

If you find more pleasure in reading the Sunday newspaper than in your Bible, there is something wrong in the heart.

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# The Baptist Examiner

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

Mailing Address: Box 910, Ashland, Kentucky

VOL. 29, NO. 17

RUSSELL, KENTUCKY, MAY 28, 1960

WHOLE NUMBER 1041

## Freedom Of Conscience In Religion

By T. J. VILLERS

The words of Bancroft are familiar to us all: "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists." In this he agrees with Skeats, the English historian, who declares that: "It is the singular and distinguished honor of the Baptists to have repudiated from their earliest history all coercive power over the consciences and actions of men with reference to religion. They were the protoevangelists of the voluntary principle."

For the first three hundred years, Christianity was a forbidden religion. Imperial power sought to suppress it as a depraved and immoderate superstition. Christians endured a great fight of afflictions from Jew and Gentile alike. They were publicly whipped. They were dragged by

the heels through the streets. Their limbs were disjointed. Their noses and ears were cut off. Their eyes were dug out. Sharp knives were run under their nails. Melted lead was poured over their bodies. They were drowned, beheaded, crucified. They were ground between stones, thrown from high buildings, torn by beasts, smothered in lime-kilns, broiled on gridirons, scraped to death with sharp shells.

These horrors culminated in the dawn of the fourth century, when Diocletian issued three edicts in swift succession, commanding that all churches be destroyed, all Bibles burned, all Christians deprived of public office and civil rights. For eight years fire and sword, rack and cross, wild beasts and beastly men did their deadly work. Christ's people were killed all day long. In one month 17,000

suffered death; 144,000 were martyred in Egypt alone; while of those condemned to banishment and slavery 700,000 died.

In the year 312 Constantine conquered Rome, and put on the crown of the Western Empire. Eleven years later, by defeating Licinius at Chalcedon, he became the sole master of the Roman world. He saw in Christianity a unifying force which he could turn to his own advantage. He favored Christians; restored their confiscated property; rebuilt their places of worship; became a nominal Christian himself; felt that the suppression of heresy was a political necessity; turned persecutor; leveled pagan temples throughout his dominions; condemned to the flames any Jew who threw a stone at a Christian convert; made it a penal offence for a Christian to

(Continued on page 2, column 3)

[From The Arizona Republic]

An educational training manual of U. S. Air Force Reserve was recently strongly denounced by powerful "liberal" groups in Washington. It was said that the manual was unfair and insulting to the Christian churches and to the National Council of Churches in particular. The manual, so we were told, had recklessly accused the National Council of Churches of harboring pro-Communists in its midst. Public indignation against this air force manual was so great that the appropriate authorities in the defense department in Washington felt compelled to withdraw it from circulation, and offered full apologies to its critics.

We have studied the full text of the manual very thoroughly and very carefully, and we cannot understand why it was withdrawn. Nor can we understand the reasons of those Washington VIPs who saw fit to apologize for it. Maybe their utter ignorance concerning Communist problems is their excuse. We find the manual a very timely, a very reasonable and a very admirable document. We see nothing wrong in the fact that it was used as textbook material for reserve training courses by the U. S. Air Force. Quite the contrary, we think the educational department of the U. S. Air Force should be congratulated for having done such an excellent job in exposing the under-

ground Communist activities in the U. S. churches.

In the first place, the manual warns all air force personnel of the dangers of Communist spying activities, giving actual examples of the successful—for the Communists—work done by very skillful Communist agents. The manual then discusses the Communist technique of confusing gullible people with well sounding words and phrases about peace, democracy, social justice, international trade and the like, which mean different things to the Communists. Democracy, for example, in Communist phraseology, means the dictatorship of the one-party Communist regime. Peace means an international settlement on Communist terms. Social justice means the Communist system of injustice, discrimination and terror. What's wrong in pointing out these very obvious—but often forgotten—truths concerning the deceitful ways with which Communist propagandists work?

The manual then gives concrete and documentary evidence proving that many ministers of the church, including a lot of prominent members of the National Council of Churches, have sponsored and supported—and continue to sponsor and support—both open Communist political groups and drives, and so-called Communist "front" organizations. The manual quotes prominent U. S.

(Continued on page 3, column 3)

## Here Is A Case Of The Pot Calling The Kettle Black

[From North Star Baptist]

We are reminded of the old saying about the pot calling the kettle "black" as we read that the Protestant and Baptist who do not want a Roman Catholic president are being called "bigots."

Let us remember that candidates and politicians make many speeches in which they promise many things, none of which may have any connection with their belief or intentions! The speeches and promises are not important. The rules are what matter. A Roman Catholic is expected to obey the Roman Catholic rules. Here are some of them.

Pius IX ruled: "No man is free to embrace and profess that religion which he believes to be true, guided by the light of reason."

He also ruled: "The (Roman) Church has the power of employing force and (of exercising) direct and indirect temporal power."

Again, he ruled: "In legal conflicts between both Powers (Civil and Ecclesiastical) the Ecclesiastical Law prevails."

We assume he included presidents also when he ruled: "Kings and Princes are not exempt from the jurisdiction of the (Roman) Church, but are subordinate to the (Roman) Church in litigated questions of jurisdiction."

The Jesuits claim: "The Roman Catholic Church, convinced through its divine prerogatives of being the only true church, must demand the right of freedom for

herself alone."

Pius XII ruled: "What is not in accord with the truth (Roman Catholic dogma—Ed.) has objectively no right to existence, propagation or action."

Any good Roman Catholic will be expected to obey the rules. Good Americans can obey them only in theory, not in practice. To obey them in practice is to stop being a good American.

Why break some good American in half by electing him, as a Roman Catholic, to the presidency or the vice-presidency? It seems to us that the U. S. executive officers have problems enough already, usually "between the devil and the deep blue sea!" Why add to such a load the rules of the popes of Rome?

Perhaps we are bigots. Some of the papal rules sound as if they might have been made by bigots also. Incidentally, in Spain, which is a Roman Catholic country, and in some of the South American countries dominated by Romanism, there are constitutional provisions requiring the heads of the state to be of the Roman Catholic religion. Whether pot or kettle, that looks like the same color, too.

## We Thank God For A Wonderful Rally Day Victory

### Letters And Offerings Pour In To Help TBE

Rally Day for 1960 is a matter of history and all of us at Calvary Baptist Church are praising God for His goodness to us.

From 35 states came letters of encouragement and offerings amounting to \$4,244.77 were received, topping last year's offering by \$540.75.

While the offering was not enough to pay our obligations incurred in the past twelve months, it helped greatly in satisfying a number of our creditors, and accordingly we thank God and take courage.

To God be all the glory for the offerings and the encouragement we received during the past few days.

We had intended writing a personal letter to each contributor, but due to sickness in the home of my secretary, we have but to acknowledge these gifts only with a card.

If we have overlooked any request you made in your Rally Day letter as to subscriptions,

(Continued on page 3, column 2)

## Amillennialism Examined

By Elder Eddie Garrett  
New Testament Baptist Church  
Hamilton, Ohio

ARTICLE NO. 5

### Does the Bible Teach a General Resurrection?

The Amillennialist often quotes John 5:29 to try to prove a general resurrection. I want to quote this verse and may each of the readers of this article study it carefully to see if it warrants an interpretation such as the Amillennialist gives to it.

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

The Amillennialist teaches that this verse sets forth one general resurrection. But actually this verse teaches just the opposite. Does it not speak of a resurrection "unto life," and a resurrection "unto damnation"? But the Amillennialist goes on to argue that in verse twenty-eight it reads, "an HOUR is coming," and that it is all in this same hour that the just and unjust are raised. But this idea overlooks the fact that the "hour" of verse twenty-five, during which dead souls

have been and will be quickened, has already extended over 1900 years. Revelation 20:5 tells us just how long that last "hour" will continue.

In every passage of the Bible where the resurrection of the RIGHTEOUS is spoken of, it will read raised "from" or "out of" the dead. I now quote some of these passages.

"And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man was raised from the dead. And they kept that saying with themselves, questioning one with another what the rising FROM THE DEAD should mean." (Mark 9:9-10).

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection FROM THE DEAD." (Philippians 3:10-11).

I now quote from J. R. Graves' book, *Seven Dispensations*, pages 394-395.

"This is a conclusive passage. Paul gave as a reason why he was so willing to labor and suffer for Christ: 'If by any means I may attain unto the resurrection out from among the dead.' He could not have referred to a general resurrection here, since he could not possibly escape that, but this special resurrection of the just, so as to enjoy its peculiar blessedness; for 'blessed and holy is he' (Continued on page 3, column 4)

## The Baptist Examiner Pulpit

### "THE SMITING OF CHRIST"

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

"Yet we did esteem him stricken, smitten of God, and afflicted." —Isa. 53:4.

One day when the World Series baseball games were being played, I happened to pass through the living room when the television set was on. Just as I passed by, I noticed that the camera was giving a picture of the crowd that was present for the baseball game that day, and I think it was said there were around 92,500 present. They were cheering, they were shouting, and they were surely encouraging their team on to victory. I thought, beloved, as I hurriedly glanced at that grandstand with those 92,500 people assem-

bled who were vocally expressing their appreciation in behalf of their team—I thought of that day when the Lord Jesus Christ went to Calvary. There wasn't a single friend that stood by Him. There wasn't a single person who loved Him that stayed with Him to the end. There was no one to vocally shout His praise, and the Son of God died alone.

