take from him, nor suffer My faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever and his throne as the sun before Me" (Ps. 89:30-36).

2. *Jeremiah prophesies the gathering of Israel into their own land.* "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. \* \* Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say He that scattereth Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the land of him that was stronger than he" (Jer. 31:8, 10, 11).

3. *Ezekiel prophesies the return of Israel.* "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land" (Ezek. 36:24).

4. *Isaiah prophesies the return of Israel.* "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Is. 11:11, 12).

5. *Hosea adds his testimony.* "For the Children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the Children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days" (Hos. 3:4-5).

6. *Paul strikes the same note.* "I say then, Hath God cast away His people? God forbid \* \* God hath not cast away His people which He foreknew" (Rom. 11:1, 2). "For I would not be brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gen-

tiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

\* \* For the gifts and calling of God are without repentance" (Rom. 11:25, 26, 29).

7. *John in the Revelation insists that the Jews will see the second coming of Christ.* "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him" (Rev. 1:7).

When the Jews rejected Jesus Christ, their Messiah, they took a step that was to bring upon their heads untold misery. Without defending for a moment those misguided peoples through the centuries who have persecuted the Jews, we insist kindly but firmly that the Jewish problem is primarily a religious problem which is inseparably connected with the rejection of Jesus Christ by the Jews. Their rejection persisted in, will always make them an object of misunderstanding by the Christian world. Untaught or carnal Christians will often use this as an excuse for persecution. Enemies of the Jews will often wear the cloak of Christianity, enabling them to do the work of Satan by means of religious sanctions.

True Christians must refrain from any form of persecution based upon race, creed or color. We must have no part in the anti-Semitism of our day. We must treat men of every group with justice and kindness. But above everything else, we must pray for Israel that they may be saved. We must at every opportunity tell them of our Lord and Saviour, their true Messiah. We must constantly, in our lives and attitudes, show them the Christ of whom Pilate said, "I find no fault in Him," and of whom Thomas said, "My Lord and My God."

WHY SOME PREACHERS FAIL

(Continued from page one)

leading them.

4. *The Egotistical Pastor,* whose faith and high opinion of himself leads his people to have a low opinion of him.

5. *The Selfish Pastor,* who thought more of his own personal interests and social standing than he did of the souls of men.

6. *The Worldly-minded Pastor,* who let his people starve for want of the Bread of Life while he participated in the follies of that day.

7. *The Ultra-intellectual Pastor,* who was wise above "what was written" and undermined his people's faith by proclaiming his doubts and variations instead of the Word of God.

IN THE HEAVENLIES

(Continued from page one)

one who knows Him. Practically every poem not only mentions His Name but sings His praise.

Those who know the editor know that he is a great lover of poetry, having memorized many the choice gems of literature in the past which he often quotes. Out of deep appreciation for poetry which "feels," he suggests that you order a copy of this book today.

The book sells for sixty cents and should be ordered from Miss Elizabeth Reynolds, Salem, Virginia.



September 2, 1944

# PURE AND UNDEFILED RELIGION"

(Continued from page one)

When I come to the end of the road, there shall be no regrets, but rather a distinct sense of satisfaction. My text, which speaks of "pure and undefiled religion," gives us three things whereby we may determine whether or not that which we profess is pure and undefiled.

## THE FIRST TEST REFERS TO THE TONGUE. JAMES DECLAR- ES THAT WE MUST BRIDLE THE TONGUE.

"If any man among you seem to be religious, and bridlenth not his tongue, he deceiveth his own heart, his religion is vain." — James 1:26

How few have ever learned this lesson! There are some large colleges in this world which have thousands of students and multiplied thousands of alumni, but none as large as the school of scandal." In this some are freshmen, some are seniors, some post-graduates, and some have actually been long practicing their art.

The Scriptures speak much as to the control of our tongue. Even the truth must be spoken in love, as Paul

speaking the truth in love . . . Ephesians 4:15.

The first lie that was ever told in this world was told by the Devil. He told this lie to Eve within the garden of Eden. We read:

"And the serpent said unto the woman, Ye shall not surely die." — Genesis 3:4.

From that day on, the Devil has been in the business of lying and leading others to do likewise.

"Ye are of your father the devil, finding the lusts of your father ye will do them. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him.

Who speaketh a lie, he speaketh his own: for he is a liar, and the father of it." — John 8:44.

