

The Baptist Examiner

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

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Quack Remedies And God's Remedy

By ROY MASON
Tampa, Florida

Something That Many People
Overlook

To understand sin as we should we must take into account the nature of it. The ESSENCE OF SIN is selfishness. When people sin along the line of appetite, they do so for the sake of self indulgence, and in disregard of the comfort, happiness or welfare of others. Primarily people sin because they put self above God, which means that they say "No" to God and "Yes" to self. Self—self is back behind people's acts of sinning.

In PRINCIPLE sin is rebellion against God. Some argue that the act of Adam and Eve in eating the fruit was not of sufficient importance to have caused the ruin

of a race, but the value of the fruit is not the point, it is the rebellion against the will of God. Sin is likewise a STATE. It is far more than a mere act or series of acts—it is more deep seated than that. Individual acts of sin, are but the outward expression of the inner self. It is what we ARE down within us that prompts us to sin.

Sin is likewise an ACT. (See I John 3:4). Murder is sin; theft is sin; lying is sin. Any violation of right is sin.

Not only is sin all that we have suggested above and more, it is something else that many people do not consider. SIN MAY CONSIST OF FAILURE TO DO THAT WHICH IS RIGHT as well as the positive doing of that which is wrong. We call that sin of omission. The self-righteous, moral man who talks proudly of his goodness, does not take into account that things that he should have done that he did not do. And of course the fatal omission is the failure to receive the Saviour (Continued on page eight)

1. Does I Cor. 14:34 have reference to worship or to business? To both. Read I Tim. 2:8-15 where Paul applies it to praying, teaching, etc.

2. How is it that Spirit-led men can so widely differ in their interpretation of the Bible? They can't. God is not the author of confusion. There are three spirits who try to lead—the man's spirit, evil spirits and the Holy Spirit. John said: "Believe not every spirit, but try the spirits whether they are of God." God's Word declares: "If they speak not according to this Word, it is because there is no light in them." Paul said: "If any thinketh himself to be a prophet or spiritual (i. e. Spirit-led) let him acknowledge that the things I write unto you are the commandments of the Lord."

evil spirit just as Peter was in Matt. 16:22,23. The Holy Spirit never leads contrary to the Book. The safest way to be sure of the leading of the Holy Spirit is to wait on God until God's Word, God's Providences and God's Spirit all agree. Then you are safe in all matters of doubt. On the other hand, we heard of a woman the other day, who was praying to know how she ought to be baptized. She was wasting her breath. God pays no attention to a hypocritical prayer like that. The Bible is plain. Obey it.

3. Was David saved when he planned the death of Uriah? Yes. II Sam. 12:13 proves that conclusively. God dealt with him as a son, not a sinner. God put away his sin, but He chastised him sorely and four of his boys died because of his own wilful sin.

4. Please explain how an infant is saved if it dies, but is yet a sinner if it lives. God doesn't tell how He does things. He tells what, but not how, He works. He tells us how He wants us to do, but not how He does His sovereign pleasure. Eccl. 11:5. (Continued on page eight)

The Whys And Wherefores Of True Missionary Baptists

By JOHN JETER HURT
Why Join The Church?

The Lord added to the church such as should be saved."—Acts 2:47.

1. It is Christ's Organization — Men may establish useless organizations, but He does not. Christ thought men needed the church. When He speaks, debate ought to end. Human opinion must not carry itself against God's knowledge. The church is Christ's.

(1). Because He founded it: "Upon this rock I will build my church."—Matt. 16:18.

(2). Because He is the head of it. "And he is the head of the body, the church."—Col. 1:18.

(3). Because He loved it: "Even as Christ also loved the church, and gave himself for it."—Eph. 5:25.

(4). Because He exalts it: "If ye shall neglect to hear them, tell it unto the church."—Matt. 18:17.

(5). Because He prophesies its triumph: "The gates of hell shall not prevail against it."—Matt. 16:18.

(6). Because He increases its membership: "And the Lord added to the church daily."—Acts 2:47.

passing to and fro on the street down there, singly, by twos and by threes. I am hardly conscious of their passing. But one day last week this great office structure began to quiver. Then I heard dull thuds below. The same soldiers were passing, but in column formations now, all keeping step, and all going the same way. Woe was to whatever tried to block their progress then. Christ set a bold enterprise for the band which He started. It was to win the world. He told them to cling together, trust Him, and keep right on.

Why Not Any Church?

"We ought to obey God rather than men."—Acts 5:29.

After all that men may say, God's Word should determine what church a person should join, and the Word of God must be interpreted by each person for himself. Sentiment is one of the noblest emotions only when kept in its proper place, but when sentiment suggests that one should join the church of his father, mother, wife or friend, then sentiment is going too far. Social ties are precious in the sight of all, but the church of God is not built upon social affinities, customs and limitations. The opinions of men and the prestige of any particular church in the community are not worthy to determine membership. In all matters of personal religion the individual soul is competent both to consider and to conclude. And the serious part is that the individual (Continued on page five)

How A Church May Get Rid Of An Undesirable Pastor

By DAVID C. BOAZ, Pastor
First Baptist Church
Taylorsville, North Carolina

Not long ago a well-meaning group of laymen came from a neighboring church to see me. They wanted me to advise them of some convenient, and preferably painless method of getting rid of their pastor.

They assured me they had nothing against the man personally. He was a pretty good pastor, but the work of the church seemed to be at a standstill, and they thought he was the cause of it. He had been there a number of years, and they thought a new preacher might add life and spirit to their church.

I'm afraid I was not much help to them, for at that time I had not had occasion to give the matter serious thought. But since then I have pondered the matter a great deal, and the next time anyone comes to me to get advice on the subject I'll be ready for him. (Continued on page eight)

What Baptists Must Sacrifice To Engage In Union Meetings

By T. A. J. BEASLEY

It is said that a good Baptist layman arose in a Saturday Conference in a Baptist church years ago and made a motion that his church adopt a uniform to be worn by the male members of the church. He gave as his reason that he wanted some way by which he might distinguish between members of his church and men of the world.

Sometime ago, a friend thought to compliment the churches of his little city by saying that one could tell no difference between the Baptists, Methodists and Presbyterians in his town. They take it turn about employing some one to come each year and hold a union meeting. The preachers often exchange pulpits, and, in the summer, they all hold a union Sunday evening service in the courthouse yard, the pastors preaching alternately on Sunday evenings.

This friend's town is illustrative of a prevalent condition today.

We wish, in this brief article, to discuss one phase of the subject only. We, therefore, call attention to the following fact: In the union meeting, the Pede-Baptist does not have to sacrifice any truth or principle to which he holds; while the Baptist of necessity has to sacrifice some of his most cherished truths and principles. This fact is clear when we call to mind that a Baptist believes and teaches all the truth that a Pede-Baptist believes and teaches; but the Pede-Baptist lacks a great deal of believing and teaching all the truth that the Baptist believes and

teaches. Let us enlarge on the subject by pointing out a few of the most cherished principles of Baptists, which a Baptist must set aside for the time being in order to work harmoniously—if such a thing be possible—in a union meeting.

The great and distinguishing doctrine of Baptists of all the centuries is salvation by grace through faith in the Lord Jesus Christ wholly apart from works. We admit that there are individuals in other denominations who believe and teach this doctrine, but their denomination, as an organization, teaches otherwise in its articles of faith. And when a Baptist unites with them in the so-called union meeting he of necessity does two things: he lays aside his own belief, and, in the minds of all others, at least, he endorses salvation by grace plus something else.

Again, on the question of the origin and government of the churches of Jesus Christ the Baptist is the distance of the poles apart from the belief of the Pede-Baptist. In recent years, it is no uncommon spectacle to witness pastors of different churches in a so-called union meeting receiving members for their churches, having the Baptists to sit in one place, and the others to occupy other seats. Whenever a Baptist preacher does such work, he lays down his own belief, he endorses what he does not believe, and, to say the least of it, he plays the role of a hypocrite.

Baptists believe in a regenerate church membership, and it has been the practice of this belief that has kept the Baptist fires brightly burning for about two thousand years. Then how can a Baptist be consistent and join in with others whose belief and practice is just the opposite on the subject of church membership? There is absolutely no way by which a Baptist can follow such a practice, and be justified in so doing.

A third cherished doctrine of Baptists is that baptism is by the immersion of a believer in water (Continued on page five)

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The Baptist Examiner Pulpit

"Why Peter Was Not The First Pope"

(Reprinted from THE BAPTIST EXAMINER, February 26, 1939.)

"For there is one God, and one mediator between God and men, the man Christ Jesus."—I Tim. 2:5.

The present Pope Pius XI, inaugurated into office in 1922, is the 261st successor of Peter, according to the claims of the Catholic Church. He was crowned with imposing ceremonies in the great basilica of St. Peter's at Rome. One hundred thousand people packed the edifice. A similar number filled the space in

front, extending through all of the adjacent streets. He was brought from the Vatican, his palace of 1,100 rooms to sit upon the chair of state. He wore the three-fold crown, proclaiming his power and authority in Heaven, Earth and Hell. He was preceded by the Vatican guard in their sixteenth century costume, bearing long and gleaming pikes. Knights with white tunics and crested helmets, stood facing each other, forming a double row as a living pathway, along which to welcome him as the "Prince of Peace." The censors swung before him, until the

air was filled with incense. One hundred thousand people fell on their faces and called him "Our Lord God, the Pope." Then he was taken to the high altar and enthroned above the tomb, which is said to contain the bones of Peter, the first Pope. As he offered mass, the vast multitude worshipped, adored, and prostrated themselves before him. From this inner service, he went forth to the outer balcony to show himself to the emotion-filled throng in the square. The soldiers presented arms, and the cannon (Continued on page two)

AN APPRECIATED LETTER

Chicago, Illinois

Dear Bro. Gilpin:
We have started "A Dollar A Week Club," at work for the support of THE BAPTIST EXAMINER. The Lord has led six of us (Continued on page five)

WE HOPE OUR BROTHER SUCCEEDS

Brother Gilpin, I am going to try to get 500 subscriptions for THE BAPTIST EXAMINER by the end of this year. I think it is the greatest paper ever published.

Eld. Fred Halliman
Chicago, Illinois

If you would win back success, follow your back track and make things straight with God.

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\$ A-MONTH-CLUB \$

Since our last report, we have received \$45.00 for our payment on our press as of June 27. From the depths of our hearts, we thank God for each of these contributors of this past week:

Mrs. A. Belle Davis, Bridgeton, N. J., \$3.00.
B. R. Matheney, Clendenin, W. Va., \$1.00.
Mrs. Laura LaVinge, Mansfield, La., \$1.00.
Edgar Skaggs, Roy, Ohio, \$1.00.
S. W. L. Thomas, Ft. Meyers, Florida, \$12.00.
Mrs. W. M. Folks, Mansfield, La., \$1.00.
Mrs. J. E. Wilkinson, Carlsbad, N. M., \$6.00.
Mrs. Russell L. Peck, Deford, Mich., \$20.00.
May our God lead whom He wishes to have a part with us in this written ministry!



"Why Peter Was Not The First Pope"

(Continued from page one)

thundered, and the bells of all the churches rang.

Thus, the world had received and owned the most powerful sovereign on any throne. Thus, mortal man was given Divine honors, worshipped, and adored as the Vicar of Christ, the Sovereign Pontiff of the world. Some 300,000,000 people thus recognize him, and count allegiance to him superior to that of Kings, Presidents, and rulers of any kind.

