

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

29, No. 28 RUSSELL, KENTUCKY, AUGUST 20, 1960 WHOLE NUMBER 1152

"THE CUP"

By JAMES F. CRACE
Missionary Baptist Church
Piketon, Ohio

and as they did eat, Jesus took bread, and blessed, and gave it, and gave to them, and they all drank of it. (Mark 14:22-23)

The purpose of this message is to set forth the truth regarding the proper way to administer the Lord's Supper.

You may wonder why I would make his point (i.e., "the cup") so important enough to devote an entire message to it, so I will set forth reasons for so doing. I believe we still have the same God as Adam had. I believe that God has done more than tell us what to do to serve Him; I believe that our God not only told us what to do but also how to do

the things He commands. In other words, I believe that serving God according to His pattern is just as important as doing a thing He has commanded us to do. I do not believe that God considers an ordinance or commandment to have been observed unless His pattern (prescribed way) has been followed. If this is correct, then if we do a thing contrary to God's pattern we cannot claim to have obeyed God.

Let me first give you an example of an outward appearance in which a command can be observed and yet inwardly God is being disobeyed. The Bible teaches that women should wear a covering in the assembly as a symbol of their subjection to man. Now a woman may outwardly obey this command, but actually be not in the least in subjection to her husband or man in general if she is not married. This, then, is the question: Is God satis-

fied with the action of the woman just because she wears a covering in the assembly? Of course, He isn't. Now let's suppose that the woman is in subjection to the man but will not wear a covering in the assembly. Is she obeying God's Word? Certainly not. Then she is disobeying his Word, so she isn't fully serving God in a proper manner.

I say then that more is required than just some sort of obedience. We must obey both the command and follow the pattern of God.

Again, let's look to a church doing mission work. That work is given to the churches and they are not permitted to pass the work on to a mission board. Now if a church is doing mission work through a mission board or supporting mission board preachers, the church is not doing the work according to the pattern of God. Therefore, as far as God is concerned that church is not doing any proper mission work. A church is not only required to obey our Lord by doing mission (Continued on page 6, column 3)

By L. D. GIBSON
South Point, Ohio

Isa 12: 3. "Therefore with joy shall ye draw water out of the wells of Salvation."

There are two events far separated from each other which have a bearing upon this prophecy.

The one supplied the occasion for its utterance; the other claimed to be its interpretation and its fulfillment.

The first of them is that scene familiar to us all, when the Israelites were in the wilderness murmuring for water, and Moses, the Lawgiver, being at his wit's end what to do with his troublesome subjects, took his anxieties to God, and got for an answer the command to take with him the elders of Israel and his miracle working rod and to go to the rock, "and the Lord shall stand upon the rock before thee, and the water shall flow forth."

It was not the rock, nor the rod, nor Moses, nor the elders but the presence of God that brought the refreshing draught. That that incident was in Isaiah's mind when he wrote this text is clear to anybody who will observe that it occurs in the middle of a song of praise, which corresponds to the Israelites' song at the Red Sea and is part of a great prophecy, in which he describes God's future blessings and mercies under images constantly drawn from Egyptian bondage and the Exodus in the desert.

Now that interpretation, or application, of the text was very fa-

miliar to the Jews long before the New Testament was thought about. For there came in the course of time a number of ceremonies added to the Feast of Tabernacles. Amongst them there was this one that on each of the days of the feast the priests went down from the Temple, winding down the rocky path to the pool of Siloam and there in their golden vases filled the cool sparkling water which they bore up, and amidst the blare of trumpets poured it upon the altar, whilst the people chanted. "With joy shall ye draw water out of the wells of Salvation."

That ceremonial observance had been going on for eight hundred years from Isaiah's time and once more the period came around when it was to be performed, and on the sixth day of the feast the same ceremonial practice went on. On the last great day, just as the last notes of the chant of our text were dying on the ears, there was a little stir amidst the crowd, and a young man of mean appearance and rustic dress stepped forward, and there before the gathered multitudes and the priests, standing with their empty urns, Jesus stood and cried:

"If any man thirst, let him come unto Me and drink."

Let us consider: The Well of Salvation.

The idea of the words is not that which we attach to a well, but that which we attach to a spring. It does not describe the source of salvation as being a cre- (Continued on page 7, column 3)

Faithful Roman Catholic Must Bow To The Pope

John Kennedy, now the Democratic nominee for the Presidency of the United States, that he will not be influenced by Catholic pressure and that his decisions will be his own.

We remember, however, that Kennedy is a Roman Catholic in good standing with his church. What does his church say about the Church hierarchy in its claims absolute authority to issue instructions to lay members of the Roman Catholic Church. It acts as to how they should act and act with respect to the Church hierarchy. It is regarded by the Church as essential to the faith, and re- things which it considers essential for its institutional life. Canon law is universally applicable among Roman Catholics (Mackay).

The Vatican City newspaper "L'Osservatore Romano" in an issue of May 17, 1960 said, "The Church established by Jesus Christ as a perfect society with hierarchy, has full powers of jurisdiction over all the faithful, and therefore has the right and duty to guide, direct and correct them on the level of the faith. The Catholic can never neglect the teaching and the instruction of the Church; in every aspect of his life he must base his private and public behavior on the guidance and the instruction of the hierarchy."

Just a few months ago President Kennedy visited the Pope of Rome. Life Magazine carried pictures of this visit to the Pope. Our President stood up on his feet and bowed straight into the eye of the Pope. He didn't kneel to the Pope, he didn't kiss his feet or his ring.

He dealt with the Pope as man to man.

In 1955 I visited Rome and stood in the square in front of the apartments where the Pope lived. At the hour of noon the high windows opened and the Pope stepped out on the little veranda and extended his arms in blessing to the thousands standing in the square below. I couldn't believe what I saw. Those people, predominantly Roman Catholics, fell to their knees as though they were standing before God. They shouted, "Papa — Papa — Papa." I stood straight up and looked into the eyes of the Pope. I didn't kneel and I didn't bow. I remembered the words of Simon Peter when Cornelius fell down and worshipped him. Simon Peter said, "Stand up; I myself also am a man."

I hasten to say that it was not for any lack of reverence for the Pope (Continued on page 7, column 3)

Senator Kennedy's Millionaire Father

The combination that worked so crushingly for John Kennedy was **Papal power plus papa's payola.** Whatsoever and whosoever did not yield to influence was likely to be brought into the Kennedy camp by the lure of

"ABOVE BOARD"—THE WAY IT SHOULD BE

(Ashland Daily Independent)

COPENHAGEN (AP)—A married former Lutheran pastor is now a Roman Catholic priest.

Although the Catholic Church ordinarily requires its priests to be celibate, special permission was granted for Father Olav Roerdam Bonnevie, 54, to remain married after he was ordained a Catholic priest. He had been a Lutheran pastor for 12 years before his conversion to Catholicism.

Papa's largesse. Jack's Daddy is listed as No. 12 among America's most multitudinous millionaires. His wealth is estimated as somewhere between 300 and 400 million dollars. Papa Joe has been quoted as saying he would gladly expend five million dollars — or was it fifty million dollars? — to land son Jack in the White House. Old-fashioned Americans may wonder about the character of a father who would use or misuse his money in an ignoble scheme to buy his son's way into the White House. But sophisticated newspaper men wonder if it is Son Jack, or Papa, whom Rome is looking forward to having in the Chief Executive's mansion.

