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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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RUSSELL, KENTUCKY, MAY 14, 1960

WHOLE NUMBER 1038

Vagaries of Roman Catholicism

In this land of religious liberty we have to look carefully to see the real nature of Roman Catholicism. However "Rome is ever the same," and Catholicism is just as idolatrous here as elsewhere. Rome doesn't make the same effort to force its way here that it makes in lands where Catholicism holds complete sway.

We have recently had opportunity to view some of the fruits of Catholicism in lands that for centuries have been under Rome's dominance. We suggest some of the results of personal observation.

Does the Roman Church Favor Religious Liberty?

IT DOES NOT! They talk about freedom here in this country—they bemean Communism for re-

stricting their liberties in Iron Curtain countries, but they refuse liberty to those of other faiths, where they have the power to do it. We recently visited a small Baptist church in Naples, and we talked with the American missionary for an hour or more about his work. He assured us that if he should pass out tracts publicly he would soon find himself in jail. If he should start a public street meeting or anything of the sort, the same results would follow. He found himself constantly hedged about by governmental restrictions inspired by the Roman church. He related stories of immorality on the part of priests, and told of one instance in which a priest was known to have a family in spite of the doctrine of priestly celibacy.

By ROY MASON

Buffalo Avenue
Baptist Church
Tampa, Florida



Communism Rampant in the Land of the Pope

Italy teeters on the brink of Communism, despite its being the land of the pope. Why is this? The answer is, Romanism has done nothing to alleviate the condition of the masses, and when Communism comes with fair promises, they feel that nothing

(Continued on page 3, column 3)

Rally Day Is Just Around the Corner

It is only a matter of a few days until Rally Day of 1960 will be ancient history and your editors hasten to make this appeal to you.

As this is being written, we are far short of the number of envelopes and the offerings which we usually have on hand by this time, with Rally Day only a few days away.

Frankly, your editors would be much alarmed at this, except that we believe that God is going to put it into the hearts of many of our readers to respond with a worthy offering within the next few days. We have given you the very best paper we could during the past year, and have faced the greatest hardships we have ever faced in so doing. Our financial condition today could not be worse. Only God knows that we need the greatest offering this year that we have ever received.

We are sure that God is going to give it to us. We are definitely certain that when a report is made following our Rally Day of May 17 our readers will rejoice with us over the largest amount that was ever received for any Rally Day.

May we make this appeal to you: If possible, send us an offering within the next few days. We are entirely dependent upon our readers as God shall impress them to support us. Might it please God to lay this matter heavily upon your heart today, and before you lay this paper aside, start a letter with a generous offering—as generous as you are able—on its way to us.

WE HAVE DONE OUR BEST!

It Is Up To God To Do The Rest!

Please Show Your Appreciation With A Rally Day Offering Equal To The Blessings You Have Received From Reading TBE.

Why I Am a Baptist and Not a Roman Catholic

By William M. Nevins
Lexington, Kentucky

Author of *Alien Baptism and the Baptists*; *Segregation Verses Integration*; *The Holy Spirit — The Secret of Spiritual Power*.

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

FIRST PROPOSITION

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

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

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

Many make the mistake of confusing the church and the kingdom. The Saints, as they call themselves, or Church of God, have no church roll and no organization. The followers of Alexander Campbell insist that

when a person is saved, he is in the church without a vote of the church. The views of the Saints and the followers of Campbell both show confusion of mind upon this subject. A person can be saved and not in the visible church. We must distinguish between the kingdom and the visible church.

Again we repeat the proposition, that when Christ was upon earth He set up a visible church with officers, organization and the power to receive and exclude members.

SECOND PROPOSITION

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

Notice, there are two things the church is to do, to administer and to keep these ordinances. These two ordinances are bap-

tism and the Lord's Supper. The church is to keep them, not change them: "Keep the ordinances as I delivered them unto you."—I Cor. 11:2. The church is to administer them, not someone else. The church has the authority. No one else has. For someone else to administer them is to act without authority. To change them is to destroy them. This visible church that Christ set up is to administer them and preserve them.

THIRD PROPOSITION

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

Look again at Matt. 16:18: "On this Rock I will build my church, and the gates of hell shall not prevail against it." Christ says He will build it, that it is His church,

and that the gates of Hell shall not prevail against it; that is, it shall exist through all the ages. It is not necessary to trace the continuity of the church. The words of Christ are sufficient to prove this point. He says the gates of Hell shall not prevail against it, and Heaven and earth shall pass away but His word shall not pass away.

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

I. Christ set up a visible church.

II. He gave to this church the ordinances to administer and keep.

III. This church is in the world today.

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

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

First Method Of Proof

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

Name	Author	Date
Christian Science—Mrs. Eddy		1879
Mormons—Joe Smith		1830
Campbellites (Called "Disciples," "Christian Church," and "Church of Christ,")	Alexander Campbell	1827
Campbell		1827

(Continued on page 5, column 1)

The Baptist Examiner Pulpit

"HIDING THE FACE FROM JESUS"

Thirteenth in a Series of Messages from Isaiah 53 — By John R. Gilpin

"And we hid as it were our faces from him."—Isa. 53:3.

There has been a great deal of discussion on the part of the commentators as to what this passage of Scripture may mean. In fact, there's scarcely any two writers on the Word of God who have ever agreed concerning its meaning. Now so far as I am personally concerned, I remember that the face of the Lord Jesus Christ was horribly disfigured and distorted as a result of the suffering through which He passed. In fact, the Word of God makes it clear in no uncertain terms that the Lord Jesus Christ suffered to the extent that His

face was disfigured, and His visage was marred, more than any other individual that ever lived. Listen:

"I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting."—Isaiah 50:6.

You will notice that the Lord Jesus Christ had the hair plucked from His cheeks and He hid not His face from shame and spitting. Now, beloved, can you imagine an individual who has the beard plucked from his face, and when the face is bleeding and distorted, can you imagine that men will spit into the face of that person?

Now that is what it says concerning the Lord Jesus Christ. We read:

"As many were astonished at thee: his visage was so MARRED MORE THAN ANY MAN, and his form more than the sons of men."—Isaiah 52:14.

Here is a verse that would seemingly indicate that the visage, or the face of Jesus Christ, was so marred that His appearance was not that of a man. In other words, as a result of the brutalities that were inflicted upon Jesus by the plucking of the beard from His face, and the spitting in His face, and by the

(Continued on page 6, column 1)

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RALLY DAY, MAY 17 — PLEASE PRAY, ATTEND, GIVE, WRITE!

The Mariolatry Of Roman Catholicism

Here we are given an insight into the REAL nature of the Roman Catholic Church!

"THE GLORIES OF MARY" is a book published by the Roman Catholic Church, under the imprimatur of Cardinal Patrick Hayes, Archbishop of New York. Perhaps nowhere else in Romish literature can one find such replete evidence of the fact that the Roman Church has rejected the commandments of God (cf. Mark 7:9) that they may keep their own traditions, so "making the Word of none effect through their traditions" (Mark 7:13).

No honest person who knows the Word of God can read this book and not see how fully the Roman church is built on the traditions of its teacher, instead of on the Scriptures, and how far they have been corrupted from the "simplicity which is in Christ Jesus" (II Cor. 11:3). Adding to the Word of God, they encounter the threat in Revelation 22:18: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

"MARIOLATRY," the worship of Mary, is painfully evident from a casual survey of the Table of Contents. We select a few statements from the Contents: "Mary is our life, because she obtains for us the pardon of our sins"

(Chapter 2); "Mary is our hope of all; Mary is the hope of sinners" (Chapter 3); "Mary our Mediatrix: The necessity of the intercession of Mary for our salvation" (Chapter 5); "Mary is the peacemaker between sinners and God" (Chapter 6); "Mary delivers her clients from hell," "Mary succors her clients in purgatory," "Mary leads her servants to heaven" (Chapter 8). The worship of Mary is directly taught in Part the Fifth, entitled: "Practices of Devotion in Honor of the Divine Mother." The instructions in this part of the book give "The Hail Mary," "Novenas," "Visiting of the Images of Mary," "The Rosary and the Office of Our Blessed Lady," and "Several other Practices in Honor of Mary."

The first commandment is: "I am the Lord thy God . . . thou shalt have no other gods before me" (Exod. 20:2, 3). Our Lord Jesus Christ said, "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). Many times in Scripture we are warned to "keep yourselves from idols" (I John 5:20).

The Introduction starts with these words: "My beloved reader and brother in Mary." Our Bible teaches us that we who are saved are "brethren in Christ Jesus" (Col. 1:2).

The Roman Church teaches that "Mary is our Life . . . she obtains for us the Pardon of our Sins."

