

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With J. T. White R-2

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

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

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Inquisitorial Horrors Of the Roman Catholic Church

C. W. D. Writes Of Joys And Hopes Relative To Making Baptists In Brazil

Belem, Para, Sept. 23, 1940.

Dear Bro. Gilpin: Bro. Hallum and his wife and daughter arrived on the night of the 14th. We got settled for sleep at one o'clock a. m. They had the refrigerator, radio, and washer. They came through in fine shape. Owing to their limited time in New York, the refrigerator was sent without being crated. Imagine that! And came through almost without a scratch. Praise the Lord! I would not sell it for \$1,000 and do without it. I have improved gradually ever since we began to use it. It may have been that I'd have improved anyway. It is true, that it seems I had been sick long enough. Ha! But the fact is I have at present the best appetite I have had for months. Boyce looks better also. I may eat too much and get sick again, but I do thank God for the improvement in health. The radio sure does good work, as does the washer. None of these are marked for our current, but they are, to date, functioning perfectly, as far as I can determine.

We have received broadcasts from Rome, Berlin, Paris, Pittsburgh, Philadelphia, Boston, Schenectady, Cincinnati and London comes in as easily as you would tune in on W. C. M. I. Yet we get these only at
(Continued on Page Two)

The Mutilated Bible

There came a new minister to a certain church who was full of those new "higher critical" theories and started teaching them, one after another. At the end of two years he was told that one of the leading men of his church was ill. He went to see him. There was no chance of recovery; the man was dying. After a little talk the minister said, "Shall I read you a little and pray with you?" "Yes," replied the man and beckoned to his wife to bring the minister a Bible. A Bible was brought, and he opened it and saw a strange sight. Some books were taken out of it, some pages torn away, some chapters gone, and some verses cut out. It was a shamefully mangled Bible, hardly fit for a rag-basket. The minister opened it and said, "Have you not got a better Bible than this?" The dying man said, "When you came here, I had a whole Bible. But as soon as you told me one book was fiction, I tore it out; and that one chapter was not true, I removed it, and that some of its stories were just traditional fable, I cut them out. And if I had had another year under you, I think I should have had the two covers, and nothing else."—Selected.

MY OBSESSION!

WM. S. DIXON, Baptist Evangelist, Dallas, Texas

Several years ago I read a book entitled, "My Obsession," and it gripped me, as the pages told of a young doctor and his obsession. It directed his life, and caused him to be useful in a great way. More and more, I find that I, too, have an obsession, and it grips me more and more every day, and that obsession of mine is to "do the work of an evangelist." All preachers are not called for every kind of preaching. The Word of God says, "He gave some Apostles, and some prophets, and some evangelists, and some pastors and teachers. Each specific gifts, and calling and activity."

Being an evangelist is my obsession, because God definitely called me to it. How well I remember that call, and the years I fought it and the resultant misery. Just as definite is that call to me, as my New

Birth experience. As real to me as the air I breathe, and the trees before my eyes. As certain of it, I am, as that God is the Creator of all things. All evangelists are not "God-called." I know I am a God-called evangelist.

Being an evangelist is my obsession, because it means a surrendered will. I have personally found that a surrendered will is the secret of happiness, the source of true joy, the fountain of deep peace within. These things do not come from possessing earthly titles, nor from holding large investments of time. But being fully yielded to God, everything laid upon the altar for His glory, an instrument in His hands to do His bidding, assures eternal possessions that are real. I know the inner delights of a surrendered will.

Being an evangelist is my obsession, because of the need. All around
(Continued on Page Two)

25 Methodist Heresies

Lots of folks say that there is not much difference between Methodists and Baptists. They only reveal their ignorance who say so. Methodists are a great deal more like Catholics than they are Baptists. The Catholic Church is the grandmother of all divisions of the Methodists and the granddaughters have many very striking likenesses to their old grandmother. We give you a list of 25 of the heresies of Methodism.

(Continued on Page Four)

25 Campbellite Heresies

Because Campbellites immerse, many ignorant people think there isn't much difference between Baptists and Campbellites. Their ignorance is not only colossal but eternal, if deceived thereby. Cf. Rom. 10:3.

In many vital doctrines Catholics and Campbellites are essentially one. Here are 25 heresies taught by Campbellism.

1. Human head — Alexander Campbell.

(Continued on Page Two)

As Described By One Of The Officers Of The Army Of Napoleon In 1808

Napoleon Bonaparte decreed on December 4, 1808, that the terrible institution of the Inquisition in Spain should be exterminated. The following account of the accomplishment of this work of destruction is made by Colonel Lehmanowsky, one of Napoleon's officers, and gives a good idea of the instruments of torture that were used, and the fiendish cruelty practiced by the Inquisition on its helpless victims in those dark days.

