

A man with a work and no vision is reactionary. A man with a vision and no work is a visionary. A man with a vision and a work is a missionary.

PREMILLENNIAL...BAPTISTIC...CALVINISTIC...BIBLICAL

The Baptist Examiner

The Paper With A National Circulation

Devoted to Evangelism,
Missions, and Bible Doc-
trines.

"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." (Jno. 8:20).

VOL. 13, NO. 29

RUSSELL, KENTUCKY, SATURDAY, AUGUST 19, 1944

WHOLE NO. 340

I Should Like to Know - - -

1. Can a man be saved at any time he wants to be?
No. John 6:44.

2. Were the names of all who will be saved written in the book of life before the foundation of the world?
Yes. Acts 15:18, Rev. 17:8.

3. "Last summer I talked to a man who said he wanted to be saved; I never saw a man weep as much as he did, yet he was not saved according to his own statement and is still unsaved. I know tears have nothing to do with salvation; but I think it does show earnestness on the part of those concerned. He was not saved. Where was the trouble?"

Men are not saved by earnestness but by receiving Christ. No man receives Christ until he quits his own earnestness and rests on Christ. Earnestness is one kind of works or doing. So are tears and penance. In Heb. 4:10 Paul says: "For he that is entered into his rest, he also hath ceased from his own works as God did from His." That is, just as God quit work at the end of the sixth day and rested on the seventh, so the convicted penitent must cease

from all his tears and penance and earnestness and promises and obedience and duty and works and every other form of effort, his own or any body else's and rest on the finished work of Christ. "I trusted Him and left it there: I'm depending on Him to save." The curse of the mourner's bench is that it magnifies man's tears or prayers or penance or doing or earnestness or something else that glorifies man. Self, not Christ, is at the bottom of every mourner's bench activity. "To him that worketh not but believeth on Him that justifieth the ungodly, his faith is imputed for righteousness." No man ever believes until he gives up all self-effort and rests on Christ. You do not rest on Christ so long as you are grabbing even at a straw. Like a drowning man, going down the third time, the sinner's hands are up and without any effort on his part he simply looks to Jesus. That is what this text means. "For he that is entered into his rest, he also hath ceased from his own works, as God did from His."

(Continued on page four)

GOD BLESS THE LITTLE CHURCHES

God bless the little churches
With their heaven-pointed spires,
With their message of salvation,
And their sacred altar fires;
Where the lips of little children
Learn to lip the story old;
Where the aged dream of heaven
With its streets of crystal gold.

God have mercy on the people
Where the little churches close;
Where the window panes are broken
And the hoot owls calmly doze;
Where no chiming bells on Sunday
Call the people out to prayer,
Where no evening psalm is chanted
And no gleaming light is there;

Where no message from the preacher
Calls the sinner to repent;
Where no handclasp of a brother
Brings a smile of sweet content.

God have mercy on the nation
When its church bells cease to call;
For a land is near destruction
When its sacred altars fall.

—Donnie Minton



Ewing Galloway

True New Testament Baptists Always Have Believed The Doctrine Of Election

In view of the fact that the editor believes in unconditional election, his enemies and critics dub him a "Hardshell." There's really nothing new about this for from the days of John the Baptist, all true Baptists have consistently been called Hardshells. Here then is a good question: IS UNCONDITIONAL ELECTION A BAPTIST DOCTRINE?

The Confessions Of Faith

The Paterines are among the progenitors of Baptists, and W. A. Jarrell, on page 139 of his Baptist history, says of them: "They appealed to the texts in the ninth chapter of Romans, employed by others, in proof of the doctrine of UNCONDITIONAL PREDESTINATION."

The Waldenses are considered as being a part of the Baptist line of succession, and from the old Waldensian creed we read their belief, as follows: "God saves from corrup-

tion and damnation those whom he has chosen from the foundation of the world, not from any disposition, faith or holiness that he foresaw in them, but of his mere mercy in Jesus Christ his Son, passing by all the rest according to the irresponsible reason of his own free will and justice."

The belief of the Anabaptists, the immediate ancestors of Baptists, is expressed by one of their preachers thus: "Christ, the Lamb of God, has been from the beginning of the world a mediator between God and men and will remain a mediator to the end. Of what men? Of you and me alone? Not so, but of all men whom God HAS GIVEN TO HIM FOR A POSSESSION."

The first confession of faith of modern times that I have been able to find of record is the London Confession. There was a meeting com-

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'I Don't See Any Harm In It'

You never hear an honest soul speak thus. With them the question is not whether there is any harm in certain things, but is there any good in it? If not, then there must be something harmful in it. There is no neutral ground as to right and wrong. It is one or the other.

"Innocent amusements" and every other questionable thing, can easily be settled by prayerfully applying the following questions:

1. Are you willing to see any harm in it?
2. Is it consistent with a follower of the meek and lowly Nazarene?
3. Would you want Jesus to find you in the very act?
4. Could you ask and expect Him to take part with you?
5. Do you commune with God as freely after it as before it?
6. Can you look to Him for a blessing in the midst of it?

(Continued on page four)

Three Outstanding And Infamous Lies Of The Seventh Day Adventist Heretics

In a recent issue of the "Signs of the Times" the Adventists gave their own statement of "What Seventh Day Adventists Believe." We call attention to three soul-destroying heresies they openly avow:

1
"The Mortality of Man." We believe that man is not inherently immortal, but that immortality is a gift of God through Christ to those only who accept Him; that immortality will be conferred upon the righteous at their resurrection from the dead."

Herein the Adventists plainly contradict the Bible. The Bible says: "In hell he lift up his eyes being in torments."

2
"The Unconscious State of the Dead — We believe that men at death go not to their reward or punishment immediately, but that they "sleep" un-

til the day of the resurrection." As soon as dead, the rich fool thus testifies as to his consciousness and his torments: "And he cried (not crying in his sleep either) and said, Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame." Was he having bad dreams in his sleep? Not on your life.

3
"The Punishment of Sinners — We believe that 'the wages of sin is death;' that the punishment meted out to sinners will be eternal death, total extinction by fire, and not an eternity of torture."

Wrong again. The Bible says: "The smoke of their torment ascendeth up forever and ever; and they have no rest, day or night."

The most remarkable part of their (Continued on page four)

"THEY DONE ME WRONG"

A preacher once asked a certain man why he had ceased to attend his church. He replied, "They haven't treated me right over there." "Then why don't you go home and beat your wife?" asked the preacher. "Oh, she hasn't done anything against me," said the man. "Well," continued the preacher, "Has the Lord Jesus done anything against you?"

How utterly silly men become in trying to give an excuse for failure to support the cause of Christ.

The truth is, when you see a man or woman begin to stay away from their church because of something (Continued on page four)

The First Baptist Pulpit

"ROME'S COUNTERFEITS"

"I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." — I John 2:21.

Anything worthwhile is worth counterfeiting. That is why it is that money is counterfeited.

Two thousand years ago Jesus established His church. I offer no apology for believing and for declaring that it was a Baptist Church. If I

had never seen a Bible and knew only the pages of history, I would believe that it was a Baptist Church. The greatest historians of the ages have all declared that the church that Jesus built was a Baptist church.

JOHN CLARK RIDPATH (Methodist): "I should not readily admit that there was a Baptist church as far back as 100 A. D. al-

though without a doubt there were Baptists then, as all Christians were then Baptists." (From a letter written by Ridpath to Dr. Jarrell, and quoted in Jarrell's "Church Perpetuity," page 59).

ALEXANDER CAMPBELL (Follower of Disciples or "Christian" Church): "The sentiments of Baptists" (Continued on page three)

UNLEAVENED BREAD

The bread that the Master used in instituting the Lord's Supper was unleavened bread. Bro. L. H. Salin, a converted Jew, gave this prescription for making unleavened bread many years ago.

1 cup flour, one-fourth tea spoon salt, 1 tea spoon sugar, 1 scant table spoon shortening. Mix the shortening with the flour as for pie crust, add enough water or sweet milk to make dough easy to handle, roll thin and fold over, repeating this process until light. Then roll very thin, prick with fork so it will bake evenly and bake in a slow oven until thoroughly done, (Continued on page four)

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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AN APPRECIATED LETTER

Mr. John R. Gilpin, Editor
THE BAPTIST EXAMINER
Russell, Kentucky

My Dear Good Baptist-Editor Bro.:

I am so glad you live. I am so glad of your life's work. I am so glad you bearded the lion in his lair. It is the truth that hurts. You pitched a stone into a hornet's nest. When our big Baptist brother, Ben Bogard of Orthodox Baptist Searchlight editorial calibre jumped on you for the use of freedom of speech and freedom of the press he violated your constitutional and independence declarational liberty rights.

Brother Ben Bogard knows Masonry from the setting of the sun to the rising of the moon and from the shining of the morning star to setting of the evening star and he knows that the most ignorant Mohammedan Mason in Turkey when he puts himself in position and makes his possession of Masonry known to Brother Ben M. Bogard that very same Brother Ben M. Bogard knows it is his due to meet his position with a Masonic comeback. In short, Masonry is Masonry and Masonry knows no gulf that separates a white man from a white man so long as he proves himself to be a Mason whether he joined the Lodge or whether he just "jined" the Lodge. Whether he joined, or whether he "jined," if he went from the Entered Apprentice degree on through the Fellow Craft degree, on up into and through the Blue Lodge, or Master Mason's degree, and stood put, he is a Mason and in such light as to warrant his fellowship with them all, on any spot of the earth, in the deep blue air, or in the midst of the deep blue sea. Cousin Ben Bogard knows this.

But cousin Ben claims to know more about it than I do and doubtless more about it than you do, but, say, my dear Brother Gilpin, when three men meet up and all three are starving to death and with just one single loaf of bread to eat, two of the three men are Masons and they eat the whole loaf the poor Friday who did not "jine" the Lodge, he gets not a nibble of the crust on the tip end of that loaf, he just simply reels off to one side through physical weakness and besits himself down with his arms over his knees and his head on his arms and passes himself over into the hands of his Creator a starving victim of circumstances unless the Lord sends down mana for him to eat from the skies.

