

Devoted to Evan-  
gelism, Missions, and  
Bible Doctrines.

# The Baptist Examiner

The Paper With a National Circulation

"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)

WHOLE NO. 174

RUSSELL, KENTUCKY, MAY 17, 1941

VOL. 10, NO. 16

## Laddie's Devotion To His Master, An Example To All Believers Today

When Everett Scott of Chanute, Kansas, answered his country's call and left for Fort Ord, California, his ten-year-old airedale dog, Laddie, was left behind. He was a one-man dog. His master was gone. Laddie grieved so for him that he took no interest in his food. His condition became serious.

Three months after his master's departure, public interest was awakened in Laddie. He was given glucose injections and blood transfusions and was flown 2,000 miles to his master.

He revived slightly, but his grief had so weakened him that he could not survive and he succumbed to death.

There may be a wide difference of opinion as to whether such care and expense should have been expended on a dog; but there is no room for a difference of opinion regarding the devotion of the dog.

The unswerving devotion of this dog to his master serves to remind believers of the wholehearted devotion of which their Master, the Lord Jesus Christ, is worthy.

Laddie was in his master's house, and in the midst of his master's relatives and friends. His master's personal belongings were all around him at Chanute, Kansas, but these things — however choice in themselves — did not satisfy Laddie. He wanted the master, himself! Other persons and things were all right if the master was there; but in the master's absence, nothing could take his place.

Food, shelter, care and attention were not denied Laddie in Kansas, but they were not being given by the master, himself; therefore, undesired by the dog.

Laddie had come to know his master in such a manner and was so wholly devoted to him that his presence or absence was of the greatest possible

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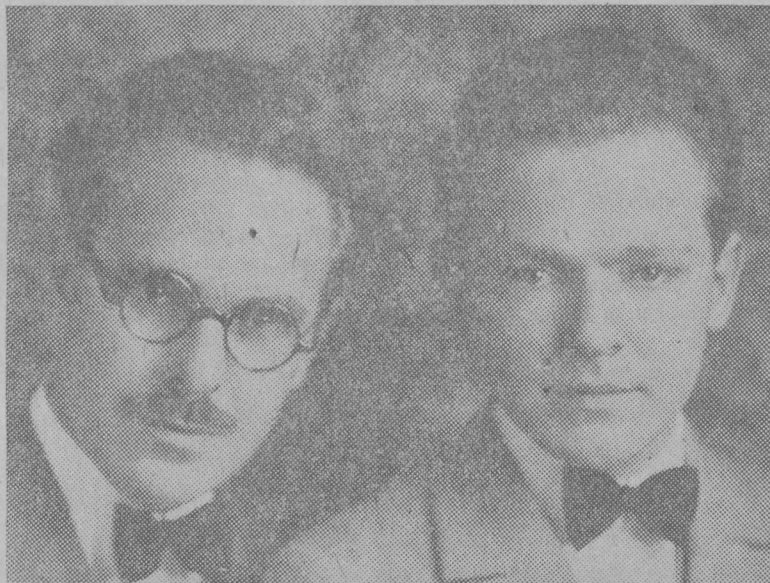
## Who Lives In Your Home?

The story is told of the late A. J. Gordon that having moved into a new home and furnished it from cellar to garret according to his own taste, he invited his aged father to visit him. He showed the old gentleman through the house with a great deal of pride, but was rather disappointed that he expressed so little appreciation of his son's new home. When they were again seated in the comfortable parlor, the father turned to his son and said, "Well, son, you certainly have a very comfortable home, but no one could tell by walking through it whether a child of God or a child of the devil lived here."

Mr. Gordon was so impressed with his father's words that he soon secured a quantity of mottoes displaying the Word of God and placed them on the walls of every room.

—Tract

## Pastor And Associate At Monticello, Ky.



EARL A. SPENCER

CHARLES R. GRAVES

## The Editor's Visit To Monticello

The Immanuel Baptist Church of Monticello, Kentucky, concluded a three day Bible Conference and formal dedication of their beautiful new church building with special services which began on Sunday, April 27, and lasted through Tuesday evening, April 29.

It was a distinct joy to the editor to preach the dedication sermon on Monday evening, using as our theme, "Will There Be Anybody In Heaven Besides Baptists," and again on Tuesday evening to speak on the subject of "Election". Other speakers during these days, were Elder William Nevins of Lexington, Kentucky; and Elder H. G. Smallwood of Burnside, Kentucky, both

of whom presented splendid spiritual and Scriptural messages, which were not only timely, but heart-searching.

