

# The Baptist Examiner

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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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WHOLE NUMBER 876

## The Work Of The Holy Spirit

By ROY MASON  
Tampa, Florida

Spirit. (See Acts 1:8).

How Do People Ignore The Holy Spirit Today?

1. Preachers and evangelists often ignore Him, by depending on psychology instead of the Holy Spirit. All sorts of "techniques" are used to elicit professions. Skillful propositions are made to entrap people into holding up their hands, then once they have done that they are begged, cajoled, and sometimes "bullied" into coming forward, where a profession is extracted from them. No

wonder such "converts" don't stick. Many evangelists have a whole repertoire of tricks and stunts. Take these away, and how many professions would they have? How many things happen in their meetings that cannot be explained on a naturalistic basis?

2. Churches often ignore the Holy Spirit in carrying on their work. When they get without a pastor what do they do? Pray and seek the leadership of the Holy Spirit? No. They send to Baptist State Headquarters and ask the "State Secretary" to send them a preacher. And when a man is recommended—on what basis is (Continued on page six)

1. Does a person receive the Holy Spirit when baptized?

Our querist is confused by misunderstanding Acts 19:1-5. Actually Acts 19:2 is a bad mistranslation. What this verse literally says is: "Did you receive the Holy Spirit when you believed." When one genuinely believes in Jesus and receives Him as Saviour, he, at that time receives the Holy Spirit. Paul was really testing the group to see if their faith was genuine. Baptism itself has nothing to do with the receiving of the Holy Spirit. If you haven't received the Holy Spirit before you are baptized, it is certain, you do not possess Him afterward.

2. Where can I obtain a copy of Mabel Clement?

This book has been out of print for years. We are now engaged in the process of reprinting it. It will be available soon, and we sincerely hope for a wide sale for it.

3. What questions should be asked anyone desiring to unite with the church?

1. Do you believe and realize that you are a sinner in the sight of God?  
2. Do you in your heart repent

of your sins and desire to turn away from them?

3. Do you accept and rest upon Jesus Christ, God's Son, as your personal Saviour?

4. Do you desire and purpose by God's help to live a Christian life?

5. Are you willing to be governed by this church as long as you are a member of it?

The important matter is for each applicant for membership to confront these facts about himself. The criticism is frequently made that it is "too easy to get into the church." If one honestly answers these five questions in the affirmative it shows a very decided state of mind and fixed purposes. It is very important to have a clear understanding as to what church membership implies.

4. What do you think of Vaughan's song book? Also Stamps-Baxter's book?

I certainly do not endorse either. Though I have answered this question often in this column, I'll take this opportunity to say that either of them is a disgrace to any church. Many of the songs teach the rankest of heresy, and the music of many more of them (Continued on page two)

## Why Be A Baptist?

By H. BOYCE TAYLOR, SR.  
(Now In Mansions Above)

T. T. Eaton used to say that if one Christian ought to be a Baptist every Christian ought to be a Baptist. He was right about it. The Bible ought to be the only and all-sufficient rule of faith for every child of God. A. T. Robertson is right in saying that given a new heart and an open Bible and everybody will be Baptists.

If it is in the Bible it is Baptist doctrine. If it is Baptist doctrine you can find it in the Bible. That is why every saved man and woman ought to be Baptists. Because Baptist doctrine is Bible doctrine and vice versa because Bible doctrine is Baptist doctrine, is God's answerable reason why every child of God ought to be a Baptist. But says some one: "How am I to know that Baptist doctrine is Bible doctrine?" "What saith the Scriptures?" Test every doctrine by the Book "Nothing beyond what is written." Here is the chapter and verse proving that fifty Baptist doctrines are Bible doctrines. If it is Baptist doctrine you can find it in the Bible.

1. The Bible alone is our only and all-sufficient rule of faith and

practice.

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

2. One God—Father, Son and Holy Spirit.

"Baptizing them in the name of the Father and of the Son and of the Holy Spirit."—Matt. 28:20.

3. Jesus the Son of God was very God of very God.

"In the beginning was the Word and the Word was with God and the Word was God."—John 1:1.

4. The Holy Spirit is the Third Person of the Godhead and as truly God as God the Father and God the Son.

"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord."—II Cor. 3:17-18.

5. An inerrant Bible.

"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect thoroughly furnished unto all good works."—II Tim. 3:13-17.

6. The Virgin Birth of Jesus Christ.

"Therefore the Lord Himself shall give you a sign; behold a virgin shall conceive and shall bear a son, and shall call His name Immanuel."—Isa. 7:14.

7. The personality of the Devil.

"Your adversary, the devil, goeth about as a roaring lion, seek-

ing whom he may devour."—I Pet. 5:8.

8. The Genesis account of Creation.

"For by Him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers: all things were created by Him and for Him. And He is before all things and by Him all things consist."—Col. 1:16-17.

9. The fall of man.

"Wherefore as by one man sin entered into the world and death by sin and so death passed upon all men for that all sinned . . . By one man's disobedience many were made sinners."—Rom. 5:12, 19.

10. The Sovereignty of God.

"The Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."—Isa. 14:24.

11. Unconditional Election.

"For the children not being yet born, neither having done any good or evil, the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her, The elder shall serve the younger."—Rom. 9:11-12.

12. Free moral agency.

"And ye will not come to Me, that ye might have life."—John 5:40.

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13. Baptists are individualists. No proxies in religion.

"So then every one of us shall give an account of himself to God."—Rom. 14:12.

14. Free church in a free state. "Render therefore unto Caesar the things which are Caesar's; and unto God the things which are God's."—Matt. 22:21.

15. Salvation by grace.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. 2:8-10.

16. Justification by faith.

"To him that worketh not but believeth on Him that justifieth the ungodly, his faith is imputed for righteousness."—Rom. 4:5.

17. Sanctification by blood.

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate."—Heb. 13:12.

18. Repentance before faith.

"But the publicans and harlots believed Him: and ye, when ye heard it, repented not afterward, that ye might believe him."—Matt. 21:32.

19. Only the blood-washed in Heaven.

"These are they which came out of great tribulation and have washed their robes and made them white in the blood of the lamb."—Rev. 7:14.

20. Only one way to be saved.

"Neither is there salvation any other: for there is none other

name under heaven, given among men, whereby we must be saved."—Acts 4:12.

21. Just one Gospel.

"And the Scripture foreseeing that God would justify the heathen through faith preached beforehand the gospel unto Abraham."—Gal. 3:8.

22. No new birth without the Gospel.

"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever.—And this is the word which by the gospel is preached unto you."—I Pet. 1:23-25.

23. The new birth of the Word and the Holy Spirit.

"Because God hath from the beginning chosen you to salvation through the sanctification of the Spirit and the belief of the truth: whereunto He called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ."—II Thess. 2:13-14.

24. Eternal life a present possession.

"He that believeth on the Son hath everlasting life."—John 3:36.

25. Children of God by faith. (Continued on page four)

### A DECIDED CONTRAST

An Indian and a white man, being at worship together, were brought under conviction by the same sermon. The Indian was shortly after led to rejoice in pardoning mercy. The white man for a long time was under distress of mind, and at times almost ready to despair, but at length he also was brought to happy experience of forgiving love. Some time after, meeting his red brother, he said: "How is it that I should be so long under conviction when you found comfort so soon?"

"O brother!" replied the Indian "I will tell you: There came along a rich prince; he promised to give you a new coat; you look at your coat and say, 'I don't know, my coat is pretty good; I believe it will do a little longer.' He then offered me a new coat; I looked at my old blanket, and said nothing; I flung it right away and accepted the new coat. Just so, brother, you try to keep your righteousness for some time; you loathe to give it up; but I, poor Indian, had none; therefore I was glad at once to receive the righteousness of the Lord Jesus Christ!"

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit; Which he shed on us abundantly through Jesus Christ our Saviour."—Titus 3:5,6.

I might say at the very outset that there are many ways that are offered to sinners whereby they might be saved.

Sometime ago, I was walking along in front of a Methodist church and saw on the bulletin board a statement to this effect—

that there were seven steps to salvation. I didn't write them down, but I think those steps were something like this: prayer, faith, repentance, Jesus, baptism, a good life, and a final confession before you die. I was talking to the pastor of that Methodist organization a few days later, and in the course of that conversation, he assured me that it was his firm conviction that if a man believed and practiced those seven steps to salvation, he would be saved, and go to Heaven when he died. I am positive that there are plenty of folk who believe the same thing.

That is one way that is offered whereby men can be saved.

Then, beloved, several years ago, I was talking to a man who was a preacher of another persuasion, and he told me that a man had to be baptized in order to be saved. He said that there was never a time that Jesus Christ became precious to a man until he was baptized, and he went so far as to say that it was either "be dipped or be damned," and said he—I quote him literally in this—"If our blessed Master hadn't been baptized, He would (Continued on page seven)

## The Baptist Examiner Pulpit

### "God's One Way To Save Sinners"

### DID YOU EVER SEE A CAMPBELLITE?

Campbellites profess to be ignorant of what a Campbellite really is. Why then do they get so hot at the mere mention of the term, "Campbellite?" Here is a good description by D. M. Jackson, which could help the ignorant:

"A Campbellite is one who is a member of the society founded by Mr. Alexander Campbell (1827) after he had been ejected from the Baptist fold; one who teaches a "be dipped or be damned" plan of salvation as a revamped baptismal regeneration theory which Mr. Campbell professed he first preached in modern times; one who claims the water as his mother, where he places water before the blood of Christ; one whose security depends on his ability to outrun Satan from the pool to Heaven, thus ultimately ascribing more praises to Satan for not catching him than to Christ for preserving him; one who makes his entrance into Glory depend on the jingle of the dollar and taking the Lord's Supper every Sunday; one who puts Satan in the piano and Christ in the tuning fork; one whose theory makes it possible to measure the (Continued on page eight)



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## \$ A-MONTH-CLUB \$

Again, it is a joy to tell of those who are seeking to aid our ministry by way of the printed page, with their offerings especially designated for the payment of our note on our new press on June 27. The letters from the following, and their gifts have been a real blessing and encouragement this week:

Mr. and Mrs. James W. Cavanaugh, Highland Park, Mich., \$12.

Mrs. Donald Feasel, Jackson, Mich., \$2.00.

Fred Newman, Detroit, Mich., \$1.00.

Zach Savage, Gainesville, Fla., \$9.00.

Mr. and Mrs. E. D. Green, New Site, Miss., \$2.00.

R. L. Brinson, Plant City, Fla., \$10.00.

Lester Alderman, Thunderbolt, Ga., \$2.00.

Mrs. Edith Baker, Lincoln Park, Mich., \$1.00.

Samuel Affleck, Philadelphia, Penna., \$2.00.

W. E. Melton, Fairfax, S. C., \$1.00.

G. L. Burr, Mansfield, La., \$3.00.

This made a grand total for the week of \$45.00.

We share with our readers a few thoughts from the following letters:

Bro. and Sister Green say:

"We can hardly wait for THE BAPTIST EXAMINER to come. We think it is the best religious paper in the mails. It just can't be beat."

Bro. Brinson says:

"You will find enclosed a little check. I, too, wish to be a member of your Dollar-A-Month Club. Yes, Bro. Gilpin, your paper is the best I have ever read. I call it the watchdog for the Baptist people, which is the church that Christ built. Wish that it could reach every person weekly who are members of the Southern Baptist Convention."

Bro. Lester Alderman suggests that if everyone who loves the paper would only send \$1.00 that it would clear the press of debt in June. That is right—it would not only pay the present note that is due this June, but those that will be due for the next three years as well.



### I Should Like To Know

(Continued from page one)

is the rag-time jazz type that kills the spirit of true worship, and turns God's House into a play house, instead of a house of prayer. Instead of developing a church in spirituality they appeal practically in toto to the flesh.

#### 5. Explain Matt. 6:22.

This verse, with its context emphasizes devotedness to the Lord. Our eyes should be placed on our Lord alone, or singly. We should never try to live for this world and the next too. For example, we should never seek to lay up treasure, both on earth and in Heaven. To do so, shows that the eye is not single. This shows (Continued on page six)

THE BAPTIST EXAMINER

PAGE TWO

MARCH 19, 1955

# EDITOR VISITS THREE GREAT SMALL CHURCHES

"Precious things come done up in small packages."