* *

I was in Spain in 1809, attached to that part of Napoleon's army which was stationed at Madrid. While it had been decreed by the Emperor that the Inquisition and the monasteries should be suppressed, several months passed away and the decree was not executed. I used to express my opinions freely among the people respecting the priests and Jesuits of the Inquisition, and one night as I was walking along the street, two armed men sprang from the alley and made a furious attack upon me. While struggling with them I saw at a distance the lights of the French patrols, who carried lanterns and rode through the streets of the city at all hours to preserve order. I called to them, and they hastened to my assistance, the assailants took to their heels and
(Continued on Page Two)

A Missionary At Home

The English Baptist Missionary Society is telling a story that sounds like a romance. Several years ago a candidate for missionary service presented himself, but was rejected because of health considerations. He thereupon went into business at home, with the sacred resolve that all the profits he might make should go to "fill his place" on the foreign field. Regularly, year after year, he has sent in his remittance accordingly. Every year the amount has been larger, until the amount just reached 3,500 pounds, equal at normal rates of exchange to more than \$17,000, in our money. Thus it comes about that the man who for physical reasons could not go to the foreign field, and who therefore might well have considered himself exempt from the missionary obligation is paying the cost of supporting 20 missionaries on the field; that is, by his money he is multiplying himself twenty fold. This is surely such a going "into all the world" as must gratify the Lord. Possibly there is a hint in the story for some one who may read it.—The Watchman Examiner.

The First Baptist Pulpit

"THE TWO HIDINGS"

"And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself."—Genesis 3:10.

"Deliver me, O Lord, from mine enemies; I flee unto thee to hide me."—Psalms 143:9.

What a contrast between these two texts. The first was spoken by Adam,—the second by David. Outwardly, both Adam and David were doing the same thing—hiding, yet how differently in the case of each of them.

Adam was hiding from God; David was hiding in God. Adam was hiding because he had sinned; David was hiding because he was secure. Adam was hiding in fear; David was hiding in confidence. Adam shows us the sinner's flight; David pictures the saint's refuge.

To notice Adam hiding from God, and to observe David hiding in God, will bring us some interesting lessons as we shall observe the experience of each of these men of God.

I

First of all, we will notice the sinner's flight. Adam, at the time he spoke, had sinned. It was the first time sin had entered the world. Hitherto the voice of God had been the sweetest music that Adam heard, but now he hides from God. When the Lord came down in the cool of the day and walked in the Garden of Eden, Adam hid from Him. We hear
(Continued on Page Three)

The Baptist Examiner

JOHN R. GILPIN.....Editor

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MISSION REPORTS

Brazilian Missions

Amount previously reported.....	\$96.33
Burton Pedigo, Powersburg, Ky.....	2.25
J. B. Damron, Louisa, Ky.....	2.00
Mrs. C. H. Meredith, Louisa, Ky.....	.50
Just-Our-Club, Russell, Ky.....	1.00
John Porter, Russell, Ky.....	1.00
W. E. Fleck, Russell, Ky.....	2.00
Emma Roles, Russell, Ky.....	5.30
F. W. Patton, Russell, Ky.....	1.00
B. H. Mansfield, Russell, Ky.....	1.00
Danleyton Baptist Church, Danleyton, Ky.....	4.52
Everman Baptist Church, Everman, Ky.....	10.00
Mrs. W. J. Smith, Prichard, W. Va.....	1.00
H. C. Barker, Rossmyrne, Ohio.....	25.00
Mrs. Gurnie P. Harrell, Edenton, N. C.....	.50
First Baptist Church, Russell, Ky.....	52.02
Total.....	\$205.42

Radio Fund

Amount previously reported.....	\$35.04
Burton Pedigo, Powersburg, Ky.....	2.25
Mrs. C. H. Meredith, Louisa, Ky.....	.50
John Porter, Russell, Ky.....	1.00
W. E. Fleck, Russell, Ky.....	1.00
F. W. Patton, Russell, Ky.....	1.00
B. H. Mansfield, Russell, Ky.....	1.00
Anonymously.....	.35
Total.....	\$42.14

This means that we have a deficit of nearly fifty dollars for the month of September. We invite your prayerful and financial interest in this phase of our mission program.