But who wouldn't preach in such an atmosphere! Three years ago this church had its humble beginning when a little group separated from a worldly "First" church that they might live according to the Word of God. With a little over a hundred members none of whom are wealthy, and none of whom make large salaries, they have completed the beautiful building shown elsewhere in this issue, and have retired all debts and obligations resting against it, amounting to approximately

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## The First Baptist Pulpit

### "I'M SUPPOSED TO BE"

"Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them.

And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart." —Luke 2:41-51

From this Scripture I want to choose the 44th verse particularly as my text.

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## Converted Catholic Priest Tells Of Rome's Horrible Failures With Men's Souls

We are reproducing here part of a chapter of a book written soon after his conversion by the editor-in-chief of THE CONVERTED CATHOLIC, Mr. L. H. Lehmann. The book is a candid account of his life as a priest on three continents, and of his soul-quest for the light of true Christian teaching. After relating the disillusioning result of his work in Rome itself, he tells the following two incidents which showed him the uselessness of Roman priestly ministrations:

New as I was in a strange country, I thought to save myself from total disillusionment by taking a keen interest in the humble work of ministering to the spiritual needs of the simple people. I tried to forget the injustices I had recently witnessed in the papal curia in Rome itself, and to accept lightly its extravagant demands and its interference with Christian life. But I soon realized that to strive thus was to harbor a fading illusion. To minister officially as a priest of Rome, to don the vestments of its ritual, to speak from its richly ornamented chancels, to confine the dispensation of grace to the working of my consecrated fingers, began to seem out of harmony with the fearless teachings and simple counsels of the gentle and unassuming Christ. One could not be loyal to both.

Two instances will illustrate the sense of failure which I experienced. One was the sad ordeal of assisting a young man condemned to die in the electric chair in the Florida State prison at Raiford, which came within the confines of my parish in Gainesville. He was from a city in the East, born and baptized a Roman Catholic and a product of a Roman Catholic parochial school. In his youth he was taught all that Roman Catholic practice deems essential for a Christian, God-fearing

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## Seminary Experiences

A Baptist layman who loves his Lord, and who believes what the Word of God teaches, was visiting some of the students of the Seminary a short time ago. He asked one of these students what he would do if when he had preached, some one made a profession of faith, but desired to be received on his alien baptism. By way of reply, the student answered that if he were in Florida, Tennessee, Virginia, or any state outside of Kentucky, he would receive him. However, if he were in Kentucky, he would ask him to be re-baptized.

This is truly a compliment to Kentucky Baptists, a slam on Baptists of other states, and a grand slam on the Seminary's teachings.

On addressing the same question to

(Continued on Page Two)



## The Baptist Examiner

JORN R. GILPIN, ..... Editor

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## SOME APPRECIATED LETTERS

Fairmount, North Dakota.  
April 30th 1941

The Baptist Examiner,  
Elder John R. Gilpin, Editor,  
Russell, Kentucky.

Dear Bro Gilpin:

I do not know when my subscription to The Baptist Examiner expires. However, I am enclosing my check for one (\$1.00) dollar and you can push it ahead a few notches. The sentiments of the Examiner are mine.

Very truly yours,  
C. C. Williams

Grand Rapids, Mich.  
April 22, 1941

John R. Gilpin  
Russell, Ky.

Dear Brother in Christ:—

Inclosed you will find one dollar to renew my subscription to the EXAMINER — the finest paper of its kind in the world.

May I take this opportunity to express my appreciation for what your paper has been and meant to me. To me it has always been like a tonic in the springtime to refreshen and bolster me in the carrying on of my work here in the Church and the Institute. I welcome its coming every week to my desk and use many of your quotations in my messages on the Lord's day.

My prayer is that the Lord will continue to bless you in this work and also many years of service for your present Church at Russell.

If plans materialize I may take a trip down your way this summer and if I do you can be sure that if possible we will then be able to meet each other. If not then we have the blessed assurance that we will meet in glory some day — O that it were soon.

I cannot tell in words just how much the Examiner has meant to me. Its meditations and sermons are like honey out of the rock to me and give the necessary inspiration to carry on. Again I say may the Lord continue to bless you in this work and keep you on the firing line for Him.