The son of an East Boston liquor-dealer, Joseph P. Kennedy is as weird a character as ever appeared in public life, ranking perhaps with such human oddities as Diamond Jim Brady, Fatty Arbuckle, Errol Flynn, and Earl Warren. A great pal and political partner of F. D. Roosevelt in the

early days of the New Deal, the Saturday Evening Post reported in 1938 that Joe Kennedy held "two great positions, that of Ambassador to London and that of premier Scotch whiskey salesman in America." His appointment as Roosevelt's personal envoy to the Pope's coronation followed. It was, probably, at that time that the presidential bug incurably inoculated him. Mussolini's Fascism fascinated this "religious" whiskey salesman.

When Hitler and Mussolini embarked on their attempt at world conquest, it was widely believed that Ambassador Kennedy was soft toward Fascist Italy, less so toward Nazi Germany. Undoubtedly, President Roosevelt suspected that Kennedy had pro-Axis sentiments, which had a habit of cropping out in some of his speeches. Roosevelt and Kennedy drifted apart, and the coolness toward Papa Joe and Son Jack is still very evident in the attitude of F.D.R.'s widow. But she has been unable to keep her sons from playing ball with Son Jack, who ever dangles before them the prize of Papa's payola.

Joe Kennedy crashed in on the repeal of Prohibition in a most ingenious, if unethical, way. As reported in Time magazine: Joe Kennedy was a "foresighted speculator." Anticipating the Repeal of Prohibition, Joe Kennedy cornered the import market on Scotch whiskey. He wrangled government permits to have thousands of cases of the stuff brought in for "medicinal use." Of course, under Prohibition, whiskey could be legally brought in and stored, but then legally dispensed only on doctors' prescriptions as "medicine." Joe (Continued on page 5, column 4)

The Baptist Examiner Pulpit

"WHEN JUDGMENT FELL ON JESUS"

Twenty-seventh in a series of Messages on Isaiah 53 — By John R. Gilpin

"He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken."—Isa. 53:8.

If you will turn to the four Gospels and put together the story we find interwoven, you will learn that immediately following Christ's experience in Gethsemane, Judas Iscariot and a band of people came to Jesus to arrest Him as He was leaving the Garden Of Gethsemane. It was then that Simon Peter impulsively drew the sword and cut off the ear of the servant of the high priest. After Jesus had miraculously restored the ear so that this servant was made whole, they took Jesus before the tribunal for His first trial.

Bear in mind that the Lord Jesus Christ underwent six different and differing trials. Three of them were Jewish trials and three of them were trials at the hands of the Romans. He was first of all taken before Annas who really did not have any authority whatsoever, he merely being the father-in-law of the high priest. Then He was taken before Caiaphas who was the high priest. Then He was taken before the Sanhedrin. However, though they desired to kill Jesus and wished they might be able to kill Him, they did not have the power of death in themselves. The country of Palestine at this time was under the dominion and supervision of the Roman government, and therefore the Jews didn't have the authority to put anybody to death. They had to

wait and get that authority from the Roman government. Though they wanted to put Jesus to death and though it was their desire and their verdict that He was worthy of death, they were unable to put Him to death, and they had to wait until the next day and bring Him before a Roman tribunal.

The Word of God tells us that very early in the morning they had Him in the presence of Pilate, and Pilate told them that there was nothing that he could find wrong with the Lord Jesus Christ, and he would have turned Him loose, I think, had it not been for the clamoring of the Jewish leaders who desired His death. Thinking that he might be able to escape putting the Lord Jesus to death, Pontius Pilate sent Him (Continued on page 3, column 1)

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Editor

Published weekly, with paid circulation in every state and many foreign countries.

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910.

SUBSCRIPTION RATES

One year	\$2.00
Two years	3.50
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THESE RATES APPLY THROUGHOUT THE WORLD

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

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

Examiner Editorials

By Bob L. Ross

GEORGE STARLING TO BE AVAILABLE TO CHURCHES FOLLOWING CONFERENCE

Brother George Starling, missionary on St. John Island in the Virgin Islands, will be one of the speakers at our 1960 Bible Conference. After the Conference, Brother Starling will be available to speak in any churches that would like to learn more of the missionary work in the Virgin Islands, as well as in other places in the Caribbean area.

Pastors and churches interested in getting FIRST HAND information on some independent Baptist missionary work, as well as getting to know an independent missionary by personal acquaintance, would do well to plan to have Brother Starling visit with them while he is in the States for a while. We do not know how long he plans to stay, but we are sure he will do all possible to go to as many churches as desire to have him.

Many independent Baptist churches are either not supporting mission work abroad or are doing it through boards, saying they know no other work that is sound. Well, we believe that those churches not supporting any work and those supporting boards would find Brother Starling able to direct their attention to a half dozen or more distinct areas in the Virgin Islands, Puerto Rico, Jamaica, Trinidad and other islands where independent Baptists are working and need greater support. Bro. Starling is not a man who is only interested in having his own particular work supported, but is concerned for the cause of independent Baptist

missionary endeavor wherever he sees the need. He is closely acquainted and associated with the works of other missionaries such as Joe Bell, Hamza Mohammed, Wesley Forbes, Z. Williams, and others.

We beseech independent pastors and churches to give this man a hearing while he is here and find out what is being done on the mission fields in these southern islands. If you can support these works, then good; if not, you will at least be able to better remember these workers in your prayers, having a closer acquaintance with them through a greater knowledge of their various works.

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IDOLIZING "SOVEREIGN GRACE" AND REJECTING THE SOVEREIGN GOD

We hear a lot of talk from various sections today about "Sovereign Grace." We have churches named "Sovereign Grace" churches, literature called "Sovereign Grace" literature, conferences held on "Sovereign Grace," preachers called "Sovereign Grace" preachers, etc. So far as we know, there is nothing wrong in using the term "Sovereign Grace," but we do believe there are some "Sovereign Grace" folk who have made an idol of "Sovereign Grace" and thus set to one side the Sovereign God.

A local preacher, for instance, who scorns church perpetuity, church authority and related truths, exalts "Sovereign Grace" by making it so superior that he says, "Let others defend the ordinances; I shall defend the Gos-

Facts About The Golf Tournament

The pre-Bible Conference golf tournament for all Baptist men who wish to compete will be held on Friday, September 2. So far as we know, it will be held at a public course known as Cedar Knoll.

There will be 36 holes played, in stroke competition (medal play). Plans are to play 18 holes in the morning and 18 after lunch. Prizes have not as yet been selected, but they will be in the golf equipment line (not cash!).

Anyone who wants to play "warm-up" rounds will have to come before Friday. Thursday would be the logical time to play.

Tee-off time will be early Friday morning and a drawing will be held to determine what players will be in each foursome and in what order each group will tee off. After the first 18 holes, foursomes will be rematched on the basis of the players' scores. High-scorers will be matched together and will tee-off ahead of low-scorers.

To our knowledge, there are not very many who will be participating in this tournament, so we want to urge all of you who can do so to join in with us and enjoy this friendly tournament. The only cost to you will be the regular green fee. Your lunch will be provided and we expect to have a good time of fellowship with our Baptist brethren.

MONTHLY FELLOWSHIP MEETING

AT THE Missionary Baptist Church

GALLAGHER, W. VA.
C. W. Shafer, Pastor

SPEAKER:

Elder John Smith
ANSTED, W. VA.

