

The Baptist Examiner

The Paper With a National Circulation

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

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

RUSSELL, KENTUCKY, SATURDAY, NOVEMBER 8, 1947

Vol. 16, No. 41

Devoted to Evangelism, Missions and Bible Doctrines.

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How A Priest Was Converted Through Hearing A Radio Sermon

Born in Italy and educated for priesthood, Bro. Joseph Zaccello, was ordained in 1914, and sent to America by Cardinal Raffaello Rossi as a missionary to the Italians. Having heard the Gospel over the radio from Calvary Baptist Church in New York City, he came in touch with the pastor, W. W. Ayer, and was thoroughly converted. Now he has dedicated his life to the service of Jesus Christ. Bro. Zaccello is preparing a complete series of pamphlets on the Roman Catholic Question. Available now are: 1. "The Roman Catholic Question," 20c. (Roman Catholicism vs. the Roman Bible). 2. "The Roman Catholic Question Box," 20c. (Answers to questions on Roman Catholic Doctrine). 3. "How to Prevent Mixed Marriages," 20c. (Roman Catholic demands

for mixed marriage; why the non Roman Catholic church opposes them; six instructions and how to solve this problem.

Many ask me why I left the Roman Catholic priesthood and the Roman Catholic religion. I have only one answer and that is, no one can serve two masters, the Pope and Christ; no one can believe two contradictory teachings, the Bible and Tradition. I had to choose between Christ and the Pope, between Tradition and the Bible, and I have chosen Christ and the Bible.

I know that the Pope and his Tradition will be offended, that they may excommunicate me, curse me, condemn me to hell or at least for thousands of years into the fire and torments of (Continued on page three)

Though You May Be "Over Weight," Why There Leanness Of Soul?

Why art thou, being the king's son, lean from day to day? (II Sam. 13:4). In Ephesians and Romans the Christians are spoken of as "lean" when reference is made to their inheritance which they have in Christ Jesus. In Ammon, the king's son, we have a condition which surely is applicable to the condition of many Christians today—of royal birth, yet lean of soul.

Ammon was heir with a king's people, and as the eldest son of David was also heir to the throne. He had every reason to be fat and contented, yet he read that he was "lean from day to day." As the king's son, he had everything the king could make him have. He had only to appropriate to himself. So with the heirs of God.

There were at least six possessions available to Ammon which he appropriated them to himself, would have made him fat. First among these was a

Royal Dwelling Place (cf. Eph. 2:6)

There is no need for leanness in the King's palace. The difficulty with Ammon was that he did not enjoy his rightful dwelling place. Verses 7 and 8 convey the thought that he may have spurned the king's palace and dwelt on the outside. This

would account for his worldly friend. A believer has his place "in the heavenly" (Eph. 2:6), "in the presence of Christ" (Matt. 18:20). They are to be abundantly satisfied with the fatness of His house (Ps. 36:8). If we will but dwell in our rightful dwelling place, there need be no leanness of soul among us. Too many, like Ammon, like to dwell close to or in the world, and are not satisfied with the royal dwelling place which has been provided at infinite cost.

Ammon, as the king's son, had available for his consumption—

Royal Food (cf. I Cor. 5:8)

King David provided royal food for his sons, and plenty of it, but he could not eat it for them! So with a Christian. He has plenty of royal food available, and is exhorted to eat ("feed on Christ"—I Cor. 5:7-8), but he himself must do the eating of it.

Think of the great variety of royal foods Ammon could have (Continued on page two)

A FEW SOLEMN THOUGHTS ON ASSURANCE

On every side of us today are people full of assurance that they are saved and journeying to Heaven while at the same time there is in their lives very little to go to prove that after all they have been "born from above," but, on the contrary, much that would seem to show plainly that they are deceived, and that their assurance is but a fleshly one. Thousands are, to use their own words, "resting on John 3:16" or 5:24, and have not the slightest doubt they will spend eternity with Christ. But "the heart is deceitful above all things" (Jer. 17:9), and God's Word plainly warns us that "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness" (Prov. 30:12). O how solemnly important then to make sure that our faith is a genuine and saving one; that it is the "faith of God's elect" (Titus 1:1); to ascertain whether or not our faith is accompanied by those fruits which are inseparable from a God-given and Spirit-wrought faith.

"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 (more intelligently) on the name of the Son of God" (1 John 5:13). The Holy Spirit Himself moved one of His servants to write a whole Epistle (1 John) to instruct us how we might know whether or not we have eternal life, and we are mad if we do not avail ourselves of the tests God Himself has supplied us. Does it look as though the question may be determined and settled as easily as so many present-day preachers and writers represent it? If nothing more than a firm persuasion of the truth of John 3:16 or 5:24 is needed to assure me of my salvation, then why did God give a whole Epistle to instruct us on this subject?