SOME MORE PICK-UPS

We had a fine letter this past week from pastor E. D. Davis of the Stamping Ground Church near Lexington. He inclosed a dollar and a list of twenty-five names asking that we send the paper to these twenty-five each week, with the promise that he would send us a dollar per month for the year to pay for their subscriptions. We deeply thank God in view of the fact that this brings our total to 101 individuals and churches who have adopted this plan. We invite those of our friends to do likewise. We need at least forty more individuals to do so in order to financially guarantee our paper each week.

* *

We had a fine letter from Brother C. H. Nurney of Ivor, Virginia, a few days ago. He says, "You know, after a man gets used to a good thing he hates to give it up. I don't want to miss one issue of THE BAPTIST EXAMINER. I enjoyed your preaching last summer when you were here with us, and I enjoy your sermons in the paper. May God bless your work always."

* *

Brother Russell Morris, who is a member of the First Baptist Church of Russell, and who is now working in Charleston, South Carolina, writes his pastor that he went to a prayer meeting recently in a Bap-

MY OBSESSION

(Continued from Page One)

there are troubled lives, hungry hearts, worried faces, sin-marked countenances, wayward feet, disobedient beings, lost souls by the score everywhere. Statistics show that most of active workers in our Baptist Churches came to Christ in revival meetings as directed by God-called evangelists; therefore being God's plan and program to meet the need of lost souls, to present Jesus as their only Saviour, it is my great joy to be a God-called evangelist to stand in the gap, and meet the need of a lost world for whom Christ died.

Being an evangelist is my obsession, because of the rewards it brings. Not in houses and lands, not in bank stock, not in deeds of trust, but in satisfaction as I see lives transformed by the power of the Holy Spirit revealing Jesus to them. Rewards in eternity, for God will see that they are rightly given. I have an obsession!

OUR THANKSGIVING TO GOD

With the paper of this week, twenty-nine issues of THE BAPTIST EXAMINER have come forth without containing advertising matter of any type, this method of printing our paper having been begun with the issue of March 30, 1940.

It never was the desire of the editor to carry advertising in the paper, and from the time we purchased it from Brother Simmons, we did everything possible to make the change, and as soon as we were able to get a new government mailing permit, we were only too happy to discontinue all types of advertising. Even yet there is scarcely a week but what we receive letters from possible advertisers asking as to our rates and circulation, and some even sending advertising copy and checks to cover the same. You understand that we are now mailing out approximately six thousand copies of this paper weekly, and that it goes into practically every state, which means that it should be a good advertising medium.

Again I say that we thank God and take courage in view of the fact that for these twenty-nine weeks we have been enabled by God's grace to edit this paper without one penny's worth of paid advertising. I am sure that our friends will join heartily with us in singing the doxology in view of the fact that we see what God can do in our behalf.

tist Church, and when he arrived, he found women leading the services. He says that he told one lady that it was contrary to God's Word, and she replied that "she didn't care." Brother Morris says that when he attempted to give her God's Word, that she only laughed at him. Certainly this is one of the signs of the times. When I think of it, I remember the words of Paul. Read them in 2 Timothy 4:1-4.

* *

Our monthly preachers' and laymen's conference of the Greenup Association will meet with the First Baptist Church of Russell on Oct. 17, with Brother Nevins preaching on, "The Place and Work of Women in a New Testament Church." We invite all our preacher friends and laymen to worship with us.

* *

A number of our subscriptions expire with this month. May we urge each to send in his renewal immediately.

C. W. D. WRITES OF JOYS AND HOPES RELATIVE TO MAKING BAPTISTS IN BRAZIL

(Continued from Page One)

night and early morning. The sun interferes when it gets up a bit. We sure do thank you all, from the depths of our hearts.

The Hallums are well. We are having the first Christian fellowship that we have had for over a year. And indeed it is precious. What a joy to be with people who really love the Lord Jesus.

The Sunday night after Brother Hallum arrived I preached at the First Church here on "Why I Am a Baptist." The teaching that Jesus began a local church seemed to hurt one man's feelings. He is prominent in the church services but some say he only has Presbyterian sprinkling instead of Bible Baptist baptism. He tried to arrange things a little differently when I had finished, so, when he finished I started again. And the people asked me to preach again the next Sunday, which was yesterday. I did, and had a fine time. The above mentioned man did not attend the service. So the Truth has him on the run anyhow.

Bro. Hallum preached there last Wednesday night, to another church Thursday night, and still another last night. I am invited to preach Thursday at one of the other Baptist Churches. I am having services here in my basement tonight for the Baptists. I am hoping to get started a class in the Bible. Then, I think I'll have services for my lost Catholic neighbors Friday night here in the home. If I do that will make four services this week. I am beginning to feel "natural" again. Please pray for Friday night's services if this reaches you in time, but I guess it won't—I mean to inform the church.

