

Jesus first words: "I must be about my father's business;" His last on the cross: "It is finished."

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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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The Conversion of Lydia

A SERMON BY BOB L. ROSS

(Acts 16:14, 15)

Satan has deluded many thousands of people about salvation by inspiring unsaved people to tell of some spurious religious experience which he has given to them. Such unsaved people always exalt their experience, their feelings, and their own selves above Christ. In most instances, the testimonies of such persons have little praise and glory for Christ, but they are warped with a glorifying in emotionalism. We have heard scores of people tell about their emotional experience; yet such people know little or nothing of Christ and salvation by free grace. They have testified of visions, dreams, good feelings, and the such like, but they know nothing of Christ. They are ignorant of His person and work, and salvation by Him. They have been deceived by Satan, and they are trusting in some experience rather than Christ. Thus, they are lost, unsaved, blinded by Satan to salvation by Christ.

We should be glad that God has given us some examples of salvation in the Bible. By these true examples of conversion, we may learn how God deals with sinners. The conversion of Lydia furnishes us with one of the clearest examples in the Bible.

Now, let us read our text, Acts 16:14, 15, which tells of Lydia's conversion:

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

I

SOME CHARACTERISTICS OF LYDIA.

Many people like to get their names before the public. Usually when an individual gets his name in a newspaper, he is thrilled thereby. It is only human nature for people to be elated when their names are written in some public journal. But Lydia got her name in the Bible. This woman's name is immortal because of its being recorded in the Bible. She has been spoken of in all the nations where the Bible has gone. Here is a lady whose name is recorded in the Book of books. Not just in a newspaper, magazine, or a "who's who" publication, but in the pages of God's Word itself.

But beloved, learn this truth: Lydia's name was not only written in the Bible, but it was written in Heaven, in the Lamb's Book of Life. In Luke 10: 20, we read, "Rejoice, because your names are written in heaven."

"TABERNACLE" SERIES INTERRUPTED

In this issue, Bro. Gilpin's recent message on the Pope's death is being printed in TBE Pulpit. The messages on the Tabernacle will continue next week.

Simply because one's name is written in the Bible is no cause for rejoicing, for the names of saved and unsaved alike are recorded there. We have the name of Judas as well as John; of Jezebel as well as Mary; of Pharoah as well as Moses; of Demas as well as Paul; of Pilate as well as Josiah; of Cain as well as Abel; of Esau as well as Jacob. No, simply because one's name is recorded in the Bible is no cause for rejoicing.

But it is a cause for rejoicing to know that our names are written in Heaven. And it is a blessed thing to know that our Lord knows His people by name. In John 10:3, we read, "He calleth his own sheep by name, and leadeth them out." Lydia was one of Christ's sheep; He knew her name, and it had been written in Heaven since eternity past. Revelation 13:8 refers to those whose names are not written in the Book of Life. But the names of God's elect are written in that book. And Christ, who came to seek and to save that elect number that were lost, sought out through His servant, the apostle Paul, this lost sheep, Lydia.

Also, let us notice Lydia's social standing. Evidently, she was an outstanding character in society, for the Scripture says that she was a merchant, a seller of purple, which probably either refers to expensive purple material or purple dye. She therefore must have been a person of considerable wealth.

But despite her social standing, God saved her. This is another lesson to us that God is no respecter of persons. Some think that God only saves the poor, so they make no effort to reach the rich. On the other hand, some well-to-do folk take a self-righteous attitude and somewhat scorn the poor, and do nothing by way of evangelizing among them. But God has chosen some

of every class of people, from the beggar Lazarus even to kings and queens. It takes the same grace of God to save the lowly as it does to save the up-and-out. God does not have respect for you because you are rich or poor, wise or unlearned, bond or free. He is sovereign, and He does what He will with His own. He can make any one of us a trophy of grace, or leave us to our sins as vessels of wrath. The entire race is condemned, and it is only the grace of God that makes the saved to differ. It is nothing in an individual that merits God's respect.

Now, another characteristic of this woman Lydia, which I wish for us to notice, is her religion. Lydia was one of those persons who are religious but lost. The Scripture says that she "worshipped God." In other words, she had religion. Though she made an effort at worshipping God, her religion was in vain because she did not know Christ.

Many people think that so long as one has some kind of religion

Dead Churches

We read of a vessel discovered a century ago, among the icebergs of the Arctic Ocean, with the captain frozen as he was making his last entry in the log-book. The crew were discovered, some in their hammocks and some in the cabin, all frozen to death. The last date in the log-book showed that for thirteen years that vessel had been moving among the icebergs, "a drifting sepulchre, manned by a frozen crew." Are there not churches in a like condition? Chilled by formality, worldliness, and sin, they have sailed away from the sunny region of blessing and prosperity, and floated into the icy waters and deadly slumbers of the frigid zone.

—Prosser.

The Baptist Examiner Pulpit

"THE DEATH OF THE POPE"

Sermon Preached By Pastor John R. Gilpin; Mechanically Recorded For Publication

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."—Luke 16:23.

I think, beloved, that this is a very applicable text so far as the Pope is concerned. Somebody might say at once that I was presuming, and others might go as far as to say that I had no business to pass judgment upon him as to where he is, but I am neither presuming, nor am I passing judgment upon him. I am merely taking the position that Roman Catholics are bound to take, for in their own theology and in the light of their own teachings, the Pope had to go to Hell. He could not have gone directly to Heaven.

The fact of the matter is, there is only one class of individuals in Roman Catholicism that go directly to Heaven when they die, and that is a mother that dies

in childbirth. She has sacrificed her life, she dies a sacrifice, and since her life ended with a sacrifice, then she goes immediately to Heaven. She by-passes Limbo, Purgatory, and every other stop-over on the Romanist route to Heaven. Other than the mother who dies in giving birth to a child, all others have to go by way of Limbo and Purgatory in order to ultimately get into Heaven.

Therefore, beloved, I am neither presuming nor am I passing judgment upon the Pope when I declare to you that he is in Hell, and that this passage of Scripture very aptly illustrates and describes his condition. I say this, beloved, in the light of the teaching of Catholicism.

I've been amazed, and disgusted, also at a few things that have happened during the last few

days. I've been amazed that some individuals would do the things that they have in the light of truth which they know as to the attitude of the Catholics through all ages. In the first place, and this has nothing to do whatsoever with politics, whether you are a Republican or a Democrat or whatever you may be — I certainly have been disgusted over and over again by two actions on the part of President Eisenhower. The first is his position in attending a special mass whereby that he and others were to pray for peace to the remains of the late Pope. The other action which he has taken, which is to me strictly disgusting, is that of sending Secretary of State Dulles all the way to Italy to attend the Pope's funeral.

As I say, this has nothing to do (Continued on page 3, column 3)



... but the Word of God will build strong spiritual men. TBE is full of the good things of the Lord which make fat the soul. Christ, the Bread of Life, is exalted and His Word, "Daily Bread," is clearly expounded.

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and is sincere, everything is all right. Not long ago, an insurance salesman and I were talking, and I talked to him of the mission work in foreign lands where Roman Catholicism is so dominant. He said that those people in those lands were all right in their religion, if they were sincere, and that we need not do mission work there. Well, I told him that Christ said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6.

There are simply scores of folk who have the idea that one religion is just as good as another, so long as a person is sincere. What these people don't realize is this: Sincerity doesn't save. You will be amazed if you will go through the Bible and notice how many folk were sincere in their religion, yet were lost. Nicodemus was sincere, but Jesus told him that he needed to be saved. The rich young ruler was a good man morally and most sincere, but he was lacking — he needed Christ.

Paul was a strict man in his religion, very zealous and sincere, yet he was dreadfully wrong. And all through the record of the Word of God, we find sincere religious people who don't know Christ.

Lydia was such a person. She was, no doubt, a high-type lady, a person of good morals and religious piety; but she did not know Christ as Saviour.

Would to God that all such persons to whom this message goes might be awakened to the fact that religion won't save, good morals won't save, sincerity won't save; yea, that nothing they possess will save. Would to God that each of you might see your condemnation before God's holy law; that you might realize you are a sinner, in need of salvation. May God have mercy upon those who are clinging to self-effort, self-merit, and self-righteousness, and awaken within their souls the reality of their condemned and depraved state.

II

THE WORK WROUGHT IN LYDIA BY THE LORD.

The Scripture says in Acts 16: 14, "whose heart the Lord opened, that she attended unto the things spoken of Paul."

As we read the account of the conversion of this woman, our attention is called to the amazing simplicity of it. At the same time, however, we are impressed with the fact that there is a supernatural power who wrought this marvelous change.

The conversion of sinners is always supernatural, but it is not always what the world thinks to be spectacular. Some people think that the more racket and commotion that can be worked up, the more likely it is that people shall be converted. Such folk need to read the story in I Kings 18. The prophets of Baal were the advocates of emotionalism (Continued on page 2, column 1)

BAPTIST YOUTH WITNESS

After an absence of several months, the popular page for young readers returns to TBE. It had to be left out in the past because of the space required in publishing Spurgeon's sermons. (See page 7.)

The Baptist Examiner

BOB L. ROSS

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Editor

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Conversion of Lydia

(Continued from page one) and a big hoo-rah, but their efforts were all in vain, for they received no answer to their prayers. Elijah, the prophet of the Lord, calmly and in faith called on God, using only 63 words in his prayer, and immediately God answered with fire. And I also remind you that it wasn't the great and strong wind, neither the terrible earthquake, nor the fire, but the still small voice by which God spoke to Elijah when the prophet was in the cave at Horeb.

There is much excitement and fleshly emotionalism in various religious groups today, but in very few will you find the voice of God. In the conversion of Lydia, we don't find the fleshly moaning and sentimentalism that goes on around a so-called "altar" or "mourner's bench." Neither do we find that some high-pressure evangelist had some fleshly tricks whereby he got professions of faith. We don't find any of the tricks and schemes, methods and practices of many modern religionists.

Instead, we see clearly how God converts a sinner. There are two Divine instruments in conversion: the Spirit and the Word. Nothing more and nothing less is sufficient for a sinner's conversion. We see these two instruments at work in the conversion of Lydia.