In thoughtfully reading the through the whole Epistle of I John we will observe that not once are we told "We know that we have passed from death unto life because we are resting on the finished work of Christ." On the contrary, the very first "we (Continued on page two)

TELL HIM SO

If you hear a kind word spoken
Of some worthy soul you know,
It may fill his heart with sunshine
If you only tell him so.

If a deed, however humble,
Helps you on your way to go,
Seek the one whose hand has helped you,
Seek him out and tell him so.

If your heart is touched and tender
Toward a sinner, lost and low,
It might help him to do better
If you'd only tell him so.

Oh, my sisters, oh, my brothers,
As o'er life's rough path you go,
If God's love has saved and kept you,
Do not fail to tell men so.

—The Missionary Lutheran

While Rome's Popularity Increases, We Ask, "Is Romanism Christianity?"

There is a great deal of talk in Christendom these days of union. This denomination ought to unite with that denomination, it is said, and such-and-such a group should "get together" with so-and-so. It is even suggested that Protestantism and the Roman Catholic Church should merge, a tacit admission that the Reformation was all a mistake. The Papacy is gaining great favor in the world and adding strength to its already mighty power by means of superb publicity, and on account of indifference to the truth in circles where truth should be paramount—that is, the professing church. The spirit of Protestant ecclesiasticism, wherein Rome is meeting with diminishing disfavor, and the spirit of the world, in which Romanism is gaining increasing popularity, will band together in branding the statement that "Romanism is not Christianity" both uncharitable and bigoted. But it is truth, as we shall endeavor to point out in the paragraphs below.

First, however, let us grant that the Roman Catholic Church acknowledges the Deity of the

Lord Jesus Christ, and this is more than some Protestant ministers do. However, such an admission by Rome does not constitute that Church as being Christian. The devil also confesses the Deity of Christ (Matt. 4:1-11), and so do the demons (Matt. 8:28-34). The acknowledgment of Christ's Deity must be accompanied by faith in Him as Saviour and Lord, if it is to be effective toward salvation and, therefore, Christianity.

Christianity, as revealed in the Word of God, the Bible, is contained in the Gospel of Christ, and this, in the words of the Apostle Paul, is "that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (I Cor. 15:3, 4). It is in this Gospel that the Apostle declared that the Christians of Corinth stood and were saved. Further revelation of the Scriptures pertaining to the Gospel of Christ and Christianity establishes that salvation is not of works, but by God's grace through faith in Christ. The Son of God, our Lord Jesus Christ, is set before us in the Word of God as the God-Man, the one Mediator between God and men, by whom reconciliation has been made through His substitutionary sacrifice of Himself (Continued on page four)

-- The First Baptist Pulpit --

"THINGS THE LORD JESUS NEVER DID"

In at least four ways the deity of our Lord Jesus Christ is established: by the Scriptures, by what He was, and by what He did, and by what He did not do.

The most outstanding way in which the deity of Jesus is shown is by what He did not do. There are at least twelve things that Jesus did not do that mark Him as the eternal Son of God and the Mystery Man of the ages.

1. Jesus never sought advice. There has never been, in all history, any man who did not at some time or other seek advice;

but not so Jesus. Why? He was the power of God, and the wisdom of God (I Cor. 1:24). Abraham sought advice, Moses sought advice, Solomon sought advice, but not so with Jesus. He fought His battles alone; He entered no entangling alliances.

2. Jesus never changed His mind. He moved with such supreme insight that He never had to change His mind. He never uttered a sentence or a word that He had to repeal or correct. Jesus was the God-man. A hyphen never meant so much as it does here. Jesus was perfect in

body, mind and speech. What man in all history could say that he never had to change his mind?

3. Jesus was never in a hurry. He had time to leave the tomb in order. He folded the napkin and laid it aside at the tomb. In Luke 24:12 we read, "Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves and departed, wondering in himself at that which was come to pass." The human race is nervous and always in a (Continued on page two)

THE TITHER'S SURPRISE

The Christian who begins to tithe will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the ease in meeting his own obligations with the rest.
3. At the deepening of his spiritual life in paying the tithe.
4. At the ease in going from one-tenth to a larger giving.
5. At the prudent disposal afforded to a faithful and wise steward over the nine-tenths that remain.
6. At himself in not adopting the plan sooner.