DATE:

Saturday, Aug. 27

TIME:

7:30 P. M.

Everyone Welcome

pel of Grace." That may sound good to people who worship at the altar of anything which is included in "Sovereign Grace," but we wonder what the Sovereign God who gave us the ordinances thinks about such an attitude. To us it appears that such an attitude on the part of a person is nothing but rejection of the Sovereign God.

A man who once attended a "Sovereign Grace" conference of a few years back made the statement to me that of all those attending the Conference, including himself, there was only one man whom he met who really impressed him as believing and practicing faith in the Sovereign God and not merely in "Sovereign Grace."

To laud "Sovereign Grace" and reject the commandments of the Sovereign God is useless. To talk highly about "Sovereign Grace" and then degrade the church of the Sovereign Lord is of no honor to God. To pride oneself on preaching "Sovereign Grace" and

"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. Explain I Corinthians 11:16, "But if any man seem to be contentious, we have no such custom, neither the churches of God."

Many "ingenious" individuals have taken this verse and tried to make it appear as if Paul, by this one stroke of the pen, did away with everything he had just taught. These folk reason thusly: "Paul says that if any one does not want to practice what he has been teaching, then there is no such practice for the person to observe."

But what Paul is actually saying is this: "Now, if any man is contentious — that is, he wants to contend this teaching and substitute some other way — then let it be known that we have no room for such contention, neither do the churches of the Lord." In other words, Paul is simply saying that the teaching he set forth is all that he and the churches of the Lord taught on the matter and nothing else was to be accepted.

2. What is the difference in the Philadelphia Confession of Faith and the New Hampshire Confession of Faith?

The Philadelphia is older, longer, and more expository and the two doctrinal statements do not follow the same order and pattern of presentation. Also their prices

then refuse to speak the truth on the ordinances is no evidence of Grace-implanted spirituality.

We are always rather leery when we hear someone talk so much about "Sovereign Grace" and have more pride in what he believes than humility and obedience. Grace does not make a man a proud, arrogant, piece-meal disciple, with an outward show of humility. Rather, it carries him low and makes him obedient in all things our Lord commanded.

HOW TO MAKE AN OFFERING TO THE WORK OF BRO. HALLIMAN

We often receive letters from those who want to make an offering to the work of Brother Fred Halliman in New Guinea, but do not know how the check should be made out.

Checks should be made out to NEW GUINEA MISSION FUND and sent to the Macedonia Baptist Church, 2501 North Maplewood, Chicago, Illinois.

"HOLY PAPA" WATCHING AFTER HARLOT DAUGHTERS

VATICAN CITY (AP) — German-born Agostino Cardinal Bea was appointed by Pope John XXIII Monday to head a special Christian unity secretariat for keeping Protestants and others informed of the work of the forthcoming ecumenical council.

The 78-year-old head of the Roman Catholic Church has said the worldwide council, first in nearly a century, is aimed at leading toward eventual unity of all Christian forces.

He said Saturday the secretariat now headed by Cardinal Bea would be specifically assigned to the task of helping Protestants and other non-Catholic Christians "follow the work of the council and to find more easily the path" to Christian unity.

Cardinal Bea reached New York Sunday to receive an honorary degree in law at Fordham University. He was one of only two non-Italian cardinals named by the pontiff to head the bodies which will handle the work of the council, to be convened here in two to three years.

The other was Armenian Gregory Peter Cardinal Agagianian, who will head the commission for missions.

differ! (PCF \$1.95 cloth, \$1.50 paper; NHCF, 15c.)

3. I have a New Hampshire Confession. Does not the last article (No. XVIII) teach a general judgment?

Not necessarily. There is no particular emphasis in the article as to when the things mentioned will take place, so far as chronological order, precise times, etc. are concerned. It uses the expression "last day," which is a scriptural term, not necessarily referring to a single 24-hour day in which all these events mentioned will take place.

4. Why is there not a clear statement of the second coming of Christ and His thousand year reign on the earth?

There are any number of individual doctrines and related truths which are not enlarged upon in the New Hampshire Confession. As to why this is so is evidently because this confession was composed as a brief confession, not an exhaustive one.

5. Do you use the Baptist Church Manual by J. Newton Brown to give to new members who join your church?

We have our own statement of faith and give it to our members. However, we have studied, as a church, the confession drawn up by Brown.

6. Since men started the Sunday School in churches and since God never had Sunday School for children, should we? And if so, should the women or men teach them?

This question is disguised and somewhat distorted by the term "Sunday School." The question takes it for granted that there were no Sunday Schools until some man started them. But we look at it another way: Was Bible teaching carried on before the term "Sunday School" came into use? Was this Bible teaching done on Sunday? Was it done by teachers? Was it done by people and children who needed to know more of God's Word? Was it done in an effort to evangelize the lost and instruct the saved? Did God or man start such teaching on Sunday as this? If God started this, then we see nothing wrong — but every thing right about a Sunday School.

As for women and men teaching, the Bible makes it plain that both men and women are to spread the Gospel wherever possible. A woman cannot do this without teaching in some way. She is never forbidden to teach, but is forbidden to teach have a restricted meaning, for we have several examples in the Bible where women were used in teaching some things to men. We believe the restriction Paul gives in I Tim. 2:10 is in the same category as that given in I Cor. 14:34. Women are not to speak or teach in the church, (assembly). They may, however, give the Gospel to individuals elsewhere. The position some brethren take on this subject makes women little more than spiritual dunces, so far as having spread the truth to other people is concerned.

We Covet Your Prayers!

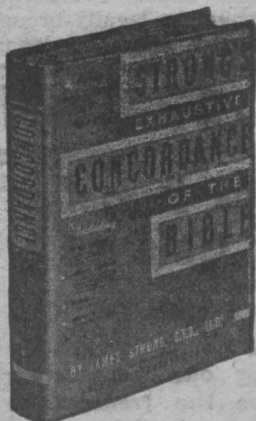
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When Judgment Fell . . .

(Continued from page 1)

across the city to Herod's Judgment hall and had Herod examine Him. Though Herod examined the Lord Jesus Christ, he found nothing worthy of death concerning the Son of God, and therefore after he had had the soldiers to scourge the Lord Jesus Christ, Herod sent Him back across the city with His back bleeding and mercilessly cut as a result of the scourging through which He had passed. Herod sent Him back across the city with His back exposed to the pitiless rays of the sun that might be tried again by Pilate, and this time Pilate looked upon the Lord Jesus Christ and determined to make a desperate effort to save His life. He said to the people, "I don't find any fault in Him. How about me chastizing Him and letting Him go?" He knew the tradition that at the Passover season some prisoner was released as a special favor to the Jews, and he supposed that if he would chastize the Lord Jesus Christ that he would be permitted to turn Him loose and thus be able to save His life, but the people cried out and said, "No, don't turn Jesus loose. Turn anybody else other than the Lord Jesus Christ." So when they clamored and cried for the release of Barabbas, Pilate said, "I wash my hands of the entire matter." Immediately they cried out and said, "His blood be on us and on our children," and thus ended the six trials through which the Lord Jesus Christ passed. Then they led the Lord Jesus Christ away to His death, compelling Simon, a Cyrenian, to carry His cross.

Now, beloved, with that little bit of history by way of a background, I come immediately to our text which says, "He was taken from prison and from judgment." After He had been arrested and tried and judged, He was taken from prison and from judgment to be crucified. Now there are a few lessons that I want to emphasize relative to His experience on the part of the Lord Jesus Christ.