Literally hundreds of citations from this book can be given, showing that the Roman Catholic Church teaches that sinners may obtain forgiveness of sins and eternal life through Mary. "The

holy Church makes us call Mary our life . . . 'Listen,' exclaims St. Bonaventure, 'all you who desire the kingdom of God: honor the most Blessed Virgin Mary, and you will find life and eternal salvation'" (Chapter 2, pp. 80, 81).

"St. Bernard encourages sinners, saying, 'Go to this Mother of Mercy, and show her the wounds which thy sins have left on thy soul; then will she certainly entreat her Son . . . to pardon thee all. And this divine Son, who loves her so tenderly, will most certainly grant her petition'" (p. 82). "With reason does St. Bernard call her 'the sinners' ladder' . . . With reason does an ancient writer call her 'the only hope of sinners,' for by her help alone can we hope for the remission of our sins" (p. 83). "It is impossible for a client of Mary who is faithful in honoring and recommending himself to her to be lost" (p. 220).

The Word of God clearly teaches that "there is salvation ONLY in Christ, by faith in HIM. 'Neither is there salvation in any other (than the Lord Jesus): for there is none other name under heaven given among men, whereby we must be saved'" (Acts 4:12). "Believe on the Lord Jesus Christ" (not Mary), and thou shalt be saved" (Acts 16:31).

Can anything be more deceptive, more blasphemously wicked, than this teaching? "For this cause all men shall call thee (Mary) blessed, for all thy servants obtain through thee the life of grace and eternal glory. In thee do sinners find pardon, and the just perseverance and eternal life" (p. 84). So Christ is robbed of His glory as the only and all-sufficient Saviour, and the honor is shared, if not almost entirely given over, to Mary! The Bible tells us that "God so loved the world that he gave his only begotten SON" — not Mary — "that whosoever believeth in HIM should not perish, but have everlasting life" (John 3:16).

A fundamental heresy of the Roman Church is clearly revealed in these words: "All the graces that God dispenses to men pass through the hands of Mary" (p. 88). "No one is saved but through thee, Mary" (p. 169). And therefore its corollary also is given: "St. Anselm says, 'if any one is disregarded and condemned by Mary, he is necessarily lost,' and therefore we may with reason exclaim, 'Woe to those . . . who despise devotion to Mary'" (p. 91). "St. Anselm says, 'It is impossible for one who is not devout to Mary . . . to be saved'" (p. 221). On page 125 Mary is called "the only hope of sinners." "He who does not invoke thee, O Lady, will never get to heaven" (p. 222). This teaching is given many times.

Blessed Albert says, "All who are not thy servants, O Mary, will perish" (p. 221).

How far different is the clear teaching of the Word of God: "He that believeth on the SON hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Moreover faith in Christ in Scripture means faith in Christ alone: "Look unto ME, and be ye saved, all the ends of the earth; for I am God, and there is none else" (Isa. 45:22). God's Word clearly tells us that it is those who do not believe on Christ who are condemned. See John 3:18.

Never once did the Lord Jesus indicate that men should seek Mary's intercession, or in any wise worship her. On one occasion it was told Him, "Thy mother and thy brethren without (the house) seek for thee." He answered, "Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold, my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother" (Mark 3:31-35). So the Lord taught that there were no special position and privileges given to Mary because she gave Him birth; in the "new creation" all who do the will of God are His "brethren" and His "mother." One reads the New Testament in vain for any indi-

O, FOR A FAITH

Oh, for a faith that will not shrink
Though pressed by every foe.
That will not tremble on the brink
Of any earthly woe!

That will not murmur or complain
Beneath the chastening rod.
But, in the hour of grief or pain,
Will lean upon its God.

A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt.

—William H. Bathurst

cation whatsoever that divine honors are to be given to Mary, or that she has anything whatever to do with saving sinners.

Mary is even placed above the Lord Jesus and above God, in some ways. "St. Anselm, to increase our confidence, adds that 'when we have recourse to this divine Mother . . . often we shall be heard more quickly, and be thus preserved, if we have recourse to Mary and call on her holy name, than we should be if we called on the name of Jesus our Saviour'" (p. 137). The spiritual sensibilities of the righteous are shocked by this outrageous statement: "Of other saints we say that they are with God; but of Mary alone can it be said that she was so far favored as to be not only herself submissive to the will of God, but even that God was subject to her will" (p. 179).

Certainly no one seeking to know and do the will of God — no sincere searchers after truth — can be deluded into believing that Mary is and has all of the powers and the position ascribed to her in this book simply because some ancient, weak, sinful, fallen man, a teacher in the Roman church, says so. Romanists really have two Bibles: the Word

of God, and the Traditions of the Church, a mass of teachings given by popes, and teachers, in church. These "traditions" are an accumulation of imagination and nonsense so foreign to the Bible, so contrary to the clear teaching of the Bible, as to mark them immediately and completely as Satan's counterfeit, Satan's deceptions, to delude and deceive the unwary.

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

He who accepts this fact, earnestly, prayerfully, studies the Bible, will see how far-fetched, how absurd, are the dogmas, vain additions to the Bible, the Roman church is built on.

The Lord Jesus Christ alone our all-sufficient Saviour.

He went alone to the cross and died for our sins; He alone is the unique, sinless One; He alone was raised from the dead; He alone is able to save and keep. Remember, "There is one God and one Mediator between God and men, the Man Christ Jesus" (I Tim. 2:5). It is He, the Lord Jesus, "who is the image of the invisible God . . . for by Him were all things created . . ." (Continued on page 3, column

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(Books Recommended By The Editors)

Oftentimes we are called upon to recommend works on doctrine, so we have here listed, for the benefit of all who are interested, these books. Of course, there are many other good books we could add to this list, but we have tried to list only those that are the best among books that are now on the market.

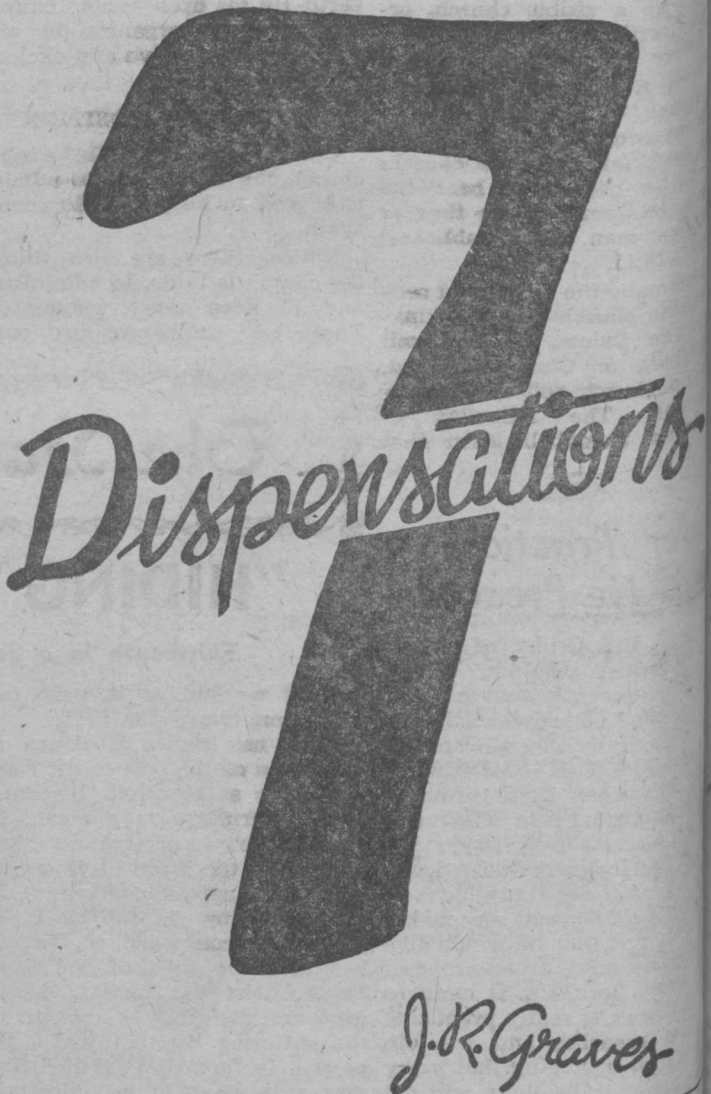
The books that are advertised and recommended by THE BAPTIST EXAMINER, and those sold by our book shop, are books which your editors prize most highly among books. In other words, these volumes rank first place with us. We recommend and handle only such books as we know will be a blessing to others. We do not feel that it is right to do otherwise. Christians, and preachers especially, do not have money to squander on books of little or no value. Thus, we are careful about what we recommend.

It is in this conviction that we list the following books as the best available on various doctrines. Anyone who is not satisfied with his purchase may return it, providing, of course, the books have not been damaged in any wise.