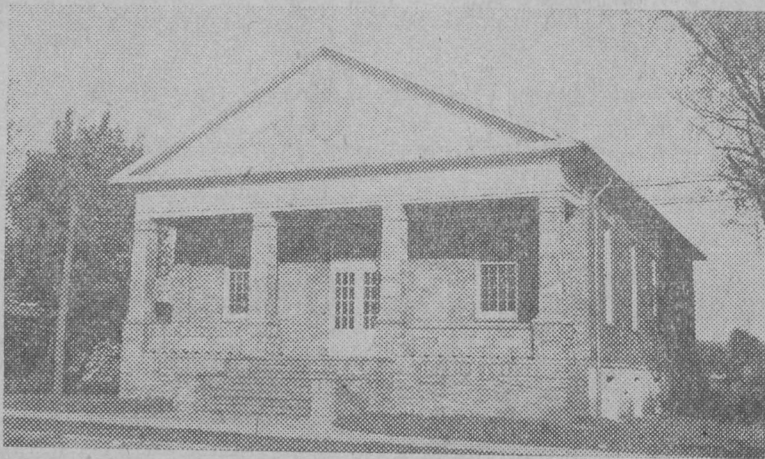
At present I have a small church here, a membership of 110; a Bible School of around 336 at the present time and a wonderful field to work. I trust that I may have an interest in your prayers for this work here.

Should you decide at any time to take a trip up this way the doors of our home and church are open to you and we will consider it a privilege to fellowship with you.

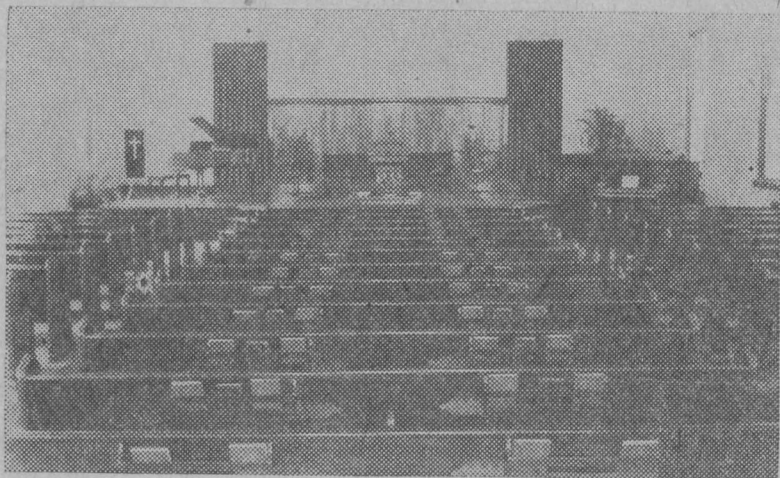
Again the Lord's Blessing to you all,  
Yours in His service,

Frank Goulooze, Pastor  
Woodward Ave. Baptist  
Church, Grand Rapids, Mich.

## House Of Worship-- Monticello, Ky.



Neither the exterior nor the interior views of the new building of the Immanuel Baptist Church of Monticello, Kentucky, do it justice. Its beautiful stone entrance, simple lines of architecture, and tasteful furnishings, combined to make it an ideal church building, and one of which the church should be humbly proud. Withal, in view of the entire indebtedness of twenty thousand dollars being paid, in less than three years, it is a pleasing example that God chooses to honor those who honor Him.

FOR WHAT SHOULD  
A SINNER PRAY?

1. Not for God to love him. God already loves him. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

2. Not for spiritual light. "The entrance of thy words giveth light" (Ps. 119:130).

3. Not for understanding. "It giveth understanding to the simple" (Ps. 119:130).

4. Not for the Holy Spirit. "And we are His witnesses of these things; and so is also the Holy Ghost whom God hath given to them that obey Him" (Acts 5:32).

5. Not for forgiveness. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins . . ." (Acts 2:38).

6. Not for Christ to come to him. Jesus says: "Come unto me" (Matt. 11:28).

7. Not for God to be reconciled to the sinner. "We pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20).

8. Not for the grace of God. "For the grace of God that bringeth salvation hath appeared to all men, teaching us . . ." (Titus 2:11).

9. Not for conversion. "The law of the Lord is perfect converting the soul" (Ps. 19:7).

10. Not for religion. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

11. Not for faith. "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

12. Not for salvation. "Who shall tell thee words whereby thou and all thy house shall be saved" (Acts 11:14).

13. Not for repentance. "Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18).

14. Not for saving power. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth . . ." (Rom. 1:16).

15. Not for sanctification. "Sanctify them through thy truth: thy word is truth" (John 17:17).

In fact, my friend, the Bible does not teach a sinner to pray for anything at all. Rather to the contrary, we find that "God heareth not sinners" (John 9:31), and that the whole duty of man is to fear God and keep His commandments.