My wife fell and perhaps injured a bone in her right forearm. Outside of that we are reasonably well, and better. Hope it is so with you. May God bless you all.—C. W. Dickerson.

25 CAMPBELLITE HERESIES

(Continued from Page One)

2. Heathen name—Christian. Cf. Acts 11:26.
3. Weekly communion.
4. Baptismal remission.
5. Baptismal regeneration.
6. Church salvation.
7. Church a monarchy.
8. Preacher receives members.
9. Sacredotalists.
10. Sacramental grace.
11. Alien immersion.
12. Open communion.
13. Apostasy.
14. Arminians.
15. Deny the direct work of the Holy Spirit in conviction and conversion.
16. Universal fatherhood of God.
17. Deny total depravity.
18. Deny personal unconditional election.
19. Ruling elders.
20. Another gospel. Cf. Gal. 1:6-9.
21. Reverse the order of repentance and faith.
22. They are legalists.
23. Universal church.
24. Church began at Pentecost.
25. They think their social uplift organization (falsely called a church) is as scriptural as Baptists who began with Jesus and have continued for twenty centuries.

This paper stands for the Truth as taught the Baptist way.

INQUISITORIAL HORRORS OF THE ROMAN CATHOLIC CHURCH

(Continued from Page One)

escaped—not, however, before I saw by their dress that they belonged to the guards of the Inquisition.

I went at once to Marshall Soult, then governor at Madrid, told him what had taken place, and reminded him of the decree to suppress the institution. The troops required were granted, and I proceeded to the Inquisition, nearly five miles from the city. It was surrounded by a wall of great strength, and defended by a company of soldiers.

When we arrived at the walls, I addressed one of the sentinels, and summoned the Jesuit fathers to surrender to the Imperial army, and open the gates of the Inquisition. The sentinel, who was standing on the wall appeared to enter into conversation for a moment with some one within, at the close of which he presented his musket and shot one of my men. This was the signal for attack, and I ordered my troops to fire upon those who appeared upon the wall.

It was soon obvious that it was an unequal warfare. The walls of the Inquisition were covered with the soldiers of the "Holy office," there was also a breastwork upon the walls, behind which they partially concealed themselves as they discharged their muskets, while we were in the open plain and exposed to a destructive fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them. We could not retire and send for cannon, without giving them time to lay a train for blowing up our troops. I saw, therefore, that it was necessary to change the mode of attack, and directed that trees should be cut down and trimmed, to be used as battering rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power they could exert, while the troops kept up a fire to protect them from the shots that were poured upon them. Presently the walls began to tremble, a breach was made, and the Imperial troops rushed in.

Here we met with an incident to which nothing but Jesuitical effrontery is equal. The Inquisitor-General, followed by the father-confessors in their priestly robes, all came out of their rooms as we were making our way into the interior of the Inquisition; and with long faces, and their arms crossed over their breasts, their fingers resting upon their shoulders, as though they had been deaf to all the noise of the attack and defense, and had just learned what was going on, they addressed themselves in the language of rebuke to their own soldiers, saying: "Why do you fight our friends, the French?" The intention was no doubt to make us think that the resistance was wholly unauthorized by them; and if they could have succeeded in making a temporary impression in their favor, they would have had an opportunity in the confusion of the moment to escape. But their traifice was too shallow, and did not succeed. I caused them to be placed under guard, and all of their soldiers to be secured as prisoners.

We then proceeded to examine the stately edifice. We passed from room to room, and found all perfectly in order. The apartments

(Continued on Page Four)

"THE TWO HIDINGS"*(Continued from Page One)*

God crying in the Garden; "Adam where art thou?" (Gen. 3:9). Then it was that Adam spoke the words of our text; "And he said, I heard thy voice in the garden, and I was afraid, because I was naked: and I hid myself." (Gen. 3:10).

That which Adam did is characteristic of every sinner, for every unsaved man since the day of Adam has been hiding from God.

One of the common retreats of the sinner is that of complete thoughtlessness. I mean by this that the sinner just completely forgets God and thoughtlessly goes his way without giving God any consideration at all. The number of those who have forgotten God entirely is legion. The Scriptures themselves indicate that it is a common practice for men just to completely ignore God. Listen: "The wicked shall be turned into hell, and all the nations that forget God." (Psalm 9:18). I know a young woman today who is of sterling character, who completely illustrates this truth. So far as I know, nothing could be said contrary to her morality, and yet she lives a life of absolute forgetfulness so far as God is concerned.

