

The Baptist Examiner

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

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Do The Dead Communicate With The Living?

Roy Mason
Tampa, Fla.

In previous studies we have noted that those who die are in an unconscious state of seamless sleep as some claim. They are alive, active, conscious, and in either a state of happiness or torment. Now we have a group of people who claim to be "spiritualists" and who say that they can by means of "mediums" get in touch with the unseen world. They claim that the spirits of the dead speak back to earth. They claim that they rock tables, rap on things, spirit writing, and even some "materialize." What about these claims? They are not so!

Why Are They Not So?
Because God punished those who acted as mediums in Old Testament times with death. See Deut. 18:10,11.

God specifically tells us, in His Word that King Saul was cut off because he went to a medium. See I Chron. 10:13.

Certainly God would not permit the spirits of the saved, who dwell in His presence to communicate through a medium, when He punished mediums with death. Neither would the spirits of the saved want to communicate through such a channel.

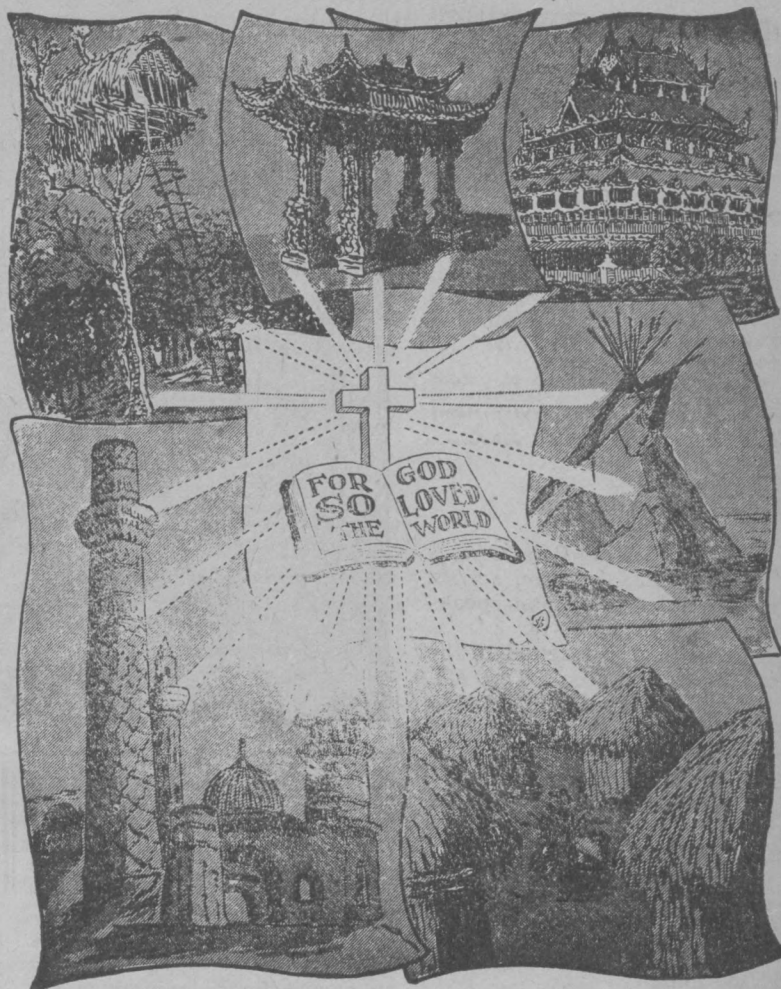
Another Plain Proof

Take the story of the rich man and Lazarus told in the 16th chapter of Luke. If the spirits of the unsaved dead can communicate with the living, then why didn't the rich man communicate with his own brothers instead of wanting Lazarus sent back?

And that the spirits of the saved do not communicate, is shown in the same story by the fact that the request to send back Lazarus was not granted.

Who Then Is It That Communicates Through Mediums?

(Continued on page two)



The Priest Who Actually Became Christian

By Joseph Zacheello

Every time I see a priest walking in the street it seems possible, unbelievable, a man, that once not long ago myself had been a Roman Catholic priest, that I had to believe what 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 I cannot fully understand 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 mother and father to sacrifice their only boy to the priesthood. They wanted me to be a priest because, deceived by false anti-scriptural doctrine, they had been promised to be the 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, deseth God; he that hears him hears God. The priest remits sins." (Continued on page three)

THE STORY OF A GREAT BAPTIST PREACHER OF BYGONE YEARS

Condensed from "The Sunday School Times"

Born of obscure parents, brought up in poverty, lacking early education, and with serious physical handicaps! What chance has such a one to attain great success in the service of Christ? And yet here was a man who suffered from all these disadvantages and yet became famous and powerful as a preacher of the Gospel. The results of his life and work abide over one hundred years after his death. His consecration and God-given talents outweighed his handicaps.

Christmas Evans, who has been called "the John Bunyan of Wales," was born in the small Welsh village of Esgairwen, on Christmas day, 1776. His father, Samuel, was a shoemaker who died when Christmas was nine years of age, leaving the family in dire poverty. The mother, Johanna Lewis, came from a middle class family of freeholders, but seems to have been discouraged and found herself unable to keep her family together or to train them for useful lives. The boy, Christmas, was sent to live with an uncle, James Lewis, a small

farmer who proved to be a cruel, hard master and a drunkard. Here the boy lived for six miserable years, working hard and with no attention paid to his education or his morals. Finally, at the age of sixteen, he left his uncle's home and, after wandering about from place to place, he went to live on a farm belonging to the Elder David Davies, who took an interest in the young man. But at the age of seventeen, Christmas could neither read nor write; but he had learned too much from evil companions. He did not remember ever having heard anyone pray; religion meant little to him.

