

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 24, NO. 48



RUSSELL, KENTUCKY, FEBRUARY 4, 1956

WHOLE NUMBER 920

## A Reward RC's Have Never Been Able To Claim

Thousands of copies of the following leaflet have been distributed for the past thirty-five years in North America. And the writer has never been called upon to pay a single reward. Frequently Roman Catholics have taken the leaflet and with great confidence have said—"I shall secure a Bible, and be back in a few days for my reward." They have either not returned or have returned only to acknowledge that the doctrines of their church cannot be upheld by Scripture.

\$50 REWARD to any one who will produce a text of Scripture proving that we ought to pray to Mary.

\$50 REWARD to any one who will produce a text of Scripture to prove that the Virgin Mary was born without sin.

\$50 REWARD to any one who will produce a text of Scripture to prove that Saint Peter had no wife.

\$50 REWARD to any one who will produce a text of Scripture to prove that priests ought not to marry.

\$50 REWARD to any one who will produce a text of Scripture to prove that Saint Peter was Bishop of Rome.

\$50 REWARD to any one who will produce a text of Scripture to prove that the Pope is the

Vicar of Christ or the successor to Saint Peter.

\$50 REWARD to any one who will produce a text of Scripture to prove that priests can forgive sins.

\$50 REWARD to any one who will produce a text of Scripture to prove that the wine at the Lord's table ought to be taken only by the priests.

\$50 REWARD to any one who will produce a text of Scripture to prove that there is such a thing as the sacrifice of Mass.

\$50 REWARD to any one who will produce a text of Scripture to prove that the priests have (Continued on page eight)

## Baptist Baptism--The Only Baptism On Earth Today

by J. P. BILYEU  
(Now in Glory)

In the Bible we read of two families. "In this the children of God are manifest and the children of the devil" (1 John 3:10). We are also told of two masters: "No man can serve two masters: . . . We cannot serve God and mammon" (Luke 16:13). Each family has its father and master. Christ is the Master of the family of which God is the Father. "One is your master, even Christ, and all ye are brethren" (Matt. 23:8). "And call no man your father on earth; for one is your Father, which is in heaven" (Matt. 23:9). The other family is that of the devil, "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44). There can be no other spiritual families on earth or beyond the earth.

Since there are only the two families, it is as clear as the noon-day sun that every soul is in one of them. Since one cannot serve two masters, he must be under Christ or under Satan. It cannot be disputed, therefore, that baptism which Christ instituted was given for the members of one family alone. Which family then has the right to the ordinance? Some questions and their answers from the Word of God will settle the matter for all who hold that God's Word "is a sufficient rule

for faith and practice."

Q. Whose Children Did John the Baptist Baptize?

A. John baptized only penitent sinners because they had believed his message and received the promised Redeemer as their Saviour. (Matt. 3:7-8).

Q. Whom Did the Disciples of Jesus Baptize?

A. Jesus first MADE DISCIPLES and then his disciples baptized them under His direction. No one is able to say that a disciple of Jesus is a Child of the devil, and therefore Jesus through His disciples baptized Children of God. (Jno. 4:1-3).

Q. Whom Did Jesus Commission His Churches to Baptize?

A. From the commission given by Christ we learn that the Church is commanded to make disciples before baptizing them, and, therefore, the Church is to baptize only the children of God. "Go ye therefore, and teach (disciple) all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost" (Matt. 28:19).

Q. Does a Man Have to be Baptized to be Born of God?

A. Faith in Christ produces the Spiritual birth. I John 5:1 answers the question. "Whosoever believeth that Jesus is the Christ is born of God." "Verily, verily I say unto you, he that heareth" (Continued on page six)

## And This Is Undenominational Christianity

by O. W. TAYLOR

This is a unctuous phrase. It is what some people call their brand of religion. They hold that they are "not a denomination" in contrast to other groups, which they call "sects."

The term "denomination" is clearly defined. It is "A Body of Christians united by a common faith and form of worship and discipline." (New Standard Dictionary). It is "A class, or society of individuals, called by the same name" (Webster). As an act, denomination is the "Act of denominating or naming" (Webster). So any group of professed Christians holding the same general faith and practice and name is **denominated** and is a **denomination**.

If, as some wrongly claim, the same process by which people are saved puts them in the church and those who make the claim say that they are that kind of people, they are a denomination. (Continued on page eight)

## OUR RADIO MINISTRY

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

WNRG-1250 ON THE DIAL  
GRUNDY, VIRGINIA  
Sunday-8:30-9:00 A. M.

1. Sometime ago in one of your cartoons, appeared the face of a clock, and these words, "In the average life the hour hand will travel around this clock less than 48,000 times." Is this correct?

This question has come up several times and we have answered it before. In this instance, I'll give you the words of Jack Hamm, the Christian cartoonist of Waco, Texas, who draws this cartoon for us. He says: "Since the hour hand only goes around the clock twice a day, this means that the 48,000 represents 24,000 days, which amounts to about sixty-five years, which is the average life span according to the latest statistics. It is the hour hand, not the minute hand which must be reckoned with."

2. How should a group go about organizing a new church?

Call a meeting for the express purpose of organizing a church. Read the articles of faith, and have these accepted by vote of the organizing church. Read the church covenant and have this likewise accepted by the same body by vote. By vote, let the organizing group resolve itself into a church. Select a name for

the new church. Call pastor, or supply pastor, until pastor can be secured. Select a time for business meeting, and announce the time for the next meeting of the church for worship services.

As for the articles of faith, these may be found in minutes of the association which the church may later join. Or the Philadelphia or New Hampshire Confession of faith may be used. Or better still, draw up your own. Very few of the confessions go as far as I wish to go in doctrinal statements.

3. Is it necessary for a church to give its pastor the authority to perform the ordinances, or does he automatically receive that authority when called as pastor?

The majority of churches take for granted that when a man is called as pastor, that automatically he is to observe the ordinances in their behalf. However, I do not see that it would be wrong for the church to thus authorize their pastor. I think that either position would be Scriptural, although for the church to specifically grant that authority would make the church more conscious of the fact that the ordinance (Continued on page eight)

## Mabel Clement To Be Sent To 25 States And Canada

Our subscription campaign is being gloriously blessed of God, and we bow our heads in gratitude in view of all of God's goodness to us. Truly we thank Him for His manifold blessings upon us.

This is being written on January 21. As a sample of how the subscriptions have been coming in, we received in the morning mail alone 91 new and renewal "subs." And it is thus every day.

In the morning's mail is one letter from G. B. Trent, pastor of Chattaroy (W. Va.) Baptist Church, wherein he sends four renewals and twenty-two new "subs." He says:

"Our church, the Chattaroy Baptist Church, voted to subscribe for THE BAPTIST EXAMINER for each family of the church. Those of us who have taken the paper for many years believe that we would be unable to get anything by way of a religious paper that would be as sound and uphold the vital truths of God's Word as does THE BAPTIST EXAMINER. We trust that nothing will interfere with the continual publication of it, since we are sure that a lasting work is being done."

Well, thank God for that letter, and for many others like it!

In the same mail this morning we received a fine letter from Pastor Harry Edwards of Huntington, W. Va., in which he sent

22 new "subs," and one of the most encouraging letters we have ever received.

In the same mail today, there were ten new subscribers sent in by Elder Frank B. Beck, Milerton, N. Y.

And thus it is every day. Surely our hearts rejoice for God's blessings upon us.

### Mabel Clement Free

To everyone who sends us as many as twelve new subscriptions, in order to show our appreciation, we are giving a free copy of Mabel Clement. Space would not permit us to mention all those who have thus qualified for a free copy; however, this book will be sent to friends in each of the following states, who have thus sent in at least twelve new subscriptions since this campaign began:

Kentucky	16
West Virginia	14
Ohio	11
Florida	10
Indiana	7
Tennessee	7
Arkansas	5
Texas	7
Louisiana	4
South Carolina	4
Georgia	4
New York	4
New Mexico	3
Mississippi	2

(Continued on page eight)

## CATHOLICS CONFESS TO BOGUS PRIEST

Roman Catholic villagers in Wittersdorf Alsace, France, were certainly embarrassed recently when they learned that they had confessed their sins to a local inn-keeper instead of a priest.

The Roman Catholic flock, as is their custom, went to the local R. C. church and waited their turn to enter the confessional box in order to tell all to "father."

However, the "father" happened to be the inn-keeper, a notorious practical joker, who had slipped into the confessional box after the priest had left.

He was discovered when he imposed on one of his victims a penance to drink six tankards daily in his inn!

The villagers, in good faith, told their sins and received a penance. The inn-keeper has just as much power of forgiving sins as the priest, so we don't know why the villagers were so upset.—The Convert.

## "REVEREND" — NOT FOR YOUR PASTOR

"He sent redemption unto his people; he hath commanded his covenant for ever: holy and reverend is his name."—Psalm 11:9.

Holy and revered is the Lord's name. The way God's Word puts it. A reverend is one who is worthy of reverence and I believe that God is the only one worthy of such an honor.

Look at I Timothy 5:17. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." The qualifications of a preacher are indeed high but not high enough for him to be called reverend. Many ministers today are not even worthy of the title "preacher" much less "reverend." No matter how great a man may be his righteousness is as filthy rags in God's sight and comes short of the glory of God. Can we truthfully call a human being a reverend?

When people address me I (Continued on page eight)

## The Baptist Examiner Pulpit

### "GOD'S MOUTH-STOPPER"

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."—Rom. 3:19.

I might remind you at the very beginning that man is quite boastful. When I say "man," I mean mankind—both men and women. Generally speaking, mankind is most boastful.

When a man goes hunting, it is quite true that he is rather boastful about his deeds of prowess, as Nimrod. The same is true about fishing. How men love to boast about their fishing! I remember

one morning that I went fishing with an unsaved man. We came back to town about noon and I dropped this fellow off at the post office. I drove around the block, and then decided that before I went home, I would go to the post office and get my mail. As I was coming out of the post office, I met a doctor friend and he said, "Well, you and Van had a fine time when you went fishing this morning." I said, "I always have a good time when I go fishing." He said, "Van said that he caught a couple of fine ones this morning." Now, it so happens that I was with him all morning. He caught a couple of fish all

right, but if you had taken hold of the tail and the gills and pulled them real hard, you would barely have gotten them legal size in order to keep them; but while I was going around the block and coming back to the post office, he had told this doctor friend that he had caught two bass that morning that weighed almost three pounds.

Beloved, I decided right then that this idea of growing fish in the water was all wrong. They grow much faster out on dry land. In fact, they grew from minnows to three-pound bass, and from eight inches long to about eight- (Continued on page two)



Man could not have written the Bible if he would and would not if he could.

JOHN R. GILPIN — EDITOR  
PUBLISHED WEEKLY

SUBSCRIPTION PRICE  
(Domestic and Foreign)

One Year in Advance .....50c

Send Remittance to Russell, Ky.

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

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

Paid circulation in every state and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

## \$ A-MONTH-CLUB \$

At this date in 1955, we had \$329.00 in this fund to apply against the note due on our press June 27, amounting to about \$1200.00 (interest and principal), whereas at this time in 1956, we only have \$218.00.