GO AFTER THE LOST

A young artist named Tucker painted the picture of a forlorn Roman and child out in the storm. This picture took such hold on him that he laid by palette and brush, saying, "I must go to the lost, instead of painting them." He prepared for the ministry and for some time worked in the city's slums. At length he said, "I must go to that part of the world where men seem to be most hopelessly lost." That young artist was none other than Bishop Tucker, of Uganda, Africa. Painting is (Continued on page four)

THE BAPTIST EXAMINER

JOHN R. GILPIN-EDITOR

PUBLISHED WEEKLY

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

SUBSCRIPTION PRICE

Per Year in Advance.....50c
(Domestic and Foreign)

Send Remittances to Russell, Kentucky.

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

Paid circulation in every State and many foreign countries.

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

NEW BIBLE FELLOWSHIP FORMED

The newly organized Tri-State Baptist Bible Fellowship has held three meetings with the First Baptist Church, Russell, Ky. The last of these meetings was held on Oct. 10th, at which time the sermon was brought by Pastor E. V. Howell, Temple Baptist Church, Portsmouth, O. At the two former meetings sermons were presented by Pastor T. P. Simmons, Mt. Pleasant Baptist Church, North Kenova, Ohio, and Pastor J. E. Felty, Jr., Fairview Baptist Church, Ashland, Ky.

At the September meeting of the organization the following officers were elected: Moderator, T. P. Simmons, Ashland; Assistant Moderator, J. E. Felty, Jr., Ashland; Secretary, William Kretschmer, Grayson, Ky.; Treasurer, Homer Grooms, Lucasville, Ohio.

This organization is for both ministers and laymen. Women are invited to the meetings, and a goodly number have attended each one that has been held so far. At each one of these meetings all three of the states in the tri-state area: Kentucky, Ohio, and West Virginia, have been represented.

The work of this organization is limited to Bible study and fellowship.

The next meeting is to be held at Russell on Friday, Nov. 7th, at 7:30 p. m. Eld. W. B. Currutte, Louisa, Ky., is to be the speaker with Eld. Woodrow Brumfield as alternate.

This organization can furnish a much needed medium of fellowship and Bible study. Let us make the most of it. All Baptist preachers, laymen, and women are invited to attend the meeting on Nov. 7th. Come!



THINGS JESUS NEVER DID

(Continued from page one)
hurry; but not so with Jesus. This speaks of divinity. Jesus was not in a hurry when He made this world; He was not in a hurry when He chose His twelve disciples, when He performed His miracles, and when He came to the tomb of Lazarus.

4. Jesus never showed personal fear. He showed no personal fear in His wilderness temptation, in the cleansing of the Temple, in His arrest and

trial before Pontius Pilate, on His way to Calvary, nor while dying upon the Roman cross. Behold, what a Man! Surely He is Jesus, the eternal Son of the living God! There has never been a man in all history who did not show personal fear in times of great crisis; but not so with Jesus. He had nothing to fear; He knew the outcome and He was perfect in knowledge.

5. Jesus never made a mistake. Ingersoll wrote about the mistakes of Moses, but he never wrote about the mistakes of Jesus. Why? Jesus never made mistakes. What a Man! Neither Noah, Abraham, Moses, David, Solomon, Paul nor Peter could say they had never made a mistake. Space would fail to mention the mistakes of these great men.

6. Jesus never showed surprise. It is said that the disciples were amazed—but not so with Jesus. Jesus was not surprised when Judas Iscariot betrayed Him, for He knew who Judas was and just what he would do (John 6:70-71). Jesus was not surprised when Peter denied Him, for He knew what Peter would do when the crisis came (Mark 14:66-72). In John 2:24-25 we read, "But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man."

7. Jesus was never defeated in a controversy. The Pharisees, the Sadducees, the Herodians and the scribes all failed to entrap Jesus in His words or to defeat Him in a controversy. They spent all their time trying to find fault with Him and to trap Him in His words, but they failed to do so. The greatest wisdom to be found in all ages is found in Matthew 22:15-22, where we read that the Pharisees and the Herodians tried to entangle Jesus in His talk: "Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that Thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt me, ye hypocrites? Shew me the tribute money. And they brought him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way."

8. Jesus never performed a selfish miracle. All the miracles that He performed were for others. He performed no miracle for Himself, not even when He was hungry for forty days and forty night (Matt. 4:3-4).

9. Jesus never distrusted God. In Luke 23:46 we read of Jesus saying, "Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." He trusted God in the dark, for at this time the earth was gripped with a thick darkness from the sixth hour until the ninth hour (Luke 23:44).

10. Jesus never denied a good request. He granted every good request that was asked of Him. This sounds like God, for we know that God loves us and earnestly yearns for us to have His best. God withholds nothing

from us that would be for our good and His glory.