A Series of Narrow Escapes

About this time Christmas was startled and caused to think seriously by a series of accidents

Mused Uncle Mose

Dey wuz havin' a hot argument down at de chu'ch 'bout wha' dey wuz gonna put de new c'lection box. De mod'rator say he goin' limit de 'scussion to dem dat wuz gonna use de dox, an' o'dah wuz reestoaded immedjitly.

in which he narrowly escaped with his life. He knew that he was a sinner and began to fear death, wondering what lay beyond. Under the influence of David Davies he went to church and, during a revival, experienced a spiritual awakening. He accepted Christ as his Saviour and joined the Welsh Presbyterian Church. As is usually the result, the new life that had touched his heart also stirred his darkened mind and he began to seek knowledge. Other young men had also been awakened at the same time and in them he found helpful companions. Together they bought Bibles and candles, meeting at night in a barn to study the Word of God in the Welsh tongue. Christmas Evans wrote some years later:

"In about a month I was able to read the Bible in my mother tongue, and was vastly delighted with so much learning. I borrowed books and so learned to read a little English. Mr. Davies was a teacher and allowed me to attend his school for six months. There I went through the Latin grammar but poverty prevented me from continuing in school."

Christmas Evans, like many (Continued on page two)

The Lord Really Wants Your Billfolds Too!

Miriam C. Krebs

Remember the old pun about the nickel's having more "sense" than the dime because it goes to church more often?

There's a lot of truth in that, for among us who consider that we have given ourselves to Christ there are all too few who have given Him our billfolds.

In making a budget, somehow we forget God, though we may label a dime — or a quarter if we are feeling expansive — for the church collection. We seem to think of money as something apart from the Christian life.

But Scripture speaks very plainly about money, and since the love of it is called "the root of all evil" (I Tim. 6:10), it certainly behooves us to pay some attention lest we step into the class of those who love money.

In thinking of money — as with all problems of everyday living — we must keep in mind the principle that "whatsoever ye do, do all to the glory of God" (I Cor. 10:31). The "all" surely includes earning, possessing and spending money. Money that is handled for the glory of God is not handled carelessly.

But then, too, we must remember that we are but stewards of whatever money we (Continued on page two)

The First Baptist Pulpit

"WHY NO ONE SHOULD CALL HIM 'HOLY FATHER'"

R. J. Anderson
Ardmore, Oklahoma

Recently there appeared in many papers of national circulation an article entitled, "Why Millions Call Him Holy Father." This article was submitted by the Knights of Columbus and was a defense of the Roman Catholic Church, of which the pope is the head.

Christ is the head of every true church but the pope is the head of the false religious system known as the Roman Catholic Church. Scripture and history both prove, conclusively, that he is the vicegerent of Satan over a counterfeit reli-

gious system and is in no way Christ's appointed leader in spiritual matters.

I could answer the question, "Why Millions Call Him 'Holy Father,'" with one sentence, by this simple, true statement. They have been spiritually blinded by a false religious system.

I do not deny that well-meaning people use this title when speaking of the pope, but they are spiritually blind. I do not hate people because they are Catholics, Russellites, Mormons, Modernists, or Mohammedans, but I do hate any religious system that will mislead people.

In reviewing a few of the claims of this article, I would like to raise and answer several questions.

Does the Scripture permit any man to accept the title, "Holy Father?"

Does the Scripture teach that Peter ever was made head of the Church by Christ?

Did Peter ever consider himself head of the Church?

Did the other apostles consider Peter head of the Church?

Can the Catholic Church trace its history back to the time of Christ?

Let us consider the use of the (Continued on page three)

THE STRANGEST BOOK

"Thy word is a lamp unto my feet and light unto my path" (Psalm 119:105).

I want to draw your attention to a strange Book. This Book is the world's greatest seller and has been for generations. It is the most widely read Book ever written. It has been taught for centuries by the world's most eminent scholars, studied by people from every walk of life, read by every nationality known to be civilized, and yet there never was a single person who even claimed to fathom a fraction of its truth. (Continued on Page Four)

OUR WISH TO YOU

May you have enough happiness to keep you sweet; enough trials to keep you strong; enough sorrow to keep you man; enough hope to make your heart sing; enough labor to keep you from rust; enough leisure to make you glad; enough religion to make you the best; enough of the love of Christ to make your soul glad to serve.

THE BAPTIST EXAMINER

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DO THE DEAD COMMUNICATE?

(Continued from Page One)

The answer is, demon spirits. For examples of demon speaking read Acts 16:16-18.

Spiritualism is foretold in the New Testament. See I Tim. 4:1.

Spiritualists will be sent to Hell. See Rev. 22:15. "Sorcerers" in this passage is but another name for a medium.

In the light of this we should have nothing to do with the following things:

Spiritualist meetings—"circle meetings."

Fortune tellers of any kind. Ouija boards and all forms of "divination."

Do The Dead Know What Is Going On Here?

Seemingly so. Didn't the rich man know that he still had five brothers on the earth? Didn't Abraham know the same? Did not Abraham know about the prophets who had lived long after his time?