On February 12, 1931, through a hook-up of 157 stations of the National Broadcasting Company and the Columbia Broadcasting Company, Pope Pius addressed the world. He began his message by saying, "We being through the high esteem of God, successor of the Prince of the Apostles of Him that in whose doctrine and preaching is destined through Divine command for all peoples and of every creature." Thus, beloved, a human person made the claim of being a personal representative to God on earth. This claim of personal representation is based upon the decree of Papal Infallibility, which was passed by the Vatican Council in 1870, and which is the capstone of Catholicism:

"Wherefore faithfully adhering to the tradition received from the beginning of the Christian Faith, for the glory of God our Saviour, the exaltation of the Catholic religion and the salvation of the Christian people, we the Sacred Council approving, teach, and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks EX CATHEDRA—that is, when discharging the office of Pastor, and Teacher of all Christians, by reason of his supreme apostolic authority he defines a doctrine regarding faith or morals to be held by the Whole Church—he, by the Divine assistance promised him in Blessed Peter, possesses that infallibility with which the Divine Redeemer willed that His Church should be endowed in defining doctrine regarding Faith or Morals; and that therefore such definitions of the Roman Pontiff are of themselves unalterable and not from the con-

sent of the church."

It is the belief of all loyal Catholics today, that the Pope is God's personal representative on earth. James Cardinal Gibbons in "Faith of Our Fathers" says: "The Catholic Church teaches also, that our Lord conferred on St. Peter the first place of honor and jurisdiction in the government of His whole Church, and the same spiritual supremacy has always resided in the Popes, or Bishops of Rome, as being the successors of St. Peter. Consequently to be the true followers of Christ, all Christians, both among the clergy and the laity, must be in communion with the See of Rome, where Peter rules in the person of his successor."

Thus we see, beloved, the Catholics declare that Peter was the first Pope. It is my purpose to show that Peter was not the first Pope. When I show that this is untrue, then the Pope's claim to be a successor of Peter, is false, and his claim to be God's official representative on earth, is false at the same time.

I

PETER WAS NOT THE FIRST POPE BECAUSE OF THE MEANING OF THE GREEK WORDS OF MT. 16:18.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

In this verse, you have two similar words, "Petros" and "Petra." "Petros" is translated Peter, and is means literally, "a piece of rock." "Petra," which is translated rock, means literally "a whole rock." Christ thus said, "Thou art Peter, a piece of rock, and upon this rock, myself, I will build my church."

II

PETER WAS NOT THE FIRST POPE BECAUSE THE SCRIPTURES TEACH THAT CHRIST IS THE "ROCK" AND NOT PETER.

"For other foundation can no man lay than that is laid, which is Jesus Christ."—I Cor. 3:11.

"Because I will publish the name of the Lord: ascribe ye greatness unto our God. HE IS THE ROCK."—Deut. 32:3,4.

"And he said, THE LORD IS MY ROCK, and my fortress, and my deliverer; The God of my rock; in him will I trust."—II Sam. 22:2,3.

"The God of Israel said, THE ROCK OF ISRAEL spake to me."—II Sam. 23:3.

"For who is God, save the Lord? and WHO IS THE ROCK, SAVE OUR GOD?"—II Sam. 22:32.

"THE LORD IS MY ROCK, and my fortress and my deliverer."—Psa. 18:2.

"Unto thee will I cry, O LORD MY ROCK."—Psa. 28:1.

"I will say unto GOD MY ROCK, Why hast thou forgotten me?"—Psa. 42:9.

"Truly my soul waiteth upon God: from him cometh my salvation. HE ONLY IS MY ROCK and my SALVATION."—Psa. 62:1,2.

"Because thou hast forgotten the God of thy salvation, and has not been mindful of the rock of thy strength, there shalt thou plant pleasant plants, and shalt set it with strange slips."—Isa. 17:10.

"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was CHRIST."—I Cor. 10:4.

In our Christian hymnology, we sing:

"My hope is built on nothing less Than Jesus' blood and righteousness;

I dare not trust the sweetest frame, But wholly lean on Jesus' name.

On Christ the solid Rock, I stand; All other ground is sinking sand, All other ground is sinking sand."

Thus we see beloved, in both the Scriptures and in our hymns, we preach and sing, that Jesus is

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, MAY 15, 1955

THE COVENANT WITH NOAH

GENESIS 9-11

I. The Occasion Of The Covenant.

This was the beginning of the third dispensation. The first dispensation of innocence and the second of conscience had come to a close. This was now as if they were starting a new world. All food, animals, fowls, and the human family had been destroyed except those who had found shelter in the ark. Noah's first act was to build an altar unto the Lord, not a house for himself. This occasioned the covenant.

II. The Source Of The Covenant.

This covenant came from God. God was the initiator and the full compactor. He was the giver; man was the receiver. Verse 11 says "My Covenant." Verse 15 says "And I will remember my Covenant."

III. The Basis Of The Covenant. Gen. 8:20,21.

The covenant was Jehovah's response to Noah's offering. The covenant then rested upon the basis of sacrifice.

IV. The Contents Of The Covenant.

(This is an everlasting covenant. Gen. 9:9,16).

1. The relation of man to the earth under Adamic covenant is confirmed. Gen. 8:22.
2. The order of nature is confirmed. Gen. 8:22.
3. The establishment of human government. Gen. 9:1-6.
4. God promises never to destroy the earth by water. Gen. 8:21 and Gen. 9:11.
5. Man is to abstain from blood. Gen. 9:4. Cf. Acts 16:20.
6. Law of capital punishment is inaugurated. Gen. 9:5.
7. Man is to multiply and replenish the earth. Gen. 9:7.
8. The life of the flesh. Gen. 9:4.

V. The Seal Of The Covenant. Gen. 9:12-16.

When we look upon the rainbow it should be a reminder of God's love for us. The cloud of guilt is arched with the bow of pardon; and the cloud of mystery with the bow of providence; the cloud of sorrow is illumined with the bow of comfort; and the dark cloud of death with the radiant bow of hope.

VI. Noah After The Covenant. Gen. 9:20-20. Cf. Rom. 15:4.

Since all things were written for our admonition, we may learn many things from this narration of Noah's sad fall.

1. The proof of Divine inspiration of the Scripture. In the Bible human nature is carefully recorded. The sins of the Bible characters are frankly recorded. Had the Bible been humanly produced, Noah's fall would have been omitted, but not so when God guides the pen.
2. Man at best is altogether vanity. Even in the beginning of this new dispensation, man is represented as a failure.
3. The evils attendant upon intemperance. This is the first reference we have had to wine in the Word of God, and here it is associated with drunkenness, shame and a curse.
4. Our need of watchfulness and prayer. We should never become so sure of ourselves that we should fail to pray and watch. Had Noah been more careful for prayer, his fall would have probably never occurred. Cf. I Cor. 10:12; Gal. 6:1.
5. This is a solemn warning. I Cor. 9:27 speaks of one becoming a castaway. This was very true of Noah. Although he lived 350 years after the flood we learn no more concerning his life.

VII. Noah's Prophetic Declaration Following The Covenant. Gen. 9:24-27.

1. The curse of servitude was pronounced upon Canaan. (V. 25). Cf. Judges 1:28. Also I Kings 9:20,21. Canaan is the father of the black race. This is a fine illustration of Ex. 20:5.
2. A two fold blessing was pronounced upon Shem. (V. 26). First Jehovah was to be the God of Shem (Cf. Amos 3:2). Second, Canaan was to be the servant of Shem. Shem is the father of the Jews.
3. The blessing upon Japheth. (V. 27). Japheth is the father of the Gentiles. First, God promised to enlarge Japheth; second, He promised that He should receive blessing from Shem; and third, that Canaan should be the servant.

VIII. The Typology Of The Rainbow.

1. The cloud may be likened to the cloud of sin which has over-shadowed the world. It's enough to make one heart-sick to read the history of sin as it began in Genesis 3. Not only did it break up Adam's home and drive him out of Paradise, but the cloud of sin has hovered over every home since. Notice how Cain killed Abel while Lamech took unto himself two wives. Each shows the cloud of sin increasing. If you follow the history of sin further, you will eventually find adultery in the name of religious worship, altars built in the names of foreign gods and children offered as sacrifices thereon. The cloud of sin continues to increase until it rests in its deepest pall over the

the Rock and not Peter.

III

PETER WAS NOT THE FIRST POPE SINCE PETER WAS GIV-

EN NO MORE AUTHORITY THAN THE REST OF THE DISCIPLES.

Let us see what authority was given:

cross. The three hours of darkness at Calvary was caused by the cloud of sin.

A cloud always compels us to see things in false light. How different things look on a cloudy day! With the cloud of sin across one's horizon and mind all spiritual things look vastly different.

2. The rainbow is an illustration of the covenant since it unites Heaven and earth. Like the rainbow bow spans the sky and reaches to the ground, so the cross unites Heaven and earth. Cf. I Pet. 2:5; I Cor. 15:3; I Pet. 2:24; I Pet. 3:18.

The rainbow is a thing to be gloried in—a thing to be praised. It has a myriad of colors—many shades and tints. How true of the cross for it is that wherein a Christian may glory. Cf. Gal. 6:14.

When I survey the wondrous cross
On which the Prince of Glory died
My richest gain, I count but loss
And pour contempt on all my pride.

Forbid it Lord; that I should boast,
Save in the death of Christ, my Lord;
All the vain things that charm me most
I sacrifice them to His blood.

The rainbow will last until the end of time. Gen. 9:12. So with the cross. We need not worry about modernism. Only when the modernist tear the rainbow from the clouds will the cross be in danger.

The rainbow is more attractive than the cross. While one may look at a cloud as a thing of beauty, when the rainbow appears he will look at it to it since it is more beautiful. So one may sin until he sees Jesus. Then he will forsake sin for the Saviour.

The rainbow completely covers the cloud. The cross completely covers every man's sins. Cf. 44:22; Titus 2:14; Heb. 7:25; Isa. 1:18.

The rainbow is a sign that judgment is passed. Every time a cloud overcasts the skies, Noah and his family could look at the rainbow and their fears were quieted. Every believer can look at Calvary and know that since Christ paid for our sins there, judgment is already passed.

3. The Covenant. God made a covenant with each individual who came forth from the ark. There were eight souls saved by the ark. The word "covenant" is used eight times, showing that each of these was a participant of the covenant. God covenants with each individual who comes to Him today. Since He makes the covenant, He keep it. Cf. Phil. 1:6; I Pet. 1:5; John 10:28,29.

IX. The Beginning Of The Nations. Gen. 10:1-32.

Those seventy nations are divided into three primary groups as:

1. The Hamitic nations include the Chaldeans, Babylonian and Egyptian. They have all been degraded, profane and sensual.
2. The Shemitic have been religious, producers of the Messiah. All religions that worship Jehovah came from Shem's posterity. The descendants of Japheth and Ham have all been idolaters in their natural state. The three religions of the world, worship Jehovah were Judaism founded by Abraham, Christianity founded by Christ, and Mohammedanism founded by Mohammed. All of the founders were descendants of Shem through Abraham. Even Mohammed was a descendant of Abraham through Ishmael. Christ came from Shem.
3. The Japhetic have been the enlarging dominant races. Government, Science and Art comes thus. They include the Grecian, Roman, Gothic, Celtic, Teutonic, British, and American people. Perhaps also the races of India, China and Japan.

X. God's Grace Knows No Divisions.

1. Conversion of a descendant of Ham. Acts 1:6.
2. Conversion of a descendant of Shem. Acts 1:6.
3. Conversion of a descendant of Japheth. Acts 1:6.

XI. Israel To Be The Center Of God's Purpose In The Redemption Of The World.

Deut. 32:8.

XII. Nimrod. Gen. 10:8-10.

1. "Nimrod" means rebel. Cf. II Thes. 2:8.
2. He established Babylon, the home of idolatry.
3. His work was in defiance of God. Cf. Gen. 11:4.
4. It is Babylon (the seat of Satan) that God's people must always contend with.
5. Thank God! Babylon will eventually be destroyed. (Rev. 17-18). Cf. Rev. 19:1-4.