PRISON AND JUDGMENT MERELY FURTHERED GOD'S PURPOSES.

God had a purpose for the Lord Jesus Christ and that purpose was that Jesus was to die for the sins of His elect, and prison and judgment, horrible as they may appear, merely furthered the purposes of Almighty God. In these six trials through which Jesus passed the Son of God received no justice, and each of those trials was nothing more or less than a farce so far as justice was concerned. In reality it was a farce on justice, and the Lord Jesus Christ having passed through these trials goes now to His death. I would insist that the prison experience, the six trials through which He passed, and the judgment that they passed upon Him, whereby that He was to die, was but furthering the promises and the purposes of Almighty God.

May I remind you many, many times the things we do may be

wrong in themselves and yet they further God's purposes. For example, when the Apostle Peter was preaching on the great day of Pentecost following Jesus' resurrection, Peter stood up in the presence of the crowd and brought the accusation face to face to his audience as to how they had treated Jesus, when he said:

"Him, being delivered by the DETERMINATE COUNSEL and foreknowledge of God, YE have taken, and by wicked hands have crucified and slain." —Acts 2:23.

You will notice that Simon Peter said, "It was your wicked hands that crucified the Lord Jesus Christ, and yet what you did was in the light of the determinate counsel and foreknowledge of God." So while these people were definitely guilty of having slain the Lord Jesus Christ with wicked hands, at the same time what they did was merely a fulfillment of the purposes of Almighty God, because God by determinate counsel and foreknowledge had already purposed the Lord Jesus Christ thus would die.

I say then, beloved, this prison experience, these six trials through which the Lord Jesus Christ passed, and the judgment that was passed upon Him by way of death merely was furthering the purposes of Almighty God, and may I remind you that there is nothing through which any of us pass but what likewise furthers the purposes of God. We may not see it. We may not understand how it is. We may not be able to comprehend at the time how the experience through which we may be passing is furthering God Almighty's purpose. Yet that is definitely true of all of us. We read:

"And we know that ALL THINGS work together for good to them that love God, to them who are the called according to his purpose." —Rom. 8:28.

I insist that our experiences, just like the prison and the judgment experiences of the Lord Jesus Christ, further the purposes of God. There are two remarkable illustrations of this in God's Book. For example, in the Old Testament we read the story of Joseph. Joseph was sold into

Egypt, and was bought by Potiphar, and Potiphar's wife lied concerning him, and Joseph was put down into the dungeon and stayed there for more than two years. All this would seem to us as but a terrible experience through which Joseph was passing, but after a while you find that Joseph drives down the main streets of the cities and he is recognized as the greatest man in all Egypt next to King Pharaoh himself. You will find that as Joseph drives along, the people bow the knee and hail Joseph because he is a great man within that land. Beloved it was a long distance that Joseph had to travel. It was a long journey between the time that his brothers sold him into Egypt as a slave, until he got to be prime minister in the land, but every step had to be taken in order that God Almighty's purposes might be definitely carried out. After Joseph's father had died and when his brothers came to see him, thinking that perhaps Joseph might seek vengeance upon them, Joseph said:

"But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." —Gen. 50:20.

Joseph said, "You didn't mean it for good. You meant it for evil, but God used your evil in order to bring to pass to save much people alive this day." You can thus see that this prison experience on the part of Joseph, just like the prison and the judgment experience on the part of the Lord Jesus Christ, was but merely furthering the purposes of Almighty God.

We have another illustration in the book of Philemon. You can read the story of Onesimus how he ran away from his master, Philomon, and when he left the city of Colosse he went all the way to Rome as a runaway slave, and there at Rome he became a child of God and Paul sent him back to his master, Philemon, a saved man. Beloved, Paul was in jail in Rome. He was a prisoner of the Roman government. Somehow God saw to it that this man Onesimus ran away from his master, Philemon, and that he journeyed a tremendous

WINSTON-SALEM GIRL ON WAY TO CONFERENCE



Beth Ann Snyder, Winston-Salem, N. C.

Beth Ann says, "I am going to the Bible Conference in Ashland, Kentucky, September 2-5. I was too little to go last year. You see me now; I want to see you there."

journey to Rome, and there came face to face with Paul, and heard Paul preach and was saved. Thus you can see that the prison experience of Paul in Rome was used of God to further God's plans for the redemption and the salvation of this man Onesimus.

I say, beloved, when I come face to face with this prison and judgment experience of Jesus, I recognize that it was a farce from beginning to end. I recognize that the Son of God was brutally abused. I recognize that every human on earth ought to bow his head, and close the eyes, and turn his face from the brutality that was manifested in those six trials, as the Lord Jesus Christ suffered horribly at the hands of His enemies. Though the Son of God thus suffered, I would remind you of this truth—it was according to the determinate counsel and foreknowledge of God, and God's plans were being furthered there-

Maybe that will be a comfort to you. Maybe that will be a blessing to you. I don't know what type experience you may be passing through at this very hour. I don't know what may be your experience, but I do know this, there is not one single problem that comes up in our lives but what it will further, and is furthering, the purposes of Almighty God. We may not understand it, and it may be hard for us to bear. We may not be able to grasp nor comprehend its meaning now. It may be almost more than our flesh is able to bear. As Paul's experience in jail was used for the conversion of Onesimus, and as Joseph's experience in the dungeon of Egypt brought him ultimately to the position of prime minister in the land of Egypt, and as Jesus' experience worked out the purposes (Continued on page 4, column 1)