Further, didn't Moses and Elijah on the Mt. of Transfiguration know about Christ's forthcoming death at Jerusalem? Luke 9:31.

Read Heb. 12:1. Note that the "great cloud of witnesses" are the heroes of faith who have died. They are represented as "witnessing" our progress in the Christian race.

Read Rev. 6:10. How did those who have died know anything about those on the earth, unless knowledge of this earth is retained by those who die? Besides Jesus said that "there is rejoicing in the presence of God when a sinner repents." That means that the inmates of heaven know what is taking place here. Will such knowledge destroy happiness? No.

THE LORD WANTS BILLFOLDS, TOO!

(Continued from page one)
might possess. Sometimes, when we have worked hard to earn a little cash, it is difficult to realize this. All that we possess belongs to God, and we are to

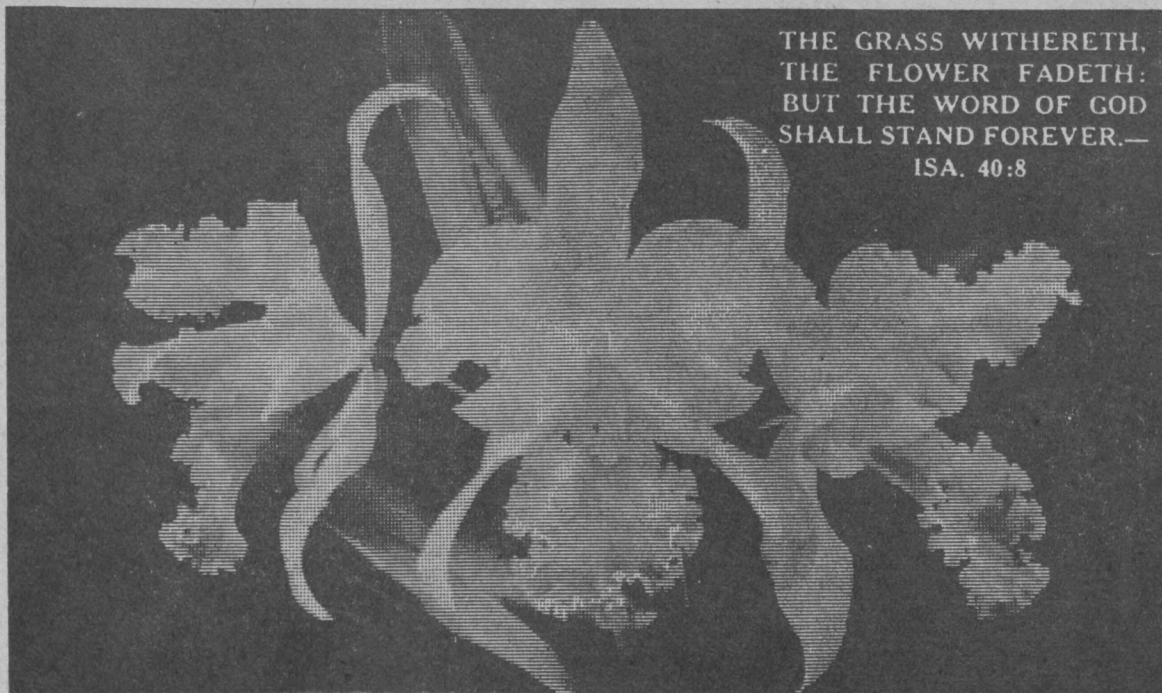
JESUS MY LORD

Jesus, My Lord, is a wall about me,
Dwelling within, I can dwell secure;
Nothing can harm me, for nothing can reach me
Save what He willeth that I endure.

Jesus, My Lord, is my shield and buckler,
Unto all evil the way is barred;
Nothing can harm me, for naught can touch me
Save what He willeth shall cross His guard.

Jesus, my Lord, is my lofty tower
Where He has set me in peace on high;
Nothing can harm me, for naught can find me
Save what He willeth shall pass Him by.

—Annie Johnson Flint



use it as He directs.

Then, each should give according to his income or "as he is able" (Deut. 16:17). God doesn't expect more from us than we are able to give. However, if we truly want to please Him, we won't use poverty as an excuse for not giving at all.

In II Corinthians 8:1-15 Paul shows us an example of real giving and exhorts us to follow it. He tells us that giving is a "grace" that comes from God. In a time of great want and affliction the Macedonians gave with grace and we, too, are to "abound in this grace."

But let us notice also that the Macedonians "first gave their own selves to the Lord." Here is the key to all Christian giving. When we yield all that we have to God, for His glory, we can know the "grace" of giving.

We ought also to be systematic in our giving. In the early Church, Christians were asked to plan regular giving. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2).

Bills come due with unwavering regularity. They never miss! Churches, missions, radio broadcasts and other Christian groups must meet expenses every day, and systematic giving on our part will save them from hardships when those bills come around.

Furthermore, we should give cheerfully. "Every man according as he purposeth in his heart, so let him give not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:7).

Christian giving is voluntary, a test of love. It is a privilege which rich and poor may share alike. It should be a real joy to give. Almost invariably when

someone makes an appeal for contributions he asks us to "give till it hurts." But there is a joy in giving, as one minister expressed it, "till it feels good."

Finally, we know that cheerful giving and using money according to God's will have rewards promised by God. The first of these is joy. Paul tells us that the Macedonians received an abundance of joy in their giving (II Cor. 8:2). Why shouldn't we seek to reap an abundance of joy in our giving?