XIII. The Tower Of Babel. Gen. 11:1-9.

There is a type of salvation by works. There was an attempt to get to Heaven without Christ. Gen. 11:4. Cf. John 10:1,2. It was an attempt to leave God out of consideration, which has always been the course of the world.

May you notice that this attempt was not pleasing to God. It has never been pleasing to God for man to try to save himself apart from the Lord. Cf. Rom. 3:28; Rom. 4:5-8; II Tim. 1:9; Eph. 2:8.

By
R. F. BECKER

Are You Forgiven?

HOLLAND,
NEW YORK

Blessed are they whose iniquities are forgiven, and whose sins are covered.—Romans 4:7.

Friend, I am writing to you today because time is short. The day of grace is fast slipping away. The great day of judgment is drawing nearer every hour. The thread of life is slowly but surely winding up. The sands of time for each of us will soon run down to rise no more. You and I are traveling far faster than we think through time towards eternity. Only a few more fleeting days and every soul of us will have gone forever to his own place of Heaven or Hell. Therefore I meet you in faithfulness and solemnity today and ask you one question—Are you a forgiven soul?

The Words of Scripture at the top of this page set forth the greatest blessing that can ever come to man. It is the knowledge of the forgiveness of sin. To have the conscious assurance of this forgiveness is the only foundation for true happiness. But to outwardly happy without this forgiveness as many people are, is to be like the condemned man singing cheerfully in his prison cell, totally unconscious that the day of his execution is now dawning.

The forgiveness spoken of in this page of Scripture you can never buy at any price. It is something that the richest relative can never will to you. It is a blessing which can never be earned by good works though your sins are as many as the hairs of a lion's head and your deeds of merit be as numerous as the grains of sand on the seashore. No man or priest can give you the forgiveness of sins. The forgiveness of sins is without price in earthly money. In the joy of possessing this heavenly treasure, the joys of this world are altogether worthless. This forgiveness of sins is the gift of God. Friend, do you have this forgiveness?

Perhaps by now you are thinking, "What do I need of such a forgiveness as you speak of? Whom have I injured or whom have I cheated and need to be forgiven?" Right here is where so many go wrong, so friend, beware! It is not man's forgiveness I am writing of. But are you forgiven in the sight of God? "For the Lord seeth as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7).

I write plainly because I feel deeply that to be without forgiveness is a fearful thing. Forgiveness will not be granted to any after we leave the life of the living. There is no change over the soul after death. No new heart is ever given after our last breath. As we depart in this lonely and solemn hour of death we abide, when time for us is to no more. As we die so are we forever in the tree that falls so shall it lie. Each one of us is either a forgiven or lost soul forever. For Christ hath power only on earth to forgive sins. (Mark 2:10).

Friend, if you are not now forgiven you are in nature's sleep of guilt, and Christ can awaken you (Eph. 5:14). You are blinded by Satan as to your great need and hopeless condition by nature. (11 Cor. 4:4). You are on that beautiful and broad, yet deadly way that leads to destruction. (Jer. 17:9). Perhaps your friends and companions think you are all right but eternal lies at the end of the road. (Prov. 16:25). If you have never had repentance towards God and have had a personal faith in Jesus Christ, you are a lost and unforgiven soul. (Acts 20:21).

This is the most solemn truth you should ever consider. No more important issue can ever occupy your mind. So let me lay before you the facts, which reveal with startling clarity why you need repentance and forgiveness above anything you ever hope to have. May God's Spirit guide us as I seek to unfold these reasons. May He open your heart to the eternal worth of being a

soul whom God for Christ's sake has forgiven.

First—We need forgiveness because God whom we must all meet, is Holy. Isaiah heard the Seraphim around the throne of God cry, "Holy, Holy, Holy is the Lord of Hosts," as though in His majestic presence they were unable to express the intensity of His Holiness. (Isa. 6:3). Job said, "Behold He putteth no trust in His Saints, yea the heavens are not clean in His sight how much less one that is abominable and corrupt; man that drinketh iniquity like water." (Job 15:15). His angels He charged with folly" (Job 4:18). God is all-wise, all-mighty. He knows no variableness, no shadow of turning. (James 1:17). With Him there is no change. (Heb. 13:8). He alone is immortal. He dwells in dazzling light no man can even approach unto; no man hath seen Him or can see Him. (1 Tim. 6:16). This same God with whom we all have to do has said, "I am the Lord your God, be ye holy for I am holy." (Lev. 11:44). The Spirit says, "He who hath called you is Holy." (1 Pet. 1:15).

To such a Holy God we shall all give an account of ourselves and our lives. It is appointed unto man once to die and after this, the judgment. (Heb. 9:27; Rom. 14:12). He knows our every secret sin and requires that which is past. (Eccl. 3:15). To Him shall we answer in the last great day as to how we have treated His Son, Jesus Christ, and His message of forgiveness. To Him we must confess in that awful day, the true condition of our depraved and unbelieving hearts if we reject His claims upon us all our lives. This Omnipotent and Holy One will one day judge every sinner in absolute righteousness according to their earthly attitude towards His Son. Every last soul of us must repent towards God and exercise faith in Jesus Christ in this land of time or perish forever. This is the decree of the second person of the Holy Trinity. "Except ye repent ye shall all likewise perish," is His solemn word in Luke 13:3. Oh, may the Lord give you wisdom, friend, to see how fearfully important it will be at that last tribunal to be a forgiven soul.

Secondly—We need forgiveness because we are guilty of a lifetime of sin, in the sight of this Holy God. I do not know whether or not you are clear of guilt against your fellow man. Each soul alone knows the secret sins he has hidden from others. I do not know what your friends and neighbors and relatives think of you. But before a thrice Holy God who inhabits Eternity, who sees not as man seeth, who alone is a discernor of the thoughts and intents of your heart and conscience, you are poor and wretched and naked and blind and hopeless in your guilt of unbelief, unless by grace you are a forgiven soul.

This guilt of impenitent unbelief is ours by inheritance, through our forefather, Adam, who believed the Devil and disobeyed God. We were born guilty, though man's pride denies it. Our natural hearts are so completely deceived by this guilt of sin we were born in, that our minds refuse to believe the Word of God about our lost condition. Rather we believe our own deluded heart which is deceitful above all things and desperately wicked. (Jer. 17:9). But the unerring Word of the Living God is very plain in His decree. "There is not a just man upon earth, that doeth good and sinneth not" (Eccl. 7:20). All our vaunted selfrighteousness is laid forever in the dust by that Word of the Spirit, "There is none righteous, no not one" and again, "For all have sinned and come short of the glory of God." (Rom. 3:10,23).

Thirdly—We need forgiveness from God because we are soon, ah yes, so very soon, going to die. We are all travelers here, through a brief time of life to an endless Eternity. Daily we are reminded of the brevity of our stay here by the death of those we knew so well. Every soul of us can say with David, "There is but a step between me and death." The longest earthly life

is soon over and gone. The strong as well as the weak, we see buried. The young and the old, the rich and the poor, the educated and refined and the famous and mighty, as well as the ignorant and immortal, are solemnly lowered into their graves before our very eyes. The plague of sin and unbelief is in the heart of every man, and when it is finished it bringeth forth death (James 1:15). Yes, my friend, the sentence of death is now in that body of yours whether or not you like to think so. (11 Cor. 1:9). And which of us can tell at whose door the grim destroyer of the bodies of men is now waiting?

In the light of these three facts, the Holiness of God, the sinfulness of man and the certainty of death, do you see why I ask you in all sincere affection, "Are you a forgiven soul?"

Are these facts I have written, hard to believe, and harder to face? Be sure, it is better to face them now than hereafter when it is too late forever. It is a most solemn thing to be unforgiven, and impenitent now. It will be terrible beyond the thoughts of men to be so in the hour when you shall stand without a Saviour before the God against whom you have sinned, in the last judgment. "It is appointed unto men once to die, but after this the judgment." (Heb. 9:27).

Would you like to know you are a forgiven soul? Would you like to be at peace with God and know on the Highest Authority your sins were forever removed from your wretched conscience? Would you like to know your guilty soul was safe by the assurance of God's own Word? Then let me point out to you some things about this blessing of forgiveness without which you must surely perish forever. (1 John 5:12).

The Scripture we have written at the head of this tract shows us that there is just one way to become a forgiven soul. We can only be forgiven by Him against whom we have sinned. We can only become forgiven souls by "Repentance towards God and faith in Jesus Christ" (Acts 20:21). Paul said, "Through this man is preached unto you the forgiveness of sin" (Acts 13:38). "This man is none other than the Lord Jesus Christ himself. It is against Him we have sinned. To Him alone we must go in order to ever be forgiven. We must come to Him in broken-hearted repentance, confessing our sins here in time, or be unforgiven forever. There is no one else who can save your helpless soul but Him. Peter once said, "Lord to whom shall we go, thou hast the words of eternal life" (John 6:69). Again he said, "Neither is there salvation in ANY other, for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12).

Many are they who would send you to good works and deep sincerity in some belief to earn your own salvation. Others would send you to ministers, but they cannot save you either. They can only point you to Him who is the way. But alas, many of these ministers, not being forgiven themselves, are only false teachers, whose advice is a delusion. They, like the blind, who lead the blind, will at last go out into a lost Eternity, and their deceived church members will follow them. To trust such is to lean upon one whose remedies will utterly fail in the bitter end. Some would send you to the lodges of proud men to obtain a hope of eternal life. But these fraternities, though pretending much can give the soul no true hope, because they too are only founded upon the false imaginations and secret creeds and good works and rituals of men who love not the truth as it is in Christ, and who despise His sin atoning Blood, and that one sacrifice He made which saves those who trust Him.

Some would send you to the Roman Catholic priest to be forgiven. But he, practicing his false Satanic Babylonish Pagan ritual, only loads down the poor sinner with more burdens which are grievous to be borne, and can promise him no Eternal life at last. He will

send you to masses, to confessions, to penances, and to worshipping Babylon's idols; the crucifix, the rosary and the queen of Heaven. He will send you to worshipping saints and relics and adoring Mary and Lady Fatima. He will make you wear scapulars and charms and beads. He will send you on pilgrimages to Rome's shrines and have you repeat numberless prayers and follow after mysterious superstitions and awe-inspiring ceremonies and ordinances. He will keep you in spiritual ignorance and bondage with his Pagan mystery ritual, while he cleverly robs you of your money. And you will find in the end, all that the priest of Rome can do for you, is to bring to you an emotional form of heathen worship, which will never bring any lasting peace to your guilty and hopeless soul.

But dear friend, let me bring the comfort of this word to you. "There is one God and one mediator, between God and man, the man Christ Jesus." (1 Tim. 2:5). Though vain are your works, though vain is the help of any creed or man at this moment, there is everlasting forgiveness for you if you come to Christ by faith in contrite repentance with no plea but that His blood was shed for you.

Are you troubled and inwardly saying, "I know I need to be forgiven, I know I have sinned against God, but how can I be sure I am justified in His sight?"

In the Word of God the Spirit makes the way of salvation so plain that even a fool can not err therein. (Isa. 55:8). Yet many shall seek to enter in and shall not be able, because they shall seek, alas! too late. (Luke 13:24). And many, many others who have spent their lives saying, "Lord, Lord" shall not enter Heaven either. (Matt. 7:21). Yes, friend, there is a vast and fathomless difference between having a profession of salvation, and being a forgiven soul. Many, oh so many, have the former. They have a name to live and are dead (Rev. 3:1). Few, comparatively, are the latter, for few ever take the place of those who need forgiveness and know and feel they must eternally perish without it. Few ever find this way of God's forgiveness. Few of these walk in it. Fewer yet abide any time in it. And fewest of all prove by obeying God and serving Him unto the end of their days, that they have found God's forgiveness in the atonement of Christ.

