

When you have nothing left but God, then for the first time you become aware that God is enough.

BISCUIT WORSHIP

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The purpose of this article is to call attention to the idolatry of the Mass as practiced by the Roman Catholic Church. In the observance of the Mass by the Catholic Church the laws of God and man are disregarded and idolatry in its worst form is practiced. We are aware that a mere statement of these things being true is not sufficient to convince men and women, but proof must be submitted. In the following we shall seek to present proof of what we have said.

The Roman Catholic Church disregards the teachings of the Bible each time she observes the Mass. The proof of this statement is to be found in the little booklet entitled "The Mass Book," published by the Pauline Press, 401 West Fifty-ninth St., New York. From page eight we

quote the following in part: "The Holy Mass is the sacrifice of the body and blood of Jesus Christ, which is offered to the Heavenly Father on our altars under the species or appearance of bread and wine."

According to the Catholic Church the Mass, as celebrated by her, is a repetition of the sacrifice of Jesus Christ. Each time the Mass is observed the people are taught to believe that Christ is offered again as a sacrifice for their sins. If this is true, then Christ has suffered many times since the foundation of the world, but it is not true. Hebrews 9:2-18 says: "For Christ is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of

others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "So Christ was offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

This passage of Scripture plainly teaches that Christ was: "Once offered to bear the sins of many." In the observance of the Mass the Catholic Church disregards this, the Bible teaching on the sacrifice of Jesus Christ.

The Roman Catholic Church violates the Second Commandment each time she observes the Mass. Exodus 20:4-5 says: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water

under the earth: Thou shalt not bow down thyself to them—", but according to the "Mass Book" page 22, we read as follows: "The solemn moment has arrived. The Priest takes in his hand the bread, and lifting his eyes to heaven to show that this great wonder is worked by the power of God, he says the very words of our Lord at the Last Supper: 'This is My Body.' The bread at that moment is changed into the Body, Blood, Soul, and Divinity of Jesus Christ. The Priest falls on his knees in deepest reverence and then holds up the Sacred Host for the people to adore."

Worship A Biscuit

Where can you find more unadulterated idolatry than in the observance of the Mass in the Catholic Church, where people as well as the priest worship a piece of bread! The Second Commandment is violated when

the people make a piece of bread and worship it as Jesus Christ.

The Roman Catholic Church perverts the plain teachings of the New Testament concerning the Lord's Supper, according to Matthew 26:26-28, which follows: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave to the disciples and said, Take, eat; this is my body, and he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my body of the new testament, which is shed for many for the remission of sins."

By every law of interpretation this passage means that the bread and the wine represented or symbolized the body and the blood of Jesus Christ, for such is the accepted meaning of other passages where the same expressions are used. In John 10:7, Jesus says: "I am the door of" (Continued on page four)

John Newton's Influence An Inspiration To Us

A good many years ago, there lived in old London a woman who earned her living toiling over the washtub and the ironing board. She had a son, John, who ran away to sea in his youth and for years she did not know where he was. Others said that he was guilty of many sins and crimes, but his mother prayed for him night and day. Often her tears mingled with the suds or dampened the clothes as she prayed for her John. After many years, however, her prayers were answered, John was saved and became a great preacher, and John Newton, the sailor-preacher, fought other men, by the thousands, into touch with the Lord Jesus Christ.

Among these thousands whose lives were touched for God through the ministry of John Newton, was a scholarly, cultured, refined man, who had formerly felt that he did not need a Saviour. This man's name was Thomas Scott and Thomas Scott's tongue and pen were used of God to change the (Continued on page three)

WHERE IS HEAVEN

Soon after I was converted, an infidel asked me one day why I looked up when I prayed. He said that Heaven was no more above us than below us; that Heaven was everywhere. Well, I was greatly bewildered, and the next time I prayed, it seemed almost as if I was praying into the air. Since then I have become better acquainted with the Bible, and I have come to see that Heaven is above us; that it is upward, and not downward. The Spirit of God is everywhere, but God is in Heaven, and Heaven is above our heads. It does not matter what part of the globe we may stand upon, Heaven is above us.

In the 17th chapter of Genesis it says that God went UP from Abraham; and in the 3rd chapter of John, that the Son of Man came DOWN from (Continued on page three)

MISSIONARY

PREMILLENNIAL

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BAPTISTIC

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"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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How Does The Bible Coincide With Current Religious Sayings?

By ROY MASON
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Adolph Hitler's theory (set forth in his book "Mein Kampf") is that if a thing is repeated enough times, people will come to believe it, whether it is true or not. And he also holds that the bigger the lie, the more likely people are to swallow it. People will gag at a gnat, but will swallow a camel as easily as a pod of okra. But Hitler didn't originate that theory. The devil thought of that long before Hitler was born. He has started all sorts of SAYINGS about religion, and people have repeated these lies over and over again until they are believed and accepted as gospel truth. Nearly all of the current sayings, or "religious proverbs" as we might call them

are lies, and some are "whoppers." WHAT ARE SOME OF THEM?

