

# The Baptist Examiner

*Paid Circulation In All States and In Many Foreign Countries*

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

VOLUME 15, NO. 14

RUSSELL, KENTUCKY, MAY 6, 1950

WHOLE NUMBER 620

## How We Can Make Our Church Succeed

Roy Mason, Tampa, Fla.

We use the word "succeed" in a limited sense here. For a church to truly succeed, it must do those things, and be those things that are pleasing unto God. Very often a church may be a success in the sight of men, and at the same time a complete failure in the sight of God. (The church at Laodicea mentioned in Rev. 2: is a case in point.) What are some of the false standards of success in this day? Some samples:

A church that has all of the approved denominational auxiliaries. Among Baptist "work-

ers" a church simply can't be a success if it doesn't have the organizations required in the denominational set-up, and unless they are up to the standards given in the various "manuals." This is a wholly wrong and obnoxious conception of success.

A church that is a proper cog in the denominational machine. That is, a church that is co-operating in all of the objects fostered by the "program" and that is fully regimented by the denomination. Yet, many churches are just plain DEAD while cooperating and posses-

sing all of the organizations.

### WHAT THE BIBLE SAYS:

It says: "Seek that ye may excel to the edifying of the church." (I Cor. 14:12). To "edify" means to "build up." How can a church, and how should a church be "built up?" Some suggestions:

IT SHOULD BE BUILT UP IN SIZE. The first church grew rapidly in numbers. (See Acts 2:47). Christians can help their churches to succeed by winning people to the Lord. Isn't it a shame that any

(Continued on page four)

## It Is A Shame!!

ELD. H. H. OVERBEY  
Detroit, Michigan

First Corinthians 14:34 and 35 says: "Let your women keep silence in the churches; for it is not permitted unto them to speak . . . it is a shame for a woman to speak in the church." Some profess to believe that it is wrong for a woman to preach or pray in public mixed assembly or to take part in a business meeting and make a motion, yet they will not only allow, but encourage women to testify. A woman can not testify by word of mouth in a public mixed assembly and still "keep silence" which the Word of God says for her to do. The Word of God says plainly that it is "a shame for a woman to speak in the church" and she cannot give testimony by word of mouth in a public mixed assembly without violating this scripture. But someone says, "I just don't see it that way." But that doesn't change the Word of God one bit, it still stays for a woman to "keep silence" and that "it is a shame." I Timothy 2:12 also says for the women "to be in silence."

That is just as plain as John 3:16, and one's feelings cannot change it. The Methodists have just as much scripture for



H. H. OVERBEY

sprinkling babies as Baptists do for women speaking in the church. The Campbellites have (Continued on page four)

## While Jesus Breaks The Shackles Of Sin's Slavery, The U. N. Lists 13 Other Types

A United Nations special committee of four experts listed thirteen types of slavery, and believes it has a complete list.

The thirteen types are:

Serfdom and peonage. (Africa, South America, and Asia).

Acquisition of girls as concubines, payment being disguised as dowry.

Self-pawning to pay debt, atone for injury or gain protection under circumstances of extreme need.

Adoption, pawning or marriage of children.

Life purchase and adoption of widows as secondary wives.

Forced labor for benefit of employer in religious, educational or penal institutions.

Wage contract with compulsory residence in dormitories or camps administered so strictly as to limit freedom of movement.

Wage contracts that limit worker to status of serfdom.

Wage contracts with penal sanctions that approach slavery.

Hereditary or recently formed master-servant relations between whole communities as "slave" clans or tribes.

White slave traffic and piracy as a source of slave labor.

Conviction for crime and use of convict labor suggesting ser-

vitute in the guise of legal procedure.

Forced labor resembling serfdom, especially where governmental power is used to drive people against their wishes into employment of private enterprises.

The only universal type of slavery has been overlooked by the United Nations. The Lord mentioned it when He said: "Verily, verily, I say unto you, Whosoever committeth sin is the servant (or slave) of sin." (John 8:34).

The United Nations may find itself quite helpless to rid the world of the thirteen types of slavery it has listed, but the Lord Jesus will break the shackles of sin's slavery from every person placing personal faith in Him as Saviour and Lord. "Ye shall know the truth, and the truth shall make you free." "If the Son shall make you free, ye shall be free indeed!" (John 8:32, 36).

## AN ALTAR

Eld. H. H. Overbey  
Detroit, Michigan

Why do Baptist preachers speak of the sinners coming to "the altar" or of making an "altar call?" The word "altar" means a place of sacrifice and nothing else. To have an altar, there must be a sacrifice, and a priest to offer that sacrifice. The cross was the last place of sacrifice and fulfilled all the altars and sacrifices and the priests that offered them. There is no longer an altar and to invite sinners to come to "the altar" is wrong and leads the sinner to think that there is some merit in coming to a certain place which is called an altar. Let's quit copying from the Holy Rollers and invite the sinners to come to Christ or to come to the front and profess faith in Christ, or come to the front for instruction as to how to be saved. Let's admit that we are wrong and quit it.

### Mused Uncle Mose

Some time a fun'ral ob one chu'ch membah do mo' good dan de prayin' ob all de res'.

## A College Lad Very Wisely Asks If Your God Is Man-Made Or God-Made

ELDER DUKE WATSON,  
Ministerial Student,  
Georgetown College  
Georgetown, Kentucky

The creation has always puzzled man and so he answered this puzzle by insisting on a god, or a group of gods. We have progressed to the point of having only one god. There is a concession made by man that a god exists, but he has made his own little inconsequential mythical being. He wants a god—he needs a god—he demands a god, but he must have one on his own terms or not at all.

Man's god is a loving father who would not dare punish his wayward children for their little mistakes. Our errors are not real bad because we are good at heart and just like babies who need to be led and not repressed. There is no devil and never was because our god would have killed him long ago; he hates sin.