The wicked are estranged from their womb: they go astray as soon as they are born, speaking lies." — Psalm 58:3.

The Scriptures tell us that it was because of Satan than Ananias and Sapphira lied relative to the sale of their property. Desiring the praise of God more than the commendation of God, they lied to the apostles and the church. They had never learned to control the tongue. Listen:

"But Peter said, Ananias, why hath thou filled thine heart to lie to the Holy Spirit, and to keep back part of the price of the land?" — Acts 5:3.

Well, there are many like Ananias and Sapphira—many who have never learned to bridle their tongues. Sometimes we sing the old hymn "O for a thousand tongues to sing My great Redeemer's praise." Well, I have often thanked the Lord that a great many people do not have a thousand tongues, if they would use them all they use the one which they possess.

When I was a boy, one disease we had to beware of with the cattle on the farm was that which is known as the "foot and mouth" disease. I thought it was purely a disease which cattle have. I never thought that human beings could suffer from it. Yet, since I have been in the veterinary, I have found many folk who have the foot and mouth disease—they run all over town gossiping about everything and everybody. These gossipers always remind me

of an old buzzard. Whenever you see a buzzard floating around in the air, you can know that he is looking for something that smells bad. This is certainly true of every gossip in the world.

There are some jobs in life that never did appeal to me. For example, I don't want to be a coal digger. I have preached in mining communities and several times have been invited to take a trip through the mines. You can be certain that if anybody ever tries to force me to do so, there are two people who are not going in the mine—myself and the man who tries to take me.

Then there is another job that does not appeal to me, namely, that of a garbage collector. Yet, there is still another job—not a position—that to me is lowest of all, and that is the job of being a gossip. Personally, I believe that the garbage vendor has a higher position in life than that of the gossip.

James speaks most plainly about bridling the tongue.

"Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

"Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

"Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

"And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

"For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

"But the tongue can no man tame; it is an unruly evil, full of deadly poison.

"Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." — James 3:3-10.

What a marvelous Scripture this is! Verse three talks about putting bits in the horses' mouths. Everyone knows that with that little piece of steel, the horse may be turned around. Then in verse four he uses another illustration whereby he says that a great ship may be turned about by a very small helm. While a small bit will turn a horse, and a small helm will turn a ship, the tongue—also a small member—can do most grievous danger. It is only a small member, but it "boasteth great things."

Then in verse seven, James declares that all kinds of beasts and birds and serpents have been tamed. I used to go to the circus a lot when I was a boy and have seen all kinds of wild, fierce, and ferocious animals put through their acts, having been perfectly tamed. This same is true of birds and serpents. Years ago in a carnival, I saw a woman come out on the rostrum from one side of the tent, while from the other side a big Corba crawled out at the same time, meeting her in the center of the rostrum, and then gracefully it wriggled about her body until it had wound itself all the way about her and finally brought its head over the top of her head and shot its tongue out at the audi-

ence. At a given signal, it unwound and went back to its side of the stage to make its exit, while she left in the same manner that she had approached.

While it is true that all kinds of birds, beasts, and serpents have been tamed, it is also true that no man has ever been able to tame his tongue. While all of these have been tamed, there is a wild beast which has its den in each of our mouths which has never yet been tamed.

James declares that with the tongue we both bless God and curse man. All of which calls to mind the story in Aesop's Fables of the satyr and the man who decided to live together.

When soup was served for dinner, the man blew it in order to cool it; and then in the afternoon when his hands got cold, in order to warm them he blew on them. Whereupon the satyr took his departure at once, declaring that he would not live with any man that could blow hot and cold out of the same mouth. Well, that is man for you. With the same tongue in the same mouth, we bless God and curse man.

James declares that the first test of one's religion is the matter of bridling the tongue. How many there are who need to learn this lesson.

In "Cymbeline," Shakespeare tells of a husband who thought his wife guilty of nuptial infidelity. He wrote to his servant commanding him to kill her. The servant, believing the wife innocent, showed her the letter. On seeing her reaction, he said:

"What! Shall I need to draw my sword?

The paper hath cut her throat already.

No; tis slander,

Whose edge is sharper than a sword, whose tongue

Outvenoms all the worms of Nile; whose breath

Rides on the posting winds, and doth belie

All comers of the world: kings, queens, and states,

Maids, matrons, nay, the secrets of the grave

This viperous slander enters."

This, then, is the first test of one's religion. I pause to ask: "Have you learned to bridle your tongue? Have you been able to bring it under control and tame it? In this respect, is your religion pure and undefiled?"