"It doesn't matter what one believes just so he is perfectly sincere." This is said over and over again. An educated man said to us sometime ago that he didn't believe in missions, for, said he, "The Chinese are just as sincere as you are." He thought that if sincere, they would be excused. An educated woman recently stood in the church and told us of a certain erroneous

Mused Uncle Mose

Pahson Jones had to leave ouah chu'ch, but ef'n he hadn' been on a pahty line, he'd a been heah yit!

interpretation of the Bible held by a certain man, remarking that "he was sincere in holding such," and indicating that he was excused because of his sincerity.

Does sincerity make right? Does sincerity excuse? The answer is NO! Read Proverbs 14:12 and 16:25. Some of these ways of men that "seem right" are—the ways of works—the way of morality—the way of rites and ceremonies and sacraments, etc. These are all ways of death. Poison taken sincerely when thought to be a medicine, kills just the same. It is one's duty to find out the truth about the way of salvation, and the way of baptism, and the right church to join, and the right way to live. Ignorance and (Continued on page four)

Unconditional Election And Other Related Doctrines

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Four great Bible Doctrines taught by Jesus Christ Himself when He was here on earth, namely:

Unconditional Election, Eternal Security of the Saved, Total Depravity of Man, and the effectual Call of the Holy Spirit.

We challenge any Bible reader to read John 6:37-45 inclusive, giving to it its proper setting and correct grammatical analysis, and then disprove one or any of these four doctrines. To some this might seem a broad statement and an unwarranted challenge, but if you will follow our discussion carefully with an open mind, you will have no difficulty in seeing that our statement is true. First—"All that the Father giveth me shall come to me; and him that cometh to me I will in nowise cast out." John 6:37.

You will note that the Father's act of giving preceded the people's act of coming to the Son followed the Father's (Continued on page three)

HEAVEN

I do not think that it is wrong for us to think and talk about Heaven. I like to locate Heaven, and find out all I can about it. I expect to live there through all eternity. If I were going to dwell in any place in this country, if I were going to make it my home, I would want to inquire about the place, about its climate, about the neighbors. I would have, about everything, in fact, that I could learn concerning it. If any of you were going to emigrate, that would be the way you would feel. Well, we are all going to emigrate in a very little while to a country that is very far away. We are going to spend eternity in another world, a grand and glorious world where God reigns. Is it not natural, then, that we should look and listen and try to find out who is already there, and what is the route. —Moody

The First Baptist Pulpit

"WHY I AM A BAPTIST AND NOT A ROMAN CATHOLIC"

By Wm. M. Nevins
Lexington, Ky.

The answer to this question hangs upon two or three propositions which I shall proceed to state.

First Proposition

When Christ was upon earth, he set up a visible church, organized, officered, with authority to receive and exclude members.

"Upon this rock I will build my church."—Matt. 16:18.

"If thy brother shall neglect to hear thee, tell it to the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." —Matt. 18:17.

Many make the mistake of confusing the church and the kingdom. The saints, as they call themselves, or Church of God, have no church roll and no organization. The followers of Alexander Campbell insist that when a person is saved, he is in the church without a vote of the church. The views of the Saints and the followers of

Campbell both show confusion of mind upon this subject. A person can be saved and not in the visible church, and a person can be in the visible church and not be saved. We must distinguish between the kingdom and the visible church. Again we repeat the proposition, that when Christ was upon earth He set up a visible church with officers, organization and the power to receive and exclude members.

Second Proposition

(Continued on page two)

Why A Baptist?

(Continued from page one)

Christ gave to this visible church the ordinances to administer and to keep till He comes again.

Notice, there are two things the church is to do, to administer and to keep these ordinances. These two ordinances are baptism and the Lord's Supper. The church is to keep them, not change them: "Keep the ordinances as I delivered them unto you." — I Cor. 11:2. The church is to administer them, not some one else. The church has the authority. No one else has. For some one else to administer them is to act without authority. To change them is to destroy them. This visible church that Christ set up is to administer them and preserve them.

Third Proposition

This visible church that Christ established has come on down through the ages, is in the world today, and will continue till Jesus comes.

Look again at Matt. 16:18. "On this rock I will build my church, and the gates of Hell shall not prevail against it." Christ says He will build it, that it is His church, and that the gates of Hell shall not prevail against it, that is, it shall exist through all the ages. It is not necessary to trace the continuity of the church. The words of Christ are sufficient to prove this point. He says the gates of Hell shall not prevail against it, and Heaven and earth shall pass away but His Word shall not pass away.

Now, then, we have the three propositions before us:

- I. Christ set up a visible church.
II. He gave to this church the ordinances to administer and keep.
III. This church is in the world today.

The question is, therefore: Which of the many so-called churches in the world today is the church that Christ set up when He was upon the earth?

There are many churches so-called. There are more today than yesterday, and there will be more tomorrow than today. All are not the church that Christ set up. Which one is? By two methods of proof we are able to arrive at the correct answer to this question.