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The Satisfaction of Christ by A. W. Pink	\$3.95
BAPTISM—	
Baptism, Its Mode and Subjects by Alexander Carson	3.95
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John's Baptism by J. R. Graves	1.00
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CALVINISM—	
Calvinism by Ben A. Warburton	3.00
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CHURCH HISTORY—	
History of Baptists by G. H. Orchard (paper \$1.50); cloth	3.00
Origin of Baptists by S. H. Ford	1.00
First Baptist Church in America by J. R. Graves	1.00
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The Trail of Blood by J. M. Carroll	.25
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Absolute Predestination by Jerome Zanchius	2.50
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Examiner Editorials

By Bob L. Ross

PRESS IS CONFUSING THE ISSUE AS TO ROMAN CATHOLIC CANDIDATE

The secular press, as well as certain radio and television news agencies and commentators, are confusing and misleading the American public with regard to the real reason back of opposition to a Roman Catholic candidate for president. This is clearly exemplified in a recent editorial by Mr. George Sokolsky, well-known news columnist. In the April 23 issue of the Charleston (W. Va.) Daily Mail, Mr. Sokolsky's column carried the following statement:

In a recent column, I proposed a statement to be agreed upon by Senator John Kennedy and Senator Hubert Humphrey. The statement read:

"We, John Kennedy and Hubert Humphrey, contesting for the Democratic nomination for President, without hatred or envy, request Democrats to choose between us on the basis of our records in the United States Senate and our integrity and fitness to be President and not on the form of our ritual and church discipline."

Please note that Mr. Sokolsky limits his reference to religion to merely "the form of our ritual and church discipline." He does not in any wise touch upon the REAL ISSUE concerning which there is opposition to a Roman Catholic candidate. This issue is the position of Roman Catholicism on the two great principles of RELIGIOUS LIBERTY and the SEPARATION OF CHURCH AND STATE. Rome is on record, over and over, as diametrically opposed to these two great American principles, as understood by non-Roman Catholics.

The issue is therefore much more than mere "ritual" and "dis-

cipline" and we have a deep-seated notion that Mr. Sokolsky is well aware of this fact, as are many other newsmen who are doing their best to gloss over the facts.

It is the responsibility, we believe, of every freedom-loving American citizen—regardless of political party or religious faith—to oppose any candidate who is affiliated with any organization or movement (whether religious, social, economical or political) which stands against absolute religious liberty and the complete separation of the church and state. A FAITHFUL Roman Catholic cannot be faithful to these two great heritages, for his church stands against them.

Let us continue to press this, the real issue, until the public press and the presidential candidates, must deal with it.

★ Protestants That Are No Longer Protestants

The Charleston (W. Va.) Daily Mail recently carried an article in which several Protestant ministers signified that they did not intend to bring up the "religious issue" as it relates to the presidential race. This of course had reference to the Roman Catholic, John Kennedy, who is in the race for the Democratic nomination.

This statement by these Protestant ministers simply means that they are no longer Protestants. The term "Protestant" was given to those who left the Roman Church, protesting its many errors. Although some of the Romish errors were retained by

those who left, nevertheless, there was definitely a sharp cleavage between Romanism and Protestantism in the early days of the Reformation. Many Protestants sealed their testimony in death at the hands of the Romanists, rather than recant and bow to Rome and its Pope.

Now the children of those Protestant fathers are disgracing the stand and martyrdom of those noble men. The modern "Protestants" are too timid to even mention the "religious issue"! And that, too, in a land where we still have freedom of speech! These "Protestants" have surely come a long way since the fires were kindled around Protestant martyrs—and that way is down!—down to the feet of the Pope which their fathers refused to acknowledge.



Vagaries

(Continued from page 1)
could make their condition any worse, so they fall for it. Romanism, where it is dominant, does little or nothing to promote education or enlightenment. It is a system that thrives on superstition and ignorance.

A Religion of Old Bones, Rags and Relics

Catholicism teaches miracles through bones of saints and relics of various kinds. They resort to any kind of fakery in order to fool a gullible public. At Geona, they profess to have the ashes of John the Baptist in a stone box. No historical evidence whatsoever. No more than the Mohammedans have who claim to have the head of John in one of their mosques. They claim to have the blood of a saint in a cathedral we visited, and each year at a certain time, the blood is supposed to boil. If it doesn't—or if it boils late, it is considered just "too bad" for the country... there will be bad crops and bad times. Rest assured, they have "means" for making the blood boil. Think of a "church" fooling masses of people in such fashion.

Crawling Up the Holy Stairs
In Rome there are some marble stairs that purport to be the ones that Jesus walked as He went into Herod's judgment hall. A sign declares that those who crawl up the stairs, praying, receive remission of sin for a certain period. What a fake! People crawl up those stairs all day long, kissing the dirty steps, in the belief that that secures the remission of sins. But what does the Bible say? (See Acts 13:37-39).

Did They Find Peter's Bones?
Back several years ago, they observed "Holy Year" in Rome, and they had to have some sort of an eye-opener to fool the masses. So, they all at once "discovered" the bones of Saint Peter down under the floor of Saint Peter's Cathedral. Did they? Of course not. Fact is, there is no historical or Biblical evidence that Peter was ever in Rome, and bones could not have been identified after centuries anyhow. And of what value would his bones be anyhow, if they were found?

What Good is Conferred by the Pope's Blessing

While looking around Saint Peter's Cathedral, we saw a vast throng gathered out in front, and learned that the pope would presently appear at a window in the Vatican. The window suddenly opened, and the "holy Father" (?) appeared. Many fell upon their knees as if God had appeared. The pope waved a flock of "blessings" upon us. I don't suppose they hurt anyone, but I doubt that they conferred any help. That whole blessing business is just some more fakery. Only God can bless in any true sense. Personally I shall look to God—not to any man of any kind for supernatural blessing.



Mariolatry

(Continued from page two)
HE is before all things, and by Him all things consist"; it is by and through HIM ALONE that "we have redemption through his

"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than including them in correspondence which relates to book orders, subscriptions, or some other matter.)

1. Do you think a Roman Catholic president would take orders from Rome?

Not necessarily, but a conscientious Roman Catholic would certainly be influenced and prevailed upon by Roman Catholic officials to do things which would definitely further the cause of Rome. And with so many other Romanists in public office, there would not be any strong opposition to action taken by a president in favor of Rome. Why, even now, candidates are afraid to stand against Rome and even go out of their way to let people know that they have nothing to say against her.

2. Will Rome back a Roman Catholic candidate?

Rome will back any candidate whom she thinks will help further her cause. During World War II, Papal Rome was closely allied with Mussolini. With Rome, the "end justifies the means," and if the means have to be evil, it does not matter, for the end to which Rome is working is "good."

3. Who was the first person ever saved?

Most likely it was Adam. The typology of the early chapters of Genesis seem to tell us that God saved Adam, symbolized by His clothing him in the skins. This, we believe, is the type of God's giving His Son in sacrifice in order that we, as sinners, might be clothed with His righteousness for justification.

4. Did Isaac resist being put on the altar?

No.

5. About how old was Isaac at the time?

He was not a young lad, as some teach, but a strong young man.

6. Do Baptists teach that one may "live like the devil" and still be saved?

Baptists teach that anyone who "lives like the devil" is spiritually a child of the devil and never has been saved.

7. If once saved always saved is true, why do you try to live right?

"Living right" does not save anyone, but when people are saved by God's grace, they walk in the paths of righteousness to honor the Lord who saved them. A saved person is a servant—a willing servant—of Christ. A person's religion is certainly rotten when the only reason he "lives right" is to try to escape Hell! Such a person has never been saved, regardless of what "living right" he is doing. God accepts no man's hell-scared religion. Love for Christ is the true motive back of acceptable obedience to God.

8. Who wrote Hebrews?

We believe that Paul wrote this book.

9. Are the books in the Bible arranged according to the inspiration of God?

If you mean that the arrangement is inspired just as the words of the Bible itself, then we answer, No. Provisionally, we believe the Bible is what it is by the purpose of God.

10. Is it right for a church to begin practicing for a Christmas program in the middle of the year?

It is never right to practice for a Christmas program because Christmas is unscriptural, a complete falsehood altogether.

11. Is Vine's "An Expository Dictionary of New Testament Words" to be reprinted? I notice that it has gone out of print.

It is now ready again and we have an ad for it in this issue. It is a great book for any Bible student, whether preacher, teacher, or reader.

12. Do you approve of the capital punishment of Chessman?

We believe that capital punishment is the revealed will of God, given in the Bible. The punishment required for taking life reveals the value placed on life itself. It would be putting a premium on human life to require less than death as a penalty.

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WHAT

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WILL BE YOUR ANSWER TO OUR APPEAL
RELATIVE TO RALLY DAY?