Again, out at sea amidst the rolling billows of storm, the ship breaks into two parts and goes down, all drown out three, and these three grab ahold of a big gangway plant afloat and the weight of the three begin to get too heavy for the plank and the plank is about to sink, the two who "jined" the Order push the poor fellow off the plank who did not "jine" the Order and see him go down beneath the rolling waves in order to ride the plank themselves. Is that the act of the good Samaritan on the Jerico Road? Is that "Love thy neighbor as thy self?"

About our consecrated Christian Brother, Charles G. Finney, he was one of the greatest Christians who ever lived. He well ranked as a Christian with Saint Stephen, whom the infidels stoned to death as he prayed to his Lord and Master, looking up into the beautiful Heavens - the infidels killed him because he was one of the greatest Christians who ever lived upon this earth. Charles G. Finney ranked along somewhat in the Lord's hands as did Stephen. No purer human life has been lived than the life of Preacher, Charles G. Finney. Spurgeon, Finney, John Wesley, Moody were truly great men, carrying the snowy white banner of King Imanuel laboring for Christ's Church and Kingdom, giving their lives for the cause of Christ.

Masonry, that is, the members in it who are true, has done many good deeds. Is doing many good deeds today. It will do many good deeds tomorrow. But of all the human organizations commonly known to man there is perhaps the greatest number of "jiners" on the order of Masonry who are untrue to the Lodge, untrue to our Country, untrue to the Courts of our Country, untrue to the clean morals of our Country, and to the shame of their brother members and some Lodges are swamped by the great majority of these unworthy members and to such extent that the Charters of certain Lodges are cancelled and the Lodges dissolved, and when a man-so-called, takes the obligations of Masonry and afterwards makes a Judas Iscariot of himself, it was because he "jined" a worldly organization that is not of God, yet some poor dupes in the Lodge actually believe Masonry is the true Church and so ignorant nothing but the redeeming love of Jesus will ever turn his head and heart and hand from his ignorance.

All well educated people know that Masonry is pagan. It is not of God. It is a human, earthly, worldly, organization, and entirely secular. A person inside the Lodge gatherings may pray to Jesus all he wants to but Masonry will never become a Church of the Living Christ. It is pagan. The closer a man comes to God in keeping his commandments and in obeying His voice and in daily prayer and worship the farther away from the worldly Lodges he becomes. This old world has many human organizations. Masonry is one of them. One who is a member of Christ's Church does not need to join anything else. What has damned, and what is today damning, and what will damn our country tomorrow is the pagan organizations, the heathen organizations, all of which are man made. Wise and sensible people should ally and attach themselves to God's organization the members of which are born from above. Not ally themselves to a worldly organization that is man-made, and that is of the world only.

MUCH ENTHUSIASM SHOWN OVER PROSPECT OF BUYING OWN MACHINERY

Since announcing our intention to buy our own printing machinery and thereby own our own printing plant and publishing house, much widespread enthusiasm has resulted. In fact, no announcement has ever been made by the editor which has resulted in more favorable comment than this announcement to buy our own equipment.

Our old friend T. B. Grissom of Burnside, Kentucky said: "Why didn't you think of this splendid idea before?"

Olin H. Smith, of Waycross, Georgia, who has been a member of our family of readers for only about a year, writes: "I believe that you could do much better work and accomplish more if you had your own printing equipment. Therefore, this is to advise you that I will underwrite \$100 of the cost of your equipment. You have this amount waiting for you when you get ready for it."

Glen and Hazel Estep, of Baltimore, Maryland, write: "The idea of owning your own printing equipment is a very good one. We personally can give you around \$3.00 weekly, so that in about six months we will contribute the sum of \$100 toward this fund."

Elder Charles Mangold, of Demossville, Kentucky says: "The Baptist

Examiner in my opinion is needed in every Baptist home. I took News and Truths as long as it was printed, and often wondered what would take its place for I knew there was a crying need for an editor that would present the Truths just as they are, instead of dodging the Truth to keep on friendly terms with the ecclesiastical machine. Now I believe that God has raised you up to edit THE BAPTIST EXAMINER in place of News and Truth. My prayer is that God will richly bless you in this effort of enlarging this work. I am with you to the extent of my ability. I shall attempt to raise \$100 for this work and trust the Lord to direct me in securing same."

Space will not permit us to quote the excellent letters that many of our friends have written. However, each of the following have manifested real interest in this undertaking and their letters have been a real blessing and encouragement:

John R. Price, Edwight, W. Va.
Hugh Massey, Burnside, Ky.
J. E. Reynolds, Perryville, Tenn.
Elder E. A. Spencer, Monticello, Ky.
Elder T. P. Simmons, Ashland, Ky.
Clinton Browning, Wheelersburg, Ohio.

Lon Bellamy, North Kenova, Ohio
Elder Bruce Lunsford, Whitley City, Kentucky

Mrs. Dawn Pack, Chillicothe, Ohio
White Plains Baptist Church, White Plains, Ky.

Elder C. D. Cole, Morton's Gap, Ky.

Dr. W. O. Lester, Many, Louisiana
Ira A. Jackson, Boise, Idaho
Mrs. J. E. Wilkinson, Carlsbad, N. M.

Elder W. B. Carnutte, Louisa, Ky.
Burton Pedigo, Monticello, Ky.
Hiram Jones, Ben Hur, Va.

B. W. Daniel, Gladys, Va.
Howard Winters, Chester, Penna.
Mrs. Beulah Blalock, Lake Charles, La.

W. H. Thomas, Huntington, W. Va.

Mr. and Mrs. Archie Staley, Pritchard, W. Va.

Elder T. J. Parsons, Oak Hill, Ohio

E. L. George, Columbus, Ohio
George Reffett, Ironton, Ohio

Like Paul of old, we "thank God and take courage." May the Lord lead you to have a definite part in this undertaking. We have received to date a little over \$1,000, and about \$1,000 promised by our friends. Praise the Lord!! Watch for a complete report next week.

Carry on, Brother Gilpin. Lets do our bit to cite Brother Ben Bogard to the lamp that Christ gave us for our feet; to the light that lights our pathway. Jesus the Christ is that Light. That is the true Light. This pagan stuff is dooming, damning, and is not in good standing with our Lord and Master Jesus the Christ. Brother Ben Bogard can do a great work for the Christ by senterring in, and on, the Christ and Him crucified.

Your brother in Christ,
R. L. McLendon
Vossburg, Miss.

Study The Scriptures

Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me." — John 5:39.

In this verse of scripture we find Jesus preaching to the Jews, after having healed a man who had been a cripple for thirty-eight years, and through the power of God was made whole. What a wonderful example for the sinner of today! A man — a cripple for thirty-eight years, and nothing but the power of God could heal him! So it is with the sinner; he is born and conceived in iniquity, and nothing he can do will save him. But Jesus can set him free from sin and save his soul. He set this man free too, because he told him to go and sin no more.

What a wonderful example for the Christians of today, who are partaking of worldly evils. They need to search the scriptures and see that they are a separate people, and then to separate themselves from the world.

We have people today like the Jews to whom Jesus was preaching, that refuse to believe in Him, or His wonderful saving grace. Many people are trying to save themselves by works, and they need to search the scriptures and see that it is by grace, through faith. "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.

If any man tries to save himself by works he is going back under the Mosaic law and doing away with Christ and is sure of hell in the end. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." — Acts 4:12. We also have preachers today who preach that we are saved by our feelings. That is another of the Devil's lies. I have been reading and studying the Bible for the past six years, and I have found salvation to be by grace through faith. Cf. Eph. 2:8. And I might add that when a man is saved by the power of God, he is saved forever, for he is a new creature and has a new nature. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." — II Cor. 5:17.

What about the feelings? Well, after we trust Christ for the saving of our soul and put our faith in him, then the Holy Spirit comes into our heart, and we have the feeling of security and the burden of condemnation that is on you, will be lifted. Since you have trusted in Jesus you will want to praise His Name and try to lead others to Him. That is where our "works" comes in. We want to work for Him because we are saved; not to be saved. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." — Eph. 2:10. So you see these false preachers need to search the Scriptures and see what God's plan is, and quit trying to make a plan to suit themselves.

Then the saved people in the church today need to search the Scriptures to see if the pastors and preachers are telling the truth about God's Word. You know the Word says: False prophets and false teachers will arise and deceive the very elect if possible. But I thank God it is not possible to deceive God's elect.

And none of them will ever be lost. You might say: "Preacher, you talk like a Baptist." Well, I am enough of a Baptist to believe just what the Bible says; also I am a member of the Missionary Baptist Church.

In Acts 17:11 you will find Paul and Silas preaching to the Jews at Berea. After having been sent away from Thessalonica for preaching Christ, they came to Berea and preached there. We find the people there received the Word with readiness of mind, and they searched the Scriptures daily to see whether these things were so. That is what the people need to do today.

Then the saved people in the churches need to search the Scriptures to see what the Word says about discipline in the churches. It has come to the place in the churches, or in most of them, that they will not use church discipline on a member, no matter what he may do. They are afraid of hurting the feelings of someone. But Paul says: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." — II Thes. 3:6.

We surely need to search the Scriptures and see what it says to do with such people, and then do it. We cannot, and will not bless our churches that are in this condition. We should cleanse and purify them, and keep them that way so far as we can, and be looking for the return of Jesus. — Elder Billie D. Pitt, Fall Branch, Tenn.

Brother Charles Canterbury of Kenova, West Virginia, says concerning The Baptist Examiner: "It is the best paper I know of. I would feel lost without it." Thus, not wanting to miss a single issue of the paper, he sends us two dollars for a four year renewal. Isn't there a Scripture which says something about "Go thou and do likewise?"

Rome's Counterfeits

(Continued from page one)

ists and their practice of Baptism from the apostolic age to the present have had a continued chain advocates and public monuments of their existence IN EVERY CENTURY (emphasis mine) can be produced." (Page 378, 179 of the Campbell-McCalla Debate, held at Washington, Ky., Oct. 15, 1823).