In the person of Christ alone you will find forgiveness. He has opened a fountain of living waters to cleanse sinners in. (John 4:14). He has provided a garment of righteousness to clothe our spiritual nakedness in. (Luke 15). He is the bread of life that we may eat and live forever. (John 6). He is the light which guides the repentant soul to Heaven (John 8:12). He is the Passover Lamb whose blood alone can stay the destroyer's hand. (Ex. 12:13). To Him alone I would point you as the One who made the one and only sacrifice which could take away sin forever. (Heb. 9:26,28).

To trust Him completely, to cast your repentant soul unreservedly on Christ by faith in His Word is salvation. The Spirit of God said long ago, "When I see the blood I will pass over you" (Ex. 12:13). When God who is holy, against whom you have sinned, whom you must soon meet, sees you trusting the Blood of Jesus alone for safety, He will pass over you. No charge can He ever bring against you, because Christ has died in your stead. Payment God will not twice demand, first at His bleeding Sureties hand and then again at yours. "Whosoever believeth in Him shall receive remission (forgiveness) of sins." Reader, are you a forgiven soul?

Jesus Christ Himself has purchased forgiveness for us with His own blood. By His death on the tree He paid the debt to God we never could pay. By His resurrection He has proved that God is now satisfied once for all with the payment He once made on the

(Continued on page six)

WHAT A CONTRAST BETWEEN PETER AND THE POPE!



"Thou shalt worship the Lord thy God, and him only shalt thou serve."—Mt. 4:10.

"Why Peter Was Not The First Pope"

(Continued from page two)
and whatsoever thou shalt loose on earth shall be loosed in heaven."—Mt. 16:19.

It is plainly an evident fact that He was talking here to all His disciples, for in the next verse, we read:

"Then charged he his disciples that they should tell no man that He was Jesus the Christ."

—Mt. 16:20.

A little later, we find Him repeating practically the same words, and this time it is certainly evident that He was speaking to all of the members of His church.

"Verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

—Mt. 18:18.

Still again, we find the same message given to all of the disciples except Thomas who was absent.

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit, Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."—John 20:21-23.

Thus, beloved, it appears that Peter was given no more authority than any of Jesus' disciples. In fact, the same words that were spoken to Peter were spoken to each of them, which would lead us to believe that Peter had no supremacy over any of the disciples.

IV

PETER WAS NOT THE FIRST POPE, FOR PETER SHOWED THAT HE WAS FALLIBLE AND COULD MAKE MISTAKES.

Just after his memorable confession wherein he says, "Thou art the Christ, the Son of the living God," he made a grievous error. So great was his error that Jesus said to him:

"Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of man."—Mt. 16:23.

In this case, Simon Peter evidently did not want to see Jesus killed and buried. Thus he was wrong in regard to both the doctrine of the death and the resurrection of Jesus. Certainly he could not have been a Pope, for the decree of Papal Infallibility,

which we have already read to you, declares infallibility in all things, and especially the impossibility of a Pope making a mistake relative to any doctrine.

V

PETER WAS NOT THE FIRST POPE BECAUSE OF THE STATEMENTS OF THE APOSTLE PAUL.

"For I suppose I was not a whit behind the very chiefest apostles."

—II Cor. 11:5.

In this verse, Paul declares that though he was not an Apostle of Jesus during the days of Jesus' flesh, yet he declared that he was not one bit behind any of them. Literally, Paul said that he was on an equality with Peter and the other Apostles—even the chiefest of the Apostles. This could not have been true if Peter were a Pope, and held supremacy over the balance.

VI

PETER WAS NOT THE FIRST POPE IN VIEW OF THE FACT THAT HE WAS SENT OUT AS A SERVANT OF THE CHURCH.

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, THEY SENT UNTO THEM PETER AND JOHN."—Acts 8:14.

Who ever heard of a church sending a Pope anywhere? If Peter had been a Pope, he would have sent the other Apostles out instead of the Apostles sending him out. The very fact that the church sent him out should silence forever the claim of Catholicism that Peter was the first Pope, and that he held the supremacy over the other Apostles.

VII

PETER WAS NOT THE FIRST POPE FOR HE, HIMSELF CLAIMED THAT HE WAS NO MORE THAN AN APOSTLE OR AN ELDER.

"Peter, an apostle of Jesus Christ."—I Pet. 1:1.

"The elders which are among you I exhort, who am also an elder."—I Pet. 5:1.

If he were a Pope, he evidently did not know it, for he merely claimed to be an elder or an apostle. This reminds me of a picture which I saw many months ago of a ghost standing beside a man's grave, supposedly his own grave. As he stood there, he read the epitaph: "Here lies Henry Henpeck, the most kind and devoted husband that ever lived. Erected by his loving wife." As the ghost stood there, he said, "Maria seems to have changed her opinion of me." The world has thus changed its opinion relative to Simon Peter. He claimed to be only an apostle or an elder, but the world has revised his claim and declares that he was the first Pope.

VIII

PETER WAS NOT THE FIRST POPE IN VIEW OF HIS TESTIMONY THAT THE CHURCH WAS BUILT ON CHRIST AS THE ROCK.

"This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

—Acts 4:11,12.

"To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. And a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed."—I Pet. 2:4-8.

In these verses, Peter declares that the church was not built on himself as Catholics teach, but rather that it was built upon the Lord Jesus Christ.

I remember hearing about a man who had died. When the body was brought into the church, and the mourners were assembled the preacher started eulogizing the dead. He told what a kind father, good husband, and wonderful Christian was the man whose body was in the casket before him. After thus speaking of him for several minutes, the wife suddenly hushed her crying, and nudging one of the children with her elbow said, "Slip up there and see if that's your pa in that casket." So many good things had been said about him that she just could not believe that it was her husband the preacher was talking about. I wonder what Peter would think today, if he were to come back to this world and see his name written on the corner stone of all these Catholic churches? I wonder what he would think if he were told that the church was founded on him, especially in view of his explicit testimony that the church was built on Jesus as the Rock rather than himself.

IX

PETER WAS NOT THE FIRST POPE FOR THE SCRIPTURES COMMAND ALL PASTORS TO FEED THE SHEEP.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

—Acts 20:28.

The teaching of Catholicism is that Simon Peter was the one to feed the sheep, and that today, his successor, the Pope occupies the same position. So you see, beloved, their claim, in the light of this Scripture, is false and contradictory, and therefore Peter was not the first Pope.

X

PETER WAS NOT THE FIRST POPE BECAUSE HE IS NOT MENTIONED IN THE SCRIPTURES AS OCCUPYING FIRST PLACE.

Let us notice two examples.

"But go your way, tell his disciples and Peter that he goeth before you into Galilee."

—Mark 16:7.

Note these words again, "Tell his disciples and Peter." Don't you see, beloved, the other disciples got the message before Peter. This surely does not resemble a Pope very much, does it?

Note again:

"Now Phillip was of Bethsaida the city of Andrew and Peter."

—John 1:44.

You see, Andrew is mentioned first and Peter is given second place. Whoever heard of a Pope playing second fiddle like that?

We only take time to mention these two Scriptures, Mark 16:7, and John 1:44, yet if we had the time, we could notice in all the Bible that Peter is never mentioned as occupying first place.

XI

PETER WAS NOT THE FIRST POPE, FOR HE ONLY SHARED IN THE GOVERNMENT OF THE CHURCH; HE DID NOT CONTROL IT.

He was on the same plain as the balance of the disciples.

"And when James, Peter, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision."—Gal. 2:9.

XII

PETER WAS NOT THE FIRST POPE IN VIEW OF THE FACT THAT THE OTHER DISCIPLES DID NOT UNDERSTAND FROM JESUS THAT PETER HELD ANY PRIMACY OVER THEM.

"Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me: for he that is least among you all, the same shall be great."

—Luke 9:46-48.

It would seem that if Peter were to be supreme over the other disciples, that they would have recognized it. Yet the disciples did not, and thus there came a strife as to who would be the greatest. Listen, beloved, if Peter were the first Pope, then there would have been no strife, and would not have been any question as to who was to be the greatest. Furthermore, if Simon Peter had been the first Pope, Jesus would not have set a child up as an example to show them who was to be the greatest; instead, if Peter were the first Pope, Jesus would have set him up and said, "This is the greatest of all."

XIII

PETER WAS NOT THE FIRST POPE FOR JESUS PLAINLY SAID THAT ALL THE APOSTLES WERE TO BE ON THE SAME PLAIN OF EQUALITY.

"But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever of you will be the chiefest, shall be your minister: And whosoever of you will be the chiefest shall be servant of all."

—Mark 10:42-44.

"But be not ye called Rabbi: for one is your Master, even Christ; and ye all are brethren. And call no man your father upon the

earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ."

—Mt. 23:8-9.

In these verses, Jesus gives us the pattern of service. He says that none of us are to exercise lordship or authority over our brethren.

It is interesting to notice that he goes further than this. He only says that we are to call no man our master, and that there is to be no authority nor lordship over us, but he further tells us that we are to call no man upon the earth our father. I want to tell you plainly, beloved, I wouldn't call any man Catholic Priest or even Father. He may be a father several times, but I will not call him such.

XIV

PETER WAS NOT THE FIRST POPE FOR WHEN THE DISCIPLES HELD AN APOSTOLICAL COUNCIL, JAMES SEEMS TO BE THE ONE THAT PRESIDED AND NOT PETER.

You read of this first council of the Apostles in Acts 15:7-12. "And when there had been much disputing, Peter rose and said unto them, Men and brethren, ye know how that from the beginning God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to yoke upon the neck of the Gentiles, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Then the multitude kept silence, and gave audience to Baranabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and brethren, harken unto me: Simon hath declared how God at the first visited the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written. After that I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; That the residue of men might seek after the Lord, and the Gentiles, upon whom my name is called, said the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God."

You will notice, beloved, that Peter spoke first, then Paul and James. (Continued on page seven)

I WILL ARISE

By FLOYD MILLER

153 E. Ruth, Flint, Mich.

From out the grave that has me hid
Beneath this world of care and sin
That keeps my soul imprisoned in:
And I'll arise in Spirit free
Of flesh and bone and misery.

For on the cross of Calvary's hill
He paid the price of my free will
And gave the Ghost back to His God
So I might rise from 'neath the sod
To live eternal through His rebirth:
A life unknown to man on earth.

I will arise! I shall not fail!
The gates of Hell can not prevail
Against the Rock to which I cling;
For faith in Him provides the ring
On which the Kingdom Keys are found
That freed the way to Higher Ground.

Whys And Wherefores

(Continued from page one)
soul will be held responsible for his ultimate decision.

Every church claims to be founded upon interpretations of the Scriptures. All Christian people believe in baptism, for instance, and the Scriptures have a doctrine of baptism. What is it? Let men go to the Scripture to discover. The Scriptures have a teaching also about what should go before and what should come after baptism. What is this teaching? Various men say various things, and some frankly offer substitutes for the Scriptures. Individuals must raise and answer these questions in the light of the Scriptures alone. "We ought to obey God rather than men."

"Is not one church as good as another?" No! And men do not say this of other organized relationships in life. When did one lodge come to be as good as another? When did one political party come to be as good as another? When did one family seem to be as good as another? He who studies institutions and relationships comes to have convictions on their comparative worth. And only the person who has convictions concerning the distinctive worth of his organization does anything much to advance its progress.

"And others had trial of cruel mockings and scourging, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented: Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth." These men thought it made some difference what a man believed, and because they believed intensely and devotedly, the Gospel lives and triumphs today. We who want to count for anything must believe intensely also, and be ready to "follow in their train."