We have every right in the world to make our own gods because we control the world

and dictate its policies. No matter that the policies are a mess and have always been that way; they will improve when we eliminate wars.

For the present our god is a loving, protective father who would not interfere with the plans of his loving children as they stab each other in the back for a dollar. Everybody loves everybody else because we are all brothers and sisters and have one father. Hitler and the Pope were brothers. His children are running things nicely and some day we will make this world good enough for him to make an appearance and take over the administration of the world. But by that time we will not want a god to interfere with our perfect rule: he would probably make a mess of things, then we would have to start all over again to make a new world.

We want a god but we want him to leave us alone. Sure we make mistakes, but we will get better if left to work out our own destinies.

We do not have to worry about heaven; we will get there after our family and friends pray us out of purgatory. There is no hell; that has been outdated long ago and is only belived by a few religious fa-

(Continued on page four)

## The First Baptist Pulpit

### "IS YOUR OBEDIENCE TO GOD OR MAN?"

"Then Peter and the other apostles answered and said, 'We ought to obey God rather than men.'—Acts 5:29.

I would like to remind you this morning, beloved, that there is a tremendous difference doctrinally between Baptists, Catholics, and Protestants. If you would put Baptists at one end of a church bench, you would have to put the Catholics at the other end because they are the farthest apart of the so-called denominations. Then, beloved, you would take the various Protestant denominations and scatter them somewhere in between the Catholic

and the Baptist position concerning the Word of God.

When you have done so, if the Protestants wanted to become Baptists, they would find that every truth they now hold is already held by Baptists. A Protestant wouldn't have to give up one single truth to become a Baptist and he wouldn't have to give up any error to become a Catholic, for all the truth that is held by Protestants is already held by Baptists and all the error that is held by Protestants is already held by the Catholics. If all Protestant denominations were blotted out of existence this morning, there wouldn't be one truth that

would go out of existence.

Neither would there be one error nor heresy that would go out of existence, because it would all be contained in the truth that is held by the Baptists and the heresy held by the Catholics.

Particularly, beloved, is there a tremendous difference on the question of authority. I asked a Catholic friend of mine a few days ago as to the basis of authority in the Catholic church. He said, "We accept four things as the basis of our authority: the Bible, the tradition that has grown up through the ages around our church, the

(Continued on page two)

### RELICS OF ROME

In the sixteenth century John Calvin, the great French Protestant Reformation leader, visited some sixty cities to compile his famous catalogue, "Romish Relics." He found six heads of Saint John the Baptist, six right index fingers of Saint John the Apostle, five heads, three arms and two bodies of Saint Ann, and many bodies of the apostles—Toulouse exhibited the bodies of six apostles, while Rome and other cities claimed to have the same number. Among other countless relics he also was shown six napkins that covered the head of Christ, four points of the spear that pierced the

(Continued on page four)

## ROME'S IDOL BURNS

Last fall the Portuguese government sent a statue of the Virgin of Fatima on an air tour of South America. Thousands depended on this statue for "good luck," including those who escorted her. The much venerated statue, together with nine passengers and a crew of three aboard the plane were destroyed by fire when the plane crashed in north central Colombia.

This image was as powerless to save its friends or itself as was the god Baal to consume the offering on Mount Carmel when Elijah challenged the false prophets.



THE BAPTIST EXAMINER

PUBLISHED WEEKLY  
JOHN R. GILPIN—EDITOR

Editorial Department, RUSSELL,  
KENTUCKY, where communications  
should be sent for publication.

SUBSCRIPTION PRICE  
One Year In Advance.....50c  
(Domestic and Foreign)  
Send Remittances to Russell, Ky.

Entered as second-class matter May  
31, 1941, in the post office at Russell,  
Ky., under the act of March 3, 1879.

Paid circulation in every state and  
many foreign countries.

Subscriptions are stopped at expira-  
tion unless renewed or special arrange-  
ments are made for their continuation.

"Obedience"

(Continued from page one)  
findings of the various councils  
that have been held by the Ca-  
tholic church through the years,  
and the word of the pope." In  
contrast, Baptists believe that  
the only authority is the Word  
of God. The Bible declares that  
it is final. Listen:

"And Balaam answered and  
said unto the servants of Balak,  
If Balak would give me his  
house full of silver and gold, I  
cannot go beyond the word of  
the Lord my God, to do less or  
more."—Num. 22:18.

"What thing soever I com-  
mand you, observe to do it;  
thou shalt not add thereto, nor  
diminish from it."—Deut. 12:32.

"Every word of God is pure;  
he is a shield unto them that  
put their trust in him. Add  
thou not unto his words, lest he  
reprove thee, and thou be found  
a liar."—Prov. 30:5,6.

"To the law and to the testi-  
mony; if they speak not accord-  
ing to this word, it is because  
there is no light in them."  
—Isa. 8:20.

Do you want to test the  
preacher? Don't test him by his  
pleasing personality. Don't test  
him on the basis that he is an  
affable, courteous gentleman.  
Don't test him on the basis that  
he can fill an auditorium and  
that the people hang on to his  
messages. Don't test him by  
the number of professions that  
he has. Don't apply any super-  
ficial test to a preacher. Here  
is the test: if he doesn't preach  
what the Bible says, it is be-  
cause there is no light in him.  
Listen again:

"For I testify unto every man  
that heareth the words of the  
prophecy of this book, if any  
man shall add unto these things,  
God shall add unto him the pla-  
gues that are written in this  
book. And if any man shall  
take away from the words of  
the book of this prophecy, God  
shall take away his part out of  
the book of life, and out of the  
holy city, and from the things  
which are written in this book."  
—Rev. 22: 18,19.

Beloved, we are not to add  
to, nor subtract from the Word  
of God. Whatever God's Word  
says, we are to take it just as  
it is written.

