

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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Was The Church Begun At Pentecost?

By Roy Mason
Tampa, Fla.

The National Council of Churches has a move on to make a big day out of Pentecost such as to make it rival Easter. We recently received a letter with a sticker on it that said "Pentecost the birthday of the church." We wondered where it came from until we learned that the National Council is out to popularize Pentecost as the birthday of the church. Fundamentalists hold in common with the National Council modernists that Pentecost is the birthday of the church. Both are in gross error.

Pentecost did not mark the beginning of the church (considered as an institution). Any reader of the Bible will know better if he reads with unprejudiced mind. The trouble is, people become inculcated with the theory that the church was born on Pentecost, and then proceed to read their theory into the Bible, ignoring all facts that militate against it.

Some Reasons As To Why The Church Was Not Started On Pentecost

1. Jesus said that He would start His church. Matt. 16:18, "I will build . . ." If the church

started on Pentecost with the baptism of the Holy Spirit, then the Holy Spirit was the founder—not Jesus. There is no escape from this conclusion. People can twist and squirm, but they can't squirm out of that truth.

2. The Bible says that the apostles were the first members. (I Cor. 12:28). "First the apostles." So that little group constituted the first church in its incipient stage.

3. Jesus said as recorded in Matt. 18:17, "Tell it to the church." In the name of common sense how could they "tell it" to something that was non-existent? (Continued on page eight)

1. Why did Jesus tell Nicodemus to be born of the water and Spirit?

Jesus did not tell Nicodemus to be born of water and Spirit. If Jesus had thus commanded Nicodemus, it would have implied that man has something to do with accomplishing the new birth; while John 1:13 shows that he does not. Such a command would have given at least some seeming basis for the Campbellite heresy of the querist. Jesus simply said that one must be "born of water and of the Spirit" in order to enter into the kingdom of God. The idea that water here means baptism is but another Campbellite perversion of the Word of God. Faith is a prerequisite of baptism. With this the Campbellite is forced by his doctrine to agree. When faith has been exercised a man is already a child of God. See I John 5:1.

2. Why did John the Baptist baptize for remission of sins and you Baptists won't do it, but take his name?

Baptists baptize "for the remission of sins" in the same sense that some of them punish their children for disobedience,

which does not mean that these punish their children in order that they may disobey; but because they have disobeyed. Campbellites read into the Scripture that John baptized for the obtaining of the remission of sins. This John never did. John baptized "unto (or for) repentance" (Matt. 3:11). Does that mean that he baptized men in order that they might repent? If so, then he baptized men before they repented. Will Campbellites do that? If not, then they must either repudiate their interpretation of John's preaching or else repudiate John as a preacher of the truth. John made both repentance and faith prerequisites of baptism (Matt. 3:7-10; Acts 19:4). And, as said above on the basis of I John 5:1, when a man has truly believed in Christ he is already a child of God.

3. Why did Peter tell the Jews it (baptism) was for remission of sins?

Because baptism is for the remission of sins in the sense of being for the symbolizing of the remission of sins. Peter commanded baptism for the remission of sins. (Continued on page five)

A Puzzled Dutchman Made Glad -- And How

A Wisconsin secular paper contains the following good story. One who does not believe in immersion for baptism was attending a protracted meeting, and one night preached on the subject of baptism. In the course of his remarks he said, some believe it necessary to go down into the water, and come up out of it, to be baptized. But this he claimed to be a fallacy, for the preposition "into," of the Scriptures, should be rendered differently, for it does not mean into at all times. "Moses," he said, "we are told, went up into the mountain, and the Saviour was taken into a high mountain, etc. Now, we do not suppose that either went into a mountain, but up into it. So with going down into the water: it means only going down close by or near the water, and being baptized in the ordinary way by sprinkling or pouring."

He carried this idea out fully, and in due season and style closed his discourse, when an invitation was given for anyone so disposed to arise and express his thoughts. Quite a number of brethren arose and said they were glad they had been present on this occasion, that they were well pleased with the sound sermon they had just heard, and felt their souls greatly blessed. Finally, a corpulent gentleman of Teutonic extraction, a stranger to all, arose and broke a silence that was almost painful, as follows:

"Mister Breacher, I ish so glad I vash here tonight, for I has had explained to my mint some dings dat I never could pelief before. Oh, I so glad dat into does not mean into at all, but shust

close by or near to, for now I can pelief manish dings vot I could not pelief before. We reat, Mr. Breacher, dat Taniel was cast into de ten of lions and came out alive! Now I nefer could pelief dat, for de wilt beats would shust eat him right off; put now it is fery clear to my mint. He vash shust close py or near to, and tid not get into de ten at all. Oh, I ish so glad I vash here tonight!

"Again we reat dat de Hebrew children vast cast into de firish furnace, and dat air alwaysh looking like a peeg story too, for dey would have peen purnt up, put it ish all plain to my mint now, for dey were shust cast near py or close to the firish furnace. Oh, I vash so glad I vash here tonight!

"And den, Mr. Breacher, it ish said dat Jonah was cast into de sea and taken into de whalesh pelly. Now I never could pelieve dat. It alwaysh seemed to me to pe a peeg feesh story, but it ish all plain to my mint now. He vash not into de whalesh pelly at all, but shust shumpt onto his pack, and rode ashore. Oh, I vash so glad I vash here tonight!

"And now, Mister Breacher, if you will shust explain a bassage of Scripture I shall pe, oh, so happy dat I vash here tonight! It saish de vicked shall be cast into a lake that burns with fire and primstone alwaysh—O Mr. Breacher, shall I be cast into that lake if I am vicked? Or shust close py, or near to, shust near enough to pe comfortable? Oh, I hopes you tell me I shall be cast only shust py a good vay (Continued on page six)

A New Church Is Organized In Ashland, Kentucky

On Saturday, August 20, a group of twenty-three Christians were organized into the Calvary Baptist Church of Ashland, Kentucky. These twenty-three charter members have been joined by six others since then, making a total of 29 members to date.

These twenty-three individuals have been members of the First Baptist Church, Russell, Kentucky; King's Addition Missionary Baptist Church, South Shore, Kentucky; First Missionary Baptist Church, Coal Grove, Ohio; and Dunn Memorial Baptist Church, Baxley, Georgia.

Present to assist in the organization of the church were the following preachers: Elder William Smith and Elder James Hobbs, Bethany Baptist Church, Rushtown, Ohio; Elder Jim Everman, King's Addition Missionary Baptist Church, South Shore, Kentucky; Elder Homer Grooms, First Baptist Church, Lucasville, Ohio; Elder Sidney Fisher and Elder L. D. Gibson, Mt. Pleasant Baptist Church, Chesapeake, Ohio; Elder Willard Pyle and Elder Raymond Willis, First Baptist Church, Garrison, Kentucky; and Elder Austin Fields, Arabia Baptist Church, Arabia, Ohio.

These preacher brethren continued (Continued on page five)

OUR RADIO MINISTRY

WTCR—1420 ON THE DIAL
ASHLAND, KENTUCKY
Sunday—8:30-9:00 A. M.

Tithing -- Another Of Our Baptist Fundamentals

By James H. Sims
407 Schumaker
Carmi, Illinois

By placing this lesson fourth in our series on "fundamentals," we certainly do not imply that tithing is fourth either in importance or order of practice. One may well begin tithing as soon as he is saved before ever having been baptized or having observed the Lord's Supper. Actually, we have known lost men who tithed and were prosperous in material things because of it. Tithing, giving a tenth of one's gross income, is based on the Biblical principle:

"The tithe is the Lord's."—Leviticus 27:30.

The above is the most important financial principle ever laid down. It is God's formula for financial success and has worked for the Jews for centuries. When one, especially a Christian, comes to believe and practice the principle of returning to God one-tenth of everything God gives him in material wealth, he comes to realize very soon that he has discovered the key to the storehouse of God's riches in glory.

But someone usually objects: "But isn't tithing putting one back under law—just as in the case of keeping the Sabbath?" The answer is no! That tithing doesn't place us back under the law is indicated by two main things: (1) Tithing obtained before the law was given. Read Gen. 14:17-20 where Abram tithed to Melchizedek. Then read Heb. 7:1-10. Next, read what Ja-

cob promised God hundreds of years before the law was given. Gen. 28:20-22.

(2) Tithing is indicated as the New Testament plan for the support of the gospel ministry. Read I Cor. 9:7-12. The Old Testament ministry (priesthood) was supported by tithes (Num. 18:20-22) and I Cor. 9 teaches that "even so" (or, in exactly the same way) has the Lord ordained that the New Testament ministry shall be supported. Note that it isn't optional—God has ordained that this should be the plan.

Why Should A Christian Tithe?

1. Because God says to do it. (I Cor. 9:7-12; Malachi 3:10). Also in Matthew 23:23, we see the Lord Jesus placing His stamp of approval upon tithing, although He was condemning failure to attend to even more important matters. God commanded it; Jesus commended it—have you commenced it yet?

2. Because tithing is a constant witness that our High Priest is alive forevermore. (Heb. 7:8). If the Orthodox Jews tithe to a human priest who is going to die, how much more ought we to tithe to Him who arose from the dead to be our High Priest?

3. Because tithing is the key to financial prosperity (Mal. 3:10, 11). Read also II Cor. 9:6 and Prov. 3:9, 10. If someone wants to argue that it is different now and God has changed His financial plans, read Mal. 3:6 several times and let it sink in good. Examples of great wealth to tithers: R. G. LeTourneau, H. J. Heinz, William Colgate. This (Continued on page five)

The Baptist Examiner Pulpit

"Is Footwashing A Church Ordinance?"

(Scripture: John 13:3-15.)

In answer to the question as to whether or not footwashing is a church ordinance, human opinion is very much divided. All of our Hardshell, United, and Enterprise Baptist friends observe it as an ordinance. Even some Missionary Baptists practice it as an ordinance. In contrast, the majority of Christians think of footwashing not as an ordinance, but as an example teaching humility. In fact, the great majority of Christians look on it as such.

From time to time, we hear from many of those who listen to this program who ask if we observe it as a church ordinance. Others, knowing that we do not observe it, ask why it is that we fail to do so.

Early in my ministry, I adopted the following words of the apostle Peter as the criterion of my ministry: "And be ready always to give you a reason of the hope that is in you" (I Peter 3:15). This verse declares that we should be ready always to explain to others what we believe

and why we believe it. In the light of this verse, I thus bring to you this message.

I

First of all, I BELIEVE NOT ONLY IN FOOT WASHING, BUT IN FEET WASHING. I not only believe in it, but I practice it. I don't do it just once a quarter, nor when we observe the Lord's Supper; but day by day as a means of physical sanitation and personal hygiene.

Then also, I believe in it as to (Continued on page two)

FURTHER APOSTACY IN METHODIST RANKS

More than 125 young people gathered for Youth Week at the First Methodist Church last night heard Eld. Kenneth Rogers say the Bible should be read like a novel.

Eld. Rogers advised the group to read books about the Bible in order to learn the background of stories, and also to read modern translations for better understanding.

He added that the Bible is not a book of history, science or magic but a book of religion.

An hour of story-telling in Fellowship Hall followed the discussion.

—Gainesville (Fla.) Sun.

EYESALVE FOR RELIGIOUS OWLS

By T. P. Simmons, President
Tri-State Baptist Bible College
Evansville, Indiana

The title of this article is the title of a booklet (26 pages, paper bound) of which my good friend of long standing, Elder L. D. Gibson, South Point, Ohio, is the author. For many years Brother Gibson has stood for the truth courageously and has tried in every way to encourage others to do so. His stand has borne much fruit in the area in which he lives.