First Method Of Proof

The first method of proof is the method of historical elimination. Any church whose origin was in mediaeval or modern times is not the church that Christ set up, for the simple reason that it was not in existence when Christ set up His church, and did not come into existence for a long time after. Here are the names of some of

CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED PLACE GIVEN TO WOMEN

CHRISTIANITY. No religion in the world gives woman her rightful place, except Christianity. The Bible teaches that, as a sinner she needs salvation, as a woman she deserves respect and esteem, as a relative she merits love. "Husbands, love your wives, even as Christ also loved the church."

BRAHMANISM. Originally woman held a high place, but now she is a slave and her husband is her god. It is a sin for her to read the "Vedas." Her face must never be seen by any man, except her husband.

THE DISCIPLES LEFT THEIR BUSINESS FOR CHRIST. WHY CANNOT YOU DO THE SAME.

HINDUISM. Woman is considered so degraded that a Brahman who is reading his scriptures must cease if she is passing his door. No other religious system can approach the cruelty shown the women under Hinduism.

BUDDHISM. In childhood, a girl must obey her father; after marriage, her husband, and if a widow, her son. She dare do nothing without her lord's permission. She has no soul and her only hope of heaven is to be reborn a man.

HEAR THIS CRY OF A HINDU WOMAN: "O GOD, LET NO MORE WOMEN BE BORN IN INDIA."

TAOISM. Polygamy is practiced. Girl babies are unwelcomed. This system allows foot-binding, and endorses the slavery of women to their husbands. The "Book of Rewards" teaches, "Do not listen to what your wife says."

CONFUCIUS used the words "small fidelity" to show the strength of the relations necessary between man and wife. A woman may be divorced for "talking too much." Woman is tolerated because she is necessary to the race.

JESUS DID NOT COME TO THE EARTH AND DIE FOR NOTHING, BUT DO YOU NOT ALMOST MAKE IT SO WHEN YOU NEGLECT TO SEND THE GOSPEL TO THE HEATHEN?

ZOROASTRIANISM. The wife is queen of the home. She holds a high place in authority and affection. To be an ideal wife she must be obedient and chaste, educated and wise, modest, courteous and cheerful.

PARSEEISM. Marriage is sacred; polygamy forbidden, and divorce is not legalized. Disobedience is a great sin, punishable after death. The wife stands on a social equality with her husband and is mistress of the home.

"IF YOU ARE CONTRIBUTING LESS TO MISSIONS THIS YEAR THAN YOU DID LAST YEAR, DOES IT MEAN THAT YOU DESIRE SOME OF THE WORK OF CHRIST TO STOP?"

Under SHINTOISM, woman probably had a higher place than after Buddhism entered. Now Shinto women are enslaved. They are often found as holy dancers in the Shinto shrines.

ONE MISSIONARY SAID SHE HAD BEEN ASKED A HUNDRED TIMES BY WOMEN FOR SOME DRUG THAT WOULD END THEIR MISERY.

MOHAMMEDANISM. A man may divorce his wife by saying: "Thou art divorced." Her duty is implicit obedience and reverential silence in his presence. A woman's hope of heaven is to have a husband and thus get in to be his attendant.

them, showing their human origin and the date of their birth:

- Christian Science—Mrs. Eddy, 1879.
Mormons—Joe Smith, 1830.
Christians—Alexander Campbell, 1827.
Methodists — The Wesleys, 1730.
Episcopalians — Henry VIII, 1538.
Presbyterians — John Calvin, 1532.
Lutherans — Martin Luther, 1521.

These are the principal ones, and thus we could do with the others if we took time and space.

Now, by this method of historical elimination, we have removed all claimants of being the church that Christ set up save two, and these two are the Baptists and Roman Catholics. These two go far back in history and are lost in the dark ages.

In 200 A. D., one hundred and thirty years after the death of Paul, when many who were almost contemporaneous with Paul were still alive, we find, according to the historians, that the Baptists and Catholics were quarreling over baptism. It was not the mode of baptism that was the point of controversy. The Roman Catholic Church up to the middle of the fourth century immersed as did the Baptists. The controversy arose be-

cause the Baptists would not accept as valid Roman Catholic baptism, saying they had no authority to baptize, and insisting on baptizing all that came to them from the Catholics. Whereupon the Catholics were made angry, dubbed them Anabaptists (rebaptizers), and held some church councils about the matter.

Permit me to cite some historical statements in elaboration of this. I cite first a statement from Ignatius, one of the apostolic fathers, and probably a contemporary with John and Paul:

"It is not lawful without the bishop (pastor) either to baptize or celebrate a love feast, but whatsoever he shall approve of, that is also pleasing to God, so that everything that is done may be pleasing and valid."—Ante Nicæan Fathers, Vol. 1, p. 90.

Now hear Tertullian, 200 A. D.:

"There is to us one and but one baptism. One God, one baptism, one church in the heavens. But it must be admitted that the question, what rules are to be observed in regard to heretics, is worthy of being treated. Heretics have no fellowship in our discipline. Their baptism is not one with ours, either, because it is not the same: a baptism which, since they have it not duly, doubtless they have not

at all. Nor is that capable of being counted which is not had."—Ante Nicæan Fathers, Vol. 3, p. 676.