### II

## THE SECOND TEST HAS TO DO WITH ACTS OF CHARITY.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." — James 1:27.

This is in keeping with Paul's letter to the church at Rome, as well as the general tenor of all the Scriptures.

"Distributing to the necessity of saints; given to hospitality." — Romans 12:13.

"But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" — I John 3:17.

Perhaps no greater illustration of this is to be had than in the poem by James Russell Lowell entitled "The Vision of Sir Launfal." This poem is based on the legend that the Holy Grail, which was supposedly the cup from whence our Lord drank on the last night with His disciples, was carried to England. Whoever possessed it was supposed to live a life of honesty, purity, and charity. However, according to the legend, it

had become lost, because the possessor of it failed in his acts of charity.

According to the poem, in the early morning of life, Sir Launfal set forth in search of this cup. As he came forth from his castle, across a draw bridge to lead him out into the world, the sun was shining and all was beautiful except a leper who was sitting with up-stretched hand for an alms. It irked Sir Launfal that as he started forth on this holy quest, he should have to face so loathsome a character as this leper. Chaffing because of his anger, he flung a gold coin to the leper. To the latter this was valueless; for, because of his leprosy, no one would accept it from him. It would have been better to have received a poor man's crust than a rich man's coin.

Then for many days and years Sir Launfal searched for the Holy Grail. Finally, an old man, he returned to his castle. Though his armour was richly embellished and emblazoned when he had started out in the early prime of life, it was now well worn. Though there was a cross originally emblazoned on his shield, it was now worn off, but the cross itself now had a place within the heart and life of Sir Launfal.

As he neared his castle in the dead of winter, there was another leper asking an alms. But suppose we let the poet tell of Sir Launfal's experience:

"Then the soul of the leper stood up in his eyes

And looked at Sir Launfal, and straightway he

Remembered in what a haughtier guise

He had fung an alms to a leprosie,

When he girt his young life up in gilded mail

And set forth in search of the Holy Grail.

The heart within him was ashes and dust;

He parted in twain his single crust,

He broke the ice on the streamlet's brink,

And gave the leper to eat and drink,

'Twas a mouldy crust of coarse brown bread,

'Twas water out of a wooden bowl.

Yet with fine wheaten bread was the leper fed,

And 'twas red wine he drank with his thirsty soul."

### III

## THE THIRD TEST HAS TO DO WITH ACTS OF PURITY. THRO- UGHOUT THE SCRIPTURES, THE WORD OF GOD DEMANDS PURITY ON THE PART OF GOD'S PEOPLE.

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." — I Corinthians 8:13.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." — Matthew 5:16.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." — I Corinthians 10:31.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them." — Ephesians 5:11.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." —

James 4:4.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." — I John 2:15.

In spite of these exhortations from God's Word, how few of us even begin to measure up to God's standard as to this third test—concerning acts of purity.

When King Louis XVI and his beautiful wife Marie Antionette were slain which meant the end of the reigning house of French kings, the little infant son was seized by the mob to be himself destroyed. They shouted, "To the block with the dauphin! To the block with the prince!" Then one, more diabolic than all the rest, suggested that instead of killing him they put him in the hands of old Vile Meg, supposedly the vilest woman in Paris and let her rear this princely child. They realized that to cut his head off, as they had his father's and mother's would merely send the innocent child to Heaven; and therefore they conceived the plan of making him a fit child for Hell.

Old Vile Meg took his beautiful clothing off of him and dressed him in rags, fed him on garbage, taught him the vilest of language, and taunted him daily. Sometimes, though, his tormentors would go too far; and he would draw himself up, shake his little curly head, clench his dimpled fists, and stomp his foot to say, "I will not do it, I dare not do it. I was born to be a king, and I must not defile myself."

Well, God's people need to realize that each of us were born to be a king. The Apostle John has thus taught us:

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

"And hath made us kings and priests unto God, and his Father; to him be glory and dominion for ever and ever. Amen." — Revelation 1:5,6.

God really expects purity on the part of His people.

Do you remember how mythology tells of the Sirens who lived on an island and lured sailors by their beautiful songs to destruction? One man wanted to hear these Sirens sing; but, realizing that many sailors had been lured to their death and destruction, he had himself chained to the boat, so that he could not escape therefrom.