This booklet is devoted to a discussion of the meaning of "ekklesia." It contends that this (Continued on page four)

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"Footwashing"

(Continued from page one)

whatever Jesus may have meant by it in the Scripture which we have just read. As we shall study this Scripture, I think we can determine His meaning, and whatever that meaning may be, then I believe in it.

I hasten to state in the very beginning of this message, that foot washing is not a church ordinance. This is apparent from several standpoints.

First of all, nothing is said concerning foot washing as a church ordinance in any of the church epistles. There are ample instructions relative to the ordinance of baptism and the ordinance of the Lord's Supper, but there is not a word about foot washing as a church ordinance. If it were to be practiced then surely in some of those church epistles, Paul doubtlessly would have mentioned it. The silence of the Scriptures in this respect is proof-positive—that it wasn't to be considered as a church ordinance.

In the second place, washing of feet is not a church ordinance in view of the fact that whenever the washing of feet is mentioned in the New Testament, it is always an example of lowly service. However, that is not true when practiced as a church ordinance today. If you will attend one of these modern services where foot washing is observed, then two things usually will be apparent: First, only one foot is washed, and then it is easily to be seen that that foot has been washed beforehand, ere coming to the house of God. In this respect, it is a mere ceremony. Why for one to wash his feet scrupulously clean and to put on clean hosiery before going to church for the ordinance, makes its observance a travesty.

There are only two occasions that I ever heard of wherein a real service was rendered relative to the washing of feet in a modern church service. In the first of these, the man washed one foot at home, but when he came to the service in the church building, he forgot which foot it was that he had washed, and took the shoe off the wrong foot. In that case, a real service was rendered—and one which was badly needed. In the other instance, after that an elderly lady had washed her feet preparatory to attending one of these foot washing services, her grandson dropped some lamp black down inside her hose which she put on, without knowing what he had done. Again a genuine service was rendered in her behalf, much to her apparent mortification.

Yet withal, when people wash their feet beforehand, and especially since they usually wash only one foot in these churches where foot washing is observed as an ordinance, then there is no service rendered—it becomes merely a form and an empty ceremony.

In the third place, the washing of feet is not a church ordinance since it is not mentioned in connection with any of the ordinances. The first three gospels—Matthew, Mark, and Luke, record the ordinances of the Lord's Supper, but do not mention foot washing. In contrast, John mentions foot washing but does not

mention the Lord's Supper. Evidently then, foot washing was not intended as an ordinance since it stands as a separate incident entirely apart from both the ordinance of baptism and the Lord's Supper.

In the fourth place, it is not to be considered as a church ordinance since I Timothy 5:10 shows that it was not practiced as a church ordinance. Let me read you this Scripture:

"Let not a widow be taken into the number under threescore years old, having been the wife of one man, Well reported of for good works; if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."

This Scripture gives the qualifications that a widow might be placed on a charity roll of the church. Now if foot washing were a church ordinance, it would be needless to specify it as a qualification of support from the church. Furthermore, if it were meant as an ordinance, it is difficult to conceive why the other ordinances are not mentioned. This merely shows that it is not a church ordinance, but only an act of humble service.

In the fifth place, the washing of feet is not a church ordinance in view of the fact that it was never observed until 1700 years after Christ's death. You never read in the New Testament where that any church was ever rebuked by the disciples for not observing it, nor do you read where they were ever commended for observing it. It would seem logical that if it were enjoined by the Lord, surely some church would have practiced it during the first 1700 years following the crucifixion of Christ. However, in view of the fact that it was never heard of and never observed for 1700 years, we are led to believe that it is not a church ordinance.

In the sixth place, foot washing is not to be considered a church ordinance in view of the history of foot washing. It was merely an act of hospitality which preceded an ordinary meal. In Palestine the people wore sandals and no hose. Furthermore they wore robes which came usually just below the knees. Therefore, they did not have the protection of shoes, hose, and pants' legs in order to keep their feet and the lower part of their legs clean. Palestine is furthermore a sandy country. You can imagine how that one walking any distance at all without hose, wearing sandals, and with the flesh bare at least half-way to the knee—you can imagine that by the time one might make any journey at all, that his feet were badly soiled. Furthermore, they did not sit at tables as we do today, but rather upon cushions. Naturally with soiled feet, those cushions would be ruined, and therefore it became very needful that their feet be washed immediately upon entering the home. On coming to a door where the individual was to be a guest, the host would meet him, or have a servant to do so with a towel and basin of water, and loosing and removing the sandals would wash and wipe the feet. It was done much as we take the wraps of our guests today. Since customs have changed and we do not wear sandals and we dress differently, then the washing of the disciples' feet does not have the meaning today it had in

THE FIRST NINE PLAGUES

Memory Verse: "The grass withereth, the flower fadeth: but the word of our God shall stand forever."—Isa. 40:8.

I. The Increased Burdens. Ex. 5:1-21.

After Moses secured the ratification of the elders of Israel (Ex. 4:29-31), he then appeared before Pharaoh, asking that Israel be permitted a three day holiday for religious worship. Pharaoh realized that this was only a gentle hint for their freedom and that ultimately, he should lose his slaves. He, therefore, increased the burdens which were already grinding Israel in the dust. Heretofore, he had provided the straw which was put in the bricks; now, he demands (since they have time for worship) that they secure the straw themselves, and furthermore, that the same number of brick shall be produced each day.

How the Israelites succeeded in out-witting Pharaoh can be seen in the "digging" up of the remains of some of the cities of Egypt today. Many of the walls are built part way of brick not made with straw. Thus, again the spade makes valid the Word of God.

This fifth chapter is a great illustration of the condition of every child of Adam by nature. Just as Israel was in bondage to Pharaoh, so is the natural man in bondage to Satan. The thought of losing Israel (Ex. 5:1-3) caused Pharaoh to clutch with greater eagerness and watch with greater vigilance. Thus, as Satan's power is narrowed, his rage is increased. Just as Pharaoh refused freedom to Israel, so does Satan not wish to let anyone out of his grasp.

II. Moses And God. Ex. 5:22—6:13.

Moses is a great example of what each of God's children ought to be. When he delivered the message God had given him; he went to God for further directions as to the best method of procedure. How readily does God make it known that as He promised unto Abraham, Isaac, and Jacob, so shall Israel be delivered from their bondage. Our God was Moses' God. He is just as ready to direct us as to direct Moses.

III. The Plagues. Ex. 7:1—10:27.

When Pharaoh refused to permit Israel to leave Egypt, he gave Moses power to work miracles upon the land. It is to be remembered that Moses was God's first agent to work miracles. These plagues constituted a duel between God and Pharaoh. They were:

- A. Connected with water: (1) Water turned into blood; (2) Frogs.
- B. Insects: (1) Lice; (2) Flies.
- C. Diseases: (1) Murrain; (2) Boils.
- D. Crops: (1) Hail; (2) Locusts.
- E. Severest plagues: (1) Darkness; (2) Death of first born.

IV. The Purposes Of The Plagues.

those days.

In this connection, may we notice that Jesus did not institute anything new. They had washed each other's feet for hundreds of years prior to the coming of Jesus. Listen to these Scriptures:

"Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree."—Gen. 18:4.

"And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways."—Gen. 19:2.

"And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him."—Gen. 24:32.

"And the man brought the men into Joseph's house, and gave them water, and they washed their feet."—Gen. 43:24.

"So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink."—Judges 19:21.

"And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord."—I Sam. 25:41.

"And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they

had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me not water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head."—Luke 7:38-44.

"There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair."—John 12:2, 3.

Hence, from these Scriptures you will notice that Jesus was not instituting anything new, rather, He was merely practicing that which had been observed from the days of Abraham.

If I were to come to your home today for a meal, in all probability if I were to drive any distance, out of courtesy, you would doubtlessly ask me if I wished to wash my hands before eating. You would not think of asking if I wanted to wash my feet, for there would not be any necessity of this in view of the way in which we dress today. Yet there would be a necessity and a reason for the washing of my hands, and accordingly, it would be only the part of courtesy for you to ask my desires in this matter. In the same way in the days of Jesus it was purely a matter of courtesy that one's feet be washed before that one should partake of an ordinary meal.

In the seventh place, foot washing is not to be considered as a church ordinance for it destroys the very thing that it is supposed to teach. Most any of

those who practice foot washing will say that its spiritual significance is that of showing one's humility. They will say, "When we wash one another's feet, we show our humility." That brings to mind a pertinent story. A man came to his pastor and said, "Pastor, I believe you are a good man. You preach some excellent sermons, but it seems to me that you are lacking in humility." The pastor said, "Perhaps I am lacking in humility. In fact, I often feel that I am. I suppose that you are a very humble man?" And to this the man replied, "I sure am, and I take pains to show it too." Now which of these two—the pastor or his critic—had the spirit of humility? The pastor acknowledged his lack of humility, and the other boasted about it and sought a display.

Will you get the moral of this little story? Whenever supposed humility is vainly displayed in itself, it becomes a specie of pride. I say then instead of the example of foot washing teaching us the lesson of humility, in reality it produces an aggravated condition of pride.

II

WHAT THEN IS THE MEANING OF FOOT WASHING TO US TODAY? Or does it have any meaning at all? That it has a spiritual meaning is easily ascertained by noting the words of Jesus:

"If I then, your Lord and Master have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."—John 13:14, 15.

Jesus said that He washed their feet for an example. As we have already seen, He did not mean this was an example as to the literal washing of feet as a church ordinance; instead, He meant that it should be an

(Continued on page five)

THE CHURCH THAT JESUS BUILT

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A Fool, A Friend And A Herd Of Swine

James Raymond Hand
The Hoosier Schoolmaster
Crawfordsville, Ind.

"But I can't understand, professor. How can the blood of a man who has been dead for nineteen hundred years, help me any in a hard-boiled workaday world like this?"

The question was sincere; of that I had no doubt. The expression on my young companion's face was earnest, almost eager. Just as earnestly I searched my mind for an answer that would satisfy—but in vain.

Ten years before this young man had been a student in my classes. Now, after graduation from one of our leading schools of agriculture, he had returned to the old home farm in central Indiana, where he was rather successfully translating his learning into dollars. He had driven some 25 miles just to hear me preach, and had invited me to go home with him to meet his parents. And my sermon had evidently failed, for it had only succeeded in arousing this question in his mind.

And it was a question that I could not answer. How can the BLOOD atone for my sin? I do not know. Until that time I had not even thought of seeking for an answer. I know that it does, and that knowledge had sufficed. How was I to answer that question? To say simply that we must accept it on faith was not enough. I had already said that, and emphasized again and again, in my message. In fact it was that declaration which had inspired the question in this young man's mind. For that doctrine of the blood, which is so simple and clear and rational to the saint, is absolutely senseless, ridiculous, and silly to the natural man—even an honest one. I had forgotten that. Fortunately I was not called upon to answer it immediately, for the boy continued.

"Don't think that I am trying to be controversial," he explained apologetically. "I am really interested. Dad and mother believe just as you do, and they think I am pagan because I question their position, but a fellow has to be a pest. I just can't see it. The fact is, I had intended asking you about it even if you had not spoken on the subject."