We have said that one of the common retreats of the sinner is that of **complete thoughtlessness.** We call it complete, and yet it is hardly so, for now and then a gleam of light will pierce through. Now and then a voice from the unseen will summon the fugitive. Occasionally that one who is attempting to hide from God by just thoughtlessly forgetting God, is brought face to face with Him through sickness. It may be on his own sick bed; or it may be beside some new-made grave; or it may be when mother or father, or your child is taken in death. Though that individual who attempts to shut God out of his life and just completely forget about Him rarely ever reads the Bible, if occasionally he does so, he may feel as if God were actually speaking to him. Perhaps this may have been your experience, that as you carelessly picked up the Bible you felt God was speaking to you; but you closed the book, and your heart was closed, the day was closed, and your eyes were closed, and you are hiding and getting farther and farther from God. It may be that even today as we bring to you this message that you may feel that though it is the voice of man to which you are listening, that actually it is God who is speaking to you. We trust that this message shall have that effect upon you. However, though you may make good resolutions after hearing it, in all probability many of you will lapse again into thoughtlessness and forgetfulness, and just go on farther and farther away from God.

Another common retreat of the sinner in hiding from God is that of his occupation, for many get so busy in the work that they do, that they do not have time for God. In fact, I think many pile up their work about them so that they may be completely hidden from God. While others may not actually attempt to do this, in reality it becomes their experience by Satan keeping them so busy doing the things of life that they have not time for God. I am satisfied that many a man listening to this message hurries from his home in order that the spirit of seriousness may not settle upon him. He goes to his

office or to his place of work like one plunging into a forest that he might hide himself completely from the Lord, and all day he flees through calculations, profits and losses, and correspondence. It is thus that he retreats and hides from God behind his occupation. Many is the man who listens to these broadcasts each Sunday who reacts thus to the message that he hears.

Still another retreat of the sinner in hiding from God is that of the moralities of life. I realize that there are many unusually good moral people who listen to these broadcasts; and these individuals, unless they have been Scripturally taught, doubtlessly think their morality sufficient for salvation. If you ask such a moral man if he feels any spiritual deficiency, he will probably ask you, "In what?" And when you would press the question home to him relative to the commandments of God, he doubtlessly will answer like the rich young ruler answered Jesus, "All these things have I kept from my youth up! what lack I yet?" (Matt. 19:20). I say, beloved, that there are countless thousands who are hiding from God in their dependence upon themselves in their own morality.

I offer you a challenge—namely, that you go down the street tomorrow and ask the first ten individuals whom you meet, the following question: "Do you expect to go to heaven?" And I am satisfied that each of them will answer either affirmatively or else will say, "I hope so." When you ask them why, nine out of ten will say, "I'm not a very bad man." You see that those individuals who would thus answer, are hiding from God behind their own morality.

Such an individual is unlike Adam in that he hears the question "Where art thou?" and he answers, "Here I am dwelling in this house of merit which I have built; here I am walking in this garden of virtues which I have planted; here I am resting upon the shadow of the commandments which I have kept."

Oh, how such an individual needs to realize that salvation does not come through the goodness of man, but by the grace of God; that it does not come through the works of man, but through the finished work of the Lord Jesus Christ. Listen: "Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. 3:28). "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:5). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works lest any man should boast." (Eph. 2:8, 9). "Not by works of righteousness which we have done, but according to his mercy he saved us." (Titus 3:5).

There is yet another retreat of the sinner in his hiding from God in that he hides behind the forms and the observances of religion. Strange as it may seem, many come to God's house and hide from God. They have a form of godliness, but they deny its power. Doubtlessly thousands of those who listen to this broadcast will attend church services today, and in all probability many of them will go to the house of God thinking that because of their church membership, and their religious observances of the ceremonies and the forms of their particular creed, that they are saved.

If God may perchance speak and say, "Where art thou?" they will answer, "Here I am listening to a Godly minister, observing the Lord's Day, reading my Bible, and on my knees in prayer."

I would suggest, beloved, that every one of you examine yourselves today and see if you have a form of godliness or if you really possess the faith. Listen to this Scripture: "Examine yourselves whether ye be in the faith." (2 Cor. 13:5).

When the day of the final judging of lost men takes place, it will not do any good to then depend upon religion. Listen to this Scripture: "And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:15). The only book that will count that day is the Lamb's Book of Life. Church record books, baptismal certificates, and all of the paraphernalia of religion will be worthless.

There is yet one other common retreat of the sinner in that he hides from God in the immoralities of sin. Such a one is very much in contrast to the man who hides behind the morality of life, for when God speaks as He did to Adam, "Where art thou?" this one does not answer, but if you will look closely you will find him hiding as did Adam—hiding behind some immorality of sin.