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WHAT

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blood, even the forgiveness of sins" (Col. 1:14, 15-17). Mary has nothing whatever to do with our salvation. All who think so are deceived.—Christian Victory.

IMPOSSIBILITIES FOR ROMAN CATHOLICISM

It is impossible—

1. To find in the books of the New Testament the word "mass."
2. To find any passage in the New Testament which shows any of the apostles before an altar, who offers incense to any image.
3. To find any passage of the New Testament which speaks of a eucharist procession in the ancient churches.
4. To find one verse in the Bible which recommends or commands the use of the rosary.
5. To find in the Bible one commandment which prohibits the pastors or ministers of God from marriage.
6. To find one verse of the New

Testament which commands one to pray to or worship the saints and angels.

7. To prove with the Holy Scriptures that there is any mediator between God and man but Christ Jesus.

8. To prove finally that Roman Catholicism is true Christianity.—Translated from El Atolaya Bautista.

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What About Rome's Claim Regarding The Bible?

By Pastor W. A. Criswell
First Baptist Church
Dallas, Texas

"The Bible is a Catholic Book." I can hardly believe my eyes, yet there it is, written in big, black, bold-faced letters. "The Bible is a Catholic Book."

The heavy caption introduces an advertisement published in many of the national magazines of our country. The propaganda grows out of the office of the Supreme Council of the Knights of Columbus. And what they have to say about the Bible's being a Catholic Book would be historically ridiculous were it not tragic in the effect it may have upon some people who will read the advertisement.

After all, where did the Book we call the Bible come from, and who gave it to us? What has been the historical attitude of the Roman Church towards it? The answers are easy to find.

Our Bible is comprised of two Testaments, the Old and the New.

The Old Testament was preserved for us by the Hebrew people. The Hebrew Bible is the Old Testament. To them in ancient days were committed "the oracles of God."

The historian Josephus might still say of them what he wrote over eighteen hundred years ago, "After the lapse of so many centuries, no one among the Jews has dared to add or to take away or to transpose anything in the Sacred Scriptures."

The Canon of the Old Testament seems to have been largely closed after the time of Ezra the Scribe who flourished about 450 B. C. The prophecy of Malachi was the last to be added and thereafter the Old Testament remained a sealed volume, "waiting for the Great Prophet who should come." In what sense the modern Roman Catholic Church can appropriate as peculiarly its own the Old Testament is a mystery indeed.

There remain the New Testament Scriptures. Do they belong to the hierarchy of Rome? Were they produced by them? The proposition loses its seriousness and becomes almost silly when it is stated.

The Canon of the New Testament is the received and accepted Books revealing the mind and will of our Lord Jesus Christ, and is accounted so not by one sect only but practically all the Christian peoples of all times.

The Churches, the followers of Christ, ancient, modern, Asiatic, European, all who call on the name of Jesus, the sects of the Reformation, the Greek sect, the Armenian sects, the Syrian sect, the Roman Catholic sect — even the Unitarian sect — all testify to the canon of the New Testament which we have in our Bible.

The New Testament was written by the apostles and by close associates of the apostles. The Books were loved and read and carefully preserved by the early Christians. God Himself, in the passing of time, impressed upon the minds and hearts of His children the worth and the inspiration of these writings.

The ancient councils merely approved what was really received among the Christian people as the inspired Word of God. No council could include a book that was not already sealed by the approval of God among the people; nor could any council exclude a book that God had given to the Churches.

Take for example the Book of Hebrews. No one knew who wrote it. Yet God said through the Spirit to the churches that it is His inspired Word. He says so today. In our New Testament you will find that Book. What the councils did or did not do is immaterial. The people of God through the centuries recognized it as inspired and it became a part of the New Testament.

The gathering together of the New Testament Books occurred in the two or three centuries after Christ, and it was done by the Holy Spirit through the minds and hearts of the early Christian people.

The books of the canon are their own apologists. They were revered as the Word of God among believers in the East, in the West, in Africa, wherever the

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gospel message of Christ was preached. All this occurred before there was such a thing as a bishop of Rome pretending to be the papa (pope) of all the heritage of the Lord.

During those days the church of Rome was just one among many others and if there were any bishops of the churches who claimed precedence and authority over others, they were more likely to be the bishops of the East, the patriarchs of Jerusalem, Antioch, Constantinople, than the bishops of the West.

For the modern Bishop of Rome and his papal sect to lay claim to the New Testament Scriptures is as absurd as for them to appropriate the Hebrew Old Testament. All the churches and all the Christian people, everywhere and in all ages, have accepted and loved these books as the Word of God.

Now that the Roman Catholic Church has brought up this issue of the Bible, exactly what has been the attitude of the hierarchy toward it?

Instead of being a friend of the Bible, the Roman Church has been and still is its worst enemy. Under their hands it was suppressed for hundreds of years.

ROME PERVERTS GOD'S HOLY LAW AS TO STEALING

The moral theology of the Roman Catholic church has been well defined as a system which teaches how the Ten Commandments may be broken without committing sin. This is accomplished by clever Jesuit sophistry and mathematical juggling. Two ounces of meat, for instance, may be eaten on Fridays and other fast days without sin, but the eating of a fraction more than this amount is considered a "mortal" sin, the punishment for which is damnation in hell. In our magazine for last January we published extracts from the Roman Catholic catechism listing the "reasons that excuse from theft."

Rome's theology divides sin into venial (small) and mortal (grave) sins. If one dies with venial sins unrepented, he goes to purgatory; for mortal or grave sins he goes to hell for all eternity. On the other hand, no amount of venial sins can ever make a mortal sin. It is important, therefore, that priests be accurately instructed as to what constitutes a mortal as distinguished from a mere venial sin, so that they can pass judgment on the matter when forgiving sins in confession. The doctors of moral theology make this their special task, and supply all the answers to particular cases.

Following is one such answer concerning the amount of money one may steal (\$40 is the limit

Even the priests themselves were ignorant of it. When the Renaissance came with its intellectual freedom it brought a burning desire for learning that resulted in the reading of the Scriptures in their original languages and their translation into the vernacular of the people. What was the attitude of the Roman Catholic Church toward this discovery of the Bible? They fought to the death the translation, the distribution and the reading of the Bible. They make it an offense punishable by death even to possess a copy of the Word of God. They declared the saintly scholar, John Wycliff of Baliol College, Oxford, a heretic for publishing the Scriptures in English. He died in 1384, but they dug up his bones in 1415 to cast them upon a dunghill, later changed their minds, burned the remains with fire and threw the ashes in the River Swift, a tributary of the Avon. All this just to show their contempt for one who would dare give the Word of Life to the people.

The first three centuries of the Christian era saw imperial Rome cast to the wild beasts those found in possession of the Holy Books. After the development, centuries later, of what we know as Papal Rome, the same thing happened. Those found reading the Bible were burned at the stake, imprisoned, maimed, tortured, tormented. And yet, today, that same church comes forward as the sole possessor and champion of the Word of God, the Holy Scriptures! Every page of history denies that they are such. Every missionary on the foreign field denies that they are such. Their own conscience testifies against them.

Although for ages they have despised the Holy Word and exalted their own tradition, yet they have not been able to destroy the oracles of God that condemn them. We may say with Josephus, "After the lapse of so many years, never has one dared to add or take away anything in the Holy Scriptures." They have been compelled in spite of themselves to leave untampered the books of the Bible — even as they were given of God to His people.

Whose Book is it? God's Book. Who gave it to us? God. Through whom did He give it? Through His prophets and apostles. Who preserved it? God. To whom does it belong? To God and to us. Let no man rob you of your heritage.

Why I Want To Attend Your 1960 Bible Conference

(LABOR DAY WEEKEND
SEPTEMBER 3, 4, 5)

ELDER J. T. WILLIS
Garrison, Kentucky

I am very thankful that God gave me the privilege of being at the Bible Conference last year. I was blessed much by the wonderful preaching of God's Word and am sure that all of God's children that attended were blessed also. It is a great privilege to meet and fellowship with God's elect, knowing that someday we will spend an eternity together.

To all those that love Bible preaching, I would encourage them to pray for and attend the Conference this year.

I hope to see you all in Ashland Labor Day weekend.



specified) without committing a mortal sin. It was published in the January, 1945, issue of The American Ecclesiastical Review, official magazine of instruction for priests published at Catholic University in Washington, D. C. On page 68, the question is asked:

"QUESTION: What would be regarded nowadays as the absolute sum for grave theft in the United States?

"ANSWER: By the absolute sum for grave theft is meant that amount of money, the stealing of which constitutes a mortal sin, irrespective of the financial status of the individual or corporation from whom it is taken, however wealthy they may be. Naturally this sum varies with the fluctuation of the value, or the purchasing power of money. In a large country like ours it is quite possible that this sum might be different in different sections. To lay down a general norm, in view of actual conditions and the value of money, it would seem that the absolute sum for grave theft would be about \$40.—Francis J. Connell, C. S. S. R."