11. Jesus never confessed a sin. Why? He had none to confess. He forgave sins. Jesus said in John 8:46, "Which of you convinceth me of sin?" None of the Old Testament prophets dared to make such a statement, but Jesus could, for He was perfect and without sin in thought, word, deed or nature. In all history there has been but one perfect man on earth—"the man Christ Jesus." He was perfect in motive, thought, word and deed—He was very God as well as Man.

This Perfect One was made sin for us "that we might be made the righteousness of God in him" (II Cor. 5:21). Think of His sublime egotism. In Matthew 11:28-30 He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Moses could never say this—but Jesus could. Jesus never turned away any sinner who came to Him to be saved. In John 6:37 He says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Hallelujah, what a Saviour!

12. Jesus never apologized for anything that He ever did, for anything He ever said, nor for anything He did not do. You and I spend much of our time apologizing for what we have said, done, or failed to do; but not so with Jesus. He was the perfect Man—the God-man.

—“The Dawn.”



A FEW SOLEMN THOUGHTS

(Continued from page one)
know" is quite the reverse of what is now so widely advocated as the ground of Christian assurance. "And hereby we know that we do know Him, if we keep His commandment" (2:3). The first proof that I am a child of God is a Godly life! 2:4 contains the solemn declaration, "He that saith I know Him, and

(Continued on page four)



LEANNESS

(Continued from page one)
fed on had he wished to: First there was the milk. Milk would have done marvels for him, and will for us. It is the simplest food—for babies (Heb. 5:12), yet it is the token of wealth and rich nourishment (Isa. 55:1). It is referred to as the sweet nourishment of the Divine Word in I Pet. 2:2, and the newly-born ones are told to desire it, that they might grow thereby.

Further, there would be on hand for the king's children in David's house a bountiful supply of bread. Bread is a basic food in all lands, and as one has said, "Without bread there is no feast, and with bread there need be no famine." The Christian has spiritual bread to feed upon, which, if appropriated, will make him fat. That bread is Christ—John 6:32. Christ is indeed the sustaining Manna, but the question is, how much do we consume?

In addition to the milk and bread, David provided a great supply of meat for his family—one more item to make his son fat. We notice that the Paschal Lamb was not only provided for sacrifice, but for feeding upon (Ex. 12:7-8, I Cor. 5:8). It is regrettable today that among God's people, there are

so many getting along without the meat of the Passover Lamb. One would almost think it were rationed to see the slim portions consumed (Heb. 5:12). The meat of the Word is withheld from the carnal (I Cor. 3).

Also among the royal foods there would be sure to be a generous supply of honey. Honey is the emblem of sweetness (Ps. 119:103) and in those days was a very important food, especially in the household of David. To us it speaks of the sweetness of Christ as found in His Word. Not only does honey sweeten the mouth, but it gives a great amount of energy to the system. Why are we so often without energy in the things of God? The answer can only be—too little honey consumed.

In addition to these foods, there was the water and the wine, a figure of the sweet ordinances of spiritual blessings. There was the fruit from the king's orchard which speaks of the sweetness and variety of the gospel blessings through Christ (see S. S.). And we must not forget the marrow and fat—see Isa. 25:6 and Ps. 36:8. All these royal foods, and more, did

Amnon have available to him, but alas, he failed to feed upon them!

Amnon, as the king's son, not only had a royal dwelling place and an abundance of royal food to make him fat, but he had a

Rich Fellowship
(cf I John 1:7, 1:3)

Fellowship tends to make one fat. Amnon had royal fellowship with king's sons which he should have enjoyed; however, we read, (verse 3) "But Amnon had a friend." How dangerous it proved for him to have a friend on the outside of the royal fellowship. His friend was of the world. He was a subtle friend, and like all friends of his type, left Amnon flat as soon as he was in trouble.

Fellowship with one another makes us happy, and joy helps us to properly digest our food. Moping Christians are always lean. To make one spiritually fat, the fellowship must be limited to the king, and the royal household (I John 1:7).

Further, Amnon, as the king's son, had available to make him fat, the

(Continued on page three)

"A SYSTEMATIC STUDY OF BIBLE DOCTRINE"

By T. P. SIMMONS, Ashland, Kentucky

CHECK UP ON YOURSELF!

Check and see if you are fully satisfied with your understanding and ability to explain the following scriptures:

"When a righteous man doth turn from his righteousness . . . he shall die in his sin . . ." (Ezek. 3:20).

"Except a man be born of water and of the Spirit, he cannot enter the kingdom of God" (John 3:5).

" . . . he that endureth to the end shall be saved" (Matt. 10:22).

"Every branch in me that beareth not fruit he taketh away . . ." (John 15:2).

" . . . be baptized every one of you . . . for the remission of sins . . ." (Acts 2:38).

"Was not Abraham our father justified by works . . ." (Jas. 2:21).