He had the sailors' ears filled with wax, so that they themselves could not hear and would not be affected. Then when they sailed by the island he heard the Sirens sing. They entranced and enthralled him. He too wanted to leave the boat and go to them; yet he could not, because he was chained. Struggle as hard as he might, he could not free himself; and thus he passed by, hearing them, but without being destroyed.

Another conceived the idea of passing this island in safety in a different manner. He did not put wax into the ears of the mariners, nor did he have himself chained to the boat. Instead, he took Orpheus, the god of music, along with him and had him sing as they passed the island. Thus it was that Orpheus sang so sweetly that he and his crew never even heard the Sirens.

From this old story of mythology, we can learn a marvelous lesson. It is not necessary that we make hard and fast rules relative to living lives of purity, but rather we merely need



to keep so close to Jesus that the things of this world will lose their attraction to us. Through the sweet influence of the Son of God as He becomes more and more real to us, the things of this world become less and less in their attractiveness.

This, then, is Jame's third test for pure and undefiled religion. Our lives need to be characterized by acts of purity.

Here, then are the three tests for pure and undefiled religion. The first test is the test of the tongue. Have you learned to bridle yours? The second test is that of charity. Have you learned to share with others? The third test is that of purity. Is your life characterized by acts of purity?

This is pure and undefiled religion for the saved person; but, in itself, it won't save anyone. *It is the kind of religion you need after you are saved, but there is not one ounce of salvation in it in itself.*

Several years ago, in my first pastorate, I preached this message for the first time. When I finished, an unsaved church member, belonging to another denomination, expressed himself as agreeing wholeheartedly with what I had said. He declared that that was his idea of religion and his hope of salvation. Well, beloved, if that is your hope today, it is a false hope; for you may bridle your tongue and your life may be characterized by both acts of charity and acts of purity; and yet you can never be saved thereby. I repeat that this is what you ought to have in your life after you are saved, but it will not save you.

How then, can you be saved? Listen:

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." — John 3:3.

"I tell you, Nay: but except ye repent, ye shall all likewise perish." — Luke 13:3.

"... repent ye, and believe the gospel." — Mark 1:15.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." — John 5:24.

May God bless you, and may you repent and believe the Gospel that you may thereby be saved; and then, by His grace, may you thus live that the world may know that yours is pure and undefiled religion.

#### ANOTHER SEMINARY BOY GOES (CONTINUES) BAD

(Continued from page one)

The sad thing is that it is this type of men who are in control in the denomination. May God give us a revival in the denomination!

#### I SHOULD LIKE TO KNOW...

(Continued from page one)

the old maxim that children should be seen and not heard. The B. Y. P. U. reverses that sane and sensible maxim of our fathers.

(5) The B. Y. P. U. is a very common seed-plot for all kinds of heresy. Our schools are filled with modernism and unionism. The young people get full of both in the schools and then spout off their heresies in the B. Y. P. U. When the pastor or orthodox old brethren oppose their heresies, they are called "old fogies" and the fight is on. The Bible has some very plain things to say to young people about submitting to their elders. It also warns young people not to be "many teachers" (Jas. 3:1 R. V.) but to sit at the feet of mature believers and learn the Word from

them.

(6) The B. Y. P. U. is called the training school of the church. It is exactly the opposite. It trains young people away from the church. It trains them for the world and according to worldly standards and methods. The B. Y. P. U. weakens the hold of the church on its young people in attendance on Sunday night and prayer meeting night services. That is the testimony of many pastors. They make the attendance at B. Y. P. U. an excuse for not going to church and desecrate God's holy day by spending the evening in frolic and fun.

(7) The average B. Y. P. U. is a hot-bed of unionism and modernism, especially in towns and cities. These are some of our reasons for believing B. Y. P. U. is a positive detriment to a church — doctrinally, spiritually, to its fellowship, to its prayer-life, to its unity and to its missionary giving.

#### 2. Why don't the Baptists observe the Lord's Supper weekly?

For the same reason they do not baptize babies, namely, because there is neither command, precept nor example in the New Testament for weekly communion.

#### 3. Why do you people wear the name Baptist instead of the name Christian?

Because the name Baptist came from God; the name Christian came from the heathen Antiochians.