Jesus said: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). The task of the sinner, instead of praying, is to learn the will of the Lord and obey it first. If any man will hear and obey God, then God will hear and respond to his pleas. But "he that turneth away his ear from hearing the law, even his prayer shall be an abomination" (Prov. 28:9).

Prayer is a Christian's privilege. Jesus said, "After this manner pray ye, Our Father, who art in heaven." Christians are children of God, and only God's children can call Him Father. Children of Satan cannot rightfully call God Father.

"I am the way, the truth and the life; no man cometh unto the Father

THE EDITOR'S VISIT  
TO MONTICELLO

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twenty thousand dollars. Truly a miracle!

The editor has been visiting lots of churches in the past several years—a number of which have been unusually fine churches. However, measuring our words, we wish to compliment the Immanuel Baptist Church of Monticello, and praise God by so doing, when we declare that we think it nearest God's pattern for a New Testament Church of any we have ever been in. They really believe in, and practice church discipline. No lodge member is allowed admission into the church. Those who are members must conform to the teachings of God's Word and live a consecrated life.

It was truly interesting to notice the number of Bibles in the services. While preaching, I was reminded of the church at Berea, for they "Searched the Scriptures daily whether those things were so." (Acts 17:11)

Perhaps we should say a few words relative to the pastoral leadership of the church. Back of the consecration, spirituality, and love for the Scriptures manifested on the part of the church, is the dynamic, fearless, and yet winsome personality of pastor Earl A. Spencer and associate pastor Charles R. Graves. For years these two have labored together in evangelistic and pastoral work. No two finer men of God ever came to be associated together.

May the grace of our Lord Jesus Christ ever rest richly upon the saints of Monticello.

## "OUR MOTHER"

God has sent an angel to our home  
And taken the one we love best  
It was our darling mother  
She was dearer than the rest.

Now she is up in heaven  
That mother of mine  
She went when my sister was six  
And I was only nine.

I was young but I remember  
That very day  
When God sent an angel  
And took my mother away.

It's hard to live without her  
But we'll do the best we can  
And when our work on earth is done  
We'll meet her in the other land.

—Neva Nell Thomas,  
Bakerton, Ky.

(A 13 year old young soldier of the Cross).

## SEMINARY EXPERIENCES

(Continued from Page One)

another student, the latter said, "You've got me there, I don't know what I would do."

This latter student was in the Seminary for his first year. The other was either a second or third year student. What a disgrace to the Baptists of the south to support a school which allows its students to come in and out of classes through the years without ever having any Biblical convictions on the great doctrines of God's Word. May God arouse Kentucky Baptists to take the same attitude toward the Seminary that they have toward Georgetown College.

except by me" (John 14:6). Only people who have been baptized into Christ (Romans 6:3) can come unto the Father by Christ in prayer. So the task of the sinner is to obey the gospel of Christ from the heart. Then he can pray.



**"I'M SUPPOSED TO BE"**

(Continued from Page One)

"But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance." Especially do I want you to notice the expression, "They, supposing him to have been in the company."

In making calls, and in the course of my work, I often ask, "Are you a Christian? Have you been born again?" A common answer which we receive is, "I'm supposed to be." I could not begin to enumerate how many hundreds of times I have heard church members use this expression, "I'm supposed to be." It is to such an individual who doesn't have assurance and who doesn't possess a certainty, that I make my appeal to.

**I**

This statement actually presents a foolish absurdity. Suppose you owned a large city building in the heart of some metropolitan area. I ask you, "Is your title to this property good?" I can imagine that you might answer, "It's supposed to be." Why, beloved, if you had any doubt as to the validity or the legality of your possession, you would get the deed fixed immediately. Let me ask you a question: "Isn't the title to your home in the skies just as important?" Personally, I think it is far more important that a man have a home in the skies with the deed all clear, than for him to have a home on earth. It means a lot to me to be able to say with the Apostle Paul, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." (2 Cor. 5:1) All you that are so careful relative to your deeds and to the validity of your property, may you be just as cautious relative to our eternal home!

Let me show you again how foolishly absurd this answer "I'm supposed to be" really is. I ask you another question: "Are you married?" If you answer and say, "I'm supposed to be," I know that something is wrong. I declare, beloved that it is infinitely more important to know that you are joined to Christ than to know that you are married, or that you are joined to some marriage partner.