How? How? How? The eternal question of youth! And what was I to say to this boy who had so confidently come to me for a solution to his problem just as in years ago he had come to me with a mathematical puzzle which he could not solve. And I had no answer for him. He had asked me for bread; must I give him a stone?

We rolled along the country highway in silence. I was searching my heart for an answer, and I saw that he was waiting expectantly. When we reached the old farm homestead the question was still unanswered. I fear I was not a very sociable guest that evening, for I could not get my

mind off this important matter. I was thinking not only of Tom, but of the thousands of other young men and women in this exploratory age of ours whose earnest young minds are asking that eternal question—how? Surely there must be an answer.

That night I could not sleep until the wee small hours of the morning. I was praying that God would open the way that I might overcome this doubt in Tom's heart. But my prayers seemed unavailing. There seemed to be no answer. Finally I did sleep, but when I awoke I saw that it was very early. A bright, glorious spring morning greeted me as I looked from my window. I heard no sounds from the household so I decided that I would slip out and have a walk before breakfast as is my usual custom. I dressed quickly, and tiptoed down the back stairway. As I opened the door that opened on to a porch at the rear, Tom was just coming up the steps.

"Good morning, professor," he greeted me heartily. "You're up early."

"Always, Tom," I replied. "Who could lie abed on a morning like this? I'm off for a walk."

"Maybe you'd like to help me feed," he suggested. "I'd like for you to see my hogs. That's our money crop, you know."

His suggestion was exactly to my liking, and I followed him to the stables. We got into a small truck loaded with barrels of mash, and started across a field. During the ride I scarcely heard a word of Tom's enthusiastic description of how his hogs had redeemed the old farm. I was asking God to open a way for me to satisfy Tom's searching question.

The truck stopped by a high woven wire fence. Beyond it I saw a large number of troughs with feed troughs leading to them from a master feeder at the fence. I noticed that the equipment was of the best. Tom alighted, and standing by the fence, his hands cupped about his mouth, he began calling, "Pooee! Pooee! Pooee!" Far in the distance I saw black specks begin to move. Shortly I saw that they were hogs. Hundreds of them. Here they came, waddling, running, rolling, grunting, squealing, all intent on the one purpose of reaching those troughs in as short a period of time as possible. There must have been nearly two thousand hogs in that herd. And as they came God seemed to speak to me.

"You've got a lot of hogs here, Tom," I said as I stood by the boy and watched them coming. "Aren't you afraid to keep so many of them together?"

"Why?" he asked as he ceased his vocal efforts for a moment and turned his eyes curiously towards me.

"Cholera," I replied. "It would be just too bad if you should get cholera in a herd this size."

"Oh, these hogs are all immune," he answered as he turned once more to his vocal exercises.

"What do you mean, immune, Tom?" I asked.

He looked at me again in surprise.

"They've all been vaccinated," he explained. "The serum treatment, you know."

"But I don't know, Tom," I insisted. "What is this serum treatment?"

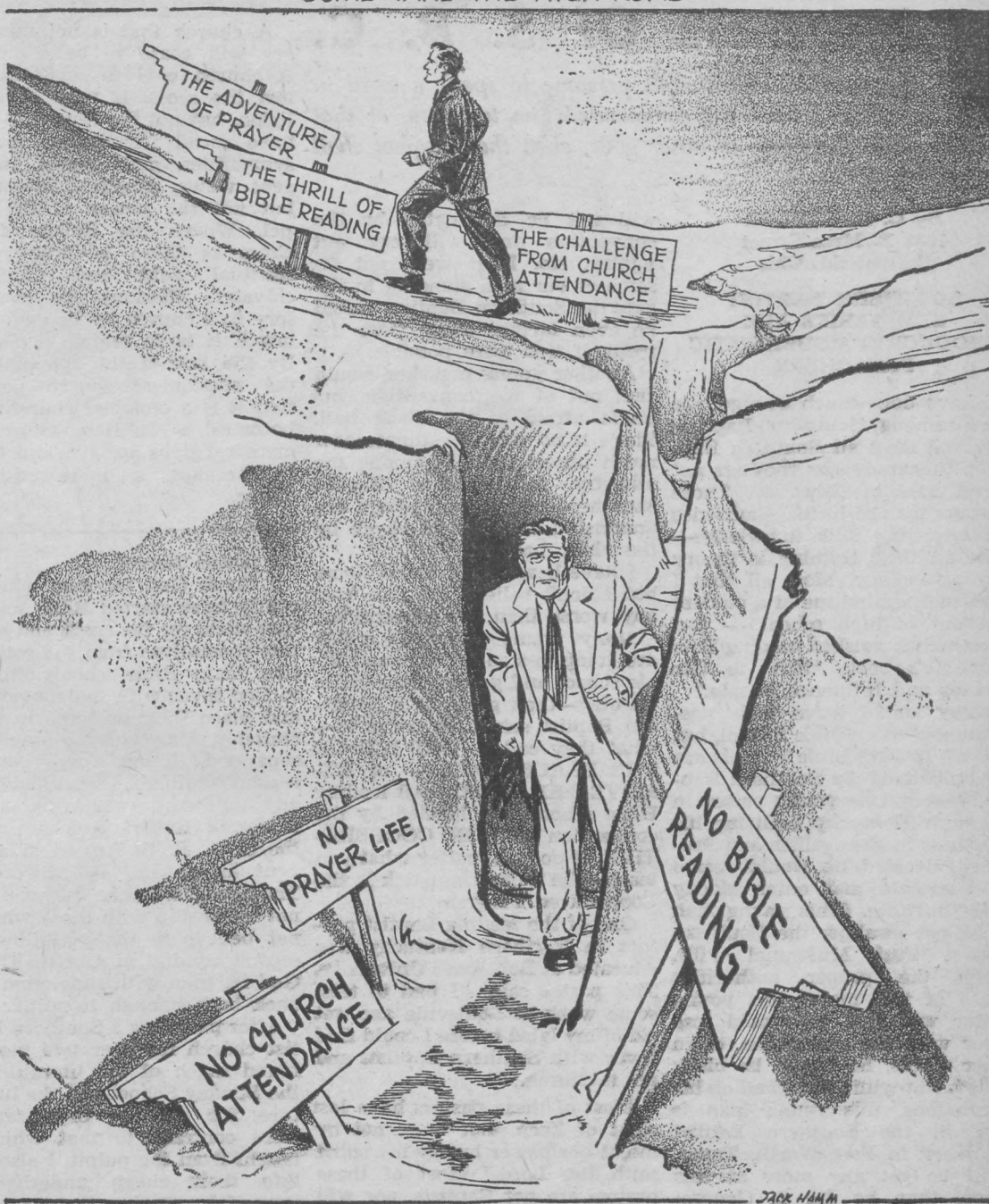
He looked at me in surprise once more. I think that he thought I was jesting. However, I tried to maintain as simple an expression on my face as possible, a task that is naturally very easy for me.

"It is a vaccine or serum treatment," he explained patiently after he satisfied himself that I was seriously seeking information, "similar to the vaccine treatment for other diseases."

"But how is this serum made, Tom?" I asked in a casual tone. "I know something of the small-pox vaccine for humans. Is it similar?"

"I think so," he answered. "As a matter of fact, I know very lit-

SOME TAKE THE HIGH ROAD



Baptist Book Stores Are Peddling Theological Poison

By Bob L. Ross
Jackson, Tennessee

Recently, the author of this article was in Louisville and visited the Baptist Book Store there. It is only natural that in a book store so large there would be various books and authors with which individuals would not agree; but in this case it was merely a matter of featuring the writings of the rankest infidels and modernists of the land. There were so many poisonous works that I jotted down the names of a few of the authors to show to some friends.

Aside from having several volumes by Nels Ferre, Emil Brunner, James S. Stewart, Georgia Harkness, H. H. Rowley, and Norman Vincent Peale, there was one or more by the following: C. H. Dodd, George Buttrick, James Moffatt, E. J. Goodspeed, Richard Heard, Fulton Oursler, H. I. Hester, and Luther Weigle.

Added to these were writings by the leading ecumenicals of the world, including E. Stanley Jones, Elton Trueblood, Donald Soper, Reinhold Niebuhr, Ralph Sockman, Ralph Lloyd Roy ("Apostles of Discord"), John A. Redhead, Bowie, and Bonnell.

And of course, there were several books by some of the Neo-Orthodox crowd from the Louisville Seminary. Of the books I noticed there were volumes by the following: Clyde Francisco, T. B. Matson, J. B. Witherspoon, William Mueller, and Wayne Oates.

All of these plus the Revised Standard Version of the Bible speak for themselves. These writers are well known to the religious world as the rankest and most blasphemous heretics. And yet, they sail under the flag "Christian," and the Baptist Book Stores give them the preeminence on their book tables and shelves.

I have always been taught to mark poison with the skull and

crossbones. And I firmly believe that this theological poison should also be marked, and put out of the reach of "babes in Christ."

This is another phase of Southern Baptist work which is corrupt with modernism. The Southern Baptist Convention is infected by the disease from the crown of the head to sole of the foot. May God call His children out soon!

GETTING OUT OF THE HABIT OF CHURCH ATTENDANCE

If the Devil can get you to believe that you are not well on Sunday morning, or that it is threatening weather, or that company has come, or is likely to come, or some member of the family is not well and needs your assistance, he will insist on your staying away just this once. The next Sunday you may really be sick or have a good reason for not going to church. Then the next Sunday the Devil will begin to find you an excuse, and he is not long at it. So you have missed three services. By this time you have lost interest. Soon a year passes, and you have attended church only a few times. Before another year passes you are criticising the church and its workers. You see the faults of other people more than your own needs. If the Devil can get a church member to look at the faults of some other member it won't be long until he is really out of the church. Be punctual to attend all services possible. Come praying; you may be benefitted and strengthened in spirit. "Forget not the assembling of yourselves together as the manner of some is."

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Much Unrest Among Preachers Of S. B. C.

"But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die."—Deut. 18:20.

By C. N. TAYLOR
1832 E. Main Street
Springfield, Ohio

SOUTHERN BAPTIST SEMINARIES ARE PRODUCING MODERNISTIC PREACHERS

I have done much evangelistic work among Southern Baptists and find most all Southern Baptist preachers realize they are not sound in Bible Doctrine. Those who are trained in the seminaries get very little Bible knowledge—most all their training is theory and psychology. Most all that I have met remind me of a student just out of high school—just after he has finished reading Dale Carnegie's book, "How to Win Friends and Influence People."

Many would leave their pastorate and enter Bible School, but find all leading Bible Schools are "black balled," by Southern Baptist leaders. One young pastor in Northern Kentucky realizing his weakness in Evangelism and Prophecy, decided he would resign his pastorate and enter Moody Bible Institute. (This young man could not swallow the Southern Baptist Post Millennial Pill). When the proper authorities heard of this move—this young pastor was told he would lose favor with the convention, or in other words, he would be **black balled**. Not willing to stand on his convictions, this young man is now in the Southern Baptist Seminary in Fort Worth, Texas. (Will he get any more at this school than he did in Georgetown and Louisville? I think not). Many a preacher told me of the power of this denominational machine and I would not listen. I had to pastor one of their churches for over two years to learn for myself.

They find fault with any one that criticizes the convention or the cooperative program, and I have found there is nothing they will not do in order to ruin a man that is not in accord with their way of thinking.