Neander, another historian, in speaking about how the churches planted by Paul stood as a unit against alien immersion, says:

"It was a Roman Bishop, Stephanus, who instigated by the spirit of ecclesiastical arrogance, issued a sentence of excommunication against the pastors of Asia Minor, Cappadocia, Galatia, and Cilicia, stigmatizing them as Anabaptists, a name, however, which they could justly affirm they did not deserve by their principles: for it was not their wish to administer a second baptism, but they contended that the previous baptism given by heretics (other sects) could not be recognized as a true one."—Neander, Vol. 1, pp. 318 and 319.

The above is given to show that as early as 200 A. D. there was a controversy between the Baptists and Catholics as to who has a right to administer baptism. As to which was right, the Baptists or the Catholics, we do not undertake at this point to say. That would be begging the question. But we have at least proved our point that both of these bodies go back, and are lost in the dark period of early history.

Here, then, is our dilemma at this point. Historically we have eliminated all but two that claim to be the church that Christ set up: but we have two contenders left, the Baptists and Catholics. Both claim to be the church that Christ set up, both go back into the dark ages of history. How shall we decide between these two?

There is only one way to decide, and that is by the process of identity.

Second Method Of Proof

The second method of proof, therefore, is the process of identity. We must compare these two religious bodies, the Baptists and the Catholics, with the church that Christ set up. The one that is identical with that church in organization and doctrine, that is the church that He set up, and that is the church that has a right to administer the ordinances.

Let us take the church at Jerusalem, therefore, as an example of the church that Christ set up, note its characteristics, and compare them with the characteristics of the Baptists and Catholics.

Characteristics of the Jerusalem Church:

- 1. A Holy Spirit Church.
"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from Heaven, and they were all filled with the Holy Ghost. . . . Then they that gladly received the word were baptized. And the same day there were added to them about three thousand souls."—Acts 2.

We see, therefore, that the Jerusalem Church was a church that depended on the Holy Spirit to fit people for membership in it. It is even so in a Baptist Church. In a Baptist Church there must be an experience of religion in the heart through the work of the Holy Spirit within. In the Catholic Church, members are taken in in infancy, and confirmed when they have reached the age of accountability.

II. A Church Where Believers Only Are Baptized.

The second mark of the Jerusalem Church is that believers only were baptized.

"Then they that gladly received the word were baptized."

—Acts 2:41.

There is no record here, nowhere else in the Bible for that matter, where baptism was ever administered to any one but a believer. Philip said to the eunuch, "If thou believest with all thy heart thou mayest" (be baptized). It is even so with the Baptist Church. The Catholic Church, however, is made up almost altogether of those who were baptized in infancy, for which practice there is not scriptural foundation.

III. Baptism Was Administered By Immersion Only.

A third mark of the Jerusalem Church is that baptism was administered by immersion only. This needs no argument. All scholars admit it.

The Catholics admit that they changed the ordinance of baptism in the fourth century because sprinkling is more convenient. I quote from "The Faith Of Our Fathers," pp. 316 and 317, which is Catholic authority:

"For several centuries after the establishment of Christianity baptism was usually conferred by immersion. But since the twelfth century baptism by infusion has prevailed in the Catholic Church. Baptism is the essential means established for washing away the stain of original sin, and the door by which we find attendance into the church. Hence baptism is essential for the infant as for the full grown man. Unbaptized infants are excluded from the kingdom of Heaven. Baptism makes us heirs of Heaven and co-heirs with Jesus Christ."

John Wesley in his commentary on Rom. 6:4, where Paul says, "We are buried with Him by baptism," says: "This refers to the ancient mode of baptism which was by immersion." So say all the scholars. This mark, therefore, is like a Baptist Church and unlike the Catholic Church.

IV. Only Baptized Believers Came To The Lord's Table.

The fourth mark of the Jerusalem Church is that only baptized believers came to the Lord's Table.

"Then they that gladly received the word were baptized, and they (those that had believed and been baptized) continued in the . . . breaking of bread from house to house. This mark of the Jerusalem Church is identical with the teaching of a Baptist Church. The chief tenet of the Baptist faith has ever been that only the scripturally baptized could come to the Lord's Table. For Christ's sake they have stood by the scriptural truth, although to do so meant to be misunderstood and be called selfish and narrow by other denominations.

V. The Jerusalem Church Was A Pure Democracy.

The fifth mark of the Jerusalem Church is that it was a pure democracy. There was no ecclesiastical authority over them, no pope, no bishop. The word bishop in the Bible is used interchangeably with the words elder and pastor. I Peter 2:20; Titus 1:7; I Tim. 3:1-2; Phil. 1:1. The Jerusalem Church elected their own officers, called them as they are variously called, and no member had as much authority in the church as another. So it has ever been in a Baptist Church, and so it is not in the Catholic Church.