Let me illustrate again. I ask you, "Are you on the right road to Chicago?" and you reply, "I'm supposed to be." Surely, beloved, you would not waste your energy long on any road without knowing that it was the right road. Well, are you on the right road to Heaven? Don't say that you are supposed to be, but make sure. There is only one road to Heaven. Jesus Himself said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (Jn. 14:6) He did not say that He was "a" way as if there might be other ways, but He declared that He was "the" way. He might just as well have said He was the only way, for this is the implication of the language. If you would be cautious that you are travelling the right road to some earthly city, how much more cautious and careful should you be relative to your journey toward the celestial city—to that city which hath foundations, whose builder and maker is God.

I say, then beloved, that there is nothing more absurd than for you to answer the question as to whether or not you are saved, by saying, "I'm supposed to be." You wouldn't speak thus of your property; you wouldn't speak thus of your married life; and you wouldn't speak thus of the road

you travel. Why then should you not be just as careful relative to your home in the skies, your union with Christ, and your road toward the eternal city? I say that it is absurdly foolish for any man to say, "I'm supposed to be."

**II**

Our text presents to us the curse of supposition. Jesus' parents supposed Him to have been in the company, and went away from the Jewish temple at Jerusalem leaving Him behind, just because of their supposition. If you are content today with supposing relative to your spiritual condition, then beloved, you are acting even more foolishly than the parents of Jesus.

I would declare that the thought of your eternity is too important to trifle with. Gypsy Smith, who is recognized by many as a great preacher, was holding a revival meeting in a certain city, when near to the end of the evangelistic effort, a man came to him and asked him how to be saved. This man had been one of the leaders in making the arrangements for Mr. Smith to come to that city, and he had taken a very active part in all the arrangements and entertainment of Mr. Smith during his stay in the city. When Gypsy Smith showed some surprise, since this man said that he was lost and needed to be saved, the man said, "My parents supposed that I was saved, and they urged me to join the church. My pastor supposed that I was saved, and baptized me. My church supposed that I was saved, and made a deacon out of me. Yet, in all these years, no one has ever looked me square in the eye and asked me if I had been born again." I say then, beloved, that it is a curse to suppose, for your eternity is entirely too important to be trifled with in any such manner.

Yet, it is a curse again in that a supposed-to-be Christian never overflows with joy, because he has no ground for joy. What joy could a man have if his answer to the question as to whether he is saved, is "I'm supposed to be." The only ground for joy in Christ is assurance and knowledge. If a man does not possess that knowledge and assurance, then he has no ground for joy.

Yet, withal there is a greater curse to this supposition in that supposed-to-be Christians never live consecrated lives. I like to see saved people live for the Lord Jesus Christ. I like to see their lives count for Him. Yet, beloved, supposed-to-be Christians never have this experience. It is only the man who knows that he is saved, and who realizes that he has passed from death unto life, who lives a life that is consecrated and devoted to God. I have known a lot of church members who would answer the question, "Are you a Christian?" by saying, "I'm supposed to be," and I can truly say that I have never known one yet who lived for God, and whose life was truly consecrated to the Lord Jesus Christ.

Yet, I am sure, beloved, that there is an even greater curse than this, for supposed-to-be Christians never make soul winners. The Lord Jesus Christ never has saved anybody just for the one purpose of taking that one home to Heaven. Salvation is not a matter of a fire-escape to keep you from going to Hell, and that you might go to Heaven. You are saved to serve, and if you are a saved man, the Lord has saved you that you might be a soul winner for Him. When you come to the end of the way, you'll wish that you had thus lived. You'll wish that you had led souls to Jesus. Many a Christian is going to come to the end of the way and say,

"Must I go and empty handed,  
Must I meet my Saviour so  
Not one soul with which to greet Him  
Must I empty handed go?"

Yet, there are many who are going to come to the end of the way with a full assurance that they have led souls to Jesus Christ, and are going to hear the Master say, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." But beloved, supposed-to-be Christians here in this life will not be in that latter group. Supposed-to-be Christians never win souls. Why should they? If they are only supposed-to-be saved, then why should we expect of them that they would be instrumental in leading others to Jesus Christ. I say then that just supposing about this, life's greatest matter, is a curse; in fact, it is a curse of curses that men will suppose about the matter of their eternal destiny.

**III**

May I ask you plainly and simply and bluntly, a question: "Why do you say that you are supposed to be a Christian?"

I imagine that there are many who will answer, "Well, I made a profession many years ago, and because of that profession, I'm supposed to be a Christian." May I remind you that there are a lot of folk who have made professions who are not going to be in Heaven. As the negro spiritual has said, "Everybody talking about Heaven ain't going there." It isn't a profession of faith, but a possession of Jesus which saves. Jesus gives us a picture of the judgment wherein those who have made professions without faith, are tested. Listen to His own description of that fearful scene: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:22, 23) I would repeat then, beloved, that simply because you made a profession of faith years ago is no guarantee which would lead you to say, "I'm supposed to be a Christian;" for many countless thousands and perhaps millions who have professed faith and yet did not possess Jesus, will hear the Master say, "Depart from me ye that work iniquity."