MOSHEIM (Lutheran): "Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe persons who adhered tenaciously to the principles of the modern Dutch Baptists."

"The origin of the Baptists is lost in the remote depths of antiquity."

"The first century was a history of the Baptists."

PROFESSOR WM. CECIL DUNCAN, Professor of Latin and Greek, University of Louisiana: "Baptists do not, as do most Protestant denominations, date their origin from the Reformation of 1520. By means of that great religious movement, indeed, they were brought forth from comparative obscurity, into prominent notice, and through it a new and powerful impulse was given to their principles and practices in all of those countries which had renounced allegiance to the Pope of Rome. They did not, however, originate with the Reformation, for long before Luther lived, NAY, LONG BEFORE THE ROMAN CATHOLIC CHURCH HERSELF WAS KNOWN, BAPTISTS AND BAPTIST CHURCHES EXISTED AND FLOURISHED IN EUROPE, IN ASIA, AND IN AFRICA." (emphasis mine).

This church that Jesus built, the Devil tried to destroy. In this he failed. Instead of destroying it, he succeeded in scattering the seed. Everytime he destroyed one church, a number would rise up as a result of the scattering of the seed.

"Therefore they that were scattered abroad went everywhere preaching the word." — Acts 8:4.

Therefore, when the Devil failed in his attempts to destroy the church, he decided to imitate it, or ape it, counterfeit it and its doctrines. This he did with Catholicism. As I make no apology for believing that Catholicism established the Baptist Church, in like manner, I make no apology for believing that the Devil established Catholicism. In this message, I want you to notice some of the things which Rome has counterfeited.

I

FIRST OF ALL, THERE IS ROME'S COUNTERFEIT DOCTRINES. In this respect, I might say the biggest part of what Rome believes and teaches is counterfeit.

We believe that the Bible is final, the truth that I believe more strongly than the finality of the Scriptures. And again, the Bible would infirmate that the Scriptures are final.

"And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." — Numbers 22:18.

"To the law and to the testimony: they speak not according to this word, it is because there is no light

in them." — Isaiah 8:20.

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." — Revelation 22:18,19.

However, Rome, in contrast, does not accept the Word of God as final. Instead, they believe and teach that tradition, the findings of the various councils through the ages, and the words of the pope are not only on a par with, but superior to the Scriptures.

"Tradition, not Scripture, is the rock on which the Church of Jesus Christ is built." — Council of Trent.

"The doctrines of the Catholic church are entirely independent of Holy Scripture." — (Muller's Catholic Doctrine, page 151).

Therefore, while the Word of God declares that it is final in every particular, the Catholics deny this. Their doctrines are therefore built upon a denial of the Word of God, and therefore are counterfeit doctrines.

II

THEN THERE IS ROME'S COUNTERFEIT CONFESSIONAL. I believe in the confessional. I believe that every sinner ought to make a confession. Yet, beloved, the repentant sinner should confess his sins to God. In this respect, Judas made a miserable mistake in going to the priests instead of coming to God to make his confession. Listen:

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

"Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that." — Matthew 27:3,4.

In contrast, Rome teaches that the priest stands in place of the Saviour, and to him one is to make his confession.

"The priest holds the place of the Saviour Himself, when by saying 'I absolve you,' he absolves from sin." ("Dignity of the Priest" by Lignon, page 35).

How differently and diametrically in contrast is this to the Word of God. In Catholicism, instead of the sinner being taught to make his confession to God, he is rather instructed to make such confession to the priest. This, then, is Rome's counterfeit confession.

III

ROME LIKEWISE HAS A COUNTERFEIT PRIESTHOOD.

The Lord Jesus Christ is our only mediator. When Jesus was crucified, one of the miracles that accompanied His death was the rending of the veil of the temple. That veil separated the Holy of Holies from the outer Holy Place. None but the high priest could enter into the Holy of Holies which was symbolic of God's presence, and even the high priest could enter there only once a year — on the day of atonement. Yet, when Jesus died, that veil was rent in twain from top to bottom, as though an unseen hand had reached down from Heaven and torn it, to thereby signify that henceforth the Lord Jesus had

become our high priest, and each of us who is saved stands as a believer-priest beneath Him.

"And, behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake and the rocks rent." — Matthew 27:51.

2,000 YEARS BEHIND

From that day on the priest has been unnecessary. No man needs a priest today, other than Jesus who is his great high priest. Therefore, every Catholic priest who would seek to come between man and God is two thousand years behind time.

I say then, beloved, that the only mediator we need is the Lord Jesus. He is the only one who can come between God and Man. This, the Bible very definitely teaches.

"For there is one God, and one mediator between God and men, the man Christ Jesus;

"Who gave himself a ransom for all, to be testified in due time." — I Timothy 2:5,6.

Yet, Rome teaches that the matter of the priesthood is not in Jesus' hands, but in the hands of the Catholic Church.

"When He ascended to Heaven, Jesus Christ left His priests behind Him to hold on earth His place of mediator between God and man." — ("Ibid," page 26-34)

Therefore, while the Word of God declares that Jesus is to be our me-

OUR GIFTS

An old farmer had dropped a shilling in the kirk plate instead of a penny. Noticing his mistake he tackled the elder at the end of the services.

"It wud be sacreeledge, Sandy, tae life it out noo" the elder said.

"Weel, I get credit for it in heaven," replied the farmer.

"Na, Na; ye'll only get credit for a penny, for that was a'ye intendit ta pit in."

diator, Rome goes contrary to the direct statements of Scripture and, in her priestly intercession, thereby has a counterfeit priesthood.

IV

ROME ALSO HAS A COUNTERFEIT GOD.

I thank Him that we have but one God and Father, even Jehovah Himself. Listen to these Scriptures:

"One God and Father of all, who is above all, and through all, and in you all." — Ephesians 4:6.

"And call no man your father upon the earth: for one is your Father, which is in heaven." — Matthew 23:9.

Yet, Rome does not believe this. The most infamous, blasphemous, and libelous of all the inventions of Rome came in the year 1870 A. D., when they evolved the heresy of Papal Infallibility. They declare thereby that the pope is infallible — that he can't make a mistake and, therefore, is as God.

"What the pope says is accepted as the voice of God." — (Western Watchman, August 1, 1912).

What a decided contrast then between the teachings of God's Word and the teachings of Catholicism. As iniquitous as these other counterfeits may be, they are nothing to compare with this, in that Rome, through her pope, actually has a counterfeit god.

V

ROME ALSO HAS A COUNTERFEIT SACRIFICE.

The Lord Jesus Christ is our one and only sacrifice. From the beginning to the end of God's Word, He is presented as our sacrifice.

"For this is my blood of the new testament, which is shed for many for the remission of sins." — Matthew 26:28.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son cleanseth us from all sin." — I John 1:7.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." — I Peter 2:24.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.

"From henceforth expecting till his enemies be made his footstool.

"For by one offering he hath perfected for ever them that are sanctified." — Hebrews 10:10-14.

From these and countless other Scriptures, it can be seen that our only sacrifice is Jesus Himself. Yet, as usual, Rome has a different sacrifice to offer.

"The mass is the same as the sacrifice of the cross . . . Mass is the unbloody renewal of this sacrifice on Calvary." — Council of Trent.

Certainly no one can read in the New Testament of the sacrifice and death of Jesus Christ on the cross and then read of the sacrifice which Rome offers, without realizing that Rome's sacrifice is counterfeit in every particular. After reading of this which has been counterfeited by Rome, we bow our heads rejoicing to thank God for our one and only sacrifice — Jesus Christ.

VI

ROME, LIKEWISE, HAS A COUNTERFEIT BAPTISM.

I am a firm believer in baptism. Yet, not everything that is called baptism is Scriptural baptism. I am sure that the Word of God teaches that baptism is Scriptural only when a saved person is the candidate, and when an immersion is performed at the hands of one who is qualified. From a reading of God's Word, I can never believe in anything other than such an immersion for baptism. NOTHING BUT IMMERSION

The example which is given us through Jesus' own baptism is enough to convince us that immersion, and immersion only, is the only Scriptural mode.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

"But John forbid him, saying, I have need to be baptized of thee, and comest thou to me?

"And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

"And Jesus, when he was baptized, went up straightway out of the water, and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." — Matthew 3:13-16.

Then the continued practice of

John the Baptist would lead us to believe that immersion is the only Scriptural mode.

"And John also was baptizing in AEnon near to Salim, because there was much water there: and they came and were baptized." — John 3:23.

In the book of Acts, we see that the early church practiced immersion for baptism.

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." — Acts 8:36-38.

Paul declared that baptism was a burial.

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." — Romans 6:4.

Only in immersion does a burial take place. Hence immersion, and only immersion, is baptism.

In spite of these many Scriptures, Rome practically refuses to immerse, and instead either sprinkles her candidates or pours water upon them. Thus Rome runs true to form; as they have counterfeited and imitated practically everything else of divine and spiritual nature, even so have they counterfeited the blessed ordinance of baptism.

VII

ROME ALSO HAS A COUNTERFEIT HELL.

The next step after an unrepentant sinner dies is the judgment.

"And as it is appointed unto men once to die, but after this the judgment." — Hebrews 9:27.

Following the judgment comes an endless Hell.

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

"And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." — Luke 16:23-26.

This Hell is endless; there is no hope that one can ever get out. When one dies unsaved, his doom is sealed for time and eternity.

"If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." — Ecclesiastes 11:3.

Rome's position is entirely to the contrary. In the year 1428 the hierarchy invented "purgatory," whereby sinners may be punished for a while and then be released from the flames and torments of Hell to enter Paradise. This makes purgatory a great and successful reform school where the incorrigibles of the earth who would not be corrected here can be

corrected by the flames of Hell.

Though the Word of God teaches an endless Hell, the Catholics teach a Hell with an end. Though the Word of God teaches there is no probation after death, the Catholics teach the heresy of a second chance. Certainly their Hell is a counterfeit Hell.