Some years ago when the World's Fair was held in Chicago I attended at that time a rodeo. I saw a young man riding a pony dash into the arena after a steer, and in some forty seconds he had thrown a lariat, caught the steer, thrown it to the ground and tied

it, while 10,000 people cheered as a result of the feat which he had accomplished. I'll never forget how the pavilion shook under the impact of that cheering crowd as they expressed their appreciation for what this young man had done on horseback. Then I remembered that the day my Lord died, there wasn't any crowd there to cheer Him on. There was no cheering section that followed Him to the Cross. I am sure that the only ones who were there that might have cheered, were those who hated and despised Him, and who harbored malice and ill-will in their hearts against Him. I am

(Continued on page 6, column 1)

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## THE RELATIONSHIP OF EASTER AND ROMAN CATHOLICISM

The day is called Easter by the English-speaking people, which is derived from the Saxon word, Osestra, or Eastre, the goddess of spring, and so the name of the day is truly of heathen origin. The French were wise in naming the day and called it paques, which has reference to the Jewish pascha or passover. In the early Church, there was no rule and no uniformity in the observance of the day now called Easter.

(Continued on page 8, column 1)



# Charleston (W. Va.) Paper Will Not Carry Ads Which Deal With Romish Issue

DAILY MAIL Rejects Ad From TBE, Yet Continually Carries Articles FREE Which Set Forth The Roman Catholic Line

THIS ILLUSTRATES OUR CONTENTION: ROME IS IS NOT FOR FREEDOM, BUT PRESSURES ALL AGENCIES TO GET HER OWN WAY.

A couple of weeks prior to the West Virginia Democratic primary, THE BAPTIST EXAMINER sent an advertisement to the Charleston (W. Va.) DAILY MAIL. The ad appears on this page and likewise appeared in our issue of May 7. In response to our submitting the ad, the following letter was received from the DAILY MAIL, dated April 28:

Gentlemen:

We have received from you a proof of an advertisement and you have requested that we advise you of the cost of this ad in our Sunday, May 1, paper.

I am returning the copy of the advertisement which was sent to me herewith and you will notice that it has been torn so that the name is not legible.

In any event we wish to advise that we find the ad is not acceptable for publication.

Yours very truly,

ROBERT M. SAYRE,  
General Advertising Manager.

After we received this letter and had considered it carefully, the following letter, along with the ad, was sent to the DAILY MAIL:

Dear Mr. Sayre:

We have your letter in which you inform us that the enclosed ad is "not acceptable for publication." We would appreciate your advising us what alterations must be made before this ad can be carried in the DAILY MAIL.

Please advise of the cost of carrying the ad in the May 8 (Sunday) edition.

Yours very truly,

BOB L. ROSS

The above letter was dated April 30. Today is May 10, the date of the Democratic primary in West Virginia. We mailed our letter and ad to the DAILY MAIL, which is only about 70 miles away, in plenty of time for them to reply—and to use the ad in the Sunday, May 8, edition. But we have not yet received even a reply from them. Rather, one of our friends in Charleston has mailed us a clipping from the May 3 issue of the DAILY MAIL in which the following editorial appears. We assume that this is the answer the DAILY MAIL is giving to us.

## Mix Politics And Religion If You Will; Don't Expect Us To Print Your Poison

Much as we feared, this ceaseless problem and aggravation of West Virginia's religious and political life is putting this newspaper to a severe test.

Normally, its letters to the editor column is open to anyone who has—or even thinks he has—something to say. Beyond the usual limitations as to length and libel, it is neither our business nor our desire to police what our readers wish to communicate to us or their neighbors.

Much the same is true of our advertising columns. Barring the obscene and the defamatory, they are open to anyone who has the price.

Our aim and even our obligation is to keep open the channels of communication entrusted to us.

We must confess, however, that this withering assault upon West Virginia's electorate is yielding a crop of letters and advertisements which exhaust our intentions and strain our rules for maintaining a public forum. To put it simply, the question is this: Are we obligated to print just anything?

Our answer is no. Our reasons are these:

There is, for better or worse, a religious issue in this campaign. It is an old issue and a deep one which we did not make and cannot hope to settle.

It can and must be discussed.

For our part, we will maintain the usual facilities, but this discussion must observe the forms of intelligent discourse and honest purpose.

Prejudice we can tolerate where faith is a matter of one man's personal preference. We will not lend our columns to hate and hate-mongering.

Admittedly, this is a poor rule. We are none too sure where faith ends and bigotry takes over. Our standard will be this: Where in religious discourse the love of man is lost to sight in one man's pious hatred of another's honest faith, we beg to be excused. This is not religion in any of its Christian forms, but poison. The DAILY MAIL will not distribute it.

Those acquainted with newspapers, having had some dealings with them in various areas, realize that this paper is typical of Roman Catholic-influenced papers. The papers which are controlled or influenced by Rome do their best to exalt Rome and to hold down anything that is in any way opposed to Rome.

The DAILY MAIL has been carrying articles in its columns, trying to minimize the Roman Catholic issue. One article, mentioned in TBE recently, quoted several Protestant ministers to the effect that they did not intend to bring up the religious issue from the pulpit. But we personally happen to know that not

(Continued on page three, columns 1, 2)

## Freedom of Conscience

(Continued from page one)  
embrace the Jewish faith; forbade the assembling of Arians and Donatists for worship; demolished their churches, and banished their bishops. Then in 324, by making Christianity the religion of the State, he administered a blow from which the church has not yet fully recovered. For in that unholy alliance of church and state lay the germs of the papacy, with its fiendish Inquisition, an engine of oppression which surpassed all human and inhuman devices for confiscating men's property, torturing men's bodies, and coercing men's consciences.

From the fourth century, the time of Constantine, to the sixteenth century, the time of Luther, civil rulers, allied with ecclesiastical officials, claimed the right to dictate creeds and compel assent thereto. From popes and councils, Luther and Zwingli and Calvin appealed to Scripture as the final and supreme authority in matters of religion. But not one of these Reformers advocated the freedom of the church from secular control. Not one of them consistently recognized the sacred and inalienable rights of the individual conscience.

In Switzerland the exponent of soul-liberty was not Zwingli at Zurich. His statue there rightly represents him with a Bible in his right hand and a sword in his left. Not Calvin at Geneva, who openly advocated compulsory worship, and whose good name is badly scorched by the burning of Servetus.

Not these, but Baptists like Sater, who, before his tongue was torn out and his body burned, penned at Schleithem in 1527 the first Confession of Faith, in which men claimed for themselves and demanded for others the boon of a free conscience; and Mantz, the noted Hebrew scholar, who for the crime of rebaptizing adults was thrown into prison, loaded with chains, and then sentenced to be drowned. Led through the fishmarket and shambles, he preached to Zurich's people as he went; his old mother walking by his side, brushing away her tears, and exhorting him to suffer bravely for Jesus' sake. He was put into a boat, his hands were tied together and looped over his knees; a stick was stuck between his arms and his legs; the black cap was drawn over his head; then, while uttering the prayer, "Father, into thy hands I commend my spirit," he was thrown overboard into the lake.

In Germany, Luther was so far from espousing the cause of soul-liberty that he said of the Anabaptists, "Let the sword exercise its right over them." Even the irenic Melancthon denounced our forefathers as "a diabolical sect, not to be tolerated," and advocated the sword as the most effective argument against their views. The German apostles of freedom were not Lutherans, but

[The following is the advertisement which the Charleston (W. Va.) DAILY MAIL would not run].

## Is It Bigotry To Oppose A Roman Catholic Candidate?

One of the oft-repeated charges against people who do not believe that a Roman Catholic should be elected to the presidency is that such people are "bigoted." This charge seems to be the "easy way out" for various individuals who do not care to face the real issues relating to the position of Roman Catholicism on religious freedom and the separation of the church and state. We therefore wish to go on record, not only in our own publication, but also in the public press at large, as resenting the charge that bigotry is the basis for opposition to a Roman Catholic for president.

The issue with which we are concerned does not pertain to differences over the sacred bones, relics, musty cathedrals, patron saints, holy water, Mariolatry, priestcraft, indulgences, mass, purgatory and other like features of Roman Catholicism, but it involves the historic American principles and practices of religious liberty and the separation of church and state.

Roman Catholicism is clearly on record as in opposition to what we as non-Roman Catholic Americans believe with regard to these two great and precious heritages. Go to your public library or elsewhere and look into Roman Catholic writings and read the Roman Catholic position for yourself. Our local library has a Roman Catholic Dictionary on its shelves in which the following statement is made:

"The Church is a society of a higher order than the state, so that in a conflict of rights over mixed matters the Church must prevail."

[The reference to "the Church" is of course to the Roman Catholic Church, which "must prevail" in authority over the state. Such doctrine may sound good to the dyed-in-the-wool Roman Catholic, but as non-Roman Catholics, we have an utter dislike for it].

"Infallible" Pope Pius X, in a letter to the Bishops of France, dated February 11, 1906, stated: "That it is necessary to separate Church and State is a thesis absolutely false, a most pernicious error."—Readings in Modern European History, by Beard and Anderson, page 229.