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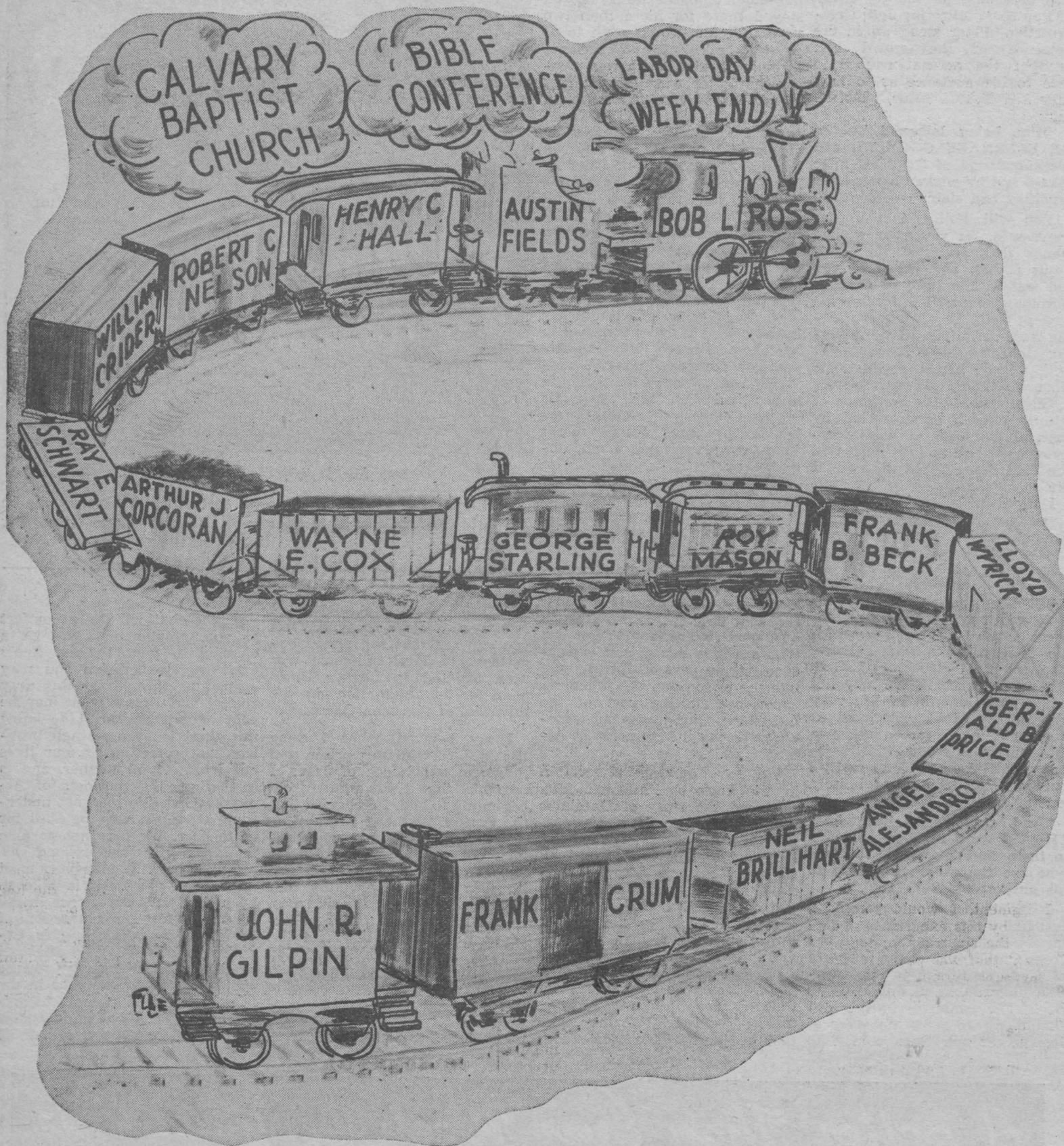
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ed His death by crucifixion. You stand there and hear Pilate as he pleads with that crowd for the release of Jesus, yet they turn say, "No, don't release Jesus but give to us Barabbas." You recognize that the day Jesus died there were two thieves that died with Him. There were supposed to be three thieves to die that day—these two that were unnamed, and also Barabbas. But one thief didn't go to the cross. One thief was not crucified. The Word of God tells us that Barabbas escaped death, and the reason that he escaped death is because the Lord Jesus Christ was crucified in His stead.

Now I rather have in mind that Barabbas may have come to know about the Son of God as a Saviour, and may have been saved. Whether that be true or not, at least we have the picture of the substitution. I am not saying definitely that Barabbas became acquainted with Jesus as a Saviour. I am not saying that Barabbas understood the spiritual meaning of the substitution. However, I am saying that you and I can learn the spiritual implication of the substitution, in view of the fact that the Lord Jesus Christ was substituted for Barabbas.

May I remind you, that the greatest blessing I can present to you out of the Bible is the blessed truth of the substitutionary death of the Lord Jesus Christ. There are some truths about Jesus that stand out, but especially the truth of the substitution of the Son of God has always been a great blessing unto me.

Let's go back if you will to the time when Adam was in the Garden of Eden. I am satisfied that Adam enjoyed a wonderful relationship with God the Father with the Father coming down in the cool of the day walking with the Father and with Adam, in the Garden and with Adam, saying I am sure, to be in the presence of the Father. When we came we find that Adam was from the presence of God. The God killed an animal, and used this animal as a substitute to save Adam. In other words, if Adam hadn't died whereby that Adam and Eve were clothed, Adam and Eve themselves would have had to die. When God held inquiry within the Garden of Eden God told Adam that those leaf garments that he was wearing were insufficient and unsatisfactory. Now, how is there going to be made garments in his behalf? The Word of God does not leave us in any doubt. The skin of that Lamb was taken to make garments for Adam and Eve. Then they stand in the presence of God acceptable because they are clothed in God's righteousness and not man's. A substitution has been made. A lamb has died in order that they might be clothed. I tell you, beloved, go to these very first chapters of the book of Genesis and you are brought face to face with the truth of the substitutionary work of the Son of God.

But come a little farther to the time when Abraham took his son Isaac out to Mt. Moriah, and they journeyed, the son said, "Father, we have made a terrible blunder. We have brought along" (Continued on page 5, column 1)

"When Judgment Fell . . ."

(Continued from page three) of God, so your experiences and mine are merely furthering the purposes of God within the lives of each of us.

II

BY THIS EXPERIENCE THE LORD JESUS CHRIST WAS PROVEN INNOCENT.

I do not doubt when the trials started, after the Lord Jesus

Christ was arrested and brought first to Annas, but what there were some people who thought Jesus Christ definitely was a sinner, who deserved to be punished. However, this experience proves to us that the Lord Jesus Christ was positively innocent. We read:

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this JUST PERSON; see ye to it." — Mt. 27:24.

Notice, Pilate referred to the Lord Jesus Christ as a "just person."

We read again: "Then said Pilate to the chief priests and to the people, I FIND NO FAULT IN THIS MAN." — Luke 23:4.

Beloved, you can't read this without realizing that this experience through which Jesus passed, proved the innocence, and the sinlessness of the Lord Jesus Christ. I don't know anything that helps me more, than to know that Pilate after he had tried him twice was so tremendously convinced as to the innocence and the sinlessness of the Lord Jesus Christ Himself. In fact, I don't know anything that helps me more than to turn through the Word of God and see that Jesus is declared to be innocent and sinless all the way through the Book of God. I want to tell you, there isn't anything in this world that helps me more than to realize that I have a Saviour who Himself was innocent. I have a Saviour who did no sin. I have a Saviour who never succumbed to temptation. I tell you, beloved,

it is a blessing to me to know that the one who died on the cross for my sins, had no sin of His own to die for, and therefore He was able to make a sufficient atonement for me.

If you will turn through the Word of God, you will find that others declared Him to be innocent. Do you recall how it was that Judas Iscariot betrayed the Son of God and when his conscience bothered him he came back with the thirty pieces of silver figuratively burning in his hand, wanting to get rid of them. He stood in the presence of the Sanhedrin and offered the money unto them, and when they refused to accept it, I can hear its metallic clank as Judas threw it down at the feet of the Sanhedrin, and said:

"I have sinned in that I have

betrayed THE INNOCENT BLOOD—Mt. 27:4.

Pilate referred to Him as one that was innocent. Judas referred to Him as the one who was the possessor of innocent blood. I tell you, beloved, it helps me to know that the man who tried Jesus twice, and the man who was the betrayer of the Son of God, both were ultimately convinced as to the sinlessness of Jesus.

We read: "For he hath made him who knew no sin to be sin for us; that we might be made the righteousness of God in him."—II Cor. 5:21. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb WITHOUT BLEMISH and WITHOUT SPOT."—I Pet. 1:18, 19.

"For such an high priest became us, who is HOLY, HARMLESS, UNDEFILED, SEPARATE FROM SINNERS, and made higher than the heavens."—Heb. 7:26.

Beloved, though our text declares Jesus was taken from prison and from judgment, this prison and judgment experience proves to us the innocence of the Lord Jesus Christ.

III

BY THIS EXPERIENCE THE SUBSTITUTION WAS SEEN IN PICTURE.