VIII

FINALLY, ROME HAS A COUNTERFEIT SECURITY. I believe that when one is saved, he is saved forever, and there is nothing he can do whereby he can be taken out of the hand of God. Dozens of Scriptures emphatically teach us that each believer is secure in Christ. Listen:

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

"Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." — Romans 8:38,39.

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

"My Father, which gave them me is greater than all; and no man is able to pluck them out of my Father's hand." — John 10:28,29.

"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." — John 5:24.

Yet, Rome teaches that one is safe, only so long as he remains in the Catholic fold. For one to leave the Catholic fold means that that one is doomed and damned forever in the light of their teachings.

While God's Word gives us assurance that our security is in Jesus, the Catholics' only security is in their hope of remaining in the Catholic fold. Hence, if God's Word is true, then Rome's assurance and security is a false assurance and a counterfeit security.

These then, beloved, are some of Rome's counterfeits. They have counterfeit doctrines. They have a counterfeit confession. They have a counterfeit priesthood. They have a counterfeit god. They have a counterfeit sacrifice. They have a counterfeit baptism. They have a counterfeit Hell. They have a counterfeit security. In the light of this, but one exhortation is needful and necessary. Listen:

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be no partakers of her sins, and that ye receive not of her plagues." — Revelation 18:4.

If these words should reach the ears or eyes of some Catholic, may that one heed this Scriptural exhortation, and thus forsake that which is counterfeit for that which is genuine. Above all else, may both Catholics, unsaved Protestants, and unredeemed Baptists turn to the Lord Jesus Christ and trust Him fully for a complete salvation which saves for both time and eternity.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." — John 1:12.

I SHOULD LIKE TO KNOW . . .

(Continued from page one)

A. Do you believe in Sunday schools?

Yes, the kind spoken of where they "read the Bible and gave the sense;" where they teach the Bible

and take plenty of time to do it. Many Sunday Schools are worse than no account because organized to death. Others are joked or entertained dead. The one business of a Sunday School is to teach God's Word. We believe in a Sunday School where the Bible is taught.

True New Testament Baptist Always Have Believed The Doctrine of Election

(Continued from page one)

posed of 37 ministers and messengers of "upwards" of 100 "Baptized Churches," held in the city of London, England, July 3 to 11, 1689, from which meeting was issued the London Confession of Faith. Hansard Knollys was a leading spirit.

Before me, as I write, is a copy of this confession, and from the introduction, which is in one long sentence, I quote: "We, the ministers and messengers of and concerned for upwards of 100 Baptized Churches in England and Wales (denying Arminianism) being met together in London * * *

Now, this Confession, Hiscox says, "Was based on, and an enlargement of, the confession published in London in 1664 by seven churches for the same purpose, and for substance of doctrine does not differ from that."

The Philadelphia Confession of Faith says: "Although God knoweth whatsoever may, or can come to pass upon all supposed conditions; yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass on certain conditions. By the decree of God, for the manifestation of his glory, some men and Angels are predestined, or foreordained to Eternal Life through Jesus Christ, to the praise of his glorious grace; others being left to act in their sin to their just condemnation, to the praise of his glorious justice.

The New Hampshire Confession is known as being what is commonly termed Calvinistic. However, it originated in the midst of strong Arminian influence, and thus its article on election is mildly expressed. But the article on repentance and faith clearly expresses the position of this confession on election. And this article was adopted verbatim by the Southern Baptist Convention at Memphis in 1925: It says: "We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God." This statement is consistent only with unconditional election. None of those who deny unconditional election will accept it. They believe that repentance and faith logically precede regeneration. This statement shows that this confession does not mean by the free agency of man that man in his natural state is able to repent and believe on Jesus Christ. It simply means by free agency that in salvation man acts voluntarily and is free from outside constraint upon his will. The statement quoted above shows the confession to teach that God works in those who are saved the willingness and ability to repent and believe. This is entirely consistent with free agency in its only proper meaning, which is expressed above.

Representative Preachers and Writers

Prof. T. H. Jenkins, former Bible teacher in Will Mayfield College, Marble Hill, Missouri: "With the car-

nal mind the doctrine of election goes against the grain . . . His (God's) program does not depend on human agencies or contingences for its fulfillment. On the other hand, His program includes all the means (gospel preaching, repentance, faith, etc.), necessary for its fulfillment. The doctrine of election may not always be readily harmonized with the freedom of man but it is most certainly and clearly taught in the Bible. Therefore I believe it and rejoice in it."

Pastor Roy Mason, Tampa, Florida, Editor of Faith and Life, and also author of "The Church That Jesus Built:" "God, in sovereign grace acting upon good and righteous grounds known only to himself, in eternity before the foundation of the world, chose certain persons from among the race of mankind for himself. At the same time that God UNCONDITIONALLY elected these unto eternal life, he likewise ordained the means sufficient to bring the elect in time to a saving knowledge of Himself. This election is not apart from, but is in Christ, and the end — the salvation of the elect — is inseparably connected with the means ordained of God to bring to pass the thing he has ordained."

Elder F. F. Gibson, former pastor of the Walnut Street Baptist Church, Louisville, Kentucky: "First, election is personal. Second, election is eternal. Third, election was not in view of foreseen faith and good works."

B. H. Carroll, in Commentary on Ephesians, page 9: "To ordain is to decree, and foreordination is a decree beforehand. Who were ordained? The individuals that were chosen. Unto what were they ordained? Unto adoption as sons. Through whom were they adopted as sons? Through Christ. According to what was this foreordination of adoption as sons through Christ? According to the good pleasure of His will. IT COULD NOT BE ACCORDING TO ANYTHING IN US; IT WAS ANTERIOR TO OUR BEING."

J. R. Graves, in "The Seven Dispensations," pages 95 and 96: "All men are by nature Arminians; and the absolutely sovereignty of God is a doctrine hateful to the natural and depraved heart. False teachers have taken advantage of this natural feeling and have for ages inflamed the prejudices of Christian men and women against any exercise of sovereignty on the part of God in this Covenant, either as to his "determinate counsels, his electing love, or his distinguishing grace. They presumptuously and impiously assert that, unless God extended the same grace to all the lost that he did to those who are saved, he is justly chargeable with partiality and injustice, and if he saw fit, in the dispensation of his grace, when none would, if left to themselves, accept or desire it, and indeed all have rejected it, to so influence the wills of some that they would seek his grace, he is guilty of forcing some men to be saved, and others to be lost. But we know that the Omniscient God is incapable of doing wrong; and if it is plainly revealed that he passed by all the fallen angels, who will charge him with sin and wrong had he passed by all of Adam's race? How then can he be charged with injustice if he saw fit to save a portion of it?"

John A. Broadus, in his comment on Matt. 22:14: "From the divine side, we see that the Scriptures teach an eternal election of men to eternal life simply out of God's good pleas-

ure."

J. M. Pendleton, in "Christian Doctrines," page 107 and 108: "There are some who make faith and good works the ground of election. That is, they suppose that God elected his people because he foresaw their faith and good works. This view transposes cause and effect, for it makes election dependent on faith and good works, whereas faith and good works are scripturally dependent on election . . . The Arminian view is without foundation in the word of God! for election is the source, the only source, whence spring faith, holiness, and good works."

E. C. Dargan in "The Doctrines of our Faith," page 128: "Are there conditions to God's choice? Does He choose because He foresees that men will repent, or on the condition of faith? No, in choosing to save men God is sovereign, free, untrammelled, gracious; acting on His own initiative."

A. H. Strong, in "Systematic Theology," page 427: "Election is that eternal act of God, by which in His sovereign pleasure, and on account of no foreseen merit in them, He chooses certain of the number of sinful men to be the recipients of the special grace of His Spirit, and so to be made voluntary partakers of Christ's salvation."

E. Y. Mullins, in "The Christian Religion in Its Doctrinal Expression," page 343: "Does God choose men to salvation because of their good works or because he foresees that they will believe the gospel when it is preached to them? Beyond doubt God foresees their faith. Beyond doubt faith is a condition of salvation. The question is whether it is also the ground of salvation. The Scriptures answer this question in the negative. The gospel is efficacious with some and not efficacious with others because God's grace is operative in the one case beyond the degree of its action in the other."

J. P. Boyce, in "Systematic Theology," page 427: "God of his own purpose, has from eternity determined to save a definite number of mankind as individuals, not for or because of any merit or work of theirs, nor of any value to him of them; but of his own good pleasure."

Time and space would fail me to mention Andrew Fuller, Charles H. Spurgeon, and countless other great preachers of the past who believed this marvelous doctrine of unconditional election.

The Scriptures

We turn now from the words of men to the Word of God. With Baptists the Bible is the court of last appeal, the supreme standard by which all human conduct, creeds, and opinions must be tried. On the doctrine of election the Scriptures are plain enough to make any open-minded person see plainly and conclusively that God's choice of his people was made in them. Note the following passages:

"There are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given him of my Father." (John 6: 4, 65).

"Ye believe not, because ye are not of my sheep, as I said unto you." (John 10: 26).

"As many as were ordained to eternal life believed." (Acts 13:48).

st God; for it is not subject to law of God, neither indeed can. So then they that are in the law cannot please God." (Rom. 8:7,8).

"The natural man receiveth not things of the Spirit of God, for they are foolishness unto him; he cannot know them, because they are spiritually discerned." (I Cor. 2:14).

"According as he hath chosen in him before the foundation of the world, that we should be holy without blame before him in love, having predestinated us unto the option of children by Jesus Christ himself, according to the good pleasure of his will." (Eph. 1:4).

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of that runneth, but of God that showeth mercy." (Rom. 9:16).

Three Outstanding and Famous Lies Of The Seventh Day Adventist Heretics

(Continued from page one)

creed is what they don't say. They do not say one word about regeneration, salvation, sins being forgiven, Christ, Satan, legalistic obedience, and damnation of all who do not keep Saturday and that no one is finally saved but the Adventists.