Another "infallible" pope, Leo XIII, in his Encyclical Libertas

Praestantissimum, said: "From what has been said it follows that it is no way lawful to demand, to defend, or to grant, unconditional freedom of thought, of speech, of writing, or of religion, as if they were so many rights that nature has given to man." (Page 123).

Similar statements could very easily be multiplied, showing the sentiments of Rome. Every grade school graduate is well-acquainted with the interest of Rome in the affairs of the state. The question which is before the voters of the United States is this: How can a faithful Roman Catholic be faithful to the great American principles of religious liberty and the separation of the church and state, in view of his "infallible" church's contrary position?

Frankly, we believe it is more double-talk for a Roman Catholic candidate to affirm that he can and will be faithful to his church's doctrine and also be faithful to the principles of Americanism. We believe that a Roman Catholic will have to lapse in faithfulness to either Rome or America. We have not heard (or read) any individual who has attempted to reveal to the American public how he intends to maintain faithfulness to both Rome and America.

It is our opinion that the individual, whether Democrat or Republican, who wishes to serve the United States as an elected official should have no religious, social, economic or political alliances which involve him in anti- and un-American principles.

In coming months, our publication shall continually focus the attention of our readers upon the contrast between Roman Catholicism and Americanism. We will not be silenced when smeared as "bigots," for we know that honest and responsible people—regardless of their religion—who have nothing to hide or disguise will weigh the issues carefully, rather than resort to abusive terminology.

We wish to invite you who read this article to subscribe for our paper and keep abreast of the present situation. Our publication is an eight-page tabloid weekly. SUBSCRIPTION PRICE — \$2.00 per year.

## THE BAPTIST EXAMINER

ASHLAND, KENTUCKY

Baptists like Hubmaier, who, despite his learning, eloquence, and acknowledged piety, was hounded from city to city, until seized by order of the emperor and imprisoned at Vienna. Refusing to stultify his conscience and renounce his faith, he was tortured with red-hot pincers on his way to the headman's block, where the murderous ax fell flashing down, and his headless body was burned.

Three days later, his faithful wife, with a stone tied to her neck, was flung from a bridge into the Danube.

The Netherlands tell a similar story. They belonged to the domain of Charles V, who claimed the right to regulate their religion. In 1535 he issued an edict commanding that all rebaptized be put to death by fire. If a man repented of his new faith, he was so far forgiven as to be beheaded. If a penitent woman confessed her "error," she was spared the flames, and was burned alive. By 1546 the number of the Baptist martyrs had reached the awful total of 30,000.

The first man on British soil to plead for complete religious liberty was Hendrik Terwoudt, who, being persecuted for his Baptist views in Flanders, fled for protection to Elizabeth, head of the English Church, and for his misplaced confidence was roasted alive at Smithfield, dying, Bishop Fuller tells us, "in great horror, with crying and roaring." Then this Protestant queen ordered (Continued on page 4, column 1)

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# The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS Editor-in-Chief  
JOHN R. GILPIN Editor

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THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 31, 1941, in the post office at Ashland, Kentucky, under act of March 3, 1879.

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

## An Example Of Communities Where Romanism Is Prevalent

What happens to the freedom of the public schools in an American community where the Roman Catholic Church has power to impose its educational standards? The answer to that question is available in Dixon, New Mexico. According to a statement of the Free Schools Committee, whose address is Box 45 in that little town, it has so far been impossible for the citizens of Dixon to maintain a public school, in spite of extraordinary efforts to that end.

A few years ago the public schools were abandoned and their equipment and pupils moved into a building on Roman Catholic property. "An expensive W.P.A.-built structure with over \$2,000 worth of oak flooring stands today without roofing, its doors ripped off, windows broken out, the fine hardwood floor buckling from moisture — the result of neglect and vandalism."

Five nuns and five lay teachers are teaching the children of the community. In this county the church benefits to the tune of \$5,000 a year paid to nuns in salaries from public funds. The committee says that 122 nuns are on the public school payroll in the state and that the church gets \$250,000 a year in revenue from this source.

Dissatisfied with the quality of teaching given by the nuns, the people of Dixon have recently raised money to build a five-room public school. When this school was ready for use in the fall of 1947, they were informed that the principal of the school would be a nun and that some of the teachers would be nuns. They protested without avail. The

county school board refused to hear their complaints. The state board of education was waited on by fifty citizens from the town. It heard only one, and denied witnesses a chance to testify.



### Rally Day

(Continued from page one)  
books, tracts or anything, please write. We've done our best, but we are only human, so write us if we have failed you in any manner.

Friends drove in for the evening on Rally Day from as far away as Charleston, W. Va. Several preacher friends were in attendance. Truly, reading the letters, tabulating the results and reading God's Word made it a memorable occasion.

Truly, the letters this year were most encouraging and inspiring. Rather than write at length as to our impressions of Rally Day, we are sharing with you a number of these letters (actually just a few of the many) that you might see the spirit that prevailed.

### SMALL CHURCH WITH GREAT PASTOR LOVES TRUTH AND SENDS A LARGE OFFERING

Dear Brother Gilpin:

The church voted yesterday (Sunday) to send \$75.00 and my mother put \$5.00 in church which she wanted sent, which makes \$80.00.

I know I speak on behalf of the entire church when I say that truly from the bottom of my heart I wish it were much more. (Continued on page 5, column 1)

### Charleston (W. Va.) Paper

All the ministers in Charleston were consulted in this matter. The DAILY MAIL quoted those favorable to the line of Romanism.

We have no objection to a newspaper's policy of guarding against "the obscene and the defamatory." And, as a matter of fact, the DAILY MAIL, as well as other newspapers, would do well if this policy were put into practice more than it is. Many of the ads for movies and the ads for intoxicating beverages in newspapers are all improper ads for any medium of advertising or communication.

But the DAILY MAIL has not even responded to our request that they advise us of the changes that must be made in their ad. Evidently, the DAILY MAIL simply does not want anything printed in its columns which brings the Roman Catholic Church into the light of careful scrutiny.

Furthermore, the DAILY MAIL is manifesting that it is definitely biased for Rome in carrying the articles which set forth or favor the Romish line.

This is an example of what kind of "freedom" Rome believes in and seeks to obtain.

Rome wants the newspapers to present to the public the idea that all who oppose a Roman Catholic candidate are bigoted and that Rome is the poor defenseless victim, while behind the scenes all kinds of pressures are exerted to get Rome's

Elect a Roman Catholic president (or any other public official) if you want more of this kind of discrimination in our country.

## PRESBYTERIAN REVIEW OF SPURGEON'S BOOK

[From The Presbyterian Journal]

**SERMONS ON SOVEREIGNTY**, by Charles Haddon Spurgeon. Baptist Examiner Book Shop, Ashland, Kentucky. 256 pp. \$3.50.

Spurgeon's reputation as a pulpit orator and a gifted theologian will not rest on our review. This Baptist preacher's ability has long been recognized among those who love to have the heart of the Gospel set forth in a clear and appealing manner. From 1856, when his first sermon was published, almost 3,000 of them appeared in print! It would be a profitable, but well-nigh impossible, task to read all that he has written. The value of this book is that it gathers into one volume, together with a biographical sketch, eighteen of his messages which explain and apply the doctrine that God is sovereign in salvation and providence.

When it came to preaching the redemption themes, Spurgeon was a Calvinist. Asked what Calvinism was, he replied, "I mean that glorious system which teaches that salvation is of grace from first to last." "Election," he said, "is simply God's intention to make the difference between people which you know exists." He knew this was not a popular doctrine; "but," he confessed, "it is God upon the throne that we love to preach. It is God upon His throne whom we trust."

These sermons reveal Spurgeon's way of preaching free grace without sacrificing divine sovereignty, of expounding the mysteries of predestination without attempting to satisfy human curiosity. For the most part his sermons are textual or doctrinal; they are all Biblical. They have the power to edify those who read them. In addition, Presbyterians can see in them how to make their distinctive Calvinistic doctrines (which are seldom preached among us) vital and saving in Christian faith and experience. We cannot help but recommend this book to Presbyterians, especially since Spurgeon admits: "Our children, who have learned 'The Westminster Assembly's Confession of Faith,' know more about the doctrines of grace and the doctrine of the Bible than hundreds of grown-up people who attend a ministry which very eloquently teaches nothing."

## Monthly Fellowship Meeting

AT

MISSIONARY BAPTIST CHURCH  
Gallagher, W. Va.

C. W. Shafer, Pastor

SPEAKER:

Pastor Robert McNeil  
Randolph Street Baptist Church  
Charleston, W. Va.

TIME AND DATE:

Saturday, May 28  
7:30 P. M.

EVERYONE WELCOME

Timely, Reasonable

(Continued from page one)  
Christian (!) ministers arguing that Jesus Christ was, in fact, a Communist, and that the Soviet Union today follows Christ's teaching of brotherhood, equality and justice! Considering the Communist slave labor camps, in which tens of millions of innocent human beings have perished, considering the Communist police terror system—the most cruel ter-

## "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. Did John the Baptist need to be saved?

Certainly. Every descendant of Adam needs redemption from sin.

2. What happened to all the people that John baptized? There were only 120 on Pentecost, waiting for the Spirit.

The Bible does not reveal an answer to this question and it might be wise to avoid suppositions.