To steal up to \$40, therefore, in the United States is officially considered a mere venial sin in Romish teaching. And no accumulation of such venial sins ever make a mortal sin. Thus, according to this stealing, \$39 may be stolen from a thousand or any number of people without committing a mortal sin. It is not even necessary to confess venial sins in confession, since they can be forgiven by acts of penance and by saying certain "indulgent" prayers. If one dies without obtaining forgiveness of venial

sins he goes only to purgatory for an undetermined period where time of punishment may be shortened by having a priest say masses (at a specified price) for his soul. One year, for instance, Archbishop Sinnott of Winnipeg, Canada, addressed a much-publicized letter to "Dear Catholic Parents" informing them that the salvation of their soldier-sons from purgatory could be "guaranteed" by the payment—in installments, if desired—of \$40.

This is just another clear example of the way in which the Roman Catholic church has robbed its people of their individual moral conscience. The law of God

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in their hearts is distorted so as to make the unemployment and eventually destroyed and the unethical twistings of Jesuit sophistry are implanted instead. Common sense, ethics and the Commandments are forgotten and the individual is forced to take dictation on what is right and wrong from the church's theologians whose aim is to exalt the power of the church's organization, not the law of God and the integrity of society.—The Perverted Catholic Magazine.

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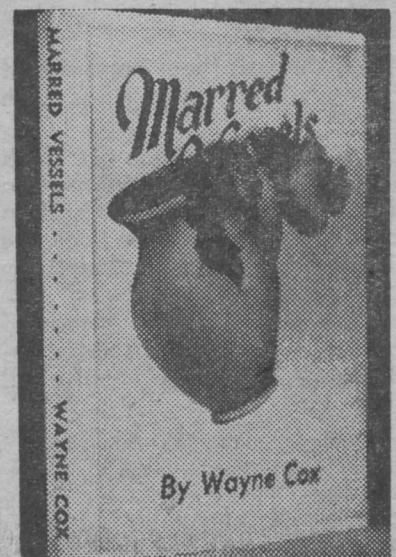
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Why I Am A Baptist and Not A Roman Catholic

(Continued from page one)

Methodists—The Wesleys1730
Episcopalians—Henry VIII1538
Presbyterians—John Calvin1532
Lutherans—Martin Luther1521

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

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

In 200 A. D., one hundred and thirty years after the death of Paul, when many who were almost contemporaneous with Paul were still alive, we find, according to the historians, that the Baptists and Romanists were quarreling over baptism. It was not the mode of baptism that was the point of controversy. The Roman Catholic church up to the middle of the fourth century immersed as did the Baptists. The controversy arose because the Baptists would not accept as valid, Roman Catholic baptism, saying they had no authority to baptize, and insisting on baptizing all that came to them from the Catholics. Whereupon the Catholics were made angry, dubbed them Anabaptists (re-baptizers) and held many church councils about the matter.

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

"It is not lawful for the bishop (pastor) either to baptize or celebrate a love feast, but whatsover he shall approve of, that is everything that is done may be pleasing and valid."—Ante Nicæan Fathers, Vol. 1, p. 90.

Now hear Tertullian, 200 A. D.: "There is to us one and but one baptism. One God, one baptism, one church in the heavens. But it must be admitted that the question, what rules are to be observed in regard to heretics, is

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worthy of being treated. Heretics have no fellowship in our discipline. Their baptism is not one with ours, either, since they have it not duly, doubtless they have not at all. Nor is that capable of being counted which is not had."—Ante Nicæan Fathers, Vol. 3, p. 676.

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

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

The above is given to show that as early as 200 A. D. there was a controversy between the Baptists and Catholics as to who has a right to administer baptism. As to which was right, the Baptists or the Catholics, we do not undertake at this point to say. That would be begging the question. But we have at least proved our point that both of these religious bodies go back, and are lost in the dark periods of early history. Here, then, is our dilemma at this point. Historically we have eliminated all but two that claim to be the church that Christ set up: but we have two contenders left, the Baptists and Catholics. Both claim to be the church that Christ set up, both go back into the dark ages of history. How shall we decide between these two?

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

Second Method of Proof

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

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

Characteristics of the Jerusalem Church:

I. A Holy Spirit Church.

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

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

II. A Church Where Believers Only Are Baptized.

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

"Then they that gladly received the word were baptized."—Acts 2:41.

There is no record here, nor anywhere else in the Bible for

that matter, where baptism was ever administered to anyone but a believer. Phillip said to the eunuch, "If thou believest with all thy heart thou mayest" (be baptized). It is even so with a Baptist church. The Roman Catholic Church, however, is made up almost altogether of those who were baptized in infancy, for which practice there is not a scriptural foundation.

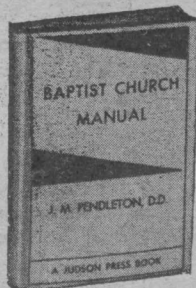
III. Baptism Was Administered by Immersion Only.

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

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

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

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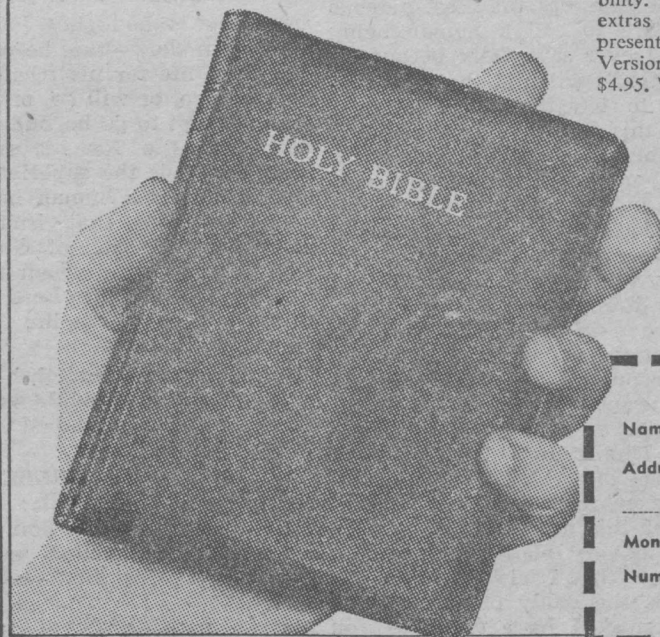
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John Wesley in his commentary on Rom. 6:4, where Paul says, "We are buried with Him by baptism," says: "This refers to the ancient mode of baptism which was by immersion." So say all the scholars. This mark, therefore, is like a Baptist church and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

IV. Only Baptized Believers Came to the Lord's Table.

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

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

V. The Jerusalem Church was a Pure Democracy.

The fifth mark of the Jerusalem Church is that it was a pure democracy. There was no ecclesiastical authority over them, no pope, no bishop. The word bishop in the Bible is used interchangeably with the words elder and pastor. I Peter 2:25; Titus 1:7; I Tim. 3:1-2; Phil. 1:1. The Jerusalem Church elected their own officers, called their own pastors, elders or bishops, as they are variously called, and one member had as much authority in the church as another. So it has ever been in a Baptist church, and so it is not in the Roman Catholic Church.

Therefore, as between these two claimants, we conclude:

I. That the visible church that Christ set up was a Baptist church.

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

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

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

It is our firm conviction, irrespective of how much truth and error inhere in the organizations, that Joe Smith has as much right to start a church as Alexander

Campbell, John Wesley, Henry VIII, Mrs. Eddy or Martin Luther. Our contention is that none of them had the right. Campbell's statement that up till he started the reformation the line of succession was with the Baptists was true, and is still true. With Baptists has ever rested, as the historians quoted assert, and still rests, the authority to baptize and set the Lord's table. We affirm that this question of authority must be settled before we can have a clear definition of baptism and the Lord's Supper. The immersion of a believer in water, therefore, will not do as a definition of baptism, any more than to take bread and wine in the home constitutes the celebration of the Lord's Supper. It must be administered, both baptism and the Lord's Supper, by the proper authority before it is baptism, and before it is the Lord Supper. The Anabaptists were right, and the modern milk and water Baptist who is continually publishing definitions that leave out the questions of authority is wrong.

All these facts of Scripture show, and these facts are attested by the facts of history, that Christ set up a visible church; committed to it the ordinances; that this church has

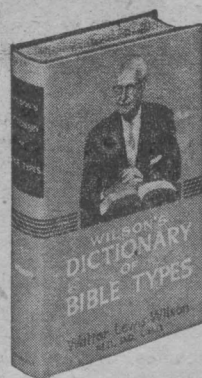
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Why I Am A Baptist and Not A Roman Catholic

(Continued from page five)
come down through the ages; that it was a Baptist Church; that imperfect as it was in the beginning, and imperfect as it is today, yet as the earthen vessel that we carry to the spring serves to carry the life-giving water, imperfect organization has kept and preserved the ordinances and the doctrines, and handed them down to posterity, in spite of the apostasy of Rome, in spite of persecutions, in spite of all the forces of the evil one, and will continue to do this till Jesus comes.