Why The Baptists?

"Take heed unto thyself and the doctrine."—I Tim. 4:16.

1. The Answer of Origins.—"To be well-born is to enter life with an advantage. Baptists are justly proud of their beginning—the New Testament. They have an ancient and Scriptural origin. Certain characters in history are named as founders of various denominations: The Disciples began with Alexander Campbell, the Methodists with John Wesley, the Presbyterians with John Calvin, the Lutherans with Martin Luther, and the Church of England with Henry VIII. Not so with the Baptists. There is no personality this side of Jesus Christ who is a satisfactory explanation of their origin. The New Testament churches were independent, self-governing, democratic bodies like the Baptist churches of today. We originated, not at the Reformation, nor in the Dark Ages, nor in any century after the Apostles, but our marching orders are the Commission, and the first Baptist Church was the church at Jerusalem. Our principles are as old as Christianity, and we acknowledge no founder but Christ."—McDaniel.

Why A Regenerated Membership?

"Ye must be born again."—John

3:7.

First—What is Regeneration?—"It is God's turning the soul to Himself—conversion being the soul's turning itself to God." Regeneration can not be bought by gifts to God, neither is it acquired by man's independent efforts after righteousness. It is often difficult for seekers after salvation to recognize these facts. God first acts upon the receptive soul, and then works in us both the desire and the purpose to receive the free grace which He offers. Now, why do we insist upon a membership composed of these who have repented, turned to God and been baptized each for himself?

1. The Reasoning from Human Nature.—All serious-thinking men feel that there must be a preparation for membership adequate to the dignity and worth of the organization which they seek to join. Who that has knocked at the doors of a great fraternal order can forget the solemn moments when he stood in the vestibule, thinking on his life and conduct? But all men who think far enough soon reach the conclusion that there is no preparation which man can make unaided which is adequate for membership in the kingdom and church of God. When man has reached this conclusion of helplessness, God comes in to render needed aid. "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to work for his good pleasure."

2. The Precedent of the First Churches.—In their execution of the plan of Jesus, the Apostles organized churches in Judea, Samaria, Galilee and afterwards throughout the Roman Empire. No unregenerated person was entitled to a place in these churches even though he had Abraham for father, or other pious ancestry. "Even Nicodemus, a ruler of the Jews, could not share in the blessings of the new kingdom without regeneration." Circumcision counted for nothing, and all the rites and ceremonies of the Levitical economy were abolished. John the Baptist preached repentance, and baptized the penitent for the remission of sins. The first church was formed in Jerusalem. Additions were daily made to it, but only of such as were saved. Paul addressed his letter "to all that be in Rome, beloved of God, called to be saints." He addresses another letter "Unto the church of God in Corinth, to them that are sanctified in Christ Jesus, called to be saints."

3. The Plain Teaching of the Scriptures.—Regeneration before baptism and church membership is a fundamental in the Baptist faith, and is fundamental with us because it is taught in God's Word. What embarrassment we would have if unconverted men, women and children be admitted freely to membership in God's church! God's entrance requirements must determine admission to God's organization. God says, "Except a man be born again, he can not see the kingdom of God" (John 3:3). Again, "He that heareth my word and believeth in him that sent me, hath eternal life." (John 5:24). And again, "You did he quicken, when ye were dead through your trespasses and sins." (Eph. 2:1).

Why Immersion Only?

"And they went down into the water . . . and he baptized him."—Acts 8:38.

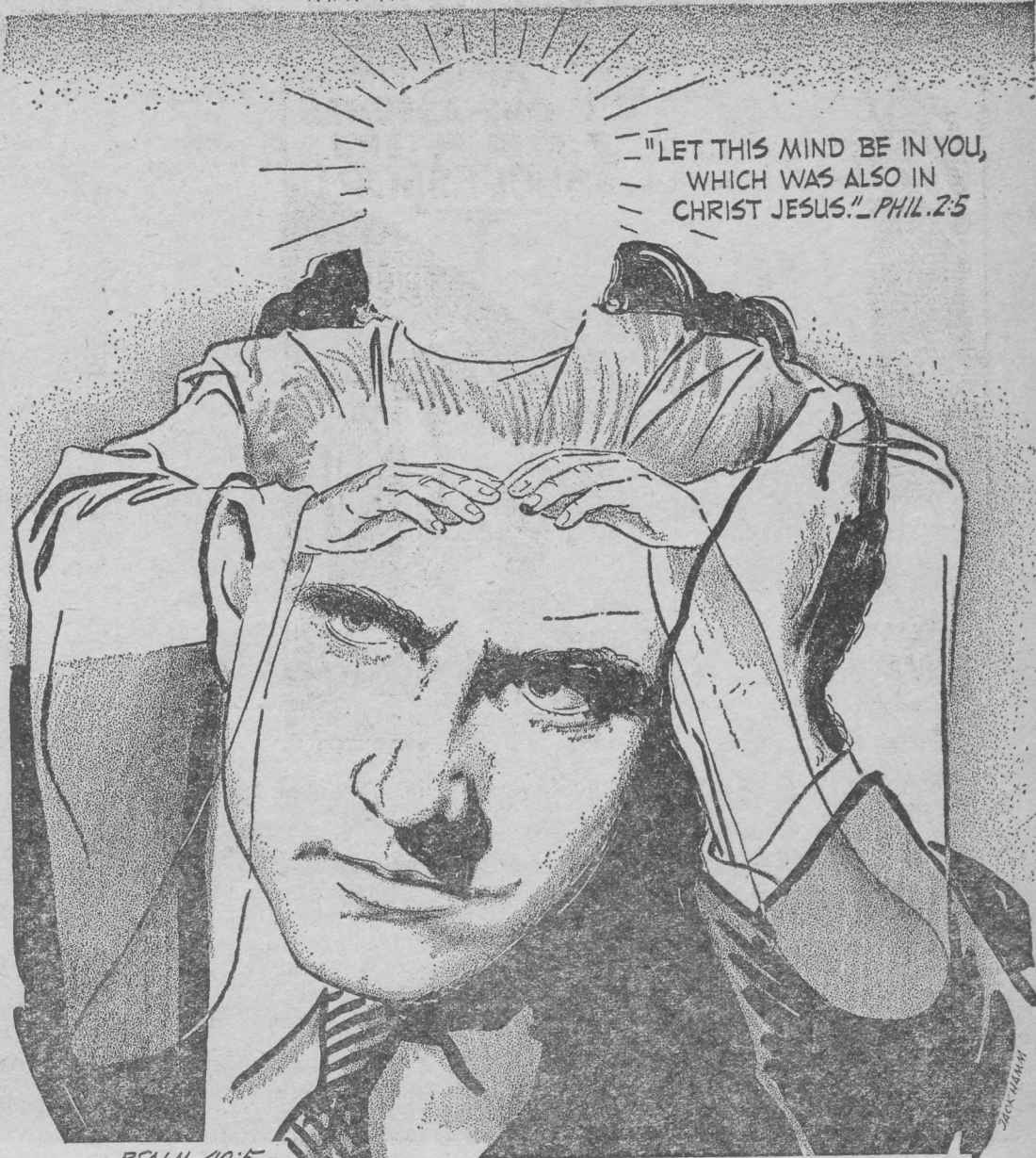
THE EXAMPLE OF JESUS

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."—Mark 1:9-11.

THE TEACHING OF PAUL

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up

THAT WE MIGHT THINK WITH HIM



PSALM 40:5—

"MANY, O LORD MY GOD, ARE...THY THOUGHTS WHICH ARE TO US-WARD: THEY CANNOT BE RECKONED UP IN ORDER UNTO THEE: IF I WOULD DECLARE AND SPEAK OF THEM, THEY ARE MORE THAN CAN BE NUMBERED."

from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of His resurrection."—Rom. 6:3-5.

THE INTERPRETATION OF SCHOLARS

Thayer's Greek-English Lexicon. Baptizo: "An immersion in water."

Bro. E. P. Gould (Episcopalian), in Commentary on Mark: "The proposition here coincides with the proper meaning of the verb, indicating that the form of the rite was immersion into the stream."

John Calvin (Presbyterian), in his Institutes: "That very word, baptize, however signifies to immerse."

John Wesley (Methodist), in Notes on the New Testament, p. 379: "We are buried with Him—alluding to the ancient manner of baptism by immersion."

Cardinal Gibbons (Catholic), in "The Faith of Our Fathers," says: "For several centuries after the establishment of Christianity, baptism was usually conferred by immersion; but since the twelfth century the practice of baptism by affusion has prevailed in the Catholic Church, as this manner is attained with less inconvenience than by immersion."

Why Close Communion?

"To the law and to the testimony."—Isa. 8:20.

THE SCRIPTURES

Everywhere teach and assume that baptism precedes the Lord's Supper. All denominations agree on this. And, in this sense, all are "Close" communists. That is to say, they would not commune with those who had not received "baptism." Baptists agree with other denominations here, but differ with them as to what baptism is.

WHAT OTHERS SAY

Bro. Wall, Episcopalian: "No church ever gave the communion to persons before they were baptized. Among all the absurdities that were ever held none ever maintained that any person

should partake of the communion before they were baptized."

Henry Ward Beecher, Congregationalist: "A pedobaptist who believes that baptism is a prerequisite to communion has no right to censure the Baptist churches for close communion. On this question there is a great deal of pulling out of notes by people whose own vision is not clear."

Bro. Hibbard, Methodist: "It is but just to remark that, in one principle, the Baptist and pedobaptist churches agree. They both agree in rejecting from communion at the table of the Lord and in denying the rights of church fellowship to all who have not been baptized. Valid baptism they consider as essential to constitute visible church membership. This also we (the Methodists) hold. The only question then, that here divides us is, 'What is essential to valid baptism?'"

(Continued on page six)

Union Meetings

(Continued from page one)
by the right authority. He believes that baptism has nothing whatever to do with the saving of the individual; but, on the other hand, he believes that none but a saved person can be baptized in the Bible sense. But every other great denomination believes and teaches just the opposite of this, and the ignorance of the Baptist who does not know this is wholly inexcusable. But he endorses both pouring and sprinkling, and every phase of baptismal salvation, when he enters into a so-called union meeting.

A Baptist's belief concerning the subjects of the Lord's Supper, and, also the purpose of the Supper, is entirely at variance with the belief of Pedo-Baptists. When he joins in a union meeting he puts himself in the unenviable position of endorsing all the false ideas that are advanced concerning the Supper. For a union meeting Baptist to be more nearly consistent, he should go still further and have a union Lord's Supper, so-called.

The leading scholars of the Pedo-Baptist world acknowledge that the above great doctrines are both Scriptural and consistent. Hence, we say, that when a Pedo-Baptist enters a union meeting he does not have to endorse error in Baptists, nor does he have to lay aside the faith and practice of his people; but, when a Baptist enters a union meeting, he must for the time being, at least, lay aside his most cherished principles and he must necessarily in practice endorse many things that he believes to be errors.

If, in a union meeting, the preacher of whatever denomination, should preach just what he believes and practices, the meeting would close with the first service. Furthermore, it is a very poor specimen of a preacher, who, for the sake of so-called union, or popularity, or for filthy lucre, will not preach faithfully what he believes. If Baptists, or any other denomination, are to have men and women of stalwart character and of great worth, they must realize that such Christians are developed only by such preaching and teaching as can come from the hearts of those who have strong convictions.

An Appreciated Letter

(Continued from page one)
who work at Teletype to send this money. We are praying that others may join us in this work, for we know the Lord is pleased with TBE. We have talked this over and will try to send the enclosed amount, if not more, each week until the end of June. At that time I will ask all of the others if they will send a dollar a month.