I say unto you, there is a  
tremendous difference between  
Catholics and Baptists. The Ca-  
tholics say that the Bible, tra-  
dition, the findings of the  
church councils and the state-  
ments of the pope give them  
their basis of authority. When  
you come here, beloved, I  
give you a "thus saith the  
Lord" as the basis of authority.

In our Sunday School lesson  
this morning we had a rather  
interesting story as to how the  
Pharisees harassed and vexed  
the Lord Jesus Christ with the  
question as to whether or not  
it was right for Him and the dis-  
ciples to eat with unwashed

CHRISTIANITY AND NON-CHRISTIAN  
RELIGIONS COMPARED  
MONKS AND NUNS

CHRISTIANITY. The so-called religious retreats for men  
and women are only found in sects which distort the free grace of  
the Gospel and misinterpret the responsibility of every believer  
to work out his part of "the Great Commission."

BRAHMANISM stands in the front ranks of the world's faiths  
which produce religious idlers. The iron grip which Brahmins  
have on the people, by virtue of their belonging to the highest  
caste, makes it possible for them to secure public charities quite  
universally. They swarm over India like a horde of parasites.

LET YOUR LIFE SPEAK FOR CHRIST, BUT LET NOT YOUR LIPS BE SILENT.

HINDUISM betrays its inner self in its practice of marrying  
girls to its gods which is done in reality, for licentious purposes.  
They live in the temples or houses belonging thereto under the  
guise of nuns. It is generally admitted that in all ascetic practices  
the motive is some selfish gain.

BUDDHISTS. In China, fugitives from justice may escape  
punishment by taking priestly vows. Bankrupts repudiate their  
debts by entering monasteries. Both men and women are eligible.  
Upon them, celibacy is enjoined, and the rules of the order are so  
exact that they produce morbidity. A few nunneries exist  
under the patronage of the Goddess of Mercy. Every Siamese  
man is expected to spend part of his life in a monastery.

THERE ARE NETS THAT WILL NOT CATCH ANY FISH BECAUSE THEY NEED  
WASHING AND MENDING

TAOISM. Terrible results sometimes follow the practice of  
asceticism. Monks who shut themselves in tiny cells and allow  
themselves but little food often become insane from their morbid  
meditations. Strange to say, however, their insanity is an evidence  
to many that they have secured communication with the spirit  
world and are possessed of superior wisdom and power.

CHRIST NOT DIFFUSED IS CHRIST MISUSED.

CONFUCIANISM. The character of this system is such that  
asceticism of the solitaire kind, for the purifying of the carnal pas-  
sions is not so popular as in other religions. Nunneries are erected  
along the way to the sacred shrines, where nuns teach the pilgrims  
and, in turn, often receive large amounts of money.

ZOROASTRIANISM formerly had an hereditary priesthood.  
This prevented young men of other families from aspiring to that  
sacred office and as there was no particular stress laid upon the  
merit-making value of an ascetic life the monks were few in num-  
ber.

EVERY MAN HAS A BETTER RIGHT TO HEAR THE GOSPEL ONCE THAN ANY MAN  
HAS TO HEAR IT TWICE.

PARSEEISM. The monks of Parseeism found in Persia are  
similar to the dervishes of Mohammedanism, though much cleaner  
in person and dress, because of which they loudly boast. They  
travel about, dressed in blue garments, selling rings which they  
have made, and begging a little from sympathetic people.

LOVE OF SOULS IS BETTER THAN TALENTS; GRACE IS BETTER THAN ABILITY.

SHINTOISM. There are virgin priestesses, as well as priests,  
who minister at the shrines. Like most heathen cults, Shintoism  
has absorbed not a few of its practices from other systems. Bud-  
dhism is responsible for much of the ascetic life found among the  
Shintoists of Japan.

CHRIST NEVER TOLD HIS DISCIPLES TO STAY AT HOME AND WAIT FOR SINNERS  
TO COME TO THEM.

MOHAMMEDANISM. The Arab's nearest approach to monks  
is seen in the dervishes who constitute orders of religious mendi-  
cants. They are strolling story-tellers in Persia, while in Egypt  
they may be seen doing the sacred dance. Those who travel about  
often go in rags and with disheveled hair, taking alms for their  
support.

hands. One of their traditions  
said that it was an impossibility  
for a man to go to Heaven  
who ate with unwashed hands.  
Jesus listened to their question  
when they asked Him why it  
was that He violated their tra-  
dition, then He asked them a  
blistering question in reply,  
"Why it is that by your tradi-  
tion you violate the command-  
ment of God?"

I am definitely persuaded that  
in the majority of churches a  
great deal of what is preached  
and a great deal of what is  
taught is nothing more than the  
traditions of men and not the  
commandments of God. In view  
of this fact, I urge upon you my  
text, which says, "We ought to  
obey God rather than men."

If you will read the verses  
immediately preceding my text,  
you will find that the second  
persecution had fallen upon  
Jesus' infant church. The apos-  
tles had been arrested. They had  
been put into the common pri-

son and the angel of God had  
opened the door by night and  
led these prisoners out. The  
next morning there was no  
small stir over the fact that  
they had escaped. When the  
chief priests and the captains  
found these Christian men at  
liberty in Jerusalem preaching,  
they arrested them a second  
time and brought them before  
the high priest. When the high  
priest saw them, he said, "I  
have already told you that you  
were not to preach any longer  
in the city of Jerusalem. You  
have continued to do so until  
you have filled the city with  
your doctrine." Then it was  
that Simon Peter looked up in-  
to his face and said, "We ought  
to obey God rather than men."

Beloved, I say to you this  
morning, the same thing ought  
to be true of you today. It  
doesn't make a bit of difference  
what your mother or your fa-  
ther or your sister or your bro-  
ther or any other of your rela-

tives believe or have believed,  
you ought to obey God. You  
ought to take what God says  
and not what your relatives say.