3. Are you connected with any particular convention of Baptists? No. We do not believe that any

error system known to man—it is, indeed, breathtaking to see preachers of the Gospel of Christ praise the Red murderers as humanitarian social workers and saint-like missionaries. Yet such "preachers" exist in America today. What's wrong if an air force manual names them and quotes their fantastic, not to say blasphemous, hymns of praise to the most sinister killers and torturers in history?

The manual ends with a simple, but well defined and beautifully phrased definition of the American way of life, and in contrast, of the Communist political purpose—to subjugate all human activities, all economies, all morality, all religion to the iron will and discipline of the Communist state.

Our only regret is that the "controversial" air force manual has not been distributed outside the personnel of the air force reserve. We think it should be read by all Americans, from all walks of life, of all professions, all religions and all political affiliations. The manual can displease or anger only people who know nothing about communism, or who consciously or unconsciously serve the Communist cause.

### Amillennialism Examined

(Continued from page one)  
that hath part in the first resurrection, for over such the second death hath no power, clearly implying that it will have power over all who rise in the second and last.

To further prove that there is to be no general resurrection I quote I Thessalonians 5:16:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead IN CHRIST shall rise first."

This passage in I Thessalonians makes it unmistakably clear that it is the DEAD IN CHRIST and not the DEAD OUT OF CHRIST that are to be raised at His coming. The Amillennialist, as well as the "split-rapturist," ignores this passage almost completely. This passage teaches that it is the "Dead in Christ" [and it leaves no room for any of them to be left out] that are to be raised at this phase of His coming.

I now want to return to Revelation 20 and prove that there are to be two distinct resurrections.

"But the rest of the dead lived not again until the thousand years were finished. This is the FIRST resurrection. Blessed and holy is he that hath part in the FIRST resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Revelation 20:5-6).

I think the remarks of Dean Alford upon this passage are very good.

"If, in a passage where two (Continued on page 5, column 1)

organization is Scriptural but the church of the Lord Jesus Christ. Therefore, we do not believe it is right for a church to join or affiliate with any extra-scriptural set-up.

4. What missionary society do you support?

The church is the only missionary society the Lord ever authorized. We believe in supporting missionary work which is instigated by and controlled by Holy Spirit-led churches.

5. Is it true that there are two divisions of Mormons?

Yes, this is the claim of Mormons. But it doesn't matter which group one might meet, they are all in error and follow the heresies of Joe Smith.

6. Have the Seventh-Day Adventists changed? I have been reading some things along this line but don't have extensive knowledge relating to this matter.

If they have changed, it is only on the surface. They still teach essentially the same heresies. Some soft-peddlers in so-called "evangelical" circles have tried to give the Adventists a better bill of health, but this hasn't helped Adventist doctrine any.

7. Is the book, "Life, Times and Teachings of J. R. Graves," which you recently ran serially in TBE, available?

No, this book is not available. The only copy we ever saw was this one which was sent to us by a brother in Colorado.

8. Don't you think many Christians, especially preachers, need more ethics?

They certainly do. Christian ethics — courtesy, honesty, fair play, proper representation, and the like—are missing in all too many lives.

9. What do you think of this statement by a preacher: "I don't care if you believe it or not"?

We have often heard the statement, but doubt the wisdom of using it. In the first place, every preacher ought to care whether or not people believe his message; after all, he is preaching for their upbuilding in faith. Secondly, if he doesn't care if they believe or disbelieve, why is he preaching to them at all?

10. And what do you think of some people's statement: "You couldn't make me believe that in a million years"?

When people say that, just tell them that they "said a mouthful." People who won't believe the truth can't be made to believe anything by a human being, but God can make them believe. Such people as make this statement are unknowingly boasting about how strongly depraved they are!

11. Is the Bible God's only word to us?

Yes, if you have reference to the written Word of God.

## New Testament Baptists and the Nature of the Church

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## THE ECUMENICAL MOVEMENT AND THE ELECTION

[From The Christian Beacon]

These are times when ecumenical leaders reveal their true purposes. [Note: "Ecumenical" here refers to the world-wide church movement of the NCC modernists, pro-communists, etc.]

The present election campaign in the United States in which questions of religion have become a matter of controversy because of Senator John F. Kennedy of Massachusetts, who is a Roman Catholic and is seeking the Democratic nomination for the Presidency, is one such time.

"Peril to Church Unity Feared in Religion as Campaign Issue" is a headline in the New York Times, Friday, April 22, 1960, and a sub-headline reads, "A Catholic and Two Protestant Leaders at Yale Convocation Warn of Threat to World Ecumenical Movement." The AP story says:

"Three religious leaders, two Protestants and a Roman Catholic, agreed today that a movement for world Christian unity might be threatened by controversy over the religion of Senator John F. Kennedy.

"Dean Liston Pope . . . a leader of the Protestant World Council of Churches, was joined by Dr. Daniel O. Soper, a Methodist clergyman from London, England, and the Rev. Gustave Weigel, S. J., Catholic theologian from the Woodstock (N. Y.) College for the fiftieth annual convocation of the Yale Divinity School."

The story also reports, "The Christian Century called today for a moratorium on bigotry and an end to 'name-calling' in politics." And the paper is reported as saying Roman Catholics in the state of Wisconsin "voted as a bloc for Senator John Kennedy."

Liston Pope, of course, is a member of the executive committee and also the central committee of the World Council of Churches. Apparently there is some top-level, behind-the-scenes

activity which has been seeking to shape policy through these years in bringing the Roman Catholic and the Protestant churches closer together with the ultimate view that they would build the ecumenical movement. Therefore, the question raised over Senator Kennedy and his membership in the Roman Catholic Church has brought out into the open the design of these top-level Protestant and Roman Catholic leaders.

There could, very definitely, be a connection between the action of Senator Kennedy in coming to the defense of the National Council of the Churches of Christ in the U. S. A., in the matter of the Air Force Training Manual, giving the National Council of Churches a clean bill of health so far as any Communist infiltration is concerned. Senator Kennedy, as previously pointed out in the Christian Beacon of April 21, 1960, said he believed in separation of Church and State, and then proceeded to take the National Council's side in the current debate which is shaking the Protestant world.

These ecumenical leaders are concerned now over a possible setback to Roman Catholic-Protestant unity by the opposition to Kennedy. This is an aspect of the picture that probably very few considered, but which these long-range planners and ecumenical dreamers have not neglected.



### Freedom Of Conscience

(Continued from page two)

ed all Baptists out of her realm on pain of imprisonment and confiscation of property. Bishop Spencer boasted that he would drive every Lollard from his diocese, or make them hop headless, or fry at the stake.

Nor were English Presbyterians more tolerant. "New presbyter was but old priest writ large."

In 1644 Featley, a Presbyterian controversialist, entreated the most noble lords that Milton might be cut off as "a pestilent Anabaptist." Even Baxter declared, "I hate unlimited liberty and toleration of all, and think myself easily able to prove the wickedness of it."

Declaring against baptism, Baxter averred that "apoplexies, palsies, debility of the stomach, fevers, colics, and spasms" would be produced by it. Then having detailed that grim catalogue of Baptist woes, Baxter, author of *The Saints' Everlasting Rest*, continued in this restful language:

"All hepatic, splenetic, and pulmonic persons, and hypochondriacs will soon get enough of immersion. It is good for nothing but to dispatch out of the world men that are burdensome, and to ranken churchyards. If murder be a sin, then dipping over head in England is a sin; and if those who would make it men's religion to

murder themselves are not to be suffered in a commonwealth any more than highway murderers, then judge how these Anabaptists, that teach the necessity of such dipping, are to be suffered."

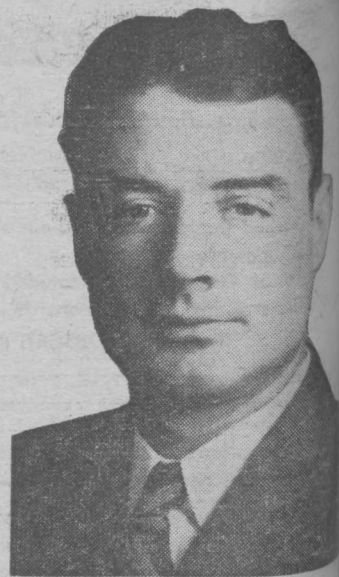
Soul-liberty in England did not originate with Episcopalians or Presbyterians, but with our Baptist forefathers. They, as John Locke declared, when Lord Chancellor King sought to crown him as the author of this blessing, were the first and only propounders of absolute liberty, just and true liberty, equal and impartial liberty. It was from a little dingy Baptist meeting-house in London, where Thomas Helwys and his congregation worshipped (1611), that there flashed out first in England this sublime principle. The first official document published by a body of associated churches, advocating an untrammelled conscience, was the Confession of Faith issued by seven English Baptist churches in 1644. Article 48 of the Confession was deemed revolutionary and dangerous. It is now a shining landmark, not only of Baptist history, but of the progress of enlightened Christianity. It recognized king and Parliament as supreme in all civil affairs, but affirmed that in matters of worship there is only one law-giver, even Christ.