"By which (Spirit) also he (Christ) went and preached unto the spirits in prison" (I Pet. 3:19).

"Whosoever is born of God doth not commit sin . . ." (I John 3:9).

" . . . if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life . . ." (Rev. 22:19).

If not, then you are in special need of this book, which explains these and many other passages.

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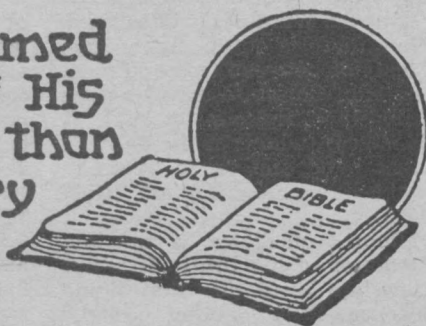
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BETTER THAN A BIG BREAKFAST!

I have esteemed the words of His mouth more than my necessary food. Job 23:12



A PRIEST SAVED

(Continued from page one) their purgatory, but I even know that the Holy Scriptures say "There is now no condemnation to them that are in Christ Jesus"—Rom 8:1.

Every time I see a priest walking in the street it seems impossible, unbelievable, a dream, that once not long ago I myself had been a Roman Catholic priest, that I had to believe that he has to believe, that I had to teach what he has to teach. I clearly know why I left the church of Rome, but what I cannot fully understand is why priests stay in the priesthood, why I stayed in the Roman Church as a priest.

Should I blame my parents for sending me to a seminary at the age of ten to become a priest? Indeed, I cannot blame my parents, but only the Roman Catholic teaching about the dignity and power of a priest, which had lured and induced my beloved mother and father to sacrifice their only boy to the Pope. They wanted me to be a priest because, deceived by false and anti-scriptural doctrine, they had been promised to become parents of another God. I am quoting this doctrine.

"The priest is the man of God, the minister of God, the portion of God, the man called of God, consecrated to God, wholly occupied with the interests of God; he that despiseth him, despiseth God; he that hears him hears God; he remits sins as God, and that which he calls his body at the altar is adored as God by himself and by the congregation." It is clear that their (priests) function is such that none greater can be conceived wherefore they are justly called not only Angels, but also God, holding as they do among us the power and authority of the immortal God."

(Catholic Doctrine as defined by the Council of Trent). Saint Alphonsus of Liguori, who is considered one of the leading doctors of Moral Theology, writes in his book, "The Dignity and Duties of the Priest."

"With regard to the power of priests over the real body of Jesus Christ, it is of faith that when they pronounce the words of consecration, the Incarnate God has obliged Himself to obey and to come into their hands under the sacramental appearance of bread and wine. We are struck with wonder when we find that in obedience to the words of His priests—Hoc est corpus meum—(This is my

body), God Himself descends on the altar, that He comes whenever they call Him, and as often as they call Him, and places Himself in their hands, even though they should be their enemies. And after having come, He remains entirely at their disposal and they move Him as they please from one place to another; they may, if they wish, shut Him up in the tabernacle, or expose Him on the altar, or carry Him outside the Church; they may, if they choose, eat His flesh, and give Him for the food of others. Besides, the power of the priest surpasses that of the Blessed Virgin; for, although this divine Mother can pray for us, and by her prayers obtain whatever she wishes, yet she cannot absolve a Catholic from even the smallest sin.

Thus the priest may be called the creator of his Creator, since by saying the words of consecration he creates Jesus in the sacrament, by giving Him a sacramental existence, and produces Him as a victim to be offered to the eternal Father. As in creating the world it was sufficient for God to have said, Let it be made, and it was created—He spoke, and they were made—so it is sufficient for the priest to say "Hoc est corpus meum," and behold, the bread is no longer bread, but the body of Jesus Christ.

The power of the priest is the power of the divine person; for the transubstantiation of the bread requires as much power as the creation of the world. O the venerable sanctity of the hands! O the happy function of the priest! He that created gave me the power to create Him; and He that created me without me is Himself created by me. As the word of God created heaven and earth so the words of the priest create Jesus Christ. When he ascended into heaven, Jesus Christ left his priests after Him to hold on earth His place of mediator between God and men, particularly on the altar."

Dignity and Duties of the Priests, or Selva page 26-34.

I repeat, not my parents, but the above false, unscriptural doctrine is responsible for my entering in a Roman Catholic Seminary.

LEANNESS

(Continued from page two) Royal Rest (cf. S. S. 2:3)

There in the king's orchard

were many fruit trees under which Amnon could have found rest and enjoyment (S. S. 2:3). Insufficient rest destroys the health. True rest can only be found, for the child of God, under the boughs of His fruit trees. We notice that His fruit in S. S. 2:3 is closely associated with His shadow. In His shadow is the blessed place of rest for the Christian. Has the reader ever experienced the refreshing rest under an apple tree with the low branches loaded with fruit which can be reached and enjoyed? It is this close contact with Christ that affords real rest. We rest in the completed work of Christ, and enjoy the fruit of it, that is, we do if we would be fat.