I

LET'S APPLY THIS TEST  
TO THE DOCTRINE OF BAP-  
TISM. Are you willing to take  
what God says or are you go-  
ing to take tradition or what  
you have been taught by your  
family?

"Then cometh Jesus from  
Galilee to Jordan unto John, to  
be baptized of him. But John  
forbade him, saying, I have  
need to be baptized of thee, and  
comest thou to me? And Jesus  
answering said unto him, Suf-  
fer it to be so now; for thus it  
becometh us to fulfill all right-  
eousness. Then he suffered  
him. And Jesus, when he was  
baptized, went up straightway  
out of the water; and, lo, the  
heavens were opened unto him,  
and he saw the Spirit of God  
descending like a dove, and  
lighting upon him; And lo a  
voice from heaven, saying, This  
is my beloved Son, in whom I  
am well pleased."—Mt. 3:13-17.

What kind of baptism did  
Jesus have? There isn't any  
man or woman in this house of  
God this morning of sane in-  
telligence but what would say  
that He was baptized by im-  
mersion at the hands of John  
the Baptist. There is no idea  
of sprinkling nor pouring con-  
nected with His baptism, for  
the Bible says plainly and un-  
equivocally that He "went up  
straightway out of the water." Any individual who is willing  
to obey God and wants to know  
what God says, can't help but  
see that baptism by immersion  
is the kind of baptism that  
Jesus received at the hands of  
John the Baptist.

Listen again:

"And John also was baptiz-  
ing in Aenon near to Salim,  
because there was much water  
there; and they came, and were  
baptized."—John 3:23.

Now, beloved, if all they  
needed was a little water to  
sprinkle on a fellow's forehead,  
why was John baptizing where  
there was much water? Sprink-  
ling requires but a little water,  
pouring requires but a little bit  
more, but immersion requires  
much water and John was bap-  
tizing where there was much  
water.

Let's notice again:

"Therefore we are BURIED  
WITH HIM BY BAPTISM into  
death: that like as Christ was  
raised up from the dead by the  
glory of the Father, even so we  
also should walk in newness of  
life."—Rom. 6:4.

Baptism, beloved, is a burial.  
A few Sundays ago I conducted  
the funeral services for an old  
gentleman ninety-seven years  
of age, one of the grandest old  
patriarchs that I have ever  
known. He knew the Lord  
Jesus, loved Him and lived for  
Him. After the funeral service  
had come to an end, they took  
the body up on the hillside and  
lowered it down into the  
ground and covered it over with  
earth. Approximately six feet  
down in that ground is the  
body of the man who was  
buried out of sight.

Beloved, a burial is always  
out of sight. When Abraham  
wanted to buy a plot of ground  
for the burial of his beloved  
wife, he said to the heathen,  
"Sell me this field that I may  
bury my dead out of my sight."  
Beloved, a burial puts a person  
out of sight. Paul says, in the  
book of Romans, that baptism is  
a burial. Thus you have to put  
the individual out of sight if  
he is properly baptized.

I ask you, are you willing to  
obey God? Anybody within this  
house of God who has had

sprinkling or pouring for bap-  
tism and who is willing to go  
on with it,—if he is willing to  
continue with it and willing to  
go on the rest of his life and  
never correct the wrong that  
has been done—anybody who is  
willing to do so proves thereby  
that he loves man more than he  
loves God and that he is willing  
to obey man first and let his  
obedience to God be second.

II

LET'S LOOK AT THE MAT-  
TER OF THE LORD'S SUP-  
PER. Are you willing to obey  
God concerning this?

"For first of all, when ye  
come together in the church, I  
hear that there be divisions  
among you; and I partly believe  
it. For there must be also here-  
sies among you, that they which  
are approved may be made  
manifest among you. When ye  
come together therefore into one  
place, this is not to eat the  
Lord's supper."—I Cor. 11:18-  
20.

Notice that He says if there  
are any heresies present you  
can't eat the Lord's Supper.  
Are you willing to obey God or  
would you rather obey man?  
The common accusation against  
Baptists who try to be Scrip-  
tural is that they practice close  
communion, yet this is what  
God's Word teaches.

Let's observe the Lord's Sup-  
per right here this morning.  
Suppose we invite in three  
Protestants and ask them to  
take the Lord's Supper. We will  
have a Methodist sit over at this  
end of the table. We will have  
one of the followers of Alex-  
ander Campbell sit here. We will  
have a Presbyterian sit here.  
Beloved, I will sit on the other  
side of the bench as a Baptist.  
Just as we take the cover off of  
the table, I pick up my Bible  
and read I Cor. 11:18-20, so I  
say, "Now, beloved, if that be  
true, let's check and see if there  
be any heresies among us. We  
want to do this thing right. We  
want to do it according to the  
Word of God. Let's just con-  
sider the plan of salvation and  
see if we are in agreement on  
that." I turn to my Methodist  
brother and I say, "What do you  
believe about the plan of salva-  
tion?" He replies, "I believe  
that when a man trusts Jesus  
Christ and lives a good enough  
life and comes down to the end  
of the way and the last thing  
that he does it to confess his  
sins, I believe that he is saved  
and goes to Heaven. I also be-  
lieve that he can fall and lose  
his salvation. I believe that a  
man can be saved today and if  
he isn't careful, he can lose his  
salvation."

"Beloved, John 10:28, 29 says:  
'And I give unto them eternal  
life; and they shall never perish;  
neither shall any pluck them  
out of my hand. My Father,  
which gave them to me, is  
greater than all; and no man  
is able to pluck them out of my  
Father's hand.' My dear Metho-  
dist friend, I don't guess that  
you and I can eat the Lord's  
Supper together."