Then doubtlessly there are others who will answer my question and say, "I'm supposed to be a Christian because I felt saved for a while: I don't feel that way now, but I'm supposed to be saved." Well, such a person is truly in a pitiable plight, for you are depending upon feeling instead of the Word of God, and no man was ever saved by his feeling. The only way that any one can be saved, is through the receiving of God's Word. "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17) The Apostle Peter declares the same truth. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Pet. 1:4) You will notice that he declares that we partake of the Divine nature by receiving the precious promises of Christ. So you see you are not saved by your feeling, but by the Word of God. What then does God's Word say relative to this? Listen: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (Jn. 3:18) "He that believeth on the Son hath everlasting life; and

he that believeth not the Son, shall not see life; but the wrath of God abideth on him." (Jn. 3:36) In the light of these verses, have you believed on Christ and received Him definitely as your Saviour: or have you been miserably mistaken as to your spiritual estate? Have you depended upon your feeling, or on God's Word? Many a person gets worked up in a revival meeting, and his emotions get stirred, and he depends upon this momentary ecstasy of emotion, and when this has died down and the revival meeting is over, he is surprised to find that all his religion has vanished away. I say, beloved, that you need to depend upon God's Word for salvation, and when the revival is over, and the excitement of a big meeting has passed, you will still have the Word of God upon which you can depend, and you will be able to say then, "I know that I am saved", and you will not have to say, "I'm supposed to be."

But perhaps some one else will say, "I'm supposed to be saved because I joined the church years ago." I am sure that there are many folk listening to this broadcast of whom this is actually their experience, and in view of the fact that such a one joined the church, he or she expects to go to Heaven. Yet, may I remind you kindly and yet surely, that church membership will save no one. 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) When the Lord Jesus comes to judge this world, the only book that is going to count will be the Book of Life. He is not going to be interested in church record books, nor baptismal certificates; the only thing He is going to look for is the Book of Life, and if your name is not there, it will mean a lake of fire, a second death, an eternal world of woe, and a devil's hell, for your soul eternally.

May I make a definite appeal to that individual who would say, "I'm supposed to be a Christian because I joined the church years ago"—may I make a definite appeal to you now that you pause and consider your spiritual condition. If this is the only hope you have, then you are of all men most hopeless. What you need today is the Lord Jesus Christ Who died for your sins. I repeat, beloved, that no man needs churchanity, but Christianity. You don't need religion; you need Jesus.

I imagine though that there are still others who would answer my question and say, "I'm supposed to be a Christian because I have never done anything particularly wrong, — I'm not a bad person." May I remind you, beloved, that God has already said some very plain things concerning you. Listen to what He says: "The soul that sinneth, it shall die." (Ezek. 18:4) "For all have sinned, and come short of the glory of God." (Rom. 3:23) In this verse, God declares that "all have sinned." Then this includes you. A little later on Paul tells us what the wages of sin really are. "For the wages of sin is death." (Rom. 6:23) Even though you may declare that you have never sinned a great deal, and that you have never done any particular wrong, and that you are not very bad, God declares, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10) As has often been said, "A chain is no stronger than its weakest link", and if one link be broken, then the whole chain is valueless. If there has ever been a single sin in your life, then you stand guilty and condemned before

(Continued on Page Four)



**"I'M SUPPOSED TO BE"**

(Continued from Page Three)

God.

What a miserable plight is yours if you are expecting to go to Heaven just because you have never done anything particularly wrong, and because you are not a very bad person. In fact, beloved, God does not save people because they are good. He saves people in their sins because they receive Jesus Christ as their Saviour. Listen to this Scripture: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (Isa. 53:6) May I therefore make this appeal to those of you who would say, "I'm supposed to be a Christian because I'm not very bad"—may I make this appeal that you now receive Jesus Christ as your Saviour, and may you cease depending upon your own goodness.

There is still another class who would say, "I'm supposed to be a Christian because my parents brought me up in the church." Yet, I would like to ask you a question: "Have you been born again?" You remember that Jesus said, "Marvel not that I said unto thee, Ye must be born again." (Jn. 3:7) Let me ask you, "Have you ever repented of your sins?" "I tell you, Nay: but, except ye repent, ye shall all likewise perish." (Lk. 13:5) Have you actually believed that Jesus Christ died for your sins? "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:10) Can you say that you actually love the Lord Jesus Christ? "If any man love not the Lord Jesus Christ, let him be Anathema." (I Cor. 16:22) The word "anathema" means "cursed", and the text therefore says, "If you do not love Jesus, the curse of God is resting upon you."