How often we have heard this expression and how often you and I use it concerning material things. Now I want to apply it to three small groups for whom your editor has recently preached.

On Sunday, January 9, I visited with the Pleasant View Baptist Church, located in Clay County (near Dille), W. Va.

On the week-end of the thirteenth of January, I visited the Arabia Baptist Mission of Middletown, Ohio.

Then from Feb. 10-13, I preached for the Faith Baptist Church of Chicago, Illinois.

In all my ministry, I never visited three smaller churches numerically, nor did I ever have better fellowship in any church that I have preached for. In being with these dear friends in West Virginia, Ohio, and Illinois, I have been made to rejoice over and over again.

I have learned from these three experiences that it does not require great crowds to have great fellowship. Our Lord Jesus spoke of an assembly when "two or three" gather in His name. Concerning the early church, we read:

"And they continued steadfastly in the apostles' doctrine and fellowship . . ."—Acts 2:42.

In the light of this text, I am persuaded to believe that no one can have the apostles' fellowship apart from the apostles' doctrine. Well, in these three visits to these three small churches, I have ministered to those who held the apostles' doctrine and logically, God has given us a corresponding fellowship.

The Pleasant View Baptist Church of Clay County (W. Va.), is fortunate in having Eld. C. W. Shafer as pastor. I have known him for years, and a sounder Baptist pastor never lived. It is really amazing to me how a man could be as sound as he, when surrounded by heresy on every side. It only goes to show that he has been reading the right Book. Jesus said:

"He whom God hath sent, speaketh the words of God."—John 3:23.

In the light of this, C. W. Shafer was truly sent of God.

### W. VA. PASTOR

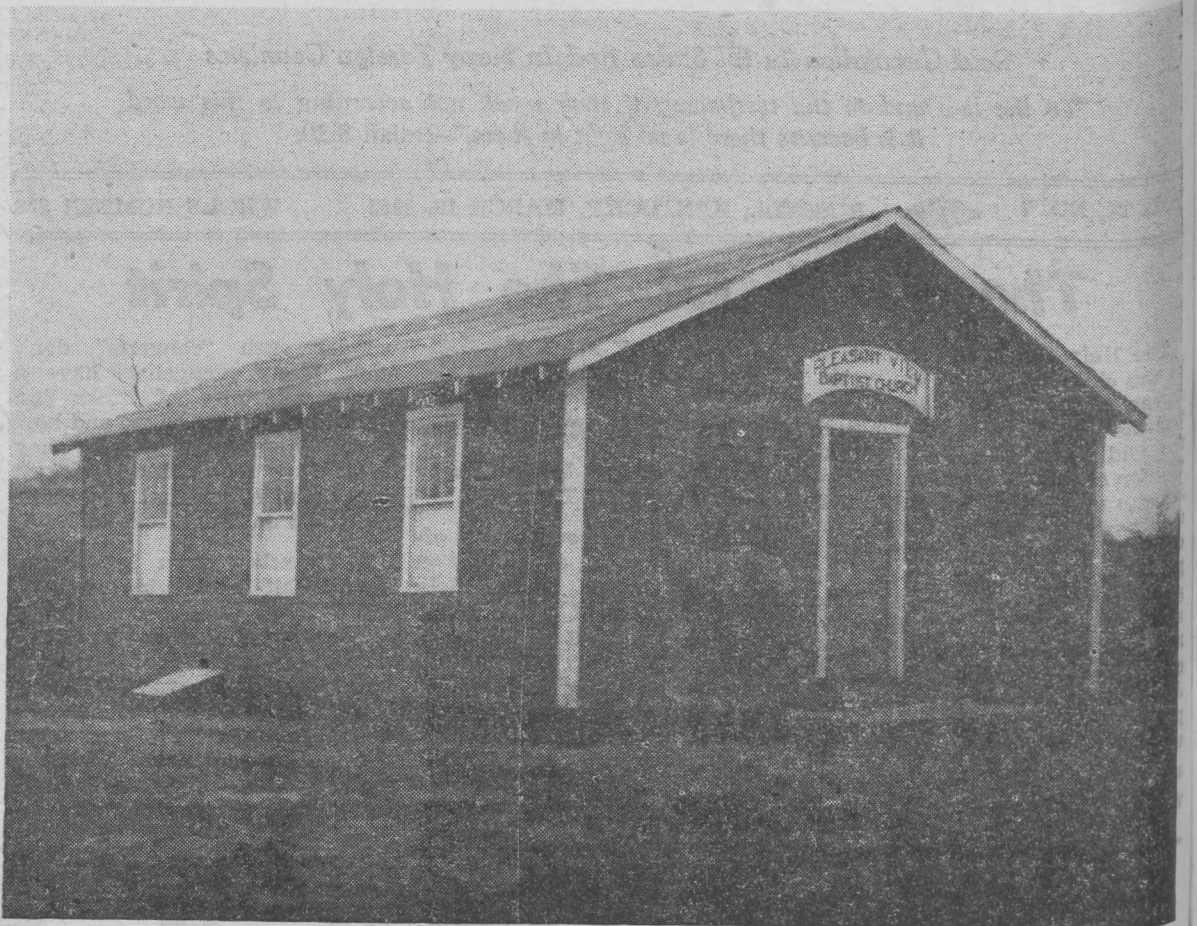


ELD. C. W. SHAFER

Truly, C. W. Shafer is an old war-horse when it comes to preaching God's Word. There are not many like him in West Virginia, or any place else. We urge you to attempt to hear him preach.

Then, also God has given to Bro. Shafer in this church a small group who truly love the Lord and His Word. Election and security which would choke the average Baptist, like a beef-steak would choke a baby, are readily appreciated and enjoyed by the membership of this church. I took dinner in the home of Bro. Dillon Mullens (I think the majority of the church did likewise), and the personal contacts and fellowship

## PLEASANT VIEW BAPTIST CHURCH (CLAY COUNTY), WEST VIRGINIA



Here is a monument to the faithfulness, devotion and sacrificial spirit of this small church. Likewise, it stands as a memorial to the sovereign grace of God, where election and the great doctrines of grace are faithfully preached each Lord's day.

thus enjoyed will remain long as a sacred memory to me.

At Middletown, Ohio, I was entertained in the home of Pastor and Mrs. Willis. I have known and loved Willard ever since he was a wee laddie. What a joy it was to be in the home and church with this noble pastor and wife and people. In this church were folk whom I had known in the past, and truly the four services which I conducted on Saturday night and Sunday were a real blessing and inspiration to me.

### MIDDLETOWN PASTOR



ELD. WILLARD WILLIS

If any of our readers have relative living near Middletown, Ohio, then by all means send their names to Bro. Willis, whose picture appears above. He in turn will contact them for Christ, and when they worship with him you can be sure they will hear God's Word.

Bro. Willis has faithfully preached to his people the truths of God's Word and it was exceedingly easy to preach in this church.

I had a wonderful visit also with the little Faith Baptist Church in Chicago, of which 96 per cent are tithers. While Pastor George Nichols has only been there for a few months, he is doing a good job teaching God's Word—all of it—not a fragment. This group meets in a basement during the week and in a rented hall on Sunday, but irrespective of where I was with them—in

church or in the homes—I enjoyed every minute of the visit. For this group and pastor, I predict a remarkable future.

Since the mission was organized a little over six months ago, they have contributed most liberally to all benevolent and missionary causes. In addition to supporting their pastor full time, they have contributed as follows:

Baptist Faith Missions	\$240.06
Jacob Gartenhaus	180.88
Bro. Calley's Boat	85.26
Eld James Sims	133.75
The Baptist Examiner	100.00
Eld. Louis Maples	75.00
Eld. Ed Overbey	25.00

While in Chicago, a number of other preacher brethren honored me with their attendance: Pastor Fred Holoman of New Hope Baptist Church, Chicago; Ed Overbey, Dick Coney, and Louis Maples of East Maine Baptist Church, Des Plaines, Ill. It was surely a joy to be with these brethren and to have them in the services. We had a little foretaste of Heaven on Sunday afternoon when all these preacher brethren were present.

Sometimes we refer to some particular person as a patriarch. Well, I was entertained in the home of a really grand old patriarch in Chicago—the home of Bro. Alton Waggoner and wife. It was worth a trip to Chicago just to be with these two noble souls. Earth has all too few like them. It is thus that I prize them so much.

Sometime ago, I held a revival for an exceedingly large church in North Carolina. From Wednesday afternoon of the first week to the end of the meeting, I preached to over 1000 in even the afternoon services. The visit to these three small churches was

quite in contrast as to the size of the membership, yet in it all I had a most remarkable season of fellowship in each church.

### CHICAGO PASTOR



ELD. GEORGE NICHOLS

Though a young man in the ministry, he is profound in the Scriptures, and is leading his church to a deeper knowledge of God's Word. If I lived within going distance, I would surely want to attend services in the church of which he is pastor.

Mrs. Gilpin accompanied me on all these trips, (Rohda also went with us to Chicago), driving for me, and she joins me, with rejoicing over the good times we experienced in the Lord.

I take time to especially tell of (Continued on page five)

## Was Jesus Crucified On Friday?

For a thorough and fair treatment of the Wednesday, Thursday, and Friday theories of the Crucifixion, this book "THREE DAYS IN THE GRAVE" — by Roy M. Allen is a MUST.

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When salary plays a great part with a minister, the heart plays little part.

# WHAT IS ROMAN CATHOLICISM?

(Continued from last week)

mentionable vices of a great number of the Popes.

The facts of history are there. They cannot be disputed.

Yet in the book we have examined, Father Smith says we ought not to condemn a whole system because "one or two" sinful Popes were in it! **One or two!** The history of Rome is crammed to the brim with the pernicious accounts of these so-called "mouth pieces of God." No amount of extolling the good deeds of the Popes can erase the facts of history.

Since these historical facts could not be hidden from the world, it became very necessary for Rome to find a reason for maintaining the succession of Popes as supreme heads of the Roman Catholic Church. This was finally done in July, 1870, when Pius IX, by craft, decreed—over the heads of hundreds of cardinals—the dogma of Papal infallibility. By this decree, Rome teaches, whenever the Pope speaks "ex cathedra," that is in the name of the church, he cannot be wrong. Is not this a most monstrous and terrible way to cover the sins of the Popes down through the ages? Rome thus subtly contrives new laws making sin not sin, but the act and voice of God.

"Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good that are accustomed to do evil." (Jer. 13:23). "Every good tree bringeth forth good fruit; But a corrupt tree bringeth forth evil fruit." (Matt. 7:17). The Word of God declares a wicked man will bring forth evil things.

How vastly different is the teaching of the Word of God. There the individual is taught to confess his sins and FORSAKE them, since God has forgiven him for Christ's sake. Those examples in Scripture like David and Peter, who sinned against the Lord, did not make laws to hide their sins or pronounce them no sin at all. No, they confessed them and utterly forsook them in true contrition of soul. Likewise every true Christian should confess and forsake any sin he is found guilty of in our day. Down through the generations Rome has always had a few souls in her church, who, knowing the corruption in the Roman Catholic system, have fought for a reformation within. But all to no avail. So while these poor souls sigh for better things in the Roman Catholic Church, the hierarchy has steadfastly refused the slightest inner reformation. In a few Protestant countries Rome has evidenced a slight outward change, which, however, was only a token reformation forced upon her by the Protestants. This can be proved by looking at a Roman Catholic country like Spain or Portugal.

Now let us consider some statements by the priest, Rev. Wilfred G. Hurley, in his booklet called, "What the Catholic Church can do for you." "For three hundred years the Roman Empire ran red with the blood of the faithful to Christ and His Church." "For three hundred years the mass was celebrated only in underground caves and caverns." This first sentence by Rev. Hurley is true. The second is a false Roman Catholic teaching. Both statements need explaining. From the days of the Caesars to the reign of the emperor Gratian, Pagan Rome caused the death by martyrdom of thousands of Christians. These martyrs were not Roman Catholics. These martyrs were all members of the true church, who trusted alone in the blood and righteousness of Christ for salvation. History is full of proof that these early martyrs were people who worshipped God in spirit and truth—with no priest but Jesus Christ. This true church remained pure for 300 years after the death of Christ. Then after the so-called conversion of Constantine (about 310 A. D.), Christianity was declared the state religion of the Roman Empire. In this way, multitudes of pagans were forced into the Christian Church, not by the new and spiritual birth, but by political pressure. Thus were the Pagan idolaters of Rome made members of the visible church by baptism. But baptism did not wash away this Paganism. So they brought into the Church their idolatrous rites and ceremonies and practices, which were products of generations of heathen worship. These Pagan forms of image worship and superstitious observances were gradually introduced into the true church as the ungodly began to control the worship in the Roman Church. Thus the apostolic teachings of the true church were hidden under the evils of Roman Paganism and this system of false worship has developed into the Roman Catholic Church of today.