Let's go a little further, so I  
turn to our Campbellite brother  
and I say, "What do you believe  
about the plan of salvation?"  
He says, "When a man makes  
a profession of faith you ought  
to take him down to the river  
and baptize him first of all,"  
and I say, "I agree that every-  
body that is saved ought to be  
baptized. But what does that  
have to do with his salvation?"  
He replies, "Nobody is saved  
until he has been baptized."  
Then I say, "Brother, does that  
mean you are depending par-  
tially upon water for salva-  
tion?" He says, "To be sure."  
But I say to him, "My brother,"  
(Continued on page three)

(Continued  
this Bible  
washed at  
our Lord  
believe th  
the Lord's  
Beloved  
vation is y  
failing to t  
the Son of  
has trust  
Christ, th  
on Calvary  
saved, w  
been bapti  
he is a m  
or not. H  
trusting th  
God.  
I then t  
rian broth  
do you be  
of salvation  
tainly don  
other fellow  
are saved  
lieve that  
man, He k  
never lose  
then looks  
bellite and  
don't agre  
he says th  
baptized to  
believe it.  
of Jesus  
ours sins  
stake my  
blood of J  
"Amen, bro  
eat the Lor  
art before  
"I believe  
He says, "I  
over this, b  
and a saved  
my children  
I was save  
from me."  
you repeat  
"I believe  
that when  
children th  
after will  
not need to  
I say to  
tell you a  
own exper  
I have had  
haven't seen  
herited grac  
one of the  
John  
it, brat," le  
old, he wou  
there was  
world hurt  
soon as he  
up the stair  
ing and lis  
coming. No  
n't sound  
grace, does



## "Obedience"

(Continued from page two) this Bible says that our sins are washed away in the blood of our Lord Jesus Christ. I don't believe that you and I can eat the Lord's Supper together."

Beloved, not one bit of salvation is yours today if you are failing to trust the shed blood of the Son of God. Any man who has trusted the Lord Jesus Christ, that He died for his sins on Calvary's Cross, that man is saved, whether he has ever been baptized or not, or whether he is a member of any church or not. He is saved if he is trusting the blood of the Son of God.

I then turn to this Presbyterian brother and I say, "What do you believe about the plan of salvation?" He says, "I certainly don't agree with these other fellows. I believe that we are saved by grace and I believe that when God saves a man, He keeps him and he can never lose his salvation." He then looks over at this Campbellite and says, "I certainly don't agree with him because he says that a man has to be baptized to be saved and I don't believe it. I believe the blood of Jesus Christ washes away our sins and I am willing to stake my eternity upon the blood of Jesus Christ." I say, "Amen, brother, we are going to eat the Lord's Supper together, but before we do, what else do you believe about salvation?"

He says, "You and I may differ over this, but as a Presbyterian and a saved man, I believe that my children that are born after I was saved will inherit grace from me." I say to him, "Would you repeat that," and he says, "I believe in inherited grace, that when a man is saved, any children that he begets thereafter will inherit grace and do not need to be saved."

I say to him, "Just let me tell you a little bit about my own experience in my family. I have had three children and I haven't seen any evidence of inherited grace on the part of any one of them. I can remember when John Jr. was a little bit of a brat," less than three months old, he would start crying when there wasn't a thing in the world hurting him, and just as soon as he would hear me start up the stairs, he would quit crying and listen to see if I was coming. No, brother, that doesn't sound much like inherited grace, does it? Well, time pass-

ed by and here came a little girl. I don't know whether I had grown any in grace or not but I am sure that my wife was a lot better than she used to be and surely that little girl ought to inherit a little grace; but if there has been any evidence of inherited grace on her part, I don't know where it is. Then a couple of years passed by and here came another girl and I know there is no evidence of inherited grace on her part.

Now, how are we going to eat the Lord's Supper together? This Methodist believes that you lose your salvation after you are saved. This Campbellite believes that you can lose your salvation after you are saved and also that you have to be baptized in order to be saved. This Presbyterian believes that his children don't need to be saved because they have inherited salvation from him. I don't agree with them. How can I eat the Lord's Supper with them. The Word of God says that if there be any heresies or any divisions you cannot eat. I say, beloved, let's just cover the elements over. We can't take the Lord's Supper together.

Someone may say, "Those old Baptists are so narrow. They practice close communion. My mother is a good woman and she is not a Baptist. I'd like to eat the Lord's Supper with her. I don't see why all denominations can't come together and take the Lord's Supper." Beloved, it is the question of whether you are wanting to obey God or whether you are wanting to obey man. Do you want to obey God today or do you want to obey man?

### III

LET'S TAKE A TEST CONCERNING A WOMAN'S PLACE IN A NEW TESTAMENT CHURCH. The Word of God tells us about a woman's place in the church. Listen:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."—I Cor. 14:34.

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."—I Tim. 2:8, 11, 12.

These Scriptures tell us that a woman's position in the church is a position of silence. They are not to pray publicly, they are not to speak publicly, they are not to teach publicly, and they are not to preach publicly.

You say, "Brother Gilpin, I have heard some of the greatest sermons that I ever heard in my life preached by women." You have? I Tim. 3:2 says that a preacher must be the husband of one wife. This is one of the first qualifications that God lays down for a preacher. A woman might be the wife of one husband but she would have a hard time trying to be the husband of one wife.

Beloved, it is a question of whether you are willing to take what God says or whether you are going to take what somebody else has taught. God's Word is final. If you aren't willing to accept this text of Scripture which I have read to you—in fact, if you rebel at any Scripture—then you ought to join the Catholics or some Protestant church. You haven't any business being a Baptist.

### IV

LET'S TAKE THE QUESTION OF SALVATION. Are you willing to obey God about salvation. The Word of God tells us much about the plan of salvation and how we are saved. Listen:

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

"When Jesus therefore had received the vinegar, he said, IT IS FINISHED: and he bowed his head, and gave up the ghost."