In order that we might help that one to realize that it is impossible for him to thus hide behind the immoralities of his sin, we offer these scriptures: "And be sure your sin will find you out." (Num. 32:23). "The soul that sinneth, it shall die." (Ezek. 18:4). "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6:7). "For the wages of sin is death." (Rom. 6:23).

II

Now in contrast to the sinner's flight, let us notice the saint's refuge. Whereas Adam hid from God, David hid in God. Listen to his words again: "Deliver me, O Lord, from mine enemies! I flee unto thee to hide me." (Psa. 143:9). It was with perfect assurance, absolute confidence, and a peaceful trust that David turned from his enemies to find his refuge in God. In confidence you hear him say, "I flee unto thee to hide me."

The experience of David is the experience of every child of God, for each saint can likewise hide in the Lord. When a man turns to Jesus and is saved, he can say, "I flee unto thee to hide me" from the terrors of the law. I can remember in my own experience how the terrors of the law frightened me until I came to realize that I had a refuge in Jesus. At Sinai, the thunders roll, and the lightning of Divine justice flashes. When I think of the law that I have broken, I tremble. Then it is that I look to Mt. Calvary and there no darkness lowers, no thunders crash, no lightnings play, but the air breathes with mercy and love. In view of this fact, I ask, "Is not justice at Mt. Calvary the same as Mt. Sinai?" Yes, but at Calvary you see justice in repose, for Christ has fulfilled the law, and the man who is trusting in Him knows that he is saved and safe for time and eternity because the law has been perfectly fulfilled in Christ. Listen to this Scripture: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nail-

ing it to his cross." (Col. 2:14.) Here is a text that declares that the ordinances of the law were nailed to Christ's cross, and therefore each believing child of God is actually free from the law.

"Free from the law, O happy condition, Jesus hath bled, and there is remission; Cursed by the law and bruised by the fall, Grace hath redeemed us once for all."

The reason that the law holds no terror for the saint is obvious, for Paul tells us in this same book of Colossians that when one is saved, he is complete in Christ, and that all his trespasses are forgiven. Listen: "And ye are complete in him, which is the head of all principality and power. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." (Col. 2:10, 13.)

Though the child of God can say, "I flee unto thee to hide me" from the terrors of the law, he can also say, "I flee unto thee to hide me" from the hostility and hatred of men. David, like each of us, was often greatly misjudged and deeply maligned. The tongue of slander was often busy with his name, and the arrows of hatred were often shot at him. Sometimes you find David reasoning about his integrity and protesting his innocence, but these fail, and his soul goes up with a cry to the bosom of God, and there he finds a hiding place.

Is not this the experience of every child of God through all days past? What matter it though men be hostile, and though we are hated of them, our trust should be in God. Listen: "Though he slay me, yet will I trust in him." (Job. 13:15). "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." (Proverbs 3:5, 6). "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." (Prov. 18:10).

Yes, every true child of God knows what it is to be able to flee unto the Lord and thus escape the hostility of men.

Every saint of God can also say, "I flee unto thee to hide me" from the trials of life. Do you have any burdens? Are there any cares, or griefs, or heartaches that come to you? Are you troubled with the problems and the vicissitudes of life? Yes, surely this is the experience of each of us. Well, these trials are all a part of God's plan for us. Listen: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28). "In everything give thanks: for this is the will of God in Christ Jesus concerning you." (1 Thess. 5:18). Do you notice this text? It would indicate that we are to even thank God for these trials that come in our experience.

It isn't hard to imagine a ship wallowing about in a storm on the ocean, and as a result of the storm, the ship is driven far off her course. Perhaps if it had not been for the storm, she would have gone down on a half-sunken rock. The storm was thus her salvation. So it is often with us in our trials. What seems to be so much against us, oft times proves to be the greatest blessing we have. Were it not for these trials of life, the Christian race for

(Continued on Page Four)

INQUISITORIAL HORRORS OF THE ROMAN CATHOLIC CHURCH

(Continued from Page Two)

were richly furnished, with altars, crucifixes and wax candles in abundance, but no evidence could be discovered of iniquity being practiced there—none of the peculiar features which we expected to find in an Inquisition. Splendid paintings adorned the walls; there was a rich and extensive library. Beauty and splendor appeared everywhere, and the most perfect order on which the eyes ever rested. The architecture, the proportions were perfect. The ceiling and floors of wood were scoured and highly polished. The marble floors were arranged with a strict regard to order. There was everything to please the eye and gratify a cultivated taste; but where were those horrid instruments of torture which were reported to be there, and where were those dungeons in which human beings were said to be buried alive?