When image worship and Pagan observances first began to appear in the true church, those who were faithful to God, who trusted alone in Christ for salvation, protested vigorously. Since their cries against idolatry were smothered under the ever-increasing volume of Paganism, seeing there was no use speaking against sin, those who were faithful withdrew from the Roman Church refusing to be further identified with it. Those nominal Christians who remained, who were unregenerate Pagans at heart, formed the nucleus of the Roman Catholic system. A few faithful remained in this Roman Church, hoping to reform her from within, but to no avail, for their voices were soon silenced by death. That same Roman Catholic Church has violently persecuted ever since, any church or people which has opposed her Paganism and false teaching. The blood that Rev. Hurley spoke about was shed by the Roman Pagans killing the true believers in Jesus. He states that those who died were Roman Catholics; but there was no Roman Catholic Church then, and these martyrs were Christians who opposed Paganism. History proves that the Roman Catholic Church has slain over 50 million people who were the real martyrs of Christ. This terrible crime of all crimes against God and humanity lays at the door of the Roman Catholic Church.

Next, Father Hurley portrays Catholics as living as God would have them, loving God, loving their neighbors, filled with overflowing contentment and happiness in every fibre of their being. It is true that many find outward comfort in the pompous and showy ordinances and observances of the Roman Catholic Church. But they dare not look beneath the surface of that vast system which controls them. If they did, they would soon find what a dreadful delusion has enveloped them. Many people would gladly break with Rome except for that powerful band of fear the church has them bound with. Many a dissatisfied soul would flee Rome utterly except for the fact that they have told the priest their sin and secrets, thereby fastening themselves unwittingly to her. So it is to their temporal advantage to live on in fear under the rule of the Pope.

I have never met a Roman Catholic who was sure of Heaven. This knowledge is kept from them, for, if Catholics believed the Bible doctrine of the security of the believer through the sacrifice of Christ, what need for priest, mass, penance, pilgrimages, scapulars, rosaries, relics, observances, purga-

tory, etc., any more? No, Roman Catholics are fed on doctrines that keep them in gross ignorance, so as to safeguard the power and wealth of the church. If people believed the truth, they could no longer support Rome in her Paganism. But complete assurance of Eternal life is guaranteed by Christ Himself to every lost sinner who trusts Him alone. (Luke 19:10).

It would seem that Roman Catholicism could best be tested by a Roman Catholic country. Such is Italy. Roman Catholicism in a Protestant country is not Roman Catholicism in its true form, but only that kind which is tolerated to keep Roman Catholics within the church, until such time arrives when she can force her dictates upon all people. Today, Italy has one of the largest communistic parties in the world. What has happened to those happy and contented Roman Catholics of Italy? Why are millions embracing Communism? Communism is the violent revolting of the masses who have been oppressed for centuries by the wicked power of Popery or some other oppressive power. It is a well-known fact that no Protestant country has been overrun by Communism. France, too, was once almost entirely a Roman Catholic nation. But the French revolution was France's convulsion when she vomited out of her poisoned and dying country the vile and sickening corruption of the Papacy which nearly spelled national ruin. Spain is another dark country solidly Roman Catholic by force. Persecution of the Roman Catholic Church and violence against her clergy are held in check only by strict Franco rule. Cardinal Spellman, in his book "Action This Day," admits that "if the masses (of Spain) were not held back by force they would rise up and wipe out overnight the churches and clergy of Spain," and this by the Roman Catholic people.

In Roman Catholic Spain, sin of every kind is rampant. Gambling, drunkenness and prostitution know no restraint in this country completely controlled by the Roman Catholic Church. Illiteracy runs 50 per cent and illegitimacy nearly the same. Spain, once first among the monarchies in Europe, has sunk to the lowest depths of degradation, sin and poverty under centuries of Roman Catholic rule.

In contrast, let us look at Sweden as she was before World War II. Of her 6 million population, only 3,500 are Catholic. Nearly all of the people are Lutheran. Yet this nation has been completely free of war for 135 years. Compare this fact with the nations where Rome rules, which are ravaged by war continually. Sweden has the most advanced social welfare program, and the highest standard of living in all Europe. Taxes are almost nothing. Slums are practically unknown even in large cities. The sale of any liquor is strictly regulated. Children are taught Bible truths instead of the destructive heresies of the Papacy.

In the light of these plain historical facts, Bishop Noll dares to brazenly write in his booklet, "the Bible only theory has proved a failure."

What makes a religion a failure or a success? It is a question that can be solved by the answer to another question, "Does it transform people from sinners into saints or does it do the reverse?"

According to the Word of God, saints are real, living people who have been born again by the regenerative power of the Holy Spirit and not people who have had pagan worship foisted upon them.

Where the Bible has been freely taught as God's **only** truths, countries which started with great disadvantages have risen to the highest pinnacles of advancement and culture and morality. Conversely, countries with great natural advantages and opportunities have fallen into pollution and shame and degradation because of the pagan superstition, priestly oppression and greed for power and wealth of the Roman Church. One need only consider world history, past and present, to compare the advance of Bible-reading countries against the decline of the Bible-suppressing countries.

How can you teach the Word of God by concealing and suppressing it? While pretending to teach the Word of God, the Roman Church actually nullifies God's Word by teaching the very opposite. To my Roman Catholic friends I say, "If you are upright and moral it is in spite of Rome's teachings, not on account of them."

In Frankenmuth, Michigan, a town of some 1300 persons, **95 per cent of whom are Protestants**, there have been no crimes of violence in 102 years! Not one person was on the dole during the depression years and no one has been locked up in the jail for twenty-five years! Not even Vatican City, the center of Romanism, can claim such a record.

Individual Roman Catholics are no more sinful than the unsaved nominal Protestant. Both need to be born from above by the Spirit, using God's Word or they will be lost forever.

The moral effect of Roman Catholic teaching on communities and countries in contrast to the areas where the Word of God is freely taught and lived, is something that should startle any intelligent and thinking person.

Roman Catholic Bishop Noll, of Fort Wayne, Indiana, recognized this, himself, and spoke of it at the National Catholic Conference on Family Life, in Chicago, on March 12, 1947. When a spokesman of the Roman Church, as highly placed as Bishop Noll, finds it necessary to make such remarks and allow them to be public knowledge, the situation must be startling to those who learn of it for the first time.

The Bishop said that family life was more wholesome and divorce rates lower where Protestants live; and that where the bulk of Catholics live one-half of the marriages end in divorce; and taverns, gambling halls and filthy magazine racks are found.

Rev. Hurley informs his readers that only in the Roman Catholic Church is the happiness found which people seek. This is his way of stating salvation is found only in the Roman Church.

Those who read in the newspaper about the case of the four Catholic priests being expelled from the Boston Jesuit College might well be confused. These men, as well as their supporters, were expelled from the college and denied the sacraments of the Roman Church simply because they insisted on teaching the very same thing. Their "crime was not in teaching it but in teaching it **publicly**."

The unwavering dogma of Rome has always been, "Outside the Roman Catholic Church there is no salvation."

This decree went forth from the Council of Trent and has been publicly taught in all European countries ever since. In a country like the U. S. A., where Catholic population is in the minority, Rome had to **invent** for greater financial support. So it became financially convenient not to insist—in the United States—that a person cannot be saved unless he does homage

to the Pope. In this way, nominal but spiritually dead Protestants are lured along with Roman Catholics to fill Rome's coffers with their money via the bingo parties, the lawn fetes, church carnivals, etc. Unsaved, so-called, Protestants patronize all these things unwittingly, being shorn of money which Rome uses to build convents and cathedrals.

On the other hand, Roman Catholics must still be taught that only those belonging to Rome can be saved. The Jesuits concocted a clever teaching to fit the circumstances. They altered Rome's "Outside Rome no salvation" dogma in the U. S. A. to cause it to appear that there MAY possibly be salvation for those who do not submit to the supremacy of the Pope. They came forth from their labors of deception with the finished product. They stated a Protestant could be saved if he always remained invincibly ignorant of Roman Catholic teachings and lived without sin!

This is how Rome did it. According to the New Revised edition of the Baltimore Catechism, the Church adheres to the old teachings; that is, everyone is obliged to belong to the Roman Catholic Church in order to be saved. It goes on to explain this does not mean that every non-Catholic will be condemned but that no one can be saved unless in some manner he subscribes to the Roman Catholic Church, either actually or in DESIRE. This new catechism in no wise teaches that the Roman Catholic Church is in agreement with Protestantism nor does it change their original teachings of "Outside the Roman Church—no salvation." But it does enable the Catholic apologists to please the unregenerate, unsuspecting nominal Protestants by stating to them that the Roman Catholic Church no longer teaches that all who are not members of the Roman Church will be lost!

Those priests who were expelled from the Boston Jesuit College were kicked out because they insisted on adhering strictly to Rome's old teaching, "Outside Rome—no salvation." They were deprived of the sacraments of the Roman Church, without which they had been taught they cannot be saved. This was done by Rome as a publicity stunt to make it appear to the unwitting American public that the Roman Catholic Church is now tolerant of other religions.

Why do men like Bishop Noll and Rev. Hurley, pretending before their people to be God's mouthpieces, deliberately deceive in their writings and preachings, the true teachings of their Church. It is very obvious that much is taught within Rome's system, which she would rather the world did not know.

Another Roman Catholic basic teaching is, "**The end justifies the means.**" This is a blunt warning to the world what Rome will do or allow her adherents to do anything that benefits the Roman Church. History is replete with proofs of the application of this principle which has brought degrading sin to the trusting followers of Rome and brought wealth and worldly power to the Princes of the Church.

Therefore, the prelates of the Roman Church, both high and low, with a Vatican-trained conscience, can write and preach in the name of a holy cause—with the grossest deception. The Word of God roundly condemns the practice of sin to bring about good. Romans 6:1; 2:15.

In his or her own eyes, the Roman priest or nun feels justified in breaking the most sacred promises made to a Protestant. Of course, the justification lies in the belief that they are serving the Roman Church. Probably all such promises are made with mental reservations! ! !

Dear Roman Catholic friends of mine! Is it not obvious that if your Church will deceive non-Roman Catholics in order to swell her ranks, will she not do the same to you to keep you in subjection?

Frequently, we hear Rome crowing loudly via the press, the radio and, recently, television, about a Protestant who joins the Church. That this is part of a pure propaganda campaign can be easily deduced when it is realized that never, never does Rome equally publicize the vast number of eye-opened adherents who annually leave the Church.

Not realizing that he was letting the cat out of the bag, Father Thomas F. Cookley, of the Sacred Heart Roman Catholic Church, of Pittsburgh, Pa., wrote in the April, 1949, issue of the magazine, "Information," under the title, "Leakage in St. Peter's Barque," as follows, "In our concern for converts, we sometimes forget that Catholics are slipping out the back door faster than God permits us to bring in new candidates by the front door."

Each year, thousands upon thousands of people, emerging from the Papal darkness, leave the Roman Church—never to return.

In a booklet entitled, "Novena," and endorsed by Cardinal Stritch, of Chicago, there appear these words, "Thou art the gate of Heaven, O Mother, and no one shall enter save through thee!"

This, without contradiction, is a pagan blasphemy which harks back to the idolatry of ancient Babylon. It refutes the Word of God. Listen to Jesus Christ in John 10:9, "I am the Door, by ME if any man enter in he shall be saved." "I am the Way, the Truth and the Life; no man cometh unto the Father but by Me." John 14:6.