Will you come with me to Matthew 27 to that time when Pilate made a definite effort to release the Lord Jesus Christ, and the people just as definitely demand-

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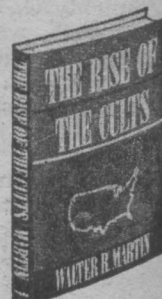
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Do You Believe In --- PREDESTINATION?

"Him, (Jesus) being delivered up by the determinate counsel and foreknowledge of God, ye by wicked hands have crucified and slain." (Acts 2:23).

Jesus Christ was predestined to be delivered up to unspeakable misery, suffering and death. By His determinate counsel, God effectually ordained His Beloved, His Only-begotten Son to be taken by wicked and lawless men who were "before of old ordained to this condemnation," (Jude 4) and to be subjected to humiliation, shame and death.

Do you believe THAT? Do you believe that Jesus Christ came into this world to die? Do you believe that the men who slew Him were "before of old ordained to this condemnation?" If you believe Christ was predetermined to die a shameful, excruciating, painful death, then you believe in PREDESTINATION! If He, who was "holy, harmless, and undefiled," might be predestined to such an end, then might not men — every one of whom deserved death and shame for their unholy and filthy hearts — also be predestined to their deserved end?

(Preface to ABSOLUTE PREDESTINATION, by Jerome Zanchius.)

"When Judgment Fell . . ."

(Continued from page 4)
the wood and the fire, but where is the lamb for the burnt offering?" Abraham said, "My son, God will provide Himself a lamb for the burnt offering." There upon Mt. Moriah Abraham started to slay his son, to use his son as a sacrifice as God had said, but suddenly an unseen hand reached down from the skies and caught the upraised hand of Abraham, so that the knife fell harmlessly to the ground. When Abraham looked behind him, he saw a ram caught in the thicket by his horns, and he took that ram and offered him up instead of his son Isaac.

Don't you see the picture of the substitution? A ram died instead of Isaac.

Come down the avenues of time to the days of Jesus and see the Son of God as He died on the cross as a substitute. Just like Adam lived because a lamb died that he might be clothed, and just as Isaac lived because a ram died in his place upon the altar, so the Lord Jesus Christ died as our substitute at Calvary. When I come to this experience and see Barabbas set free, and the Lord Jesus Christ crucified — when I see Barabbas walk away a free man, while the Son of God was nailed to the very cross that Barabbas was going to die upon, I am brought face to face with this blessed truth of the substitution.

As I say, I don't know whether Barabbas ever caught the spiritual implication of the substitution or not, but I know one thing, you and I can grasp it. It certainly shows us in picture the substitutionary work of the Lord Jesus Christ.

ALL OF THEE

Gal. 2:22

Dear Lord, I fain would have my selfish life
Submerged completely in Thy blessed will;
Self wholly slain with Thee at Calvary,
Thy life its place in me completely fill.

I would drink deep each day the bitter cup
That Thou didst drink unto the very last,
And thus have kinship with Thy sacrifice
And know Thy love so great and unsurpassed.

Dear Christ, give me to feel in some small way
The meaning of Thy cross and thorny crown;
The fellowship of Thy suffering humbly known,
And in Thy death find life to carry on.

Thus would I live, and yet not I but Thou,
In resurrection power illumine this clay
Till all transformed, Thy spirit shining through—
No more of self, but all of Thee alway.

For only thus may mankind's wayward path
Be led again to Calvary and Thee;
Sonship restored and Paradise regained
Must find it through the Christ who lives in me.

—Charles C. Kiser, Oklahoma City, Okla.

because of him." Can you imagine what Mrs. Pilate had experienced? I don't know what she had dreamed. The Word of God does not tell us, but I know one thing — she suffered. Because she suffered, she said to her husband, "Don't have anything to do with Him." Now that was her reaction.

I might say in passing that Pilate doubtlessly would have been far better off if he had taken his wife's advice, and if he had done as she had said. However, though that was her reaction, I am satisfied that there are people today who try to take the same attitude. They are trying to say, "I am just not going to have anything at all to do with the Lord Jesus Christ." Though she might urge her husband to take that attitude, you can't take that attitude today. The Lord Jesus Christ is not to be disposed of as Pilate's wife suggested. You might say, "I will have nothing at all to do with Him. I'll just pass Him by. I'll go ahead and live my life and leave the Son of God to go His way, as I go mine." But, beloved friends, you can't do that. The Lord Jesus Christ isn't to be disposed of as Pilate's wife suggested.

Then it might be interesting to notice the attitude or the reaction of Pilate himself. I can see Pilate when he realizes that there is nothing he can do but deliver Jesus into the hands of His enemies. Pilate has them bring in a basin of water, and as he stands before the angry populace in the city of Jerusalem he dips his hands into that water and washes them and says, "I'll have nothing to do with it. I am washing my hands of the whole matter."

Now, beloved, Pilate may have thought that he could wash his hands of the Lord Jesus Christ, and that may be your reaction too. You may think that you can wash your hands of the Lord Jesus Christ, but you can't do it. May I remind you as I would have reminded Pilate if I had been there that day: "Wait a minute, Pilate. You may wash your hands, but you can't wash your heart. What needs washing is not your hands in water, but your heart needs to be cleansed by the blood of the Lord Jesus Christ." So far as Pilate was concerned, he might wash his hands, he might get them ever so white, but he couldn't dispose of Jesus Christ in that manner either.

The it is interesting to notice the reaction of the crowd. We read:

"Then answered all the people, and said, 'His blood be on us, and on our children.'" — Mt. 27:25.

Now that was their reaction to this prison and judgment experience of the Lord Jesus Christ. They literally said, "We will take the responsibility. Let His blood be upon us and on our children." Beloved, whenever you see a Jew, you see a man who has the curse of God upon him because of the crucifixion of the Lord Jesus Christ.

A Jewish lady came walking by my printing shop a few days ago and I paused in conversation with her for a few minutes at the door. As she walked by, I thought: "Poor pitiful soul. She has been kind to me for a great number of years, but she is a stranger to God and to God's grace, and she has a curse resting upon her, a curse that has been there since the day the crowd said, 'Let His blood be upon us and on our children.'"

SOME DAY JESUS WILL BE THE JUDGE.

Some of these days this situation is going to be reversed. Jesus was taken prisoner and was given a trial. Six times He was judged and condemned. Some of these days He who was condemned, is going to be the Judge, and the crowd who gave Him a trial that was nothing more than a farce, is going to stand before the Lord Jesus Christ, and they then are going to be judged by Him, whom they judged two thousand years ago. Listen:

"For the Father judgeth no man, but hath COMMITTED ALL JUDGMENT UNTO THE SON."

— John 5:22.

Notice if you will, judgment is

in the hands of the Lord Jesus Christ. When He was here in the days of His flesh the world abused Him. They put Him through six different, supposed-to-be trials, without a scintilla of legality connected with any of the six. One day the Lord Jesus is going to have one trial for the unsaved or this world, and the unsaved are going to stand before Him whom they tried two thousand years ago.

We read again:

"And as it is appointed unto men one to die, but after this the JUDGMENT." — Heb. 9:27.

"But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall ALL STAND BEFORE THE JUDGMENT SEAT of Christ." — Rom. 14:10.

We are all to appear before the judgment seat of Christ, and someday every unsaved person is going to stand before the Judge, the Lord Jesus Christ.