Spencer Randolph
W. J. Hueston
Russell Darling
Harvey Larkin
John Scholtes
Louis Chirban

THE BAPTIST EXAMINER

PAGE FIVE

MAY 7, 1955

THE CHURCH THAT JESUS BUILT

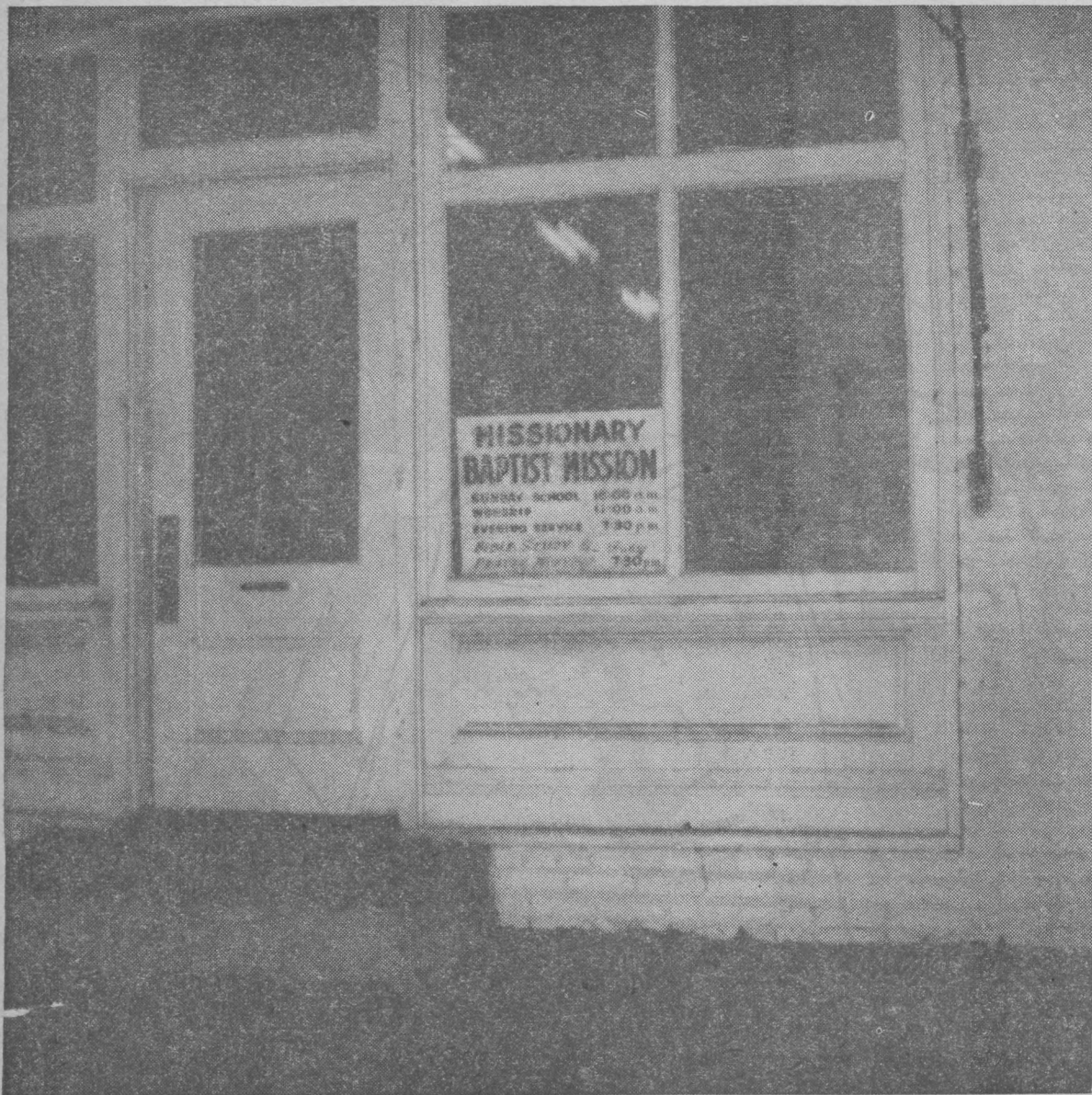
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A GOOD PLACE TO WORSHIP IN DENVER, COLORADO



This is the place of meeting of the Missionary Baptist Mission of Denver, Colorado, located at 2557 West 46th Avenue. Eld. W. J. Church, the pastor, is one of the finest preachers of my acquaintance. He is doctrinally sound, dynamic in his method of presentation, and loyal to the Word of God. He has no place for man-made programs, and special days, such as Xmas and Easter, which cater to the flesh. We would urge all our readers in going distance to worship with Bro. Church and his group.

Whys And Wherefores

Continued from page five)
American Presbyterian: "Open communion is an absurdity, when it means communion with the unbaptized. I would not for a moment consider a proposal to admit an unbaptized person to the communion and can I ask a Baptist so to stultify himself and ignore his own doctrines as to wish me to commune with him while he believes I am unbaptized? I want no sham union and no sham unity, and if I held the Baptist notion about immersion, I would no more receive a Presbyterian to the communion than I would receive a Quaker. Let us have unity indeed, but not at the expense of principle; and let us not ask the Baptist to ignore or be inconsistent with his own doctrine. Let us not either make an outcry at his 'close communion,' which is but faithfulness, until we are prepared to be open communists ourselves, from which stupidity may we be forever preserved."

Why Democratic Government?

"So we, being many, are one body in Christ."—Rom. 12:5).

"We hold . . . that all men are created equal." So begins the second paragraph of the Declaration of Independence. Thomas Jefferson is quoted as having said of the Baptist form of church government, "I consider it the only

form of pure democracy that now exists in the world, and have concluded that it will be the best form of government for the American Colonies." He read the Gospels diligently, and often attended a country Baptist church in Virginia. The Baptist government provides no place for pedestals, thrones, popes, priests, or ecclesiastics holding the reins of authority in religion. It "involves an equality of rights on the one hand, and a sovereignty of duty on the other." James Russell Lowell says that Jesus of Nazareth was "the first true democrat that ever breathed."

There is the fullest sort of equality in a Baptist church. Baptists have a common religious experience, they are associated as equals in a common cause, and the only tie that binds them is the tie of Christian love. Every church is an independent, self-governing democracy. When a matter of business is under consideration in one of our churches, every member can speak freely his views. When all discussion is ended, each member can cast his vote in accordance with his own judgment. One vote counts as much as another, and the majority of votes cast determines the will of the church. All members are received and dismissed by the action of the entire church, which expresses its desire by vote.

There is no official position among the Baptists which carries with it the weight of authority.

The presidents of Baptist associations and conventions are presiding officers only, and the pastor of a Baptist church has no authority whatever, save that which is gained by the sweet persuasion of a Christly walk among God's freemen. District, state and national gatherings of Baptists exist for purposes of conference, and to devise plans for propagating the gospel. They never consider questions of doctrine, nor do they enact any laws which can be in any sense binding upon a local church or an individual conscience. We believe that "each one of us shall give account of himself to God," and that in all matters we "ought to obey God rather than men."

Having said this much, it is now time to say we believe that the New Testament teaches the duty of individual and church cooperation in advancing the lines of the King. The basis and methods of such cooperation must be determined, however, by the individual consciences working together in the light of the Word.

"Democracy" is government's biggest word in the world of today. This is the day that Baptists long have seen and sought.

What My Membership Means—

"If ye love me, keep my commandments." (John 14:15).

My church is not a club, organized for the welfare of the members only. It is a body of baptized believers, banded together for the extension of

Christ's Kingdom. Its spirit is unselfish, and its purpose spiritual. My church being founded by the Son of God and purchased with His own blood, I regard the humblest place in it as the highest honor and privilege. My membership, I firmly hold, involves the following points:

1. It Means Praying. Jesus prayed habitually. "God soon fades out of the life of the man who ceases to pray." The early church was a powerful church because it was a prayerful church. "Humaneness plus prayer equals mighty achievements." I will pray daily.

2. It Means Paying. God gave His only begotten Son. Christ gave His life. My church needs my gifts. I need to give. It is one of the Christian graces in which I should grow (II Cor. 8:7). It being more blessed to give than to receive, I want to know the greater blessedness (Acts 20:35). My church covenant binds me to help spread the gospel. Therefore my giving shall be cheerful, regular, and proportionate to my ability (II Cor. 9:7; I Cor. 16:2). I will pay.

3. It Means Plodding. William Carey, my Baptist forefather and the father of modern missions, said: "I can plod; to this I owe everything." He plodded his way to immortality. I do not ask an easy or conspicuous place. I am willing to toil wherever my Lord may need me. I may not have unusual talent, but I do possess the kind of genius that plods and that counts. I will plod in my study of the Scriptures, learning a little each day. I will plod for the house of God and in the house of God. I will labor with unrelenting industry and with the enthusiasm of patience. I will plod.

4. It Means Persevering. I will "hold fast and keep sweet. I will not take offense, climb the miff-tree, and quit. I will not imitate Bunyan's character. Mr. Short-

wind, who began earnestly, but quickly ran out of breath. I have enlisted for life. I recall my Lord's solemn words: "He that endureth to the end shall be saved." (Matt. 10:22). Through His grace I will persevere.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but how much more in my absence, work out your own salvation with fear and trembling.

"For it is God which worketh in you both to will and to do of his good pleasure.

"Do all things without murmurings and disputings:

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

"Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."—Phil. 2:12-16.

ROME'S CLAIMS FALSE AS TO SIMON PETER

"Neither as being Lords over God's heritage."—I Pet. 5:3.

The sharpest argument against the Roman claims for Peter are to be found in Peter's own words in Peter's first epistle. He describes himself in this letter not as head, but as a mere "sunpresbyteros" (5:1), co-elder among other elders. He warns against playing the Lord from above down, "katakurieuontes" (the Roman "Curia" peaks out from this word) over the clergy, for the word clergy is derived from "kleron" (5:3). He puts the "allotri-episkopos" (4:15) the bishop who interferes in other's parishes, who seeks universal dominion, in the class with murderers, thieves, and evil-doers almost as if he had foreseen that history of the papacy. He

(Continued on page eight)

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"Are You Forgiven?"

(Continued from page three)
tree, and every repenting soul trusts Him is free.

To make God's forgiveness yours you must receive Christ by faith in His Word (John 1:12). You cannot see Christ now for He is in Heaven. You can never go to Him there as you are. But He has left His own promise in His Word, "Look unto me, and be ye saved" (Isa. 45:22). You can trust Him for having done what He says He has done when He said, "The Son of

Man came to seek and to SAVE that which was lost" (Luke 19:10). You can thankfully and contritely trust God's Word that His Son Jesus was slain on Calvary's tree in your stead and that His blood has forever atoned for your sins.

To thus trust your soul unreservedly to Christ is salvation. To do this is being born again. This is being saved by grace. This is being made a new creature in Christ. This is being justified by faith. To thus trust your soul to Christ for all that is past; for all that is now; for all that is before, is to be a forgiven soul.

Reader, will you not gladly now leave your case in His loving hands? Will you not just now gladly believe that He died under God's curse in your stead to set you free forever? Will you even now come by faith to Him, rest in Him, confide in Him, cling to Him, and forsake all other hopes? Then you can joyfully say with David of old, "Blessed is he whose transgression is forgiven, whose sin is covered" (Psa. 32:1) and go on your way rejoicing, singing Newton's wonderful song:

I saw one hanging on a tree
In agony and in blood

Who fixed His languid eye on me
As near His Cross I stood.

Sure never till my latest breath
Can I forget that look
It seemed to charge me with His death
Though not a word He spoke.

My conscience felt and owned my guilt
And plunged me in despair
I saw my sins His blood had spilt
And helped to nail Him there.