Therefore, as between these two claimants, we conclude:

I. That the visible church that

"It is manly to love one's country. It is Godlike to love the world."

Election

(Continued from page one)
act of giving to the Son. You will also note that ALL that were given did come.

Now, if the whole world were given, as some loudly acclaim, and if every one that was given did come, as God's Word plainly asserts, then everybody will be saved. On the other hand, if not all were given, and only those that were given came, which is clearly implied, then God did make a choice, and that choice must have been an election—an unconditional election, for He did not place any condition on it, but said that all that were given should come. He also said, "Him that cometh to me I will in nowise cast out." If the Father gives the whole world, and all that He gives comes, then all will be received and none will be lost.

But if only a part are given and the others are left in their fallen state to suffer the just consequences of their sins, then a choice has been made and election is clearly before us.

Oh yes, we know there are some who will say that could not be so for it would make God unjust and a respecter of persons. To such we will say with the Apostle Paul, "O man, who art thou that repliest against God?" There are times when we must make a choice between reason and revelation, and this is one of the times. I will take the revelation of God's Word every time. Reason is a divine gift and when rightly used is a pearl of great price, but when it sets itself up as a standard by which the credibility of divine revelation is to be tried, it becomes a snare of the devil and a sure road to defeat.

Second—"This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." John 6:39.

In this passage please note carefully the tense of the word "hath" which clearly indicated that the act of giving took place before the act of receiving and securing. This passage also proves the eternal security of the saved, since it says that of all that had been given nothing should be lost, and that He should raise it up at the last day.

Third—"No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last

day." John 6:44.

Please note that the sinner's coming to Christ is dependent, entirely dependent, on the Father's drawing. And also note that this drawing is effectual, since Christ plainly says that, "him that the Father draws (not tries to draw), he will raise up at the last day."

In a further discussion of this passage, it represents man in a state of great need, yet destitute of any power to supply that need. He is in need of light, but walks in darkness with no power to seek and come to the light. He is in need of the Bread of Life, but has no appetite for it. He is in need of the Water of Life, but has no thirst for it. He is in Spiritual Bondage, but is powerless and helpless to liberate himself from that yoke of bondage. He is dead in trespasses and sins, but cannot resurrect himself from that grave of death.

With these things in mind, we come to the fourth great doctrine, the Effectual Call of the Holy Spirit.

"It is written in the prophets, and they shall all be taught of God. Every man therefore that hath heard and learned of the Father cometh to me." John 6:45. When Christ was taking his departure from the earth, He said to his disciples, "I will pray the Father and he will give you another Comforter, that He may abide with you forever." John 14:16.

It is through this Comforter, the Holy Spirit, that we are taught of God, and it is through this medium that we hear and learn of him. And please do not forget that we are told that every man—and that means each one severally—that hath heard and learned of the Father COMES, (not maybe, not if in their carnal nature they will to come) but cometh to Christ.

Now we know that this teaching and learning is not a human ministry, for many are preached to who never come, but this teaching of the Father is an inward work of Grace by which spiritual understanding is imparted and a holy disposition is created by which the sinner gets an appetite for the Bread of Life and comes to partake of it. By which he gets a thirst for the Water of Life and comes and drinks. By which he is enabled to come to the great Liberator and obtain his freedom. By which he hears the Mighty Voice say, "Come Forth," and he comes forth to life everlasting. It is through

NOT ASKING WHY

"I would not ask Thee why
My path should be
Through strange and stony ways;
Thou leadest me.

"I would not ask Thee how
Loss worketh gain,
Knowing that some day soon
All shall be plain.

"My heart would never doubt
Thy love and care,
However heavy seems
The cross I bear.

"Nor would I, Father, ask
My lot to choose,
Lest, seeking selfish ease,
Thy best I lose.

"Giver of every gift,
Thy choice is best.
All-wise Eternal Love
In Thee I rest.

"Yielding to Thy wise hand,
Safe in Thy will;
Not asking why or how,
Let me be still.

"Looking on things unseen,
By faith I see
Glory exceeding great
Worketh for me."

this inward teaching that the Light of the World sends its piercing and illuminating ray into the darkness through the spirit of grace, reveals the darkness, convicts of sin, draws into light of life, and then it is that the sinner comes and follows. Yes, the Bible says whosoever will, but remember it is the Father that does the drawing.

John Newton

(Continued from page one)
lives of thousands.

Among these was one young, melancholy fellow, who felt that he was too wicked to be saved—the reverse of Scott, who had thought himself too good for salvation. But Thomas Scott was used to touch the heart of this wicked young man, whose name was William Cowper. William Cowper came to the Lord Jesus Christ and found out about His cleansing blood. So precious was that blood to this young man that he wrote a hymn which, to this day, is distasteful to the man of the world, "There Is A Fountain Filled With Blood." But Cowper's hymn has been used to bring men by the uncounted thousands into touch with the Man Who shed His precious blood.