First, we see the work of the Spirit. He opened Lydia's heart to see the truth as preached by Paul. She would not have received it had not the Spirit of God opened her understanding to it.

Sinners are blind to God's Word. They cannot receive God's Word. A sinner goes to church and hears the Word of God preached. He walks out of the building and he couldn't tell you much about any two things the preacher said. Now, why? Is it because the preacher didn't say anything? Well, that may be the case sometimes. Surely, we have many who don't preach the Word; but I am speaking now of one who does preach the Word. Why

does the sinner not understand and retain what he hears? Simply because he cannot receive the Word of God, apart from God's Spirit opening his heart to receive it. Listen to the Word of God in I Corinthians 2:14:

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Also, in I Corinthians 1:18, we read:

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

And again, in John 10:25, 26:

"Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep."

Then, in John 8:47, Christ says: **"He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."**

In God's Word, the sinner's heart is compared to a stone. Jeremiah says that the heart is deceitful above all things and incurably wicked. Paul writes of it in Ephesians 4:18, saying of the unsaved, **"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."**

In view of man's cold, stony, sinful, depraved heart, we can easily understand the necessity of the Holy Spirit's work before a sinner can receive the Word of God. Often we hear preachers call on sinners to open their hearts, but this is a task beyond human power. There is a heretical song that says, "You Must Open The Door." Oh, no, beloved, Revelation 3:20 does not refer to a sinner's heart, but to a church. Don't pervert that passage to deny depravity.

Secondly, we see that Lydia attended unto the Word of God, as preached by Paul. Her attending to the Word, her receiving the Word, was when the Holy Spirit had opened her heart.

This should teach preachers a lesson. Many preachers try to "play" Holy Spirit and do His work. That should never be done. We can't open the sinner's heart; that is a divine work. All we are to do is preach the Word. Then, if the Spirit opens their hearts, they are going to be saved, they will receive the Word, they will believe on Christ. No doubt about that. Paul says in Philippians 1:6: **"Being confident of this very thing that he which hath begun a good work in you will perform it until the day of Jesus Christ."** When God's Spirit begins a work, He finishes it. So all whom He quickens, believe the Word of God.

Now, thirdly, why is it that Lydia was the only one who believed? The answer: Because she was one of God's elect, and it was God's ordained time that she be saved. Now, I don't say that the rest of those people were not elect, but if they were, God just

wasn't ready to save them yet, else they had already been saved.

But one thing is sure, Lydia was chosen of God, and was saved by elective grace giving her the Spirit and Word.

Listen to John 6:37: **"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."**

Also, Acts 13:48: **"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."**

And in II Thessalonians 2:13, 14, we read: **"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."**

God purposed the salvation of this woman from eternity; therefore, she was saved on this occasion.

Somebody says, "Well, I don't see any need in preaching, then, if that's so." You don't? Well Paul did. He knew that God had purposed to save His people by the work of the Spirit and the preaching of the Gospel. Therefore, he preached the Word.

You say, "Well, she would have been saved anyway." Oh, no. God has ordained the means to the end. Nobody gets saved apart from God's means. That's why I'm preaching to you. God has laid it on my heart to perform His will, to preach the Word. He is using means to obtain His end. God promised away back yonder that seed time and harvest time would last till the end. But you don't expect a harvest without sowing, do you? No. So God has ordained His people to salvation, and they are saved by the work of the Spirit in revealing Christ by the Word.

EFFECTS OF THE WORK WROUGHT IN LYDIA.

Now, once the Lord has performed this work, what are the effects of it? How does an individual react? What does one do?

The first effect or evidence of the internal work of the Spirit of God in this woman is expressed in verse 14, where the Scripture says, **"She attended unto the things which were spoken of (by) Paul."**

Beloved, it can be safely said that the first evidence that one has been enlightened by the Spirit of God is a love for and an attending unto the Word of God as it is preached or as it is read. An unsaved person has no regard for the Word of God. He doesn't love to hear it preached, and he doesn't love to obey it. So far as he is concerned, it would be no great concern to him if he never heard the Word of God preached. An unsaved person is carnal, and the Word of God is spiritual; thus, the carnal has no appreciation for the spiritual. Paul says in I Corinthians 1:18:

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

It is truly amazing how an individual reacts to the Word of God once the Lord has given him ears to hear and eyes to see spiritual truths. Lydia is an excellent example of how the Word of God gets hold of an individual. Here

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"I Should Like to Know"

1. How can Christ have as many bodies as there are individual Baptist churches?

It is easy to understand when you get the proper picture presented in the Scripture. The church is not literally the actual body of Christ, but it is merely likened unto a physical body (I Corinthians 11:14-31), and because the church belongs to Christ, it is called the body of Christ. This is true of each church.

In I Corinthians 11:3, we are told that Christ is the head of each man. He can be the head of each church just as easily as He can be the head of each man. Besides, have you never heard of a man being the head of a number of business firms, institutions, or bodies?

2. How can one be sure that the Lord is in the call of a church for a preacher to become its pastor?

By earnest prayer to the Lord and by putting no reliance whatsoever upon the suggestions and desires of the flesh.

3. Explain Proverbs 23:31, in view of the matter of using wine in the Lord's Supper.

The passage says, "Look not upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright." This has reference to looking upon the wine with a greedy eye, as to desire or lust after it, as a drunkard does. Matthew 5:28 warns against looking upon a woman to lust after her in the heart. Such is the meaning of this verse on wine. In observance of the Lord's Supper, there is certainly no "looking upon the wine" as is referred to in this passage.

4. Who baptized John the Baptist and Jesus?

John the Baptist was never baptized. God sent John to baptize.

she is a merchant-woman from another city, probably in Philippi doing business or on business. Somehow she goes out on the riverside for preaching services, where the Apostle Paul is preaching. And lo and behold, she hears Paul's Spirit-directed message and she is ready to forsake all for the Lord, if need be. Friends, here you have an illustration of the power of God. Paul didn't have to beg this woman to make a profession of faith; she was willing to follow the Lord, for the Spirit of God had given her an understanding of Christ as Saviour.

Now, notice what she did next. Verse 15 says, **"She was baptized, and her household."** Yes, she was baptized. And not only she, but her household. Now, I don't know when her relatives mentioned here were saved; perhaps on or before this occasion or some other time; we are not told. But we are told that Lydia and her household were baptized.

In this we see an example of what every saved person should do after being saved. After salvation comes baptism. Faith manifests itself in good works, and baptism is one of the good works which God has ordained for us to observe. In Ephesians 2:8-10, we read:

"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."

Again, in Titus 3:8, we read: **"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."**

(Continued on page 5, column 1)

tize (John 1:33), and John baptized the Lord Jesus. Read Matthew 3:13-17.

5. Is the laying on of hands in Acts 6:6 figurative or literal?

If you refer to physical action, we do not see how the passage could mean anything but a literal laying on of hands.

6. Are the rewards in Matthew 5:12 and Luke 6:35 received here on earth or in Heaven?

Matthew 5:12 clearly says "in Heaven." Luke 6:35 probably has primary reference to Heaven; however, we think that we are in some manner rewarded on earth, if we fulfill the teaching of the verse.

7. How does one become a member of the church, the body of Christ?

The church is the body of Christ—He owns it, and is the Head or "Boss" of the body. This is not an invisible body, but visible, as the church at Corinth:

"Now ye (church at Corinth) are the (or a) body of Christ, and members in particular."—I Corinthians 12:27.

In verse 13 of I Cor. 12, we are told how these members of the body, the church at Corinth, got into the body. They were "baptized into one body." This baptism was (and is) water baptism, not baptism in the Holy Spirit, as some erroneously think.

So one becomes a member of the body of Christ, the church, by baptism. Before baptism, the person must be saved and approved by the church for baptism. (See Acts 10:44-48.)

8. Please explain Acts 2:47.

The Lord's adding to the church was done by the usual method of baptism after salvation (see v. 41). The phrase "such as should be saved," should read, "those being saved." The passage teaches that salvation comes before church membership.

9. Please comment on the Apocrypha. What authority do these books have for us in these days?

The Apocrypha has no authority. The Roman Catholics erroneously accept it. Some of their heresies are based upon it. Our only authority is the Word (II Timothy 3:16).

10. What national association do you cooperate with?

None, we are members of a Baptist church. We find no Bible authority for any organization of any kind other than a church.

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SATAN'S COUNTERFEITS, NO. 5

Satan's Counterfeit Church Programs

The devil can't put the church that Jesus started out of existence, for Jesus promised that "the gates of hell shall not prevail against it" (Matt. 16:18). Since he can't do that, his next best scheme is to counterfeit the true church with all kinds of counterfeit churches, and to fill them with counterfeit doctrines. Still another ruse of Satan is to try to nullify the program that Jesus gave to His church, by substituting counterfeit programs.

What Is Christ's Program For His Church?

Christ's program is stated in what is called the "Great Commission." (Matt. 28:19-20). It involves three things as follows:

- 1.—The making of disciples or Christians, through the preaching of the gospel.
- 2.—The immersing of those disciples.
- 3.—The subsequent teaching of those disciples to do all the things that Jesus has commanded. These are the orders of Christ, and the full purpose for the existence of a church is stated here.

Satan has perverted the Bible way of making a disciple; he has perverted the form and purpose of baptism; and he has perverted the commands of Christ. In addition he has substituted a program for churches other than the one contained in the Great Commission. What does Satan's program involve?

1.—It Involves a Program of Social Reform. Modernism substitutes the "Social Gospel" for the gospel of individual salvation. Under modernistic leadership churches seek human betterment through meddling in politics; through reform legislative movements and things of the sort. They go all out for such things as desegregation. Modernist ministers are highly tolerant of Communism, and often join the various Communist-front organizations. The effort is to put a Christian veneer over civilization. They do not believe that "the whole world lieth in the evil one," as taught by the Bible. They believe that the world can be turned into the Kingdom of God through a Christian social program.

2.—Satan's False Program Involves Amusing and Entertaining People. This false program poses more immediate danger to churches than the "Social Gospel" program. It has already rendered Baptists and other groups worldly and materialistic. Churches have kitchens that are considered absolutely essential to church life today. Those kitchens are kept busy most of the time. Wealthier churches have added recreation parlors and whole recreation buildings. Amusing, feeding, entertaining and recreating is con-

sidered a vital part of the church program alongside missions and evangelism. The truth is, churches come to spend far more time and money on the church social program than in winning the lost and supporting missionaries.