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

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



"Hiding The Face"

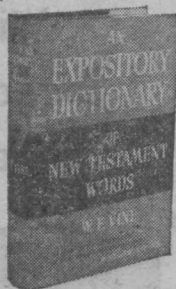
(Continued from page 1)
abuse through which He passed,
His face was marred to the ex-

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tent that He didn't have the appearance of a human being. Rather, He was marred beyond what a man's face would even indicate.

Sometime ago I saw a little boy who had been horribly abused and mistreated and whose body had been lacerated with blow on top of blow, and his head had been struck so many times that it was all beaten out of shape. In fact, he was the most hideous creature to call a human being that I ever saw. Only because it was God's will did that boy survive to tell the story. When I saw this lad that had been so horribly abused and mistreated, I remembered this verse of Scripture, and I imagine that my Lord must have experienced something similar, and doubtlessly many times worse than what this lad went through.

I have in mind that the face of Christ had been made hideous and repulsive to the extent that the prophet declared that we would even turn our faces away from Him, rather than look upon the face of the Lord Jesus Christ. However, regardless of the meaning of this verse of Scripture, I have a very plain and practical purpose that I wish to pursue so far as the study of this text is concerned. I have given to you what I think is the meaning—namely, that Christ suffered and was disfigured and distorted to such an extent that rather than look at Him, men turned their faces away from Him. I say I have given you what I think the verse literally means, but now I want to pursue this by giving you a plain and practical illustration of this text of Scripture as to how it is that men hide their faces from the Lord Jesus Christ.

I.

MEN HIDE THEIR FACES BECAUSE OF THEIR INDIFFERENCE AND NEGLECT.

Do you realize that men are terribly careless and unconcerned and indifferent concerning Jesus Christ? They are not careless and unconcerned and indifferent as to material things. You can talk with individuals about material things and they will talk gladly and freely and readily. In fact, the average unsaved man will gladly enter into conversation with you on anything pertaining to the material things of this world.

I was rather impressed this evening, as I was standing outside directing folk into this auditorium, that at least three individuals passed along in front, and began a conversation themselves as to why we had changed into this larger room. I say I was rather impressed by the fact that each of those individuals noted the fact of the change, and made conversation of it of their own accord, without my saying anything to them other than to speak to them as they passed. Yet, beloved, when I invited them to come into the services with us, all three of them suddenly decided that they had business to take care of and that they could not in any wise at all be detained by going to church services this evening.

The same thing took place this morning, for as I was standing outside for the purpose of directing folk to this auditorium, a man came by, paused and started a conversation concerning material things. When I insisted that he come into the services with us that we might teach him something of the Word of God in our Sunday School and in our preaching service, immediately he informed me that he had business to look after today and that he would be taught many things today as a result of his business that were just as important to him as the study of the Bible.

Beloved, men turn their faces—they hide their faces from the Lord Jesus Christ by carelessness,

neglect and indifference. After all is said and done, what a sin this is! Can you imagine a sin that is much worse than the sin of an individual's being careless and indifferent and neglectful relative to Jesus Christ? Can you imagine any sin that is much worse than that? Listen:

"Greater love hath no man than this, that a man lay down his life for his friends."—John 15:13.

Now that is the highest love that a man can show—that he will lay down his life for his friends. No man can go, or will go, or would ever attempt to go beyond laying down his life for his friends. That, I say, is the superlative of love so far as a human being is concerned. But that isn't true concerning the Son of God, for while man may lay down his life for his friends, the Lord Jesus Christ laid down His life for His enemies. We read:

"But God commendeth his love toward us, in that, while we were yet SINNERS, Christ died for us."—Romans 5:8.

"For if, when WE WERE ENEMIES, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—Romans 5:10.

I say, beloved, no man can go farther in love than to lay down his life for his friend, but the Lord Jesus Christ went beyond that in that He laid down His life, not for His friends, but for His enemies.

What sin it is when men are neglectful and indifferent and careless concerning the Lord Jesus Himself. They will talk about about everything but Jesus. They will sing about everything but Jesus. They will praise the doctor that takes care of them when they are sick. They will give credit to whom credit is due so far as material things are concerned, but they are neglectful and careless and indifferent concerning Jesus Christ and thereby they turn their backs upon Him, and turn their faces from Him. What a sin it is, I say, that men would treat the Lord Jesus Christ in that manner.

This is the reason why men never read the Bible. I dare say that the majority of homes have at least one Bible within the home. I am positive that the majority of folks have at least one Bible in the home, although in all probability in 95 per cent of the homes that Bible is never used in any wise at all.

That reminds me sometime ago when I was invited into a home for a wedding and I took for granted that since the folk were at least nominal church members, they would have a Bible. Will you believe me, that family couldn't find a Bible. They couldn't find a

copy of the Word of God, and the wife said, "You know, I just don't remember but maybe we packed that up during the 1937 flood and I haven't seen it since." Now there was a family of people who are nominal church members and yet they couldn't find their Bible.

I tell you, beloved, the reason why people don't read the Bible is because of their neglect and their indifference and their carelessness. They are turning their faces from the Lord Jesus Christ.

Not only is it true that men don't read the Bible, but I think we can explain the fact that individuals don't go to church on the same basis. Folk just don't read the Bible. They just don't pray. They just don't go to God's house because of their neglect and their indifference and their carelessness, all of which is the reason why they turn their face against the Son of God. But, beloved, there is nothing new to this. This has been going on ever since Jesus Christ came into this world.

In Mark 5 you will find that Jesus and the twelve apostles came into Gadara and there was a man there who was a maniac. He lived in the tombs or the cemetery because his family simply wouldn't allow him to stay around them. This demented, crazed individual was saved, and when he went home in his right mind, the Word of God says that he wanted to go with Jesus, and he asked Jesus if he might go along with Him. Beloved, while he prayed that he might go along with Jesus, the attitude of his fellow-townsmen was very definitely different. The Word of God says that when Jesus cast the demons out of this man that the demons went into a herd of swine and two thousand hogs rushed into the sea and drowned themselves in the water. Just as soon as those individuals who kept the hogs saw the disaster that had come to them and the loss of money that they had experienced thereby, they hurried to Jesus and prayed Him to depart out of their coast. What a contrast between the man that was saved and the crowd that kept the hogs. He prayed that he might go along with Jesus. This crowd prayed Jesus that He might depart out of their coasts. I say, beloved, when you look at that experience and read how they prayed Him that He would leave their country, you can certainly see the neglect and indifference and the carelessness that men exhibited toward Jesus Christ even in the day of His flesh.

We notice in the sixth chapter of John that the Lord Jesus Christ was popular so long as the fish held out. As long as He fed the crowd with fish and loaves they were very, very happy. They were glad to follow along with Him. In fact, the Word of God indicates that this crowd was more than happy to be called His friends as long as He would feed them with loaves and fishes. However, as soon as the loaves and fishes ran out—as soon as He quit taking care of them materially and began to talk to them about spiritual things, preaching to them on the subject of election, depravity, justification by faith and the security of the saved—as soon as He did so, the Word of God says that they turned their backs and went in the other direction. Jesus said to the disciples, "Will ye also go away?" Then Simon Peter answered, "Lord, to whom shall we go? thou hast the words of eternal life."

Now notice, beloved, the attitude of that crowd. Five thousand men followed with Him when He fed them, but when He preached to them, they turned their backs upon Him and left. All that Jesus had remaining with Him was the twelve disciples. I say, beloved, even in the days of the Lord Jesus



"Look Mike, there's the land Paradise Hilton; stay overnight?"

Editorial Note: These fellows are missionaries are on their way to Ashland the Bible Conference. They are rather poorly supported by folk "back home" so they to set sail in this raft. We they make it to the conference on time, and when they here they can use our mower to shave off their heavy beards.

Christ men were neglectful and indifferent and careless concerning the Son of God. They Him as long as He took care of them materially. They were different then. But just as soon as He talked to them about spiritual things, their neglect and indifference and carelessness manifested itself. Therefore, when I ask question as to why it is that men hide their faces from Him, first of all men hide their faces because of their neglect and their indifference and carelessness.

II.

MEN HIDE THEIR FACES FROM JESUS CHRIST BY FERRING SOME MODE OF SALVATION OTHER THAN SALVATION BY FAITH IN LORD JESUS CHRIST.