Even a third grade child can see the falsehood of this Roman teaching sanctioned by Chicago's Cardinal. Anyone who has ever searched God's Word for truth would never think of the deception propagated by Rome that Mary was God's mother. Jesus Christ is the true Christian's Saviour and God. And as God, He is WITHOUT mother and as man He is without father. God had no beginning; He existed from eternity.

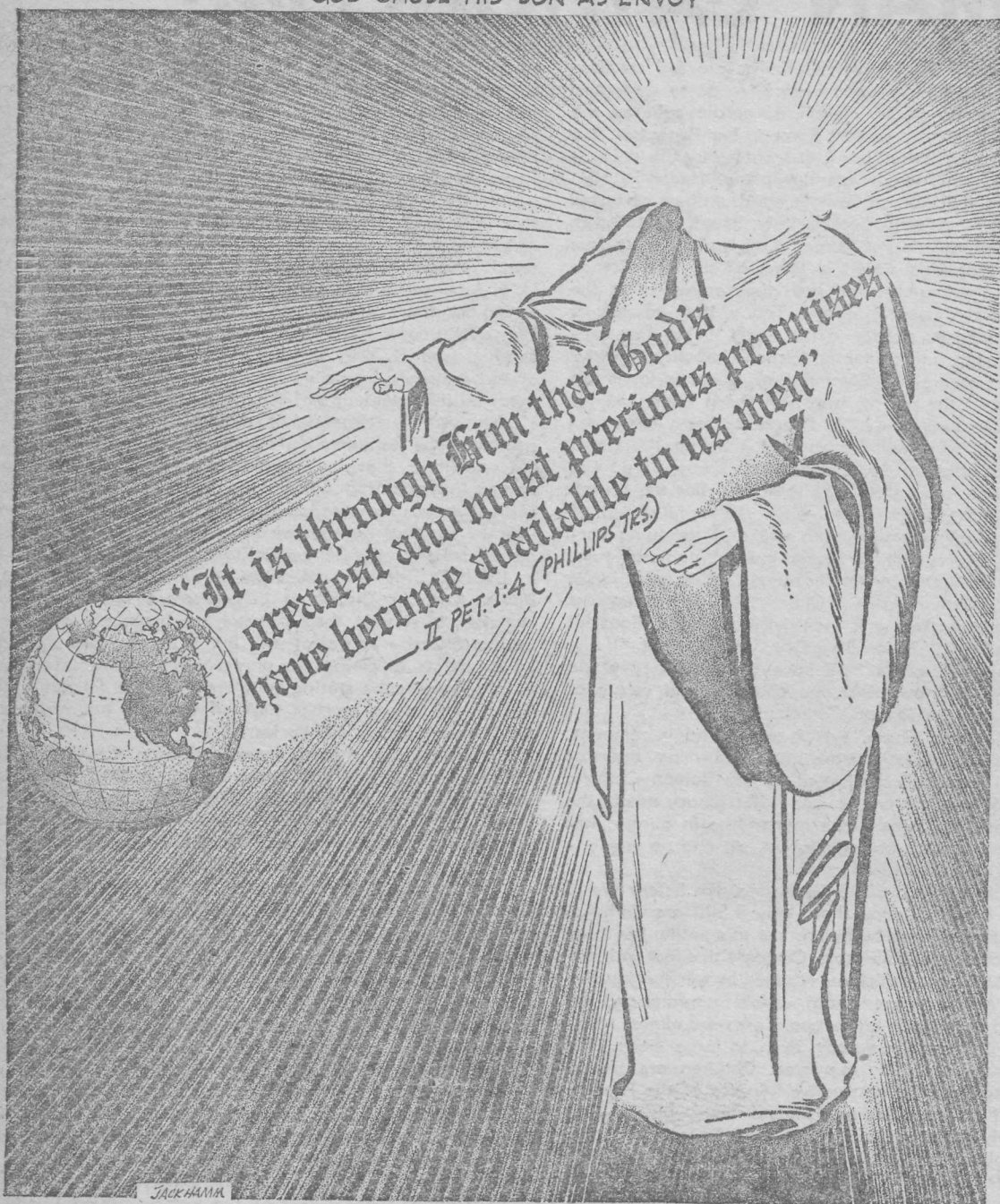
The Roman Catholic Church today holds to the doctrine of her fathers that she has the right to exterminate heretics by death. And to you, who are shocked to hear such a statement about your church, and who are inclined to brand it as a lie, I would say this: "Your attitude only shows how little the Papacy has allowed you to know about Rome's real aims."

Let me quote a statement from a textbook on dogmatic theology written by two 20th-Century Cardinals of the Roman Catholic Church. This textbook is used in all Roman Catholic seminaries today. "**God not only Permits the Church to use force, but definitely prescribes it to her—if traitors or murderers are justly condemned to die, those who publicly undermine the Catholic faith must more richly deserve to be put to death.**" The assertion of this Roman Catholic decree never came from the Bible. It was devised by Rome's false leaders to drive people **by fear** into the folds of Catholicism. God's Word plainly says, "thou shalt not kill" (Ex. 20). Christ said, "Love your enemies, bless them that curse you, do good to them

(Continued on page six)



# GOD CHOSE HIS SON AS ENVOY



## The Body Of Christ Is A Local Church

By PASTOR FRANK B. BECK  
North East Baptist Church  
Millerton, New York

Scripture reading—I Cor. chapter 12.

When the apostle Paul opened his letter to the Church of God at

Thy name have cast out devils? And in Thy name does many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity."—Matt. 7:22-23.

The proof is abundant that if it is Baptist doctrine, you can find it in the Bible. Why ought you to be a Baptist then? You ought not to be, unless you take the Bible as your only and all-sufficient rule of faith and practice. If you should be a Baptist for any other reason than that, you would be a hypocrite. Love to Christ and love for the Bible are the only reasons why anybody should be a Baptist. The mightiest preacher of the ages said: "If any man love not the Lord Jesus Christ let him be accursed when Jesus comes." If he has been born again he will love the Lord Jesus. The Lord Jesus Himself said: "If you love Me, you will keep My commandments." You can not keep His commandments without being a Baptist. That is why you ought to be a Baptist. Love for the Lord Jesus and love for the truth will make every born-again man in the world a Baptist, if he will obey the Book. That has been tried in every country in this world today, where the Bible is read and loved and obeyed. In India and Burmah and Germany and Russia and Persia and Bulgaria and Brazil and Cuba and any number of other countries around this world, before there were any Baptists in those lands, the reading of God's Word made Baptists out of folk who were not Baptists, and they went sometimes half way around the world to get Baptist baptism. In that they are following their Lord. He walked 60 miles or more to get Baptist baptism. Now (1932) in Peru, where there are no Baptists, two different groups of believers, made believers through the distribution of Bible by the colporters of the British and Foreign Bible Society; right now I say these two groups of believers, widely scattered, are waiting and begging for some Baptist missionary to come and give them New Testament baptism. The New Testament was written to make men disciples and then make them Baptists. You can't obey the Book without being a Baptist: and you can't be an informed and obedient Baptist without being a Missionary Baptist. Love to Christ and loyalty to His Word will make every saved man in the world a Baptist. That is why you ought to be a Baptist.

Corinth, he proclaimed, "Now ye are the body of Christ, and members in particular" (I Cor. 12:27). Of course, Paul is here not referring to the physical body of Christ, but to the ecclesiastical body, to the churchly body.

This is not the only instance where the church is called, the body of Christ. In Romans 12:4-5, Paul writes to the church at Rome, "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." And writing to the church at Ephesus he says of the church that Christ is "head over all things to the church, which is His body, the fulness of Him that filleth all in all" (Eph. 1:22,23). His words to the church at Colosse are almost the same, where he announces that Jesus Christ is "the head of the body, the church" (Col. 1:18). Thus there is no difficulty in discerning that the church is the body of Christ.

However there is every difficulty when an answer is sought for the question, **What is the church?** Is it an invisible, universal church? Or is it a visible, local church? Or are these contrasting terms two sides of the same truth?

Let us carefully consider the view that an invisible, universal church exists, and is therefore the body of Christ.

Such a view has found favor with the church fathers. Polycarp called it, "the whole Catholic Church throughout the world;" and Irenaeus, "The church scattered throughout the whole world to the ends of the earth;" and Origen, "The church of God under Heaven" (Body of Divinity, John Gill, p. 854). It has also come down to us from the earliest days of the apostolic church in the words of the Apostles' Creed, "I believe in the holy Catholic Church," the word Catholic, of course, meaning universal. It is not the Roman Catholic, but holy Catholic church that is meant.

However, while the tradition of the early church should not be lightly dismissed, yet our only appeal, and final appeal should be to the Holy Scriptures, "what saith the Scripture?" (Rom. 4:3).

The term, universal church, catholic church, or invisible church does not occur in the King James Version of the Holy Bible. Neither does the term, local, or visible church occur therein. Yet the church must be one or the other. Then the only way one can decide is to study the Scriptures pertaining to the church and arrive at his own conclusion as to whether the universal church is the body of Christ, or whether the local church is the body of Christ, or whether both are.

(Continued on page five)

### Why Be A Baptist?

(Continued from page one)

"Ye are all the children of God by faith in Christ Jesus."—Gal. 3:26.

26. **Salvation before baptism.**

"Can any man forbid water that these should not be baptized, which have received the Holy Spirit as well as we?"—Acts 10:47.

27. **Once—for—all Salvation.**

"For I am persuaded that neither death nor life, nor angels nor principalities, nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."—Rom. 8:38-39.

28. **Democratic church government.**

"One is your Master, even Christ, and all ye are brethren."—Matt. 23:8.

29. **Church receives members.**

"Him that is weak in the faith receive ye, yet not to doubtful disputations."—Rom. 14:1.

30. **Church excludes members.**

"And if he neglect to hear them tell it unto 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.

31. **First church founded by Christ.**

"And God hath set some in the church, first the apostles."—I Cor. 12:28. "And when it was day, He (Jesus) called unto Him His disciples, and of them he chose twelve, whom also He named apostles."—Luke 6:12-13.

32. **The Lord's Supper a church ordinance.**

"For first of all when ye come together in the church."—I Cor. 11:18.

33. **Immersion of the saved.**

"Much water."—John 3:23. "Went down into the water."—Acts 8:38. "Buried with Him by baptism."—Rom. 6:4. "Risen with

Him."—I Cor. 2:12. "Straightway coming up out of the water."—Mark 1:10.

"The Lord added to them daily the saved."—Acts 2:47. (Campbell's translation).

34. **Baptist baptism from Heaven.**

"And all the people that heard him and the publicans justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected the counsel of God against themselves, being not baptized of him."—Luke 7:29-30.

35. **Bishops and deacons the two church officers.**

"To all the saints in Christ Jesus in Philippi, with the bishops and deacons."—Phil. 1:1.

36. **An ordained ministry.**

"That thou shouldest set in order the things which are wanting and ordain elders in every city."—Titus 1:5.

37. **World-wide missions.**

"And He said unto them, Go ye into all the world and preach the gospel to every creature."—Mark 16:15.

38. **This commission was given to the churches, which will be here until Jesus comes.**

"Go ye therefore and make disciples of all nation, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."—Matt. 28:19-20.

39. **Heathen lost without the Gospel.**

"The wicked shall be turned into hell with all the nations that forget God."—Psa. 9:17.

"He that believeth not shall be damned."—Mark 16:16.

"How shall they believe in Him of whom they have not heard?"—Rom. 10:14.

40. **The Lord's Day, the day of worship.**

"Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no collections when I come."—I Cor. 16:2.

41. **Degrees in Heaven.**

"If any man's work abide,

which he hath built—thereupon he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."—I Cor. 3:14-15.

42. **The final judgment.**

"For the hour is coming, in which all that are in their graves shall hear His voice and shall come forth: they that have done good unto the resurrection of life: and they that have done evil unto the resurrection of damnation."—John 5:28-29.

43. **The resurrection of the body.**

"Ye seek Jesus of Nazareth, which was crucified: He is risen: He is not here: behold the place where they laid Him."—Mark 16:6.

44. **Resurrection of saints.**

"Christ the first-fruits: afterward they that are Christ's at His coming."—I Cor. 15:23.

45. **The second coming of our Lord.**

"And behold I come quickly: and My reward is with Me to give unto every man according as his work shall be."—Rev. 22:12.

46. **A never-ending Heaven of bliss.**

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am there ye may be also."—John 14:3.