Jesus Christ finished the plan of salvation at Calvary. All the church membership and all the baptism and the good works that you can add to it will never save one soul. I am not saying that folk who are not Baptists are not saved. Far be it from me to say that. The fact of the matter is, I'll say that anybody whether he is Baptist, Catholic, or Protestant, whether he has been baptized by immersion or whether he has been sprinkled or poured or not baptized at all, if he has seen the truth that Jesus Christ died for everyone of his sins on Calvary's Cross and he has trusted Jesus to save him from the first sin to the last sin so that he is fully depending upon the Son

of God as his Saviour, that man is saved and is going to Heaven when he dies. There is nothing for him to go to Hell for, for Jesus has already suffered his Hell on the Cross of Calvary.

Now, beloved, that is what the Bible says about salvation. You aren't saved by church membership. You aren't saved by your works. You aren't saved by anything that you do. You are saved entirely, wholly, and fully by the finished work of Jesus Christ on the Cross of Calvary.

I was rather impressed a few weeks ago by an incident that I read in the daily paper. I guess most everybody has read something about Jessie James in the days gone by. Years ago Jessie James had a hideout in the state of Missouri, in the Ozark mountains. There was a cave about twenty-six miles long, supposedly one of the biggest caves in the world, and it was the hide-out for the Jessie James outlaws. Well, a few days ago a man by the name of Dill, out in Missouri, asked the Reconstruction Finance Corp. to lend him \$1,000,000 to develop an underground "Noah's Ark" so that if the A-bomb or the H-bomb might strike the United States, that there would be a little nucleus of people left to start a new civilization. He made a proposal that they take certain scientists like Einstein and lawyers and doctors and school-teachers and the most learned people in the world, along with the finest specimens of physical young manhood and young womanhood, and hide them there in Jessie James' old hideout so if a bomb would strike the United States that there would be a nucleus left to start civilization over again.

It seems to me, beloved, that that is progress in reverse. It

used to be that the outlaws hid in the ground. Now when the outlaws are flying in the air and are discharging bombs above the ground, we are trying to hide away the eminent scientists inside the ground for fear of their very lives. That is progress in reverse.

Now listen to me, beloved, this man said when he made this application for this loan to develop this cave, that he wanted "to develop an underground 'Noah's Ark' for the future of civilization. That man doesn't know the meaning of the antitype of that ark. That ark that Noah rode in, which carried a little nucleus whereby he started a new civilization,—that ark found its antitype in the Lord Jesus Christ. Beloved, what the world needs today is not an underground "Noah's Ark." The world needs to see Him come to this world 1900 years ago, who died on the Cross of Calvary for men's sins. The world needs to enter into the ark of safety that is theirs in the Lord Jesus Christ.

Some of you folk are depending upon the fact that when you were a baby somebody sprinkled a little water on your forehead and since you have grown up they have told you that you are a member of such-and-such a denomination. Some of you are depending upon the fact that you have been baptized; you are depending upon that for your salvation. Some of you are depending upon the fact that you have quit your meanness. Some of you are depending upon the fact that you are not nearly as bad a man,

(Continued on page four)

# Don't miss IT!

# Don't miss WHAT?

## "A Systematic Study Of Bible Doctrine"

A 500 page broadside of Bible Truth concerning every doctrine of the Bible. It will strengthen Christians, encourage pastors, and annihilate error wherever it is read.

— By —

ELD. T. P. SIMMONS

Coal Grove, Ohio

\$3.00

\$3.00

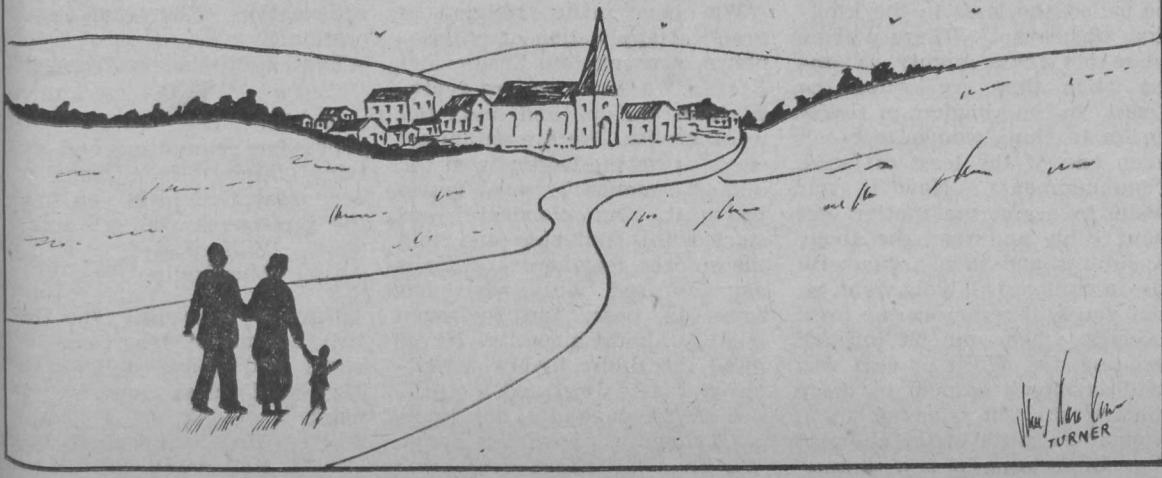
ORDER FROM

THE BAPTIST EXAMINER

Russell, Kentucky

And this Stone, which I have set for a Pillar shall be God's House: and all that thou shalt give me I will surely give a tenth unto thee.