Two things can be said of this modern social program:

First, It Is a Satanic Innovation That Not Only Has No Scripture Warrant—It is Condemned by the Scriptures. In I Cor. 11:22 Paul asks, "What? Have ye not houses to eat and drink in, or despise ye the church of God?"

Secondly, it can be truly said that This Is the Greatest Practical Heresy of This Day. We believe that nothing does a church so much actual harm as the program of eating, drinking, playing, that goes on all week long in the average Baptist church. Jesus cleansed the temple of its secularism, and would not allow even a dish to be carried through it. (See Mark 11:15-17). Forgetting this lesson, the average Baptist church is wagged by its kitchen. More time is spent in the supper room than in the "upper room."

One large church in Dallas spent forty thousand dollars on its church cafeteria in one year, while at the same time they baptized 33 people. We know of two Baptist churches that have spent around a million dollars on recreation buildings. Churches soak millions in buildings for the purpose of enabling people to play in the name of the Lord. Satan's program, slipped over on Baptist churches (as well as others) is his program of stuffing stomachs, playing games, and generally having a big social time. Some even have dancing in the recreation parlors. A life as worldly and fleshly as the devil could wish goes along with church social programs.

Why should it be considered any worse for a church to depart from the doctrines of Scriptures, than to depart from the divinely given program for a church? A saved person ought not remain a member of a church that is given over to such "eating and drinking and abominable idolatries" as characterize many of the churches of this day.

"The Death of the Pope"

(Continued from page one) with politics, and if your politics and mine happen to differ, I trust you won't hold it against me because I've said these things, for I would have said them regardless of who it was. In fact, in 1939, when Pope Pius XI died, my very dear friend, who was then governor of Kentucky, proclaimed five minutes in Kentucky for everybody to pray for peace to the remains of the Pope. Beloved, I said some very spirited things to our governor in 1939 in view of the stand that he took on the death of the preceding Pope.

But I've been more disgusted with some other things in the last few days than I have with the attitude of President Eisenhower. Of course, it could be said that President Eisenhower is a politician and he, like any good politician, is playing politics and wants to make friends with the Roman Catholics and therefore would take the position that he has. Therefore, I can pass by what he has done much more easily, and far more readily, than I can pass by some of the statements that have been made in both the secular and the religious press within the last few days' time.

For example, in one of the papers that comes to us, a Baptist preacher made the statement, "Christianity has lost a man of great principles and integrity." Now, beloved, it would be bad enough for an unsaved man to make a statement like that, but for a saved person to make it is

By ROY MASON

Buffalo Avenue
Baptist Church
Tampa, Florida



even worse, and for a Baptist preacher to make it, is to me unpardonable. To refer to the Pope — the late Pope, or any of the balance of the popes that ever lived, and to say that those individuals had had great principles and were men of great integrity, is to me but a falsehood. Actually, beloved, the Pope is the head of the organization in this world that has been the biggest enemy to the Cross of the Lord Jesus Christ that ever lived. Beloved, Christianity hasn't lost anything. The organization in this world that stands as the outstanding enemy against Christianity is the organization that the Pope is the head of, and people speak foolishly in saying that Christianity has lost a great leader.

Tonight I want to show you from eight standpoints that Christianity hasn't lost anything as a result of the Pope's death, and that all that has been lost is the head of the greatest enemy — the greatest heretical organization that ever existed in this world.

THE CATHOLICS WERE THE ONES WHO FORBODE THE READING OF THE WORD OF GOD.

Now don't tell me that a man who is the head of the Catholic religion is a great man, and that his death means a great loss to Christianity, when in the very outset the Catholics themselves forbade the reading of the Word of God. In the year 1229, the Catholics went on record as telling their people not to read the Bible.

Now, beloved, I tell you to read it. I insist upon you reading it. I ask you to check what I preach to you in the light of the Bible and see whether or not that which I say is so. I do that, beloved, because of the statements of the Word of God. Listen:

"SEARCH THE SCRIPTURES: for in them ye shall have eternal life: and they are they which testify of me."—John 5:39.

"Being born again, not of corruptible seed, but of incorruptible, by the Word of GOD, which liveth and abideth for ever."—I Pet. 1:23.

You will notice that it says that we are born again, as a result of what we hear from and through the Word of God. Here is an organization on the one hand that forbids people to read the Bible, and on the other hand, the Word of God itself tells you that the only way that anybody can be saved is by the hearing of the Word of God. How in this world could any Baptist preacher ever be so far wrong himself as to dare say that the world has lost a great leader in the death of the Pope, and that he was a great Christian, and that he did much for Christian principles?

Let's notice again:

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Excerpt From John Gill

"The ministry of the word is the vehicle in which the Spirit of God conveys himself and his grace into the hearts of men; which is done when the word comes not in word only, but in power, and in the Holy Ghost; and works effectually, and is the power of God unto salvation; then faith comes by hearing, and ministers are instruments by whom, at least, men are encouraged to believe."

From Gill's BODY OF DIVINITY, Book VI, Chapter XI ("Of Regeneration"), page 534.

unto God, a workman that needeth not to be ashamed, RIGHTLY DIVIDING THE WORD OF TRUTH."—II Tim. 2:15.

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—II Tim.

The Word of God says that we are to study the Bible and learn how to rightly divide it, so that we can apply that which is Jewish to the Jews, that which pertains to lost people to the lost, and that which pertains to the saints of God, to God's children. The Word of God itself declares that Paul had known the Bible from the time that he was a child, and that the Scriptures were able to make one wise unto salvation. In the light of these verses which I have read to you, how in the world would it be possible for anybody to say that the man who is the head of the Catholic religion was a great Christian and had done much for Christianity in view of the fact that they have forbidden the Word of God to be read by the people.

Let anyone might think I am speaking hastily or that I am presuming in this respect, I brought along a quotation relative to a statement made by the Pope, or by the Catholic church, at the time when they forbade the Word of God to be read by the laity. This was a statement that was made when three Roman bishops were called upon by the Pope, who at that time was Pope Julius III, for information as to how they might best strengthen the church. After they had given various ways whereby the church might be strengthened, the following advice was given:

"Lastly, of all the advice that we can give to your beatitude, we have reserved to the end the most important—namely, that as little as possible of the Gospel, especially in the mother tongue, be read in all the countries subject to your jurisdiction; that little which is usually read at mass is sufficient and beyond that no one whatever must be permitted to read. While men were contented with that little, your interest prospered, but when more was read they began to decay. To sum it all, that Book is the one more than any other that has raised against us these whirlwinds and tempests whereby we were almost swept away, and, in fact, if anyone examines it diligently and then contrasts therewith the practice of our church, he will perceive the great discordance, and that our doctrine is utterly different from, and often very contrary to it, which if the people understand they will not cease their clamor against us until all be divulged and then we shall become an object of universal scorn and hatred; wherefore, even those few pages must be put away but with considerable caution lest so doing should raise up greater uproars and tumults."

You can thus see that the advice given by these three Roman bishops to Pope Julius III as to how he could best strengthen the Catholic church, was to put away the Word of God and not allow people to read it.

Do you tell me that a man who is the head of an institution like that is an individual who has great principles and great integrity? Do you tell me that an individual who is the head of such an organization is a great loss when he dies, so far as Christianity is concerned? I tell you, beloved,

all that has been lost in the world is the head of the greatest enemy to the cause of Jesus Christ that ever lived in this world.

THE CATHOLICS INSTITUTED THE WORSHIP OF THE VIRGIN MARY.

Whether it is the doctrine of assumption that she was assumed bodily up into Heaven just like Jesus went into Heaven, whether it is the doctrine of the sinlessness of Mary, or whether it is the doctrine of the worship of Mary by way of an intercessor, makes no difference to me. The fact of the matter is, the majority of the religion of Catholicism is built around, and fashioned, and moulded about Mary herself.

That didn't begin in the first century, nor in the second, the third, the fourth nor the fifth. Rather, in the year 680 the Catholics began to worship Mary for the first time, and they took as their proof text the following Scripture:

"And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou AMONG WOMEN."—Luke 1:28.

You will notice that the Holy Spirit in writing and speaking through this angel did not say, "Blessed art thou above women," but rather, "Blessed art thou among women." Starting with the false premise that Mary was above all other women, the Catholics instituted the worship of Mary.

Several years ago when I was passing through a certain town, having a few hours to wait between train and bus connection, I did what I often do by way of recreation. I went to the museum and looked at the various things of interest therein. I remember one picture in particular that I saw in that museum — that of a poor sinner kneeling with fear written all over his face, seemingly begging, imploring and entreating for mercy. The Lord Jesus Christ was standing there with an angry scowl on His face, so much as to push him away, but Mary was pictured as interceding in his behalf. The implication of this Catholic picture was that the Lord Jesus Christ could not be approached except through Mary herself, and that it was only through the intercessory work of Mary that a sinner would be able

(Continued on page 5, column 4)

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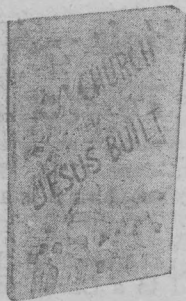
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Distinctive Principles of Baptists—

Chapter 4:

BAPTISTS BELIEVE THAT A SCRIPTURAL CHURCH IS A LOCAL CONGREGATION OF BAPTIZED BELIEVERS INDEPENDENT, UNDER CHRIST, OF THE STATE, OF EVERY OTHER CHURCH, HAVING IN ITSELF AUTHORITY TO DO WHATEVER A CHURCH CAN OF RIGHT DO.

Section 6 —

Church Action Is Final

By J. M. Pendleton

The independence of a church implies the right of a majority of its members to rule in accordance with the laws of Christ. In 2 Cor. 2:6 it is written: "Sufficient to such a man is this punishment, which was inflicted of many." A literal translation of the words rendered "of many" would be "by the more"—that is, by the majority. The rendering of Macknight, and also of Davidson in his Revision, is "by the greater number."