In view of the low subscription rate of our paper, we do not think we are asking too much, when we prayerfully solicit your material help in regard to the equipment which we need in giving you this paper. Apparently the majority of our readers feel the same, judging by past actions. Just one dollar a month from one hundred of our readers would take care of this entire obligation. Will you be one of that group who will thus enable us to continue to give you the same type paper in the future as in the past? May God bless you.

### MABEL CLEMENT

This is the title of the book which we printed serially last year, and which is now in the process of being printed as a cloth bound book, and which is being given with our compliments to everyone who sends us at least twelve new subscriptions. This we are doing in order to show our appreciation.

This book is all printed and is now in the bindery. We should be able to mail it not later than February 15. All those who have purchased a copy and all those to whom we shall give a copy, should thus receive their book by March 1, or sooner.

In conducting this subscription campaign, we may have overlooked someone to whom a copy of the book should be sent. So much mail has been handled that it is possible that we may have failed to give credit where due. If you even think that you are entitled to a book and do not receive it by March 1, be sure to write us. We are only human, and we may have erred some place during this promotion campaign. Please, don't fail to write us.

### "God's Mouth-Stopper"

(Continued from page one)  
een inches long while I was making one circle around the block. That is how men boast.

I remember some years ago, going fox hunting. I remember one night lying out on top of a high hill listening to my dogs run. Beloved, there is no thrill in this world that ever comes to a human being materially, like the thrill of hearing his hound

lead the pack in a race. As I lay there listening, I could hear my dog leading the pack. Suddenly, my dog fell out, and I couldn't hear her at all. Another dog was leading. One fellow jumped up, saying, "Oh, listen to old Ring. Old Ring has got the chase, and gone." The dogs ran up another high point and this fellow got excited and ran around the fire and stepped on something and it yelped, and he looked down—and there lay old Ring. He had been asleep there all the time. Beloved, if that hadn't happened, he would have gone the next day and told everybody how that his dog had stolen the race, and took it away from my dog. How men do boast!

I think how men like to boast about their automobiles. When I was a boy, men boasted about their horses. Some fellow would have the fastest horse in that community, and his horse could out-pace or out-trot any horse in that community. Now, then, men like to boast about their automobiles.

You ladies are not exempt from this idea of boasting and bragging. The fact of the matter is, you can make better cakes than anybody else in the world, and your pies are the best. "Now, Rev. Smellfungus came to my house to eat, and he said that I made the best pies of anybody else in the world."

Now when you women get about 35 to 40 years of age, you have to be laid up in the hospital and have repairs, just like an old automobile—just about every five years from then on in. When you come out of the hospital, you brag about how many stitches the doctor had to take, and how sick you were, and how thankful that you have gotten well, despite the fact that you were sick enough to die.

Beloved, I don't think that I am exaggerating much when I tell you how that men and women like to boast. I am not exempt from it myself.

I remember several years ago going fishing up in Canada and hooking a monster—the biggest fish that I ever hooked in my life. He would stand on his tail on one side of the boat and shake his head backwards and forwards to shake the plug out of his mouth, and then the next moment he would dive under the boat and he would be on the other side of the boat, on his tail, shaking his head to get the plug out of his mouth. I played with him for nearly an hour, and I thought that I had worn him down so that he was absolutely helpless but when I pulled him alongside the boat—just as the man who was in the boat with me reached down with the net to pick him up, he broke the line and got away. When I came back home and started to tell about it, I was standing in front of a church bench, and I measured the fish on it—about 3½ feet long. The next time I measured it, it was a little more than 3½ feet, and the third time that I told it, it got up to about four feet. One fellow said, "Brother Gilpin, that is enough times to tell that story, for if you tell it again, we will have to get another bench to put up there, for that bench won't be long enough to measure that fish by."

Well, beloved, I mention these things to you to say this, that human nature is a boastful thing.

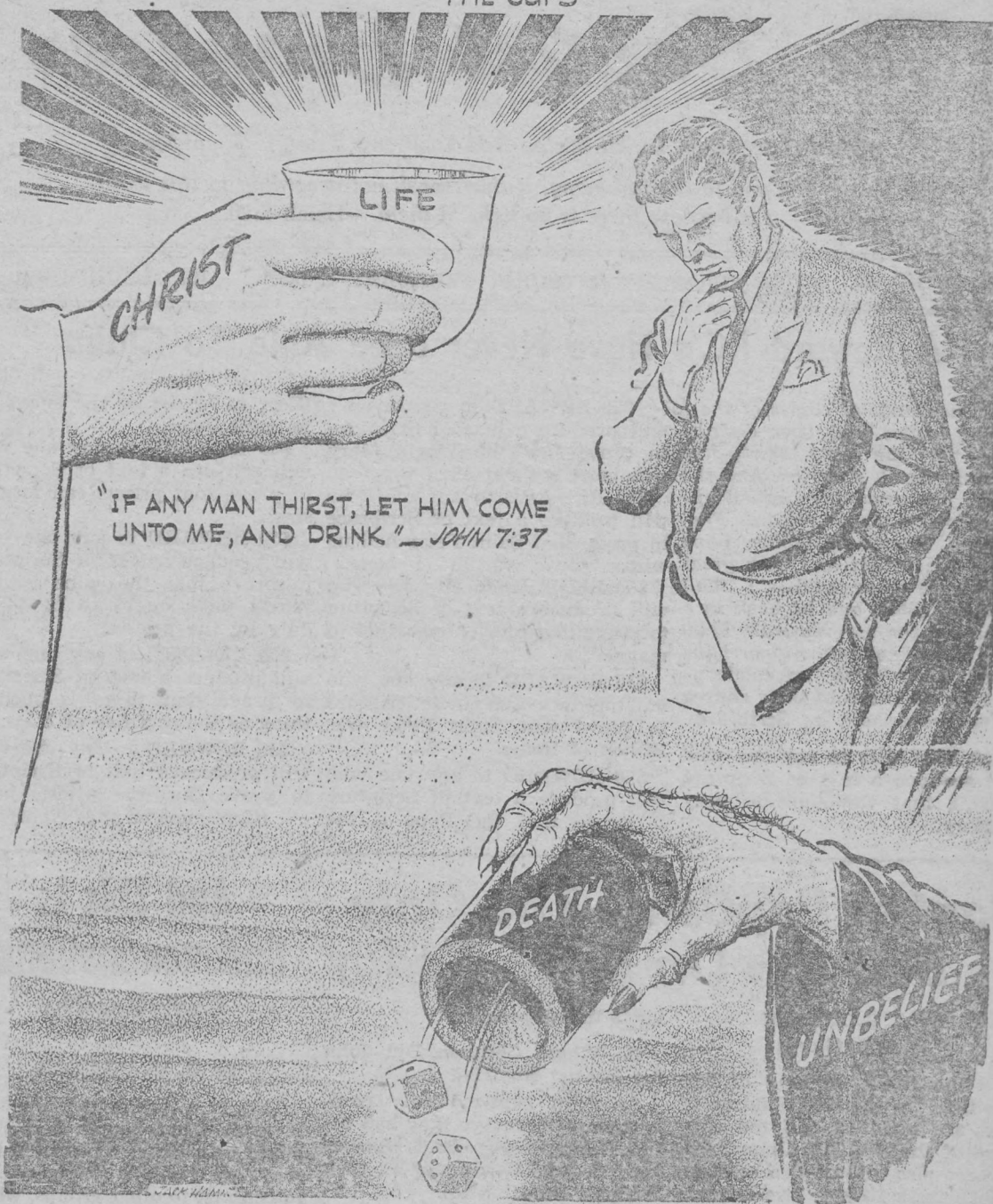
What is true with men in the matter of fishing and hunting, is just as true with men in the spiritual realm of this world. Men will brag about how good they are, how much they give to charity, and how they help along some poor family. Men will boast about their good deeds, their morality, and how they go to church. Let me remind you, beloved, that boasting is a sin of humanity. Mankind, generally speaking, is addicted to it, materially, morally, and spiritually. The fact of the matter is, people just boast and brag about their goodness, but God has a mouth stopper for anybody that goes about bragging how good he is.

### GOD'S MOUTH STOPPER IS THE WORD OF GOD.

Whenever you read the Bible, you are brought face to face with the fact that you are not nearly as good as you think you are—that is, when you compare your life with the demands of the Bible. Ere you tell me that you live above sin, ere you tell me that your life is wholly given over to the Lord, ere you tell me that you are living a life that you are not ashamed of in any wise at all, let me tell you that if you read your Bible, it will become a mouth stopper to you. It will stop your mouth of your boasting. Listen:

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And showing mercy unto thousands of them that love me, and keep my com-

### THE CLIPS



"IF ANY MAN THIRST, LET HIM COME UNTO ME, AND DRINK"—JOHN 7:37

mandments. Thou shalt not take that he is good. He says, "Oh, do swear once in a while." What does the Bible say? "Thou shalt not take the name of the Lord thy God in vain: for the Lord thy God will not hold him guiltless that taketh his name in vain. Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's."—Ex. 20:1-17.

This is the "TEN COMMANDMENTS."—God's mouth stopper for the world.

Here is an individual who tells you how good he is. Beloved, when he would tell of his goodness, if the law were read to him, it would say, "Shut your mouth. You are not nearly as good as you think you are."

Here is another individual who says that so far as he is concerned that he is living a life that is absolutely right. He is ethical in his dealings, moral in his deportment, spiritual before God, sincere and zealous in God's sight—but when he takes up the Bible to read God's Word, the law says to that man, "Shut your mouth. You are not nearly as good as you think you are."

Here is a fellow who thinks

do swear once in a while." What does the Bible say? "Thou shalt not take the name of the Lord thy God in vain: for the Lord thy God will not hold him guiltless, that taketh his name in vain." To the fellow who takes the name of God in vain, God says when he reads the Bible, "Shut your mouth."

Brother, sister, I say to you, the law of the Ten Commandments is God Almighty's mouth stopper. It is God's way of keeping men from boasting about their goodness.

There are other laws besides the Ten Commandments that act as a mouth stopper.

Let's notice the GOLDEN RULE:

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—Mt. 7:12.

A man said to me just a few days ago, "I am not a church member, I don't go to church, but I aim to live by the Golden Rule." He was standing rather close to me, and right then and there, I reached back on my hip to see whether or not my billfold was still there. I will be perfectly frank with you, beloved, I wouldn't trust anybody who brags about living up to the Golden Rule. If I go into a Golden Rule store, I would expect (Continued on page seven)

### THE CHURCH THAT JESUS BUILT

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RUSSELL, KENTUCKY

THE BAPTIST EXAMINER

PAGE TWO

FEBRUARY 4, 1956



# WHAT IF ✓

## A MESSAGE EVERY CATHOLIC SHOULD READ

What IF the Baptists should each and believe that all who were not members of the Baptist Church were lost, doomed and damned—outside of the Baptist Church there is no salvation?

What IF the Baptists should each and believe that the heads of Baptist churches could give non-Baptist countries to Baptist politicians and compel all citizens to support the Baptist churches and ministers?