As the king's son, Amnon would have the privilege of attending the

Royal Feasts (cf. S. S. 2:4)

We believe that Amnon possibly missed many of the king's feasts, and thus missed important contacts with the king. He had to feign sickness to gain audience with his father. Is it any wonder that he was lean? The Christian is the guest of the Lord at the banquet (S. S. 2:4). He has all in readiness, and we need but come. When one feasts with the king the closest of fellowship is had. How can one who misses the Christian's feast of Matt. 26 expect to be fat of soul?

Amnon also had

Royal Responsibility (cf. Acts 20:24)

Amnon had a two-fold responsibility, the proper execution of which would tend to keep him occupied and fat, first to the king, and then to the country, or his fellowmen. In each he had a three-fold duty. First, in his responsibility to the king, he should have been found faithful. He ought to have given due homage to the king. He should have been true, and to have behaved himself as a son. For us, this involves worship and faithfulness to our Lord. Amnon failed in this—do we?

Secondly, he ought to have made known the king's grace and mercy. Thus our responsibility is to go and tell forth the Gospel and make Christ known among men—this is our service to Him! In this Amnon also failed—do we? Thirdly, Amnon should have been diligent, and unselfish. He should have done the work the king gave him to do. He should have given of himself to the king. As to us, we owe our Lord of our time and substance. In this Amnon utterly failed—do we?

Now, as to Amnon's royal responsibilities to his fellowmen, first he should have borne in mind their welfare. He should have thought of their future. In this we have our royal responsibilities in the Gospel. What about the lost about us? Our fellowmen going to a lost eternity, and are we, like Amnon, heedless? Secondly, His life should have been an example to his fellowmen, of what it meant to be a king's son. In this the Christian's walk should be an example to the lost. This is of extreme importance, and is not to be laid aside as did Amnon. Thirdly, having their interests in mind, he, as the king's son, should have sought the king in their behalf. In this we have the intercessory life of the Christian. We need to pray for their salvation. Do we? Or are we like Amnon who was selfish, envious, jealous, and chose the pleasures of the world instead of

OUR THANKSGIVING SERVICES

Each year the First Baptist Church of Russell, of which the Editor has the honor to be pastor, makes much of its Thanksgiving services. We use the plural "services" advisedly, for we have not one service, but four. We have pre-Thanksgiving services on Monday, Tuesday and Wednesday evenings of Thanksgiving week. Then we have the climax on Thanksgiving morning.

This has been our plan for a number of years. We always look forward to these services, and plan for them as we plan for few other features of our work. These services are always well attended and prove a definite blessing to all who share in them.

Our main Thanksgiving service, of course, is the one on the morning of Thanksgiving. At this service the Editor brings the sermon. This service is the most largely attended of the four services. We always have a number of visitors, including not a few preachers, from all over this section; and some even from a distance.

This year we are to follow our usual plan as outlined above. Our speakers for the pre-Thanksgiving services will be announced next week.

The time for these services is 7:30. The time for the service on Thanksgiving morning is 8:30.

We wish to urge now that as many of our readers as possibly can plan to attend these services, especially the one on Thanksgiving morning. We hope this year to have the largest attendance of our entire nineteen years in Russell.

realizing his own royal responsibilities?

Why not be with us on that day to enjoy the fellowship and blessings of the Lord? We most cordially, kindly, and urgently invite you! Make your plans now to attend!!!



APPRECIATED COMMENTS

We still enjoy your paper, THE BAPTIST EXAMINER, and appreciate you more and more for the stand you take in regard to God's Bible.

Mr. and Mrs. E. W. Lambert
Louisiana, Ky.

To me your paper, THE BAPTIST EXAMINER, is easily the greatest contender for the once delivered faith in all the land. May our Lord give you continued strength to carry on until He shall come.

L. H. Brooks
Rhinehart, La.

It is a pleasure to let you know what a blessing and encouragement THE BAPTIST EXAMINER has been and still is to those who read it.

RAY MICHAEL
Woodhaven, N. Y.

I don't think THE BAPTIST EXAMINER can be beat.

K. L. Hall
Erin, Tenn.

In enjoy THE BAPTIST EXAMINER very much.

Charles E. Chapman
Sulphur Springs, Texas

Keep THE BAPTIST EXAMINER coming. Your message on Grace was a feast to my soul.

Fred Wigley
Blanchard, Okla.