If, as has been shown, the governmental power of a church is with the members, it follows that a majority must rule—that is to say, either the majority or the minority must govern. But it is absurd to refer to the rule of the minority. That a majority must rule is so plain a principle of independence, and so plain a principle of common sense, that it is needless to dwell upon it.

It has been stated in a preceding portion that the power of a church cannot be transferred or alienated. From this fact results the finality of church action. The church at Corinth could not transfer her authority to the church at Philippi, nor could the church at Antioch convey her power to the church at Ephesus; nor could all the apostolic churches delegate their power to an Association, a Synod, a Conference, or a Convention. The power of a church is manifestly inalienable, and, this being true, church action is final.

That there is no tribunal higher than that of a church is evident from Matt. 18:15-17: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall 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."

Here the Saviour lays down a rule for the settlement of grievances among brethren. If the offender, when told of his fault, does not give satisfaction, the offended party is to take with him "one or two more, that in the mouth of two or three witnesses every word may be established." But if the offender "shall neglect to hear them" what is to be done? "Tell it to the church." What church? The aggregate body of the redeemed? This is equally impossible and absurd. I ask again, what church? Evidently the local congregation to which the parties belong. If the offender does not hear the church, what then and finally? "Let him be unto thee as a heathen man and a publican"—that is, let the offender no longer be held in church-fellowship, but let him occupy the place of "a heathen man and a publican." There is to be an end to Christian fellowship and association. This idea cannot be more fully emphasized than by the reference to "a heathen man (a Gentile) and a publican," the most unworthy character, in Jewish estimation, to be found among Gentiles.

But can there be no appeal from the action of a single local church to an "Association" or a "Presbytery" or a "Conference"? No; there is no appeal. Shall an Association or a Presbytery or a Conference put the offender back in church-fellowship, when the church by its action classed him with heathens and publicans?

This is too preposterous. What kind of fellowship would it be, when the church had declared the excluded member unworthy of its fellowship?

Will it be asked, What is to be done if the action of a church does not give satisfaction to all concerned? I answer, Do what is done when the action of a Presbyterian General Assembly or a Methodist General Conference or an Episcopal General Convention does not give satisfaction. Do nothing. There must be a stopping-place; there must be final action. Baptists say, with the New Testament before them, that the action of each local congregation of baptized believers is final.

The above reasoning takes it for granted that the excluded member is justly excluded. If so, he must give evidence of penitence, in order to gain his restoration. If unjustly excluded, and the church does not, when the injustice is shown, annul its action, the excluded member may apply for admission into a sister church, which may, in the exercise of its independence, receive him without encroaching on the independence of the excluding church. The opposite view would imply that the excluding church has a monopoly of independence, which is absurd.

Let those who oppose the Baptist form of government show anywhere in the Scriptures the remotest allusion to an appeal from the decision of a church to any other tribunal. It cannot be done. There were, in apostolic times, no tribunals analogous to modern Synods, Conferences, Conventions. Let those who affirm that there were such "courts of appeal" adduce the evidence. On them rests the burden of proof. Baptists deny that there is such proof, and say that for any man to furnish it is as difficult as for "a camel to go through the eye of a needle."

The view which I have presented of the independence of the first churches is in such full historical accordance with the facts in the case that many distinguished Pedobaptists have been obliged to concede it. They have done this while giving their practical sanction to other forms of church government. Hence Moshem, a Lutheran and a bitter opponent of Baptists, in referring to the first century, says:

"The churches, in those early times, were entirely independent, none of them being subject to any foreign jurisdiction, but each

governed by its own rulers and its own laws; for, though the churches founded by the apostles had this particular deference shown to them, that they were consulted in difficult and doubtful cases, yet they had no juridical authority, no sort of supremacy over the others, nor the least right to enact laws for them." (Mac-laine's Moshem, Baltimore, vol. I, p. 39).

Archbishop Whately, a dignitary of the Church of England, referring to the New Testament churches, says:

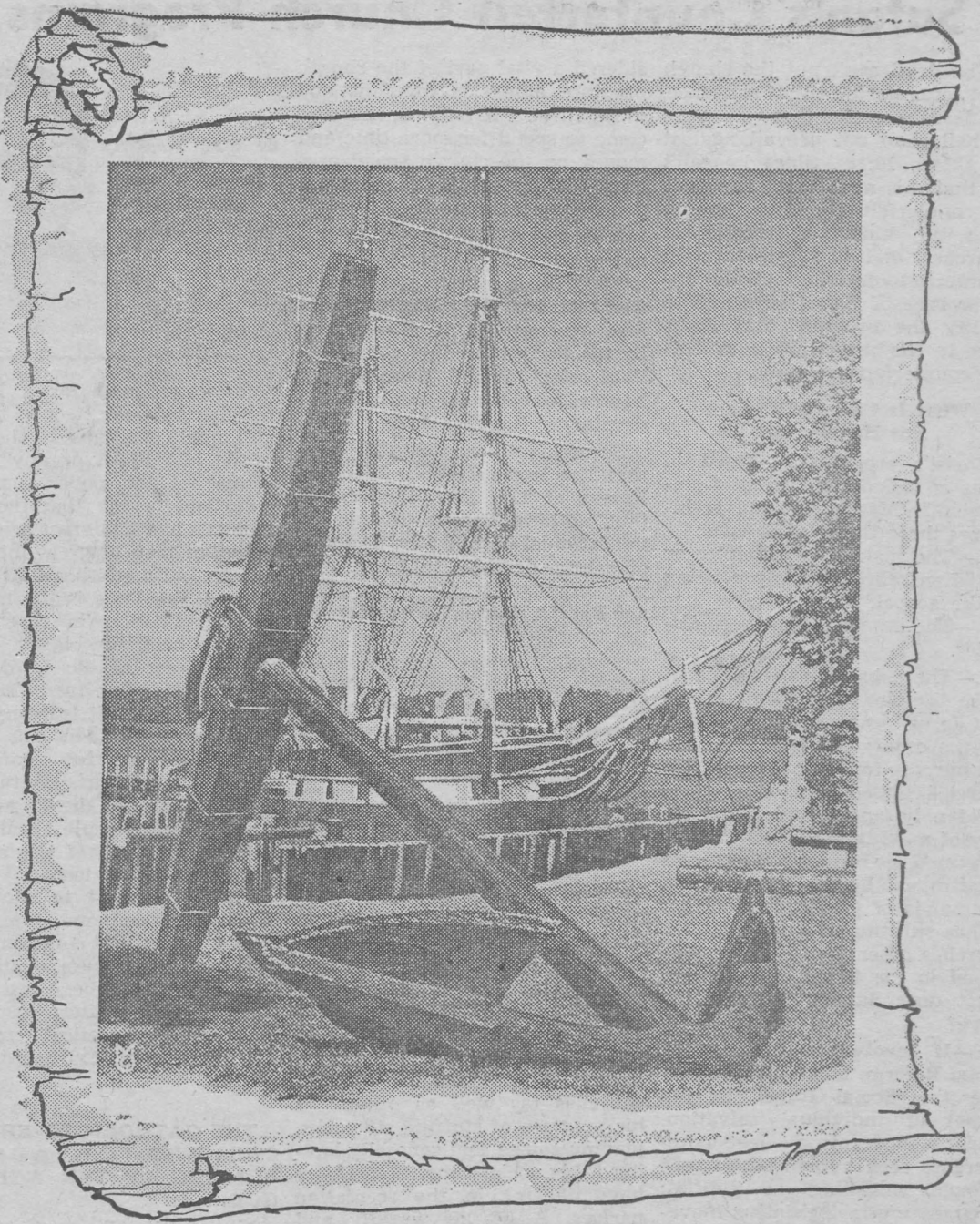
"They were each a distinct, independent community on earth, united by the common principles on which they were founded, and by their mutual agreement, affection, and respect, but not having any one recognized head on earth, or acknowledging any sovereignty of one of these societies over others."

Again: "A CHURCH and a DIOCESE seem to have been for a considerable time coextensive and identical. And each church or diocese (and consequently each superintendent), though connected with the rest by ties of faith and hope and charity, seems to have been (as has been already observed) perfectly independent, as far as regards any power of control." (Kingdom of Christ, Carter's edition, pp. 36, 44).

This is strong testimony from a Lutheran and an Episcopalian. They would have given a different account of the matter if they could have done so consistently with truth. They virtually condemned their denominational organizations in writing what I have quoted.

I might refer to Neander, and to many other Pedobaptists of distinction who have expressed themselves in substance as Moshem and Whately have done; but it is needless. Baptists are not dependent on the testimony of church historians. They make their appeal to the New Testa-

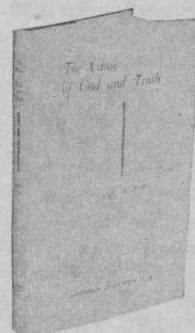
WE HAVE AN ANCHOR—HEB. 6:19



*"We have an anchor that keeps the soul
Steadfast and sure while the billows roll,
Fastened to the Rock which cannot move,
Grounded firm and deep in the Saviour's love."*

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1 Corinthians 11:15, "If a woman have long hair it is a glory to her."

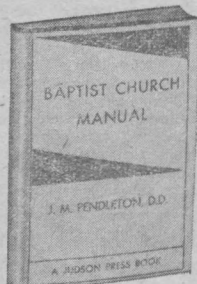
Is this not about all that need to be said to a Christian woman who desires to do the will of God? I know very well that no one can find in the Old or New Testaments the statement, "If a woman have bobbed hair it is a disgrace to her;" so I shall not fight the short-haired woman as a champion of long hair. But, with all the chivalry which my Christian manhood can command, and with all the love of the Spirit of Christ, who alone can exalt Christian womanhood, I would simply point to the glory which God has given her.—From THE BIBLE TODAY.

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"Till He Come"

"Till he come"—the heavy crosses,
Causing pain untold;
Afterward—the crowns of glory,
And the harps of gold.

"Till He come"—the ceaseless conflict
With the hostile throngs;
Afterward—the palms unfading,
And the triumph songs.

"Till He come"—the storms and shadows
Which oft sore afright;
Afterward—eternal calmness,
And unclouded light.

"Till He come"—the wearing labour
In the burning heat;
Afterward—the happy resting
At His sacred feet.