William Cowper's testimony touched the life of William Wilberforce, the great Christian statesman of England, who touched so many of the middle-class people of England and brought them into living touch with the Lord Jesus Christ. Wilberforce, too, struck the shackles from the limbs of British slaves.

Among many who heard the simple preaching of the Gospel from the lips of William Wilberforce was one, a clergyman in the Established Church in one of the Channel Islands, by name of Leigh Richmond. Leigh Richmond knew the story of a

young woman in an adjoining parish, whose father was a dairyman. She was a very simple-hearted young woman, but a wonderful Christian, and, from Leigh Richmond's pen, came the book entitled "The Dairyman's Daughter." The little book was published in forty different languages—a remarkable thing in those days when translations were much less frequent than they are now. It went into king's palaces and peasant huts and, wherever it went, it burned its way, like a living flame, into the hearts of men, changing them as it went.

But hush your heart and take off your hat and shoes in reverence to the memory of an old woman, grey-haired and with bent back, stubby fingers and furrowed cheek, who, as she bent over her wash-tub and ironing board mingled her tears with the suds as she prayed for her boy, John Newton.

In view of these things, what wonderful possibilities confront you each Lord's Day as you stand before your class of children. The possibilities of these little lives are tremendous. Catherine Booth, of Salvation
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Where Is Heaven

(Continued from page one)
Heaven. So, in the 1st chapter of Acts we find that Christ went up into Heaven (not down) and a cloud received Him out of sight. Thus we see Heaven is up. The very arrangement of the firmament about the earth declares the seat of God's glory to be above us. Job says: "Let not God regard it from above." Again, in Deuteronomy, we find, "who shall go up for us to Heaven?" Thus, all through Scripture we find that we are given the location of Heaven as upward and beyond the firmament.—Moody

WE NEED YOUR HELP!

One of the greatest Baptist books ever published is:

"ALIEN BAPTISM AND THE BAPTISTS"

By William Nevins

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Christ set up was a Baptist Church.

II. That it has come down through the ages, and is in the world today.

III. That to it was given the ordinances to keep, and to it alone.

IV. That others that presume to start churches and administer the ordinances do so without divine authority.

It is our firm conviction, irrespective of how much truth and error inhere in the organizations, that Joe Smith had as much right to start a church as Alexander Campbell, John Wesley, Henry VIII, Mrs. Eddy or Martin Luther. Our contention is that none of them had the right. Campbell's statement that up till he started the reformation the line of succession was with the Baptists was true, and is still true. With them has ever rested, as the historians quoted assert, and still rests, the authority to baptize and set the Lord's Table. We affirm that this question of authority must be settled before we can have a clear definition of baptism and the Lord's Supper. The immersion of a believer in water, therefore, will not do as a definition of baptism, any more than to take bread and wine in the home constitutes the celebration of the Lord's Supper. It must be administered, both baptism and the Lord's Supper, by proper authority before it is baptism, and before it is the Lord's Supper. The Anabaptists were right, and the modern milk and water Baptist who is continually publishing definitions that leave out the question of authority is wrong. All the facts of Scripture show, and these facts are attested by the facts of history, that Christ set up a visible church; committed to it the ordinances; that this church has come down through the ages; that it was a Baptist Church; that imperfect as it was in the beginning, and imperfect as it is today, yet as the earthen vessel that we carry to the spring serves to carry the living water, imperfect though it is, so this imperfect organization has kept and preserved the ordinances and the doctrines, and handed them down to posterity, in spite of the apostasy of Rome, in spite of persecutions, in spite of all the forces of the evil one, and will continue to do this till Jesus comes.

Now, if you, my reader, from a careful study of this question, with these facts before you, laying aside all prejudice, believe likewise, you ought to join a Baptist Church, and receive Baptist baptism, provided you have believed to the saving of your soul. If you do not believe it, then it is your duty to find the church that Christ did establish, and unite with that church. Be satisfied with nothing less than that.

"My Lord, I find that nothing else will do,
But follow where Thou leadest,
sit at thy feet,
And when I find Thee not, still
run to meet.
Roses are scentless, hopeless are
the morns,
Rest is but labor, laughter
crackling thorns,
If Thou the truth do not make
them the true.
Thou art my life, O Christ, and
nothing else will do."

Ideas For The Hell Box

The Hell Box is where all discarded metal—printer's mistakes and errors—is thrown, to be melted and remolded.



Popular misconceptions of religion that are deadlier than yesterday's type.