Another reward is that Christian giving "is abundant also by many thanksgivings unto God" (II Cor. 9:12). Our use of money for God's work makes others thankful to Him and thus leads to God's being glorified (II Cor. 9:13-14). We can serve God by giving to those who glorify His name.

Can we follow God's plan for giving? While seeking to please Him in other things, can we also seek His will in using the possessions He entrusts to our care? God promises us rich blessings. Why shouldn't we claim them?

How about getting out that budget right now to see what items on it are not "to the glory of God?" When they have been removed, there should be a tenth or more for the Lord's treasury.

CHRISTMAS EVANS

(Continued from Page 1)
others who could not depend on much reading had a remarkably retentive memory and, when he had read a book carefully, or heard a good sermon, could repeat almost the whole. He obtained a copy of Bunyan's *Pilgrim's Progress* and was greatly impressed and delighted by it. Dreams always stimulated his thinking and one of the "Day of Judgment" seemed to him a vision of God, calling him to preach the Gospel while there was yet time. But how to attain that ambition he knew not. The Presbyterian Church of Wales required its ministers to have a college education before they could be ordained. Since that door was closed to him, Evans joined the Baptists, whose views on believers' baptism he accepted. He preached his first sermon at the age of twenty, but he was severely criticized because that discourse was largely made up of quotations from a book of sermons. But Evans at least could discern Gospel truth and spoke with conviction and fervor. He persevered, read widely and well, and for some time memorized his sermons. But he had origi-

nality of expression and real dramatic talent. Soon he decided that memorizing sermons did not give the Spirit of God sufficient liberty to speak through him. He continued to study the Bible more diligently and read widely, but ceased committing his sermons to memory. After this he began to show more power and at twenty-four years of age was recognized as a true messenger of God.

He was called to become pastor of a small congregation at Lleyn in North Wales. The congregation did not offer him a stated salary and his acceptance meant entrance on a real life of faith. His whole concern was for the conversion of men and he received new light on God's plan of salvation. So many were converted under his preaching that some of the meetings had to be held out of doors. He often preached five times on Sunday and walked twenty miles a day to keep an engagement. He had found new peace and joy in service.

At the same time his opposition to strong drink and his denunciation of sin stirred up some of the rougher element in the towns and one night he was set upon by a crowd of ruffians and was hit by a missile that cost him the sight of his right eye. This often gave him great pain to the day of his death, but did not interfere with his reading or preaching. When Evans' health showed signs of breaking under the strain, he undertook a walking tour through South Wales, preaching in many villages along the way. He became known as "The One-Eyed Preacher," but as Robert Hall remarked, "That one eye could lead a multitude through the wilderness at midnight."

A Listless Crowd Deeply Moved

One day, when a large crowd had gathered at Velenvale to hear two wellknown pulpit orators, a tall, bony, one-eyed young man was put forward to give an address. When the expectant audience looked at him many turned away in disappointment and began to lounge under the hedges until the more famous preachers should arrive. But as the young Welshman began to speak on "The Return of the Prodigal Son," men began to sit up and give close attention. They rose and pressed forward. The vivid imagery of the speaker, the Gospel he proclaimed with earnestness and conviction, compelled attention. "Who is this?" they exclaimed. From that moment Christmas Evans was a famous preacher, and crowds gathered wherever

he was announced to speak.

From Lleyn he was called minister to ten small churches on the island of Anglesea. He remained for thirty-three years. His salary was only fifteen pounds a year (about \$85). It was far from an easy parish, but he never asked more.

He married Catherine Jones who proved to be a wonderful help to him. Their home at Llangyfan was only a poor shanty, with almost no furniture. The bed was made of boards and the door was mended by a tin plate nailed across the bottom. But Evans still had money to purchase a few books and he and his wife were happy in their primitive surroundings. He had time to study and preach and here were wrought out some of his most powerful messages. Many miles he traveled over the parish on horseback, with his wife behind him, visiting small and scattered churches.

One day, while traveling on a lonely road in the mountains he felt moved to pray for the power of the Holy Spirit in preaching. Tying his horse to a tree he knelt down and for three hours pleaded with God to give him greater love for the souls of men. He committed himself more unreservedly to Christ, made a new covenant to live God and to preach salvation only through Christ and His sacrifice on the Cross. Henceforth Evans was a "God-intoxicated man," filled with the Spirit. The members in his congregations doubled and in every service souls were saved or men and women were led to dedicate their lives to God.

When Mrs. Evans, who proved a loyal and helpful companion for more than thirty years, died, her husband sorely bereaved. After two years he moved to Caerphilly where he later married his former housekeeper from Anglesea. When they moved to Caernarvon his ministry continued to grow in power. But the preaching health began to show the effects of constant travel, self-denial and hard work. He never received a salary of more than 30 pounds a year. At age of seventy-two, after twenty-two years of preaching, Christmas Evans started on his journey to help a poor congregation. His last sermon was the text from Luke 24:47, "beginning at Jerusalem." In course of it he exclaimed: "At Jerusalem, Lord?" the disciples.

"Yes," replied Jesus. "But, Lord, that is what the men are who crucified Thee!"

"Yes, go preach to them the man who nailed My hands and feet to the Cross; to the man who plaited the crown of thorns and placed it on their head; to the man who pierced My side. Tell them that I am the Saviour, who died for thee. I am rich unto all that call on Me."