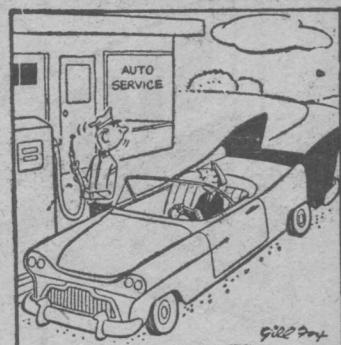
May I remind you that Jesus Christ was taken from prison and from judgment to Calvary in order to keep you from coming before Him at the judgment bar of God. Believe me when I say that His experience of prison and judgment was to keep you from the judgment when He Himself judges the world, and declares to the unsaved, "Depart from me, ye workers of iniquity; I never knew you." May God in His mercy and grace open your heart, and help you to see the truth that Jesus died, that Jesus Christ suffered Hell, that Jesus Christ was your substitute at Calvary in order to keep you from appearing before Him to be judged that you might be cast into Hell.

May God bless you!

Sen. Kennedy's Father

(Continued from page one)
Kennedy burdened America's storage facilities with enough "medicinal" whiskey to last for the next thousand years. All the time, he was donating heavily to

CONFERENCE BOUND



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the "noble cause" of legalizing whiskey as a beverage. Presto, once the Eighteenth amendment was repealed, Joe's huge stores of "medicinal" whiskey became legal "beverage" or "bar" whiskey. Joe had a flying start on all whiskey distributors and cleaned up his first 10 million dollars by this "operation." Maybe it was legal enough, but morally, it is hard to distinguish from ordinary bootlegging.

Time Magazine describes various devices by which Joe Kennedy "rigged" the stock market in order to make unjustifiable profits for himself. So, perhaps, rigging a Convention would not be exactly out of his line. Joe got much richer out of unethical manipulation of the stock market, but, as Time reminds its readers, "Later, as the first chairman of the Securities and Exchange Commission, Joe helped write the stern Government regulations that stopped the very stock market practices that had made him rich." (Sort of a form of the old dog-in-the-manger stunt, eh?)

Joe Kennedy, seemingly, always managed to gain personal advantage from legislation. He made a fortune out of the Repeal of Prohibition: He preserved his own competitive position of great wealth by putting an end to stock (Continued on page six, column 1)

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Sen. Kennedy's Father

some "angle" he could exploit for personal gain.

(Continued from page five)

It is sad but true: (at the Democratic Convention) there were other politicians, beside the Roman Catholic ones, who grew faint-hearted and wilted into submission, when confronted by farmers, business men, and stock brokers—would Papa Joe be looking over his shoulder for leaders of even some of

It is sad but true: (at the Democratic Convention) there were other politicians, beside the Roman Catholic ones, who grew faint-hearted and wilted into submission, when confronted by farmers, business men, and stock brokers—would Papa Joe be looking over his shoulder for leaders of even some of

our Bible belt states brought shame upon themselves and their people by cowering and quailing before the brutal onslaught of the Kennedy blitzkrieg. False Democrats in Iowa yielded 21 of its 26 votes to Daddy's boy Jack. Nebraska was humiliated by faithless leaders who delivered 11 of 16 precious votes to Rome's candidate. North Dakota misleaders gave all 11 of its votes to Papa Payola's "High Society" Playboy, who has about as much in common with dirt farmers as Zsa Zsa Gabor would have with Fanny Crosby.

After suffering through the heart-ache and downright nausea of the Los Angeles Convention, there is only one thing I can say to my country-men, my fellow Bible-believers. And I do say it with all sincerity and earnestness, with all the energies and all the tears that I can command: "Let us pray. God help America. God save America. Have mercy upon us, O Lord, have mercy upon us." (Psalm 123:3).

(FROM A PAPER BY DAN GILBERT
UPLAND, CALIFORNIA)



The Cup

(Continued from page one)
work but they are required to obey the precept of God. That is they are to do the mission work in and through one of Christ's churches. Think on this, brethren.

Now let's return to the subject at hand. Read our text again: "And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it."

What took place? Why, Christ took the cup and gave thanks and gave it to them and they all drank of it. Unless you are blinded by some pre-conceived idea or practice you cannot fail to see that only one cup was used. Why, then, would anyone insist on using more than one cup? It's clearly not the Scriptural pattern to use more than one cup. Therefore, when more than one cup is used the Lord's Supper is not observed according to God's precept.

What does that mean? It means that you are actually not observing the Lord's Supper, as far as God is concerned. It means that you are not showing the Lord's death. It means that a church cannot do that which God recognizes as the Lord's Supper as long as the church uses more than one cup. It means that God is not being glorified. It means that God's Word is not being obeyed.

In ordinances, **SYMBOLISM** is everything. Pervert the symbol and you have destroyed the ordinance's significance. If truth is symbolized in ordinances, we do not properly represent it when we change God's own symbols.

The question has been asked concerning our practice of breaking the bread. Of course, we break the one loaf of unleavened bread which we use in observing the Lord's Supper. On what authority? Our text says our Lord broke the bread. Also read 1 Cor. 10:16: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" You see, then, on what authority we break the bread? I ask this, then: Is there any scriptural authority for the practice of using more than one cup?

There has been offered this reason: It has been said that the wine is poured into the small individual cups to show that Jesus shed His blood for each of His elect. Let's observe the following things. First, Jesus did not bleed to death. The expressions—"shed his blood," "saved by the blood," "justified by Christ's blood"—are Biblical expressions meaning the death of Christ or that Christ gave his life for us. "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." (1 Cor. 11:26).

Also, I would remind you that if we were to actually show the literal shedding of Christ's blood we would some way have to pour the wine out of the bread because the bread is representative of the body of Christ. Brethren, (Continued on page 7, column 1)

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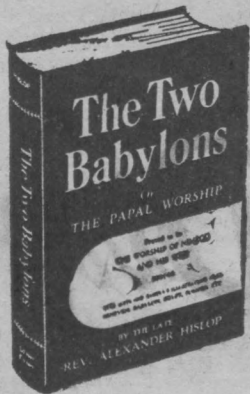
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"Tis A Point I Long To Know"

'Tis a point I long to know;
Oft it causes anxious thought;
Do I love the Lord, or no?
Am I His, or am I not?

If I love, why am I thus;
Why this dull, this lifeless frame?
Hardly, sure can they be worse
Who have never heard His name.

Could my heart so hard remain,
Prayer a task and burden prove;
Every trifle give me pain,
If I knew a Saviour's love?

When I turn my eyes within,
All is dark and vain and wild;
Filled with unbelief and sin,
Can I deem myself a child?

If I pray, or hear, or read,
Sin is mixed with all I do;
You that love the Lord indeed,
Tell me, is it thus with you?

Yet I mourn my stubborn will,
Find my sin a grief and thrall!
Should I grieve for what I feel,
If I did not love at all?

Could I joy his saints to meet
Choose the ways I once abhor'd;
Find at times the promise sweet,
If I did not love the Lord?

Lord, decide the doubtful case,
Thou who art Thy people's sun;
Shine upon Thy work of grace,
If it be indeed begun.

Let me love Thee more and more,
If I love at all, I pray;
If I have not loved before,
Help me to begin to-day.

—JOHN NEWTON

What Is This Point You Long To Know?

What is this point you long to know?
Methinks I hear you say, 'Tis this —
I want to know I'm born of God,
An heir of everlasting bliss.