It was in America, however, that this Baptist doctrine was destined to achieve its greatest glory. When the Puritans settled Massachusetts in 1628, they were determined to worship God according to their own conscience, and to prevent everybody else from worshipping Him according to theirs. They organized themselves into congregational churches, establishing those churches by law, limited political suffrage to membership in those churches, forbade all dissenting churches, and enforced these requirements and prohibition by penalties of disfranchisement, fine, imprisonment, scourging and banishment. Roger Williams was denounced as a man with a windmill in his head, a disturber of the peace, a disseminator of pestilential opinions, because he dared to teach that the civil magistrate's power extended only to the bodies and goods of men. For this teaching he was banished from the colony, though John Cotton heartlessly remarked that it was not banishment but only enlargement. For fourteen wintry weeks, without bread and without bed, Williams wandered through trackless forests, till he alighted upon a place called Providence, and there built "a shelter to persons distressed for conscience." He founded a State without a king, and organized a church without a bishop; the cornerstone of the new community being "the principle of absolute religious liberty combined with perfect civil democracy." The charter provided that no person within the colony should at any time be molested, punished, disquieted, or called in question, for any difference of opinion in religious matters. And there we read in a code of laws, as Judge Story said, the declaration that conscience should be free, and that men should not be punished for worshipping God in the way they believe He requires.

## Why I Want To Attend Your 1960 Bible Conference

(LABOR DAY WEEKEND  
SEPTEMBER 3, 4, 5)

By PASTOR WAYNE COX  
Woodlawn Terrace Baptist Church,  
Memphis, Tennessee



I want to attend the Bible Conference for the following reasons: I enjoy **Christian fellowship** with kindred souls, and, I will have the opportunity to **hear some of the greatest preachers in America**, and to feast on the precious Word of God. Those who will attend the Conference will be men that believe the Doctrines of Grace, men that will honor God by declaring the whole counsel of God, men who desire that everything they do will redound to the eternal Glory of God, and to the exaltation of the precious name of our Lord Jesus Christ. Lord willing, I will be there.

work of leading the church on the day of Pentecost. That was the big thing on Pentecost, not the establishing of the church. The church had already been established by Christ during His ministry—the time during which He gathered together the first church. Since Pentecost, the Spirit has been in every true church, leading and guiding according to the will of God.

III. A Praying Church. Acts 1:14, 12:5.

We need more churches that pray! Only praying churches get things done for the Lord's honor. May God burden us to pray.

IV. A Sound Church. Acts 2:42.

The church continued in the "apostles' doctrine," the same doctrine taught by the Lord. This church loved doctrine, sound doctrine. You hear a lot today against doctrine; the early church loved it. To have the apostles' fellowship, you must have the apostles' doctrine.

V. A Missionary Church. Acts 2:32; 8:1, 4.

Each member was a "witness" of the Lord Jesus and some great blessings rested upon the missionary endeavor of this church.

VI. A Separated and Persecuted Church. Acts 4:1-3; 4:18-20; 5:27-32.

This is quite evident to any reader of the first few chapters of Acts. The church was different and separate from the world. It was persecuted by the world, yet rejoiced that it was counted worthy to suffer shame for His

name (Acts 5:41). It seems God's people prosper more when they are persecuted (Exodus 16:7-12).

VII. A Sacrificial Church. Acts 2:44, 45; 4:32-37.

A stingy church will not be blessed. Neither will the stingy individual. God loves a cheerful giver and showers blessings upon such people.

VIII. A Zealous Church. Acts 5:42.

What a church full of zeal! What a church was! Despite opposition and persecution and all else that was against it, it was high in spiritual, missionary, and faithfulness to God.

IX. Served a Sovereign God. Acts 2:23, 39; 4:24, 26-28.

The truth of divine sovereignty is believed more by those who feel the need of a sovereign God. In our complacent, religiously trid day, the truth of sovereignty is debunked simply because religious people feel no need of a sovereign God. Our day is satisfied to have its flimsy jelly—"god" who is weaker than a worm.

## SEND TBE TO OTHERS

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The Covenant of Redemption.  
The Greatest Love Story Ever Told.  
"My God! My God! Why Hast Thou Forsaken Me?"  
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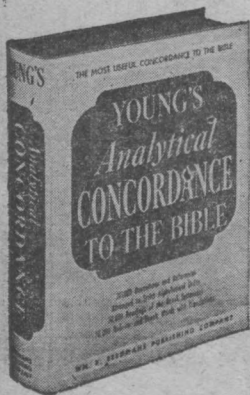
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By BOB L. ROSS

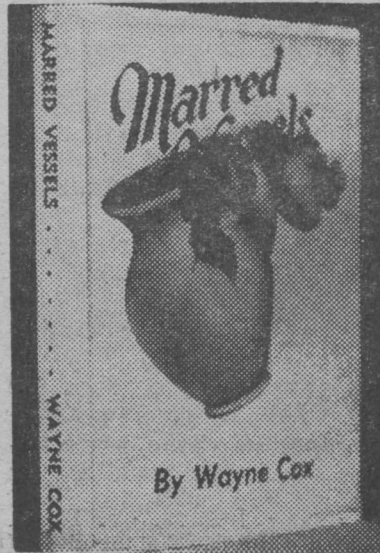
[Brief Notes of a Sermon]

I. Composed of Saved and Baptized Members. (Acts 2:41).

Infants (unregenerate) and other unsaved people were not added to the church to be saved at some future date, as Protestants and Romanists teach. Furthermore, those saved were really baptized, not sprinkled or poured upon.

II. Spirit-filled. Acts 2:1-4; 4:29-31; Eph. 5:18.

The Spirit took up His special





## The Modern Tongues and Healing Movement

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## Amillennialism Examined

(Continued from page three)  
resurrections are mentioned, where certain souls lived at the first, and the rest of the dead lived only at the end of a specified period after that first—if in such a passage the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave—then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to anything. If the first resurrection is spiritual, then so is the second, which I suppose none will be hardy enough to maintain: but if the second is literal, then so is the first, which in common with the whole primitive church and many of the best modern expositors, I do maintain, and receive as an article of faith and hope."

**Greek Testament.**  
This passage in Revelation 20:4 shows that at least a thousand years—whatever period of time may be thereby designated—elapses between the resurrection of the righteous and the wicked. The Greek term that is here translated "resurrection" is never once used in the New Testament, except to set forth the coming up again of the fallen body from the grave. It occurs more than forty times, and always in this sense, uniform, and exclusive sense.

Other Scriptures that set forth the RESURRECTION OF THE JUST are Luke 14:13-14, and I Corinthians 15:36-58.  
In the next article in this series I shall discuss the error of a general judgment.

## Rally Day

(Continued from page three)  
We send this little offering willingly and not grudgingly, praying that it will be of help to The Baptist Examiner. We of our church feel that The Baptist Examiner is the greatest religious paper published today.

We are thankful for you and Brother Bob who so faithfully proclaim His Word through The Baptist Examiner. May the Lord richly bless TBE, you and Brother

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## BAPTISTS AND THEIR AUTHORITY

True Baptists go back to Calvin and farther! True Baptists go back to Luther and farther! True Baptists go back to the Church Fathers and farther! True Baptists go clear back to the Word of God, and with the illumination of the Spirit of God, they use the Word to judge all human theologies, all scholarly philosophies, all ecclesiastical pretensions.—Chester Tulga.

Bob and members of the Calvary Baptist Church. May it please the Lord to give us a good offering in behalf of TBE.

Elder Raymond Willis (Kentucky).

## THESE FRIENDS WHO PRAY AND GIVE HAVE OFTEN SHOWN THEIR LOVE

Dear Brother Gilpin and Friends:

We trust that our God will be very gracious to you on this Rally Day, Tuesday, May 17, 1960, as He has been in the past. Our prayer is that contributions for His cause from His elect people will be large, thereby making it possible to continue to proclaim the truth and liberty throughout all the land unto all the inhabitants thereof through the columns of THE BAPTIST EXAMINER.

Our contribution, though very small, is enclosed. As someone has said each little drop of water helps fill the mighty ocean.

We trust to be with you all and fellowship with you around our Lord on this particular evening in May. May God richly bless you always in all ways!

Yours in Him forever,  
Guy and Virginia Mountse (Charleston, W. Va.).

## BY DEED AND WORD HE TELLS US WHAT TBE MEANS TO HIM

Dear Brother Ross:

I am enclosing \$100.00 to help care for the debt of TBE—a debt which continues to haunt our blessed and beloved "Baptist Examiner." I not only enjoy the editorials and the weekly sermon, but every article contributed by others.

When I was reading "The God of Jacob" by Pink, my heart rejoiced within me. He made it so plain. Jacob was not a noble character, but the very opposite of it, yet our great God knew him before he was born and thus elected him. It makes me praise God.

Yes, my beloved brethren (B.L.R. and J.R.G.), your great labors in editorials and expositions of God's Word have wiped out and freed me from all Arminianism, and thereby settled and established my faith in God's Word.

And now I pray that God will sustain you both in divine power and grace.

Elder Carey Witt (Kentucky).

## DOESN'T WANT TO MISS RALLY DAY

Dear Brother Gilpin:

Just a brief note to let you know that I don't want to miss your Rally Day. I want to be of some little help to you, for I surely don't want to miss The Baptist Examiner and the blessed truths it stands for.

Mrs. J. O. Williams (Texas).

## BELIEVES TBE IN A CLASS TO ITSELF

Dear Brother Gilpin:

I have prayed that the Lord will lay the burden of Rally Day on the heart of each subscriber and that each will make a contribution to this wonderful cause.

There just isn't anyone that preaches the sermons that you do. I pray the Lord will give you the strength and health to carry on for a long, long time. THE BAPTIST EXAMINER is the only paper of its kind.