I Don't See Any Harm In It

(Continued from page one)

7. Even if it is lawful is it expedient? Is it becoming? Is it like the behavior of one who is dead to things but God?

8. In short, is it to the glory of God? "Whether therefore ye eat such innocent things as to) eat, drink, or whatsoever ye do, do all to the glory of God."

Anything and everything is not strictly to the honor and glory of God should be avoided.ected.

UNLEAVENED BREAD

(Continued from page one)

but not brown. Bake in one cake and do not break until after thanks. Use fermented wine in one cup and do not pour until after thanks. That is keeping the ordinances as they were delivered.

"THEY DONE ME WRONG"

(Continued from page one)

that has been said or done, there is something wrong with them. Do not keep it in their heart they usually know it, but simply haven't the grace to make a confession. But just showing that some in the church show us wrong, would we be warranted in taking our spite out on God? Would it be right to forsake the house? That is what it amounts to when people quit the church for such a reason. — Advance.

Our good friends, Mr. and Mrs. J. M. Qualls of Milton, West Virginia, have sent us another contribution to help carry on our broadcast through WCMI.

In this connection we might invite you to listen in at 7:45 on Monday, Wednesday, and Friday for these radio messages.

Don't delay! Renew today!

Our Slogan: The Will of God - Nothing More, Nothing Less, Nothing Else.

PREMILLENNIAL...BAPTISTIC...CALVINISTIC...BIBLICAL

The Baptist Examiner

The Paper With A National Circulation

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

VOL. 13, NO. 30

RUSSELL, KENTUCKY, SATURDAY, AUGUST 26, 1944

WHOLE NO. 341

Devoted to Evangelism,
Missions, and Bible Doc-
trines.

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

I Should Like to Know = = =

1. Is the Gospel to be preached to all except the elect?

Yes, the Gospel is to be preached to all the world. Mark 16:15; Mt. 28:19,20; John 20:21; Acts 1:8.

2. Can any but the elect be saved?

No, Read Rom. 8:29,30. The only ones who are justified and glorified are those whom God foreknew and predestinated.

3. If not, why not?

From the human point of view, when "will" against God. John 5:40. The word for "will" is a past participle and indicates a definite act of the will against God. Literally, "Ye have willed." From the Divine point of view, they have not been drawn to God. John 6:44.

4. Is salvation offered to all and salvation a choice?

The Gospel is to be preached to all, but salvation is only for the elect. II Thes. 2:13. Salvation is a choice on the part of God. He does the choosing. John 15:16.

5. Can a sinner reject Christ?

Certainly, both resist and reject. That's all that a lost sinner can do. Mt. 21:42; Luke 17:25; Acts 7:51.

6. Are all of the saved already elected and their names placed on the book of Life before the foundation of the world?

That this choice and election unto salvation took place in eternity past and that the names were then inscribed in the Lamb's book of life, there can be no doubt as seen from the following Scriptures: Eph. 1:4; II Thes. 2:13; Rev. 13:8; Rev. 21:27.

7. Is the new birth necessary?

Jesus said that it was. John 3:3, 5, 7. I surely wouldn't attempt to believe anything other than that which He taught.

8. Since the elect are sure to hear the Gospel, and since God in His own time will reveal Himself to the elect, and since none other can be saved, why then is the new birth necessary?

(Continued on page four)

Our Fund for Purchase Of Printing Presses Shows Real Interest

It is with profound joy that we bow our heads today to sing:

"Praise God from all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heav'nly host;
Praise Father, Son, and Holy Ghost."

You may rightly wonder why such gratitude fills our souls today, and with rejoicing we tell you that it is because of our reader's response to our plans to purchase our printing equipment. Like the man of God of old we say, "Hitherto hath the Lord helped us." (I Sam. 7:12).

Though it was only two weeks ago that we formally announced through the columns of our paper that we hoped soon to be able to purchase our equipment, we now release this notice of our first contributions. It (Continued on page two)

MY ADVOCATE

I sinned. And straightway, posthaste, Satan flew Before the presence of the most High God, And made a railing accusation there. He said "This soul, this thing of clay and sod, Has sinned. 'Tis true that he has named Thy name, But I demand his death, for Thou has said, 'The soul that sinneth, it shall die.' Shall not Thy sentence be fulfilled? Is justice dead? Send now this wretched sinner to his doom. What other thing can righteous ruler do?" And thus he did accuse me day and night, And every word he spoke, Oh God, was true!

Then quickly one rose up from God's right hand, Before whose glory angels veiled their eyes, He spoke, "Each jot and tittle of the law Must be fulfilled; the guilty sinner died! But wait - suppose his guilt were all transferred To Me, and I paid his penalty! Behold my hands, my feet, my side! One day I was made sin for him, and died that he Might be presented faultless, at thy throne!" And Satan fled away. Full well he knew That he could not prevail against such love, For every word my dear Lord spoke was true.

- - Copied

F. D. R.'s Invasion Prayer Analyzed

By Lee Rector
Ardmore, Oklahoma

Surely all sensible people will agree that the perils of this hour should bring our nation's people to prayer. Surely the dangers which beset our sons, our battling boys, should humble our hearts and lead us to cry upon God, in the name of His Holy Spirit, to bless our beleaguered offspring. We do pray, "God bless them; grant all unsaved Thy salvation; and keep thine own in the hollow of Thy hand."

We do not pointedly pass upon the sincerity of the President's motive in releasing his prayer. We cannot know definitely what actuated him - God knows. We do, however, raise some serious questions about the procedure involved in sending it forth.

Measured by our understanding of the Scriptures, his call unto a 130 million people to listen to him pray does not comport with the humility of Christ, nor with the light of truth. The advanced release of his prayerfi with a call for American citizens to tune in at a definite hour to hear him pray, evidences a lack of spiritual discernment that is tragic. Such unfortunately smacks of showmanship.

In analyzing his prayer, we have (Continued on page four)

WHAT IS ROMANISM?

"Few of us ever grasped the full significance of sacerdotalism as a papal device. It puts the priest between the soul and all else, even God, at every stage of development, in the most ingenious and subtle system ever imagined. First of all, it controls wedlock, coming between the man and the woman, to determine (Continued on page four)

WHY A QUAKER MINISTER REFUSED TO FIGHT

A Message For Conscientious Objectors

In the year 1812 while Joseph Hoag (a "Quaker" minister) was traveling in Tennessee, he says: "We stopped on our way at Knoxville, to take breakfast; the Indians having made an invasion on the frontiers of the white inhabitants, it was a time of great alarm while I was there. Being taken into the room where the general was with his officers, the sergeants made their returns to the general, that they had warned every man that the law required to do military duty, Quakers, and all, and there had not appeared one Quaker on the ground. In the meantime the general looked sharply at me, as I was walking the room, and said: "Well, we have lost a number of our frontier inhabitants, and some of our soldiers, and a people who would not defend the frontier inhabitants when the savages were destroying and scalping them, could not be considered friends to their country, and should have no favor from him." He then said: 'How do you like that stranger?' I said: 'It is no doctrine for me; I have little or no opinion

of it.' He asked: 'Why?' I said: 'The people with whom I commune, who are sound in their principles, are all King's men, and are remarkably attached to their King, and our King told Pontius Pilate that his kingdom was not of this world, for if it was, then would his servants fight, that He should not be delivered to the Jews, that His kingdom was not from hence, and that His kingdom was our kingdom; that He had nothing to fight for in this world, neither have we; and you warriors are fighting for riches, honor and glory of this world, and when you have gotten them, you cannot stay with them. We choose to lay up our riches, and have our treasures where the rust cannot mar them, nor thieves nor warriors get them from us.' The general sat down but soon rose with these words: 'I am not going to give up the argument so; I see by the look in your eye that you are no coward; you are a soldier, and if an Indian was to come into your house to kill your wife and children, you would fight. I answered: 'As for cowardice, I

ever despised it, but,' pointing to the guns standing in the house with bay-

Won't Kill Another

onets on them, 'General, it would take twelve such men as thou art - and then you would not do it - to make to take hold of a gun or pistol, to take the life of a fellow creature, and looked him full in the face. He said: 'I see you do not deny the sword.' I replied: 'No, I profess to be a swordsman, that is the weapon I go into the field with - a sword that was never beaten in the field nor foiled in battle.' He turned and sat down, but not long, and said: 'I will bring you to the point. If an Indian were to come into your house with his knife and tomahawk, and you knew he would kill you, your wife and children, and you could kill him and save all your lives, you would kill him; if you did not you would be guilty of the death of all.' I thought it time to bring the matter to a close, and proposed a standard to bring the argument to, that should decide it, but he declined. I (Continued on page two)

Where Is Scripture For Mourner's Bench?

It is customary for certain preachers and personal workers to have people "come to the altar and pray through" in order to obtain salvation. Such a procedure is carried on in many revival meetings. But if this method is scriptural, then where is the Scripture for it?

Inviting one to the "altar" is a common practice among certain denominations, and is even practiced in some Baptist churches. In making arrangements for the writer to preach a series of sermons in an old warehouse, on one occasion, an "altar" was prepared for the penitents to come and kneel and "pray through." When the "altar" was not used, those who erected it were surprised to learn that the "altar" was incomplete without the "calf."

Yes, every church that erects an altar should complete the task by erecting a "golden calf" to go with it. There is not one mention of the New Testament churches having an altar for penitents to kneel and be saved. If New Testament churches did not have them, we do not need them.

Some of the evils of the "altar call" and "praying through" ideas are as follows:

"Going to the altar" to be saved, gives the impression that one can not be saved at any other place or time. It gives the impression that sal-

(Continued on page four)

= The First Baptist Pulpit =

"SHIBBOLETH"

"Then said they unto him, Say now Shibboleth, and he said Sibboleth, for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan and there fell at that time of the Ephraimites forty and two thousand." - Judges 12:6.

Of the twelve tribes of Israel, Ephraim was one of the most prominent, being located in the central part of Palestine. When God gave a marvel-

ous victory to Gideon over the Midianites, whereby with three hundred soldiers, he slew one hundred twenty thousand of Midian's one hundred thirty-five thousand, the people of Ephraim became jealous. In a very diplomatic manner, Gideon pacified these men of Ephraim. The Scriptures say of this incident:

"And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou

wentest to fight with the Midianites? And they did chide with him sharply.