"A SINNER MUST PRAY IF HE IS EVER SAVED"

It is surprising the number of people who believe and teach that it is necessary for a sinner to pray in order to be saved. Quite often in personal work we ask the question: "If a person were to tell you that he had only 15 minutes to live, and should ask you to tell him what to do to be saved, what would you tell him?" The answer we get more than any other is: "I would tell him to pray." Genesis 6:5 says of the sinner that: "Every imagination of the thoughts of his heart was only evil continually." Then if "every imagination" (not part of them) is "only evil" (none good) and then "continually" so (all the time), a lost sinner cannot pray acceptably. He cannot pray to his Father in Heaven because God is not his Father. He can not pray in Jesus' name because he does not have Jesus as his Saviour. Romans 3:10-12 plainly says that, "there is none

that seeketh after God" and "there is none that doeth good no not one." Romans 10:20 says: "I was found of them that sought me not; I was made manifest (revealed unto them that asked not after me.) Now, who found Christ, the seeker? The Scripture says the one that did not seek Him. Who did Christ reveal (manifest) Himself to, the one who prayed? The Scripture says it was to them that did not ask after Him. Christ is the one who does the seeking. Luke 19:10. Acts 5:31; 11:18, and II Timothy 2:25 show that repentance is a gift of God, yet the sinner is told to repent. When he repents it is a gift of God. John 6:29 says that believing on Him (Christ) is a work of God. Eph. 2:8 says that faith is a gift of God, yet the sinner is told in many Scriptures to believe on Christ. Rom. 1:5 says that we receive grace for obedience to the faith. Rom. 6:

23 tells us that eternal life is a gift of God. Praying is a work and if one had to pray to get eternal life, then it would not be a gift. Luke 18:42 says, "Thy faith hath (not thy prayers) saved thee." Heb. 12:2 tells us that Jesus is the "author (beginner) and finisher of our faith." Yes, Jesus begins it and finishes it. I Cor. 1:21 says that, It pleased God by the foolishness (silliness, absurdity) of preaching to save them that believe" (not them that pray). After some preachers have preached and there is no visible response, they then take after the sinner and tell him to pray and after he has prayed they ask him, "Now how do you feel?" Eph. 4:19 says he is "past feeling." "But as many as received him (not prayer) to them gave he the right (power) to become the sons of God, even to them that believe (not pray) on his name." John 1:12.

Religious Sayings

(Continued from page one) misunderstanding will not help one bit.

"I think . . ." Talk to a great many people about their salvation, and they will reveal that they have a little plan of salvation all their own. Their attitude is, "Well, now the Bible may say such and such . . . but I THINK so and so . . ." Talk with many Christians about their duty, and they will begin that "I THINK . . ." Such as "I think I can worship God just as well at home, etc." "I think that tithing was for the Jews only, etc., etc . . ." Talk about the sin of worldliness and insist that Christians ought to be separated from the world and they will say, "I don't think there is any harm in a good show." "I think a glass of beer once in a while won't hurt me, etc." All such persons put the Word of God subordinate to their own human opinion. Their attitude is that they know more about it all than God Himself. They belong to that large and growing organization—"The I THINK Club." But let us hear the Word of God. (Romans 3:4).

"We are all working for the same place . . ."

People tell us that, "it doesn't matter which church one belongs to, for we are all working for the same place." People of that sort are lost and don't know it, for if WORKING for heaven, they will go to hell. Read the Scriptures on this; Romans 4:5; 2 Tim. 1:9; Ephes. 2:9.

And besides it matters that one BE OBEDIENT to every command of God. Read what it says about breaking a little command and inducing others

to break such. (Matt. 5:19).

"I Don't know how long I am going to be here . . ."

That is what the person often says as an excuse to keep from joining a church. Sometimes they live for years in a community and never move their letter—never become active and useful, and every time approached it is the same old story "don't know how long I am going to be here." NO, they don't know how long they are going to be here ON EARTH, and they ought to be serving God while here. Death may knock them down and find them without reward. Jesus said, "I must work the works of him that sent me while it is day, for the night cometh when no man can work."

Most sayings used as excuses are of the devil. The devil is the author of excuses anyhow.

Biscuit Worship

(Continued from page one) the sheep." Would anyone attempt to prove that Jesus was a literal door, a door made of wood or stone? We understand that Jesus was using figurative language and He meant to teach that He was the way of approach to God. In another place He said:—"No man cometh unto the Father, but by me" (John 14:6).

In John 15:1, Jesus says: "I am the true vine—" No one understands Him to mean that He is a grape vine. We understand Him to mean that we are to get our life and strength from Him just as the branches get theirs from the vine. Jesus is the source of eternal life.

When Jesus said: "This is my body." He meant the bread represented His body. He was alive and in His body and the bread that He held in His hand was held by a member of His body. How then can anyone interpret the words: "This is my

body and this is my blood" to mean the actual, literal, flesh and blood, soul and divinity of Jesus Christ?

Cannibalism Practiced

The Roman Catholic Church is guilty of cannibalism each time she observes the Mass, if her interpretation is correct. If the bread and wine is actually changed into the flesh and blood, soul and divinity of Jesus Christ after the priest says the words: "This is My body," then she makes her god and then eats him! If we accept their own teachings, the Catholics make their own god, then worship him, and finally eat him!

The average Catholic believes that the bread and wine used in the sacrifice of the Mass actually becomes the flesh and blood, soul and divinity of Jesus Christ only because he has listened to the priest and has not done any reading or thinking for himself. There are no people on earth that are in greater need of the Word of God than the Roman Catholics.