What IF the Baptist churches taught and believed all Baptists were Baptists first, and citizens second?

What IF the Baptists demanded recognition and support for their churches and institutions from the state authorities and tax funds?

What IF the Baptists organized themselves into a block of votes and demanded preference above all others in political circles?

What IF the Baptists had a history of bloody persecutions for 500 years and had never tolerated other religious bodies in countries where they dominated—and continued it until this day?

What IF the Baptists should insist on controlling major political parties, labor unions, Supreme Courts, and law making bodies?

What IF the Baptists taught and believed that none but Baptist ministers could perform a marriage ceremony—and that no other marriage was real?

What IF the Baptists taught and believed that all others were living in adultery and that all others but Baptist children were illegitimate?

What IF the Baptists required all non-Baptists before marrying a Baptist to sign papers of agreement that all children born to such union would be Baptists—thus requiring non-Baptists to swear away the religious liberty of unborn babies?

What IF the Baptists should claim every Baptist born baby at the cradle and baptize it into the Baptist Church—thus stealing from the baby its right of religious liberty?

What IF the Baptists dominated immigration quotas and all the displaced persons work in Europe and consistently brought them to American shores?

What IF the Baptist war veterans organized themselves into a great nationwide Baptist war veterans organization and always colored their patriotism with their religion and bought whole pages in great magazines and daily papers to spread their Baptist propaganda and encourage another world war to further the interest of the Baptist Church?

What IF a country in Europe that had been slaves to the Baptists for 1200 years sought to throw off the Baptist yoke of oppression and separate church and state—should arrest a Baptist preacher, try him, and send him to prison for treason?

What IF the Baptists should so control the press of the world as to make it appear this was a case of persecution and that America ought to go to war and have a million boys killed—to save the Baptist Church?

What IF the Baptists should dominate the movie world so that no picture would ever be shown of a church or minister—favorably—unless it was as a Baptist Church or Baptist minister?

What IF the Baptists should so dominate the press and commercial world that no paper or magazine would dare publish anything that reflected on the Baptist Church?

What IF the Baptists—in light of all these things—should always like a billy goat insist on being in the forefront—to be seen and heard—above all others and filled papers and radio on how they believed in religious liberty?

What IF the Baptists had enjoyed unchallenged control for 1200 years of countries like Spain

and Portugal where religious liberty was never known—then preach religious liberty in this country?

What IF Baptists put themselves up as supreme and final in matters of religion, education, benevolence, culture—and great champions of civilization?

What IF the rest of the world should look at Spain and Portugal and see where for 1200 years Baptists had exercised unbridled mastery in all things and there find the finished fruit of Baptist doctrine?

What IF the Baptists created an imaginary place and called it Purgatory and used it as a money grafting device on their members, commercializing on the dead?

What IF the Baptists had their own cemeteries and would not allow others to bury in the Baptist cemetery, and charge rentals of their own people for burial tracts, and IF rentals were not paid, dig up the bones of their loved ones, throw them in the back alley, and re-sell the grave to another Baptist?

What IF the Baptists should call every other religious body narrow minded, bigot, and intolerant?

What IF the Baptists should demand the passage of legislation in Washington that would give tax money to support Baptist schools, hospitals, etc., in violation of the Constitution which plainly decrees the separation of church and state?

What IF the widow of a great President, who had always been friendly toward the Baptists, should for conscience sake simply say that it was not right to give tax-money to support any sectarian project?

What IF every Baptist preacher in America should fire back and call this lady a bigot, intolerant and anti-Baptist, a purveyor of religious prejudice?

What IF the Baptists, every time the president of the Southern Baptist Convention should stomp his toe, have the stomach ache, or sneeze, insist that the daily papers put his picture on the front page to call attention to the great calamity?

What IF the Baptists, should take the position that no one dare criticize the Baptists, about anything they do or say, anywhere,

anyplace, nor even question by implication any thought, word, writing, or deed of the Baptists?

What IF the Baptists should teach and believe that their ministers were immune from state prosecution, that they were princes of the church?

What IF a Baptist policeman or Baptist sheriff should arrest a Baptist preacher, and the Baptist Church should ex-communicate that official, which means he must go to Hell at death, would this not constitute treason? The officials would fear the church more than anything else.

What IF the Baptist churches should operate gambling wheels and encourage gambling inside their churches?

What IF Baptist preachers were constantly writing about the divorce evil and how to stay married when they were forbidden to marry themselves, yet insist that they were the best authority on the marriage question?

What IF Baptist preachers, forbidden to marry, in violation of God's Word (Genesis 2:18), should effect a worldwide organization of their old bachelor preachers, who in turn would elect one of their old bachelor brothers head of their organization and call it the Baptist Hierarchy, and decree that their head should be called holy father and decide among themselves that he was infallible?

What IF these old bachelor boys who never lived a normal life themselves, should undertake to regulate the lives of men and nations, stirring up wars among the nations at their own will and pleasure and demand that they be regarded as final authority on all matters of morals and virtue?

What IF these old bachelor Baptist preachers should decree that all who criticized them in any way were anti-Baptist, bigots, intolerant?

What IF these old bachelor Baptist preachers should so dominate the lives of their people from the cradle to the grave as to create a slavery in the minds of their people, unparalleled in all history, and would teach their people to boycott all non-Baptists and vote only for Baptists in elections?

What IF the whole world, political, social, educational, and religious so feared these old bachelor Baptist preachers as to let them have their way at all times in all places?

What IF these same old bache-

## SOME PREACHERS ARE

# Just Clouds Without Water

By LEON TUCKER  
(Now Up Above)

The Book of Jude uses more extraordinary, original, and unique figures of speech than perhaps any other book in the Bible. It speaks of "raging waves of the sea," "wandering stars," "trees whose fruit withereth," and "clouds without water, carried about of winds." Jude 12. In these he makes reference to the apostates of his day; they are good figures of speech concerning the apostates of any day. Those men who deny the things which are revealed in the Holy Scriptures are clouds without water. Clouds without water leave nothing. So ministers without the Gospel make a desert where faith should blossom like a rose.

1. Men who exalt human reason above divine revelation are "clouds without water."

It is not what reasons, it is what God reveals. It is not what man thinks, it is what God says. The mind of man can never discover the heart of God. By wisdom this world has never come to know God. God's wisdom is foolishness to God. We are not left to reason, we have a revelation. There are no dark secrets in the Gospel. He who runs may read. Christianity differs from world religions in that they seek after God while Christianity is God seeking man.

2. Men who exalt human attainment above divine atonement are "clouds without water."

Attainment is possible to man. Atonement is possible only with God. Attainment is what man can do. Atonement is something that God alone can do. Attainment is within man's power. Atonement is the power of God only. Attainment makes man appear better before man, but atonement is the means by which man may appear before God without guilt or sin. Attainment has

for Baptist preachers should forbid their people from ever hearing another preacher, under fear of ex-communication, then turn around and deliver long discourses on religious liberty and pose as disciples of freedom?

What IF Baptist preachers were forbidden to marry and vowed to live celibate lives, and always had large spacious houses and several housekeepers to help them live a celibate life?

What IF the Baptists appeared as the foes of political tyranny when for 1200 years they had themselves constituted the greatest religious tyranny known in all history?

What IF the Baptists expected all the world to accept them, their teaching, their history, their practices without question?

What IF Baptists claimed jurisdiction over the souls of its people, before they are born, all during their life and after their death? Can a human soul enjoy liberty within this tyranny?

## Some Questions

Is it reasonable or Scriptural for one man to exercise sovereignty over the soul of another man?

Is it American, in keeping with the Bill of Rights, for one man or woman to swear away the religious liberty of an unborn baby?

Is it American, in keeping with the Bill of Rights, for one man or woman to steal the religious liberty of a baby as soon as it is born?

IF Baptists should be guilty of the above doctrines and practices they would be outlawed by all right thinking people in the world. Bigot, intolerant, religious prejudices are all pet words used by guilty men to escape further investigation.

## CONCLUSION

Every redeemed child of God is, by virtue of the new birth, intolerant of evil. I am.

—A. A. DAVIS.

for its big word "character." Atonement has for its big word "cross." Attainment makes for education. Attainment is for the mind. Atonement is for the soul. Be not a cloud without water."

3. Men who exalt human philosophy above divine prophecy are "clouds without water."

Philosophy is what man thinks he knows. Prophecy is what God foreknows. Philosophy is man's little candle which a gust of wind can blow out. Prophecy is God's lamp, which shines in a dark place until the day dawn. Philosophy is a maze from which man never emerges, while prophecy is light upon every step of the believer's pathway. Philosophy knows a little about the here and now, while prophecy knows about the hereafter.

4. Men who exalt human advance above divine advents are "clouds without water."

The world does not advance without Christ. In His absence it takes the downgrade, not the upgrade. With Christ out of the world there can be nothing permanently better in the world. It is not human advance, but the divine advents that have brought into the world help and holiness for man. Be not a cloud without water. Let God's thoughts be sufficient for you. Think God's thoughts after Him.

## "Monkey Trial" Judge Still Surprised At Test Case Decision

Amazed at the world-wide publicity provoked by a decision he made 30 years ago, former Judge John Raulston still thinks the matter was not over-publicized. Now 86, Raulston lives in South Pittsburg, Tenn., having been forced by a nervous breakdown and a broken hip to retire from his law practice five years ago.

The now famous Scopes evolution trial was not a question of religion but of law—a motion to quash an indictment. It was a test of Tennessee's law prohibiting the teaching of evolution. Raulston's verdict upheld the law and the indictment of John Scopes for his teaching. The two famous opposing lawyers were William Jennings Bryan for the state, and Clarence Darrow for the defense. Raulston and Bryan, both Christians, became close friends as a result of the trial.

The court battle went on for ten days. More words were cabled across the ocean to Europe and Australia concerning this trial than had been sent in regard to any other happening in the United States. The American press in all sections of the country devoted page after page to accounts of it.

Concerning the great publicity given the trial, Mr. Bryan declared: "It isn't because the trial is held in Dayton. It isn't because a school teacher has been subjected to the danger of a fine of from \$100 to \$500. Causes stir the world, and this cause has stirred the world. It is because it goes deep. It is because it extends wide and because it reaches into the future beyond the power of man to see."

After all these years, it still hurts Judge Raulston that Darrow objected to his opening of court with prayer. "The Legislature did it and so did the State Supreme Court," he recalls, "so I overruled Darrow and continued the custom of calling on a minister to open proceedings."—The Baptist Bulletin.

All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. PSALMS 66: 4





# Baptist Youth Witness

P. O. BOX 7

RUSSELL, KENTUCKY

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"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psa. 71:17

## The Heart Of The Rose

by MABEL A. McKEE



People are funny!

There are many the world over who point with pride to their ancestry. To be able in our land, to trace one's line of descent back to someone who came over on the Mayflower or to some distinguished family of the days of the Revolutionary War — to be able to do this is to possess a mark of distinction. And the rest of us perhaps should be charitable enough to excuse a measure of pride of race.

On the other hand, no one in his right mind would publish his line of ancestry if it so happened that it all started with a nitwit and a hag.