"And he said unto them, What have I done now in comparison of you? Is not the gleanings of the grapes of Ephraim better than the vintage of Abi-ezer?

"God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to (Continued on page three)

INCREDIBLE IGNORANCE

Harold P. Barker

An English mining prospector named Courtney, seventy years of age, arrived some time ago in the city of Los Angeles after spending many years in the deserts of Arizona, hunting gold.

His first question, on meeting a fellow-countryman was: "How is her Majesty?" and he was astonished to (Continued on page four)

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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Our First Deficit In A Long Time

July and August are always hard months for any paper. They are always unusually hard ones for us, and particularly is that true this year. For the first time in months we have run a deficit. We are closing the month of August with a deficit in excess of \$200.

Please renew your subscription today.

Send us new subscriptions for your friends.

If you can do so, and God so leads you, make a cash offering by way of a gift for this purpose.

Above all else, pray for us.

OUR FUND FOR PURCHASES

(Continued from page one)

is with a sense of humble pride and gratitude to God that we do so.

George Reffitt, Ironton, Ohio, \$100.

Dr. W. D. Lester, Many, La., \$100.

Johnny Price, Edwight, W. Va., \$100.

A Burnside, Ky., Friend, \$100.

Hugh Massey, Burnside, Ky., \$50.

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Total, \$954.10.

In addition to this which is now on deposit in the bank, various friends have promised to send us different amounts within the next few weeks, which will total about \$1800.00 This is an addition to the amount which we now report as cash in hand.

And now, we sincerely request that you pray and give as God may lead you. Ask Him as to what part He would have YOU have in this program TODAY!

Why A Quaker Minister

(Continued from page one)

asked him if he professed to be a Christian, a Jew, or a Mohammedan? He declined a while. I then added: if he were a Jew, he was not prepared to fight; his men were not circumcised, he had not burnt a sin offering, nor a peace offering. He exclaimed: 'I profess to be a Christian, I am not a Jew or a Turk.' I asked him if he believed Jesus Christ was the author of the Christian dispensation. He said: 'Yes.' I asked him if he believed Him sufficiently equal to the work of God Himself, as He received all the works of God to do. He said: 'He did.' I then told him I should keep him to the Christian platform or creed, laid down by Jesus Christ, and that he would not deny that a Christian was fit to both live and die. I then told him I would give the subject a fair statement, and he might judge. I proceeded thus: 'I shall state, that myself and wife are true Christians, and our children are in the minority, and thou knowest it is natural for children to believe what their parents teach them, and therefore we are all true Christians as far as our several capacities enable us to be; and now the question lies here; which is most like the principles and example of our King — the author of the Christian religion — to lay down our lives, and all go to heaven together; or kill that wicked Indian and send him to hell; for he must be in as wicked a state as he can be, to kill a family that would not hurt him? General, it is a serious thing to send wicked folk to hell; they have no chance to come back and mend their

ways; and thou dost not know but that if that wicked Indian was spared, he might feel remorse enough to make him repent, so as to find forgiveness, and go to heaven I really believe I should feel much better to see him come there, than to send him to hell; and that is not all, General; when I killed that wicked Indian, and sent him to hell, I imbrued my hands in human blood; before this they were clean; but now they are stained deep in crimson gore. Canst thou make thyself believe that I stand as good a chance to get to heaven, as when my hands were clean and innocent of human blood? and besides our King who was Lord of all, had disciples and many women looking up to Him for protection, as much as a wife to a husband, or children to their father. Did He, when the wicked Jews came out with staves to take Him, cut off those wicked creatures and send them to hell, when He could have the command of twelve legions of angels? He did not act without reason; He knew if He cut them off they would go to hell; and He knew if He laid down His life, He was going to heaven; and neither thou nor I know but some of the poor creatures repented of their conduct, and found forgiveness and are now in heaven, glorifying His name for sparing them. Now General, was He guilty of suicide? Thou wilt answer; He came into the world for this purpose; I reply that we are brought into the world to obey His commands, and to follow His example, and do likewise if called on; and General, we find He had one soldier among His followers who drew his sword and fought like a valiant for his Lord. But what then said his Lord? did He say, thou are a good fellow, I will promote thee for this? or, did He not say, 'put up thy sword into its sheath, for they that use the sword shall perish with the sword.' General, thou wilt do well to remember that saying; it is the word of a King. The General made no answer, but sat and hung his head for some time. One of the company at length replied: 'Well, stranger, if all the world was of your mind, I would turn and follow after.' I replied: 'So thou hast a mind to be the last man in the world to be good? I have a mind to be one of the first, and set the rest the example.' This made the general smile. He got up and went out at the door, and ordered his officers to let me go where I pleased, and not to interfere; then turned and came in. I was then walking the floor, and after a little discourse, the general said: 'Well, stranger, there are a great many of your sort of people in this State.' I answered: 'Yes, and I hope thou findest them an honest, industrious, peaceable people; good inhabitants to populate and clear up a new country, and make it valuable.' He said: 'Yes, they are an industrious, harmless people.' We were both on our feet. I turned, and looked him full in the face, and spoke with some emphasis: 'General, canst thou say that an honest, industrious people, who will harm nobody, are enemies to their country?' He paused a while, and said: 'No, and they shall have my protection, and you have the word of a general for it.' I then felt easy that all was done that could be done. I had the same man's word who had said: 'No favor should be shown the Quakers, now pledge his honor to protect them.' — Taken from the Journal of Joseph Hoag.

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Basil Miller

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You will want to read about her visits to a mountain community in the Sierras and about the Bible Club which she organizes.

This is the first in a series of Christian books for girls.

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Patty Lou and the White Gold Ranch

Basil Miller

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When Patty Lou and her guardian, Rene, are picked up at sea by pilot Jim they are flown to their ranch at Blanco, near the Mexican border. On their arrival they find that the ranch has been taken over by someone else. The story is full of excitement as Patty Lou with the help of her friends and her trust in God wins back the ranch which is rightfully hers.

All these are published by Zondervan Publishing Company, Grand Rapids, Michigan and may be ordered directly from us.

Brother William R. Harrison of Pontiac, Michigan, says: "Since someone was kind enough to send me THE BAPTIST EXAMINER, I am enclosing one dollar and ask that you send it to some worthy person who could perhaps not afford it otherwise."

How thoughtful of Brother Harrison, and what a fine idea that you might pattern after his example.

Renew today!

JUNE 26, 1944

SHIBBOLETH

(Continued from page one)

comparison of you? Then their was abated toward him, when said that." — Judges 8:1-3. a later date, Jephthah became over Israel. God used him in bringing the children of Israel out of the hands of the Ammonites. Again, some reason, Ephraim failed to battle, and a second jealousy about.

Jephthah did not use the tact nor diplomacy which had been used by Gideon, to placate the wrath of the Ammonites. Realizing that if Ephraim really wanted to have been of peace, they might have done so, and saying that their present statements were only a pretext to excuse them for failing to go to war with the balance of the tribes, therefore Jephthah called his army together to fight these jealous-minded Ephraimites.

The people of Ephraim did not speak the same dialect as the men of Gilead; therefore they could not pronounce the word "Shibboleth," the result that forty-two thousand of them were slain.

It was not that they were put to death for the faulty pronunciation, because their faulty pronunciation pointed them out unerringly as the enemies of the Gileadites. Jephthah wasn't slain because he failed to pronounce a letter in the word, the missing letter revealed him as an Ephraimite and thereby a dangerous foe.

Let us get some applications for this for modern times. Perhaps it will be easy enough to find some spiritual counterparts and some modern examples.

I. WHENEVER ANYONE TALKS ABOUT "THE CHURCH," YOU CAN KNOW THAT HE IS AN HERETIC. There is taught in most religious sects what is known as the Branch Theory — namely, that the church is a tree which is composed of many limbs and branches, each of which represents either a Baptist, Catholic, or some Protestant branch of Christianity. It is thereby said that all of this together makes up the church.

This is the greatest and most fallacious heresy which is taught today. I have never heard of a tree composed of many different types of wood and producing gas so many different kinds of fruit as this. Surely such a tree would be a monstrosity, and yet no more than the spiritual monstrosity which it is supposed to represent.

And hath put all things under his feet, and gave him to be the head of all things to the church, which is his body, the fulness of which filleth all in all." — Ephesians 1:22, 23.

Here, the church is spoken of as a body. Well, a head in one locality, a foot somewhere else, an arm in a different place, and the trunk some distance apart from all the other portions of the body, and certainly never be called a body. A body must be assembled and organized. Otherwise, it is not a body. The only kind of a church that can be called a body is one which is assembled and organized — a local church.

These individuals who talk much about "the church" think of all the churches in the world as composing one church. Actually, their confusion comes from a failure to separate and differentiate between

the "church" and the "kingdom," which are vastly divergent in the Scriptures.

It is rather conspicuous that these individuals who talk so much about "the church" do not have much esteem for the local body. Their main emphasis is upon what they call the "universal church."

BIG TOP AND SIDE SHOW

Whenever one goes to a circus, naturally he wants to visit the "big top." On the same grounds, of course there are numerous side shows, and if he cares to do so, he can take in these; however, the main event is the big top. Well, to these individuals who talk about the "universal church," the local church is just a side show.

Any individual who talks about "the church" instead of speaking about the churches of the Lord Jesus is just as dangerous a foe to true Bible-believing Baptists as was the Ephraimite who failed to pronounce the word "Shibboleth." That failure marked him off as an enemy; and when one speaks about "the church," you can know at once that such an individual is an heretical foe to each New Testament Church.

II

ANOTHER SPIRITUAL COUNTERPART TO EPHRAIM'S FAILURE IN PRONUNCIATION COMES FROM THE OLD THREADBARE STATEMENT THAT "ONE CHURCH IS JUST AS GOOD AS ANOTHER."