Mildred Logan, Florida.

## THEY THINK TBE IS WORTHY

Dear Brother Gilpin:

"Let the elders that rule well be counted worthy of double honour, especially they who labour

in the Word and doctrine."

Roy and Nancy Sutherland, Pennsylvania.

## THIS PASTOR SAYS TBE HELPS HIS WORK

Dear Brother Ross:

THE BAPTIST EXAMINER is indeed a great blessing to us and we desire a small part in its great work. We are just a small group trying to establish a real New Testament church. God has helped us wonderfully through the ministry of THE BAPTIST EXAMINER.

Elder L. H. Thompson, Texas.

## THANKFUL FOR SUCH A PAPER AS TBE

Dear Brother Gilpin:

Surely hope that many respond to Rally Day. I look forward to the coming of each issue. Am thankful to know that we have a paper that stands so firm for the Word of God. I enjoy the missionary's letters.

L. L. Beacham, Texas.

## ENJOYS BROTHER BOB'S BROADCAST AS WELL AS TBE

Dear Brother Gilpin:

Enclosed find a small gift for Rally Day. I enjoy Brother Bob's broadcast each Sunday. It is a help and a great blessing to me. I am not well and unable to go out much to services. I like to read TBE but can't read too much

## ROME OPPOSES DEMOCRACY

May 17, 1941, issue of America, leading Jesuit weekly: "How we Catholics have loathed and despised this Lucifer civilization . . . called democracy . . . and the suggestion is being made that we send Yanks to Europe to defend it. Is it really worth defending? The salvation of American democracy depends upon staying out of war in Europe and starting the Christian (Catholic) Revolution now. Leadership in this crisis will come from the hierarchy."

because of my eyes. Therefore I especially appreciate Brother Bob's radio messages.

Mrs. John Sark, Jr., Kentucky.

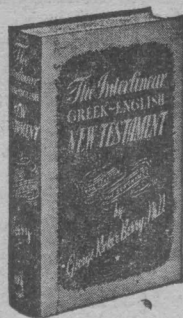
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## A Contrast Between Baptist Doctrine And Roman Catholicism

If everything that is Baptist is taken from any one of the Protestant bodies, what remains WILL BE ROMAN CATHOLIC. If everything that is Roman Catholic is taken away, what is left will be Baptist.

### PROOF

#### Baptist

1. Salvation by grace is Baptist (Eph. 2:8-9).
2. Regeneration by the Spirit through faith is Baptist (John 1:12-13).
3. Immersion of a believer for baptism because of Christ's command is Baptist (Matt. 28:19; Rom. 6:4).
4. The symbolic view of the ordinances is Baptist (1 Cor. 11:26).
5. Individualism in religion is Baptist (John 6:37).
6. The equality of all ministers is Baptist (Matt. 23:8-12).
7. The democracy of the church is Baptist (Acts 6:5-6; 15:22).
8. The independence of the local churches is Baptist (Acts 15:22-29).

#### Roman Catholic

1. Salvation by works is Roman Catholic.
2. Baptismal regeneration is Roman Catholic.
3. Sprinkling and pouring for baptism are Roman Catholic and rest upon the primary assumption of the Roman Catholic hierarchy that divine institutions may be changed by human authority.
4. The sacramental view of the ordinances is Roman Catholic.
5. Proxy religion is Roman Catholic.
6. Orders in the ministry is Roman Catholic.
7. Hierarchical control of the churches is Roman Catholic.
8. The overhead control of the local churches is Roman Catholic.

If you believe in the items at the left, you are a Baptist. If you believe the items at the right, you are a Roman Catholic. If you are a Baptist, stick to your convictions and come with us. We welcome you.—By J. B. Gambrell in *Baptists and Their Business*.

sues of the best paper of its kind in print. I look forward to its coming each week.  
Charles Schwab, Michigan.

## THANKS GOD FOR TBE IN THESE DAYS OF "ISMS"

Dear Brother Ross:

If we have ever needed God's Word expounded, we need it now.

It is because of the truth it stands for that we are sending this offering for Rally Day.  
Mr. and Mrs. Wilbur Moore, West Virginia.

## THINKS TBE A WONDERFUL MINISTRY

Dear Brother Bob:

Enclosed find \$2.00 for Rally Day—for the wonderful work you are doing and for the wonderful messages we get out of the paper.  
Robert Burns, Ohio.

## BIBLE SCHOOL GRADUATE HAS LEARNED MUCH THROUGH TBE

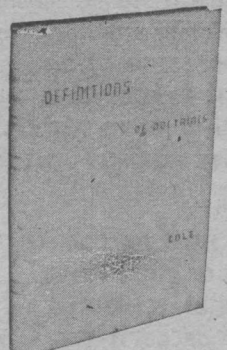
Dear Brother Ross:

We very much appreciate THE BAPTIST EXAMINER and the way you approach subjects that seem to be taboo even in fundamental circles. Your messages on election and predestination have been a real revelation to me. I am a graduate of a certain Baptist Bible Institute, but after reading your paper I realize that I haven't been taught much about the important doctrines you contend for.

Lon Perkins, Kansas.  
(Continued on page 8, column 5)

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## TBE IS A WELCOME VISITOR IN THIS HOME

Dear Brother Gilpin:

Enclosed you will find \$5.00 for Rally Day. May the Lord supply all your needs. We appreciate you and Brother Bob for the truths you stand for. Your paper is always a welcome visitor in our home.

Mr. and Mrs. W. M. Fulks, Louisiana.

## GLAD FOR WHAT THEY HAVE LEARNED IN TBE

Dear Brothers in Christ:

We thank God that the Holy Spirit has opened our hearts to the truths THE BAPTIST EXAMINER stands for. We thank God for TBE and our prayer is that it will be His will that it shall continue to grow and be a teaching ministry for God's glory.



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### "Smiting Of Christ"

(Continued from page one)

sure if there had been any cheering at all, it would have been because that He who had uncovered their sins—He who had rebuked them as a result of their sins, was now dying.

I remember several years ago, even before I was married, that I went to Cincinnati one night to the Armory building to see an indoor athletic contest. That was back in the days when I was running the mile, the two-mile, and cross country runs on the track team, when I was a student in Georgetown College. Well, I went to Cincinnati to see this particular indoor athletic contest. I saw a young man representing the Illinois Athletic Association clear the high bar in a running high jump at something over six feet, setting a new world's record so far as the running high jump was concerned. When he did so, the bands played, the crowd went wild with enthusiasm, and surely the roar of the applause was deafening to one's ears within the building that evening.

I am thinking, beloved, of that hour when the Lord Jesus Christ came to die. There wasn't any band to play. There was no crowd that would even look up with pity

upon Him who was dying. Rather, the Son of God, forsaken of God and man and the angels, died alone. Even the angels who had ministered so graciously to Him so often during His ministry have now taken wings and flown away to other worlds, and the disciples, though they had pledged their allegiance to Him in the garden only a short time previously, have now turned their backs and fled in cowardice. Only one even dared to come near to the enemies' campfire, and even then compromised his position, and denied his Lord and certainly gave no testimony for the Lord Jesus Christ. Even God the Father has now turned His back upon His Son, and as His Son dies upon the Cross, the Father turns His face and will not look upon sin, even when sin is laid upon His Son. The hours of darkness come over all the earth, and forsaken of God and man and the angels, Jesus Christ dies alone.

As He died, my text tells us of the attitude of the crowd that stood round about and watched Him die, for my text says that "we did esteem him stricken, smitten of God, and afflicted." They looked upon Him to see Him die, thinking that God was afflicting Him because of His sins. The crowd looked upon Him in all of His sorrowing and suffering and took for granted that He was a malefactor, and that He was getting that which He justly deserved. Thus the crowd looked upon Jesus and thought God was treating Him as God ought to treat every sinner. As I come to look at this text which tells us how the crowd was so badly mistaken in their attitude toward the Son of God, there are some outstanding thoughts that come to me that grow out of this experience of the misunderstanding on the part of this crowd.

#### I.

#### BLINDNESS OF HUMANITY.

Could people be so blind as they were that day? They didn't

see in Jesus that He was God. They didn't see in the death of the Son of God upon the Cross that He was dying for the sins of the elect of God. That crowd failed to recognize that He was paying for the sins of all of God's elect, and instead of realizing the actual truth they jumped to conclusions, and their conclusions were as false and erroneous and malicious as possible to be. They came to the conclusion that the Son of God was dying for His sins. They esteemed Him stricken, smitten of God, and afflicted because of His own sins. I don't know of any passage of Scripture in all of the Bible that ought to show us how blind humanity really is, more than this passage. Here is a crowd that is so blind that even though they stand there and see the Son of God as He dies, they fail to grasp the truth that His death was for others. They thought that He was dying for His own crimes.

May I remind you that this world at large is surely a blinded world so far as spiritual truth is concerned. We read:

"And the light shineth in darkness; and the DARKNESS COMPREHENDED it not."—John 1:5.

The light referred to is the Lord Jesus Christ, and the text says that though the light shined in darkness, the darkness did not comprehend it. Now the word "comprehend" is literally "apprehend" or "lay hold of." If you walk into a room that is in total darkness and flip the switch, electricity flows through the wires almost instantaneously and the lights go on. The light lays hold of, or comprehends the darkness, and the darkness flees from the presence of the light.