The many unkind remarks, even insulting remarks I have heard them make recently about a young preacher in Northern Kentucky, who saw fit to sever his church relationship with the convention. They will hound and criticize this man in every way possible, trying to turn his people against him. I think of the words of our Lord in I Sam. 26:9: "... for who can stretch forth his hand against the Lord's anointed and be guiltless." I praise and thank God today for Gospel papers that will expose the heresy and modernism in not only the Southern Baptist Convention, but in all sects and denominations that do not stand for the truth.

Another young pastor in Northern Kentucky wanted to attend the Seminary in Louisville because he could not put up with the modernism and ungodliness taught in Georgetown College, and this young man was told at the seminary that all of the Bible was not inspired. He ask this question: "What part is inspired?" The answer was: "That is why you come to a seminary so you can find out what is inspired and what isn't." He was also told the seminary had adopted the RSV of the Bible, because it was much closer to the original Greek.

I was holding a revival in the state of Tennessee and asked one of the pastors what he thought about the RSV. His answer was: "We would use it altogether if it were not for some Independent Baptist preachers on the radio." I thank God for these boys that

will not be dominated by the convention and will cry out against sin. If it were not for some of our men standing in the gap, the Southern Baptists would be even farther away from the truth, if this were possible.

Another young preacher would pull out of the convention, but he is afraid of the **black ball**. There is no way to estimate how much unrest there is among the ministry in Southern Baptist churches—but the preachers are dominated and held in check by the black ball.

I have heard a lot about Rome but I don't believe she was ever any worse than the convention.

Many young preachers today are going to a so-called sound Bible school and getting their Bible training—then going to a Southern Baptist school in order to—what they call—GET RID OF THE BLACK BALL—or REMOVE THE LABEL. All leading Bible schools are labeled by the convention as NON COOPERATIVE. It doesn't matter what you teach—the measuring stick is the Cooperative Program.

One of the leading Baptist pastors in Northern Kentucky was educated at Bob Jones University. This pastor said: "I had to take some work at Louisville and get rid of my label before I could find favor with Southern Baptists and get a church."

Most of these pastors have lost sight of Zech. 4:6: "... not by might nor power but by my spirit saith the Lord." Most of these pastors are not Baptists, nor will they ever be, because they have been trained and indoctrinated in an interdenominational school, yet they find favor—WHY? they are willing to compromise and take orders from the machine.

Many of these young preachers and some of the old, scoff at the Bible and even in our pastors conferences, belittle the preaching of the Word of God. Everything they can think of, or the Devil can lead them to do, will always take the pre-eminence over the Word of God. Many of the pastors have made this remark to me, yet they fear the **BLACK BALL** so much they will not do anything about it.

Four Northern Kentucky ministerial students dropped out of Georgetown College because of modernistic teaching and worldliness on the campus.

These students were black balled by the powers to be, criticized and made fun of. Yet two of them are pastoring New Testament churches, one is in Bible school, and the other under severe criticism and persecution by the pastors in his own association, is pastoring a Southern Baptist church in Northern Kentucky. These boys found some of the teachers in Georgetown denied the Inspiration of the Scriptures, taught evolution and even had bar scenes and dancing in the chapel programs. Worldliness runs wild on the campus with smoking, dancing, drinking and all kinds of immorality which I would say certainly does not become a Baptist school. Many say Georgetown is not a Bible school, yet it goes under the name of a Baptist Christian school and much of the churches' money goes to support this ungodly institution. I was talking recently to one of the heads of the Cedarville Baptist College in Cedarville, Ohio, sponsored by the G. A. R. B. Baptists. There is no smoking, dancing, drinking or any thing that would bring shame to a Christian testimony allowed on this campus and neither is this a Bible school. I used to pray for people to rise up against this curse that is infesting these institutions, but find this is what they want. **BIRDS OF A FEATHER FLOCK TOGETHER**. They want a form of Godliness but they deny

DOES YOUR CHURCH BELIEVE IN MISSIONS?

A church that is not missionary will cease to be a church. A church cold in missions has lost the cross. It may have religion, but not the Gospel. It may have social friendliness, human sympathies, good music, intelligent views, excellent intentions, but not the power of the gospel. Where the Spirit of the Cross is there is pressure of spiritual debt and Christian chivalry. Missions are compulsory in a church by its own high law if it is to remain a church. By the law of the spiritual life the missionless church betrays that it is a crossless church; and becomes a faithless church, a mere religious society, and finally, perhaps, a mere cultured clique.

the power thereof.

I thank God for men who recently have started Bible schools that stand for the truth and separate themselves from the convention. Many Bible schools still try to find favor with the convention and place their students in their churches. How can we stand for separated living, premillennial second coming of Christ and have any fellowship with this outfit. I admire Robert Ketcham with the G. A. R. B. Baptist in a recent article in "The Sword of The Lord," when he said we cannot fellowship with those who do not believe in the premillennial second coming of Christ. Thank God for men with conviction and back bone enough to speak up.

After pastoring a Southern Baptist church for over two years I found much of the literature in the Sunday School and the literature for all the organizations were contrary to that which I taught from the pulpit. I also ran into their cheap underhanded way of by-passing the pastor of the church and applying pressure in order to get each man to fit their damnable mold. I thank God for the power and conviction to get out of such a mess. As for the Black Ball—I'll take all they can allow one man to have. I still believe in the power of God.

MANY PASTORS IN SOUTHERN BAPTIST CHURCHES ALL MIXED UP

They know the Convention is wrong not in a few ways, but in many ways.

1. They know a few politicians at the top control all the churches—using the Cooperative Program as the yard stick.

2. They know the inspiration of the Scriptures is denied by many of the leaders.

3. They know the literature used by their churches is unscriptural in many ways. Not only do they deny the Premillennial Second Coming, but even deny the existence of Heaven and Hell—saying contrary to Scripture that there are no such places.

4. They know postmillennialism and amillennialism changes the whole scope and teaching of the Scripture.

5. They know that even state and associational leaders will stoop to most any underhanded method to black ball or ruin any preacher that doesn't cooperate with their program.

6. They know the Cooperative Program is not Scriptural, yet they stay on enduring all the heresy, because they have a meal ticket.

I know of more than one young preacher that is defeated in his ministry, has lost the desire to preach and dreads to go to the pulpit. Why? This conventional octopus has squeezed the very life and spirit out of his soul. I feel sorry for them and pray, that they will get their eyes off of brick buildings and big salaries, step out on faith and let God lead and supply. Not long ago I heard a preacher say: "I had rather have 12 people out under a shade tree, and be their pastor than have a big church and be a puppet for some ecclesiastical machine." This man expressed my sentiments.

Noble Baptist Preacher Quits Forever S. B. C.



ELD. C. N. TAYLOR

Elder C. N. Taylor, for the past two years, pastor of the editor's home church (saved, baptized, licensed, and ordained there), has resigned his pastorate and stepped out on faith to start a new independent work, rather than compromise further with the Convention.

His personal letter to your editor tells of his courageous action, and his plans for the future. The letter follows:

Aug. 22, 1955

Dear Brother John:

I have resigned as pastor of The First Baptist Church, Walton, Ky., finding it impossible for me to pastor a Southern Baptist Church, believing as I do. Under the leadership of the Lord, I am trying to organize an Independent New Testament Missionary Baptist Church (The Church That Jesus Built) in Springfield, Ohio. We have been here 4 weeks now, contacting in our services over 40 people (our largest attendance at one time being 16 one Sunday evening service). As you know, true Baptist Doctrine is altogether new to these people. Many Lutheran, Catholic, Holiness, Church of Christ are here—all teaching contrary to what Baptists believe. The Baptist churches here take alien immersion, practice open communion, say the church started at Pentecost—some even denying church membership. The common thought here is the "Fatherhood of God and the Brotherhood of Man."

Our plans are to organize a New Testament Missionary Baptist Church here, and as soon as possible be instrumental in helping to start others in this needy area. We have stepped out on faith and believe our God is able to see us through. The Lord has sent a young preacher my way to help in the work, this is a blessing, as he can stand by and supply as I hope to do some revival work. (This young man is Donald Huber from Connersville, Ind.) Pray for us here as this, like many other places, is a needy field.

By His Grace,
C. N. Taylor

As you readers can see, here is a man who loves the Lord and His Word, and who desires to be true to both God and man, which is an impossibility as pastor in the Southern Baptist Convention.

Bro. Taylor will be having a hard time, trying to make ends meet, while he is establishing this

new work. I only wish that I were pastor of a large church, so I might assist him in his work. I have a mighty hard time, making ends meet at present, getting up at six in the morning and working hard until eleven at night. Even then it is exceedingly hard to keep the paper afloat financially, and take enough out of my shop to live on. I repeat, that I only wish I had the financial ability to really assist Bro. Taylor in getting his church established.

Possibly there are many of our readers who have some of the Lord's money to spend. There would be no better way than to share with this worthy man of God, C. N. Taylor, while he is getting this new church established. My prayer is that many who read this will be impressed of God to assist this brother in his missionary labors.

Eyesalve

(Continued from page one) word cannot be properly applied to an unassembling group, and that the idea of a universal, visible church is not to be found in the Bible.

All who believe that the New Testament portrays nothing other than a local church will enjoy reading this booklet, and will, no doubt, find in it some new thoughts which will help them advance this truth. Those who believe in the universal, visible church idea, together with those who have not made up their minds on this matter, should read it and seriously consider the arguments it presents.

Quotations appear in the booklet from Boyce Taylor, Jesse H. Thomas, B. H. Carroll, H. B. Dana, Ramsay, Harnack, Joseph Cross, Roy Mason, Bishop Horst, David Lipscombe, George W. McDaniel, A. T. Robertson, T. T. Eaton, and others.

The 115 occurrences of "ekklesia" in the New Testament are classified as to application. Many pertinent passages are discussed such as Matt. 16:18; 18:17; Acts 7:38; 9:31; I Cor. 1:2; 12:13; 27:15:9; Gal. 1:13; Eph. 1:22; Col. 3:10; Heb. 12:23. Furthermore a number of pointed questions are directed to believers in the universal, invisible church idea.

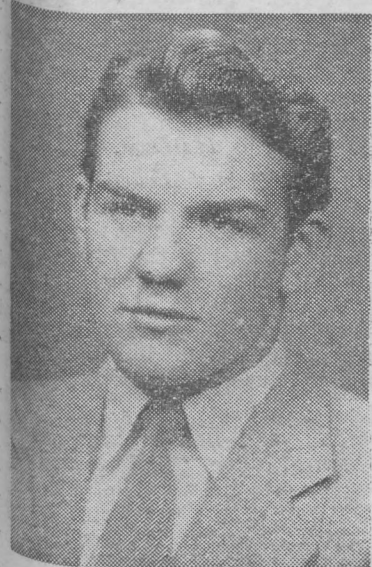
Here is a booklet that churches may well distribute to their members with a view to strengthening them against one of the most prevalent heresies of our day. The booklet may be ordered from the author.

New Church

(Continued from page one)
stituted our council and elected as moderator, Elder William Smith, and Elder Willard Pyle as secretary. The Declaration of Faith printed in this issue* was adopted by the new church. The Church Covenant was read by Elder Austin Fields and adopted by the body.

*Crowded out until next week.

DELIVERED SERMON AT ORGANIZATION OF THE NEW CHURCH



ELD. BOB ROSS

Elder Bob Ross of Jackson, Tennessee, who was present for the service, preached to the group present, and in spite of the inclemency of the weather, being an exceedingly warm evening, his message, lifting up the Lord Jesus Christ, was definitely appreciated.