"Till He come"—the robe oft spotted
By the world below;
Afterward—the stainless garment,
White as driven snow.

"Till He come"—the thirst and hunger
In the desert dry;
Afterward—the "Marriage Supper,"
And the home on high.

—Author Unknown

Conversion of Lydia

(Continued from page two)

Also in verse 14 of Titus 3—
"And let ours also learn to maintain good works for necessary uses, that they be not unfruitful."

The person who professes to be a saved person, yet refuses to follow and obey the Lord, the one who acts thusly shows definite signs of not being saved. I'm not saying that they have lost their salvation; I'm saying that they never had salvation, else they would have had some good works in their lives. James says that such faith without works is dead; that is, there is actually no faith, but a dead profession. Listen to James 2:18:

"Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works."

Well, Lydia was one who evidenced that she really had faith. She obeyed her Lord, and followed Him in baptism. Her being baptized didn't atone for a single, solitary sin; but it did reveal that she was a saved person, one who had had the love of God shed abroad in her heart by the Spirit of God.

Now, a third thing we notice about Lydia after she had been saved, is her love for the servants of God. She said to Paul and Silas, "If ye have judged me to be faithful to the Lord, come into my house, and abide there." Yes, she loved these servants of God, and wanted them to come into her dwelling that she might show them some hospitality. No doubt, she also wanted to ask these preachers some questions about the things of God and her duty. In a word, this woman now had an interest in the work of God and His workers.

And I want you to notice, that in receiving these two prophets of God, this woman actually was receiving the Lord Jesus. Jesus identifies Himself so closely with His church and servants that what one does to a saint of God is counted as if it were done to the Lord. In Matthew 10:40, 41, Jesus said:

"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward."

Also, you will recall, if you are a Bible student, that when Paul was unsaved and was persecuting the church, Christ appeared to him on the road to Damascus, and said, "Saul, Saul, why persecutest thou me?" So you see, though Paul was actually persecuting the church, Christ was the One whom Paul was fighting against.

So Lydia, in entreating these men of God to come into her

dwelling, was in a very real sense showing her love for Christ. And today the same thing is true with regard to God's servants. They are Christ's ministers on earth, and when they are received into a home, it is Christ who is received, in one sense of the word. Those who mock and scorn and reject the true ministers of the Word of God, are actually scoffing the One whom these men represent.

Thus, we see what some of the effects of the Lord's work are: (1) Lydia attended to God's Word, (2) she obeyed God's Word, and (3) she manifested a love for God's work and His servants.

Are these things true of you, friend? If not, you need to trust Christ and be saved.

IV

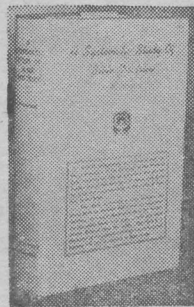
PRACTICAL APPLICATION.

Now let us make a practical application of the truths that are manifest in the conversion of Lydia.

First of all, from this record we should be encouraged to preach the Word of God and witness for Christ. We have this example, as well as others, of course, that God uses means to save His people. He used the Apostle Paul to declare the Gospel unto this woman, Lydia. God could have, no doubt, saved Lydia without Paul and without the Gospel. He could have spoken to her out of Heaven, if He so desired. In fact, God could have sent an angel down to Lydia, and could have taken her to Heaven, had He so desired.

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But God did not save Lydia in this manner. No, He used a man—Paul. He used preaching, and He blessed these means to the conversion of Lydia. And this makes salvation all the more glorifying to God. To think that God would work through sinful man to bless sinful men is indeed an astounding thought. Yet, using these frail vessels, God performs the great miracle of salvation. Paul says, in II Corinthians 4:7: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

Paul here indicates that the very fact that God uses earthen vessels, sinful men, is a testimony of His great sovereignty. Why, the idea that preaching should be used to save souls is one of foolishness. In fact, God Himself calls it foolishness. In I Corinthians 1:21, we read, "It pleased God by the foolishness of preaching to save them that believe." To the world, preaching is mere foolishness, but it is an ordained means of God in saving His elect.

A lot of people who believe election, scoff at the idea of preaching the Gospel. They say that such makes salvation of human effort and not of sovereign grace. But what God has joined together let no man put asunder. God has not only ordained His people to eternal life, but He has ordained the means whereby they are to attain eternal life, and preaching is one of the means. By the preaching of the Gospel to all men, the elect are called unto salvation. Paul says in II Thessalonians 2:14, "Whereunto HE called you BY OUR GOSPEL, to the obtaining of the glory of our Lord Jesus Christ." Do you not then see the perfect harmony of God's election and the preaching of the Gospel? Preaching is only the means God uses to call His elect to Christ.

Often somebody says, "If election be so, why preach?" Well, I answer that by saying, "If election is not so, why preach?" If God has not decreed to save some, then we might as well quit preaching, for unless sovereign grace saves the sinner, he will never be saved. If man is totally depraved, then we might as well cease our efforts in preaching, for if it is up to man to save himself by his own will, then we shall never see a soul saved.

But because God has decreed to save a great number that no man can number, and has ordained the preaching of the Gospel as a means, we gladly and confidently preach the Word.

Secondly, we should be encouraged by Lydia's conversion to preach the Word anywhere. Verse 13 of Acts 16 tells us that this preaching service was held outside the city of Philippi on a river bank. Now, Paul could have said, "Well, there's no church house here, and there are just a few women that attend the services, so it won't do much good for me to preach here."

Yes, Paul could have said this, like many modern-day preachers. But Paul was quite different from our moderns. Did you know that the biggest so-called evangelist in the world today won't go to a place to preach unless practically all the churches, including even the modernists, in a city will join together to support his campaign? That's right. Regardless of what they believe, this man insists that they all yoke up together, else he won't preach. Well, that is the kind of campaign that gets the glory of the world. That is the kind of campaign that people talk about. But you take the little preaching service out on the river bank, outside of Philippi — well, this is not much to glory about. Here there were just a few women, with no big churches to support the service, no advertising, no platform with preachers, mayors, governors, and other dignitaries seated thereon, and none of the other paraphernalia that is necessary for a so-called evangelistic campaign today.

But Paul wasn't seeking the

EVANGELISTIC OUTLINES by Frank Beck

God's Terrible Retaliation

Text: Proverbs 1:24-28 — Scripture Reading: Proverbs 1:24-33.

INTRODUCTION: This portion a commentary on Heb. 2:3. True in physical realm (Gal. 6:7-8). True in financial realm (Luke 15:14).

I. REGARD OF THE MASTER (v. 24). "I have called . . . I have stretched out My hand."

A. Initiative of God. God calls. God stretches out hand.

1. Eden—Gen. 3:8. God sought, not Adam nor Eve.

2. Earth—Luke 19:10.

a. God seeks by His precepts and promises (John 5:24).

b. God seeks by His providence (Jonah would not hear the Word, so he had to hear the rod! Jonah 2:10).

c. God stretches out the hand covered with crimson blood, nailed fast to cross (Luke 24:40).

B. Industry of God. God has used:

1. Voice—"I called." John 7:37.

2. Hand—"stretched out hand." Mark 9:27; Luke 24:50.

3. Heart—"counsel . . . reproof."

II. THE REFUSAL OF MAN (vv. 24-25). "Ye refused . . . no man regarded . . . set at nought . . . would not."

A. Our wills so perverse. "Refused . . . would not."

1. What of Rev. 22:17?

a. True—but John 5:40, "Ye will not!"

b. "I did," says Christian. Indeed, because of Phil. 2:13.

B. Our ways so polluted. "Regarded not . . . set at nought."

1. Face it—Isa. 53:6.

2. Fear it. Not God's way—Matt. 7:14

3. Forsake it—Isa. 55:7.

III. THE RESULT OF THIS MISCHIEF (vv. 26 and 28). "I also . . . v. 26).

A. Derision of God (v. 26). "I also will laugh . . . mock!"

a. Psalm 2:4

B. Disregard of God (v. 28). "They shall call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me."

1. But—Rom. 10:13? Not these. They have gone on too long and too late!

a. As Esau (Heb. 12:16-17).

b. As the lost at Christ's return (Matt. 7:21-23; 25:1-13; Luke 13:24-28).

2. But—Amos 5:6—"Seek the Lord and—."? Not these. They wait too late! Do right thing — but too late!

CONCLUSION: Draw the line now. Who will cross to Christ in God-given repentance of sin and faith in Christ and obedience to Him? Prov. 27:1, 29:1; 2 Cor. 6:2. Hos. 10:12. Amen.

glory of the world; he didn't make his plans so as to be recognized as a big preacher. Paul preached to all, at any place, and at any time the Spirit led. We ought to do the same. Regardless of where we are, we ought to be ready to give out God's Word.

Now thirdly, we should be encouraged from this account to preach to any number. It was a small number of people to whom Paul preached. Souls — regardless of the number — are important. The value of one soul is worth more than the wealth of (Continued on page 7, column 4)



"The Death of the Pope"

(Continued from page three)
ultimately to get to Christ and find forgiveness.

Now, beloved, that is utterly preposterous and positively ridiculous, for I read:

"For there is one God, and ONE MEDIATOR between God and men, the man CHRIST JESUS." —I Tim. 2:5.

Now who is the only mediator to come between man on earth and God in Heaven? The man Christ Jesus. There is not one word said about Mary, nor a Pope, nor a Rabbi, nor a preacher, nor about any other individual. The only person who can come between the soul of man and Almighty God is the Lord Jesus Christ, yet the majority of the millions of Catholics, if they were asked, would tell you that our approach to God must be on the basis of the Blessed Virgin Mary, and only when one comes

to her and she in turn begs for the sinner, will the sinner be able to come into the presence of Almighty God. I tell you, beloved, it is presumptuously insane for an individual to make such a statement in the light of I Timothy 2:5, which tells us that there is just one Mediator between God and man and that is the Lord Jesus Christ.

I come back to the fact that this Baptist preacher of whom I spoke a few minutes ago said that the world had lost a great figure, and that a man of wonderful principles and integrity had died, and that Christianity had suffered a great loss. I ask you, beloved, how could Christianity have suffered a great loss when the man that has died is merely the head of the system that has substituted the worship of Mary for the worship of the Lord Jesus Christ?