Beloved, though the light may be turned on and the darkness is thus apprehended or comprehended in that manner naturally, there is a darkness on the part of the world at large that cannot be comprehended or apprehended by the light of the Lord Jesus Christ. If you want to know how dark this world is, and how blind humanity is, and if you want to know how much darkness there is so far as the human heart is concerned, preach Jesus Christ and Him crucified, and men today will react just like the crowd reacted the day that Jesus died upon the Cross. They will turn their backs upon the Son of God just like they turned against Him at Calvary thinking He was dying for His own sins. Why? Because of the blindness of human nature. What kind of darkness is it that will never lay hold upon the light that flashes about? Not natural darkness, but spiritual darkness, the darkness that enshrouds the souls of men.

In John 1 we are told that God sent John the Baptist to bear witness of the light. Surely, beloved, men must be blind if they have to be told that the light is shining. If men must be told that the light is shining all about them, and they stand in darkness and cannot see the light, then surely they must be blind. None but a blind man would need to be told that the sun is shining. None but a blind man would need to be told that the lights had been turned on within a darkened room. I tell you, beloved, this world is in darkness, impenetrable darkness. Humanity is blinded.

I go back in the Old Testament to that time when Balaam was hired by Balak to do some preaching in his behalf. First of all, you recall that Balaam stood up like a man and refused to go with the servants of Balak until those servants persuaded him to go with them. As he did an angel of God stood in the way to block the path, and Balaam attempted to force the beast of burden upon which he was riding to go around that angel that was blocking the highway. Balaam himself did not see the angel, but the ass did, and it was then that the ass spoke to Balaam and rebuked him for his blindness.

I tell you, beloved, men are blind spiritually just like Balaam was. Balaam was so blind that he couldn't see the angel of God standing in the pathway. Men

were so blinded in Jesus' day that they couldn't see that it was God who was dying. They couldn't see that it was God in the flesh who was expiating for their sins. They couldn't see that it was the Son of God who was dying for the elect of God, but rather they thought that He was dying for His own sins. I tell you, this old world is in a blind condition today. Listen:

"But their MINDS WERE BLINDED: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ."—II Cor. 3:14.

"In whom the god of this world hath BLINDED THE MINDS of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—II Cor. 4:4.

"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."—Eph. 4:18.

I tell you, beloved, men couldn't see in the days of Jesus. They thought the Son of God was a vile sinner who was getting what was coming to Him. They were blinded as a result of their sins, and men are blinded today, spiritually speaking.

Sometime ago I attended services in a church in which a preacher took an apple on to the rostrum with him, and in his sermon he held out this apple and said, "Now I'll give this apple to anyone who will come up and get it." There were lots of folk there who looked at it and might have even wished for it, because it was a beautiful apple, but only one little fellow about five or six years old went up and reached out and grabbed the apple in a hurry. The preacher said, "Now that is exactly the way it is in the realm of salvation," and as any Arminian would, he enlarged upon that fact, that salvation is yours for the taking, and that it is up to you in your own free will to take salvation just like this boy took the apple. I sat there and I guess I was the only individual in that congregation who thought how ridiculous and absurd and preposterous was the illustration which he used. In the first place, there was nothing in the mind of that boy against an apple, but everything in his mind was in favor of taking that apple, whereas so far as the Lord Jesus Christ is concerned, everything in the mind of the man that is outside of God, is contrary to Jesus Christ. His mind is darkened and he is blind as a result of sin.

Beloved, no man would ever take Jesus Christ unless the Holy Spirit of God would make the Son of God real to him. Men are blind, so blind that they can't see Jesus. They can see Him only as a criminal who deserved to die; men can see Him only as a man unless the Spirit of God enables them to see Him as the one who died for their sins.



## TO ATTEND THE BIBLE CONFERENCE OF CALVARY BAPTIST CHURCH ASHLAND, KENTUCKY LABOR DAY WEEKEND

SEPTEMBER 3, 4, 5, 1960

#### II.

#### GOD'S LOVE FOR HIS ELECT

God loved His elect enough that He allowed His Son to be stricken, smitten and afflicted for the sins of the elect. He loved the elect enough that He allowed His Son to be completely mistaken as to the purpose of His death. I am afraid, beloved, we have never fully comprehended how much God loves His elect. I don't say that God loves everybody within the world indiscriminately, and that God loves every man just the same as He loves every other. In fact, if a man says that God loves everybody within the world, he is flying directly in the face of the Scriptures, for the Bible definitely said that God did not love him. Listen:

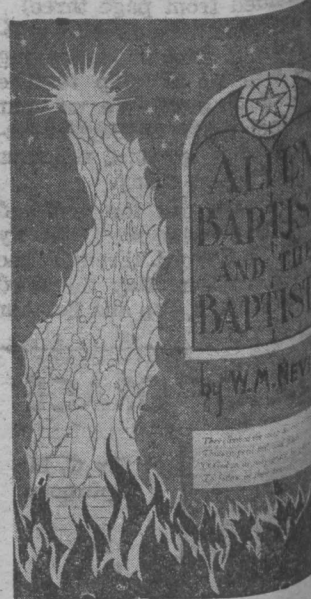
"As it is written, Jacob have I loved, but Esau has I HATED."—Rom. 9:13.

I say to you, we need to realize that God does not love every man within this world in the same sense in which He loves those for whom His Son gave His life at the Cross of Calvary. I tell you, it thrills my heart when I think about how God does love the elect. Can you imagine God loving the elect enough that He would give His Son on the Cross of Calvary, there to suffer physically and spiritually to bear the sins of the elect of God? Surely when we

(Continued on page 8, column 1)

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# READERS FROM 35 STATES WRITE US THUS ON RALLY DAY

## ARKANSAS LAYMAN SHOWS BY HIS DEEDS HE APPRECIATES TBE

Dear Brother Gilpin:

I haven't written to you for sometime, but I enjoy every issue of TBE. At a revival meeting in a sister Baptist church I announced that I would send TBE to anyone who would give me his name and address. The pastor said, "You will be getting the soundest paper in existence." I am enclosing a list of names I received. I think that we will have some interested readers in this list.

Your brother in Christ,  
Hugh D. Jobe (Arkansas).

## IN MAINE, THESE FOLK LOVE US

Dear Brother Gilpin:

Am enclosing a check for \$100 to help keep TBE in the mails. Its sound Bible teaching has been a great blessing to us.

In His grace,  
Mr. and Mrs. Alton T. Tracy (Maine).

## OHIO LADY LOVES THE TRUTH; GIVES AND PRAYS

Dear Brother Gilpin:

Am sending you \$5.00 as a contribution to your Rally Day offering. How I do love the sincere Word of Truth which you express, in so plain and unadulterated form! You are doing a wonderful service in putting out the Word of God. As I pen these words it is with a prayer in my heart that all your needs will be richly supplied.

Your sister in Christ,  
Mrs. Mable Durer (Ohio).

## ARKANSAS PASTOR IS FED AND STRENGTHENED BY MESSAGE OF TBE

Dear Brother Bob:

Enclosed is a love offering from our church. May the Lord increase you and your faithful work. I wish I had the words to convey enough to say that my soul is fed and I am greatly strengthened by the paper. From the bottom of my heart, may God bless you all!

Elder Joe Shelnut (Arkansas).

## TENNESSEE FAMILY PRAYS FOR US AND ALSO CONTRIBUTES TO US

Dear Editors:

I have been wanting to send another offering and thus help TBE for sometime. Have been praying for you, and now I am glad to be able to send this offering of \$21.00. Please accept this small money order to help meet your expenses, and may He continue to bless and guide.

Yours in Christ,  
The Jacks Family (Tennessee).

## TBE HELPS IN UNDERSTANDING BIBLE

My Dear Christians Friends:

I want you to know that I pray daily for you. What a great blessing you have been to me through "The Baptist Examiner," tracts, and books you've recommended. I heard of you, but through "The Examiner" I understand election better and it becomes more precious the more I study my Bible.

In Christian love,  
Mrs. James G. Lowe (Missouri).

## TBE IS SPIRITUAL FOOD FOR THIS SISTER

Dear Brother Gilpin:

Concerning the picture of the two women leaning over the back yard fence talking about Rally Day, I remind you that God loves a cheerful giver. You can't persuade that sister if she is not willing to learn. She doesn't know how much food she is missing in TBE. This is just a small offering, but I am so glad to get TBE.

Mrs. G. W. Beaty (W. Va.).

## AIR FORCE MAJOR GREATLY STRENGTHENED BY TBE MESSAGES

Dear Brother Gilpin:

Thank you so much for sending along the copies of TBE that we missed when we moved. It is a real blessing to maintain the continuity of Brother Halliman's work and trip. Also we were pleased to know of the missionary efforts down in the Virgin Islands. All in all we had a real good time in getting caught up on our reading.

My brother who was called by God's grace last October has been blessed in seeing the wonderful truths published in TBE. He is reading it and has a good grasp of the truth. He really loves God's Word.

In the Name of Jesus Christ,  
Major Larue Thompson (Colorado).

## LOVES US AND WISHES TO DO MORE

Dear Brethren:

We love you for the truths you contend for. We only wish we could do more.

Bel-Air Baptist Church (Texas).