And yet there are literally thousands who at this very moment would be exceedingly happy if it could be proved beyond the shadow of a doubt that somewhere along the trail man lost his tail, and that during some fortuitous season man found his reason.

People are funny!

Man or monkey? Shall we, if we follow the human line back far enough, find at the very beginning a perfect specimen of manhood and a like one of womanhood; or shall we finally find ourselves among the beasts of the jungle? That's the question.

Some say "monkey," but they are guessing. When they say "about" or "probably," or "it

seems to have been," or "these things might be so," they're guessing. When they say "this thing happened or that, and such and such were the conditions 500,000 years ago," they're guessing. When they find a jawbone, and then reconstruct the entire head into which that jawbone fits, giving it the features of a brute, and dating it 200,000 years back, they're guessing. When they find the top of a skull, some teeth and a thigh bone, and then reconstruct the skeleton or merely the head, incorporating animal-like features and dating it back 500,000 years, they're guessing. And when they find a similarity of structure in animals and men, and then conclude that there must have been a common line of descent, they're guessing.

Of course, there is nothing wrong about guessing provided it be kept in mind that no guess should ever be presented as an established fact until fully proved. The Bible says "Man."

No other answer can be found in the Bible.

1. In the first chapter of Genesis we are plainly told that God made the beasts of the field and man on the same day — a day of twenty-four hours, for the solar system was then in operation. There was no time for the one to evolve from the other.

2. The account in Genesis clearly (Continued on page five)

He was her brother. The thought gave her the same thrill this morning as it had given her on a morning seventeen years back, when the old family doctor had laid a tiny bundle in her arms and said, "You'll have to be his sister and mother both, Elizabeth."

Her twelve years then hung heavily on her; her little face, stained with the marks of recent tears, took on a warmer glow as she touched the baby's hand. She had unfolded the baby blanket and slipped on his first little clothes. And as she dressed him, she felt a sense of loss; with every fresh garment he seemed to become less of an angel and more of a human being. The same feeling of loss was now in her heart as she folded his great Indian blankets, slipped his photograph into the case and filled the nooks and crevices of his trunk with "little surprises" to drive away the first bitter longings for home. She lifted a thick white wool sweater; it brought the memory of a little soft flannel shirt. She buried her face in its folds and murmured in a tearful voice, "Why, he is my man and brother and I am sending him from home to college."

His foot sounded on the stairway; his clear boyish voice called, "Beth, where are you?"

Before she could answer he entered the room. Throwing several bundles onto the bed, he gave a sigh of relief. He tugged impatiently at the strings as he explained: "These are some things the girls made me. It's great to be going away, isn't it? Why, I feel just like I was getting out of a cage; I feel like I was going to fly. Say, what is this anyway?"

He held up a small book, shaped to resemble the bud of a flower. It was made of white water-colour paper and every leaf was fastened to the other leaves by small white cords. On the front was the picture of a baby; on the back was a pair of black kid doll shoes.

"Where did you get it?" his sister asked.

"Rose gave it to me; she told me a long time ago that she was making me a book of memories; that I was to open just one page a week. That's my baby picture all right, but why on earth has she put those doll slippers on the back? And why is it shaped in this funny way? What makes girls such queer creatures, anyway, Beth?"

She laughed. "I guess, Floyd, if this is a book of memories, that last page is to picture the last great event of your life — your graduation night. Don't you remember how your new patent leathers pinched your feet, so that you limped across the platform after your diploma? It is shaped like a rosebud for it is like that. Every week you will open a new petal, and finally, when you have opened them all, it will be a full-blown rose. When you come back Rose will have unfolded a few new petals, too."

"Well, I am going to unfold every one of these right now. I never could wait that long to see what is in the center. Of course I have a vague idea, but I want to be sure. So in two minutes we will know this mys-

(Continued on page five)

No Harm In It?



Dr. Evarts A. Graham, professor emeritus of surgery at Washington University and President of the International Congress of Surgeons, recently concluded (after two years of laboratory tests) that there is now "positive evidence" that cancer can be produced by tar contained in cigarette smoke.

The recent findings give further support to a study completed by Dr. Graham and Dr. Ernest L. Snyder in 1950 which showed that the more heavily a person smokes cigarettes, the greater are his chances for developing cancer of the lung. Dr. Snyder is now resident physician at Memorial Center for Cancer and Allied Disease in New York.

Important findings in these recent experiments reveal that "a clinical association between smoking and cancer seems established." Thirty-six of 81 mice painted with tobacco tar developed cancer of the skin. The average time for the appearance of the cancer was 71 weeks, about half the life span of mice. This supports a previous finding that maximum incidence of lung cancer in human beings appears after 30 to 35 years of smoking or "about one-half of the life span."

Dr. Graham further states in his article, which appears in the December 1953 issue of the magazine "Cancer Research," that lung cancer is the most common form of cancer in men, that it was rare 25 years ago, and that its incidence in heavy smokers is about 50 times greater than in

non-smokers.

Is there no harm in the cigarette? The facts readily state the answer. Years before our men of science gave the answer, God declared in I Corinthians 6:19, 20: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are BOUGHT WITH A PRICE: therefore glorify God in your body, and in your spirit, which are God's." If you have received Christ as Saviour, you are God's purchased possession — BODY, soul, and spirit. As believers, we must do nothing to harm our bodies which belong to God.

In I Corinthians 10:31 we read: "Whether therefore ye eat, or drink, or whatsoever ye do, do ye all to the glory of God." Can one really glorify God by daily submitting to a habit that may bring suffering and even death to the body?

Paul said in I Corinthians 6:12: "All things are lawful unto me, but all things are not expedient; all things are lawful for me, but I will not be BROUGHT UNDER THE POWER OF ANY." How many of God's dear people are enslaved to the cigarette habit? Satan repeatedly whispers, "There is no harm in it." Do not be deceived. There is harm in it!

Why not do something about it? Turn to Christ for a complete victory. He is ready to give it, if you will receive it.

—J. Allen Blair

### For Little Children

#### THE FLOOD AND NOAH'S ARK

A few hundred years after Adam and Eve had sinned against God, people had become very, very wicked. They had become so sinful that the Lord could no longer hold back His punishment. The Bible says that the people's thoughts were only evil all the time.



So the Lord said, "I will destroy man." But there was one man who found grace and mercy in the eyes of the Lord. That man was Noah. God said to Noah, "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch."—Genesis 6:14.

The Lord told Noah that He

would bring a flood of water upon the earth to destroy all life, because of the wicked people. But Noah and his family would be saved in the ark.

Noah built the ark. Then he and seven other members of his family went into the ark, and the Lord shut them in. They were sure not to fall out because the Lord kept them safely by His power.

It began to rain. All the people who had laughed at Noah for believing the Lord, began to knock at the ark's door. But it was too late. They all died in the flood; all except Noah and his family.

Finally, the water went down and the ark landed. Noah and his family were all alone to start a new race of people. By listening to God, Noah was greatly blessed. Boys and girls, it is always wise to listen to the Lord. It is smart to do what He says. God says that all are sinners. He says that if we die unsaved, we will go to Hell. And just as God told

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OUR

BIBLE

STUDY

#### STUDIES IN GALATIANS

By A. M. Overton  
(Now In Glory)

##### Chapter One

"And all the brethren which are with me, unto the churches of Galatia."—V. 2.

In Christian courtesy the apostle includes all the brethren with him in his salutation to the Galatian churches. He was not led by a spirit that would allow him to be self-centered, or unmindful of his brethren.

This verse sets forth the predominant New Testament use of the term "church." There were a number of churches in Galatia, but the Holy Spirit does not refer to them as "The Church," a term that is wholly unscriptural when referring to a group of churches. It is the "church at Corinth," the "church at Ephesus," but never "The Church of Galatia," or "The Church of Greece," etc. Although the term "church" is used a few times in the institutional sense, the predominant use is that of a local

body, being so used above 90 times in the New Testament. The word "church" is a translation of the term "ekklesia," which is made of two words in the Greek, "ek," "out of," and "kaleo" "to call." The noun thus formed means "the called out," (gathered ed as an assembly) and that is the primary meaning of the term everywhere. Truly, there can be no church without a body, or an assembly. Using the Lord's analogy, the human body is not a body except when it is together. We might find a hand here, a toe there, and an ear in another place, but we would not call either a body. Each is a member of a body. Of course, all of the members would not necessarily be present for it to be a body. We might find a one-legged body, or a body with no arms, etc., but a body is made up of a number of members.

"Grace be to you and peace from God the Father, and from our Lord Jesus Christ."—V. 3.

Two of the most valuable of all of God's blessings upon His

(Continued on page five)



## Our Bible Study

(Continued from page four)

People are **grace and peace**. We cannot live and be happy without knowing much of both. In the midst of our problems, burdens, and perplexities of life, we may often wish for more of His grace and peace, but we need to know that they do not come by mere wishing. While "the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11), His grace for daily need is not a general bestowal.

We have the Holy Spirit's method for an increase of grace and peace in the Christian's life given in II Peter 1:2, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." The more we know of God, and of the Lord Jesus Christ, the greater will be our supply of His grace and peace for us. That is why it is so profitable for us to devote much time and effort to reading and studying God's Word, for it is only there that we find knowledge of God, and of Jesus our Lord.

## Noah's Ark

(Continued from page four)

Noah how to be saved from the flood. He tells us how to be saved from Hell. There is an Ark of safety. The Ark is the Lord Jesus Christ. Only by trusting in His death for our sin can we be saved from Hell. The Bible says: "Our Lord Jesus Christ gave himself for our sins that he might deliver us."—Galatians 1:4. The Lord Jesus said: "I am the door: by me if any man enter, he shall be saved."—John 10:9.

Noah entered the door of the Ark and was saved from the flood. You may enter into Jesus, the Door, and be saved from the punishment of sin and Hell.

## Man Or Monkey

(Continued from page four)

Genesis indicates that man came into being through a special creative act of God. 3. The record in Genesis clearly tells us that the two, man and beast, were placed on different levels from the very beginning; the beasts of the field were placed in subjection to man.

4. And finally, in Genesis we are told that the earth brought forth every beast **after his kind**, and cattle **after their kind**, and every creeping thing upon the earth **after his kind**. Like produced like from the very beginning. "Kinds" do not run into each other. Even modern attempts at cross-breeding prove the very same thing. One kind of species is not developed or evolved from another.

God, then, says "Man." Why should man say "Monkey?"

—N. De Vries

## Heart Of The Rose

(Continued from page four)

"No," she said firmly, taking the book from his hand. "What would the book mean to you then, Floyd? Every particle of the pleasure—the expectation—would be gone. It took Rose a long time to make this book and you surely would not destroy its value in a few minutes. She even formed every leaf like a petal, so that it would give you the pleasure of watching it unfold like a real rose. It is just a symbol of herself—a little bud of promise."

"She's great to think of all that; I like her. Oh, she and Dorothy are going to stop a minute to-

night. Dot has something for me and I want them to see some of my things. But I do not want to open this book. I guess I will give it to you to keep until I am ready to shut this trunk, so it won't be such a temptation. But let's eat pretty soon; I am simply starved."