III

THE CATHOLICS INSTITUTED PREACHING IN AN UNKNOWN TONGUE.

Beloved, whenever I think about preaching in an unknown tongue I am impressed that it is the most ridiculous thing in this world. I turn to the Word of God and I hear Paul say:

"Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." —I Cor. 14:19.

In the year 600 or thereabout, just about the time that they started the worship of Mary, the Catholics also instituted preaching in an unknown tongue.

(Continued on page 6, column 1)

Out of Proportion

Yes, most of us would say that the Dachshund is a dog that is out of proportion. His legs are too short, his body too long.

Just as the Dachshund is out of proportion, so we, too, can get out of proportion in the things of the Lord. TBE tries to maintain a well-balanced presentation of Bible truth. We believe that we come close to the mark. Therefore, we believe TBE would be

useful in making Christians well-balanced, and ask that our readers put TBE into the hands of others.



THE HEALING OF NAAMAN

ELISHA AND THE SYRIANS

Memory Verse: "The wicked flee when no man pursueth: but the righteous are bold as a lion."—Prov. 28:1.

I. The Miracle of the Axe. II Kings 6:1-7.

The recovery of the axe is another of Elisha's many miracles. (It was the twelfth.) It can be explained only on one basis—the power of God. It teaches us that God is willing to break even the laws of nature in order to care for His child in need.

II. Elisha and Ben-hadad. II Kings 6:8-12.

Ben-hadad, king of Syria warred constantly against Israel. All of his plans went astray. He accused his own men of betraying him. One of his servants, perhaps a man of faith, told him that it was Elisha, the prophet of God, who was betraying his plans to the King of Israel.

III. Your Pastor's Prayer. II Kings 6:13-17.

When Ben-hadad realized that Elisha was causing his plans to miscarry, he attempted to have Elisha put to death. Elisha's servant, on seeing the city encompassed with Syrian soldiers, cried out in fear. He could only see with natural eyes, and so couldn't see God's angels and messengers encamped about. Cf. Ps. 34:7; Heb. 1:14.

Elisha prayed that God would open the eyes of his servant. Your pastor's prayer is the same. I pray that God will open our eyes to see the disguise under which Satan works, our great opportunity to glorify and serve Christ, the lost world in all of its wretchedness and our need of sacrificing for His work, the lesson which God would teach us by each event which comes into our lives, and that unbelievers might have their eyes opened and be saved.

IV. Kindness Pays. II Kings 6:18-23.

When Elisha dealt kindly with those who would have slain him, they departed, to come no more into the land of Israel (V. 23).

V. Beseiged By Syria. II Kings 6:24-31.

The Syrians beseiged Samaria on all sides. The city was in desperation. Starvation seemed inevitable. Women were eating their children. Everything looked hopeless to the king of Israel.

Each of us have had this experience. We have been beseiged about by Satan's forces. Financial matters, sickness, and death have beseiged us, until all seemed hopeless.

II KINGS 6, 7

VI. The Untroubled Prophet. II Kings 6:32, 33.

The only one in the city who was not troubled was Elisha the prophet. Wonder why? He was in communion with God. The man who is in communion with God can face any difficulty like Elisha—untroubled.

VII. Lack of Faith. II King 7:1, 2.

When Elisha told the men of the city there would be food on the morrow, his word was doubted. Isn't that just like human nature today?

VIII. The Sinner's Only Alternative. II Kings 7:3, 4.

Outside the city of Samaria sat four lepers. Since the city was beseiged, no one entered nor left the city. This meant death for the lepers as their only hope of sustenance was what they might beg from passersby. To remain where they were was to die. To enter the city was to die. Their only hope was to fall into the hands of the Syrians. The sinner stands in an identical position. To remain where he is, is death. To continue in sin, is death. The only hope is to turn to Jesus. Thank God, He is a safe alternative.

IX. Telling the Glad Tidings. II Kings 7:5-15.

As the lepers ate of the food of the deserted camp, they said, "We are not doing right; the city is starving; we should tell the city about our good fortune."

No Christian should remain silent when men are in need of the glad tidings we can bring them about Jesus. Our business is to tell of Him. Cf. Mt. 28:19, 20; Acts 1:8. Our business is to tell the people who are starving for the bread of life, the story of Jesus.

X. God's Promises Fulfilled. II Kings 7:16-20.

When Elisha promised food, his word was doubted (V. 2), which was really doubting God. Elisha prophesied that the skeptic would see the food, but would not eat it.

God fulfilled this promise. Our God will keep every promise in like manner.

"He has never broken any promise spoken
And will keep His promise to me."

Thus, skeptics will be convinced in the last day. Men, who have scorned God, will see Him and be convinced, but they will be devoid of enjoying the Gospel privileges.

"The Death of the Pope"

(Continued from page five)

I remember going to a Catholic funeral sometime ago out of respect to the family. I remember that the service was all in Latin. I didn't know but very few words that the priest spoke and I'm sure that the majority of the folk who were there knew even less what he said than I did. I'm positive, beloved, that when the service was over that there wasn't a single person in that building that knew whether the priest had been cursing or blessing the man who had died. Why? Because it was in an unknown tongue.

A few weeks later another friend of mine died and out of respect to the family I went to the funeral service which was held in another Catholic church. The Catholic priest brought his sermon in Latin; however, he did do a little differently. After he had preached in Latin, realizing that there were individuals there

who were not Catholics, he took time to interpret his message and to give an explanation as to what he had said in Latin.

Now, beloved, imagine people preaching in Latin to a congregation that knows nothing about what is being said. Paul said that he would rather preach five words that people could understand than ten thousand in an unknown tongue that people wouldn't know anything about.

I tell you, beloved, whenever you talk about the Pope being a great friend to the common man, and that the world has lost a great individual, and that Christianity has lost a great religious leader, I come back to this fact, I say that Christianity has not lost anything. All that has been lost is the head of the institution that is the outstanding enemy to the cause of Jesus Christ and the world. If I had no other reason than this, this is enough—the very fact that their preaching is all in Latin and the people cannot understand what is being said, which is contrary to the Word of God—that is enough reason for me to stay that Christianity has lost nothing.

IV

THE CATHOLICS CHANGED THE MODE OF BAPTISM.

Do you realize that the mode of baptism as given in the Bible is that of immersion? We read were the Lord Jesus Christ came to John to be baptized. Listen:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, WENT UP STRAIGHTWAY OUT OF THE WATER: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son,

in whom I am well pleased."—Mt. 3:13-17.

Here is the experience of the baptism of the Lord Jesus Christ and it says that when He was baptized that He went up straightway out of the water.

Notice again:

"Therefore we are BURIED WITH HIM BY BAPTISM into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. 6:4.

Notice, beloved, that it refers to baptism as a burial. A burial puts a person out of sight. You remember when Abraham's wife had died that Abraham said, "Sell me a plot of land that I may bury my dead out of my sight." Beloved, a burial means to put a person out of sight. The only kind of baptism that puts a person out of sight is immersion, and yet the Catholic church has changed the mode of baptism.

It was the Catholics that instituted sprinkling. They said that sprinkling was attended with less inconvenience, that you could sprinkle people anywhere, and I guess that's true. They said, furthermore, that you could even sprinkle a person on his dying bed whereas you couldn't immerse him, and the result was that they changed the mode of baptism. I never read a Catholic statement in my life relative to the original mode of baptism but what they admit that in the Bible it was by immersion, but they changed it because sprinkling was more convenient, and could be practiced more easily.

I say to you, beloved, you and I have no business changing one particle of this Bible just because it is more convenient. You and I have no business making a change in this Word of God. It is final. Everything this Bible says, you and I are to accept. Everything it says we are to do. Everything that it says you and I are to try to follow. We have no business at all trying to change it in any wise whatsoever. When this Baptist preacher re-

fers to the Pope as a man of great integrity and great Christian principles and that Christianity has lost a great friend, I am amazed. How in this world could anyone say he was a friend when the institution that he is the head of admits that they changed the Word of God to suit themselves for the sake of convenience on the matter of baptism. Anybody that would change any part of the Word of God isn't a friend of Christianity. He is an enemy to the cause of Jesus Christ.

V

THE CATHOLICS INSTITUTED PURGATORY.

In the year 1438 they found out that when a man dies he does not go to Hell and he doesn't go to Heaven, but he goes to Purgatory. I've never been able to understand how they could so abruptly change from one position to another, but in the year 1438 they decided that there was a place called Purgatory—a place where an individual goes for suffering temporarily and as a result of the fires of Purgatory he gets all the meanness, and all the Adamic sin, and all of the vileness burned out of him, and he thus gets into Heaven. In other words, he has a second chance to get into Heaven. As I often say, that would make Purgatory to be a great and successful reform school where all the incorrigibles of earth who wouldn't be corrected in time, are corrected in eternity.

Now, beloved, up until 1438 the Catholics didn't know that such a place existed, but they brought it into existence, and that in spite of the Word of God. Listen:

"And as it is appointed unto men once to die, but AFTER THIS THE JUDGMENT."—Heb. 9:27.

The Word of God doesn't say you are going to die and then go to Purgatory, and then after a while get out of it and get over into Heaven. Rather, the Word of God says that it is appointed unto man once to die, and after this the judgment. The next thing beyond death, beloved, is the judgment. Purgatory, I say, was brought into existence in spite of the statements of the Word of God.

Listen again:

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

Beloved, whichever way a tree falls when you cut it, there is where it lies. Likewise, whichever way a man dies, if he dies saved, he will be saved throughout eternity. If he dies lost, he will be lost throughout eternity. I tell you, beloved, all the devils

of Hell couldn't take a saved man and put him in Hell after he dies, and all the angels and the saints of God on earth couldn't take a man who has died and gone to Hell and put him over into Heaven. Ther Word of God says that however a tree falls, there it shall lie.

Notice again:

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

This would tell us that you are going to be on one side of the gulf, and whichever side you are on, you are going to stay. You can't get across it.

I remember several years ago that a priest died in Ironton, Ohio, and another priest conducted the funeral, and what he had to say was reported pretty well verbatim in the newspaper. I copied a portion of his statement that this priest made concerning his friend, and in it were these words: "If he ever needed the prayers of the people, he needs them now."