47. **An unending Hell of fire and brimstone.**

"And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night."—Rev. 14:11.

48. **No second chance.**

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

49. **No annihilation.**

"It is better for thee to enter halt into life, than having two feet to be cast into hell, into the first that never shall be quenched: where their worm dieth not and the first is not quenched."—Mark 9:45-46.

50. **The end of all who believe in salvation by works.**

"Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy Name? And in

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## A Local Church

(Continued from page four)

The only way an advocate for the universal church theory can prove that such exists, and is the body of Christ, is to discover a reference or more in Scripture he believes can refer to the same. What Scriptures are used to prove the existence of the universal church? Christ's statement in Matt. 16:18 is used, where the Saviour said, "I will build My church, and the gates of Hell shall not prevail against it." But the church of Christ began as one body, a local, visible church. Later on other local churches were established elsewhere, and they were then called "the churches of Christ" (Rom. 16:16), proving that Christ's church was a local church. Each one of these several churches was Christ's church!

Also references are given from Cor. 12:12-28; Eph. 1:22,23; 4:4,25; Col. 1:18; and Heb. 12:22,23; but every one of these references except the last are directed to a local church, either at Corinth, Ephesus, or Colosse, and whatsoever is said can be applied to the local body, the church, at that locality.

The Hebrew reference (12:22,23) refers either to the future completed, and glorified church, or as many translators, and commentators think, the "general assembly" of verse 23, is the "innumerable company of angels" of verse 22. If it refers to the church cannot refer to a universal church now, for there is no way to assemble itself together until we are gathered home to God at Christ's second coming (Thes. 4:13-18). The general assembly, the universal gathering, will have to wait till then!

But does not I Cor. 12:13 teach that the body of Christ is the universal church, and that all believers are baptized by the Holy Spirit into that one body? I was informed by a professor in a seminary, who does not believe in "close communion" as they call it, that if the baptism of I Cor. 12:13 is water baptism it can only mean that Paul was also baptized into that one body of Christ in Corinth, for he writes, "For by one Spirit we are all baptized into one body," but it is evident that Paul was baptized into the church at Damascus (Acts 9:17-18). Therefore Paul must mean that we are all baptized spiritually into the universal church, which is the one body of Christ over the world over. But Paul is merely saying that we were all baptized into one body, or into one church. The Corinthians were baptized into the one body in Corinth. Paul was baptized into the one body of Christ in Damascus. It is very odd that the professor, who stresses the word we placed Paul in the Corinthian Church, does not stress the word "YE" in 11:17-20, where Paul speaks of the church coming together to observe the Lord's Supper for that would prove that

Paul did not take the Lord's Supper with that church, not being in that body; for Paul does not say, "WE come together" to eat the Lord's Supper, but "YE come together."

Permit me to quote you I Cor. 12:13, from the American Standard Version, a better translation in general than the King James translation. "For in one Spirit were we all baptized into one body . . ." It is as we are "in (the sphere) of the Spirit" and "not in (the sphere of) the flesh" (Rom. 8:9); as we are living, and walking "in the Spirit" (Gal. 5:25); as we are "praying in the Spirit" (Eph. 6:18); as we are "in the Spirit" (Rev. 1:10), that we are worthy of being baptized with water into the local church.

And that there need by no difficulty in identifying from the Word of God as to what the "one body" is here, just read on until you come to verse 27, where God says through Paul to the Church at Corinth, "Now ye are the body of Christ . . ." Here is where Paul should have said, "we" to help the universal church, and universal body of Christ theory! but he did not. These words were addressed to "the Church of God at Corinth" (1:2). That was a local church, and to that congregation Paul penned, "Ye are the body of Christ."

Therefore the baptism of I Cor. 12:13 is water baptism into the body of Christ at Corinth, the local church in that locality. That it could not have been the baptism of the Holy Spirit into a universal church is seen by the declaration in Eph. 4:4,5, "There is one body . . . one baptism." We know from the Book of Acts, and from the great commission of Christ to baptize converts in water "until the end of the world" (Matt. 28:18-20) that the one baptism that continues throughout this age is water baptism. The baptism in the Holy Spirit was given once at Pentecost (Acts 1:5). The "one baptism" then of Eph. 4:5 was water baptism, and the "one body" was the local, visible church into which saved people are added by the Lord through the ordained means of water baptism (Acts 2:37-47).

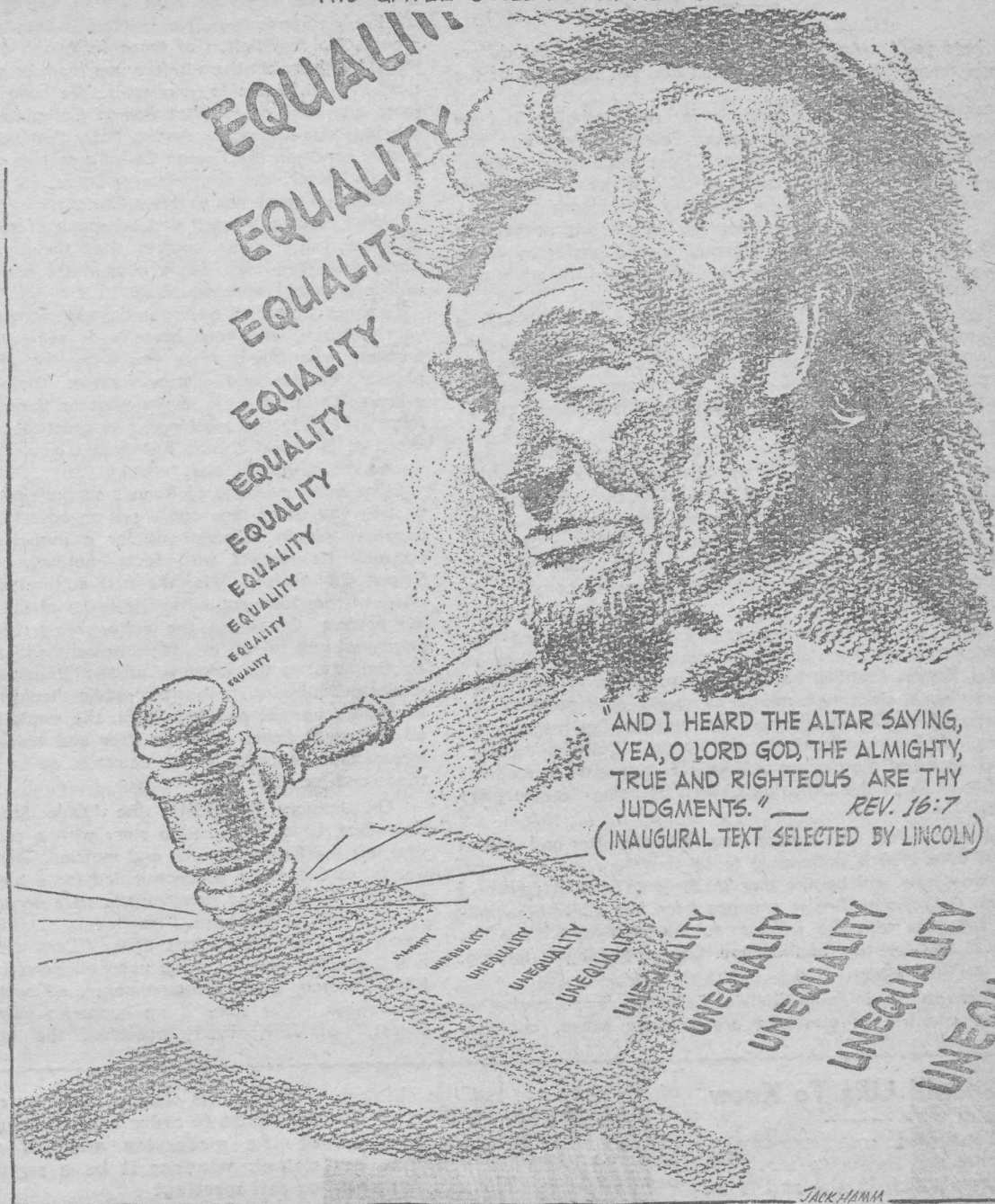
In closing, here are some questions for any who hold to a universal church theory: Where is that church? What does it do? How does it function? How does it exercise church discipline? How does it observe the Lord's Supper? Amen.

## Three Great Churches

(Continued from page two) these three visits, because of the smallness of these three groups. I want it known that I am ready to visit any church, to preach the Word of God, irrespective of how small the church may be.

In every place, I heard the praises of THE BAPTIST EXAMINER. What a joy it is to meet folk such as these—in three different states—who tell what this paper has meant in indoctrinat-

## HIS GAVEL STILL BEING HEARD



## The Intolerant Things Of The Word Of God

### 1. Love Is Intolerant

God is love: so God is intolerant. He will be first or nothing.

"Thou shalt have no other gods before Me." Luke 14:26.

God first: no one before Him. He takes no second place. God will brook no rival. Not only must there be no one before Him: there must be no one beside Him.

"Ye cannot serve God and mammon." God will have no one before Him, no one beside Him, no one in with Him.

"If any man love the world the love of the Father is not in Him."

### 2. Truth Is Intolerant

Jesus said: "I am the truth." He was intolerant.

"I am the door: all that came before Me are thieves and rob-

bers." "I am the Way: no man cometh to the Father but by Me." Buddha, Confucius, Zoroaster, Mohammed, Mrs. Eddy, Joe Smith, Pastor Russell, Mrs. White, the Pope — the Vicar of Christ, and all others who teach salvation except through Him are thieves and robbers and can't get in.

All truth is intolerant. One church is not as good as another. He calls all churches not built by Him synagogues of Satan or "harlots." The Catholic Church is the "mother of harlots" and all churches that come out of her and not older than her the Lord Jesus called "harlots."

### 3. The Bible Is Intolerant

"All Scripture is inspired of God."

"The Scripture cannot be broken."

"Thou hast magnified Thy Word above all Thy Name."

There is the same difference between the Bible and all other books there is between Christ and all other men. It is the "Word of God which liveth and abideth forever."

To say the Koran is a good book is a lie. To put the writings of Buddha on a level with the Bible is sacrilege and impiety.

"Thy Word is truth"—said the Son of God.

### 4. The Gospel Is Intolerant

ing them in the Word. Truly those of our readers who support this paper will be richly rewarded in glory, for the good that has been accomplished through the printed page.

Some of our readers have relatives living in distance of each of these three groups. Won't you please ask your relatives and friends to contact the following persons and learn where these churches are, and thus find a place to worship and have fellowship in the truth?

Bro. Alton Waggoner  
1911 W. Belmont Ave.  
Phone WE 50071  
Chicago, Illinois

Bro. Louis Maples  
Ballard and Cumberland  
Des Plaines, Illinois

Bro. Willard Willis  
620 Catalpa Drive  
Middletown, Ohio

Bro. Dillon Mullins  
Dundon, W. Va.

As God permits, I will be visiting many other churches this year and it will be a joy to tell you of these experiences.

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There is but one gospel. No accountable being was ever saved without it.

"Thou we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Hardshellism which denies the necessity for preaching the gospel is as wicked as Unitarianism or Heathenism which denies the deity of Christ.

### 5. The Blood Of Christ Is Intolerant

Peter said: "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift damnation and many shall follow their damnable ways . . . whose judgment now of a long time lingereth not and their damnation slumbereth not."

To deny that "Jesus paid it all" is damnable heresy and will shut those who teach or believe it out of Heaven. The only folk in Heaven are those "who washed their robes and made them white in the Blood of the Lamb."

### 6. Christianity Is Intolerant

Theodore Parker well said: "There may be comparative religions, but Christianity is not one of them."

In New Testament days it was "the way." Jesus said concerning that way: "Straight is the gate and narrow is the way which leadeth unto life and few there be that find it." Comparative religions are all in the broad way and all end in the pit of perdition.

### 7. The Once-delivered Faith Is Intolerant

There is only one true faith—many false ones. It is the "faith once-for-all delivered unto the saints," and we are told to "epi-agonize for it. We are told to "agonize to enter in at the strait gate" but to epi-agonize for the faith. Maintain the faith is more important even than salvation.