Again may I ask you, "Have you been converted?" Listen to Jesus' words: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3)

I realize that there are multiplied thousands who will say, "I'm supposed to be saved because my parents brought me up in the church." Yet, beloved, if you have never been born again, if you have never repented and if you have never fully believed that Jesus died for your sins, and if you have never been converted, and if you do not love the Lord Jesus Christ; then there is no hope for you, and though you are supposed to be saved, you are actually a child of the Devil and in danger of Hell fire.

**IV**

And now briefly: There may be that some of you who are saying, "I'm supposed to be", would ask, "How can I know that I am saved?" The best way I know to tell you is just to take God at His Word. "Verily, verily, I say unto you, He that heareth 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." (Jn. 5:24) Now have you actually believed on Jesus Christ—that He died for your sins, and have you fully trusted yourself to Him? Listen to this Scripture: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:43) It is the testimony of all the New Testament prophets that faith in Jesus Christ procures remission of sins. It isn't baptism, nor church membership, nor a good life, nor profession, nor feelings; but faith in Jesus Christ which actually brings about forgiveness. If you want to know how you can

**CONVERTED CATHOLIC PRIEST TELLS OF ROME'S HORRIBLE FAILURES WITH MEN'S SOULS**

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life. He was convicted in Tampa as accessory to first-degree murder during the hold-up of a restaurant in which the proprietor was slain.

I did all I could to prepare this young man for the "last mile". I administered to him in full every rite which the Roman church has ordained and by which divine grace and strength are said to be poured into needy souls. Even as he lay limp and dead in the electric chair the moment after the fatal current had done its work, I anointed his forehead with oil as prescribed for the administration of the sacrament of "extreme unction".

Yet I knew I had failed to carry any real consolation to the wracked and sin-scarred soul of that poor lad. I visited him in his death cell during his long week of fearful waiting, and signed him with the form of absolution many times over. On that last morning I was at the prison gates at break of dawn, carrying with me all the cumbrous instruments necessary to celebrate mass. These I arranged on a table near the double bars of his cage. I donned all my shining mass vestments, and proceeded, with all the dignity which the ominous atmosphere of a condemned cell would permit, to offer the "sacrifice" of the mass in full. The poor lad, in a fever of dread expectation, paced up and down behind the bars smoking one cigarette after another. He threw away a cigarette to receive on his tongue the wafer of holy communion which I passed to him through the bars of his cell. It produced no effect.

The injection of morphine administered by the doctor, ten minutes before he was led to the chair, quietened him somewhat. It suddenly dawned upon me that the doctor's single injection of morphine had brought the boy more external relief than all my administrations of the Roman Catholic sacraments, which are believed to soothe both body and soul. We followed him to the chair. A newspaper man, who had reported the case for the press all through the trial and conviction, was there to jot down his last-minute impressions. His breath smelled vilely of whisky, and he confessed to me in a nervous whisper that if he had not filled himself with liquor he could never have brought himself to witness the end.

As the whirr of the rheostat sent the full force of the destructive current through the boy's body, jerking it up violently and holding it tense and stiffened almost in the air, my hand went up and down in repeated signs of the cross accompanied by the Latin words of absolution, as if I, too, could send a current of absolving grace through to his departing soul. His body fell limp and dead when the current had ceased, and I stepped forward with

know that you are saved, then just take God at His Word.

I would urge you, beloved, that whatever you do, don't suppose that you are saved; but know assuredly whether or not you are. Let me offer you a little test. If you don't know that you are saved, it is about the best evidence in the world that you are not saved. Therefore, now just where you are, may you bow quietly and silently in the presence of God, and look up to the cross and see Jesus pouring out His blood, and may you believe that He died for your sins, and may you receive Him now as your personal Saviour.

my vial of oil poised in my fingers. I requested the warden to remove the iron cap from the dead boy's head and smeared his forehead, damp with the dew of death, with the oil used in the last rite of the Roman church.

Since none of his relatives were there, I claimed his body and had it buried with full church rites in the Roman Catholic part of the cemetery—though not without protest on the part of some pious Catholics in my congregation who objected to a convicted murderer resting among their departed relatives. I had to remind them that Jesus Christ died between two murderous thieves.