Your editor, John R. Gilpin, was called as supply pastor until a regular pastor may be secured.

There were representatives from eight churches, as follows: Arabia Baptist Church, Arabia, Ohio; King's Addition Missionary Baptist Church, South Shore, Ky.; Berean Baptist Church, Covington, Ohio; First Baptist Church, Cannonsburg, Kentucky; First Baptist Church, Lucasville, Ohio; Mt. Pleasant Baptist Church, Chesapeake, Ohio; First Baptist Church, Garrison, Kentucky; and Bethany Baptist Church, Rushtown, Ohio.

The name adopted for this new church was: Calvary Baptist Church. This organization as a mission, sponsored by the King's Addition Missionary Baptist Church, has been meeting in the small dining room of the Ventura Hotel, Ashland, Kentucky, since the first of March. God has been exceedingly good to us, and we are looking forward in anticipation of His blessings in the future.

SEVEN YEARS WASTED

I was converted at the age of 13, at the age of 18 I united with the Campbellites, and at the age of 21 I united with a Baptist church. I would like for you to read my story in my little booklet listed below.

"WHY I LEFT THE SO-CALLED CHURCH OF CHRIST AND UNITED WITH A BAPTIST CHURCH."

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NO ENEMIES

He has no enemies, you say?
My friend, your boast is poor:
He who hath mingled in the fray
Of duty, that the brave endure,
Must have made foes. If he has none
Small is the work that he has done.
He has hit no traitor on the hip;
He has cast no cup from tempted lip;
He has never turned the wrong to right,
He has been a coward in the fight.

Tithing

(Continued from page one)
doesn't mean God will make every tither a millionaire, but He will certainly keep him from being a pauper or welfare case. Do you have seemingly unsurmountable financial problems? The best advice to you is: tithe!

4. Because God has branded non-tithers as "God-robbers." (Mal. 3:7-10). If God considered failure to tithe as thievery back in the days of Israel, do you think He considers it any differently now? Mal. 3:6. "I'll start tithing when all my debts are paid" says someone. Remember, God is your first creditor; don't steal from Him to pay men.

5. Because the Lord's cause needs your tenth. The main thing that handicaps the work of the churches is—lack of money. This would not be true if every member brought His tithe to the Lord into His church on His Day. Why should a church get into the realm of begging for money? The reason our church doesn't have to beg from door to door is that we have a good number of faithful tithers.

Question: How about beginning to tithe your ownself? And then give a generous offering above that.

"Footwashing"

(Continued from page two)
example as to their conduct toward one another spiritually.

Every saved person is saved for time and eternity. Yet, as he journeys through this world, he becomes defiled with the things of this world, and it is necessary that his life be cleansed, and the only way we can be cleansed is through the Word of God. Listen:

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word."—Eph. 5:25, 26.

Just as one washes away the defilement on the feet, so each of the redeemed needs to wash in the Word of God after he has been saved, and thus cleanse away the defilement of the world.

A young woman comes into our church building for the services today. Most immodest is her dress; high cut at the bottom and low cut at the top. It has a peek-a-boo front and decolette back. Her hands are weighted down with rings. Her hair is not only bobbed, but wind-blown, frizzled, and marcelled. She enjoys the things of the world; dances, cards, and movies are a part of her nature. In short, she is just a modern girl. She has come to the service only because she has been invited; and to show her appreciation for the invitation, she decided she will attempt to endure it once.

In the course of the sermon, the Word of God is carried on the wings of the Holy Spirit to her heart. The gospel is to her truly God's dynamite. She is convicted, and in due course of time, is saved. I tell her to make the Bible her standard for life, and request of her that she follow its teachings implicitly.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

—II Tim. 3:16, 17.

Next Sunday she comes forward and asks for believer's baptism. I ask her why that she desires to be immersed. Like a flash, she turns to the Bible that I have given her, which I requested of her to make her standard for life, and reads:

"Therefore we are buried with him by baptism into death."—Rom. 6:4.

Then she reads the Scripture wherein Jesus set the example of baptism:

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

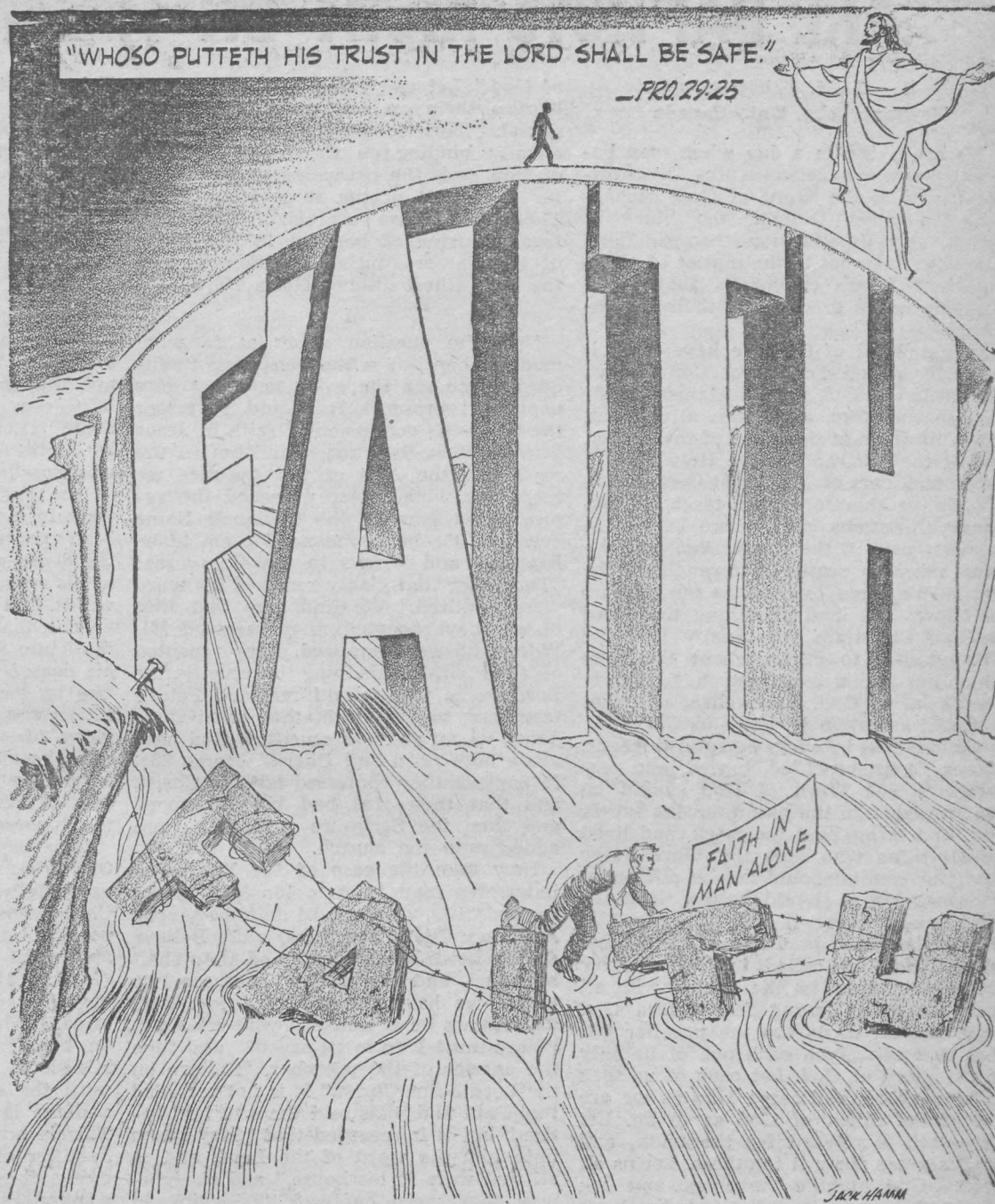
She says, "Pastor, I want to be buried in baptism just like my Saviour was." What's happened during this first week of her conversion? Simply this, she has been taking a bath in the Word of God.

I notice as she makes her offering to the Lord Sunday after Sunday, and she cites as her reason for doing so:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouses that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:8-10.

Oh, how badly do the anti-missionary crowd and the penny-givers need a bath just here! A few weeks later I notice

HOW SPAN YE THE TIDE?



that her bobbed hair disappears, and her dress becomes much more modest. I say to her, "You look so old-timey any more; you look like you were born thirty years too late. What's become of that pretty hair and those fancy dresses?" She replies, "Pastor, didn't you tell me the Bible was to be my standard for life? Well, I could not follow it and dress as I have been." Then she reads:

"Doth not nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering."—I Cor. 11:14, 15.

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh)

Continued on page seven)

I Should Like To Know

(Continued from page one)
sion of sins for the same reason that Christ commanded the cleansed leper to offer sacrifices for his cleansing (Luke 5:12-14). Peter explicitly states that baptism is not for the putting away of the sins of the carnal nature, but is the answer or demand of a good conscience. See I Pet. 3:21. Moreover Peter says in this connection that baptism saves only in the sense that the water of the flood saved the occupants of the ark, which was not actually. It was the ark that actually saved Noah and his family. The water only manifested this fact by bearing up the ark.

4. Why was not the Ethiopian Eunuch filled with the Spirit before he was baptized?

For the same reason that many saved people in that day (as well as in this day) were not filled with the Spirit at the time of their conversion; thus the need of Paul's exhortation to the Ephesians, "... be filled with the Spirit." But Cornelius and his household were filled with the Spirit before baptism." See Acts 10:44. Were these people

still lost and in their sins when the Holy Spirit fell on them? If it is said that this is an exception, then why not consider the Eunuch also an exception?

5. Why did Paul declare his conversion as being for remission of sins?

Conversion and baptism are two different things.

6. Why was the jailor baptized the same hour of the night?

Because there was strong likelihood that the intervention of the Roman officials might hinder the administration of the ordinance the next day.

7. Why were the men at Ephesus baptized again before Paul laid his hands on them for them to receive the Holy Ghost?

The laying on of hands was in order to the reception of the unusual gifts of the Spirit, such as speaking with tongues and prophesying. It was not in order to the receiving of the presence of the Spirit. The proper translation of Acts 19:2 shows that Paul made the reception of the presence of the Spirit the acid test of conversion. Other passages show that all saved people have the presence of the Spirit. See John 7:38, 39; Rom. 8:9, 14; Eph. 1:13, 14; Gal. 4:6.

8. Why didn't Lydia invite Paul and his companions into her house before she was baptized?

Maybe for the same reason that I did not invite the preacher home with me until after I was baptized. I just didn't think of it. But more probably Lydia gave her invitation to Paul and his companions after she was baptized because she was baptized immediately after she was saved.

9. Why didn't Jesus just forgive Paul his sins when He talked to him instead of telling him to go into the city and find out

(Continued on page eight)

Our Lord did not call disciples to cultivate fish, but to catch them.

ARE BAPTISTS RIGHT ON THE QUESTION OF BAPTISM?

G. H. Collett
Newfonbrooke, Ont., Canada

We are living in a day when men believe certain evangelical truths, the cardinal truths of the Word of God, such as the Atonement, through the blood of Christ, and Justification through faith, but when it comes to the matter of obeying their Lord's commands they argue in many ways to condone their disobedience.