As Evans came down from the pulpit he said, "This is my last sermon." He was taken ill during the night, and on Friday morning (July 19, 1838) he died to his friends, "I am leaving you. I have been fifty-three years in the service of God. It is my comfort that I have never labored without blood in my basin."

Then the old itinerant preacher waved his hand in farewell, saying, "Good-bye! Good-bye! Drive on!"

(Continued on page three)

HOLY FATHER

Continued from Page One)

the "Holy Father." In the Scriptures we find Jesus Christ addresses God the Father in Matt. 17:11, but nowhere in the Scriptures is such a title ever applied to man. The Scriptures clearly teach that as a title, even the one word, "Father," to be applied to man. Matthew 23:11, "And call no man your father upon earth: for one your Father which is in heaven." It is true the Scriptures do use the term father to indicate the relationship between parent and child but never is it used as an official title to be applied to one man millions, but when a man accepts, not only the title of "father," but goes beyond that, and accepts the title, "Holy Father," he certainly has violated the clear teaching of God's Word.

Let us examine the claim: Christ made Peter Vicar or head of the Church. Two Scripture verses are appealed to, to substantiate this claim, Matt. 16:18-19. If these two verses were the only Scripture we had on this subject we might be a little uncertain about the matter, however, we have other Scriptures on the same subject and to get the proper meaning we need to study all the Scriptures on any given subject and when we have found the right meaning they all agree. If we give Scriptures, on the same subject, conflicting meanings, one of two things is evident: either we do not have the right understand-

ing, or the Scriptures contradict themselves. I am sure the Scriptures are not contradictory, therefore, if we get conflicting ideas about them, we have the wrong understanding of them.

Peter was always quick to speak and often spoke before the rest of the apostles. (See Matt. 16:22; Mark 5:5-6; Matt. 26:31-35; John 21:3). In all these verses we find Peter the first to speak and each time he spoke too quickly. No doubt in Matt. 16:18-19 Peter spoke the conviction of the entire group and Christ understood it as such, but if anyone cares to study carefully the structure of the verse, he will discover that Christ uses two different words for stone. Peter or petros meaning a little rock, and Petra, the second word for rock, meaning a rock. No doubt this is Christ Himself for He is frequently referred to as a rock, the chief cornerstone, the living rock, the foundation rock, etc. No one tells us, more plainly than Peter himself, who the stone is upon which the church is built. Read I Peter 2:1-8 and see what he says about Christ as a stone.

As to being given the keys as an individual, we need to compare this verse with John 20:21-23. These words are no doubt spoken after the resurrection and therefore, spoken later than the verses in Matthew. We must admit that here he is conferring the same power he conferred in Matthew 16:18-19 and equally confers it on all, not just on Peter. Personally, I do not believe it is conferred on any one

of them as an individual but upon them in the capacity of a Church.

The teachings of the entire New Testament are unmistakably clear on this point. The local Church, and only the local Church, has the power to bind and loose members. No apostle ever claimed such powers. Read I Cor. 5:1-13. In III John there was a man named Diotrephes who exercised such powers as an individual and the Scriptures strongly condemn his action. Matt. 18:15-18 proves conclusively that the binding and loosing is done by Church action.

Peter certainly did not recognize himself as the vicar or head of the Church. When Peter returned from the home of Cornelius and the Church called for an account of his action, he gives it. He certainly does not tell the Church they are accountable to him rather than his being accountable to them. Read Acts 11:1-18. The inspired writing from his own pen certainly makes no such claim. Again we refer you to I Peter 2:1-8 and in the very next verse he classifies all believers as priests. Neither Peter nor any other New Testament writer ever writes one word that would permit any man or group of men to set up a priestly office in a Church.

Did the other apostles consider Peter the head of the Church? Certainly no. In the church council at Jerusalem in Acts 15, James, not Peter, was moderator and rendered the decision. Peter was just one who presented evidence along with several others. You will note that where the names James, Cephas and John are mentioned in Gal. 2:9 they are mentioned in that order. Peter is not placed first and farther on in the chapter Paul tells of actually rebuking Peter for practicing false doctrine. The incidents in Acts 10 and Acts 15 prove Peter did not even have authority over the Jerusalem church, to say nothing of his having authority over all the church. The facts found in Gal. 2:1-14 prove Paul did not look upon Peter as the head of the church or the vicar of Christ on earth.

As to the history of the Roman Catholic Church, we begin to see movements toward a religious hierarchy in the third century, but it was not until the fifth century that Leo I was officially established as the first pope, however, the Roman Catholic Church of that day was far different than the Roman Catholic Church of today. The following excellent summary of the time when various practices were placed in the Roman Catholic Church recently appeared in the "Lockland Baptist Witness." These facts show how the Roman Catholic Church is constantly changing and ever departing farther and farther from the Scriptures:

Prayer for the dead was instituted A. D. 330.
Making Sign of the Cross A. A. 330.
Worship in Latin Language A. D. 600.
Adoration of Mary and Saints A. D. 788.
Adoration of the Cross Images and Relics A. D. 788.
Blessings of Bells A. D. 965.
Fasting, Lent, Advent and Fridays A. D. 998.
Fabrications of Holy Water A. D. 1000.
Marriage of Priests Forbidden A. D. 1079.
Rosary Beds Invented A. D. 1090.
Sale of Indulgencies A. D. 1190.
Sacrifice of Mass A. D. 1215.
Transubstantiation of Bread A. D. 1215.