I enjoy many articles and messages in THE BAPTIST EXAMINER.

Robert Lanham
Liberty, Ky.

IT MUST BE GOOD!

The following is a letter whereby one layman ordered 123 copies of - -

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Dear Bro. Nevins:

For a long time I have intended writing you relative to your book, "Alien Baptism and the Baptists." Due to many pressing matters we have been very busy but have finally gotten around to the place where I could take off some time and get up the list I enclose herewith.

You will please send copy of your best binding to each one on the enclosed list. In addition to the above, you will please send seventy-five copies of the cheaper binding for Clear Creek Mountain Preacher's School. This shipment should be sent direct to Rev. L. C. Kelly, Pineville, Ky.

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THE GILDED MADONNA ENTERS OTTAWA



The Rosary beads are depicted as the chains by which her gears are worked. In the light of God's Word, we naturally regard this as idolatry. Do you recall the second commandment? "Thou shalt not make unto thee any graven image. . . . thou shalt not bow down thyself to them, nor serve them . . ."

GO AFTER THE LOST

(Continued from page one)
not enough. We must obey the command, "Go," or help send others instead.



IS ROMANISM CHRISTIAN?

(Continued from page one)
for sin. By Him the justice of God was satisfied and magnified. In Him the believing sinner is justified, so that no sin is laid to his charge, who is freely and fully pardoned. The Scriptures teach, further, that Christ ascended through the heavens to the right hand of the Father, and that there He, the living Lord, is our Intercessor and Advocate. God's peculiar Representative on earth is the Third Person of the Godhead, the Holy Spirit, the Comforter. He is Christ's Vicar on earth, and He alone. Finally, all Christians, all in whom the Spirit resides, will be caught up together to meet the Lord in the air, their translation and rewards at that day being entirely by grace, when they will be like Him and will be glorified with Him. This is the Christianity of the apostles, the Christianity of the Bible.

A gospel that differs from the Gospel of Christ as it is written in the Scriptures is not the Gospel of Christ, but "another gospel." This does not mean that those who propagate a contrary gospel declare it to be "another gospel." Indeed not! They profess to preach the true Gospel while they pervert it and make it another. We have an example

of this in the New Testament. Writing to the Galatians, Paul says: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the Gospel of Christ" (Gal. 1:6, 7). Now it is quite true that the specific "another gospel" to which the Apostle alludes has to do with Judaism and its proposed admixture of legality with Christianity. The Galatians were being deceived by some who would have had them believe that faith in Christ was insufficient for salvation, unless obedience to the Law was fulfilled also, and that the Christian must be perfected by the dictates of the Law. In other words, justification, according to these teachers, is not by faith, but by faith *plus works*. This is not the Gospel of Christ, but "another gospel."

And no less is the gospel of Rome "another gospel." For there is only one Gospel of Christ—that which is written in the Scriptures; and anything else, even though it may be called "the Gospel of Christ," is a perversion of truth, and is not Christianity.

Space permits only two examples as demonstration that Rome's gospel is not the Gospel of the Scriptures. But these will suffice.

According to Roman Catholic doctrine, Christ must be sacrificed over and over again for the remission of the sins of the living and the dead. Those who administer "the mass," Rome

says, are sacrificing priests who sacrifice Christ every time "the mass" is celebrated. Rome's Christ, therefore, is on Rome's altars, and not in Heaven at the right hand of the throne of God. Declares Rome: "If any one say that in the mass a true and proper sacrifice is not offered to God; or, that to be offered, is nothing else but that Christ is given us to eat; let him be anathema."

The Gospel of Christ, on the contrary and as it is declared in the Scriptures, is that Christ suffered Himself once for all on the Cross of Calvary, an offering that needs never to be repeated. His work of redemption is a finished work. "So Christ was once offered to bear the sins of many. . . . We are sanctified through the offering of the body of Jesus Christ once for all. . . . For by one offering He hath perfected for ever them that are sanctified" (Heb. 9:28; 10:10, 14).

Rome's "mass" is not the Gospel of Christ; it is not in the Scriptures. It is "another gospel," and of such it is written: "But though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

Rome's "mass" is not the Gospel of Christ; it is not in the both for salvation and access to God. It also teaches that it is right and proper for those who profess to be Christians to ask intercession on their behalf of the departed saints. We quote a few lines from a devotional book that is published, according to its imprimatur, by Papal au-

thority: "Great is the need you have of Mary in order to be saved! Are you innocent? Still your innocence is, however, under great danger. How many, more innocent than you, have fallen into sin, and been damned? Are you penitent? Still your perseverance is very uncertain. Are you sinners? Oh, what need you have of Mary to convert you! Ah, if there were no Mary, perhaps you would be lost! . . . Is it possible that a mother so tender can help hearing a Son so devout? For a rosary, for a fast, she has sometimes conferred signal graces upon the greatest of sinners."