In the Word of God we have what is generally called The Great Commission. In Matthew 28:19, we have this record: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The first part of The Great Commission is, "Go ye therefore, and teach all nations." Christians everywhere believe in the first part of the commission, and we have missions scattered throughout the world. We have evangelists who go up and down the land preaching the Word of God. Christians who really love the Word testify to others about the hope which lies within them, and they magnify the Grace of God. Evangelical churches proclaim salvation by faith in Christ.

We ought to, by every Scriptural means, preach Christ crucified, buried, and resurrected. The Word of God should be proclaimed from the pulpit, on the Lord's Day, and throughout the week, and lived by all those who love the Word every day. Our candle should not be put under a bushel, but it should be put upon the candlestick, where it will give light to those who walk in darkness. Let those whom God has called to the ministry preach and proclaim the Gospel with all their strength, having fear before God only. Let all of us use the peculiar gift that God has given each one of us only to the glory of God. Let each of us seek to please God, and serve Him as we are led of the Spirit of God so to do. Let us search His Word for the truth, and by His grace show it to others. Let us all before God humble ourselves, and ask Him to lift us up, that we may be channels through which His grace may flow.

By all means let us preach and proclaim the glorious news of salvation through the finished work of our Lord Jesus Christ on Calvary. There is no more wonderful theme to dwell upon, for it contains everything in the Bible, the whole Word of God.

Now then, what of the second part of the same commission, which is: "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost?"

Is not this as equally a command as is the first part? Is not this as important as the first part? Is not the command all one, and from the same Lord? Did our Lord imply anywhere that we should, in preaching the first part, neglect to mention the second part? Does He not command or commission us to be faithful, and preach the Gospel to every creature, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost?

In my opinion, the Word of God must be preached in full, and without reservation, if we are to please Him, who, "after he had offered one sacrifice for sins for ever, sat down on the right hand

of God." Let us preach to the lost, and baptize them on confession of faith in Christ. This commission to baptize is equally binding on the called minister of God as is the preaching of the Word, for it is part of the same Holy Word. Those who refuse to proclaim the Scriptural doctrine of baptism in the Name of the Father, and of the Son, and of the Holy Ghost disobey God's Word.

I

Now the question arises as to what mode of baptism is the Scriptural method. Let me ask the question, What does baptism represent? It should represent the believer's confession of faith in Jesus Christ before the church and before the world. In the Acts of the Apostles we read that when Peter preached the remission of sins in the Saviour's Name (chap. 2:38) he commanded them to be baptized, and it says in the 41st verse: "Then they that gladly received his word were baptized." We find here that first of all they repented, they received His Word, and were baptized. They repented of their sins in helping to crucify the Lord Jesus Christ, and received Peter's testimony to the truth, that "that same Jesus, whom ye have crucified, God hath made both Lord and Christ" (verse 36). In baptism they confessed faith in Christ, and that their sins had been forgiven, and then the Scripture says they were added unto the church.

Now take the case of the Philippian jailer. We read in Acts 16: 30-31 these words: "Sirs, what must I do to be saved? And they (Paul and Silas) said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." In these two verses we have the cry of a lost soul, who knows he is lost, and who cries out, "What must I do to be saved?" and then the answer of the preacher, "Believe on the Lord Jesus Christ." It is not recorded that Paul and Silas told them to be baptized, but it is recorded that "they spake unto him the word of the Lord, and to all that were in his house," and straightway they were baptized, "believing in God with all his house."

In these two incidents we find that they repented, believed, and then were baptized. What and whom they believed they confessed by being baptized.

There are two ways of confessing faith in Christ. First of all one must believe in Him for salvation. Paul says in Romans 10:9, 10: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Here we have faith in the heart and confession of that faith through the lips.

The second way of confessing Jesus Christ as Lord is to obey His command and be baptized. You must believe in Him to please Him, for Paul says in Hebrews 11:6: "Without faith it is impossible to please him." Note the word "impossible." You cannot please God without faith. Our Lord says, "If a man love me, he will keep my words." The Lord commanded His disciples to preach or teach all nations, and baptize them in the Name of the Father, and of the Son, and of the

Holy Ghost. If you really love the Lord with all your heart, then it is your privilege and bounded duty to obey Him in baptism. You have no excuse or reason to disobey Him in the matter of baptism.

II

Now comes the question, How shall we baptize? By what method? Before we discuss the method let me ask this question: Does baptism have any significance besides confession of one's faith before the church and the world? In Romans 5:3-5, we read these words: "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 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 be also in the likeness of his resurrection." Here we have strong words. Let us read them again: "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 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 be also in the likeness of his resurrection."

Does baptism draw a picture of what Christ has done for you? He died on Calvary, He was buried, and He arose. When Christ went to Calvary He had one purpose in mind; He went there to make atonement for the sins of His people (Matt. 1:21). He had to atone for sin by paying all the debt that sin had accumulated. He had to satisfy the cry of justice on behalf of those for whom He shed His blood. Not one soul could be set free until the sin question had been settled, and the law of God completely satisfied. This is how God could be just, and the Justifier of them that trust in Jesus. In dying, the Just for the unjust, our Lord completely justified them for whom He died in the sight of God forever. He was buried, and laid in the tomb. We bury a person because that person is dead. Christ was buried because He too was dead.

But is that all? "No" answers the Scriptures. He arose, Hallelujah! Why? To prove that what He came to this earth to accomplish He had completely finished. If Christ had remained in the grave then "we are of all men most miserable" (I Cor. 15:19). In the same chapter, in verse 14, we read: "And if Christ be not risen, then is our preaching vain, and your faith is also vain."

Now then if we are to believe in Jesus Christ as our Saviour, and confess Him before men, we first of all confess that we believe Him, and that He "died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:3, 4). This is done by word of mouth, and verified by a godly life.

If we confess Jesus Christ as Lord in baptism, and He has commanded we should, then what method of baptism symbolizes, or clearly shows to the world,

what we confess to believe? Let us look in the Word of God for the answer as to which method is Scriptural. In Acts 8:35-38 we have this record: Philip and the eunuch were speaking about the Scriptures, and it says that Philip began to preach unto him Jesus. "And as they went on their way, they came unto a certain water: and the eunuch said, See here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." The words "down into the water" tell us there was much water, and the words in verse 39 "and when they were come up out of the water" give double emphasis to the fact of much water. For unscriptural methods of baptism little water is required.

In John 3:23 it is recorded that John was baptizing in Aenon, near Salim, "because there was much water there." Lydia, as it is recorded in the 16th chapter of Acts, verse 14, "whose heart the Lord opened," was one of the women who attended Paul's preaching as they prayed and spoke together on the river side. She and her household were baptized.

Our Lord was baptized by John in the river Jordan, and not by water taken from the river Jordan. The Scripture says, "And Jesus, when he was baptized, went up straightway out of the water" (Matt. 3:16). Mark records it thus: "And straightway coming up out of the water" (Mark 1:10).

The word "baptize" in the original Greek, as defined by scholars simply means to dip, immerse, or bury completely in water.

With these Scriptures and the meaning of the word "baptize" before us, we have a picture of a watery grave. The grave signifies that when the believer is immersed in water he symbolizes the death, burial, and resurrection of himself with the Saviour. "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 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 be also in the likeness of his resurrection."

As we have thought about the Great Commission we have found that we should preach, teach, and testify of the grace of God, and each believer is commanded to identify himself with his Lord in Scriptural baptism, which is a picture of the believer being dead to sin in Christ and buried with his Lord in the grave, and then resurrected to newness of life.

Let us obey God rather than the traditions of men. Anything short of what God has commanded is false and disobedient. Any type of baptism, such as pouring or sprinkling, is unscriptural, and therefore is wrong. May we all, as the Lord's children, obey Him in this matter as in all others.

Brother Joe Gadd Available To Serve Churches



ELD. JOE GADD

Brother Joe Gadd, the Lord

willing, is to be a student at Tri-State Baptist Bible College, Evansville, Indiana, this year, beginning on Sept. 19. Brother Gadd is sound in the faith, a good speaker, and consistent in his life. He has had about six years experience in the pastorate. His last pastorate was at Ocoonita Baptist Church, near Jonesville, Va. This church has contributed regularly to Baptist Faith Missions. Brother Gadd is highly recommended to churches as a supply and for both pastoral and evangelistic work. He can be reached by addressing him in care of Tri-State Baptist Bible College, 2007 West Franklin, Evansville 12, Ind.

Puzzled Dutchman

(Continued from page one)
off, and I will pe so glat I vash here tonight!"

—Sword and Trowel, February 1871.

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PAGE SIX

SEPTEMBER 10, 1955

Eld. T. P. Simmons To Lecture At Gallagher, W. Va.



ELD. T. P. SIMMONS

Eld. T. P. Simmons, president of Tri-State Baptist Bible Col-

lege of Evansville, Indiana, is to deliver his lectures on "The Trail of Blood" to the Baptist Church of Gallagher, West Virginia, September 8, 9, 10, and 11.

In these lectures, Brother Simmons shows that the past 2,000 years of church history have been Baptist history, proving that more than 50,000,000 Baptists have died in defense of the

faith during the Dark Ages. While many Baptists today are willing to compromise on the question of sprinkling, Eastern and baptismal regeneration, Baptists of other days have died rather than compromise.

Let all our readers within going distance be sure to attend these services conducted by Brother Simmons.

The Certainty Of Death

O, why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
Man passeth from life to his rest in the grave.

'Tis the wink of an eye, the draft of a breath
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud—
O, why should the spirit of mortal be proud?

—William Knox

(Favorite poem of Abraham Lincoln)

"Footwashing"

MABEL CLEMENT

(Continued from last week)

"It would make me happy," she said, hesitatingly and with modesty, "to believe I was essential to your happiness."

"Then you may be happy," was the quick and passionate reply; and he caught her to his bosom and—and—but we must ring the bell here and let the curtain fall. It would be unkind and impolite to stay and look and listen longer. Suffice it to say they felt from that hour their interests and destinies were one.

After Arthur was gone Mabel was called into her mother's room to be consulted about her conversion and Christian experience. Her parents were uneasy about their condition, and this conversation only served to alarm them the more and shake again their faith in their salvation. They spent a sleepless night, rehearsing again and again the story of Mabel's conversion and trying in vain to convince themselves that they were true disciples of Christ.

After praising God for past help and praying for her parents and for future help, Mabel, wearied in mind and body, slept sweetly. "So doth He give His beloved sleep."

What jabbering in Sterling next day! As a river grows larger the farther it runs, so did the interest in this religious or Bible discussion. The shop boys, the kitchen maids, the workingmen, the merchants, the lawyers—all had it as the topic of discussion. Many of the better informed disciples would have gladly put down this debate and stopped this street babbling; but people will talk, and the thing went on from day to day.

Jeems and company walked some distance down the street in silence. The silence was broken as usual by George:

"What's your mind now, Mr. Morgan? Is there any—that is to say—any change in your views?"

"Change! Me, George? Me change? I think you don't know me, George."

"Beg pardon," apologized George; "I wus—I—I—that is to say—I wus just tryin' you."

"No, George," continued Jeems enthusiastically, "I'm not changed—I never change! No! 'Yon great rock shall fly from its firm base sooner nor I,' as the poet says. I can't be scared or frightened out uv my convictions uv scriptur. I tell you, George—do you hear me, man?—I tell you I can't be moved, I'm firm as a rock, I know, I positively know I'm right!—and yet—and yet"—and he stopped, thrust his hands down deep into his pockets and, looking down on the pavement in a hesitating manner (his wife and George meantime looking eagerly into his face by the moonlight and studying its expression, so quaint and unusual, as if they could not interpret it)—"and yet I'd give the best hide in my vats to be sure uv it."