Should he feel flattered or ashamed? See Luke 6:26.

—Courtesy Moody Monthly.

CHRISTMAS EVANS

(Continued from Page Two)

A vast crowd of mourners attended his funeral as his mortal remains were buried in a plot attached to the Welsh Baptist Church in Swansea.

More than one hundred years later, Evan's name is still famous, not only in Wales but throughout all Christendom. Not only were multitudes led to Christ through his preaching, but ministers were quickened and still use his illustrations to express Gospel truth. Here was a man who had few worldly advantages, but enjoyed the blessings of God. He lacked scholastic training, but God gave him a retentive memory and a love for the Bible. While without good birth and helpful home influences, he was truly "born again" and loved God and His people. While he was reared in poverty and was always poor in this world's goods, he was rich in faith and in the gifts of God. What he lacked in physical charm he made up in courage and he spoke with the power of the Holy Spirit. Prayer was his great recourse. — The Sunday School Times.

THE PRIEST WHO BECAME A CHRISTIAN

(Continued from page one)
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.)

St. Alphonsus of Liguori, who is considered one of the leading

Adoration of the Wafer A. D. 1220.
Auricular Confession of Sins to a Priest A. D. 1215.
Wine Forbidden to People at Communion A. D. 1414.
Purgatory Proclaimed A. D. 1443.
Apocryphal Books Added to Bible A. D. 1546.
Immaculate Conception of Mary A. D. 1845.
Infallibility of the Pope A. D. 1870.
Blessings of Auto Cars for a Price A. D. 1932.

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 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 because 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. Oh the venerable sanctity of the hands! Oh 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, (Continued on page four)

NEW, AMERICAN EDITION NOW READY!

AN ANTIDOTE AGAINST ARMINIANISM

Or a treatise to enervate and confute all the five points of Arminianism: viz., Predestination Grounded Upon Man's Foreknowledge Work. Universal Redemption. Sufficient Grace in All. The Power of Man's Free Will in Conversion. And, the Possibility of True Saints Falling Away Totally and Finally. 116 pages. Stiff paper cover, 75 cents. Single copies 78 cents postpaid. Three copies for \$2.00 postpaid.

Recommended by the famous theologian, John Owen. Contains extracts from Eld. John Hall, Isaac Watts, A. Toplady, John Newton, J. Hart and others.

This excellent work is once again being sent forth on its important errand, and may the spirit of God cause it to fall into the hands of "His elect," and make the truth it contains of comfort to His dear people. For the truths contained therein are sweet and comfortable to those who have been taught to know 'the sinfulness of sin' and their inability to save themselves, and are brought to be dependent upon the covenant of the Triune Jehovah."

"Never was a publication of this kind more seasonable than the present. Arminianism is the grand religious evil of this age and country. It has, more or less, infected every Protestant denomination amongst us, and is fair for leaving us, in a short time, not so much as the profession of Godliness. The Power of Christianity has, for the most part, taken its flight

long ago; and even the 'form' of it seems to be on the point of bidding us farewell. . . ."—A. Toplady.

Contents: Editor's Preface. A Short Account of Christopher Ness. Author's Preface. Of Arminianism in General. Of Predestination. Of Universal Redemption. Of Free Will and Conversion. Of Final Perseverance.

"In this day when Arminianism prevails in many denominations, abounds in many American pulpits and is reflected in many American books, it is a spiritual tonic to read the book of Eld C. Ness. We compliment the Bible Truth Depot in bringing this book, printed for the first time in 1700, once again to the attention of the American reading public. We heartily endorse the aims and objects of the publishers to proclaim the doctrines of free and sovereign grace, and to circulate this literature as far as possible. You can help the Bible Truth Depot (Swengel, Pa.) in this worthy project by a free-will donation." The Banner.

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THE PRIEST WHO BECAME A CHRISTIAN

(Continued from page 3)

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 a Roman Catholic seminary.

* * *

I was born in Venice, North of Italy on March 22nd, 1917. At the age of ten, I was sent to a Roman Catholic seminary in Piacenza, and ordained a Priest, after 12 years of study, on October 22, 1939.

Two months later Cardinal R. Rossi, my superior, sent me to America as assistant pastor of the new Italian Church of Blessed Mother Cabrini, in Chicago. For four years I preached almost every day in Chicago, and, later, in New York, against the Bible teaching, but I never felt guilty. I never questioned if my sermons or instructions were against the Bible. My only worry and ambition was to please the Pope.

But the grace of God was waiting for me. Perhaps some good Christian person was praying for me.

It was on a Sunday, February, 1944, when I turned on the radio and accidentally tuned in on the Calvary Baptist Church program. The pastor, Dr. Ayer, was giving his radio message. I was going to change the program because I was not allowed to listen to Protestant sermons, but—I (do not know why)—I kept listening.

My old theology was shaken by one text from the Bible I heard over the radio: "Believe on the Lord Jesus Christ, and thou shalt be saved." Therefore it was not a sin against the Holy Spirit to believe that one was saved. The Bible gave us a solemn promise of salvation under only one condition, belief in the Lord Jesus Christ, and the Bible does not lie.