But the Word of God declares: "For there is one God, and one Mediator between God and men, the Man Christ Jesus; who gave Himself a ransom for all" (I Tim. 2:5), who is at the Father's right hand and "ever liveth to make intercession for us" (Heb. 7:25).

Rome's mediator is not the Mediator of the Bible. It is not Christian mediation that Rome teaches. It is "another gospel," concerning which the Apostle Paul pronounces in Holy Writ: "As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:9).

Romanism is contrary to the Bible; its gospel is opposed to the Gospel of Christ. Can those things which are contrary one to another, and opposed to each other, be considered to be the same? Of course not. And neither can Romanism be said to be Christianity. The doctrines of Romanism are not the doctrines of Christianity. The gospel of Rome is not the Gospel of Christ. It is "another gospel."

Doubtless there are hosts of men and women whose names, on the rolls of the Roman Catholic Church, are written in the Lamb's book of life. But this is in spite of Rome's teachings, and not because of them. Salvation is through personal faith in the Lord Jesus Christ as the Son of God and Saviour from sin. Multitudes of Roman Catholics have such simple, saving faith, and because of this, they are members of the redeemed family of God. They have been deceived as to doctrine, but their faith is in the Son of God.

But let them beware that preach Rome's gospel! It is "another gospel," and its ministers are written in God's Word: "Accursed." "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor. 11:13-15).

—Our Hope.

A FEW SOLEMN THOUGHTS

(Continued from page two)
keepeth not His commandments, is a liar, and the truth is not in him."

I John 2:4 plainly implies that there are those who claim to know Christ yet are deceived by Satan.

In the genuine Christian, Christ's "commandments" occupy his thoughts and prayers quite as much as do His promises. God's Word has such a place in his heart and mind that he cannot but give proof of the same in his walk and talk. Regeneration is a miracle of Divine grace wrought in the soul which

enlists the affections Godward, which brings the human will into subjection to the Divine, and which produces a real and radical change in the life. That change is from worldliness to Godliness, from disobedience to obedience.

Why did the Lord Jesus give us the parable of the sower? Why, but to stir us up to a serious inquiry and diligent examination so as to discover which kind of a "hearer" I am. In that parable, Christ likened those who hear the Word unto various sorts of ground upon which seed falls. He divided them into four different classes. Three out of the four brought no fruit to perfection. How exceedingly solemn and searching! In one case, the Devil catches away the good seed out of the heart (Luke 8:12). In another case, they "for a while believe, and in time of temptation fall away" (Luke 8:13). In another case, they are "choked with cares and riches and pleasure of this life" (Luke 8:14). Which one describes the reader? Which of the various soils represent the reader's heart? The "good ground" hearers are they that "keep" the Word and bring forth fruit . . . (8:15). Ah, the test is "fruit": not knowledge, not boastings, not orthodoxy, not joy, but FRUIT: and such fruit as mere nature cannot produce, the fruit of the Vine, i. e., likeness to Christ.

It is impossible that the Third Person of the Trinity should take up his abode within a soul, without effecting a radical change within him; and it is this which I need to make "sure" (2 Pet. 1:10) of. It is the Spirit's work within the heart which is the only infallible proof of salvation. It is because the real Christian finds within himself so much that is conflicting, that it is difficult for him to be sure of his actual state; and therefore does he cry, "Examine me, O Lord, and prove me; try my reins and my heart" (Psa. 26:2). One of the surest marks of regeneration is that the soul frequently cries, "Search me, God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139:23, 24).

Thousands of professing Christians in these days have but the vaguest idea of what it means to be saved from sin. First, it means to be saved from the love of sin. The heart of the natural man is wedded to everything that is opposed to God, whether he acknowledges it, whether he is conscious of it or not; it is a fact nevertheless. Nothing but a super-natural change of heart can deliver any from this dreadful state. Second, it means to be saved from the allowance of sin. It is the unvarying tendency of the natural heart to excuse evil-doing, to extenuate and gloss it over. But the real Christian repents of his wrongdoing, confesses it to God, mourns over it, and prays earnestly to be kept from a repetition of it. The true Christian desires to render perfect obedience to God, and cannot rest satisfied with anything short of that. Third, it means to be saved from the reigning power, or mastery, of sin. Sin still indwells the Christian, tempts, annoys, wounds, and daily trips him up (James 3:2). Nevertheless, sin is not the complete master of the true Christian, for he resists and fights against it. If sin were the complete master of the Christian all aspirations, prayers, and strivings after holiness, would be banished from the heart.—Selected.