The name Baptist is God's name for the work of the Baptists — disciple, baptize, indoctrinate. The name Christian includes all believers. The name Baptist is the only name in the New Testament that differentiates baptized believers from those who haven't been baptized; that distinguishes those who baptize believers from those who baptize babies; that differentiates between those who baptize saved people and those who baptize sinners; that differentiates Baptist baptism from alien baptisms. The only name in the New Testament that can by any means be said to be a distinguishing church or denominational name is the name Baptist.

#### 4. Does the bride wear the name of Christ?

Christ has no bride as yet and will not have until His bride is complete and raised. Rev. 19:7.

The church now is only the betrothed of the Lord. 2 Cor. 11:2. The betrothed does not wear the name of the husband to be until after the wedding. My wife's name isn't Mrs. Elder, after my scriptural official name but Mrs. Gilpin. Jesus is the name of the Saviour; Christ is His title. Matt. 1:21. The name Jesuit (Jesuite) is more scriptural than the name Christian, if the church is to wear an earthly name.

Again the name of the bride of the Lord Jesus after His marriage will be Jehovah Tsidkenu — "The Lord our Righteousness." Jer. 23:6, 33:16.

#### 5. Why not wear the name Christian, the name for all God's people to unite on?

The call of God in this age is not to union but to separation. 2 Cor. 6:14-18. The surest evidence that the Campbellite church is a synagogue of satan is its unionizing plea. All unionism is of satan. The word "union" isn't in the New Testament. What God demands is unity not union. Unity means one-ness in doctrine and in Spirit and in organization and in life and in hope and in Lordship and in baptism and in Fatherhood. Eph. 4:4-6, Jno. 17. The name Baptist calls for separation. Where there is no one-ness in sonship, lordship,

Spirit, doctrine, baptism, organization and hope there is no unity. Baptists are a peculiar people and God aims for them always to be because of their separation and unlikeness to all others. Selah!

#### AN EDITOR SPEAKS OUT ON ALIEN IMMERSION

(Continued from page one)

nor of the Kingdom of God. It is one of two foci that constitute a rallying center for believers the world over "until He come." Baptism is not essential to salvation, therefore it is not an ordinance of the Kingdom. Baptism is an ordinance of the church and is essential to church membership. The content of baptism is the pictorial representation of the burial and resurrection of Jesus Christ, essential truth and ground of faith in Christ as Saviour — truth committed to the churches to be preached to the world. Baptism belongs with the sacred trust of which the Apostle Jude wrote: Jude 3, "Beloved, when I gave all diligence to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

Some responsible body of Christians were entrusted with the ordinances. Their administration and preservation art not to the individual. The ordinances are social in their nature and should be kept and administered by the church which is pre-eminently the social body known to the Bible. The administration of baptism, is, therefore, much more than immersion. It is a believer's confession of Christ. It is the solemn avowal of a changed life. It is the outward sign of an inward work of grace through which the sinner died and rose again to walk in newness of life. It devolves upon God's people to keep inviolate the truth in doctrines and practice until our Lord shall come again: No matter how narrow others may think them, nor how illiberal they may appear to be.

#### III

We have several examples of baptism. Some of these examples apply to the act of baptism, others to its content. Regarding the act and meaning of baptism there is but one voice in the Scriptures. Regarding the administration, many examples are given. These apostolic examples authorize the baptism of believers by persons who are under the guidance of the Holy Spirit, as in the case of Phillip and the Eunuch, Paul and others on missions in distant lands. The authorization of miracles and the apostolic offer was predecessor to the churches in the divine order.

#### IV

Other churches and individuals embarrass Baptist churches when they perform the act of immersion as baptism under the same authorization as they do some other act, which they call baptism. It is not the narrowness of Baptists that stands in the way of accepting alien immersion, but the looseness of those who accept other things for baptism and make impossible for Baptists to honor immersions which they perform without accrediting teachings and practices which Baptists cannot accept.

If alien immersions are accepted by Baptists churches the whole subject of church government and policy is surrendered. It involves church sovereignty, individual freedom, open church membership, infant baptism, believer's baptism, whatever approach is made to baptismal regeneration, orders in the ministry, open communion with every sort of thing that exists. To accept alien immersion would be the first and the most im-

portant step toward disintegration of church integrity and responsibility. If baptism is not of sufficient importance to demand its purity of form and meaning then nothing that Christ said to us, or left with us should be held sacred to His memory. If it be said that this statement is too sweeping, let it be asked, what shall be the limit? Shall there be any attempt at uniformity in baptism? If so, let it be Scriptural where all can rest secure.