I was not yet converted but my mind was full of doubts about the Roman religion. I was beginning to worry about the teachings of the Bible more than about the dogmas and decrees of my Pope. Poor people were paying me, every day, from \$5 to \$30 for twenty minutes of ceremony called Mass, because I promised them to free the souls of their relatives from the fire of Purgatory. But every time I looked at the big crucifix upon the altar it seemed to me that Christ was rebuking me, saying: "You are stealing money from poor hard working people by false promises. You teach doctrines against my teaching. Souls of believers do not go to a place of torment, because I have said, 'Blessed are the dead who die in the Lord, from henceforth now, saith the Spirit, that they may rest from their labours' (Rev. 14:14). I do not need a repetition of the sacrifices of the cross, because my sacrifice was complete. My work of salvation was perfect and God has sanctioned it by raising Me from the dead. 'For by one offering He has perfected forever those who are sanctified.' (Heb. 10:14). If you priests and the pope have the power of liberating souls from Purgatory with Masses and indulgences, why do you want to be paid?"

If you see a dog burning in the fire you do not wait for the owner to pay you \$5 to take the dog away from it."

I could no longer face the Christ on the altar. When I was preaching that the Pope is the vicar of Christ, the successor of Peter, the infallible rock upon which Christ's church was built, a voice seemed to rebuke me again: "You saw the Pope in Rome; his large, rich palace; his guards; men kissing his foot. Do you really believe that he represents me? I came to serve the people; I washed men's feet; I had nowhere to lay my head. Look at me upon the cross. Do you really believe that God has built His church upon a man, when the Bible clearly says that Christ's vicar on earth is the Holy Spirit, and not a man? (John 14:26) 'And that rock was Christ.' If the Roman church is built upon a man then it is not My church."

I was still preaching that the Bible is not a sufficient rule of faith, but that we need tradition and dogmas of the church to understand the Scriptures. But again a voice within me was saying: "You preach against the Bible teaching; you preach nonsense. If Christians need a Pope to understand the Scriptures, what do they need to understand the Pope? I have condemned tradition because everyone can understand what is necessary to know for personal salvation. 'But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.' (John 20:31)."

I was teaching my people to go to Mary, to the Saints, instead of going directly to Christ. But a voice within me was asking: "Who has saved you upon the cross? Who paid your debts by shedding His blood? Mary, the Saints, or I, Jesus? You, and many other priests, do not believe in scapulars novenas, rosaries, statues, candles, but you continue to keep them in your churches because, you say, simple people need simple things to remind them of God. You keep them in your churches because they are a good source of income. But I do not want any merchandising in My church. My believers should adore Me—Spirit and truth. Destroy those idols; teach your people to pray, to come to me only."

Where my doubts were really tormenting me was inside the confessional box. People were coming to me, kneeling down in front of me, confessing their sins to me. And I, with a sign of the Cross, was promising that I had the power to forgive their sins. I, a sinner, a man, was taking God's place, God's right, and that terrible voice was penetrating me saying "You are depriving God of His glory. If sinners want to obtain forgiveness of their sins they must go to God and not to you. It is God's law they have broken. To God, therefore, they must make confession; to God alone they must pray for forgiveness. No man can forgive sins but Jesus can and does forgive sins. 'Thou shalt call His name Jesus, for he shall save His people from their sins.' (Matt. 1:21). 'There is no other name under heaven given among men, whereby we must be saved.' (Acts 4:12). 'For there is one God and one mediator between God and men, the man Christ Jesus.' (I Tim. 2:5)."

I could not stay any longer in the Roman Catholic Church because I could not continue to serve two masters, the Pope and Christ. I could not believe two contradictory teachings, tradition and the Bible. I had to choose between Christ and the

THE STRANGEST BOOK IN THE WORLD

(Continued from page one)

Without my telling you, I am certain every reader knows the Book of which I speak. It is God's Book, the Bible.

Strange Because Of Its Authorship

This Book is the strangest Book ever written because of its authorship. God is the author. The Holy Spirit inspired nearly fifty different men to write the Book over the longest period of time ever required to write a book—some 1,500 years. A year is considered a long time for any writer to spend in the writing of one book. This Book was written in two languages, Hebrew and Greek. Some of its pages were written in the desert, some in the city, some by the sea, some in a palace, some in a sheepfold, while some floated out of a prison window, written by the hand of an aged prisoner.

Strange Because Of Its Preservation

This is a strange Book because of its miraculous preservation. Its first contents were written about 3,500 years ago, but not one word or chapter has been blotted out to this day. Printing itself was invented in order that this Book might be multiplied. But whether written on a scroll or by a pen in a man's hand or printed with a printing press, its preservation remained perfect. The longest message ever sent by telegraph was a part of this Book, Matthew to Romans, consisting of 118,000 words. This was before the day of long distance telephone. The message was telegraphed from New York City to Chicago in order that it might reach its destination in time to be printed in a Sunday newspaper. What a strange Book! Phelps of Yale said, "He who knows it may be called well educated, and he who is not acquainted with it is an ignorant man, whatever knowledge he may possess."

Strange Because It Has In It The World's Strangest Love Story

They say that stories of love and devotion have always had the greatest appeal to the human heart. This is true whether the story be written, thrown upon the screen, spoken by the lips of man or acted in a play. It is indeed strange how a love story appeals to man. This probably accounts for the universal interest in the Bible, for it is a record of the strangest love story this world has ever heard or read. The principal characters in the story are a Groom, His Bride, and a deceitful tyrant.