(Continued on page eight)

## Standing At The Portal

(OF THE NEW YEAR)

"Standing at the portal, of the opening year,  
Words of comfort meet us, hushing every fear;  
Spoken thro' the silence, by our Father's voice,  
Tender, strong and faithful, making us rejoice.

"I, the Lord, am with thee, be thou not afraid;  
I will keep and strengthen, be thou not dismayed;  
Yea, I will uphold thee; with My own Right Hand,  
Thou art called and chosen, in My sight to stand."

For the year before us—O what rich supplies!  
For the poor and needy, living streams shall rise;  
For the sad and sinful, shall His Grace abound,  
For the faint and feeble, perfect strength be found.

He will never fail us, He will never forsake,  
His Eternal Covenant He will never break;  
Resting on His Promise, what have we to fear?  
God is all-sufficient, for the coming year!

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THE BAPTIST EXAMINER

PAGE FIVE

MARCH 19, 1955



## Catholicism

(Continued from page three)

that hate you" (Matt. 5:44). Reader, do you see the difference between the teachings of Christ and the teachings of the Roman Cardinals?

Some years ago in a mission for non-Catholics in New Brunswick, N. S., a Protestant asked Father Harney, who was in charge, the following question: "Does the Roman Catholic Church regard Protestants as 'heretics' and does it not teach that such 'heretics' should be punished with death if necessary? To this Father Harney replied, "I do not doubt that Catholics, if they were strong enough would hinder by death if necessary the spread of such errors throughout the world and I SAY RIGHTLY SO."

Thus the Roman Catholic teaching that heretics should be murdered is no mere fancy or old fashioned theory. It is a terrible weapon against humanity. Entrenched and disguised behind the fair pretensions of a false front, Rome awaits the day when it can come forth with enough political power to destroy the true believers in Christ.

History reeks in accounts, during every generation, when Rome suddenly found herself with the political power to kill heretics if she so desired—and every time she has used that power to annihilate those who opposed her vile system. Witness: the wholesale butchery of 850,000 Orthodox Serbs in 1942 by the wretched quisling Anton Pavelich under the direct order of Pope Pius XII, who so piously prays for peace in the Vatican today.

Father Srecko Peric, a former priest at Nis preached from his altar that all Serbs should be slaughtered. After that infamous Roman Catholic butchery, he promised to absolve all the murderers, since such murder is no sin, as it promotes the interests of the Church, that is, "the end justifies the means." During this inhuman butchery, the Roman "Catholic Weekly" official organ of the diocese of Sarajevo approved the methods of destruction of the Orthodox Church as being "to the glory of God!"

History is foul with similar records to the utter and eternal shame of a church pretending to be that founded by Christ. And woe, woe will be the day in America if that power of Roman Catholicism finally emerges from her diplomatic political intrigues with the freedom to kill Protestants! She has the will and sanction of the Pope. Only one thing is lacking. It is political power.

This very day in Spain, Bolivia, Colombia, Brazil, and other Roman countries, Protestants are brutally killed, churches

wrecked and Bibles and hymn books burned. The parish priest is usually the inciter of these Roman Catholic mobs.

Every statement in this article has been proven or can be proved. No repudiation of these facts can alter the truth of them. We have set them before you for your solemn consideration, in faithfulness to your souls. We have plainly answered some questions as to what Roman Catholicism really is. We conclude our finding by stating flatly that both the Bible and history condemn the Roman Catholic system as the false anti-Christ's church, the synagogue of Satan, for she has long ago left the true teachings of Jesus Christ.

Well could the Spirit of God speak of such false systems in Titus 1:16, "They profess that they know God but in works they deny Him, being abominable and disobedient and unto every good work reprobate."

Roman Catholics, you guard your money, your property, your children, and your home with zealous care. But your precious never-dying souls, you allow the priest of Rome to plunder, deceive and destroy forever. "Beloved, believe not every spirit but try the spirits whether they are of God." (1 John 4:1). Try the teachings and practices of Rome by the Word of God and church history and you, too, will be convinced she is utterly false.

One more evidence of Rome's suppression of truth I want to show you. Some time ago, I put an advertisement in a local paper to obtain subscriptions for a magazine which would acquaint its readers with facts—nothing but facts—about Roman Catholicism. After the first edition of the paper, the priest of that town rushed to the editor of the paper threatening boycott. Of course the editor being frightened by the priest, refused to run my advertisement again.

But what is the Roman Catholic Church doing which she so energetically insists that the public should not know? If her aims were upright and honorable, she would be glad to have all the world know what she does and teaches. Any fundamental Bible teaching church welcomes advertising of her doctrines and practice.

On January 22, 1949, the "Ohio State Journal," of Columbus, Ohio, published a story with a picture of a priest who left the Roman Church and married. The Catholic Bishop Ready, of Columbus, at once called for a boycott of the paper and thousands of subscriptions were cancelled.

The famous magazine, "Newsweek," published a favorable report on Paul Blanchard's book, "Communism, Democracy and Catholic Power." Calling upon all Roman Catholics, "The Pilot," Boston, R. C. diocesan paper, advocated a boycott of "Newsweek." The same thing happened when the "Readers Digest," of July, 1951, published the article, "Planned

Parenthood."

In an issue of "Time" magazine, there appeared an wherein a Protestant minister accused the Roman Catholic Church of boycotting all who oppose her. In the same magazine a Roman Catholic bishop denied that these charges were admitting that in the first World War the Roman Catholic Church did boycott for different reasons, but that it practiced now.

Hundreds of cases are on record which prove Rome boycott this very day, wherever she is opposed. So the published a lie, because his Church teaches "the end justifies the means." In this lie, he blandly deceives the people and helps keep them in their sleep of ignorance.

The policy and practice of Roman Catholicism in her policy indicates one thing above all others. ROME has something to HIDE from her people as well as from the rest of the world the real meaning and objective of her course.

"Men LOVE darkness rather than light because their deeds are EVIL, for everyone that doeth evil hateth the light, lest he come to the light, lest his deeds should be revealed. But he that doeth Truth cometh to the LIGHT, that his deeds may be manifest that they are wrought in God." (John 3:19-20)

The Roman Catholic system has two policies. One is her people, the other, proclaimed over the radio and newspaper is a smoke screen for the world of non-Romans. Rome openly disputes with truth, but seeks, like the Reds, to destroy the source of that truth. Furthermore, open debate and dispute would only expose her terrible sins to more observation.

As a final conclusion of this article, I most emphatically declare that Rome's doctrines and practices are contrary to the plain Word of God. They are inventions of Satan, to rob men of all worldly blessings and to ruin their souls by keeping them in subjection to that system of whom anti-christ is the head.

Further, I declare Rome to be the apostate and "mystery of iniquity," practicing lying delusions to keep the true light of the Gospel from her people lest they should see the glorious truth of salvation by faith in the blood of Christ and be saved.

"Come out of her my people that ye be not partakers of her sins." (Rev. 18:1-24).

—M. B.

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## I Should Like To Know

(Continued from page two)

that we are trying to serve two masters, which in the end is impossible. Concentration is a very real need today—that is concentration on Jesus. When we do so, God fills our whole being with light.

### 6. Explain I Chron. 12:32.

The men of Issachar understood current events in the light of God's revelation, enough so that they knew what Israel should do.

In Jesus' day, He rebuked the Jews for their failure to understand the times. Cf. Mt. 16:1-4; Luke 12:54-56; Luke 19:41-44.

Baptists today ought to seek to be like the men of Issachar. We need to have understanding of the times, so as to know what to do. It is never possible to know what to do, unless you understand the times.

It is impossible for Baptists to understand the times, without reading the Word and Baptist papers that are true to His Word. That is why it is that it is so important for Baptists to read TBE. It, with all its faults, comes nearer teaching the whole truth of God's Word than any paper published today. It is definitely against lodgism, unionism, modernism, Arminianism, feminism, open communion, alien immersion, and universal churchism, and in contrast teaches the whole counsel of God.

### 7. Explain Matt. 19:14.

The idea that many people have of this passage is that it teaches that little children are in the kingdom of Heaven. It does not. The "of such" in the last clause does not refer back to little children, but to those that "come to Him." That is the truth as taught by Him everywhere else, as well as in this passage. To Nicodemus he said only the "born-from-above" can enter the kingdom of God. The natural birth is not a birth from above but from beneath. "That which is born of the flesh is flesh." "The works of the flesh" are all evil Paul says in Gal. 5:19-21. "The mind of the flesh is enmity against God, not subject to His law, neither can be." In Rom. 9:8 Paul says "the children

of the flesh are not the children of God: but the children of the promise are counted for the seed." Little children too young to believe God's promise are not children of the promise; and are therefore not children of God, for "ye are all the children of God by faith in Christ Jesus."

Remember that the Lord Jesus was not speaking of little children when He said, "of such is the kingdom of heaven," but of such as "come unto Him." A clear understanding of that truth would effectually answer for all time the Mohammedan notion that they who die on the battle field go to Heaven. They don't unless they have previously "come unto Him." That passage rightly understood would also settle whether the heathen are lost without the Gospel. No man ever goes to Heaven unless he has "come unto Him." That passage also answers the popular fallacy that it makes no difference what a man believes just so he is sincere. It makes just this difference that it matters not how sincere any man is, he goes to Hell, unless he has "come unto Him." The Book says: "There is a way that seemeth right unto a man, but the end thereof are the ways of death." This passage, rightly understood, tells the doom of all who come to church or ordinances or rituals or forms or ceremonies or lodges or any thing else in the world for salvation except "unto Him." He only is the Saviour. There is no other way. He is the door into the sheep-fold; all who try to climb up some other way are thieves and robbers.

This other word ought to be said, that all infants dying in infancy go to Heaven. Cf. Job 3:11-13. Unaccountable beings in all lands go to Heaven, not because they are pure and holy or because they have been baptized, as Pedo-Baptists all teach, but because of the atoning blood of the Lamb of God. When that blood is applied is not revealed unto us by the Lord, because He does it Himself, and it is none of our business as to how and when He does His sovereign work; but He does tell us that He does it, so that we may be at rest about our departed babes. Men who go to Hell from any land go there for their own sins.

But back to the text. What the Lord Jesus said in this passage is that only those who have "come unto Him" are in the kingdom of Heaven.

Have you "come unto Him?"

8. Has the clerk a right to call the house to order in the absence of the moderator and his assistant, whether it be a regular or call meeting?

Most church by-laws give the clerk that authority. He had as well do it as any other member, for somebody must do it, if they ever come to order.

9. Should the Lord's Supper be administered in a church where there is envy and strife?

If they are not in fellowship, it should not. Acts 2:42.

10. Can a letter be granted to a member who is offended, though he wants it to join another Baptist church?

If the offense is serious enough to come under the teachings of Matt. 18:16,17, no. Otherwise, yes.

11. Was King Saul ever saved? No.

12. If Judas was a devil from the beginning, explain Acts 1:25.

The Bible does not say that Judas was a devil from the beginning. It says he was a devil. Acts 1:25 has no reference to anything but Judas' office. As a son of perdition, which the Master called him elsewhere, he went to his own place, which was perdition. He did not fall from grace, but from his office as an apostle.

13. Was Paul sprinkled or immersed?

He says he was immersed. In Romans 6:4 he says: "We are buried with him by baptism." A burial is an immersion and a resurrection is an immersion.

14. Please explain Ex. 32:33.

Read Deut. 9:14 and 29:20-28. Moses explains it himself in these passages. The book God is talking about "blotting them out of" is "under heaven" not His Book of life in Heaven. He tells what that means, namely, that by scourge and curse and plague he will uproot them from the land which He gave them; which has been done to the Jews for centuries because of their sin and disobedience. God's Word never contradicts itself. It will explain itself and harmonize itself, if we will only note what it says and not try to read into it more than it says.

15. Why should churches practice church discipline?

Heresy in theory is bad enough but it becomes frightful in practice.

No church can prosper and be influential without rigid discipline. The world is judging the church by its worst members. It is neither right to the church, the individual, nor the world to tolerate heresy either in teaching or practice of life.

16. Do you think a church should place rules on their books against drinking, card playing and sins?

Yes, if they are such sins as the Bible warrants church discipline for. The rules only let the people know the church proposes to stand by the Bible.

17. Is it scriptural to ordain deacons?

Yes. Acts 6:1-6.