Gen. 28:22





## CHARACTERISTICS OF A N. T. CHURCH

By EDWARD OVERBEY, Detroit, Michigan

- I. How people get into a New Testament Church—(Membership requirement).
  - a. Saved—Acts 1:15; 2:41,47.
  - b. Baptized—1 Cor. 12:13; Acts 2:41. (In this order only).
- II. How people are put out of a New Testament Church—(Discipline).
  - a. Personal offenses—Matt. 18:15-17.
  - b. Doctrinal offenses—Rom. 16:17; 1 Tim. 6:3-5; Titus 3:10-11.
  - c. Moral offenses—I Cor. 5:1-13.
  - d. Disorderly offenses—1 Thess. 3:6,14. (Each has its own procedure before exclusion — note scriptures).
- III. How business is carried on in a New Testament Church — (Government or polity).
  - a. Jesus is the Head—Col. 1:18; Eph. 1:22; 5:23,24.
    1. Therefore His Word, the Bible, is the only Rule of Faith and Practice. A church is not legislative, but executive—Isa. 8:20; 2 Tim. 3:16,17; Prov. 30:5,6.
  - b. Independent—
    1. Of the State—Matt. 22:21.
    2. Of other churches—Matt. 18:17-20.
  - c. Democratic—Matt. 23:8; Acts 6:2-5.
  - d. Officers—
    1. Bishop (Elder or Pastor)—Acts 20:17,28; 1 Peter 5:1-4.
      - a. Qualifications—1 Tim. 3:1-7; Titus 1:5-9.
      - b. Duties—1 Tim. 5:17; 2 Tim. 4:2.
    2. Deacon—
      - a. Qualifications—Acts 6:14; 1 Tim. 3:8-13.
      - b. Duties—Acts 6:1-4.
- IV. What the business is of a New Testament Church—(Mission).
  - a. The church as a whole—(Matt. 28:19-20). The work is to be in this order.
    1. Preach the Gospel—Matt. 28:19-20; Mark 16:15-16.
      - a. Where? All the World—Matt. 28:19-20.
      - b. How long? Till the end of the age—Matt. 28:19-20.
    2. Administer the Ordinances—I Cor. 11:2.
      - a. Baptism—Matt. 28:19-20.
        1. Subject—Saved Person—Acts 2:41; John 4:1.
        2. Mode—Immersion—Rom. 6:4; Col. 2:12.
        3. Design—Picture of burial and resurrection of the Lord—Rom. 6:5.
      - b. Lord's Supper—
        1. Subject—Only members of the church observing the ordinance—I Cor. 5:9-13.
        2. Elements—
          - a. A loaf of unleavened bread—Matt. 26:17,26.
          - b. A cup of wine—Matt. 26:27; 1 Cor. 11:21.
        3. Design—Picture of Lord's body being broken and blood being shed—I Cor. 11:24; Matt. 26:28.
        4. Authority—A New Testament Church. I Cor. 11:2.
    3. Indoctinate—Teach the Bible from Genesis to Revelation—I Tim. 3:15; Eph. 4:11-13.
  - b. The church as individuals—
    1. Men and Women—
      - a. Witness for the Lord—I Peter 3:15; Prov. 11:30.
      - b. Attend services—Heb. 10:25.
      - c. Pray—I Thess. 5:17; Phil 4:6.
      - d. Tithes and offerings—Matt. 23:23; 1 Cor. 16:2.
      - e. Live a consecrated life—I Pet. 2:1-17; Rom. 12:1-2.
    2. Women—
      - a. Prohibitions—
        1. They are not to speak or offer public prayer in a mixed assembly—I Tim. 2:8; 1 Cor. 14:34-35.
        2. They are not to attend church without a head covering—I Cor. 11:3-10.
      - b. Duties—I Tim. 5:10; Titus 2:3-5.

## Relics Of Rome

(Continued from page one)  
side of Christ on the cross, quantities of what was believed to be the blood of Christ, fourteen nails of the cross (tradition says there were only three), the swaddling clothes and crib of the Infant Jesus and Christ's seamless robe. He lists the name of the place and the church where each relic could be seen. Also shown to him were the shoes of Christ, of Mary, Joseph, John the Baptist and Peter. Of Mary he was shown the slippers, comb, a hairpin, wedding ring, two girdles, two chemises and other articles of too intimate a nature to mention. Many objects mentioned in the Gospels and in Christian tradition, such as the vessels and wine used at the marriage feast of

Cana and the cross that appeared to Constantine, were exhibited with a list of the indulgencies attached to them. Even relics of Judas were shown to Calvin: the pieces of silver he received for betraying Christ, and his footprint in the towel used at the Last Supper when Jesus washed the feet of His apostles.

Oh, the pity of this whole thing! Idolatry, fraud and deception go hand in hand together. When an individual or an organization begins to depart from the Faith, it is easy to continue away from the Book. Not 10 per cent of what Catholicism teaches was ever true, and their teachings are becoming more heretical all the time.

What the world needs today is not relics, Rome, nor religion, but safety, salvation, and the Saviour, which is to be found only in Jesus.

"Come out of her, my people."  
—Rev. 18:4.

## "Obedience"

(Continued from page three)  
so you think, as you need to be. Beloved, I tell you what you need to do, you need to come to Calvary and hear Jesus say, "It is finished" and take God's Word and obey God rather than men.

A few weeks ago I read in the paper of that incident which took place whereby a woman lion trainer was putting one of the lions through the paces and that lion leaped on her and killed her. A man there on the same farm, who was training an elephant a short distance away, rushed into the cage and drove the lion off, hoping to save her life, but was too late.

The Word of God says that all kinds of beasts and birds can be trained of man. Though man may be able to tame all manner of birds and beasts and creeping things, one thing certain, man can't change their nature. That is what was wrong with that lion. He still had his old nature. Brother, sister, do you know what you need this morning? You need what is possible for you, which wasn't possible for that lion. You can't change that lion's nature but your nature can be changed by the Lord Jesus Christ.

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—II Pet. 1:4.

Beloved, when the Lord saves you, He puts a divine nature on the inside of you, the nature of God Himself. May you receive Him this morning and having received Him, just take Him at His word and obey God rather than man.