## COMING TO OUR BIBLE CONFERENCE IN SEPT. BUT SENDS GIFT TODAY

Dear Brother Gilpin:

I am responding to your letter for the 1960 Spring Rally Day and am happy to send you a small gift (\$103) for your work. I would like to send a copy to every Baptist in Louisiana. Most of the Baptists in this area are exceedingly weak and do not stand for the truth. Looking forward to seeing you for the first time Labor Day weekend, I am

Yours in Christ,  
George Pickett (La.).

## CALIFORNIA PASTOR SENDS PAPER TO ALL OF HIS FLOCK

Dear Brother Gilpin:

I certainly love your paper and the truths it stands for. I am sending it to every member in the church of which I am pastor. Just now I would like to send it to a thousand homes if I were able. It is the greatest landmark of published truth in this land of ours today. Every home in America needs to read and re-read it, and support it.

Your brother in Christ,  
Joe M. Patrick (California).

## THESE TEXANS WANT TBE TO CONTINUE

Dear Brother Gilpin:

We are enclosing \$6.00 to help on the paper. We want to help keep TBE coming. It has been a blessing to us.

Yours in Him,  
J. L. Harris (Texas).

## PRAYS THIS MAY BE OUR GREATEST RALLY DAY

Dear Brother Bob:

I pray this may be the greatest "Rally Day" that you have ever had, and that it will bring many encouraging letters and a good-sized offering from every reader of TBE. I trust He will supply as never before that every debt may be cancelled. You and Brother Gilpin have been so faithful to His Word. You two have gained the respect and love of every true Christian who reads TBE. Regardless of what has come, you have stood for God's Word. My heart is in your work with you.

Freda Blackwood (Maine).

## ENOYS TBE AND SHOWS IT BY HIS GIFT

Dear Brother Gilpin:

Just a note to say we are still enjoying The Baptist Examiner and pray that the Lord will supply your needs.

We are looking forward to the Conference in September. If it pleases Him who does all things well, we just hope this will be the greatest Conference, where His children can come together and feast upon His Word, and have fellowship with one another.

Enclosed is a check for \$100 for the Rally Day May 17. May it be a big success.

Sincerely yours,  
James A. Frederick (Texas).

## THINKS TBE WOULD HELP EVERY CHRISTIAN

Dear Brother Ross:

Just a line to let you know I pray often for your ministry and certainly enjoy TBE. I know that it would be very helpful for every Christian if it were possible to read every copy of TBE.

J. E. Gaddy (Kansas).

## OCTOGENARIAN ENJOYS TBE WHILE WAITING TO MEET HER LORD

Enclosed find check for \$5.00 for Rally Day. Wish you may have an abundance of people to attend and bring a great offering. I truly enjoy TBE. I am 84 years old. I know I am not long for this world. Again let me say that I truly enjoy the paper.

Hettie L. Winebrenner (West Virginia).

## AN OFFERING AND A PRAYER

Dear Brother Gilpin:

Enclosed is a money order for \$2.00 as my Rally Day contribution. May the God of all grace and mercy continue, expedite and protect the truths TBE propounds.

Everett Robbins (Ohio).

## THANKS GOD FOR MEN LIKE THE EDITORS

Dear Brother Ross:

Enclosed you will find a small (\$5.00) Rally Day offering. How I thank God for men like you editors who stand for the truth!

J. E. Moxley (N. C.).

## TBE DELIGHTS THESE MICHIGAN READERS

Dear Friends in Christ:

Ever since the last of February we have either been "snowed" in, or "muddled" in. The mud is much worse—no mail service, no school, no car (it is parked on the nearest passable highway about three miles from home)—so when we received our mail this week (3 Baptist Examiners) we were delighted with the "reprieve."

We also wish to take this opportunity to express our thanks for the work your paper is doing. It certainly has helped us grow in spiritual truths.

Enclosed is \$5.00 toward your Rally Day offering and may the Lord bless you all in this work.

Sincerely yours in Christ,  
Mr. and Mrs. Raymond Montney (Michigan).

## THESE FOLK HAVE BEEN FRIENDS OF TBE FOR MANY YEARS

Dear Brother Gilpin:

I do not know what I would do without The Baptist Examiner now that I have become accustomed to reading it each week. Both my wife and I get much joy from reading the TBE. It is truly a real blessing to us. We have learned to love you and Brother Bob for the stand you both have taken and we hope and pray that some day we can meet you both face to face and have a real long talk together.

It is very hard for my mother to read much any more other than the TBE and her German Bible. She will be 79 years young this coming July 29. The Baptist Examiner has meant so much to her.

We have learned to love TBE, including both of its editors and all contributing writers. We have also had the good pleasure of meeting some of them. One especially, and that is Brother Ralph A. Doty and his dear wife and children.

Please be much in prayer for the establishing of a true Baptist Church here in San Bernardino. We are praying that maybe while we have Brother Doty here we could arrange to have him assist us in starting a work here.

It is very hard to get people who call themselves Christian to accept the true teaching of God's Word as to election and the depravity of man. We are really enjoying the sermons that are on the tapes you send us.

My wife and I wish you all the good things, both spiritual and material, that only our great Saviour can provide.

Yours in Him,  
John W. Schmidt (California).

## TBE HAS BLESSED THIS FAMILY IN HELPING THEM GROW IN GRACE

Dear Friends in Christ:

Just a small note, with a small offering (wish it could be multiplied a hundredfold) for the Rally Day. I'll be praying that many more will respond. Perhaps some will send in their first offering for Rally Day, as this one of ours is.

The Baptist Examiner is a great blessing in my life. I know God has used it for my growth in His marvelous grace. Sometimes the paper comes twice a week, and I read it through the day of its arrival. Then of course I must wait a bit longer for the next issue, but with expectancy, as I know the Lord will bless my soul again and again.

Trust the Lord will encourage you, Brother Gilpin and Brother Ross, through the response on Rally Day, and throughout the days ahead, as the Lord tarries, as you publish such a wonderful paper. We love you in the Lord, and are praying for your families, you and your ministry.

Sincerely in Christ,  
Mr. and Mrs. Joe Thatcher Joseph III (Jody, age 12 Dortha, age 10. (Minnesota).

## The Marks Of The Lord Jesus

Galatians 6:17

I bear in my body, said the apostle of old,  
The marks of Jesus, my Lord;  
Then trouble me not, as I burden my soul,  
Lest you fail of your heavenly reward.

Not the marks of the lash nor the arena's scar,  
Not shipwreck nor hunger nor cold;  
Not righteous law-keeping, that gendereth of Agar,  
But faith, keeps me safe in the fold.

Faith to follow my Lord every step of the way,  
Be as guileless and sinless as He;  
Conformed to His likeness more and more each day,  
His life shining out through me.

For these are the marks that the world must see,  
Etched deep on my sin-scarred face;  
Erased all self-righteousness, pride. All of me  
Suffused by His wonderful grace.

CHARLES C. KISER  
Oklahoma City, Okla.

## ANOTHER MAINE READER SENDS OFFERING TO US

Dear Brother Gilpin:

I want to give when I can to TBE as I feel it is a very worthy cause. I have learned so many wonderful truths through reading it, and if I can help a little so others may learn these truths, I want to do so.

Mrs. Clara L. Grover (Maine).

## LONG TIME FRIENDS LOVE AND SUPPORT TBE

Dear Brother Gilpin:

Out of our little, we send you a little. We hope the letters will just "flow in" on Rally Day and that you will be greatly encouraged thereby.

Mr. and Mrs. William Bell (Virginia).

## THINKS TBE THE BEST PAPER IN PRINT TODAY

Dear Brother Gilpin:

I am happy to send \$5.00 to help in the publishing of TBE. I wish it could be many times more. I truly enjoy reading the paper. I am sure that it is the best paper in print today.

Hershel Williamson (Kentucky).

## PRAYS GOD TO BLESS TBE UNTIL JESUS COMES

Dear Brother Gilpin:

Am happy to send a small contribution (\$5.00) for Rally Day. My prayer is that God may richly bless you and Brother Bob in the work you are doing. May the Lord bless TBE and continue it until He comes to claim His own.

W. N. Irwin (Texas).

## READING TBE FOR YEARS AND STILL THINKS IT IS THE BEST

Dear Friends:

Just a brief note to say that I still think The Baptist Examiner is the greatest of all publications. The knowledge of Bible doctrine that I have learned through it is more by far than I ever learned before. I am especially thankful since it has opened up, and made plain, the truth of predestination. A blessing on all who have part in Rally Day is my prayer.

Mrs. Elsie Tuggle (Missouri).

## HAS LEARNED TO LOVE US BECAUSE OF TBE

Dear Brother Gilpin:

God only knows how much TBE helps in getting the truth to the people. There is so much heresy preached and many preachers try to explain away the doctrine of election. I don't know too much about it, but it is precious to me and I know God's only Son's blood was not wasted, for He died for His elect. Would sure like to see you in person as I have learned to love you through the paper.

H. G. Russell (Mississippi).

## THEIR PRAYING IS THE KIND WE LIKE

Dear Brother Gilpin:

Enclosed is a check for Rally Day (\$25.00). Our prayers are that this might be the year in which all the debts of TBE can be paid in full. Our thoughts and prayers are with you daily.

Mr. and Mrs. Hobart Van Hoose (Ohio).



d.  
Robert L. Houser,  
Pennsylvania.

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