A second look He gave which said
I freely all FORGIVE,
My blood is for thy ransom paid
I die that thou mayest live.

MABEL CLEMENT

(Continued from last week)

"Why Peter Was Not The First Pope"

(Continued from page four)
Barnabas discussed the matter, then James spoke and concluded his message by saying, "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God." This would indicate that James presided, and that his words perhaps were final in this conference. Don't you see, beloved, that if Peter had been Pope, he would have pronounced the verdict instead of James.

XV

PETER WAS NOT THE FIRST POPE BECAUSE PAUL WITHSTOOD PETER FACE TO FACE ONCE WHEN HE DID WRONG.

"But when Peter was come to Antioch, I withstood him to the face, BECAUSE HE WAS TO BE BLAMED. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"—Gal. 2:11-14.

Let me ask two questions, in the light of this Scripture: "Whoever heard of a Pope doing wrong? Whoever heard of withstanding a Pope? Both of these are logical questions, and surely in the light of this Scripture, our conclusion must emphatically be that Peter was not the first Pope.

XVI

PETER WAS NOT THE FIRST POPE BECAUSE THE DISCIPLES ASKED HIM TO GIVE AN ACCOUNT OF HIS MINISTRY TO THE GENTILES.

Up until this time, the Gentiles had never had the gospel preached unto them. God led Peter to preach unto them, and then the church at Jerusalem called Peter "up on the carpet," and demanded an explanation of him.

"And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them."

—Acts 11:1-3.

If Peter were an infallible Pope, he surely would not have had to give an account of his action to the rest of the disciples. The very fact that they demanded this explanation would indicate to us that he was not a Pope, but was simply an apostle like the balance of Jesus' early disciples.

XVII

PETER WAS NOT THE FIRST POPE FOR THERE WAS NO SUBORDINATION OF PAUL TO PETER.

This Paul declares when he vindicates his apostleship when writing to the church at Corinth.

"Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. Mine answer to them that do examine me is this, Have we not power to eat and drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Peter?"—I Cor. 9:1-5.

Notice also this Scripture: "But I certify you brethren, that that gospel which was preached of me is not after man. For I (Continued on page eight)

"Doctor," replied Mabel, "we are not to be governed by reason now, but by the Bible. I have placed it where the Bible has fixed it, and there you must let it stay if you are willing to abide by the Word of God. I know that all Campbellites put faith before repentance and so preach it; but when we come to the Bible we find they *invert* the order to make it fit their theory. There are just four places in the New Testament where repentance and faith or believing come to gether, and *invariably repentance comes first*. See Matt. 21:32; Mark 1:15; Acts 20:21; and Heb. 6:1. Thus Jesus says: 'Repent and believe the Gospel.' Was Jesus wrong? Paul preached 'repentance toward God and faith toward our Lord Jesus Christ.' Was Paul wrong? And is the Bible wrong?"

"The Bible says," emphatically affirmed the Doctor, "that he that cometh to God must believe that He is.' Heb. 11:6. Now how can one come or repent who does not believe this? The thing is an utter impossibility."

"It is a pity, Doctor, that Jesus and Paul did not have you to instruct them as to the order of repentance and faith," replied Mabel. "Certainly if any person in the world infallibly knows which should precede the other, it is the Great Teacher Himself, and He said: 'John came unto you in the way of righteousness and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him.' Matt. 21:32. And Mr. Wilson, the eminent Greek scholar, translated it, 'Yet you, having seen it, did not afterwards repent, so as to believe him.' This settles the order beyond all controversy, making repentance necessary to faith. But your mistake, Doctor, is about the nature of faith. None believe or teach that persons repent before they believe there is a god; but one may believe that, believe there is a Heaven and a Hell, believe all the facts of the Bible, and yet not have faith in Jesus. To believe in the *existence* of Jesus is a faith that devils have, and wicked men on earth and lost men in Hell have. This is not the faith that trusts Christ. I have heard of a man that was excluded from the church for not believing in the Devil. Now the church did not want him to have any confidence in the Devil, or trust the Devil for anything; he was simply required to believe *there is a Devil* and because he did not he was excluded for heresy. Now as one can believe there is a Devil and not trust him, so one can believe there is a Jesus and not trust Him, yea, even hate Him. But all the faith you require is to believe Jesus is what the Bible represents Him to be. Devils and wicked men believe as much. But the faith the Bible and Baptists require is a faith that *trusts*, that works by love, Gal. 5:6, and purifies the heart. Acts 15:9. This faith that works by love and makes the heart pure never precedes repentance. A Baptist once preached repentance before faith and was followed by a Campbellite preacher the next Sunday. He changed the order and ridiculed the Baptist position. The Baptist came back, brought up the four passages that show the order of repentance and faith, and then told the Campbellites if they would produce one passage where faith comes first, he would leave the Baptists and join them. This put a seal of silence on their lips. Now, Doctor, if you will produce the one instance, I will give the matter up. Can you?"

The Doctor reluctantly shook his head.

"Well," continued Mabel, "the matter is settled. You must abide by the Bible and give up your untenable, unscriptural theory. Let us thus unite on the Bible and when we get through we will be together."

Mabel had made a dead shot here and all felt it. It was evident the matter was settled, and settled by the Bible. None could dare invert the Bible order after this and thus set himself against Jesus and Paul. While this matter was being discussed there prevailed a death-like stillness. Many felt the life of Campbellism was at stake. When our heroine concluded her argument, the spectacle man tugged at the posts of his chair, rubbed his hands vigorously and grew several inches taller. Mr. and Mrs. Clement were dumbfounded; they had no idea Mabel knew so much, nor did they ever dream such things were in the Bible.

"Now, Doctor," asked Mabel, "are we agreed that a *penitent believer* is a Scriptural subject for baptism?"

"Yes—yes—I think so," was the reply. "We all teach the sinner to—to—believe and repent, or repent and believe, as the case may be, before he is baptized."

"Let me quote a passage or so," said Mabel, "to be certain we are on Bible ground. Jesus said: 'He that believeth and is baptized shall be saved.' Mark 16:16. This shows the last step men take before baptism is to *believe*. 'And the eunuch said, see here is water what doth hinder me to be baptized. And Philip said, if thou believest with all thy heart, thou mayest.' If this thirty-seventh verse is Scripture, nothing could be plainer. See Acts 8:36,37. The Samaritans believed and were baptized. Acts 8:12. The Corinthians believed and were baptized. Acts 18:8.

So the *last* thing a sinner is to do before being baptized is to *believe*. The next thing to do is to learn what is the condition of the believer; what is his state or standing before God. Let us find out this and then we can know whether to baptize him in order to his pardon and salvation."

"I propose," said Mr. Clement, "that you postpone further discussion till tomorrow night as it is getting late."

This was agreed to by the Doctor and the crowd dispersed.

Arthur lingered to assure Mabel that he heartily indorsed all her positions so far. He was enthusiastic and encouraged her to contend for what she believed the Bible taught. Mabel retired to her room and fell upon her knees and thanked her Heavenly Father for light and grace and help through the evening's discussion, and prayed for help in the future. She also prayed that her parents and Arthur might be converted, if they were not.

Mr. and Mrs. Clement did not talk much. Astonishment closed their lips, tied their tongues and set the wheels of thought to rolling rapidly.

Those that were there to listen chatted freely when on the streets. Some said Mabel was wrong; some contended she was right; but all admitted she was intelligent and logical and that she had beaten the Doctor badly on every point. The Doctor felt heartily ashamed that he had allowed a young girl to plunge him into difficulties from which he could not extricate himself. He determined to be better prepared for the future. The spectacle man glided out almost imperceptibly, having nothing to say to any one.

There were three persons belonging to a lower grade of society who attended this discussion very promptly throughout. They were honest, clever people, but very reserved. They were on hand each night and looked and listened with both eyes and ears wide open. These persons were Brother Morgan, the tanner, and his wife, and George Turner, the butcher's son. They did not talk at Mr. Clement's, but the moment they got out to themselves they began a lively conversation. Mr. Morgan was a tall, lithe, stalwart fellow, high-cheeked, raw-boned and well-muscled. He always had an opinion and was always very positive. He prided himself in his supposed orthodox opinions which he expressed sometimes very darkly, but always very positively. His wife, a little, lean, cadaverous woman, who had to be dressed up in heavy feminine habiliment to cast a shadow, had unbounded confidence in the veracity and judgment of her husband. George Turner was accustomed to go over at night and smoke with Mr. Morgan and hear him tell of the wonderful feats of his life. He also believed whatever Mr. Morgan affirmed.

"Mr. Morgan," said George, after adjournment had permitted them to get out to the pavement, "what do you think—that is to say—of all that argument?"

"Why, I think," replied Morgan, "that that girl's talk is all stuff—absolute stuff. What's the use in foolin' away time in dolin' out that nonsense to us who are posted in Scriptur? Yes, I tell you positively it's nonsense, perfect nonsense."

"Yes, Jeems, fur course it is nonsense," said Mrs. Morgan.

"Of course," said George, "you must be right—that is to say—you're bound to be right."

"Right?" queried Morgan, "uv course I'm right. Tell me that our church is not Christ's church? Tush! Tush. Why, I've got arguments that come a surgin' up in my mind that positively can't be overthrown. I'm not a man as talks much, but I know, positively know, some things; and I can prove—the fact is I know I'm right and it follers a logical sequence she's bound to be wrong."

"Certainly, Jeems," chimed Mrs. Morgan; "the girl don't know nothin'."

"And then," continued Morgan, "this puttin' Gospel truths out of jint by changin' them around—why, positively it's orful. To my mind, it take a deal of brass to argue repentance comes before faith. Now I'd be a fool, George, positively a fool, to hitch in the horse behind the kyart."

"Fur course, Jeems," said his wife.

"And yet," continued Morgan—and he stopped, laid his hand on George's shoulder and looked him in the face—"that's jist what that girl's adoin'. Tell me repentance comes before faith. Fiddlesticks! Haven't I read the Bible? Didn't my mother give me a Bible? And don't I know how it reads? I studied that book before that girl was born and there are arguments in my mind—the fact is I know I'm right and it follers she's literally bound to be wrong, George."

"I never say nuthin' plainer nor that," said George. "You've perfectly illumernated the subjec'. I never hearn nobody preach on it; but you've made it plainer than a sermon, so plain I think I could see it; that is to say, with one eye shut."

Here they parted and went home in fine spirits.

(Continued Next Week, D. V.)

I Should Like To Know

(Continued from page one)

5. Is the nature of an infant changed when it dies?
I think so but do not know how.

6. What are the marks of an apostle?
Seeing Jesus personally and being commissioned by Him are two marks. I Cor. 9:1,2; 15:8,9.

7. Was it necessary to be baptized by John to be an apostle?
It was to be one of the twelve. Acts 1:21,22.

8. Does a Baptist church need a constitution?
It is well for them to have articles of faith and a church covenant. That is sufficient.

9. What per cent of the people of the United States are Catholic?
See United States census. Out of my line.

10. Who was first advocate of second work of grace?
The Devil, when he preached falling from grace in the book of Job. Every preacher who has preached falling from grace since then has preached the Devil's doctrine.

11. Were the twelve saved when sent out in Matt. 10?
All except Judas. John 6:64-71.

12. Explain Matt. 10:22.
Enduring to end is the proof of salvation, not the condition. Psalms 39:29; I John 5:4,5.

13. Explain Matt. 16:19.
The Keys of the Kingdom are the gospel and the Holy Spirit. Where men carry the gospel the Holy Spirit works with them and men are born into the kingdom. Mark 16:20; Acts 5:32. Where the gospel isn't preached men are not born into the kingdom and none are saved.