May I insist that the Bible one plan of salvation. From Genesis 1:1 to Revelation 22:21, Scripture points to Jesus Christ. If you are in the Old Testament they are pointing forward to the coming of Christ. If you are in the New Testament they are pointing backward to the fact that Jesus Christ has come, beloved, every Scripture points to the Son of God. He is the central figure of all the Word of God. Every Scripture, particularly those that relate to salvation point to the Lord Jesus Christ, and yet in spite of this the only salvation that we can offer to any man is by faith in the Son of God—in spite of that fact, men prefer other modes of salvation rather than salvation by faith in the Lord Jesus Christ. (Continued on page 7, column 1)

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"Hiding The Face"

(Continued from page 6)

faith in Christ. Let me illustrate what I mean.

When Jesus was here in the days of His flesh He gave the story of the brazen serpent and the indications are that every individual that looked to that brazen serpent was healed of his serpent bite. Can you imagine a whole camp of people in the days of Moses that were stricken with a plague of serpents, and can you imagine snakes crawling round on the ground and into their tents? Can you imagine snakes everywhere within that camp, and as the people were bitten, the venom from the snakes would soon cause a swelling and the result was that people died a wholesale fashion thereby. And told Moses there was just one serpent out of brass exactly like the snakes that were crawling on the ground, and to put it on a pole in sight of Israel, and everyone that looked to that snake on the pole would be healed of his serpent bite. Well, the Word of God would indicate to us that the majority of the people did look to that snake on the pole and were healed, but doubtlessly,

there were many that refused to look. Here was God's remedy that He had given for the snake-bitten people that they might be healed, yet some people turned their backs. Some people turned their faces away from that brazen serpent and would not look at it and died thereby.

The Lord Jesus Christ came into this world and died on the cross for our salvation, and the only salvation that there is to be had is by faith in the finished work of Jesus Christ. Listen:

"He that believeth on the Son HATH EVERLASTING LIFE; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." —John 3:36.

"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.

"Verily, verily, I say unto you, He that believeth on me HATH EVERLASTING LIFE." —John 6:47.

In spite of these verses, men prefer other modes of salvation to the mode that is given within the Word of God. As the individuals turned their backs upon the brazen serpent and died from

the serpent bite, so men preferring other modes of salvation to that which has been given by faith in Jesus Christ, turn their backs upon the Son of God, and die, and go to Hell, depending upon some mode of salvation other than that of faith in the Lord Jesus Himself.

For example, here is an individual, who, rather than depend upon the finished work of the Son of God, says, "Now, Brother Gilpin, I just don't believe that any man can be saved unless he prays through. I just don't believe that a man can be saved apart from the mourner's bench." Would you believe me that there are many individuals in this world who have much more confidence in the mourner's bench than they have in Jesus Christ who died on the Cross of Calvary for our sins.

Some years ago, a man, after he had finished his message, got down and picked up the mourner's bench by one end and set it out in front of the people. He then walked over and picked up the mourner's bench by the other end and set it out in front of the people. Then he got back upon the rostrum and said, "Do you know what I have done? I have brought salvation three feet nearer to you." He hadn't done any such thing. He had lied concerning the Word of God. He had perverted the Bible. He had preached another Gospel. He had given to the people a false hope that there was salvation in that mourner's bench or that there was saving merit by their coming to the mourner's bench, and mourning, and praying, in order to be saved. I say to you, any individual when he does so is merely setting forth another mode of salvation other than that the Bible speaks of—namely by faith in the Lord Jesus' finished work.

Or here is another individual who talks about good works. He says, "I believe in good works. I believe that a man is saved by his good works." You know, beloved, the verse of Scripture that always kills the idea of a man's being saved by his good works is the Scripture that Spurgeon says was the text that was used for his conversion. In the book of Isaiah it says, "Look unto me all ye the ends of the earth and be ye saved." Notice, the text doesn't say, "Look to yourself." It doesn't say for you to look to your works. It doesn't say to look to your morality. Rather, it says, "Look unto me and be ye saved." I tell you, beloved, no man in this world will ever be saved by his good works. The only way that men can be saved is as Isaiah says, by looking unto the Lord Jesus Christ.

When men decided to build the tower of Babel I rather imagine that they got along pretty good for a while. I rather imagine when they started up with that tower that things just went along fine. They thought that they were going to be able to save themselves from any future flood. They intended to build a tower so high that the floods couldn't get them, and they decided they would just build this tower until they built it right into Heaven itself. Yet the Word of God says God came down and destroyed their tower and confounded their speech and scattered them to the ends of the earth. I tell you, beloved friends, when a man tries to build his way to Heaven—when a man tries to work his way to Heaven—when a man tries to do anything himself in order for his salvation, he will come to the same end. The results will be the same as was true in the days when men decided to build the tower of Babel. It will come to naught and confusion.

I look again at another man who substitutes the mode of baptismal regeneration. There are plenty of folk in this world who believe that a man's sins are actually washed away in the waters of the baptism.

I was talking recently to a man who is a member of a Baptist church. He said that he goes to church only in the morning and doesn't go at night. When I find a fellow who makes that kind of

statement—that he is a morning churchgoer but not an evening churchgoer—I know right then that there is something definitely wrong with his spiritual experience. Beloved, God doesn't divide church going up into morning church going and evening church going. Rather the Word of God says that we are not to forsake the assembling of ourselves together. He ought not only to go on Sunday morning but Sunday evening as well. At any rate, in the course of the conversation he was telling me how that his sins were washed away the day that he was baptized. I laughed at him. I thought the best rebuke that I could give him was not a rebuke of words but a rebuke by way of scorn. For any man who is a Baptist, to talk about being saved in the waters of the baptism is ridiculously absurd and utterly preposterous.

Beloved, there are lots of people who believe it. There are folk who believe that they have their sins washed away in the water. The Philippian jailer said, "What must I do to be saved?" Paul and Silas didn't say to be baptized, but they said, "Believe on the Lord Jesus Christ and thou shalt be saved." I say to you, beloved, the only hope that I have to offer to any man is Jesus who died upon the Cross of Calvary. I have nothing in this world to offer to any individual other than a hope that can be had as one's faith is placed in Jesus Christ's death on the cross.

I say, whenever a man prefers some other mode of salvation, whether it be the mourner's bench, or good works, or baptismal regeneration, or whatever it may be—whenever some individual prefers some mode of salvation other than salvation by faith in Jesus Christ, that man is hiding his face from the Son of God.

III.

MEN HIDE THEIR FACES FROM JESUS CHRIST BY REJECTING THE MEDIATORIAL WORK OF THE REDEEMER.

The majority of people are glad to accept the Lord Jesus Christ as a teacher. I think the majority of people respect Him as a leader. I think the majority of the folk in this world look upon the Lord Jesus Christ as a great philanthropist. I think the great majority of folk would accept Him as a prophet. But, beloved, beyond the fact that He is a teacher, a leader, a philanthropist, and a prophet—beyond that, the majority of people will scoff and sneer at Him as to His vicarious substitutionary atonement. I tell you, the majority of people in this world reject the mediatorial work of the Redeemer, and when they do, they hide their face from Jesus Christ.

Let's look at it from this standpoint. Here's a boy in college walking across the campus with a young preacher friend of mine who was in college at that time. In the course of the conversation

ABOVE ALL, PLEASE
DON'T FORGET US
THIS RALLY DAY.



GOD KNOWS WE NEED
YOUR HELP NOW
AS NEVER BEFORE

the matter of the death of Jesus came to their attention. As they talked about it, this young modernist from Chicago said to this young friend of mine, "There is no more saving virtue in the blood of Jesus Christ than there is in the blood of a dog." When this young friend told me of this experience it reminded me of a near experience on my part many years ago when I was just a boy preacher. I was chosen one year by Vanderbilt University down in Nashville, Tenn., to the honor (?) of being considered the outstanding rural preacher in Kenton County, Ky., and I was offered a month's scholarship at Vanderbilt University for the study of the Word of God and related subjects. It so happened that I couldn't go. Things interfered and I didn't get to go and a young Methodist preacher in Kenton County, Ky., attended instead. When he returned, he said, "You didn't miss a thing," and he told me of one experience. He said that in one class, the hymn, "There is a Fountain Filled With Blood," came up for discussion. He said the professor sneered at it, and scoffed at it, and said that song wasn't fit to be sung in a slaughter house. Well, beloved, I dare say that if you had asked that professor what he thought about Jesus that he would have extolled Jesus as a high moral character. I am sure he would have spoken most highly of Jesus as a philanthropist or a prophet or a leader, but when it came to the mediatorial work of Jesus Christ as Redeemer, he scoffed and sneered at it, and repudiated it.