At the supper table he talked incessantly of his departure. One moment he wished that she could go along; the next he exulted over the idea of being in a house with a crowd of fellows. While he talked a boy came to the door and was dragged in by a ruthless hand. While they ate quantities of hot waffles they talked of the "fellows and girls." For the most part they talked of the girls. The sister heard new phrases—a new language; he had always used a different one to her. They spoke of girls as "four-flushers," as "easies," as "stiffs" and "stand-patters." Occasionally Floyd stopped in the center of a remark and nodded his head warningly towards his sister, but the talkative John rambled on, speaking in a free and easy way of the girls he had grown up with.

During the last year Floyd had ceased to talk to his sister about his girl friends, and they seldom came to his home. In her presence his comrades talked continually of school; but if she was busy near she could hear them laughing and chatting in tones different from the ones they used when she was there. She had tried in every way she could to attract them to her home, for formerly they had come in great crowds. But Floyd did not seem to want them; he preferred going to their homes. At times she wondered if she had been in their way when they had come.

When the two girls came she greeted them warmly; they had belonged to the crowd which had come in the past often for cookies and for help in long, knotty problems. Then, thinking they might not remain if she were present, she went into the next room. Through the open door she watched them. She could not help watching; she had been deprived of all her girlhood and now she wanted to enjoy theirs.

Dorothy, a dimpled, laughing girl with great, brown eyes and masses of curls which were always rumpled, threw her hat into a chair and was soon seated between the two boys, showing them the posters she had made for Floyd. The sister saw Floyd move very close to the girl and lay his hand on her shoulder with a caressing movement; she caught the glance that he gave—a glance full of bold admiration and meaning. Rose stood near the table, watching the other girl. In her eyes was a look of longing, and yet it was mingled with fear. The three on the sofa soon drew her into their circle. John was open in his admiration of both girls; he tried to distribute his caresses with an impartial hand, but the little Rose drew away with that expression of dread in her eyes. Floyd was not so bold; he lightly laid his hand on her hand, and when she did not resent it, clasped it more firmly. Her face flushed, but she suffered the hand to remain.

Elizabeth was called from the room by some visitors. When they had finally gone she came back to her former seat. She saw a new brother, a different one from the one she knew. He was talking in a boisterous tone.

"When are you going to kiss me good-bye, Dot?" he asked.

"Right at the station," she answered laughingly.

"Honour bright?" he asked.

"Honour bright," she promised.

"You are all right," he exclaimed. "Rose is too bashful for that."

Then he hinted, "But you see I am going to take her home to-night."

Rose coloured as he gave her a significant look. She pushed his hand from her arm and walked to the piano. But there was a wavering, an uncertainty in her face. He had been her comrade

so long and she really liked him. The watching sister made a quick decision. When the girls rose to go, she stood up saying, "Floyd, I want you and John to watch the house. I have to see Rose's mother tonight; tomorrow you can see the girls again."

There came a flush of annoyance on the boyish face, followed by one of anger. He knew his sister had been listening. But he was still too loyal to criticize her to John, who, when they were alone, openly denounced her for her meddling.

When she returned Floyd was alone. He sat sulky and silent. She busied herself with the household cares for a few minutes. Soon she went over to the lounge and sat down beside him. She put her arm around him and kissed his forehead. "Let's don't be angry on our last night," she begged.

"Why did you do it?" he asked. "I know you heard what I said to Rose, but what is she to you?"

"A great deal," she responded, "but not so much as the boy I love so dearly—the boy I have been a mother to, and yet I have not been a true mother, for I never have talked to you of these things because they were hard. You see I have failed in my duty."

Instantly he was all tenderness. He drew her down into his boyish long arms and laid his head against hers. "You have not failed in anything, you darling!" he cried. "But it wouldn't hurt me. I'm a man. All the fellows do that way."

"How do you know?" "They tell about it. We don't talk about it in a crowd, but just when we are together, like John and me."

"Does John treat Rose that way?"

The boy grew warm in a minute. "He'd better not; he went too far to suit me tonight."

"Why did he?" she asked quietly. "You were rather free towards Dorothy."

"Dorothy is different; she's a—she's—well, she's a jolly good fellow, but Rose—well, I like Rose, and every fellow better keep his hands off her. I don't want a girl all the fellows can love; but I'm different. Those things don't hurt a fellow; he's coarser and—well, it's expected of him."

"But they do hurt you," she said. "The little book of memories that Rose gave you this afternoon told a story of its own. I am going to tell you this story."

He looked away into the distance, and she began.

"Once there was a man who went into a garden. All around him were beautiful roses of all colours. But he chose a little white bud for his. He chose it because it was pure and white, but most of all because it was closed. No other person could see into its heart. While he was waiting for it to unfold he walked around to enjoy the other flowers. He studied their colouring and he breathed their perfume. For a long time he enjoyed this; then he wanted to get nearer to these roses, to handle them. Other travellers were handling them and they seemed to enjoy themselves more than he did. So he touched one rather timidly; others he was not so careful with. At last he grew tired and wandered back to his own rosebud and lo! it had opened. It stood the whitest and most fragrant rose in the garden, and its heart was the dewiest and most tender. But he remembered the crimson roses and it seemed too white. Then he could not detect its fragrance, for he had killed his sense of smell by its abuse with the other roses, some of which stood as high and beautiful as before, but others were left bruised and broken by his ruthless desire to please, yes, to indulge himself. As he plucked his own rose, he was aware of no sense of joy over it, except from pride, for many travellers cast him envious glances. But he could not see its unusual beauty; he could not get the fragrance

from its heart, because his sense of sight had been dulled by the brilliancy of the other flowers and his sense of smell by their odour.

"Nor did he think of the little buds in the garden that he had touched and then left. They would perhaps open, but the petals he had touched would always be brown and torn. The passer-by might not see them when the flowers had opened and revealed their hearts, but the men who had plucked them would—not at once, but when they had become less entranced and were seeking for defects. Then perhaps they would throw the rose away. But the man who had the perfect rose—the one which was perfect because it had been well protected—did not know of the havoc he had wrought. He was too much interested in wondering why he did not enjoy his rose, why it seemed so commonplace and really tiresome. He did not know that it was he who had become unable to appreciate it, through his own indulgence begun in an idle moment, while he had waited for his flower to blossom."

She paused to look into his face. He was listening. Then she went on:

"You say you are a man; you have only thought of one side; you have only wanted the perfect rose. You may get one, but if you do it will be one which has been carefully guarded. You are not intending to break or bruise the other roses; you are just going to handle them because the other boys do. You will enjoy their fragrance, but you will leave wounded petals. Then after a time, if you travel far enough into the garden, you will grow indifferent to the havoc you are doing and will carelessly crush the flowers. You may grow so cruel that you will enjoy it. There are men who do, and they started out as free from intention to harm as you were tonight. You caressed Dorothy; John caressed her. The next boy who comes along will find it easier to be free with her, and unless there is someone who cares enough to guard her she will be torn from the stem before she has blossomed. If you had kissed Rose tonight it would have been easy for you to kiss her again. You haven't yet, have you?"

He shook his head.

"I am so glad," she continued. "It will be so much better for her. If she permits you these familiarities she will permit others the same ones. She may soon become as reckless as Dorothy, and then we dare not think of the future. You can see now what a wonderful flower she promises to make. She is a perfect little bud. Would you not hate to think that you were spoiling the promise of that bud?"

"Forgive me for being so cross," he begged.

"Yes, dear," and she kissed his lips. "But we are going to look at your side now. God made you so that you have certain desires, certain cravings, that you are to control. Many men will say that they are only to be satisfied, but we know better. The first kiss you give a girl thrills you—really it is one of the greatest minutes of your life. The next girl you kiss seems less of a pleasure. Then after a while it becomes a mere habit; it loses all sense of enjoyment—the holiness has long since been done away with. Stronger desires than kissing arise and soon you are not the man God intended you to be. You will have a low idea of women. Even your wife, if you get the sweetest and purest in the world, will not seem so to you. Marriage will not be a sacred fulfillment; it will be a commonplace event."

His arms had tightened around her, but he was silent.

"And," she continued, "your future career as a man will be touched. You cannot think clearly or act quickly when any of the senses of your body have been impaired. Lust kills ambition, ability and power. I do not mean that every boy who starts in this

way has the same fatal ending, but a great many do. There is the half-way place where many men stop; yet you will find they are not real men. It will be so much holier and better to stay at the beginning."

She sat silent, waiting for him to speak. At last he did. "Of course, Beth. I wouldn't want to go even half-way, now; I wouldn't even want to touch"—and a tender smile played around his lips—"any roses but one. But I cannot see yet why I can't let her know that I care for her; I will be constant. I want to like her and I want her to like me."

She drew a sharp breath. "You mean you will crush the petals of your own rose, and then enjoy the heart when it is opened. When you come back you may not even want to see that heart; you are just a boy. If you do, there will be times when you will see those crushed petals and be sorry. You may blame yourself, but you will probably blame Rose. You may grow so discontented that you will blame another man. If you know she allowed you these caresses, these little familiarities, you will think she would allow others."

He spoke with pride. "I know Rose."

"We will look at it from her side. After she realizes those petals have been crushed by you she may be afraid of the future. She may be afraid that you have wandered far into the garden and come back to her a worn-out traveller. She may be afraid that you will not appreciate her and that you will not deal rightly with her."

He laughed. "I am not afraid of that."

"Other girls just as constant in their friendship as Rose have felt that way," she said in a low voice.

"What do you mean?" he asked.

"My dear boy, I have a few wilted petals and I know how they feel. You see, I was like you are. There was no one to guard me and I did just what any girl will do who does not think. But I realized in time to save myself from only a few brown ones, and I want to save every girl I can. We were young and thought we knew our hearts. My, how they changed! But they couldn't change those bruised petals."

He gave a hurt cry, but he saw a face free from suffering. It held only love for him.

"Floyd, I want to give the world a noble man. That is the dearest wish of every woman. I want to give some woman a pure husband; and oh, my darling boy, I want to give you life in its best and purest forms. I put the first little garment on your little body."

"You angel!" he murmured.

She lifted his chin and looked into his clear eyes.

"I promise," he said in a low tone.

"It will not be easy, dear. You will have to refuse to listen to other boys, you will have to read only good books and you will have to think pure thoughts. Rose's little book will help you. You can see the baby that I am trying to keep pure and help me do it; you can see those doll shoes and remember how you suffered on the night you wanted to be happy, because you wanted to do as 'the fellows' did. You were anxious to know what was in the heart of the rose book. I don't know, but she did tell me this. On the second petal—and you must look at it every day—is the little picture of Sir Galahad which your first teacher gave you. Do you remember it?"

The boy smiled dreamily as he quoted—

"My strength is as the strength of ten, Because my heart is pure."

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Never take a pen in hand while there is a feeling of anger in the heart.

## WHEN IT COMES TO ETERNITY



### THE ONLY CURE

A severe boil on the face may be covered with some sort of face cream and powder in an endeavor to hide it, but the disguise will not ease the pain. The malady is beneath the surface and must be gotten rid of before there can be either relief or cure.