18. What did Paul mean by "marks of the Lord Jesus" in 1 Cor. 6:17?

He meant the scars received in his persecutions. II Cor. 11:23-27.

## The Holy Spirit

(Continued from page one) that recommendation? Often on the basis of the man's "loyalty" (or subservience) to the denominational Program. Moreover, sometimes the case that where a church is considering some preacher who is loyal to the denomination and a real preacher of the Gospel, other pastors who are sold out to the denomination are saved.

(Continued on page eight)

## 100 Years From Now

WHAT—will it matter whether you

1. Lived in a \$500,000 mansion or a rented room.
2. Wore \$100 "suits" or \$5 clothes.
3. Covered your feet with silk or cotton sox.
4. Ate turkey and its trimmings or plain stew.
5. Slept on a \$50 mattress or on the floor.
6. Traveled in a \$5,000 auto or had to walk.
7. Spent nights in a road-house or were a moral stay-at-home.
8. Walked on \$8,000 rugs or on the bare floor.
9. Used solid silver or 10-cent-store "artillery."
10. Paid \$5 for meals or 15 cents.
11. Had a billion dollars in the bank or not a cent to your name.

You pass this way but once

Things seen are temporal

Things unseen are eternal

First Corinthians 1:18 (Bible)

**BUT—it will make a mighty big and eternal difference whether you were a**

**LOST**

(WHICH MEANS "HELL")

or a

**SAVED SOUL**

(WHICH MEANS HEAVEN)

"For God so loved the world that he gave his only begotten Son, whosoever believeth in him should not perish but have everlasting life." —John 3:16

**YOU MUST BE BORN AGAIN**

**What Difference Will It Make?**

THE BAPTIST EXAMINER

PAGE SIX

MARCH 19, 1955



# "One Way"

# MABEL CLEMENT

(Continued from last week)

"She was once a Methodist," was the reply; "and become convinced by studying the Bible that she had never been baptized. She felt it her duty to unite with the Baptist church and follow her Saviour in the ordinance of baptism, being buried with Him and raised to exhibit newness of life. But to do this she had to forsake her husband, father, mother and all her relatives. This was hard, very hard for her to do. The struggle was severe; and, though greatly censured by her friends, she was, by the help of divine grace enabled to do what she believed was necessary in order to obey her Saviour. It was this that she was so thankful for in her last hour. Those duties which require the greatest amount of sacrifice, and those crosses that are heaviest to bear, are the greatest source of comfort to us in life and death and eternity."

Mabel lay awake a long time that night thinking. She had felt that it was her duty to make known her faith to the world by attaching herself to the Baptist church; but, after turning the matter over in her mind, she had concluded to remain where she was as it did not make much difference, she reckoned, anyway, since she was now a true Christian. But since hearing the cause of that dead saint's gratitude was *her following the Saviour faithfully when it was hard*, Mabel's mind was greatly disturbed. She was undecided as to what course to pursue. Whenever she studied up her duty abstractly, she could see plainly she ought to unite with the Baptist church; but when she reflected that she must forsake her parents and all her friends, her faith staggered, her purpose of duty wavered, and she felt it would be hard, next to impossible to leave her present moorings. How could she ever return to Sterling, face all the people and bear all the remarks! No, surely there was an easier, smoother way for her to serve her Lord. There was, however, a passage of Scripture which Herbert had read before they knelt in prayer, preparatory to retiring, which Mabel had in vain tried to get rid of. It was this: "He that loveth father or mother more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me." Matt. 10:37,38. She thought also of that kindred passage in Luke 14:26,27. These texts, teaching her God must be first in her heart and life, fixed themselves tenaciously in her mind and lay like a burden of lead on her heart. She promised herself she would decide what was her duty and do it. She slept, but awoke with that Scripture in her mind. After another struggle, she decided she would at some future time profess her faith in Christ and the doctrines as she then understood them by uniting with the Baptist church, but said she would go home and consult her parents first. She thus tried to quiet her conscience and dismiss the matter from her mind; but she was still restless. She opened her Bible to read and the first passage that met her eyes was this: "Immediately I conferred not with flesh and blood." Gal. 1:16. This seemed to be from the Lord. It overwhelmed her with trembling and anxiety. A copious shower of tears flowed down her lovely cheeks. Then she grew more calm and thoughtful. The expression of her countenance changed rapidly. It was evident a great struggle was going on in her mind. The battle raged and the issue was doubtful. But pride and fear were battled down at last; truth and right prevailed; and she firmly resolved, God helping her, she would offer herself for membership in the Baptist church at the first opportunity. Her conscience was now at ease. She knelt and committed herself and her way to God. She then arose and sought her aunt and cousin and calmly revealed to them her purpose. They were greatly rejoiced and even moved to tears by the solemn and affecting words of Mabel. They had deeply desired this; but knew they would be charged with proselyting if they said anything; and so left the matter with Mabel and her God.

Mabel's resolve was carried into effect the following Lord's day. She was approved for baptism after she had been examined with regard to conversion. It was with emotions of the deepest joy and gratitude that she was baptized, not in order to the remission of her sins, but to set forth, first, the burial and resurrection of Jesus, second, her death to sin and hence freedom from it, and her resurrection to newness of life. As she came up out of the water, she felt that she had not only acknowledged allegiance to her King, but had acknowledged before the world that she belonged to Christ wholly,—that henceforth her life was to be devoted to Him and spent in His service.

In a few hours after our heroine had been baptized, her mind turned to Sterling and her imagination painted the look of astonishment on the faces of her parents and friends. In anticipation, her ears were greeted with the rudest and harshest remarks. Unmitigated, sarcastic rebukes were heaped on her head in the most relentless manner. She passed through the crucible of all the un pitying critics of the town. What must she do? Must she passively, tacitly submit to all the reproach and contumely that people might see fit to cast at her? She thought she could

do it, if it would best subserve the interests of her Master's Kingdom; but her Bible taught her to let her light shine, to hold forth the word of life in the midst of a crooked and perverse generation. Then her parents, Arthur and her best friends of Sterling possibly were in the same deluded condition that she was anterior to her coming to Thornton. If so she ought to rescue them at the cost of her happiness. What course must she pursue was the perplexing problem. After much prayer and thought, she matured a plan which she deemed best under all the circumstances. It was to prepare, to thoroughly and successfully vindicate the step she had taken, if necessary. She disclosed her plan and purpose to her aunt and cousin, and secured their promise of assistance in the preparation. She and Herbert entered heartily and enthusiastically into the work. Mabel began an earnest and persistent search of the Scriptures. She also had the use of some other books that were very helpful on various subjects. Her aim was to prepare for any question that might arise; but especially did she labor to be able to prove by the Word of God that baptism is *celebrative, declarative instead of procurative*. Her stay was lengthened out from three to eight weeks. The news of her becoming a Baptist had soon reached Sterling and her parents were almost ashamed for her to come home. They had no thought that their child was so fickle. The news fairly stunned them. Mr. Clement could not go down to the store for several days, though important business was on hand; and Mrs. Clement did not visit for several weeks and was too indisposed to see a number of visitors. They did not care if Mabel stayed at Thornton six months. Both parents were heart-sick.

Arthur was greatly astonished and grieved. He did not say anything; he did not know what to say; but he could not bear to hear persons speak lightly of Mabel. His bosom would heave and his cheeks would burn with indignation. He wrote to Mabel, asking an explanation of her conduct. Here is a portion of his letter:

"My Dear Miss Clement:

"I just received your last on my return home today. And you have joined the Baptists! The news almost took my breath! To say the least it astounds me. I do not remember that I was ever more surprised. This act of yours has struck some of us dumb and amazed the town. Your name is on all lips. I regret you did not consult your father and mother, or Dr. Stanly, or even myself, before taking the step you did. I think you might have been dissuaded from it."

To say this letter pained Mabel is to put it very mildly. At first she felt indignant, then her emotions got the better of her and she threw herself on the bed and wept. Presently she arose, relieved and calmed after the storm that had swept over her soul, and answered Arthur's letter. She felt blue, but was brave. Her reply contained these words:

"My Bible teaches me that the only one to consult about my religious duties is my Saviour; that it is not necessary to confer with flesh and blood; and that when duty is once known, parents, friends and kindred must not stand in the way of its performance. Do not think that I have acted thoughtlessly or unadvisedly. It was the hardest struggle of my life; and the step was not taken without counting the cost and without sleepless nights and much prayer and searching of the Scriptures. I believe God has guided me and feel sure I can give good reasons for what I have done."

This puzzled Arthur. She had never written in such a tone before. Surely some change had come into her heart as well as her life. His heart softened as he thought over the letter and the great mental struggle she must have passed through in getting the consent of her mind to leave the church of her father and mother and join the Baptists, the sect everywhere spoken against. His heart grew tender and his sympathies flowed out to the beautiful girl. But how could she be so misled by those ignorant Baptists? He had thought her brilliant and strong intellectually. Was he mistaken? Just then Mr. Tibbs, a lawyer friend, came into his office.

"Hello! Tibbs, take a seat. Say, had you heard about Miss Clement joining the Baptists?"

"No, are you sure of it?"

"Yes, she tells me in a letter."

"And you correspond? Well, she is a pretty girl; but if she is that dull, or fickle, or fanatical, you better leave her be. I never want any relations to that sect."

Arthur made no reply. He thought and thought and wondered what he would do. The vision of her sweet face came up before his mind and he could not feel harshly toward her; and, recollecting their friendly tilts in the past and her skillful sparring, together with her sober, firm adherence to what she believed right, he could not believe her either fickle, or fanatical.

(Continued Next Week, D. V.)

(Continued from page one)

"A few days later in the church of which he was pastor, he was holding a revival meeting. He presented, what he said, was a pictorial illustration of salvation. He started over on one side of the baptistry and he said, 'Here you see a sinner that is unsaved.' He then took him down into the pool and dipped him and brought him out on the other side of the pool, and he said, 'Here you see a sinner that is saved. Now,' said he to the congregation, 'do you want to see his Saviour?' and he pointed back to the pool of water and said, 'There, the pool of water is his man's Saviour.'

Beloved, that man isn't an isolated case. That preacher and that church do not stand by themselves. There are thousands of people who believe that you can be saved by submitting to the ordinance of baptism. I say, beloved, there are lots of ways offered whereby a person can be saved. I mention the Methodist preacher who had his seven steps to salvation" theory. I mention this Campbellite preacher who had his "dipped or 'dipped or damned'" theory. Then there is the man who goes to church and sits down beside a little hole in the wall. On the other side of that wall sits an old bachelor and into the ears of that old bachelor, without seeing him, he whispers the sins of his life. That old bachelor on the other side of the wall asks him questions as to what he has done, how he has lived, and the things of which he is guilty, and this man whispers "Papa" on the other side of this wall and tells him the inmost secrets of his heart, which ought to be told to no one but to Almighty God in secret confession. Then this man on the other side of the wall says, "I solve you." That, beloved, is another way that is offered whereby man can be saved, and there are multiplied thousands of people going this way, hoping that they are going to be saved.

I

## GOD HAS ONLY ONE WAY TO SAVE SINNERS.

In the light of my text, you can see that God has only one way to save sinners. There are no seven ways to salvation. There is no salvation in the rite, or the ordinance of baptism. There is no one saved by whispering his sins through a hole in the wall to a little human being. Instead, beloved, I declare to you that there is only one way whereby anybody can be saved, for my text says:

"Not by works of righteousness which we have done, but according to his mercy he saved us."

There is no other way whereby man can be saved, for we read: "Jesus saith unto him, I AM THE WAY."—John 14:6.

Beloved, there is no other way whereby a man can be saved except through Jesus Christ. He said, "I am the way." He didn't say, "I am a way." If He had, that might have indicated that there were other ways. He said, "I am the way," and when He said "the way," He shut off every other avenue of approach. There is just one way that a man can be saved, and that way is the Lord Jesus Christ.

Several years ago during the depression and during WPA, I was driving along one day in a certain town, and I asked a man the direction to the town to which I was hoping to go. He spoke up and gave me a way, and he continued me in giving it. I drove on a little bit farther, where there was a group of WPA workers on the corner, leaning on their shovel handles, which was purely characteristic of the WPA. I stopped and asked this group the direction, and four of them spoke up at once and gave me directions, and (Continued on page eight)



Jonah learned more at the bottom of the sea than some preachers learn at the seminary.