The story begins in Genesis and ends with Revelation. It is called God's Love Story. Here is a sketch of it: A Groom comes to claim His Bride. He finds the Bride being courted and deceived by the tyrant. He finds her covered with rags; her health is gone, and so is her purity. When the Hero, who is the lover, arrives, the Bride will not even acknowledge Him, for

Pope; between tradition and the Bible; and I have chosen Christ and the Bible. I left the Roman priesthood and the Roman religion in February, 1944, and I and Brother John Musto, a converted Catholic and now minister of the Church of the Brethren, have been led by the Holy Spirit to start a Prayer League for the Evangelization of Roman Catholics.

"He came unto His own and His own received Him not." Then the conflict begins. The Hero, in order to win the one He loves, permits the tyrant to nail Him to the cross. Then He submits to being placed in the sepulcher by his enemy, and there He wins the victory. What happens inside that sepulcher no man knows, but on the morning of the third day the doors swing open. The Hero comes forth. He overcomes the tyrant and departs for a little while. Upon His return He completes the victory, for He comes bearing the tyrant's keys in His girdle. The One for whom He comes sees the conquering Hero and stretches out her hands as she cries, "Jesus, lover of my soul, let me to thy bosom fly." He takes her up into His arms, washes Her body and soul, sweeps away beyond the stars to the mansion He has prepared for her and invites the kingdom of His Father to the wedding feast that takes place before the throne of God!

Strange Because of the Light It Bears for Man

But we have not yet mentioned the most remarkable thing about this strange Book. The strangest thing about it is the light it gives to man. Man has invented two instruments through the ages that have enabled him to see wonders in this physical universe. These two instruments are the same in nature, and they are called, "Man's third eye."

The first is the periscope. This instrument enables man to see around a corner, out of a ditch, or from under water, which even the fly with his eyes cannot do. The periscope is a combination of the telescope and camera. It is mainly used by submarines, when submerged under water, to see what is going on above the surface of the sea. Through a pipe that extends above the water and looks like a tiny lighthouse, man can see for miles backwards or forwards or on either side.

The other invention is the remarkable telescope. As far as we know, the telescope was invented in 1610 by Galileo. The world's largest telescope is 200 inches in diameter. Through it man can see two billion stars, so many that he could scarcely live long enough to count them. Through the telescope man's vision can pierce the skies and open up the heavens for his inspection. These instruments are great, but as revealed they do not compare to the light given to us in this strange Book.

Strange Because It Throws Light Backward

This strange Book helps men to look backward beyond the records of any historian. It enables us to see the beginning. "In the beginning God created the heavens and the earth." Try as he may, no scientist has ever been able to find anything that can see that far back. It throws light on the order of creation. It turns light on the creation of man, his temptation, and his fall. Oh, what a Book! But that light never flickers nor grows dim. Like a great spotlight centered on an actor on the stage, this strange Book focuses its radiant and penetrating light on the earth. It reveals for us the happenings of history, the rise and fall of men and of nations. But this strange light goes deeper than any other light could possibly go; it reveals for us the work of a disease that it calls "sin." A camera, a telescope or any other invention of man can only register the physical results of sin. For instance, I was on a train early one

morning coming through Kansas. When daylight came I looked out the window of berth and saw trees bending breaking. I knew that there some terrible force that playing havoc with nature. I could not see that force with my eye. That is like sin. I can see men and women under its spell as they drink, gamble, cheat, lie, steal, and kill one another, but you cannot see horrible thing that is causing this trouble. Well, this Book the light that reveals it. Waste and havoc of sin earth's great tragedies.

Strange Because It Lights Up the Future

But this strange Book lights up the future. It not only throws light on tomorrow, but it lights up the day on this earth to the end of time. Here are just a few of the things it shows us.

First, it shines down to time when the world comes to an end. That was what the disciples of Jesus wanted to know. In Matthew 24 the light turned on them and for us we see Christ coming and last great battle putting an end to life. Then Satan is imprisoned for eternity and judgment takes place.

Second, the light then penetrates to the other two worlds. It goes beyond this earth. What a light in this strange Book! It lets us see that away from this place called hell, the abode of the doomed. No other book could ever tell us these things. If must be God's Book, a Book of supernatural origin.

We have all seen the pictures of tragedies. I saw the picture of that awful train wreck at Ames, Allen, where fifty people were hit by a train. There lying on the ground were portions of human bodies, trunks with heads, and arms and legs. There were the wounded trying to get up, and mothers and fathers crawling with broken limbs to their children. It was terrible. Men have seen things a thousand times worse than this in the battlefields: thousands of wounded soldiers bleeding, screaming, dying in mud. There never was there a scene on earth that compares or even begins to compare with the pictures called hell which is revealed in the Bible. There all of those souls that have rejected God's love are in torment. Their prayers and prayers are not heard, answered, and there is no remedy for their sufferings. They have rejected God's love.

How to Read This Strange Book

In closing, let us tell you how to read this strange Book if you desire to understand it and profit by its light. Find the purpose of its author. That purpose is given to us in John 20:31. "These things are written that you might believe that Jesus is the Christ, the Son of God, and that by believing you might have life through His name." There it is stated in simple words. God has in this strange Book given light to us that we might see our way out of darkness. The sole purpose of the Book is that we may see the light of the Christ, the Son of God, the Hero of the great drama of life, the bridegroom coming for his Bride, and we will determine in which of the places we shall spend eternity. Any rational person should be able to make his choice and do it without delay.