Can you imagine a priest, a religious leader, saying of another religious leader that if ever he needed the prayers of the people, that he needs them now? Why? In the light of their teaching, they could get him out of Purgatory, and yet the Word of God says that there is a great gulf fixed, and that after death comes the judgment, and that however a tree falls there shall it lie. I tell you, beloved, all the prayers of this world that's ever spoken will never affect the destiny of one soul that died. When that person is dead, all the prayers that might be said in his behalf could never in any wise at all avail to bring peace to that individual.

VI

THE CATHOLICS INSTITUTED BAPTISMAL REGENERATION.

We talk a lot about the Campbellites for teaching that a man is saved in the waters of the baptistry. We make fun of them because they say that a man is saved as a result of being baptized. But, beloved, the Campbellites didn't inaugurate that heresy. That came from the Catholics, and the Campbellites just borrowed it from the Catholics.

You know as well as I that this Bible teaches that we are not saved by the waters of the baptistry, for we read:

"For BY GRACE ARE YE SAVED through faith; and that not of yourselves: it is the gift of God."—Eph. 2:8.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

I want to tell you that men are not saved by being baptized. You never have your sins washed away in water, but rather our sins are washed away by the blood of the Lord Jesus Christ.

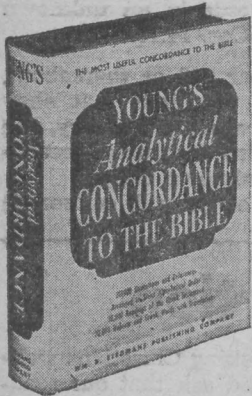
When you talk to me about the death of the Pope and say that he was a great world figure, and that Christianity has lost something, I would remind you that all that Christianity has lost is the greatest enemy that it ever had, because Catholicism, in teaching baptismal regeneration, has proved herself to be an enemy to the cause of the Lord Jesus Christ.

VII

THE CATHOLICS PERVERTED THE TRUTH AS TO THE DURATION OF JUSTIFICATION.

The Methodists talk about justification lasting for a little while and then coming to an end. The Campbellites say that you can fall from grace. Most of the rest of the denominations teach that a man can be saved today and lost tomorrow. Beloved, that never came from Protestantism. That's just an old Catholic doctrine that the Protestants have borrowed (Continued on page 8, column 1)

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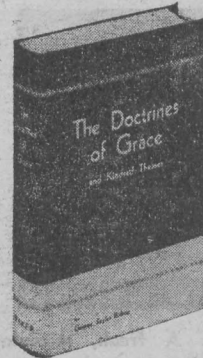
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Louise's Mistake — A Lesson On Honesty

By T. E. ROSE, Jr.

"May I wait on you this morning?" It was the first time Louise Pool had ever asked that question, and despite the fact that she tried to be calm, her voice trembled just a little as she spoke to her first customer, who had approached her department.

"I wish to see some black embroidery floss," said the customer, an old lady.

Louise led her to the end of the counter where the embroidery thread was displayed. With eager but nervous fingers the girl picked up a small bundle of black thread and passed it over to her customer for inspection.

"That is exactly what I want," the old lady said. "What is the price?"

"Five cents," said Louise, after glancing hastily at the price ticket back on the thread display.

"That's very cheap," remarked the lady. "I'll take four."

After the old lady had gone out, Louise began to feel that perhaps she had made a mistake. Just then, however, the usual morning crowd began to pour into the store and she forgot the incident until hours later when another customer asked for black embroidery floss. After a moment's search Louise found there was no more on the counter. When she called the manager's attention to this fact he seemed surprised.

"It is evidently selling fast this morning," he remarked. "I put four bundles, each containing one dozen skeins, on the counter early this morning."

Like a flash it came over Louise what she had done—sold 12 skeins for the price of one. No wonder the old lady had thought the thread was cheap.

She looked again at the display of thread and this time she saw at a glance that there were 12 skeins to a bundle. The price ticket was printed in large letters, "5c a skein." Louise realized that she had been too hasty and somewhat careless.

Suddenly she began to tremble; if the manager learned she had made that mistake he would, without a doubt, discharge her that very night. The very thought of being dismissed the first day she began to work filled her with dread. Furthermore, she needed the money to help support her

invalid mother. It occurred to her that if she kept the matter quiet the manager might never hear of it.

She endeavored to dismiss the whole matter from her mind, but somehow it refused to go. Now and again a question would raise itself: "Is it fair to the firm for whom I work to keep silent?" Certainly it was not; she ought to tell the manager about her mistake and pay the difference of two dollars and twenty cents. But if she did that, he would think her careless and indifferent, and those were the two things he had laid stress upon when employing her. The manager's words came to her now: "When a saleslady becomes careless and indifferent she ceases to be an asset to our business and becomes a liability. There is no place in our store for carelessness and indifference and whenever we find a saleslady possesses either one or both of these qualities we let her go immediately."

After several hours, during which time she fought a battle within her, she decided if she wished to retain her position it would be wiser to let the matter drop and say nothing whatever about it. As the day drew to a close, however, she began to feel uneasy, her conscience began to trouble her. If she failed to correct the error the firm would be short two dollars and twenty cents and unless she paid that amount from her own pocketbook she would feel as much like a thief as if she had taken the money from the cash register. Then it was she made her decision.

"I'd rather lose my job and have a clear conscience than to keep it and feel like a coward and a thief," she said to herself, as she made her way to the manager's office.

She laid two dollars and twenty cents on the manager's desk and poured her confession into his ear. When she had finished he picked a little envelope from his desk and held it under the light so that she could see her name written on it.

"This envelope contains your remuneration for today's work and also your dismissal," he said slowly, watching the troubled expression creep over her face. "If you had kept silent in regard to that incident this morning this would have been handed to you at the closing hour; for since noon I have known of your mistake and I knew that you, too, had detected the mistake. The old lady to whom you sold the embroidery floss was honest enough to return the thread when she found that a mistake had been made. You were out when she came in so she brought it to me. I've waited all afternoon to see what you would do. I feared that you would try to hide the matter, but I am glad you did the honest, straightforward thing. Your job is secure, Miss Poole, for we need girls like you in our business—girls with courage and honesty enough to confess an error when they make one. All of us make mistakes, no one is infallible; but it is the person of strength and character who admits his mistakes; a coward who tries to hide them."—Kind Words.

A Young Man Offers A Year Of His Life For \$6,872

In San Francisco a jack of all trades — faced with unemployment, eviction from his home and the expense of an expected child — offered to "trade" anyone a year of his life for \$6,872.

He said he was willing to work 12 hours a day at "anything legal" to earn the sum—the amount he calculated he needs to pay bills and live for the year.

He said he had been unemployed since he lost his job erecting steel scaffolding. He was baffled at his inability to find another job because in his words, "I have talents."

In addition to a scaffold worker, he said he is an experienced welder, butler, seaman, cook, salad maker, and railroad worker.

He and his 21-year-old wife, Margaret, have a seven months old child and they are expecting another. They missed the rent payment last month and were informed they would have to move.

That is when he decided to offer his "trade" to all comers.

After reading the item, the thought came: "Supposing the Lord charged a person \$6,872 for each year of life He granted us, how many of us would have to forfeit our lives through utter inability to pay the price!"

How perfectly willing we would be to slave at any task, in order to live! But the Lord has given us life, and breath and all things, freely. How often and how sincerely do we thank Him?

In addition to physical life, He gives eternal life free, gratis, as a gift. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord"

(Romans 6:23).

Concerning our physical creation, we read: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7).

In order righteously to impart eternal life to believers, it was necessary for the Creator to become man and die for His creatures' sins—and that is what He did! "Christ died for our sins."

Bethlehem was the scene of His incarnation; Nazareth was the scene of His life. The Whole of Palestine was the scene of His public ministry. Calvary, outside the gate of Jerusalem, was the scene of His sacrificial death; and His glorious resurrection. The Mount of Olives was the scene of His ascension.

Now, in the highest Heaven, He is "able to save to the uttermost all that come unto God by Him; seeing He ever liveth to make intercession for them."

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WISDOM IS BETTER THAN GOLD



"How much better is it to get wisdom than gold! and to get understanding rather than to be chosen than silver!"—Proverbs 16:16.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Timothy 2:15.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1:5.

One year of physical life has been estimated to be worth \$6,872; but who could possibly estimate the value of eternal life!

Jesus said: "My sheep hear my voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John 10:27, 28).—Timely Topics.

Conversion of Lydia

(Continued from page five)

the world. We find in the Bible that Jesus often discussed spiritual matters with single individuals. He talked with Nicodemus, with the woman at Jacob's well, to Zaccheus, and with others.

No soul or number of souls is too insignificant for us to speak to. We need to learn more of the value of one soul. We need to realize more the importance of the individual. Many would like to be able to say that they have been used to turn a great number to the Lord, that they have won thousands to Christ. But what do we think of one soul? One time a critic said to an aged preacher, "You have preached here for twenty years and have won only a very few souls." The preacher said, "Have I won that many? Praise God, I'll preach twenty more years for half that number!"

Would to God that we might realize the value of the soul, and be willing to faithfully preach to any number the Lord provides. May we seek the glory of God, and not the vain glory of numbers. We know not where God's elect are, we know not how many He shall yet save; but we do know that "God would sooner die than fail to save the very last

one of His elect" (Toplady).

We are not going to convert the world by our preaching and our witnessing; neither is anyone else. God has no purpose to convert the world. If God wanted the world converted, He would see to it. But God has ordained to save His people who are scattered in all the world among all peoples. By the Gospel, and the Spirit, He has ordained to call and save them. We are His servants to this end. Let us, then, take courage from this New Testament preacher, Paul, and be faithful to our commission.

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"The Death of the Pope"

(Continued from page six)
from the Catholics. The duration
of justification came into exist-
ence because of the teaching of
Catholicism.

Of course, with the Catholics,
the only thing that causes your
justification to cease is when you
are expelled from the Catholic
church. Whenever you are ex-
communicated, then it is that your
justification is ceased. Let me tell
you something, beloved, this
Word of God is mighty plain
when it comes to the duration of
justification. Listen:

"And I give unto them ETER-
NAL LIFE; and they shall never
perish, neither shall any man
pluck them out of my hand. My
Father, which gave them me, is
greater than all; and no man is
able to pluck them out of my
Father's hand."—John 10:28, 29.