"Fur course, Jeems," said his wife. And they walked home in silence.

CHAPTER XIV

"My son," inquired Mrs. Manly, "what are you laughing about? And why is your face so radiant?"

"Mother, I think I will laugh forever. No mortal ever had more reason for joy than I. I have two reasons—the best and biggest this world affords. One is *I am converted*."

Then followed embracing and weeping and rejoicing, and holy, happy, hopeful conversation about the marvelous goodness of God and the gracious providences that work out His purposes and save His people. This theme monopolized and consumed the time, while the breakfast burned through inattention. In the feast of soul bodily hunger was forgotten.

"But there is another reason. What is it?"

"Why, last night she promised to be mine forever."

Again Arthur threw his arms around his mother and kissed her.

"Mother, I am the happiest man under the sun. I would not exchange places with any king on earth. O God! how good Thou art to me."

"Blessed be God for His mercy to us, my son."

Then followed more delightful talk, in which most of the time was engrossed by Arthur, his happy mother content to hear his speech about Mabel and their future flow on without interruption.

"Mother, we must begin to plan for the home-bringing. I have means enough to provide a new and modern, commodious and ethetic home in due time. But for the present we must fit this for my bride. We will be happy here with our loving mother as any prince and princess in the most gorgeous palace in the world. How her dear heart will bound and her sweet face radiate at the sight of your flowers! those delicately shaded begonias, that spotless lily, those thousand-leaved ferns, those yellow daffodils, those soulful roses, those brilliant many-colored chrysanthemums and those stately, magnificent magnolias—all these will make her eyes sparkle and add to her happiness. But she will be the most fair and fragrant flower in our home. Everything reminds me of her. The fragrance of flowers reminds me of the odor of her balmly breath, the birds of the music of her

song, the dancing brook of the ripple of her laughter, from the distant stars I catch the glory of her eyes, and, in the brilliant sheen that leads on the laggard day, the only thing I see is her glorious face."

"O you Cupid-struck boy! You have as bad a case as I have known. The passion of your heart pours itself out in sentimental tenderness and unrestrained admiration. You are guilty of heroine worship. I will do my best to get our home ready for your bride when you bring her. My heart is ready now. But we had better eat something; for increased happiness should stimulate to increased labor. The more we receive, the more is required of us. We must now plan to do more good in the world than ever before."

"By God's grace, mother, henceforth for us to live shall be to know and love and serve Christ and bless the world. Then to die will surely be gain."

CHAPTER XV

It was another cloudless night in November. A brisk breeze from the West had been blowing all day; but the air for the season was quite pleasant, just cold enough to be bracing and exhilarating. The usual stupid humdrums of Sterling were all feeling a lively interest in the discussion pending. The fact is a moral and religious earthquake was being felt in Sterling, the shocks occurring every twenty-four hours. It was felt by all grades of society. For years the people of Sterling had held the views of Scripture advocated by Mr. Campbell and his followers. No other views had been propagated. But a wedge had been inserted in the religious beliefs of the people and hammered at with such masterly strokes that Campbellism was being split open and exposed. A pry—a gospel pry—had been put under the religious faith of Sterling and the whole thing was on the eve of upsetting.

Mr. Clement's house was again filled early with some eager to talk and others eager to hear. Dr. Stanley was a little late and nervous, but hopeful. He evidently disliked to meet the gazing scrutiny of the crowd; but he faced the ordeal very well considering, and made an effort to appear brave and cheerful to his flock. After passing remarks by several Mr. Tibbs inquired:

"What is the statement of the question before us tonight, Miss Clement?"

"It is," she replied, "that in all ages of the world persons have been *saved by faith in Christ*. And, of course, that means by faith with what is necessary to it, or by the faith that follows repentance, which is preceded by teaching of the truth and conviction of sin."

"It is an easy matter," said the Doctor, "to show the fallacy of such a statement."

"Very well, Doctor, will you please proceed?" said Mabel.

"You have affirmed," he replied, "and the burden of proof properly lies on you; but I shall not be particular. I confess this idea of yours is entirely new to me. I do not object to it, however, on the ground of its novelty; but because it is plainly unscriptural. Up to the time of Christ the people were in a sense the followers of Moses, because they followed his teaching; but when Christ came they were told to follow Him and His teaching. At the baptism of Jesus there came a voice from heaven saying, 'This is my beloved Son, in whom I am well pleased.' Matt. 3:17. On the mount of transfiguration the same voice spake out of the cloud, 'This is my beloved Son; hear Him.' Luke 9:35. They were no longer to hear Moses and follow him; but were thenceforth to follow Jesus and do what He taught. Now if they both taught the same thing and the same way, why turn from one to the other?"

"I would like to ask," said Mabel, "what office was filled by the types and shadows of the Mosaic dispensation? Were the offerers really saved by the lambs and other victims slain on Jewish altars?"

"No," replied the Doctor, "they were all typical of Christ, who was to come as Savior."

"That is correct," said Mabel; "the countless gallons of blood that ran down from Jewish altars never atoned for, or washed away one sin. The lamb slain with its warm blood flowing pointed as a fingerboard to our crucified Saviour whose blood alone could wash away the sin of the offerers. The offerer was not to trust in the lamb taken from his flocks for pardon, for no one was ever saved thus. He was to look through that lamb as a type to the dying Christ as his only hope of pardon. Thus under the Mosaic dispensation persons were saved by trusting in Christ—saved then just as they are now. Thus the teachings of Moses and Christ are perfectly harmonized—are not at war."

"Don't you know," said the Doctor, "that not one person in a hundred understood the full spiritual import of his own offering? Hence scarcely any of them were saved."

(Continued Next Week, D. V.)

Continued from page five)
women professing godliness) with good works."—I Tim. 2:9, 10.

I notice that her diamond ring, the sign of her engagement, is soon removed, and I ask her the reason when I see her coming to church alone. She explains that her betrothed was a man of the world, unsaved, unreformed, and unregenerated. And since the Scripture said, "Be ye unequally yoked together with unbelievers," II Cor. 6:14, she had to follow what the Book said, for it was her adopted standard for life.

I notice that her name no longer appears in the society stew as a partaker of all kinds of worldliness. The cards, dances, and movies which used to intrigue her have now lost their charm. She has a new affection. Her heart is set on the Lord Jesus Christ. I notice that she never misses the services of the church. I ask her why it is that she has given up the world, and why that she never misses any services in God's house. To all this she replies, "Pastor, you gave me the Bible and told me to make it the standard of my life; it tells me how I ought to live before the world. 'Abstain from all appearance of evil' (I Cor. 10:31). It tells me that I ought to go to church. 'Not forsaking the assembling of ourselves together in the manner of some is.' (Heb. 10:25). Therefore, I cannot do otherwise as long as I follow the Bible as my standard." Every body asks, "What's the matter with her, what has caused the change?" The answer is simply this—she has just been taking a Word of God.

However, there are many who have fallen into some particular sin or vice who are not interested in their lives being reclaimed. In this instance, we are to seek the restoration of the fallen brother. We are to seek to wash his dirty feet. Listen:

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."—Gal. 6:1.

How sadly the erring one is neglected. It is so much easier to talk about the fallen brother than to wash his feet. It is so much easier to criticize his dirty feet than to wash them. How many of us are qualified to even do the task, for Paul says, "Which are spiritual, restore such an one." How few go at it in the specified manner as Paul related, "In the spirit of meekness."

Cleansing at any time is an unpleasant, dirty task, and to actually wash the feet of one who has fallen and to restore him to a position of fellowship with God, is surely far from pleasant. No holier-than-thou will do. Surely in order for us to wash another's feet we must restore a fallen brother. You must patiently endure ignorance, errors and weaknesses. You must endeavor to remove whatever defiles his mind and conscience, and above all pray for that erring fallen brother.

This then is the meaning of footwashing. It is not a church ritual as we have noted from several angles. Instead, in the Bible it was a simple act of hospitality which preceded an oration, a meal, which due to the change of customs is no longer observed today. However, today it has a spiritual meaning. Each of the redeemed should seek daily to be cleansed. After that one has cleansed himself, he ought to take the feet of others, and thus patiently endeavor to remove all that has defiled the one who has sinned, and restore him to a position of fellowship with God. May God bless you!

"MY LORD IS REAL"

BY
RUTH GILPIN

BEAUTIFUL SNOW

Oh, the snow, the beautiful snow,
Filling the sky and earth below,
Over the heads of people you
meet;

Dancing—Flirting—Skimming
along,
Beautiful snow! It can do no
wrong;
Flying to kiss a fair lady's cheek,
Clinging to lips in frolicksome
freak;
Beautiful snow from Heaven
above,
Pure as an angel, gentle as love!

Oh! the snow, the beautiful snow,
How the flakes gather and laugh
as they go
Whirling about in maddening
fun;

Chasing — Laughing — Hur-
rying by,
It lights on the face and it
sparkles the eye;
And the dogs with a bark and a
bound

Snap at the crystals as they eddy
around;
The town is alive, and its heart
is aglow,
To welcome the coming of beau-
tiful snow!

How wild the crowd goes sway-
ing along,
Hailing each other with humor
and song;
How the gay sleighs like me-
teors flash by,
Bright for a moment, then lost
to the eye;

Ringling — Swinging — Dash-
ing they go,
Over the crest of the beautiful
snow;
Snow so pure when it falls from
the sky,
To be trampled and tracked by
thousands of feet

Till it blends with the filth in
the horrible street.

Once I was pure as the snow,
but I fell,

Fell like the snow flakes from
Heaven to Hell;

Fell to be trampled as filth in
the street,

Fell to be scoffed; to be spit on
and beat;

Pleading — Cursing — Dread-
ing to die,

Selling my soul to whoever
would buy;

Dealing in shame for a morsel
of bread,

Hating the living and fearing
the dead,

Merciful God! Have I fallen so
low!

And yet I was once like the
beautiful snow.

Once I was fair as the beautiful
snow,

With an eye like a crystal, a
heart like its glow;

Once I was loved for my inno-
cent grace—

Flattered and sought for the
charms of my face!

Fathers — Mothers — Sisters
—all,

God and myself I have lost by
my fall;

The veriest wretch that goes
shivering by,

Will make a wide sweep lest I
wander too nigh,

For all that is on or above me
I know,

There is nothing so pure as the
beautiful snow.

How strange it should be that
this beautiful snow

Should fall on a sinner with no-
where to go!

How strange it should be when
the night comes again

If the snow and the ice struck
my desperate brain!

Fainting — Freezing — Dying
alone,

Too wicked for prayer, too weak
for a moan

To be heard in the streets of the
crazy town,

Gone mad in the joy of snow
coming down;

To be and to die in my terrible
woe,

With a bed and a shroud of the
beautiful snow.

Helpless and foul as the tram-
pled snow,

Sinner, despair not! Christ stoop-
eth low

To rescue the soul that is lost in
sin,

And raise it to life and enjoy-
ment again.

Groaning — Bleeding — Dying
—for then,

The Crucified hung on the
cursed tree!

His accents of mercy fall soft
on thine ear,

"Is there mercy for me? Will
He heed my weak prayer?"

O God! in the stream that for
sinners did flow

Wash me, and I shall be whiter
than snow.