The Lord Jesus, in speaking of His church, said:

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." — Matthew 16:18.

In spite of the great promise which Jesus gave concerning His church, there are many who say that the churches that have been founded by men are on a par with, and equal to, the church which Jesus built, and that one is just as good as another.

How ridiculously foolish and pitifully absurd this statement is, when viewed in the light of logic. No man would say that one woman is just as good as another, and therefore it makes no difference as to which one he chooses for a wife.

No man would say that one dinner is just as good as another and that a hobo stew served out of tin cans is just as good as a ten course dinner served in the Waldorf-Astoria.

No one would say that one army is just as good as another and that it makes no difference as to how men may be equipped for battle.

No one would say that one country is just as good as another.

These individuals who say that one church is just as good as another would certainly make a lot of complaint, if they were compelled to abide by their logic in the matters of marriage, food, defense, and the country of their residence.

When one declares that one church is just as good as another, you can know immediately that he is a religious foe. The Ephraimites in their failure in pronunciation were, by that failure, marked off as dangerous enemies, and everyone who says that the church which Jesus built is no better than those that have been built by men — that individual is certainly a dangerous religious foe.

III

ANOTHER STATEMENT WHICH NEEDS TO BE TESTED IN THE LIGHT OF GOD'S WORD IS, "IT IS PERFECTLY ALRIGHT TO UNIONIZE WITH THE FOLK OF

OTHER DENOMINATIONS." I recently read a letter from the president of the Northern Baptist Convention, wherein she said, "I believe most heartily in cooperation with other Christians." This was in answer to my direct question as to whether she believed in unionizing with other denominations. Well, there are plenty of folk today who share her views. However, sharing her views does not make her views correct nor Scriptural.

"Can two walk together, except they be agreed?" — Amos 3:3.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." — Jude 1:3.

HELPING THE UNGODLY

Whenever I read these texts, I wonder how it would be possible for one to "contend earnestly for the faith," when unionizing with other denominations who do not hold the faith. Such is an ungodly alliance and reminds us of the alliance of Godly Jehoshaphat with ungodly Ahab. At the battle of Ramoth-gilead, when Jehoshaphat returned from battle, it was said:

"And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord." — II Chronicles 19:2.

Such is true today of those who hold the truth when they unionize with those who do not hold the truth. They are thereby helping the ungodly and loving those that hate the Lord.

I heard Elder Stout, who was a missionary to China for several years, say, just after he returned to America, that the last sermon he preached in China was to the Presbyterians. He said that they work together and cooperate beautifully on foreign fields because, as he said, "We have so much in common." Well, I can't imagine Jesus preaching or filling the pulpit for either the Pharisees or the Sadducees — even though he may have had much in common with them.

But to bring an illustration closer home, over here — just four miles away — in Ashland, Kentucky, Elder Long, pastor of the First Baptist Church, is most notorious for his preaching for the Presbyterians. He reminds me of the way Jehoiakim treated Jeremiah's roll — not liking what Jeremiah had written, he cut it to pieces and burned it in the fire.

"And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth."

"Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words." — Jeremiah 36:23, 24.

Well, Mr. Long certainly cuts the Word of God to pieces by his omissions when he preaches for the Presbyterians. All that the Bible says about immersion has to be omitted. Likewise, all that it says in behalf of believers' baptism has to be omitted, since the majority of the Presbyterians got into the church on infant baptism. All that the Bible says about the local church and the democracy of that body has to be omitted. All that the Bible says about total depravity and against inherited grace has to be omitted. All that the Bible says about close communion has

to be omitted. All that the Bible says against unionism has to be omitted.

Well, there are many heretics of like nature, even in our Baptist ranks who think it is perfectly alright to thus unionize. Truly, they are just as dangerous to the balance of true Baptists as the Ephraimites were to Jephthah. Such a teaching is as false as was the faulty pronunciation of the tribe of Ephraim.

IV

THEN THERE ARE THOSE INDIVIDUALS WHO SAY THAT "PAUL'S STATEMENT AS TO WOMAN'S SILENCE WAS ONLY A LOCAL INJUNCTION." THEY MEAN BY THIS THAT THIS STATEMENT AS TO WOMEN KEEPING SILENT IN THE CHURCH APPLIED ONLY IN THE CITY OF CORINTH.

Let us turn to God's Word and read Paul's statement:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."

"And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." — I Corinthians 14:34-35.

Now the question is, "Was this for the local church at Corinth, or was it for all churches? Was it just a local injunction, or is it an injunction for all Christians to abide by?"

The first part of Paul's letter to the church at Corinth would indicate that this book was not restricted to the local church only. Listen:

"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with ALL THAT IN EVERY PLACE CALL UPON THE NAME OF JESUS CHRIST OUR LORD, both their's and our's." — I Corinthians 1:1, 2.

Notice the expression, "all that in every place call upon the name of Jesus Christ." This one statement shows that that which Paul said about women keeping silent, as well as all the balance of the book of I Corinthians, was not merely a local injunction to the church at Corinth, but rather that it applies to us equally today.

Furthermore, at a later date, Paul wrote to Timothy, saying:

"Let the women learn in silence with all subjection."

"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." — I Timothy 2:11, 12.

Certainly, since this wasn't in connection with the church at Corinth, it would thereby indicate that Paul's statement as to women's silence was not a mere local restriction for Corinth. This is conclusive that woman's silence in the churches is for all Christians everywhere.

I met a preacher sometime ago who was affiliated with the G. A. R. B. (Genuine Association of Regular Baptists). He prided himself on the fact that he was a REGULAR BAPTIST; yet he encouraged women to violate Paul's statements, saying that they were purely local, applying only to the church at Corinth, even going so far as to have a woman to fill his pulpit. That individual may have been a member of the G. A. R. B., however he is not a regular Baptist. He is as irregular as the modernist.

I say then, beloved, that any individual who insists that Paul's statements as to women was of a local nature for Corinth only — that individual is failing to speak properly, and by his failure can be recognized as being as dangerous to us as was the Ephraimite who failed in pronouncing the word "Shibboleth."

V

THERE IS ANOTHER HERETICAL STATEMENT WHICH IS QUITE COMMON — NAMELY, "YOU NEED A MOURNERS' BENCH IN ORDER FOR FOLK TO BE SAVED."

Before we even analyze this, let me pause long enough to say that such an individual is an heretic of the worse type. Sometime ago I heard such a one attempt to justify the mourners' bench. He called a number of sinners up to the front and, by his religious chicanery, got them on their knees at the front bench. Then he quoted to them:

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." — I John 1:9.

He told them that if they would confess their sins, God was under obligation to save them, in the light of this verse which he had quoted. Presumably they did so, and presently he announced that they were saved, and they arose to go home, thinking that they were at peace with God. That is the worst case of bad eisegesis I have even known of in my life. That verse of Scripture was never spoken to the unsaved. The book of I John was written only to believers.

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." — I John 5:13.

What a day of anguish is in store for that preacher when he meets his unsaved dupes in Hell. Certainly that is where they are going, if they depend upon his teaching; and certainly that is where he is going, if he believes what he teaches.

There are multiplied thousands who thus believe that the mourners' bench is necessary for salvation. They preach and teach it constantly; and yet their message carries a false note — just as false as the wrong pronunciation put to the word "Shibboleth."

VI

THEN THERE ARE THOSE WHO SAY THAT "OPEN COMMUNION IS SO BEAUTIFUL"

Possibly it may be; and yet that does not justify it. Your neighbor's wife may be beautiful, but that does not give you the liberty to take her unto yourself.

In Paul's letter to the church at Corinth, he insisted that the Lord's supper was for one body.

"For we being many are one bread and one body: for we are all partakers of that one bread." — I Corinthians 10:17.

That one body refers to only one local church. No Baptists has any right to partake of the Lord's Supper in even another Baptist Church, since he is not a member of that one body. In view of the fact that the church should discipline those who come to its table, then the Lord's supper can be for only one local body, since it is impossible to discipline those who are members of other bodies.

"TURN A DEAF EAR TO FOOLS"

A few years ago, a Campbellite preacher here in Russell put an ar-

ticle in the local paper inviting folk to attend a union communion service. In doing so, he took a definite slap at me by saying: "Read your Bible and turn a deaf ear to fools." Well, beloved, that is exactly what I insist upon. I ask folk every day to read their Bible and turn a deaf ear to fools. If they would, open communion, as well as all other heresies, must die at once.

That preacher or layman who insists upon open communion is just as false in his teachings as was the Ephraimite who mispronounced the word "Shibboleth."

VII

MANY DECLARE THAT "SALVATION IS THE RESULT OF THE COMBINED EFFORT OF GOD AND MAN." THEY SAY THAT IF YOU BELIEVE ON JESUS, AND JOIN THE CHURCH, AND BE BAPTIZED, AND LIVE A GOOD ENOUGH LIFE, YOU WILL GO TO HEAVEN AFTER AWHILE.

On the bulletin board of the Southern Methodist Church here in town several years ago appeared what purported to be the steps in salvation, and under this heading was listed: conviction, repentance, faith, prayer, baptism, church membership, and a good life.

Yet, we don't have to go to the Methodists for an illustration. Some time ago in a Sunday School Quarterly published by our own Southern Baptist Convention, appeared what was called a ladder of salvation, which included repentance, faith, baptism, and church membership as steps on that ladder. This is only a variation of what I read on the Methodist bulletin board.

Both are as heretical as possible to imagine.

"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." — Ephesians 2:8,9.

"Even so then at this present time also there is a remnant according to the election of grace.

"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." — Romans 11:5,6.

Yet, multiplied thousands believe that salvation, in some way, results from the combined efforts of God and man. When they thus speak, they are just as wrong as the Ephraimite in his pronunciation.

Again let me remind you that the Ephraimite said "Shibboleth" where he should have said "Shibboleth." There are many modern folk today who are doing the same thing spiritually. In the book of Judges, because Jephthah realized that they were enemies, he killed them. Today God tells us that we are to stay away from them.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." — Romans 16:17.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed,

"For he that biddeth him God speed is partaker of his evil deeds." — II John 1:10,11.