The Catholics are taught that when they receive a piece of the bread that the priest claims to have been changed into the flesh and blood, soul and divinity of Jesus Christ, that they are receiving Jesus Christ into their lives. How anyone can believe that a man can change or create the Lord Jesus Christ out of a piece of bread is beyond human reason—it is preposterous!

A Pitiabie Sight

Some time ago we had an occasion to witness in a Catholic Church the service known as the "Benediction of the Most Blessed Sacrament." In this service we saw six men bowing before a golden vessel in which was claimed to be the flesh, blood, soul, and divinity of Jesus Christ; but in reality there was only a piece of bread!

As we witnessed the scene, our heart was deeply stirred with pity for them. We were

reminded of the passage of Scripture found in II Cor. 4:3-4 which says: "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

What a pity it is that the people are so blinded to the truth that they will bow down to a piece of bread and adore (worship) it. What is the difference in worshipping a piece of bread after a priest has said a few words over it and in worshipping a piece of wood or stone after some workman has carved it into the image of a man or an animal? There is no difference, it is idolatry in its worst form.

The Roman Catholic Church practices idolatry each time she observes the Mass, and those who take part in its observances are guilty of idolatry. Catholics are lost and need to believe in the Lord Jesus Christ as Saviour "who put away sin by the sacrifice of himself, and is coming again to them that look for him."

We have no ill will towards Catholics as individuals; our attack is against the system as taught and practiced by the Catholic Church.

The leaders of the Catholic Church have much for which they must answer to God. They have led millions to hell and they are still doing it! Oh, that God might use this article to open the eyes of some of those who are in position to lead others from darkness to light and from the kingdom of Satan into the kingdom of His dear Son.

John Newton

(Continued from page three) Army fame, was converted when she was 6½ years; Jonathan Edwards at 7 years; Richard Baxter at 8 years; Isaac Watts at 9 years; Graham Scroggie at 9½ years; Matthew Henry at 11 years; Spurgeon at 12 years. Horatius Bonar, the great hymn-writer of Edinburgh, many years ago made an examination of 253 persons who had been converted under his own labors. These were the results—those who had been under the age of 30 at the time of their conversion, numbered 223; those over the age of 30, only 30 of the total 253.

Today's boys and girls will be the men and women of a coming day. Within the next ten, twelve or fifteen years, numbers of young men and women will say goodbye to hosts of Christian friends at home and wend their way, with the Gospel of Redeeming Grace, into many a far-off land. Others will become managers and executives in large industrial plants in the home-lands. Still others will find their way into the divorce courts and prisons of our land. Only the grace of God can keep these lives from evil. You are the glorious medium through which God's grace can gain an entrance and operate upon the lives of your little charges.

"One ship drives east and another west,
By the self-same wind that blows.
'Tis the set of the sail and not the gale
That determines the way she goes."

Will you help these youthful pilots to set their sails on life's rough sea? You have not long

in which to do it. How quickly they grow up. Time is short. Eternity is near! "We spend our years as a tale that is told."

"CAN THE U. N. FIREMEN EXTINGUISH THE KOREAN BLAZE?"

The plans of men for a peaceful world have gone awry. There can be no peace with the forces of Communism. The philosophy of Marx and Lenin admits no compromise with capitalism and representative forms of government. It is determined upon universal conquest.

The architects of the U. N. O. were not students of the Bible or realists in history or they would not have supposed they could build an economic and political millennium out of unregenerate mankind.

To grant Manchuko to China, to allow Russia to absorb the Baltic States, to permit the division of Germany, and to build separate governments in Korea, display remarkable lack of realism in diplomacy.

The U. S. is again fighting the forces of aggression. Whether the war can be localized depends upon our strength in this crisis.

But let there be no mistake about this: There can be no unified world until the Son of God is received as Lord and Saviour. Now is the hour for the church to reach every hamlet, and city, every land and continent, with the gospel of saving grace.

"Jesus shall reign
Where'er the sun
Does His successive journeys run
His kingdom spread from shore to shore
Till moons shall wax and wane no more."
—F. Russell Purdy, In Open Bible Broadcaster.

MECHANIC REPAIRS CARS AND SOULS

BALTIMORE, Md.—Any motorist who brings his auto to Richard E. Cromwell's garage and uses profanity in describing his trouble will receive two services.

1. The car trouble will be corrected.
2. He will be greatly admonished to refrain from taking the name of God in vain.

Mr. Cromwell is an earnest layman who believes in giving a Christian testimony to his customers. He advises them to go to Sunday School, reminds them of religious signs on the walls of his shop, quotes Scripture, passes out Christian pamphlets, and endeavors to lead his patrons to a saving knowledge of Jesus Christ.

We have heard some people object to a Christian business man "mixing religion and business." Frankly, we object if he doesn't. First of all, he should use the Golden Rule and all Scripture principles in his business, and then he should try to win his customers over to the same spiritual security and satisfaction he enjoys. He believes that his product or service is something they ought to have. Why not his Christ? If we don't testify for Christ during the eight or ten hours we are earning a living, will we do it the other six or eight hours of our waking time?