Yet, I confess that, in spite of all this elaborate working of the power of Roman Catholic sacramental rites through my consecrated fingers, I felt that I had failed a Christian soul in its most needful hour. It may have been my fault; it may have been the boy's own. But in justice to us both, first consideration must be given to the lack of true Christian content in the Roman Catholic system of youthful religious training. Besides, if the correct and full administration of external sacramental rites could have effected an expression of Christian sentiment in that boy's soul, then surely enough had been done by me to produce it. But not a sign of it did the boy evince through it all. He had been a faithful mass-going Catholic until shortly before his conviction. It was too sadly evident to me that true Christian sentiment had never been taught to him. Catechism in plenty he must have had in his parochial school; he must have been taught an abundance of routine prayers and devotional saint worship. But all these, together with the external, magical working of a priest's hands, could not produce in a moment of need the helpful Christian attitude which should have been taught him in his youth.

Nevertheless, I had to accept the praise of Catholic people for having apparently succeeded in doing a true priest's work for the poor condemned boy.

There is a second instance which I shall now record when the external workings of sacramental rites again failed me, but in which I was also praised for my apparent success. I was lauded for bringing back to the Roman Catholic sacraments on her deathbed a woman who, though born and reared a Catholic, had left the church and had lived as a Protestant for over forty years. Although other priests had failed to effect her "conversion" during all those years, I succeeded—but against my better judgment! For at that time I was beginning to be very doubtful about my own continued allegiance to Roman church practices. It was just a year before I resigned my position in the priesthood.

I do not doubt that, although this good woman did finally agree before she died to accept the last rites of the church of her childhood, her arguments long before that began to weaken my faith in my priestly practice. I must confess that I won her to accept the last rites of the Catholic church solely because of the social satisfaction it would give her family to have her buried with her Catholic relatives. I admitted to her that, since she was recognized as having led a truly Christian life, she was in no essential need of the Catholic sacraments, but that they would at least do her no harm, and would afford her the rights of Catholic burial. She consented to accept any benefit which these sacraments might afford her, though she was not

**LADDIE'S DEVOTION TO HIS MASTER, AN EXAMPLE TO ALL BELIEVERS TODAY**

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moment to him.

Laddie was not necessarily a one-diet dog, nor a one-home dog, but a one-man dog. Although he knew many other persons, there was but one man for him—his master!

God be thanked for all who can say with the Apostle Paul: "I know Whom I have believed." (II Tim. 1:12). But how many have learned to know Him intimately—know Him for what He is in Himself, know Him well enough to miss Him, know Him in such a way that the consciousness of His presence gives its character to life!

We are not now raising the question as to whether or not we know the benefits resulting from His work. You may know your sins are forgiven through faith in His blood. You may know your peace is made by the blood of His cross and you may know that you have passed from death unto life; but do you really know intimately the One who has wrought all this for you?

Has His great love manifested in what He has done led to such a knowledge of Himself as has made Him everything to you? "For you therefore which believe He is the preciousness." (I Pet. 2:7 R. V.)

As Christ himself becomes the one object of heart and life, he is known to be:

"A living, bright reality,  
More present to faith's vision keen  
Than any outward object seen;  
More dear, more intimately nigh  
Than e'en the sweetest earthly tie."

The one Bible character whose name by interpretation is "Dog" is faithful Caleb. As a one-man dog wholly follows his master, so Caleb wholly followed the Lord his God.

Caleb's unswerving devotion is of such value in the estimation of the Lord that no less than five times by His Spirit in His Word is the fact reiterated that Caleb "wholly followed the Lord." (See Num. 32:12, Deut. 1:36, Josh. 14:8, 9, 14.)

The world speaks of devoted parents, devoted children, devoted husbands, devoted wives, devoted lovers, but it should see more devoted Christians.

There is every reason why believers should be unswervingly devoted to One Man, the Man Christ Jesus, for He loved us unto death and gave Himself for us. He lives to care for us and He is coming again to take us to the Father's house to be with and like Himself. —Quoted from "Now."

conscious of the need of them.

I therefore performed for her also all the works of my priestly functions as required by Roman church regulations. I even "married" her again, though she was over sixty and had been married for more than forty years to her Protestant husband who was still living. But they had been married in a Protestant church contrary to Roman church law. And so she died, nominally a Roman Catholic. I could not disavow the credit given me for her "conversion", since to do so would have been a premature confession of my dissatisfaction with my activities as a Roman Catholic priest.

I had yet to suffer a year of bitter conflict within my soul before I could bring myself to proclaim that dissatisfaction by publicly resigning from the priesthood.