"For I am persuaded, that nei-
ther 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.

Beloved, there's not enough
devils inside or outside of Hell
to take a saved man out of the
hand of God when once God has
saved him by the mercy and the
grace of the Lord Jesus Christ,
yet the Catholics are the ones
who first taught that justification
could come to an end. I tell you,
beloved, the Bible says that when
God saves a man, he is His child
from then on until he gets to
Glory.

As the old song says:

"I've found a Friend, oh, such a
Friend!
He loved me ere I knew Him;
He drew me with the cords of
love,
And thus He bound me to Him.
And 'round my heart still closely
twine
Those ties which naught can
sever,
For I am His, and He is mine,
Forever and forever."

When I think of this, I say
to you, it is the most ridiculous
thing in this world to refer to
the Pope as being a great friend
to Christianity, for, beloved, the
church that he is the head of was
the one that taught the greatest
heresy that was ever taught in
this world — namely, that when
God saves a man, that God can't
keep him, but that a man can
be lost after he is once saved.

VIII

THE CATHOLICS ARE RE-
SPONSIBLE FOR THE DEATH
OF MILLIONS OF PEOPLE.

We read:

"And upon her forehead was a
name written, MYSTERY, BABY-
LON THE GREAT, THE MOTH-
ER OF HARLOTS AND ABOM-
INATIONS OF THE EARTH. And
I saw the woman drunken with
the blood of the saints, and with

the blood of the martyrs of Jesus;
and when I saw her, I wondered
with great admiration."—Rev. 17:
5, 6.

Revelation 17 is a picture of
Catholicism, and the Apostle John
says that he saw the woman rep-
resenting Catholicism drunk with
the blood of the saints, and with
the blood of the martyrs of the
Lord Jesus Christ.

I am satisfied that it is true
that more than fifty million peo-
ple died as a result of Catholic
persecution during the Dark Ages.
Go back to that day in Europe
when for thirty miles, every ten
feet along the highway on either
side of the road the head of a
Baptist was impaled upon a stake.
Why? Because Baptists didn't be-

lieve in having their babies sprin-
kled. That's Catholicism.

Go back to the year 1572 when
the Catholic queen of France and
the Pope of Rome made a plot
whereby they expected to anni-
hilate the Christians of that day.
Under a guise of friendship, sev-
enty thousand French Huguenots
came into the city of Paris and
in one night's time they were
slain. That was on August 24,
1572. When the Pope heard of it,
do you know what he did? He
ordered "Praise God From Whom
All Blessings Flow" to be sung at
every Catholic church in Rome.

You say, "Brother Gilpin, that
was back yonder in 1572." Yes,
beloved, and we are living in
1958, and if they had the oppor-
tunity they would do the same
to us today that they did back
there in 1572.

Go to South America where the
Catholics have control politically
and you will see how they treat
people who dare to differ with
them. I tell you, beloved, when
I think about the multiplied thou-
sands of Baptists who have died
through the ages because they
would not submit to the heresies
of Catholicism, I can't find with-
in my heart to say that Chris-
tianity has lost a great leader
when the Pope died.

And I am not going to even go
along so far as to say he was
a man of peace, for there never
was a Pope that was a man of
peace, except when peace served
his own purposes best. I'll give
you a very simple illustration of
that.

When the predecessor of the
late Pope had died, people talked
about him just the same as
they talk about the man who has
just died. They said concerning
his death that he was a great
man for world peace and had
done much to promote world
peace. Let's see who said it. The
newspapers said it, and the news-
papers are eighty-five per cent
Catholic. Anything that they say,
is certainly colored in behalf of
the Catholics.

Furthermore, let's see whether

or not Pope Pius XI was a man
of peace. It was during his reign
that General Franco of Spain
prosecuted his campaign in Spain
so successfully because he had
the blessing of Pope Pius XI
resting upon him.

Also, I can remember when
Mussolini ran rough shod over
Ethiopia. When Mussolini's son
came to the United States, in a
nationwide radio hookup said
from Los Angeles, California,
that it was the greatest sport that
he ever saw in this world when
he swooped down over those
Ethiopians with his airplane, with
machine guns at his disposal, and
just mowed the people down, and
those helpless Ethiopians had only
spears to harmlessly throw at his
plane. Beloved, do you know who
lent his support to the rape of
Ethiopia? None other than Pope
Pius XI. He put his blessing upon
it.

Whenever you talk to me about
a Pope, I want you to know that
I do not consider the one who
has just died, nor his predecessor,
nor any of the balance as far
back as they go, and they don't
go to Peter — I don't consider
any of them as anything but ene-
mies to the Cross of the Lord
Jesus Christ. Only a misinformed
person would say that Christian-
ity has lost a great leader. I tell
you, beloved, all that Christianity
has lost is the head of the greatest
enemy that Christianity ever had.

CONCLUSION

As I have said, the only person
that can come between God and
man is the Lord Jesus Christ. No-
body else can.

Sometime ago a friend of mine
went to a Catholic church just
to attend the service, and in do-
ing so he said that he heard real-
ly a good sermon. He said that
the priest described sin as a hein-
ous thing. And sin is that. He
described it as something that we
shudder at, and we ought to shud-
der at it. He described it as a ma-
lignant disease, a terrible disease
for us spiritually and morally.
Then this friend said that after

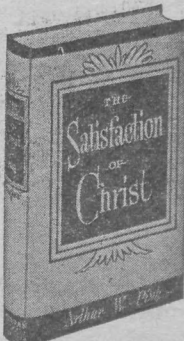
this priest had preached concern-
ing sin, he said, "Is there no
remedy?" This friend said he
pricked up her ears and wonder-
ed what this priest was going
to say. He thought if ever a man
had a good opportunity to talk
about Jesus, he had it there. He
said this priest paused and then
said, "Yes, there is a remedy, and
that remedy is penance."

No, no, beloved, penance isn't
the remedy whereby your sins are
put away. Men are saved by the
blood of the Lord Jesus Christ.
Let me remind you that the only
hope that any man can have is
not churchanity, not joining the
church, not baptism, not the Pope,
not a Rabbi, not Mary, but the
only hope we can have is:

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."
May God bless you!

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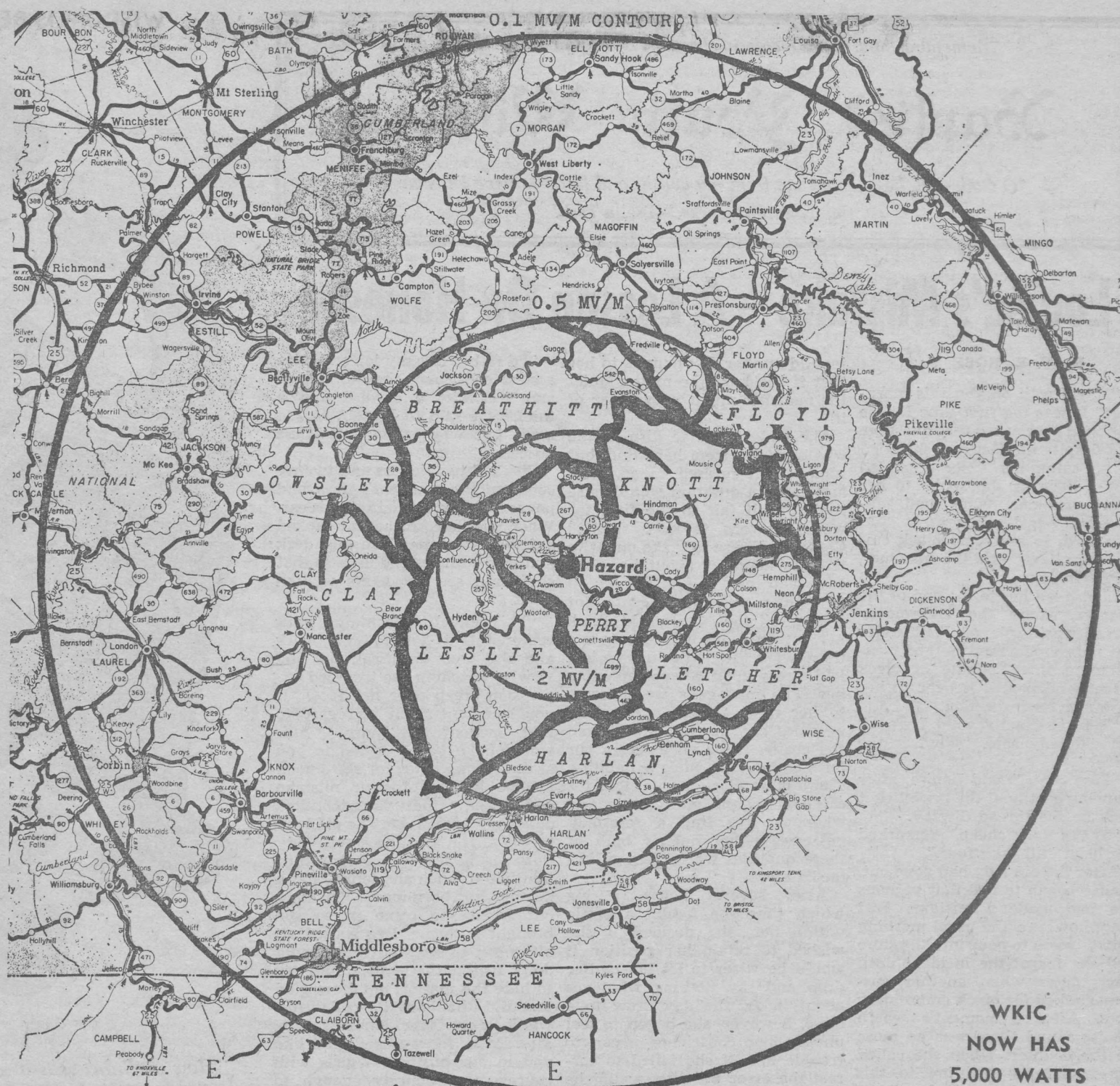
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