May God bless you!

## It Is A Shame!

(Continued from page one)  
just as much scripture for baptismal regeneration as Baptists do for women speaking in the church. But someone comes with the argument that Psalm 107:2 says, "Let the redeemed of the Lord say so." Right it does and we believe it. But that does not contradict the above scriptures. A redeemed woman can say so in private, in her home, in her children, in her good works and still not violate God's plain command for her to not speak, and to be in silence in the church.

Now if you have been guilty, confess it to your Heavenly Father and quit it. James 4:17 says, "To do it not to him it is sin." If you have been guilty in teaching women to break this plain command of God's Word, confess it to your Heavenly Father and quit it, because Matthew 5:19 says, "Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." There will be some preachers mighty ashamed when they are called the "least" in the kingdom of Heaven for teaching women to break even one of the least of God's commandments. Now if you want to argue the matter, get your Bible and read the above scriptures and then argue with the scriptures all you want to, but you will come out the loser because when you get through arguing, the Word of God will still say for a woman to "keep silence" and "it is shame for a woman to speak in the church." The Bible says "it is a shame."

## Church Success

(Continued from page one)  
Christian should fail to win at least one person in a year's time? Have you ever been instrumental in causing ANYBODY to become a Christian? If you haven't—won't you at least try?

EFFECTIVENESS. A church should be built up in effectiveness, until the church is really doing something and is not just a draggy, half-dead thing.

IT SHOULD BE BUILT UP IN SPIRITUALITY. No matter how large a church may be, or how expertly organized, if the church does not influence people to be different from the world, it is a failure. A spiritual church is one that is composed of people some of whom at least, know the Lord and maintain contact with him. Such people have a prayer life—have family worship of some kind—have some Christian standards operative in their lives.

IT SHOULD BE BUILT UP DOCTRINALLY. A church filled with members who have no idea why they are members of that church and denomination, and who know little of the doctrines of the Bible is a poor church. Do you know anything much about the Bible? Do you give yourself any chance to find out what the Bible teaches? Or are you one of these "weak-as-goose-grease" persons who think that "one church is just as good as another?"

## JUST WHAT CAN YOU DO?

What can you do to promote the Lord's cause and to make your church mean something? We suggest the following:

Try to win other people to the Lord. You surely have some influence with somebody.

Invite or bring others to church, where they can hear the gospel. This is the very least that any church member can do.

Act like a Christian at home and at work and at play. That means that you will have to draw the line at the amusements and sins of the world around you.

Show faithfulness as a Christian. Let nothing short of providential hindrance keep you from your church services. Give liberally and Scripturally to support the cause of Christ.

Back your church to the limit. If it takes a stand against certain evils, then don't undercut the church by supporting these evils yourself.

Give your church a daily place in your prayers. You can't easily pray for the services, then get up and go fishing on Sunday.

## Man-Made Or — ?

(Continued from page one)  
natics left over from the Dark Ages. Eat, drink and be merry for tomorrow we can do it over again.

We have made religion a practical application of philosophical concepts on Easter and Xmas. We know we are evolved from the ape and don't tell us otherwise. We are an animal one step up the ladder from the highest monkey; our minds prove it. Our wonderful god started this universe and told the amoeba to take over. He is very pleased with what has come to pass; the hydrogen bomb is almost a reality. Never mind the Bible; that was written by a few Jews and a crackpot doctor who did not know what they were talking about. We know all about everything

and no one can tell us anything. Yes, we have made a god and he fits in ver-r-r-ry nicely with our plans; he would not do otherwise and keep his job as our god. That is a religion of the mind from an increase of knowledge which has caused the apostasy.

## My Experience

My own personal God is of the heart and not the mind, except to know that He is real. I know that my God Jehovah is a loving Father too; He died for me on the Roman Cross placed on top of a small hill outside Jerusalem. I cannot do anything but love Him because He first loved me. He will not punish me because His justice is satisfied in Jesus my Lord. I am a sinner and deserve to burn in Hell for all eternity, but I am saved by faith through the Grace of God. He was—He is—and always shall be. He is the I AM who spoke from the thunder of Mount Sinai and the MAN who spoke to the thief. He is my life and the sustainer of it. Man can change nothing that God has said should be. Man can say nothing is if God says it is not. Man is going to meet the true God and he will be surprised to find that he is seeing a stranger. MARANATHA—our Lord cometh—is the prayer I pray to Him who is tarrying.

## THE TRIBULATION

Can anyone refuse the mark of the beast? How can people buy who do not have it? Is the mark of the beast a counterfeit of the seal of God? These and other questions answered in The Seal Of God And The Mark Of The Beast. 60c postpaid.

Clarence O. Baker  
2810 Denver Blvd.  
Pueblo, Colorado

## BAPTISTS IN DANGER

"Eld. F. B. Thorne, pastor of the First Baptist Church, Wichita, Kansas, said in an address at the Annual Kansas Baptist Convention: There are seven danger spots in our modern Baptist churches today:

1. The danger that we shall try to produce great Christian lives without great Christian truths.

2. The danger that we shall make our decisions upon the basis of expediency rather than on the basis of eternal truths.

3. The danger that we shall concentrate power in a super-organization rather than in individual Baptist churches.

4. The danger that we will measure churches by financial standards.

5. The danger that we shall substitute psychological methods for the power of the Spirit of God.

6. The danger that we will place the ministry upon a purely intellectual basis.

7. The danger that we will let our evangelism emphasize reformation rather than regeneration."

—Baptist Missionary-Evangelist

We have been reading your paper for some time and certainly think it is a grand paper. May God bless you in all the good work you are doing.  
Lillie Eads  
Monticello, Ky.

Have been reading The Baptist Examiner for over two years and think it is grand. May God bless you in your work.

Mrs. Rinda Lively  
Bellepoint, W. Va.