In the early centuries of Christianity, some Baptists were called Donatists. Mosheim, in his history of the Donatists, said: "They avoided all communication with other churches, from an apprehension of contra-

cting their impurities and corruption." Wise old Donatists! Would to God that modern Baptists might be as careful! May God bless you!

I SHOULD LIKE TO KNOW . . .

(Continued from page one)

cessary?

Simply because election is unto salvation. II Thes. 2:13. Election is not salvation, but is "unto salvation." God chooses in eternity, but the actual salvation takes place in time.

T. Why do you preach to lost sinners if none but the elect can come to Christ, and the elect already have their names in the book of Life?

Let God's Word speak again. I Cor. 1:21; I Cor. 9:22,23; II Tim. 2:10.

10. Why pray for the lost, since all of God's elect will be saved and none others can be saved?

We pray for the lost for the same reason that Paul prayed for men, even though he taught unconditional election. We pray for the lost for the same reason that Christ prayed for the security of believers, even though that security was already certain. See John 17:11. We pray for the lost for the same reason that Christ prayed for a restoration to His former glory with the Father. John 17:5.

11. Did Christ ever pray for the non-elect?

He said that He did not. Cf. John 17:9.

12. If God elects me and passes others by, is not God unjust in so doing?

Salvation isn't a matter of justice, but of grace. Cf. Eph. 2:8,9. If we got our just deserts, we would all go to Hell. Better that God should elect some than that all perish in Hell.

13. Is it possible to understand the whole doctrine of election?

I am ready to grant that many things, pertaining to the Bible, are hard to understand. This is not only true of election, but of all the Scriptures. Cf. Is. 55:8,9. However, any man who will be honest with God and His Word will come to an understanding of His Book. John 7:17.

14. Doesn't the Bible say "whosoever will"?

Exactly. Rev. 22:17. This is God's message to sinners. However, no sinner will ever "will" to come to God unless through the supernatural power of God. John 6:44; Psalm 110:3.

15. When can one know that he is one of God's elect?

Whenever he has trusted Jesus and is saved. One may look in upon a banquet scene and wish that he might share its joy and happiness. Over the door he sees in bold letters, the words, WHOSOEVER WILL MAY ENTER. Stepping inside, he is surprised to read over the door on the inside, ELECT ACCORDING TO THE FOREKNOWLEDGE OF GOD. This could not be read on the outside, could it? So the only way you can know if you are one of God's elect is to be inside His happy holy family.

F. D. R.'s Invasion Prayer Analyzed

(Continued from page one)

remembered that he refused to pray in the name of Christ. After the advance release was made, the head of the American Council of Churches of America, Dr. Carl McIntire, wired the President requesting that he pray in the name of Christ. (Christian Beacon, 6-22-44). A careful study of

the prayer shows that this request was refused, and the same study also justifies the following evaluation of it:

1. The President's prayer is un-Christian.

The Lord bids His followers to pray in His name. He says, "All things whatsoever ye shall ask in MY NAME, believing, ye shall receive," Matt. 21:22. The prayer ignores the asking of blessings upon our sons in the name of Christ. Like Pagans and Modernists, he spurns the Christian's responsibility to pray in Christ's name.

2. The President's prayer is presumptuous.

He personally called upon the nation to hear him pray. Such an attitude also smacks of showmanship. The Lord, instructing His disciples how to pray, says, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly," Mt. 6:6. By instruction, the Lord steers men's petitions to Him away from heraldry and showmanship in prayer-life.

The President's presumptuousness is further seen in the time he consumes in telling God just what is taking place in the world. Please note the following:

"Almighty God: Our sons, pride of our nation, this day have set upon a mighty endeavor" — Too bad! He must have imagined that the Lord was ignorant of the endeavor of our sons. Again he informs God that —

"They will need thy blessings. Their road will be long and hard. The enemy is strong. He may hurl back our forces," etc. Boy, the Lord must have felt complimented (nit) to have the President go to the trouble of telling Him about these things. The President must have imagined the Lord to be mighty dumb.

Again he tells God that —

"These men are lately drawn from the ways of peace * * * Many people have urged that I call the nation into a single day of prayer." How generous (?) for him to let the Lord in on this information.

Now in the light of these "tellings" to the Lord, we can but assume the God whom the President worships, is an antiquated mossback, trailing behind the times.

What a travesty! In this prayer, we find the finite telling the Infinite of what is going on. Or we find the spiritually ignorant seeking to enlighten the Absolute.

3. The President's prayer is heretical.

In it, he tells God, "Some will never return," and then entreats Him, saying, "Embrace these, Father, and receive them, thy heroic servants, into thy kingdom." This statement assumes that all of our boys who fall are servants of the Lord. Of the fallen ones, he calls them, "thy heroic servants." We hope that all who do fall are saved boys, but the odds are against that. The assumption that the soldier, because he falls in the service of his country, is a servant of our great God, or a saved soul, is woefully heretical. An unsaved man is not in the kingdom of God. The Japs teach that a soldier falling in the service of the "land of the rising sun" is saved by said act. Such is Shintoism, but such is not Christianity.

Now if death on a battlefield provides a ticket straight to heaven —

(1) Then decimation supplants redemption;

(2) Then a bloody charge supplants the blood of Calvary;

(3) Then life-taking supplants life-giving;

(4) Then a crucible of fire supplants the cross of Christ;

(5) Then death by carnage supplants the new birth;

(6) Then destruction supplants regeneration;

(7) Then force supplants faith, and gunpowder supplants grace.

If death in battle guarantees entrance into heaven, or into the kingdom of God, then war should be immortalized as man's Savior, and all who return unsaved should curse the President's God for their hard luck.

4. That the President's prayer is Unitarian.

It recognizes only God, One. Having refused to pray in the name of Christ, we can but assume that the President accepts the Unitarian point of view. Evangelical Christianity is Trinitarian, not Unitarian. It is only Trinitarian Christianity which preserves the spiritual heritage handed down by our spiritual forebears to us. What a travesty that the President of our country, a land professing Christianity, should ignore Christ in his prayer and honor the dogma of the Unitarian and pray to God, One, and to One only.

Since Christianity, the life featured, fostered, and imparted by Christ, has demonstrated its verity down through the ages, we can but regret the President's failure to acknowledge Christ in his petition.

In one thing the President evidenced genuine consistency; namely, his refusal to call our country to a day of prayer. No President, no legislator, no body of men in civil affairs has divine authority to issue such a call. That authority resides in the hands of one person only, the Holy Spirit, the Vicegerent of Christ in His churches, and the supervisor and enduer of the Lord's work on earth.

Where Is Scripture For Mourner's Bench?

(Continued from page one)

vation can only be secured at the "Altar." It gives the impression that going to the altar is a part that the sinner has to perform in obtaining salvation; or salvation by works.

"Going to the altar and praying through" carries with it the idea that God has to be begged and teased and finally persuaded to save a penitent sinner. This is the greater of the two evils. God does not need any persuasion or teasing or begging to get Him in the attitude to save a penitent sinner. God is already reconciled to us by the death of His Son.

"And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation. Towit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation." (II Cor. 5:18-19). The task of the ministry today is to beseech men to be reconciled unto God.

But the "altar" and "praying through" ideas hark back to the ideas that Jesus Christ's work for salvation is not sufficient, and the sinner by "mourning, weeping, and praying and going through a certain amount of physical agony" will add what is lacking in the Atonement of Christ for the sinner's salvation.

For a sinner to be saved, he must repent of his sins and believe in the Lord Jesus Christ. "Repentance and

faith are solemn obligations and inseparable graces, wrought in souls by the quickening Spirit of God." A person can be saved from the "altar" just as quickly as most times, more quickly, because there is generally so much confusion prevailing around the "altar" he is not properly instructed as to what repentance towards God and towards our Lord Jesus Christ is.

Every New Testament church should avoid the practice of "altar calls" and "praying through." The Scriptures nowhere teach people to be saved by "praying through." It is, the Scripture, teaches people to be saved "by grace through faith," nowhere is salvation to be obtained by "altar calls" and "praying through." Let advocates of such give the Scripture for their practice! — Baptist Sentinel.

INCREDIBLE IGNORANCE

(Continued from page one)

hear that Queen Victoria was called "Somebody mentioned the name Mr. Roosevelt. 'Roosevelt?' he claimed, 'Who is he? I never heard the name before.'

As an automobile passed along the street, Courtney jumped in and into a doorway. When told about the radio, he flatly refused to believe it, and said that people were trying to fool him.

It is extraordinary that in our day like these a man can live for so long in entire ignorance of what is happening.

Are you aware, my friend, hundreds of men and women in America, in Europe, in Africa, in Asia and in many a far-off island, are being saved for eternity, and that this is happening every day? Are you aware that the gates of salvation are open wide, and that the atoning blood of Christ secures a mission for the most degraded sinner that seeks to enter?" "Be it known unto you . . . that through this mission is preached unto you the forgiveness of sins . . . Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 13:38, 16:31). Or are you living in ignorance of all this?

If not ignorant, can it be that you are indifferent? Can you afford to be indifferent to matters of such tremendous importance? Are you spending your days as if these things were a fable? What will your feeling be when you awake to find that it is a great reality, but you have dreamed your life away till it is too late?

WHAT IS ROMANISM?

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whom each shall wed, in the interior of the church. Then when offspring comes, it puts the priest between the infant and its ingrafting into the church, in baptism, subsequently between the child and the Word of God in catechetical instructions; between the sinner and absolution, in the confessional; between the communicant and the mystic wafer, in the mass; between candidate and the gift of the Spirit, in confirmation; between man and the ministry in ordination; between the dying and his hereafter in extreme unction; and, even beyond death, follows the soul in purgatory in masses for the dead. From cradle to the grave, and even afterward, there is always a man mediator to interpose; and alone accounts for the marvelous power of the priesthood, wherever the infernal tribunal holds sway." (Missionary Review of the World, (editor), July, 1908.