Several years ago I read one of Nels Ferre's books, "Pillars of Faith." Well, frankly, if it is the pillars of faith, they are in bad shape. They need to have some work done on them. They need to have some repair work. Though he denied the inspiration of the

(Continued on page 8, column 2)

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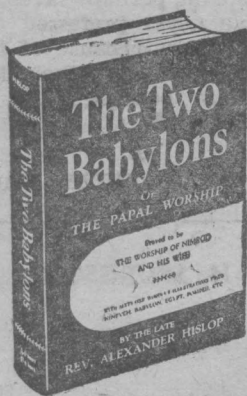
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"Hiding The Face"

(Continued from page seven)

Bible and the blood atonement of Jesus Christ—though he denied the virgin birth of the Son of God and the resurrection of the Lord Jesus Christ, and though he denied the vicarious substitutionary work of the Son of God in our behalf by way of salvation—though he denied all these things that we hold dear and precious, at the same time he did hold up Jesus as a great moral character. I was impressed by the fact that while he spurned the mediatorial work of our Redeemer, he did speak most highly of Jesus as a fine moral character, a great teacher, a marvelous leader of men.

Years ago when I was just a boy preacher I went to Chicago and attended the Moody Foundation's week conference. While I was in Chicago I went over to Chicago

University and sat in on a Bible class that was conducted by the outstanding modernist of America, Shailer Matthews. In his lecture that morning Shailer Matthews made fun of the blood atonement of Jesus Christ, but at the same time spoke most highly of Jesus as a man.

I was impressed some Sundays ago when I saw Harry Emerson Fosdick on television. I wasn't particularly looking for him or anything else, but I just happened to pass through the room and recognized his picture when it was flashed on the screen. I was impressed by the fact that Harry Emerson Fosdick speaks most highly of Jesus as a man and as a leader, but if they had asked him what he believed about the blood atonement he would have declared that it was the measles and the mumps of religion, which he discarded a long time ago like he discarded all of his childish diseases.

I tell you, beloved, the man who has no use, and no place for, the mediatorial work of the Lord Jesus Christ has turned his face against the Son of God.

IV.

MEN HIDE THEIR FACES FROM JESUS BY CONTINUOUS AND PERSISTENT UNBELIEF.

Go back to the time before you were saved. Didn't you continuously and persistently disbelieve concerning the Lord Jesus Christ?

I can remember one afternoon sitting down and talking to a man about his soul. He said that he didn't feel any need, and I rather think he told the truth. Then he said, "My heart isn't broken as a result of sin." Whenever a person tells me that, I always tell him to come to the Lord Jesus Christ, and let Him break it. In the course of the conversation, he said, "I just don't feel like I should go to Him." I tried to show him the folly of his reasoning, and he said, "Well, I just do not feel that He would accept me."

He went on to tell me that he wasn't fit to go to Jesus Christ, and that he hadn't repented enough, and he told me that he was afraid that he wasn't one of the elect. I told him that he had better come to the Lord Jesus Christ and let the Son of God decide that. You know, beloved, the Word of God says, "Whosoever will, let him take of the water of life freely," and it isn't for you to decide whether you are one of the elect or not. It is your business to come to Jesus Christ, and let the Son of God decide whether you are one of the elect.

As I talked to this man one thing after another came up by way of objections that he would offer as to salvation. When I had finished going over these, he started back over them again, and I think that we went over the same objections fully fifty

times that afternoon. I mean to say that just by his continuous and persistent unbelief, or disbelief of the Son of God, he was hiding his face from the Lord Jesus Christ.

I am sure that was my experience, and your experience, before we were saved. I am sure that before Jesus Christ became your Saviour, that you likewise persistently continued on in unbelief and disbelief just like this individual that I speak of. I say that such an individual is hiding his face from Jesus by his own unbelief.

V.

MEN HIDE THEIR FACES FROM JESUS CHRIST BY THEIR COWARDICE.

We read: "The FEAR OF MAN BRINGETH A SNARE: but whoso putteth his trust in the Lord shall be safe."—Prov. 29:25.

Listen, beloved, there is many an individual who has never yet professed faith in the Lord Jesus Christ just because of his cowardice. Many have thus hidden their faces from the Son of God. They have turned their faces away from the Lord Jesus Christ just because of their cowardice. The Word of God says that the fear of man bringeth a snare, and this is true of many.

Many a man is made a coward because of the fear of man. He is afraid of what man might say. He is afraid of what somebody might say to him. He is afraid of taking a stand for the Lord Jesus Christ.

One man said to me, "Now, maybe I wouldn't hold out. Maybe I wouldn't live like I ought to. Maybe I wouldn't do the things that I ought to do. Maybe I would bring disgrace upon the church, and what would people say about it then?" Well, beloved, don't you see, the fear of man was keeping him from professing his faith in the Lord Jesus Christ.

I tell you, beloved, many a man turns his back, and hides his face from Jesus Christ just because of his cowardice. I think there are individuals that I know that would come under this classification. I think I know individuals who have never yet professed faith in the Son of God, who have never yet acknowledged Him publicly as their Saviour, who have never by a profession through the waters of the baptism said to the world that they had died to sin and had put off the old life and put on the new. I think I know individuals who have persistently and continuously gone on, perhaps saved, but they have never professed faith in Jesus Christ because of their cowardice. Men hide their faces from Jesus because they are spiritual cowards.

VI.

MEN HIDE THEIR FACES

FROM JESUS CHRIST AFTER THEY ARE SAVED BY WALKING IN CONSTANT FELLOWSHIP WITH HIM.

Are you in fellowship with Jesus? Are you in definite fellowship with the Son of God hour? I ask you if that is so. Well, it wasn't always true in life of Simon Peter. You remember how that one day Simon denied Him, but before he denied Him there were steps that he took. He followed Jesus afar off, and he warmed his hands at the enemies' camp. He sat down among the enemies of our Lord. Then when somebody asked him if he knew Christ he denied Him.

Beloved, I say to you, many an individual is just exactly like Simon Peter. Many an individual hides his face from Jesus Christ by not walking in constant fellowship with the Son of God. Simon Peter hid his face from the Son of God the day the little maid looked into his face and said, "You are one of the crowd that was following Jesus." Beloved, he hid his face from Jesus the day that he denied the Son of God.

Christian friends, I ask you, you out of fellowship with Jesus Christ? I am not asking if you are out of fellowship with some member of the church, but not asking if you are out of fellowship with any human being in this world. I am asking you, are you out of fellowship with the Lord Jesus Christ?

I ask you a second question, you are out of fellowship with the Lord Jesus Christ, when you begin thus to be out of fellowship with Him? Simon Peter got out of fellowship the day he denied Him. He didn't get in fellowship until he professed his faith. He made a three-fold profession. Then on the day that he met him on the shores of the Galilee after they had been all night and had taken no sleep, Jesus asked him three times if he loved him, and Peter made three-fold profession. His three-fold profession had been public and three-fold. Now he makes restitution of his three-fold public assertion of his profession that he knew Jesus and loved him. I tell you, beloved, Simon Peter was out of fellowship with Jesus Christ during that period of time. He hid his face against the Son of God.

I am asking you, are you out of fellowship with Him? May I help you to realize that you are not walking in constant fellowship with Jesus? Have you turned your face against the Son of God?

We read: "Let me see thy countenance, let me hear thy voice; for thy voice is thy voice, and thy countenance is comely."—Sol. 2:14.

Notice, beloved, this is not speaking to Jesus, but this is speaking to us. Can you realize by not walking in constant fellowship with Him that we are hiding our faces from Him? Can you realize that when we do so, we are still standing and saying, "Let me see thy countenance."

Oh, might it please God to help you who are saved to go on in this place saying, "God help me I want to walk in constant fellowship with the Lord Jesus Christ. I don't ever want to turn my face from Him. I don't want to turn my face against Him. God helping me I am going out with the thought in my mind that He is going to see my countenance, and if He thinks my countenance is comely and beautiful, then I want Him to bring me into fellowship with Him, and I'll never be guilty of hiding my face from Him. I'll never be guilty of hiding my face." May God help you if you are saved.

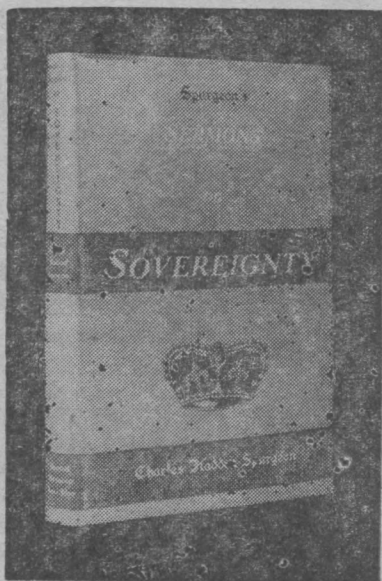
If you are not saved, may I help you not to hide your face from him any longer, but to receive Him as your Saviour and leave this place a child of the living God.

May God bless you!

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