So it is with the sinner and his guilty conscience. The outward appearance may be altered by a change of ways, but since the guilty conscience results from a sinful heart, it must be gotten rid of by operation upon the heart. There is only one genuine and lasting cure—faith in Christ and His atoning sacrifice for sin and the sinner.

### Truth In Picture

There is a famous painting of a lovely young woman out of whose hands is slipping a beautiful bouquet of roses while she is reaching out to receive a pure-white dove which is descending out of the sky. Truly, the world may have some charms, but they are transitory and fading, and like the roses they must soon wither; but the pure-white dove, symbol of the Spirit of the living God, will abide with us forever.

### Baptism

(Continued from page one)  
my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life" (John 5:24).

**Q. How Does the Scripture Say One Is Saved?**

A. Let the Word answer! "He that believeth on Him IS NOT CONDEMNED" (John 3:18). "And the life which I now live in the flesh I live BY THE FAITH OF

THE SON OF GOD, who loved me, and gave Himself for me" (Gal. 2:20). The believer is both saved and secured in Christ! "To Him gave all the prophets witness, that through His name, whosoever believeth on Him shall receive remission of sins" (Acts 10:43). Peter in referring to the experience with Cornelius and his household made it clear that PURIFICATION is BY FAITH and not by baptism (Acts 15:9). Paul taught that we are JUSTIFIED BY FAITH in Christ. When he preached in Antioch he said, "And by Him (Christ) all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39). Again hear him declare, "Therefore being JUSTIFIED BY FAITH, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). When Paul told the Philippian jailer what he must do to be saved he said, "Believe on the LORD JESUS CHRIST and thou shalt be saved" (Acts 16:31). According to Jesus in John 3:14-15 the uplifted brazen serpent in the wilderness of Numbers 21:9 was a type of Christ. The record is clear that the bitten Israelite was immediately healed when he looked with FAITH upon the uplifted brazen serpent, and nothing else was necessary. David knew that spiritual cleansing comes from God alone (Psalm 51:2). Jeremiah knew that no washing at man's hands can cleanse the soul (Jer. 2:22). These and scores of other passages clearly teach that when a penitent sinner looks to Christ with FAITH he is healed of his sin, and then becomes a Scriptural subject for baptism.

**Q. What is the Fate of the Unbeliever?**

A. This question will bring from God's word the certainty that FAITH brings salvation, not baptism. Jesus said, "He that BELIEVETH, and is baptized shall be saved, but he that BELIEVETH NOT shall be damned" (Mark 16:16). The lack of baptism according to Jesus does not damn the soul, but rather it is the lack of FAITH. Again Jesus

said, "He that BELIEVETH NOT is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18); and "if ye BELIEVE NOT that I am he ye shall die in your sins" (John 8:24). Thus we see that without FAITH in Christ a man is damned, or condemned, and shall die in his sins. Nowhere are we told that he is condemned because he is not baptized.

**Q. What Qualifications Had They Who Were Baptized on the Day of Pentecost?**

A. On that day a multitude of people of various races and countries had gathered together. After the descent of the Holy Spirit, Peter preached the Gospel unto this mighty throng of people. He used Joel 2:32, "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved," as his text (Acts 2:21). In his sermon Peter preached the DEATH, BURIAL, and RESURRECTION of Christ, which is the heart of the gospel according to 1 Cor. 15:1-8. In the course of his message about three thousand souls were "pricked in their heart, and said unto Peter and the rest of the Apostles, men and brethren what shall we do?" (Acts 2:37). "Then Peter said unto them repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

They who hold baptism to be necessary to complete the work of salvation stop here. But Peter was not through preaching to those three thousand broken-hearted inquirers. No message on salvation is complete that does not hold all of God's truth, so he continued, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call; and with many other words did he testify and exhort, saying, save yourselves from this untoward generation" (Acts 2:39-40). What did the convicted people do? "Then they that gladly (joyfully) received his word were baptized" (Acts 2:41). A wonderful change took place in their hearts before they were bap-

tized. They received (accepted for themselves) the Gospel and passed from being convicted of sin and troubled over their lost condition to knowing the joys of having their sins forgiven. Then they were baptized! No person under conviction for sin, and conscious of its condemnation can be joyful in the way God's word uses the term. Furthermore, these folk could cry, Abba Father, and were happy! They were baptized for (because of) remission of sins.

There are those who earnestly contend that "For" in Acts 2:38 means "in order to the remission of sins," or that water baptism is the means of washing away sin. If their contention is true, and one is not saved until baptized, then baptism is, for the children of the devil, and is not an act or deed done in God but to get in God! It would seem to be impossible for a sane thinker to believe that the Eternal God would set a baptism between a lost soul and a Saviour!

**Q. Did Peter Contradict Himself?**

A. Peter put repentance first. "Repent or perish" is a universal or an unlimited command. "God now commandeth all men everywhere to repent" (Acts 17:30); but in no place in God's word are all commanded to be "baptized." "EVERYONE" from Acts 2:38 is in the singular, meaning that everyone who repents is commanded to be baptized. Those who contend for a baptismal remission of sins make Peter contradict himself in his other teachings. If he meant to teach that water baptism was in order to remit sins (Acts 2:38) in the year 33 A.D., then why did he, 27 years later, change his mind about it, and say that "Baptism is not the putting away of the filth of the flesh, but the answer of a good conscience toward God" (1 Peter 3:21)? No one who believes in an inspired Gospel can think that Peter changed his mind. Furthermore, the little word "eis" translated "For" in Acts 2:38 very definitely means "on account of." In Matthew 12:41 it is translated "at" the preaching of Jonah. That passage would be foolish if rendered, "The people of Nineveh repented 'in order to' the preaching of Jonah." Eis should there be translated "because of" the preaching of Jonah. In Acts 2:38 give "because of" the remission of sin and "it conforms to all other preaching of Peter about salvation!

**Q. Did Peter Claim Baptism to be Essential to Salvation?**

A. To prove that Peter did not intend to teach that water baptism remits sin, turn to his words to Cornelius and his household uttered in the year 41 A.D. (Acts 10:44-48). In this message he was still preaching the Death, Burial, and Resurrection of Christ. Verse 44 reads "While Peter yet spake

these words, the Holy Ghost fell on all of them which heard the word." Verses 46-48 read "For they heard them speak with tongues, and magnify God. Then answered Peter (verse 47) can any forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (verse 48) "And he commanded them to be baptized in the name of the Lord."

No man can say that a child of the devil has the Holy Ghost in him. The Spirit-possessed man is a child of God, and a subject for scriptural baptism. Since Cornelius and his household received the Holy Ghost before they were baptized, it is absolutely certain that they were born into the family of God before baptism in water, for God alone sends the Holy Ghost into men's hearts.

Peter makes very clear the meaning of Acts 2:38 in his declaration that we are not redeemed with corruptible (temporal) things, "but with the precious blood of Christ" (1 Peter 1:19) and in his emphatic declaration that we are born of the Word of God (1 Peter 1:23).

**Q. Does the Bible Ever Substitute Baptism for the Blood of Christ, or Require It in Addition to the Blood?**

A. The Scriptures all cry "No!" Paul declares, "Who (God) hath delivered us from the power of darkness, and hath translated us (moved us over) into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins" (Col. 1:13,14). John declares "But if we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanseth (goes on cleansing) us from all sin" (1 John 1:7). Main illustration baptism brings about redemption from sin, forgiveness and cleansing. In these passages from Holy Writ are without meaning or truth. Acts 20:28 declares that the blood of Christ purchased the redeemed. Romans 3:25-28 puts the remission of sin in the righteousness of Christ, not in baptism. Romans 5:9 says we are justified by blood. Like wise Ephesians 1:7 and Colossians 1:14. Never does the Word add baptism to blood for spiritual cleansing or substitute it for the blood.

**Q. Why Then Be Baptized?**

A. Baptism is an act of righteousness, performed by the believer in obedience to the will of God. It is a symbolic burial and not a birth (Rom. 6:4). When Jesus taught the necessity of baptism from above He was not talking about a burial. Baptism is never called a birth in the Word of God. The idea that one can be buried and born at the same time, by the same act and in the same grave contradicts the would-be teaching of the world.

(Continued on page seven)

## DO YOU

want to study the Bible teaching on:

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THE BAPTIST EXAMINER

PAGE SIX

FEBRUARY 4, 1956



There is not a shaft in the quiver of the Devil but what has been fired at the Bible and failed.

# SUNDAY SCHOOL LESSON

SUNDAY SCHOOL LESSON FOR FEBRUARY 12, 1956

## THE TWELVE APOSTLES AND THEIR COMMISSION

## MATTHEW 10

**MEMORY VERSE:** They that are in the flesh can not please God.—Rom. 8:8.

### The High Cost Of Prayer. Mt. 10:1-4.

Near the close of the preceding chapter, when Christ's heart was moved with compassion on seeing the shepherd-less multitudes, He urged His disciples to pray for laborers. We are to suppose they followed His injunction. Now they are called to service.

Prayer is a costly experiment. One cannot pray and withhold his labor, or pray and withhold his money. Carey began to pray for the conversion of the world, and it cost him himself, for he gave himself as a missionary. It costs for one to give himself over wholly to God, as one must in prayer.

### The Charge Delivered To The Newly Called Preachers. Mt. 10:5-14.

We believe when God calls a servant, that He calls that one to some definite task, and that that is the proper time to ordain and deliver the ministerial charge unto him. In this, we follow Christ's ministerial plan.

The apostles were given a definite field—the Jews. They were not to go yet to the Gentiles—that service would come later but to those whom Christ tenderly designated “the lost sheep of Israel.”

Christ charged them that their work was to be two-fold; they were to proclaim a glad truth (V.7), and were to do gracious deeds (V. 8).

They were to be traveling evangelists — “as ye go.” The road was to be their pulpit and each man was to be their audience. Oh, how each Christian needs to be doing the same work!

The disciples were not to go to the biggest nor the nearest home, nor the most convenient one. The principle of choice as to the home was “worthiness” (V. 11). Cf. Acts 16:15.

Verse 12 tells us that the message was not to be blurted out in defiance of conventional forms. There is no excuse for abruptness. Every Christian worker should use tact and courtesy.

In charging the disciples, Christ gave them no illusion as to their success (V. 14). They were to expect that their words would be rejected by the world.

### Degrees Of Judgment. Mt. 10:15.

“More tolerable” teaches that not all will be rewarded alike. Cf. Job 34:23; Mt. 11:21; Mk. 12:40; Luke 12:47-48; Heb. 2:2.

### Sheep And Wolves. Mt. 10:16-21.

A lamb turned loose in a cage of wolves pictures the Christian jostled about by the world. The Christian's only resource is the Holy Spirit (V. 20). But what a blessed resource that is—just to depend upon God for everything.

### Enduring. Mt. 10:22.

This verse is often quoted to prove apostasy, but it teaches no such doctrine. I believe that only those who endure to the end will be saved. If one does not endure, it proves that he has never been

saved. However, if a sinner is saved, he will endure for it is our Father's business to see to it that the sinner endures. Read Ps. 89:29. Also verses 30-34 of the same Psalm.