The search seemed to be in vain. The "Holy fathers" assured us that they had been belied, and that we had seen all, and I was prepared to abandon the search, convinced that this Inquisition was different from others of which I had heard. But Colonel de Lile was of a different mind, and said to me, "Colonel, you are commander today, and as you say so it must be; but if you will be advised by me, let this marble floor be examined. Let water be brought and poured upon it, and we will watch and see if there is any place through which it passes more freely than others." I replied to him, "Do as you please," and ordered water to be brought accordingly. The slabs of marble were large and beautifully polished, and when the water had been poured over the floor, much to the dissatisfaction of the Inquisitors, a careful examination was made of every seam to see if the water ran through. Presently Colonel de Lile exclaimed that he had found it. By the side of one of these marble slabs the water passed through rapidly, as though there was an opening beneath.

All hands were now at work for further discovery; the officers with their swords and the soldiers with their bayonets cleared out the seam, and endeavored to raise the slab; others with the butt-ends of their muskets struck the slab with all their might to break it; while the priests remonstrated against desecrating their holy and beautiful house. When thus engaged, a soldier who was striking with the butt of his musket hit a spring and the marble slab flew up. The faces of the Inquisitors instantly grew pale as Belshazzar's when the handwriting appeared on the wall.

Beneath the marble slab, now partly up, there was a staircase. I stepped to the altar and took from the candlestick one of the lighted candles, four feet in length, that I might explore the room below. As I was doing this, one of the Inquisitors laid his hand gently upon my arm, and with a very demure and sanctified look said, "My son, you must not take those lights with your bloody hands; they are holy." "Well," said I, "I will take a holy thing to shed light on iniquity; I will bear the responsibility." I took the candle and proceeded down the staircase. As we reached the foot of the stairs we entered a large square room which was called the Judgment Hall. In the center of it was a large block, and a chain fastened to it. On this they had been accus-

tomed to place the accused, chained to his seat. On one side of the room was an elevated seat, called the Throne of Judgment, which the Inquisitor-General occupied, and on either side were seats less elevated for the "Holy fathers" when engaged in the solemn business of the "Holy Inquisition."

From this room we proceeded to the right and obtained access to the small cells, extending the entire length of the edifice, and here such sights were presented as we hope never to see again. These cells were places of solitary confinement where the wretched objects of inquisitorial hate were confined year after year, till death released them from their sufferings; and there their bodies were suffered to remain until they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this being offensive to those who occupied the Inquisition, there were flues, extending to the open air, sufficiently capacious to carry off the odor. In these cells we found the remains of a number who had paid the debt of nature; some who had been dead apparently but a short time, while of others nothing remained but their bones still chained to the floors of their dungeons.

In other cells there were living sufferers of both sexes and of every age, all in a state of complete nudity, and all in chains. Here were old men and aged women, who had been shut up many years. Here, too, were the middle-aged, and the young man, and the maiden of fourteen years old. The soldiers immediately went to work to release these captives from their chains, and took from their knapsacks their overcoats and other clothing, which they gave to cover their nakedness.

We then proceeded to explore another room on the left. Here were found instruments of torture of every kind which the ingenuity of men or devils could invent. The first was a machine by which the victim was confined, and then, beginning with the fingers every joint in the hands, arms and body was broken or drawn, one after another, until the sufferer died. The second was a box in which the head and neck of the victim were so closely confined by a screw that he could not move in any way. Over the box was a vessel, from which one drop of water fell upon the head of the victim every second, each succeeding drop falling in exactly the same place; by which in a few moments the circulation was suspended and the sufferer had to endure the most excruciating agony. The third was an infernal machine, laid horizontally, to which the victim was bound, the machine being then placed between two beams in which were a score of knives so fixed that by turning the machine with a crank the flesh of the sufferer was torn from his limbs in small pieces. The fourth surpassed the others in fiendish ingenuity. Its exterior was an immense doll, richly dressed and having the appearance of a beautiful woman, with her arms extended ready to embrace her victim. A semicircle was drawn around her, and the person who passed over this fatal mark touched a spring which caused the diabolical engine to open; its arms immediately clasped him and a multitude of knives cut him in pieces while in the deadly embrace.

The sight of these engines of infernal cruelty kindled the fire of

25 METHODIST HERESIES

(Continued from Page One)

1. Arminianism, which is damnable heresy.
2. Romish liturgy.
3. Holy Catholic Church.
4. Universal church.
5. Invisible church.
6. Human head—John Wesley.
7. Infant baptism.
8. Union of church and state.
9. Sprinkling for baptism.
10. Pouring for baptism.
11. Unregenerate members.
12. Church autocracy.
13. Episcopacy.
14. Grades in the ministry.
15. Proxies in religion.
16. Inherited purity.
17. Sacramental grace.
18. Open communion.
19. Salvation by works.
20. Apostasy.
21. The mourner's bench.
22. Universal fatherhood of God.
23. Sinless perfection.
24. Probation.
25. Unionism with harlot daughters of Rome.