—Author Unknown

THE ILLICIT SIN OF "PETTING"

One cannot drive along any
highway in America at night
without seeing parked cars of
our young people along either
side of the road. Friends, these
people have very little fear of
the Lord in their hearts and are
only seeking to gratify the lusts
of the flesh. It is very pitiable
indeed when we think of many
innocent young girls who consent
to taking car rides that are con-
cluded with parked petting parties
with groups of young men,
without serious consideration as
to the after effects that may
lead to a life ending as once
"beautiful snow." When I read
the fact that one million ille-
gitimate children are born an-
nually in the United States, this
arouses sober thinking on my
behalf as to the reason prompt-
ing existing conditons. The rec-
ord also shows that one-quarter
of a million high school girls
pass from the high school desk
to the maternity ward! From
these reports I am persuaded to
believe that much of America's
immorality results from petting
parties of young people in park-
ed cars!

Christian friends, we who have
received salvation through the
blood of the Lord Jesus have the
Holy Spirit within our hearts to
lead, guide, and direct our paths
throughout life. If we truly be-
long to the Lord, the Holy Spirit
does move within us, helping us
to distinguish between actions
that will edify or hinder those
who follow our testimony. There
seem to be many Christians,
though, who because of carnal
mindness do persist and indulge
in petting and thereby lose their
testimony before the unsaved.
Listen, Christians, our unsaved
friends are continually looking
into our lives to see the Heaven-
ly Something within us that
seems to set us apart from
them. If they do not see the
light of the Lord Jesus Christ
shining from within us, our in-
fluence and testimony before
them is void in all respects. The
Word of God tells us in Colos-
sians 3:17: "And whatsoever ye
do in word or deed, do all in
the name of the Lord Jesus, giv-
ing thanks to God and the Father
by him."

Oh, Christian friends, can you
be seen petting in Jesus' Name,
and for His glory? Do you think
that this action in your life
uplifts your testimony of the
Lord Jesus before your unbel-
ieving friends? Of course not! If
that unsaved one sees you pet-
ting, he will more than likely
hold this liberty of yours as a
stumblingblock in the way of
his salvation so that he will
scoff at your invitation to hear
the Gospel. Oh Christians, wake
up! Let us say with Paul in I
Corinthians 8:13: "Wherefore, if
meat make my brother to of-
fend, I will eat no flesh while the
world standeth, lest I make my
brother to offend."

I have heard the remark of
engaged couples that because of
their great love for each other,
they just could not resist show-
ing outward affection regardless
of where they might be. Friends,
allow me in the outset to say
that I heartily endorse a Scrip-
tural true love in God's sight
and I believe the marriage of
two consecrated believers in the
Lord is the most wonderful of
all relationships next to yielded
service of the Lord Jesus Christ.
I believe, though, that true love
of this type is like unto a strong
current having deep, stable chan-
nels wherewith to insure its free
passage. In other words, outward
affection when among people is
not necessary and it cheapens
the love you have for your
promised mate, besides lessening
your testimony in the Lord's
service. The Lord tells us in
Colossians 3:2: "Set your affec-
tion on things above, not on
things on the earth." Yes, place
your affections upon matters of
Heavenly nature and continual-
ly strive to live forth your tes-
timony at all times.

Christian friends, suppose that
you "shrug your shoulder" with
indifference to the Scriptural ad-
vice I'm offering to you and heed
not my words as being directed
to you. What does the Lord God
say then? We read in Hebrews
10:26: "For if we sin wilfully
after that we have received the
knowledge of the truth, there
remaineth no more sacrifice for
sins." That is, if you wilfully
sin against the Lord after you
have learned that which He has
commanded, He will break fel-
lowship with you for a season
until you have repented of your
sin! And if you persist to con-
tinue in wilful sinning, the Lord
CAN and MAY use more strict
methods in allowing you to reap,
Christian, where you have sin-
fully sown. Our faith should be
as Job's as we read in Job 42:2:
"I know that thou canst do every
thing, and that no thought can
be withholden from thee." He
can, dear friend! Fear our great
Lord God and humbly serve
Him daily!

The unsaved person, though,
has no inward Guide to direct
his footsteps except Satan who
delights in causing the sinner
to walk after the desires of the
flesh and to get his fill thereof.
The unsaved person's conscience
might be pricked for a short
time because of sinfully petting
and other questionable conduct,
but Satan will soon cause him
to be dead in sin and he will be
undisturbed by his sins. There-
fore, Christians, our important
duty is to live at all times as an
example of the Lord Jesus Christ
that our unsaved friends might
see Him in us. I would to God
that all of my professing Chris-
tian friends might agree with
me, trust the Lord fully in this
matter, and abolish parked pet-
ting parties. If we Christians
lead in the example of ceasing
these, I'm sure, our testimony
will be used of the Lord for His
glory in perhaps leading some
lost one toward the direction of
the Lord Jesus Christ. If our
unsaved friends are won to the
Lord, petting parties will de-
crease, thereby causing immor-
ality to do likewise.

Christians, do you see your
task fully as the Lord's servant
to be an example of Him? He
tells us in Romans 13:14: "Put
ye on the Lord Jesus Christ, and
make not provision for the flesh,
to fulfil the lusts thereof." Yes,
forget about the carnal desires of
this life and look to Him for His
guidance and leadership con-
cerning the matter of your con-
duct at all times. Let us read
in I Corinthians 10:13: "... God
is faithful, who will not suffer
you to be tempted above that
ye are able; but will with the
temptation also make a way to
escape, that ye may be able to
bear it." What a wonderful Lord
we serve, Christian friends!
Yield to Him your body and tal-
ents for His service. Tell your
unsaved friends of our living
Savior who shed His blood that
they might have salvation and
life eternal, and that their lives
might not end as "once beau-
tiful snow." Your testimony will
be blessed of the Lord. Just trust
Him entirely in all matters!

Pentecost

(Continued from page one)
existent? This one Scripture
ought to be sufficient to deliver
anybody from the Pentecostal
delusion — and would be if hon-
estly received.

4. The church was "added to"
on Pentecost (Acts 2:41). You
can't "add to" something that
doesn't already exist. You can't
add a new suit to your ward-
robe if you don't have one. A
farmer can't add to his flock un-
less he already has a flock. So
wedded to this theory that the
church began on Pentecost are
many persons that they ignore
the plain meaning of words. How
much better to junk a theory
that has to do violence to com-
mon sense.

5. The Pentecost theory de-
stroys the two ordinances, bap-
tism and the Lord's Supper as
church ordinances. If Jesus gave
these two ordinances to His
church, they are church ordi-
nances, but if no church existed
then, they were given to indi-
viduals as such. But when He
gave the Lord's Supper He said
to observe it "till I come." In-
dividuals as such won't live that
long. Only an institution would.
So He spoke to them in organ-
ized, corporate capacity.

6. The Great Commission is
not a church commission if the
church was started on Pentecost.
No escape from this either. If it
was given to the disciples as in-



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dividuals then it was not hence-
forth binding after those dis-
ciples died. That it was given
to the disciples in corporate ca-
pacity, as constituting His
church, is indicated by the words,
"Lo, I am with you always,
even unto the end of the world
(consummation of the age)." The
disciples as individuals would
not live unto the end of the
age, so evidently Jesus did not
make the promise to them in
mere individual capacity. To as-
sume that the church came into
existence after the commission
was given, leaves the church
without any commission.

7. The Pentecostal origin of the
church is disproved by Heb. 2:
12. This prophecy from the 22nd
Psalm is quoted as fulfilled in
Jesus. When did Jesus sing in
the midst of the church? He did
not if the church was born on
Pentecost for He had already
ascended. But the Word of God
says that He did sing in the
midst of the church, and we have
the very incident related in Mark
14:26. It was on the occasion of
the institution of the Lord's Sup-
per. Following the institution of
that ordinance we read that they
"sung a hymn and went out."

Pentecost was not the birthday
of the church—it was the day of
its empowerment as the Holy
Spirit came to dwell with be-
lievers in a special way. The
strange and unexplainable the-
ory is that the Holy Spirit cre-
ated the church by somehow
"baptizing" believers mystically
(mythically is the better word)
into the "Body of Christ." This
queer notion is derived by blind-
ly reading I Cor. 12:13 without
reading the context. The context
shows (v. 27) that Paul did not
mean some sort of a mystical
"body" composed of all believers
everywhere. He meant the

I Should Like To Know

(Continued from page five)
from Ananias what he was to
do?

That Paul was saved on the
Damascus road is proved by the
fact that he there called Jesus
"Lord," in the light of I Cor.
12:3, and by the fact that it was
here that he says he was called
to preach. See Acts 26:12-18.
Paul inquired, not the way of
salvation, but the way of serv-
ice on the Damascus road. Jesus
did not say that Ananias would
tell him what to do in order to
be saved. And Ananias did not
tell Paul that he was sent that
he might be saved, but that he
might receive his sight (physi-
cal) and be filled with the
Holy Ghost. See Acts 9:17. The
language of Ananias in Acts
22:16 is the language of symbol-
ism, of which Campbellites are
as densely ignorant as they are
of the work of the Spirit of God
in conversion and nine-tenths
of the rest of the Bible. For an-
other good example of figurative
language, see John 6:53-56.

10. Was He not late after Paul
had prayed so long to say, Thy
sins are forgiven?

If anybody had said that to
Paul after he reached Damascus,
it would have been quite late.
But nobody said that to him. In
the light of their view of Paul's
conversion as coming after he
had prayed three days, Camp-
bellites ought to practice the
mourners' bench.

11. Did Paul not have to do
something to be saved?

Not a thing, except to receive
Christ into his heart; which he
did on the Damascus road.
John 1:12; Rom. 4:5.

12. Why do some go back be-
fore the shedding of Christ's
blood and try to have us be-
lieve like the ones were that
walked by sight and when Jesus
said that the Son of man has
power to forgive sins? Is the
plan not different since He shed
His blood and water on the
cross?

No, the plan is eternally the
same, and only the blind dupes
of the Devil can fail to see this
plain truth. Abraham was saved
the same way we are saved and
is made an example of present-
day believers. Rom. 4:1-16. Paul
said that we are saved the same
way the Jewish fathers
were saved. Acts 15:10, 11. Jesus
gave power to forgive sins while on
earth and He still has that pow-
er, but forgiveness has always
been through the blood of Christ.
Heb. 9:22. Christ is the only way
to God. John 14:6. God did not
have to wait until the actual
crucifixion of Christ before He
could save men on the basis of
His death, for, in the purpose of
God, Christ was slain from the
foundation of the world. Rev. 13:
8. The idea that nobody was
saved on the basis of the blood
of Christ until the day of Pente-
cost is just one of the many lies
invented by Alexander Camp-
bell, the father of Campbellism,
who really did not know what
he did believe until about 1827
after he and his father had wan-
dered about as blind adventurers
for many years; and who had no
baptism except that which he
received from an erring Baptist
preacher fifteen years before he
found out that one must be bap-
tized in order to obtain the re-
mission of sins.

These questions were sent in
by a Campbellite woman, to
whom I wish to say, My dear
woman you are just a blind sin-
ner on your way to Hell. May
God open your sin-blinded eyes
and your Devil-darkened under-
standing that you may "behold
the Lamb of God, which taketh
away the sin of the world" (John
1:29).

Church at Corinth and said
How wicked to make I Cor. 12:13
mean something that Paul makes
clear that he did not mean. The
one proof text used to bolster
up the "Universal Invisibil-
ity" theory is a perversion
and a wicked one!