### V. Jewish Missions. Mt. 10:23.

This verse reaches beyond this personal ministry of the twelve. This has in view, the preaching of the remnant during the Tribulation.

### VII. Persecutions. Mt. 10:24-25.

Since Christ was persecuted, His followers can expect nothing less. Wherever the Gospel is preached in purity and truth today, it is attended with persecution.

### VIII. Fearlessness Enjoined To Disciples. Mt. 10:26-31.

Regardless of persecutions, Christ's disciples are to preach, teach, and work in a fearless manner. God is on His throne watching this world, and He will protect His own. Cf. Isa. 26:3. Even the worthless sparrow, or a hair of one's head can't fall without God's knowledge. Then surely He can care for His own.

### IX. Which Side Are You On? Mt. 10:32, 33.

Each one must either confess or deny Him. Read Ex. 32:15-28. Note well verse 26.

### X. No Easy Service. Mt. 10:34-36.

To follow Jesus was to be costly. He warns His own that it is no easy service.

### XI. Where A Christian's First Love Should Be. Mt. 10:37-39.

A Christian's first love is to be God. If we are to put first things first, we are to love God above parents, family, home, and all else. Oh, how few of God's children are really living as we should!

### XII. Rewards. Mt. 10:40-42.

Even a cup of cold water given in the right spirit will bring a reward in Heaven. It is fitting that this chapter should close with the promise of a future reward. Christ has asked His followers to leave all to follow Him, telling them there will be no earthly rewards, but rather persecution, imprisonments, and privations. In view of all this, why should a Christian ever leave all to follow Him? The answer lies in the future. The Christian is not to expect blessings in this life, but his reward in the life to come. Cf. I Cor. 3:8, 11-15.

### QUESTIONS

1. Does it cost to pray?
2. What can we Gentiles learn from Jesus' charge to His apostles as to mission work?
3. Will all be punished alike in Hell?
4. If the unsaved are represented by wolves, how did Jesus describe the saved?
5. Can a true believer fall away and be lost?
6. Should Christians expect persecutions?
7. Does our Heavenly Father know the number of the hairs of our head? If so, are we to fear?
8. Is it an easy matter to serve the Lord?
9. Where should our first love be?
10. In which world should we expect our rewards?

### “God's Mouth-Stopper”

(Continued from page two)

Most folks who live, as they say, by the Golden Rule, are willing to do unto others—provided they do the other fellow first.

Maybe you say that that is the maxim by which you live. If so, I ask you, are you doing unto others just like you would want others to do unto you? Are you actually living in the light of this law? If you will stop and analyze your life in the light of this verse of Scripture, it will

show at you, “Shut your mouth. You are not nearly as good as you think you are.”

Let's notice another of God's laws: **THE LAW OF CHRIST.**

“Bear ye one another's burdens, and so fulfill the law of Christ.”—Gal. 6:2.

Jesus says for you to bear one another's burdens. Now, do you do it? Does your neighbor have any burdens today? There isn't a person in all the world but

what, week by week, has some kind of burden, and the Lord tells us to “bear ye one another's burdens.” But will you do it? That neighbor of yours who is having a hard time financially, are you

helping him to bear his burdens? The Bible says “to bear ye one another's burdens.” If you do, you will fulfill the law of Christ, but are you doing it? If not, when you boast of your goodness, this law is saying, “Shut your mouth. You are not nearly as good as you think you are.”

Let's notice the **FIRST COMMANDMENT:**

“The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.”—Mark 12:29-31.

Let me ask you, are you living up to that? Are you loving God with all your mind, with all your heart, with all your soul, with all your strength? If you say you are, then you are just as good as the Holy Rollers claim that they are.

Do you suppose that you really do love your neighbor like you love yourself? When you buy a new suit for yourself, do you buy a new suit for your neighbor? When you buy a new hat for yourself, do you buy a new hat for your neighbor? When you bake a cake for yourself, do you bake a cake for your neighbor? Oh, listen, brother, sister, this law tells you to shut your mouth

—that you are not nearly as good as you think you are. It is God's mouth stopper.

Let's notice the Bible again, what God calls the **ROYAL LAW.**

“If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well.”—James 2:8.

Are you as much interested in seeing your neighbor prosper as you are yourself? How many of you here would say that you would like to see your neighbor prosper just as much as you, yourself, prosper? How many of you here would say, “I love my neighbor just like I love myself? When I have something good by way of a fortune fall to me, I would want the same thing to fall to my neighbor. If I have some real blessing come to me, I would want the same kind of a blessing come to my neighbor.” Beloved, God says that if you do that, you fulfill the royal law, but when this Word of God is read to you, it just says, “Shut your mouth,” for you know you are falling short of the royal law of Christ.

Then, there are the **WEIGHTIER MATTERS OF THE LAW.** Listen:

“Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith.”—Mt. 23:23.

Have you ever judged yourself a sinner? Have you ever by faith

received the mercy, or the grace of God upon you as a sinner that is judged, whereby you have accepted God's judgment and have received His Christ by faith as your Saviour? In other words, have you judged yourself a sinner? Have you received God's grace in giving Jesus to die for you? Have you accepted Him by faith as your Saviour? The Bible says that the man that hasn't done that has omitted the weightier matters of the law.

Now, beloved, what I am saying is this, the law is God's mouth stopper. It will shut a man's mouth quicker than anything in the world. The man who tries to make out like he is perfect, or the man who tries to brag about his goodness—all he needs to do is to read the Word of God and see what God says in His book.

You can read the Ten Commandments, you can read the Golden Rule, you can read the law of Christ, you can read the first commandment of the law, you can read the royal law as it is laid down by James, or you can read the weightier matters of the law as they are laid down by the Lord Jesus Christ, and you are brought face to face with the fact that you are a sinner in the sight of Almighty God. You are made to realize that you aren't nearly as good as you thought you were, but that the law says, “Shut your mouth.”

There isn't a person here who has lived up to the Ten Commandments. There isn't a person here who has lived up to the Golden Rule. There isn't a person here who has fulfilled the first commandment of loving God with all your heart, soul, strength and mind. There isn't a person here who has lived up to the royal law of loving your neighbor just like you love yourself. Beloved, when you talk about how good you are, and then would weigh yourself in the light of the law of God, you realize that you stand guilty in the sight of God, and that the law says, “Shut your mouth.”

### II

### WHAT HOPE DO WE HAVE?

If the law is God's mouth stopper, then what hope do we have? If I can't be saved by keeping the law and if the law, instead of being a means of my salvation, just shuts me up and makes me realize how little and how awful I am, and how sinful I am,—what hope can I have? Beloved, thank God, we have a hope, and that hope is the Lord Jesus Christ.

I am not saved by keeping the law. The law just shuts me up. I am not saved by what I do in the light of the law. The law just keeps me in my place and makes me realize how sinful I am. The law can't save me, but, beloved, the law that shuts my mouth and makes me realize what a sinner I am—that law causes me to realize that I can't save myself. What hope, then, can I have? Beloved, my hope, only, is in the Lord Jesus Christ. As the song says:

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

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

“On Christ, the solid Rock, I stand;

All other ground is sinking sand, All other ground is sinking sand.”

The Word of God tells us:

“For what the **LAW COULD NOT DO, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.**”—Rom. 8:3.

Listen beloved, the law can't save you. All it can do for you and me is to shut our mouths, make us realize what sinners we are, and bring us down to a depth of helplessness and hopelessness that we might be able to look up to Jesus and see Him as the Saviour that we need.

You can't be saved by being good. You can't be saved by keeping the law. You can't be saved by your sincerity. You can't be saved by living up to the Golden Rule. You can't be saved by anything that you do yourself. Beloved, the only hope one can have is to turn from the law, that would stop our mouths, and trust the Lord Jesus Christ as your Saviour.

Notice again:

“For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in **ALL THINGS** which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.”—Gal. 3:10, 11.

I ask you, have you continued in the “all things”? God's Word says that “cursed is every one that continueth not in all things which are written in the book of the law to do them.” How, then, are you going to get rid of that curse. God's Word also tells us that “Christ hath redeemed us from the curse of the law, being made a curse for us.” Brother, sister, you haven't any hope if you are depending on yourself. If you are depending on what you can do, and if you are depending upon keeping the law and living up to the Ten Commandments, you are doomed to a Devil's Hell.

I trust that what I have said will cause you to realize how helpless you are, and how that there is no hope for you relative to the law, but rather, that the law says to you, “Shut up. You are not nearly as good as you think you are.” Beloved, if you can see yourself in that condition, perhaps the Holy Spirit will enable you to receive Jesus, who died to save sinners, as your Saviour. May you look up to Him and trust Him, and receive Him by faith and become a child of God.

May God bless you!



### Baptism

(Continued from page six)

all human experience. The sinner is separated from the Lord by his iniquities. “But your iniquities have separated between you and your God” (Isa. 59:2). A sinner who is away from Christ cannot be taken in his sinful condition and be buried with Christ. We are baptized to show to the world a new relationship which repentance and faith have brought between the sinner and the Saviour!

Those who contend that water baptism helps remit sins put the preacher, the water and the church between the sinner and his Saviour, while God's Word teaches us that sin is the only thing that separates the one from the other. “Buried with him in baptism” (Col. 2:12) makes it certain that the proper subject for baptism has Christ with him before being baptized. Jesus never lives in the devil's child, neither is the devil's child living in Jesus Christ; therefore, it is utterly impossible to bury the sinner and Christ together, in so much as they are not living together. It stands to reason that a person is not buried with one master and raised with another. If salvation takes place in the act of water baptism, then the child of the devil would be buried with his master, the devil, and raised with a new master, Christ. Such a transaction is impossible, unthinkable and unscriptural. One is not buried with the devil, but with Christ who comes in when faith opens the door. He is raised with the Master with whom he is buried! Paul declares plainly that “We are buried with Christ” (Rom. 6:4; Col. 2:12), not buried with the devil and raised with Christ.

(Continued on page eight)

THE BAPTIST EXAMINER

PAGE SEVEN

FEBRUARY 4, 1956



The Bible is the only book for thinkers, readers, scholars, speakers, men, women, and children. If we can have only one Book, save us that.

## "I Should Like To Know"

(Continued from page one)  
nances are church ordinances, and not pastor ordinances. After all, it is well to always hold up before the church that these ordinances belong to the church, and not to the pastor.

4. Is a church a true church, where the women are out of their places, in the light of the teachings of the Bible?

If a group holds to salvation by grace and Baptist baptism, I contend that they are a true church. If they reject either or both, the group is no longer a church—just a man-made organization. That is what the Catholics and the Protestants are.

However, while they may still be a church, they are not very orderly if the women are out of the place assigned them by the Bible. Read I Cor. 14:34-38 and I Tim. 2:8-15. The whole church, where the women are out of their Scriptural place, ought to read their Bibles, repent of their errors, turn back to God's Word, and live in the light of the Book.

5. Is the Lord's house to be used as a kitchen, and is food to be served in it?

God's house is not a restaurant. Paul declared that it was a shame when God's house was thus abused. I Cor. 11:22. God's house isn't for play, for food, nor for recreation, nor for social activities. It is for worship only. God pity the church that has drifted so far as to forget that the house of God is for worship only.