We do not fellowship with such heretics; neither do we unionize with those who do. Every man to his own liking. We are not an Unionist but a Separationist of the Pauline type. Cf. II Cor. 6:14-18.

indignation in the bosoms of the soldiers. They declared that every Inquisitor should be put to the torture. They began with the "Holy fathers." The first was put to death in the machine for breaking joints. The torture of the Inquisitor that suffered death by the dropping of water on his head was most excruciating; the poor wretch cried in agony to be taken from the fatal machine. Next the Inquisitor-General was brought before the infernal engine called "The Virgin." He was ordered to embrace her, but begged hard to be excused. "No," said the soldiers; "You have caused others to kiss her, and now you must do it." They interlocked their bayonets so as to form a large fork and with these they pushed him over the deadly circle. The beautiful image, prepared for the embrace, instantly clasped him in its arms and cut him into innumerable pieces. Having witnessed the torture of four of the barbarous Inquisitors, I sickened at the awful scene, and left the soldiers to wreak their vengeance on the other guilty inmates of that prison house of hell. In the meantime the news had spread to Madrid that the prisons of the Inquisition were broken open, and multitudes hastened to the fatal spot. Oh, what a meeting was there! It was like a resurrection. About one hundred and fifty who had been buried for many years were now restored to life. Fathers found their long-lost daughters, wives were restored to their husbands, sisters to their brothers, and parents to their children. The scene was such as no tongue can describe.

When the people had retired, I caused the library, paintings, furniture and other articles of value to be removed, and having sent to the city for a wagon-load of powder, a large quantity was deposited in the vaults beneath the building, and a slow match placed in connection with it. All having withdrawn to a distance, in a few moments the walls and turrets of the massive structure rose majestically in the air, impelled by a tremendous explosion, and then fell back to the earth an immense heap of ruins. The Roman Catholic Inquisition of Spain was no more.

"THE TWO HIDINGS"

(Continued from Page Three)

many of us would be a shallow, empty experience. How we do rejoice that we can say with David, "I flee unto thee to hide me" from the trials of life.

Finally, each of God's children can say, "I flee unto thee to hide me" from the tyranny of death. Unless the Lord Jesus comes, each of us will soon go down into the chilly waters of death; and yet if it is our experience that we are hiding in Jesus, then death holds no terror for us. Listen to the Psalmist: "Precious in the sight of the Lord is the death of his saints." (Psalm 116:15.) Hear also David as he speaks in this respect: "The Lord is my shepherd; I shall not want. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." (Psalm 23:1, 4.) How wonderful it is to know that as one faces death that the Lord is his Shepherd, and that he has a definite assurance that though he pass through death, the Lord Jesus will go with him step by step along the way.

This is our last enemy. Paul speaks thus when he says, "The last enemy that shall be destroyed is death." (I Cor. 15:26.) As Paul contemplated this last enemy, he tells us of our victory: "So when this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:54-57.)

I thank God then, beloved, that each of us who are saved, can say, "I flee unto thee to hide me" from the tyranny of death. I can imagine some old saint who listens to this broadcast, who may, within a few days' time, fold his arms in death and perfect rest. I can see him as he smiles and enters into those higher fellowships which have not been ours yet to experience. Why is it thus, and how can he thus die? It is because that he has been hiding in Jesus and death holds no terror for him.

Here then is an alternative: You must make a choice. It might be either the sinner's flight, or the saint's refuge. As I look back through the Scriptures, I remember the many who would offer us an example as to fleeing. Jacob fled to Laban when he had sinned against Esau. The man-slayer fled to the city of refuge. Asa fled to the physicians. Saul, when faced with trouble, fled to the witch. In contrast, the believer daily flees and looks to his God.

"Happy soul that free from harms
Rests within the Shepherd's arms;
Who his quiet shall molest?
Who shall violate his rest?
He who found the wandering sheep,
Loves, and still delights to keep."

Don't forget that the editor conducts a radio broadcast each Sunday morning at 9:00 a. m. through station WCMI (1310 on your dial), and at nine o'clock on Sunday evening through the same station, can be heard the "Old Fashioned Revival Hour" conducted by Charles E. Fuller of Los Angeles, Calif. You ought to listen to these broadcasts as well as to others that go forth from the same station.