#### VI

There is an argument of immense value in the matter of uniformity. Why should any Christian ask to be received into a church on terms that had in them the suspicion of being incorrect. If one is unwilling to discredit his former baptism there is one of two things true about him. Either he is unwilling to discredit the connection from which he comes, or the church which he proposes to join.

There is no other denomination in existence which holds baptism in the same relation to salvation as do the Baptists. Baptists do not administer baptism for the sake of the persons who are baptized, but for a testimony to the world of the reality and saving power of the Son of God who was dead and now lives in triumphant glory because he could not be holden by the grave.

Baptists do not believe a man is worse, or better from having been baptized except that his conscience is void of offense regarding his open confession of Jesus Christ and his testimony to His power and willingness to save.

A strong reason for the re-baptism of those who have had alien immersion is that persons joining a church ought not to have anything connected with their change of church relations that would be questionable. A person joining a church must receive the full fellowship of all the members. A member may be dismissed by a majority vote, because he should have full fellowship. If the majority should vote to receive alien immersion and yet if one member should think differently, the rights of a single member would reject the applicant. No man can afford to cause a division in a church. He had better never join any church.

#### VIII

Re-baptism has Scriptural sanction. Paul found twelve men at Ephesus who had been baptized unto John's baptism. That is, they had been baptized on the faith of a Saviour who was yet to come. Their baptism was out of date. Baptism is administered on a profession of faith in Jesus Christ who has come and died and risen from the dead and ascended to heaven. When these men heard this from Paul they were baptized and Paul laid his hands on them and they received the Holy Ghost in attestation of the genuineness and acceptance with God. A man is always safer when with all his soul he is trying to do the right thing. None should claim infallibility. All human beings are liable to err, but all the more every honest man must stand true to the lights before him, if ever he shall say, "I have fought a good fight, I have kept the faith." — F. C. McConnell, in Christian Index.

#### ENLARGEMENT PROGRAM PROGRESSES GREATLY

(Continued from page one)

was ever printed, and like all the balance of His promises, He has kept it to the letter. Five years and seven months have passed by since I wrote my first editorial and in all that time,

He has never failed us.

In the early part of July, I published an article relative to our need of a printing plant of modern proportions. A few days later God gave me "the green light," and told me to go ahead. I started contacting some friends concerning the matter with the result that we now have on hand \$1,786.21, to be used in purchasing our needed equipment.

#### Your Gift

#### TODAY

Will Be Most Deeply

Appreciated

Our equipment when installed will cost us about \$6,000. Don't you want to have a part in this glorious venture? WHAT I CAN'T DO BY MYSELF, ALL OF US CAN DO TOGETHER. For of all pray for us and ask Him what part He wants you to have and then send your offering to us TODAY.

He is never too long, either in his sermons or prayers. He never forgets anything he ought to remember, and he never remembers anything he ought to forget. He knows just when to speak and when to be silent. His laughter is well-timed, and his tears are always shed at the proper moment of psychological correctness. His sermons are always well prepared, well delivered, and appropriate. He is educated enough to be a college president, and unassuming enough for a humble engineer. He never has any financial embarrassments, he always manages to live comfortably on the smallest salary. He never quarrels, and yet he always is outspoken and courageous. He is at once an ideal visitor, and an ideal student. He is a real leader of Israel, and yet even his enemies speak well of him. His wife is absolutely without fault, and his children are just like her. His theology is well-fashioned enough to please the most conservative and new-fangled enough to satisfy the most radical. There is never any difficulty in stationing him, as any appointment is gladly get him, and he is always willing to sacrifice himself for the good of his brethren.

Unfortunately for us, we have never met this brother. We have heard of him: we have listened wondering to the tales of his perfection: and we have hoped to meet him: but, always he has happened to move away or die just before we could meet him. But we are still looking for him, and when we find him we shall have no hesitation in letting our people know just where he lives.

But meanwhile, we have some good men in our ministry who are carrying on the work. They are not perfect, and they know it; and we know it. And yet it is surprising how good a work these men are doing. They have lots of faults, but more virtues; and they are honestly seeking to build up the Kingdom of God. And it may be that of them we shall say by and by with great depth of sincerity, such is the Kingdom of Heaven. If your congregation is looking for a perfect preacher, we don't want to discourage them: keep on looking; take our advice and don't wait until you find him, but pick on some other near by who has a score of faults but who, after all, is loyal to his Master and who will be loyal to you. Sel.