6. Should a church even attempt to have fellowship with another so-called church where the women are out of place, and where the building of God is used as a restaurant?

I'm not saying that one shouldn't try to have fellowship with such a loose church, but I am frank to say that you won't have much fellowship with them, even if you do try. You just can't mix the spiritual and material in the work of the Lord.

7. Has the church the right to take the Lord's Supper that has no deacons to officiate?

Yes, the first church observed the Lord's Supper long before there were any deacons. Acts 6 tells of the election of the first deacons, which was after the supper had been observed, for this was one of the things that took place on the day of Pentecost. Cf. Acts 2:42, 46.

8. Do deacons have power over a church more than any other male member?

Absolutely not. And neither has the pastor. A Baptist Church, if it is a true church, is a democracy, and one member has just as much power or authority as any other.

9. Is it right to use other versions of the Bible besides the King James?

Personally, I think that there is no version that is as correct as the King James, and since it is also the Bible that most folk are familiar with, I prefer to use it.

However, I believe in studying the Bible in the original language of Greek and Hebrew, and I most surely make use of other translations. I can't remember even one that I have read, but what I received new light on some verse. For example, the King James speaks of the "mote" and the "beam." The Moffatt translation was produced by a modernist and yet in this instance, he is helpful, in that he translates the mote as "tooth-pick" and the beam as "sawlog."

Use all translations and helps, but just be careful that you don't accept all the heresies that may have been skilfully woven into the text. Particularly, is that true of the one we call the "new

Bible."

And after all, remember that the safest of all for the average reader is the King James version.

10. Is it right for a Sunday School teacher in a Baptist Church to lead a class to draw names and exchange gifts in God's house at the supposed Christmas season?

This is just pure heathenism. Such a teacher should be publicly rebuked and unless he or she acknowledges the wrong, he or she should be asked to resign. You might as well worship Baal as to observe Christmas in any form.

## Subscription

(Continued from page one)

Illinois	2
Virginia	2
Michigan	2
Alabama	2
Oklahoma	2
Maine	1
Kansas	1
Colorado	1
Oregon	1
California	1
North Carolina	1
Canada	1

Thus free copies of this book will be sent to our "helpers in the truth" in 25 states and one foreign country.

Some of these have sent from 20 to 100. Many others have sent a few subscriptions, perhaps from one to six each, expecting to send others within a few days to complete their list of twelve to thus enable them to qualify for our gift of Mabel Clement.

### It Is Not Too Late!

Many have written saying that we were putting on this campaign at the worst time of the year—just after Christmas, when business was poor and money was scarcer than at any other time of the year. Accordingly, we have decided to continue this campaign until the twenty-ninth of February. To everyone who sends us twelve new "subs" by that date, we will send with our compliments a free copy of Mabel Clement. Remember to qualify, that your letter must be postmarked not later than midnight, February 29.

Frankly, I expect to reach more than 5000 new subscribers in this manner. Won't you join with us today in this program. You'll help yourself with a new book. You'll help your neighbors by introducing them to the best reading matter on earth, next to the Bible, THE BAPTIST EXAMINER. And then, you'll be helping us to reach untold hundreds and thousands with the Truths of God's Word.

How about starting out in earnest today to send us not just twelve, but perhaps a hundred new "subs"?

## Reverend

(Continued from page one)

don't want them calling me reverend. Call your preacher, "Pastor," "Brother," "Elder," or some other title that belongs to a preacher and not a title belonging to God. Would you call your preacher "Holy"? That's God's title just as much as reverend because "holy and reverend is his name."

The only time reverend is mentioned in the Bible it is mentioned with God's name in our text Psalm 111:9. Keep God's titles in their right place.

—Allen H. Higginbotham.

## A Reward

(Continued from page one)

power to change the bread and wine into the body, blood, soul, and divinity of Jesus Christ.

\$50 REWARD to any one who will produce a text of Scripture to prove that there are seven sacraments.

\$50 REWARD to any one who

will produce a text of Scripture to prove that the use of images was recommended either by Christ or His Apostles.

\$50 REWARD to any one who will produce a text of Scripture to prove the existence of such a place as purgatory.

\$50 REWARD to any one who will produce a text of Scripture to prove that there are more mediators than one, between God and men.

\$50 REWARD to any one who will produce a text of Scripture that we ought to pray to the saints or for the dead.

\$50 REWARD to any one who will produce a text of Scripture to prove that we should fast on Friday or during Lent.

\$50 REWARD to any one who will produce a text of Scripture to prove that the Pope is infallible.

\$50 REWARD to any one who will produce a text of Scripture to prove that baptism "cleanses from original sin, makes us Christians and children of God, and heirs of the kingdom of heaven."

\$50 REWARD to any one who will produce a text of Scripture to prove that unbaptized children after death go to a place called "Limbo," or that there is such a place.

\$50 REWARD to any one who will produce a text of Scripture to sanction the baptism or blessing of bells.

\$50 REWARD to any one who will produce a text of Scripture to prove that a man should be persecuted and cursed who conscientiously leaves the religion in which he was born, to accept that of Jesus Christ.

\$50 REWARD to any one who will produce a text of Scripture to prove that the Bible should not be read by everybody.

\$50 REWARD to any one who will produce a text of Scripture to prove that priests have any right to forbid the people going to hear the pure gospel of Christ preached.

\$50 REWARD to any one who will produce a text of Scripture to prove that a man sins when he leaves a false religion to accept the religion of Jesus Christ.

\$50 REWARD to any one who will produce a text of Scripture to prove that Christ did not believe in freedom of conscience and freedom of speech.

\$50 REWARD to any one who will produce a text of Scripture to prove that any one is justified in blindly submitting to priests, bishops, or pope.

\$50 REWARD to any one who will produce a text of Scripture to prove that the Church of Rome is the first church or the oldest church.

\$50 REWARD to any one who will produce a text of Scripture to prove that the Church of Rome is the Church of Christ.

\$50 REWARD to any one who will produce a text of Scripture to prove that there is salvation in any other way but through faith in Jesus Christ, the Lord, who said, "Come unto Me all ye that labor and are heavily laden, and I will give you rest." (Matt. 11:28).

\$50 REWARD to any one who will produce a text of Scripture to prove that any man is safe who delays the salvation of his immortal soul. "For what shall it profit a man if he gain the whole world and lose his own soul." (Mark 8:36).

\$1,500 REWARD to any one who will produce the required texts of Scriptures on the above questions. Jesus said: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." (John 5:39).

The Holy Scriptures are the only infallible source of truth that God has revealed for our salvation, and the only and absolute rule of faith. As a religious guide they are clear and complete. It is therefore the sacred duty of every man faithfully to use this means which God has provided to learn the way of salvation.

## Undenominational

(Continued from page one)

They may call themselves "Christ's church," or "church of Christ," or "church of God," or "simple Christians," but they are denominational and are a denomination bearing that particular name.

If people denominate themselves "undenominationalists," they are a denomination of undenominationalists! The only way people can avoid being a denomination is not to be in a group at all and to have no name whatever, not even the name "Christians."

"The man who calls himself an undenominationalist is a denominationalist, just as the man who boasts that he has no creed is, literally, creed-bound; his creed being that he has no creed" (Gospel Witness). "The undenominationalist, in boasting of his freedom from denominationalism, all unwittingly acknowledges his complete subjection to another ism that is as positive in its attitudes as any other ism, notwithstanding its negative prefix, 'un'" (Gospel Witness).

Various vacant-store, tent and tabernacle or other religious vendors earnestly, and sometimes noisily, lay claim to being "undenominational." They are a law to themselves and amenable to nobody on earth except themselves. Often they fail to exhibit elemental Christian charity, and in numerous particulars fail to show that subservience to the scriptures which they claim.

We have never known an "undenominational" group which did not fail at certain points to proclaim the pure New Testament message. People who refuse to be named or hide their name or answer to every name "have some trick up their sleeve."

The man or school or church that is "undenominational" wants support from all denominations without being responsible to either. That is parasitical alleged "undenominationalism" lives mainly on the labors of others whom it either bemears or, as the case may be, unctuously flatters for financial gain or other advantage. In all cases, undenominationalists assume a superiority over other groups which does not befit Christian humility.

To be sure, among the various denominational groups frequent heresies are found. But "undenominational" groups are not free from heresy either. Because one answers to a particular denominational name does not necessarily mean that he teaches heresy. He may or may not. But heresies cannot be corrected by the expedient of namelessness.

"What is thy name?" He who is open and above-board personally and at the same time sound doctrinally, neither refuses to be named nor hides his name nor answers to every name which may be called. It is admitted that one may be personally open and above-board and still be doctrinally unsound. But a combination of both qualities does not cover itself with anonymity.

Why should any group object to being **denominated**—named? But if it is denominational and its members hold the same general beliefs and practices, it is a **denomination**.

## Baptism

(Continued from page seven)

Q. What Is the Purpose of Baptism?

A. Jesus tells us when he speaks of his own baptism, "Thus it cometh us to fulfill all righteousness" (Matt. 3:15). In other words, the act of submitting to baptism is an evidence of righteousness, not a way to become righteous. Baptism is a symbol or figure picture of the death, burial and resurrection of Christ. Through it the penitent believer declares to the world what has inwardly taken place in his life, namely, there has been a death to sin, and the creation of a new life within through the power of Christ. Burial and resurrection typified by baptism show this to the world and also present a pledge by one baptized that he is dead to the sinful past and has turned to a new life with Christ. Baptism is the ordinance by means of which the believer confesses faith in the triumph of Jesus over death and his own triumph over the power of sin.

Q. But What About I Peter 3:20, 21?

A. Peter's reference in his passage to the manner in which Noah and his family were saved by water is in keeping with statement of Jesus regarding baptism. The ark which Noah built under the careful direction of God was a type of Christ. It was prepared for the saving of Noah and his house or family (Heb. 11:7). Because he believed in and built the ark, he became an heir of the righteousness which is my faith, not by baptism or any other form of ceremonial cleansing. The only thing water had to do with Noah, was to hold the ark which saved. "In figure" or manner, baptism saves that is, it holds up or portrays the triumph of Jesus over grave. Faith in Him leads the penitent sinner to trust in Faith, not water, put Noah's family in the ark. They were in at the call of God, and rain did not come for seven days after they entered it (Gen. 10). No one can deny that they were saved before the water came to bear up the instrument of salvation. So, in like figure, baptism reveals one's faith in Christ, Christ. Faith leads the believer into Christ before baptism else he could never be baptized with Christ in baptism. (Rom. 4; Col. 2:12).

Baptism is "the answer of good conscience toward God" (I Peter 3:21). It is a public and obedient response on the part of a child of God who has been given a good conscience through remission of sin by the grace of our Lord. One cannot make sponse to that which he does not have. The man whose conscience is still troubled because of sin cannot be baptized according to I Peter 3:21. He who is baptized to remit sin is not acting in keeping with the scriptures here, cause it plainly says, "Not putting away of the filth of flesh."

There is no organized or national Christianity which is not denominational.

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FEBRUARY 4, 1956