## "One Way"

(Continued from page seven)  
all four of them were different. Within one block in that town, five different individuals told me the way to go, and all five were wrong, for I went on to a filling station a block farther and learned the right way to go.

Listen, beloved, there is only one way whereby a man can be saved, and that is through the Lord Jesus Christ. Men offer lots of ways. Most every man that you meet will try to offer you a different way whereby you can be saved, but, beloved, Jesus said, "I am the way." The only way that you and I will ever go to Heaven is that way of the Lord Jesus Himself.

## II

### THERE IS NO OTHER FOUNDATION THAT YOU CAN BUILD ON OTHER THAN THE LORD JESUS CHRIST.

"For other foundation can no man lay than that is laid, which is Jesus Christ."—I Cor. 3:11.

Just as there is only one way, there is only one foundation. If you are going to build a house, you can not build that house on two foundations. You can only build a house on one foundation. If you have two or three houses to build, you might use more than one foundation, but if you have only one house to build, you can use just one foundation.

Beloved, I have only one life to live, and the Bible refers to that life as a building—that I, by my living every day, am building a temple unto the Lord. I can only build that one life on one foundation. The Word of God tells us that that one foundation is Jesus Christ, and we can build on no other foundation, except that which is Jesus Himself.

## III

### THERE IS NO OTHER NAME WHEREBY WE CAN BE SAVED EXCEPT BY THE NAME OF JESUS.

"This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is NONE OTHER NAME under heaven given among men, whereby we must be saved."—Acts 4:11,12.

Beloved, we are not saved in the name of the preacher, and we are not saved in the name of the church. We are not saved in the name of some religious organization or in the name of some individual. We are not saved in our own name, but there is a name whereby we may be saved, and that is the name of the Lord Jesus Christ, "for there is none other name under heaven given among men, whereby we must be saved."

I ask you, what is your hope of eternity? If I were to ask, what hope do you have? Would you say, "Bro. Gilpin, my hope is that I am depending upon my church—the fact that I am a Baptist?" If you are, beloved, then you have no hope. Would you say, "My hope is that I am depending upon myself. I am depending upon my own works for salvation?" If so, beloved, you are depending upon your name, and the Bible says that there is no other name whereby we must be saved, other than the name of the Lord Jesus Christ Himself.

Oh, listen, God has just one way to save sinners. There is no other way (John 14:6). There is no other foundation (I Cor. 3:11). There is no other name (Acts 4:12).

## IV

### THERE IS NO DOOR WHEREBY YOU CAN COME, BUT BY JESUS.

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. I AM THE DOOR: by me if any man enter

in, he shall be saved, and shall go in and out, and find pasture."—John 10:1,9.

Jesus didn't say, "I am a door." If He had, there might be implied that there were other doors. When He said, "I am the door," He shut off all other avenues of approach. There is just one door whereby you can enter, and that door is the Lord Jesus Christ.

If you will go back to the ark that was built in the day of Noah, you will find that there was just one door built into that ark. When that ark was constructed, you and I, if we had been the architects, might have planned it differently. We probably would have had a little door down near the bottom of it for the snakes to crawl in. We might have had another big door for all the rhinoceroses, hippopotamuses, elephants, and lions to come in, and then surely we would have had another door for Noah and his family to get in. We might have even put a little door up at the top for the birds to fly in, but, beloved, when God built that ark, which was a type of our salvation, He put just one door in it. The birds, the animals, the serpents, and the human beings came in, all my way of one door, and, beloved, so far as salvation is concerned, there is only one door whereby man can go to Heaven, and that door is the Lord Jesus Christ. God doesn't have a half dozen doors. He has just one door, and He said, "I am the door."

## V

### THERE IS NO OTHER ATONEMENT EXCEPT THAT ATONEMENT WHICH WAS MADE BY JESUS CHRIST.

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."—Heb. 9:12.

In the Old Testament, they offered sacrifices by way of goats and calves. Those sacrifices never could do away with the sin question. One day, Jesus Christ came and died on the Cross, and then the Apostle Paul, in writing the book of Hebrews, declared that salvation was not by the blood of goats and calves. Jesus had entered into the holy place, and through His own blood obtained eternal redemption thereby. Beloved, hear me today, there is no other redemption, but that which was wrought out by the Lord Jesus Christ at Calvary.

I often say that sin has to be paid for, and it does. You can either die and go to Hell and pay for it, or you can trust the Lord Jesus Christ who died for your sins on the Cross at Calvary. Redemption has to be made. In the Old Testament, those Jews would bring their sacrifices year after year and offer those bulls and goats and various sacrifices, looking for and hoping for redemption. They didn't think when they offered that animal that they were redeemed thereby, but they observed the blood of that animal as it was poured out, and they looked down the avenue of time until the Lord Jesus Christ would come to shed His blood, and they saw in the blood of that animal a prophecy of Jesus. By the coming of the Son of God and His death on the Cross that prophecy would be fulfilled.

How is it with us today? We come to the Lord's table and partake of the Lord's Supper. We pour the wine, which is symbolic of that blood, and when we do, we say that with the drinking thereof, that that wine dates back to the day when the Son of God died on Calvary—when our redemption was wrought out for us. The Jew in the Old Testament looked forward to the time when Jesus would come and die for his sins. We look back to the time when Jesus did come, and died for our sins. Beloved, the Jews in the Old Testament and we today have redemption in precisely the same manner. There is only one redemption, and that is the redemption that is wrought out in Jesus Christ at the Cross.

Oh, would to God that I could impress it upon your soul that there is only one way to save men. There is no other way to

save men. God has only one redemption. You could bring all the money that is within this world and make it as an offering, but that would not redeem your soul. The sacrifice of an angel or a multitude of the heavenly host would never redeem your soul, for there was only one Redeemer and that was Jesus Christ. There is only one redemption, and that was the redemption that was wrought out by the Son of God at Calvary. There is no other way. God has only one way to save sinners, and that way is the Lord Jesus Christ.

## VI

### THERE IS NO OTHER SAVING POWER BUT THE GOSPEL.

No pope, no cardinal, no rabbi, nor anyone else can save, other than the Lord Jesus Christ. It takes the saving power, and no one has that saving power other than Jesus Christ. Listen:

"For I am not ashamed of the gospel of Christ: for it is the POWER OF GOD unto salvation to every one that believeth."

—Rom. 1:16.

What is the power of God unto salvation? The Gospel. But what is the Gospel? Paul said in I Cor. 15:1-4 that the Gospel is the death, burial and resurrection of the Lord Jesus Christ. Beloved, there is no other power that brings salvation other than the Gospel.

It takes some power outside of yourself for salvation—not the power that you have within yourself, not the power of the church, not the power of the preacher, but it takes another power outside of yourself. The only power whereby God says that there is salvation, is the power that is ours in the Gospel of the Lord Jesus Christ.

Oh, listen to me, there is no other way (John 14:6). There is no other foundation (I Cor. 3:11). There is no other name (Acts 4:12). There is no other door (John 10:9). There is no other atonement (Heb. 9:12). There is no other saving power (Rom. 1:16).

## VII

### THERE IS NO OTHER GOSPEL TO BE PREACHED.

God has just one Gospel. Now the world has lots of gospels, but God has just one. In Paul's day, there were plenty of gospels. Listen:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:6-8.

You can't read that without the realization that God just has one Gospel whereby men are saved. The world has many gospels. It has the gospel of work, and it has the gospel of baptism. There is the gospel of religion, and there is the gospel pertaining to the Lord's Supper. There is the gospel of standing by the peep-hole and confessing your sins to "Papa" on the other side of the door. There is the gospel that if you will do the best you can, you will get to Heaven after a while. There is the gospel that if you will just turn over a new leaf and do the best you can, that you may be saved.

Beloved, there is just one Gospel, for God says there is no other Gospel. If you will follow the other gospels, you will go to Hell, and Paul goes even further and says, "Let him be accursed." Brother, sister, God just has one way of saving you. He has never had but one way in the Old Testament. He has never had but one way in the New Testament. He has never had but one way since the New Testament was closed. In other words, in six thousand years of earth's history, God has had just one way of saving people, and that way is through the Cross of Calvary—where Christ died for all of our sins, from the day that we were born down to the day that we die. Thank God for the one way of

salvation!

## CONCLUSION

My text says, "Not by works of righteousness which we have done, but according to His mercy He saved us." Beloved, that is the way that I am saved. I want to ask you a question, "Is that the way that you are saved?" You say, "Bro. Gilpin, I don't know. I have joined the church and I have been baptized." Listen, brother, I can tell you right now that you are a lost man. If you go to talking about being baptized and depending upon that for salvation, I know that you are lost.

God has just one way to save you. Is that your hope today? Are you depending upon Him? The old song says, "I am depending upon Him, I am depending upon Him." God grant that you are depending upon Him to save you. If not, why not? Oh, may the Holy Spirit draw you unto Him and quicken you in this very hour.

May God bless you!

## The Holy Spirit

(Continued from page six)

"The Program" seek to block the call, because they don't believe that the man in question can be dominated. They don't ask or care what the will of God or the leading of the Holy Spirit is, they want a man put in who will do exactly as is prescribed by the denomination.

And—all too often, preachers don't really seek the Spirit's guidance. They look to ecclesiastical leaders, to whom they have rendered their supreme loyalty, to provide them with a pastorate. Or, they let money or other considerations dominate rather than how the Spirit would have them go.

In Apostolic times the Spirit's leadership was sought and followed. Read Acts 13:1-3 and 16:6-10 for instances.

The Baptist Sunday School Board gets out a magazine, "Church Administration" in which "experts" tell how to administer the affairs of a church. But did not the Lord design that the Holy Spirit should be the Administrator of a church?

In stead of looking to the Holy Spirit, churches organize to accomplish the Lord's work. The whole list of church auxiliaries are of man's devising, and wholly without divine leading or sanction. Moreover they are an insult to Jesus Christ, for they change the organization of the church He started, and exist upon the assumption that He didn't know how to organize His church as He wanted it. Someone will exclaim in amazement "What would you have a church do?" The answer is, THROW OUT EVERY AUXILIARY and go back to the simple New Testament plan of organization. Throw away all every member canvasses, and depend upon God for the financing of a church. "But a church can't be run that way!" screams a chorus of voices. CAN'T IT? The author of these

lines says that IT CAN! and back the statement with his own church as one example. We have run successfully for nearly a quarter of a century without auxiliaries and with never a substantial surplus in the church treasury most all the time.

Do you know what Jesus, the risen Lord says to the churches? Here it is: "He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 2:11).

3. Too often we as individuals ignore the leading of the Holy Spirit, and "lean unto our own understanding." We "quench the Spirit" (I Thess. 5:19) and according to our own schemes. Much of our trouble and many of our sorrows grow out of the fact that we are not led by the Spirit and fill with the Spirit.

## Campbellite

(Continued from page one)

distance between condemnation and salvation with a tapeline; whose theory consigns to torment all people, except those who are members of the church to which he belongs, even having to admit that his own ecclesiastical father, Alexander Campbell, is in Hell for dying with the belief in the Baptist doctrine of inherent depravity; and one who boasts the claim to speak where the Bible speaks and is silent where the Bible is silent."

## Intolerant

(Continued from page five)

This faith is intolerant toward "new truth" and "science falsely so-called." John, the apostle of love was the most intolerant of all the apostles. He it was who said: "Anyone who is 'advanced' and will not remain by the doctrine of Christ does not possess God: he who remains by the doctrine of Christ possesses both the Father and the Son. If any comes to you and does not bring this doctrine, do not admit him to the house—do not even greet him, for he who greets him shares in his wicked work." II John 9-10 (Moffatt's Translation).

More intolerant language never written than that of the parliament of religions in the No Unitarianism in John. If it isn't true: if true it isn't new. If it isn't old as the New Testament it isn't the truth. How accurately John does describe "advanced" thinkers of our day. Note what he says about them:

- (1) They haven't God.
- (2) They haven't Christ.
- (3) Their works are wicked. They are tearing down the Bible and the once-delivered faith.
- (4) Do not give them a place to speak.
- (5) Do not even show them hospitality, lest you be partakers of their wicked works.—Selected

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