14. Is it right to use the United States flag in a Baptist church?
Jesus said not. Matt. 22:21.

15. When, why and by what authority was the beginning of our Lord's Day changed from sunset to midnight?
Don't know. Not in our line. We answer only such questions as a rule as can be answered from the Bible.

16. Were the five foolish Virgins Christians. What does the word Virgin here mean?
The five foolish virgins represent false professors. They had all the externals the wise virgins did but no oil. Their trouble was on the inside. They were wanting there. The meaning of the word "virgin" has nothing to do with the interpretation of the parable.

17. In what sense do folk "see" death? (Heb. 11:5).
In experience.

18. Explain "righteousness of God" in James 1:20.
Right doing or conduct.

19. To what does testimony in II Kings 11:12 refer?
Proof that he was in the royal line—his pedigree, in plain everyday English.

20. Are "Samaritans" same people in II Kings 17:29 as in New Testament?
Yes. Passage in Kings tells of their beginning.

21. Did Manasseh commit an "unpardonable sin?" (II Kings 24:4).
No.

22. Were "mariners" with Jonah saved?
No.

23. If not, is it not possible for lost men to fear God?
Yes—as they did. All sinners do that. Rev. 6:15-17.

24. Were Ninevites who repent-

ed eternally saved?
Yes.

25. In John 2:1-11 do "water-pots" symbolize the old nature and "wine" the new nature?
No.

26. What is the difference between the "times" and "seasons?" (Acts 1:7).
"Seasons" probably more limited period than "times." "Seasons" literally refer to short periods while "times" refer to "long periods."

27. Was Peter invested with supreme authority as the first pope?
No, for the following reasons:
1. When there was a vacancy in the apostleship occasioned by the apostasy of Judas, Peter did not appoint a successor. The whole assembly agreed in the choice (See Acts 1:15-26).
2. The same method was adopted in the choice of the deacons. (See Acts 6:2-6).
3. James and not Peter, presided over the council at Jerusalem — A. D. 48. The whole church consented in matters brought forward. (See Acts 15:4-22). Peter himself received a commission to go to Samaria. (Acts 8:14). He was taken to task in reference to his conduct (Acts 11:2,3). He claims no superiority over the rest (I Pet. 5:1).
6. Paul rebukes Peter because he is blameworthy (Gal. 2:11).

28. Was Peter ever bishop of Rome?
The Roman Catholics say that in A. D. 51, Peter had sat eight years as bishop of Rome, and he continued there 25 years and was martyred in A. D. 68. The 22 years therefore commenced in 43. The following reasons disprove this:
1. It is not stated in Scripture that Peter was bishop of Rome.
2. Paul tells us in Galatians 1:18 that three years after his conversion (A. D. 37) he went to Jerusalem to see Peter and stayed with him fifteen days.
3. Peter was in prison in Jerusalem in A. D. 44. (Acts 12).
4. Several years later Paul again found Peter there at the council (A. D. 48).
5. In A. D. 58, Paul wrote his Epistle to the Romans and sent salutations to 27 persons, but did not mention Bishop Peter. This proves that he was not there.
6. Eight years remain to bring us to the year 66, when Paul was martyred — two years before Peter's death. At the end of 63 or early in 64 Paul arrived in Rome, visited the Christians and was visited by them. But where was Peter? He is not mentioned.
7. In 62 or 63 Paul wrote his Epistles to Philemon, Philippians, Ephesians and Colossians, but did not mention Peter.
8. Paul is forsaken—"Only Luke is with me" (II Tim. 4:11). Where was Bishop Peter? Evidently not in Rome.
9. Peter writes to Pontus, Galatia, Cappadocia, Asia, and Bithynia. What about Rome? Surely, if he had labored there he would have recorded the fact.

Remedies

(Continued from page one)
whom God has provided.

The Extent Of Sin

It covers the whole earth. "The whole world lieth in the evil..." There is no land where sin is unknown. There is no baby that is not characterized by the fallen Adamic nature. There is no person who has thrown off the shackles of sin to the extent of being a sinless person. Sin is a universal state, condition, and we might say disease. It is not something that one may avoid dealing with if he choose — it is something that every one must wrestle with. Apart from a cure, sin will sink every person into Hell. God cannot allow sin to enter His abode, for it would ruin Heaven itself. He must eventually segregate sinners, and Hell is the place of segregation.

What Is The Cure?

The Bible makes plain sin's cure. In fact the Bible might be defined as "The Story of Man's Redemption From Sin Through A

Saviour Who Is Called The Christ." Despite the fact that the Bible makes plain that there is only one cure, men have devised all sorts of so-called cures. These are Devil-inspired, quack remedies which will sink any and all who depend upon them into Hell. What are some of the quack remedies?

1. **Reformation.** People turn over a new leaf and brace up and quit some of their bad habits. Such reformation cannot be perfect and complete, and besides it leaves the whole life of past sin on the record, unatoned for. And the Bible says that "God requireth the past."
2. **The doing of penance.** The idea is that one can by the punishment of self, make up for sins committed. But God nowhere indicates that such has any value in His sight. Suppose a man runs into your car and does it \$500 worth of damage, would his denying himself breakfast for six months settle for the damage?
3. **The joining of some organization or institution.** Many join a church or something else, expecting that to take care of their interests. Any organization is powerless to settle the sin debt of a single individual.

God's One And Only Remedy

God has provided for man what man could not provide for himself — a complete and perfect remedy for sin. That remedy was typified by the brazen serpent. (John 3). The Son of God came and offered Himself as an infinite sacrifice for sin such as to pay the sin debt of every person who would ever receive Him. (See Rom. 8:1-4). The believer in Him shall never have to stand judgment for sin because Christ was judged for him when He bore his penalty on the cross. "Who his own self bare our sins in his own body on the tree, that we being dead to sin..." God can be just and yet "the justifier of him that hath faith in Jesus."
God's provided cure is sufficient, and there is no other cure!

Undesirable Preacher

(Continued from page one)
Here are five suggestions I shall make about how to get rid of an undesirable preacher.

1. Look him straight in the eye while he is preaching, and say "Amen!" once in a while. He'll preach himself to death in a few weeks.
2. Pat him on the back and brag on his good points. He'll work himself to death.
3. Start paying him a living wage. Many preachers have gone on starvation wages so long they'd eat enough to kill them if they got the chance.
4. Rededicate your own life to Christ and ask the preacher to give you a job to do (preferably some lost person you could win to Christ). He will die of heart failure.
5. Get the church to unite in prayer for the preacher, and he'll soon become so effective some larger church will take him off your hands.

"Why Peter Was Not The First Pope"

(Continued from page seven)
neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again to Damascus."
—Gal. 1:11,12,17.

When Paul was converted, he went out into Arabia, and there studied the Bible for three years in order to correctly understand the Old Testament prophets, in the light of his new experience with Jesus. Verse 17 tells us that he did not even go to see Peter for three years time. This shows that Paul did not accept Peter as a Pope. Whoever heard of treating a Pope that way—staying away from him for three years time without even going to see him to

talk over matters of the Scriptures.

XVIII

PETER WAS NOT THE FIRST POPE, BECAUSE OF HIS OWN STATEMENT IN THE HOME OF CORNELIUS.

When he went to Caesarea, to preach unto the Gentiles, he went to the home of Cornelius.

"And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, STAND UP; I MYSELF ALSO AM A MAN."

—Acts 19:24-26.
Here was the best opportunity in the world for Simon Peter to tell the world that he either was or was not a Pope. Instead of allowing Cornelius to fall down and worship him at his feet, Peter said, "Stand up; I myself also am a man." What a contrast between Simon Peter and the modern Pope. The Pope of today, demands just such adoration and worship as Simon Peter refused. If one gets into his presence today, he must either kneel and bow in submission unto him, or else, as an infidel, pay the cash in order to see the Pontiff. Surely in view of this Scripture, and these reasons which I have given, we are compelled to say that Simon Peter was no more than any of the Apostles. He was not a Pope, he was just God's servant on earth.

These Scriptures prove to us that Peter was not the first Pope. That being true, Pope Pius XI is not God's official representative on earth.

In view of this, the supreme need of the hour is for every man to make the same confession as that of Simon Peter. Do you not remember the day when Jesus came to the coasts of Caesarea, and He asked the disciples a very pointed question:

"Whom say ye that I am?"

—Mt. 16:15.

Immediately Simon Peter made the confession which every man of the world ought to make tonight.

"Thou art the Christ, the Son of the living God."—Mt. 16:16.

Our adoration, our worship, our loyalty, and our service is not to be rendered unto man, but rather unto the Lord God—not the Pope, but the Lord Jesus Christ.

In the Old Testament, a priest was a necessity. Only the priest could go into the Holy of Holies. There was a veil which separated the Holy of Holies from the outer Holy place in the temple of Jerusalem. Behind this veil in the temple, the high priest only might enter. On the day that Jesus died on the cross, a miracle took place within the temple. The unseen hand of God reached down from Heaven and rent the veil of the temple in twain. This was to indicate that the way into the Holy of Holies was now made perfect

through Jesus. No longer does the individual need a priest, for Jesus is now become our perfect high priest.

"For such an HIGH PRIEST BECAME US, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."—Heb. 7:26.

Today, Jesus is our great High Priest, and each believer is his own priest under Jesus.

"But ye are a chosen generation, a royal priesthood."

—I Pet. 2:9.

"And hath made us kings and priests unto God and his Father."

—Rev. 1:6.

Thus beloved a Catholic Priest is a man 2,000 years behind time. Listen to this great Scripture: "For there is one God, and ONE MEDIATOR between God and men, the man Christ Jesus."

—I Tim. 2:5.

The only mediator that is to come between God and man is the Lord Jesus Christ. I remember several years ago in Cincinnati, a young Catholic girl heard me make such a statement one evening, and she went home with me that evening, to the house where I was staying. I talked with her until two o'clock in the morning. I finally read her this Scripture: "For there is one God, and one mediator between God and men, the man Christ Jesus."

—I Tim. 2:5.

She said to me, "Is that passage in the Catholic Bible?" I assured her that it was although I did not have one present to show it unto her. She said, "If it is, then the whole system of Catholicism fails, in the light of these verses of Scripture." What words of wisdom were these of hers. To be sure, Catholicism fails in the light of this text, for the only mediator one needs is not an earthly priest, but an Heavenly High Priest.

Sometime ago, I heard of a man who had joined a Catholic Church. He declared that he did so for one reason. When asked why, he said, "I have committed my salvation into the hands of the priest, and he is responsible for it." The believer to whom he was speaking said, "That is exactly what I have done. I have put myself in the hands of my priest, and He is responsible for my salvation. The only difference is in regard to the priest: yours is a man, while mine is Jesus Christ." It is my prayer tonight, beloved, that in this hour, there shall be many who shall cast themselves into the hands of the Lord Jesus Christ as the only Priest, and depend upon Him for eternal salvation and everlasting life.

May God bless you!

Rome's Claims False

(Continued from page three)
says that God ranges himself in opposition, "antitassetai" (5:5), to proud, and pride has been the especial characteristic of the See of Peter. He gives to Christ alone the title of "Archipoimenos" (5:4), the chief Shepherd, a title which the Roman bishops are fond of applying to themselves.

LIVING HIS FAITH

"So He died for His faith, that is fine, More than most of us do; But say, can you add to that line That He lived for it, too?"

In His death He bore witness at last To His faith in the truth. Did His life do the same in the past From the days of His youth?

It is easy to die; men have died for a whim, For ambition, bravado or pride. Was it hard for Him? But to live—every day to live out All the truth that He dreamt, While His friends looked on Him with doubt, And His foes with contempt.

It 'twas thus that He forged on ahead, Never turning aside We will talk of the life He led, Never mind how He died."