Is this the point you long to know?
The point is settled in my view—
For if you want to love your God,
It proves He first has loved you.

I want to know Christ died for me,
I want to feel the seal within;
I want to know Christ's precious blood—
Was shed to wash away my sin.

I want to feel more love to Christ,
I want more liberty in prayer;
But when I look within my heart,
It almost drives me to despair.

I want a mind more firmly fixed
On Christ, my everlasting Head;
I want to feel my soul alive,
And not so barren, or so dead.

I want more faith, a stronger faith;
I want to feel its power within;
I want to feel more love to God,
I want to feel less love to sin.

I want to live above the world,
And count it all but trash and toys;
I want more tokens of God's grace,
Some foretaste of eternal joys.

I want — I know not what I want
I want that real and special good!
Yet all my wants are summed up here,
I want to love! I want my God!

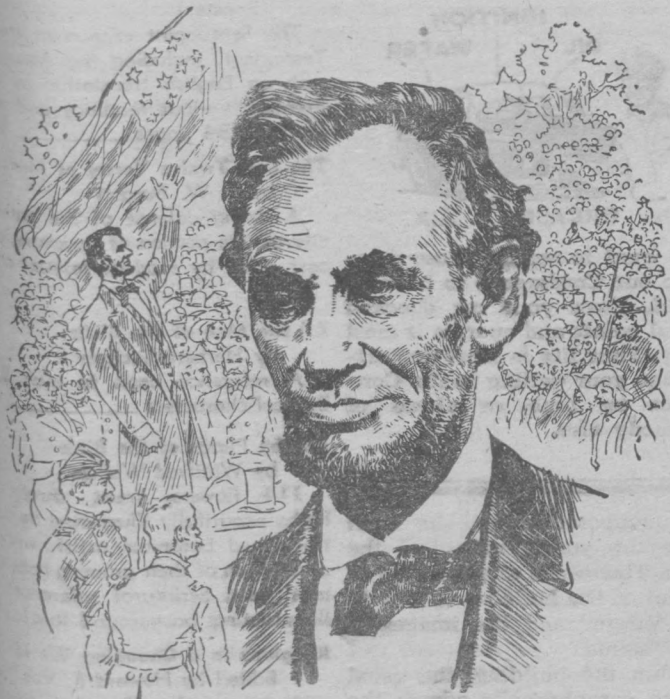
Is this the point you long to know?
The dead can neither feel nor see;
It is the slave that's bound in chains,
That knows the worth of liberty.

So where a want like this is found,
I think I may be bold to say —
That God has fixed within thy heart,
What hell can never take away.

However small thy grace appears,
There's plenty in thy Living Head;
These wants you feel, my Christian friend,
Were never found amongst the dead.

—DANIEL HERBERT

ABRAHAM LINCOLN'S WARNING AGAINST ROMAN CATHOLICISM



"The (Roman Catholic) priests, the nuns and monks, who daily land on our shores under the pretext of teaching their religion, instructing in their schools, taking care of the sick in their hospitals, are nothing else but the emissaries of the pope, to undermine our institutions, alienate the hearts of our people from our Constitution and our laws, destroy our (public) schools, and prepare a region of anarchy here as they have done in Ireland, in Spain and wherever there are people that want to be free.

"Till lately I was in favor of the unlimited liberty of conscience, as our Constitution gives to the Roman Catholics. But now it seems to me that, sooner or later, the people will be forced to put an amendment to that clause toward the papists.

"Is it right to give the privilege of citizenship to men who are the sworn and public enemies of our Constitution, our laws, our liberties and our lives?

"The very moment that popery assumed the right of life and death on a citizen of France, Spain, Germany, England, or the United States; those states then committed a suicidal act by allowing POPERY to put a foot on their territory with the privilege of citizenship.

"Two supreme powers cannot exist in the same territory; when POPERY will give up this power which it proclaims as her own, then alone, and only then, can it be tolerated and can receive the privilege of citizenship in a free country.

"I am for liberty of conscience in its noblest, broadest, highest sense. But I cannot give liberty of conscience to the POPE or his followers, the PAPISTS, so long as they tell me, that their conscience orders them to burn my wife, strangle my children, and cut my throat when they find the opportunity.

"If the American people could learn what I know of the fierce hatred of the generality of the PRIESTS OF ROME against our institutions, our schools, our so dearly bought liberties, they would drive them away, tomorrow, from among us, or shoot them as traitors."

Copied from Knighthood of Catholicism by W. J. Burbank, State Treasurer of Iowa . . . p. 221-225. Also quoted by J. L. Brandst in America of Rome, p. 397, 398. Lincoln was finally assassinated April 14, 1865, by a Roman Catholic.

The Cup

(Continued from page six)
I urge you to examine what you believe concerning this most important of God in regard to observing the Lord's Supper, lest we be deceived in the day of our Lord. Just as God does not consider anyone having been Scripturally baptized unless the immersion was administered according to His precept, neither does He recognize the act called the Lord's Supper, as such, if it is not according to His precept.

We should not sit down and dream up ideas to justify unscriptural practices, but rather we should look to the Scriptures for what is taught therein and

then conform to it.

Beloved, the scriptures teach the use of only one cup in observing the Lord's Supper. Why not cease the sin of using more than one cup? I fear, beloved, that observing the Supper in this manner is viewed as vain worship in the eyes of our Lord God. Consider this carefully. Can you really back up your practice with God's Word? It is most important that you be able to do so. Otherwise you may very well have a case of self-will on your hands rather than the Lord's will.

If you are truly Baptist people you don't have to be told that the only true worship is that which is in line with Scripture. I ask you to do this one thing: Take your concordance and see if

you can find one place where the Scriptures even imply that more than one cup is to be used in observing the Lord's Supper. Is this asking too much? I know that many of my friends, as well as brethren, will read this article. Some of them use more than one cup. Brethren, am I right or wrong in saying you cannot justify your practice with Scripture? You know we have no business doing things that are contrary to the Scriptures.

Of course, some of you may feel sorry for me because you will be sure that I am wrong in what I am trying to teach. Some of you will no doubt brand me as a heretic or fanatic, but you will have to do so without any scriptural grounds because the Bible teaches only one cup. If you do not agree with this article, then you wouldn't have agreed with our Lord Jesus Christ when He was here, would you? You wouldn't have agreed with the Apostles when they were here. That which I speak to you is scripturally true.

May God, the Holy Spirit grant that those of you who have scriptural authority to observe the Lord's Supper, do so without bringing into it's observance any man-made inventions, will-worship or heresy. May He grant that you heed these words of truth and receive them for what they really are—the Word of God. If they are truth, then Baptist churches have no right to observe the Supper even one more time without using only one cup.

I beseech you therefore, brethren, that you manifest your belief of the Truth by commencing now to use only one cup. I pray that God will grant that you be turned from error to serve our Lord God in truth. Then all those whom God has taught the Truth can say with John, "I have no greater joy than to hear that my children walk in truth." (John 4.)

The will of our Lord be done. God bless you all.

Bow To The Pope

(Continued from page one)
Church of Rome that I failed to bow to the Pope. It was because there is within my soul the deep conviction that I should bow my knee to no man on this earth. We only bow to Jesus Christ.

Now I ask this simple question. If Mr. Kennedy is selected to be the President of the United States, and if he visits the Pope in Rome, will he bow before the Pope and kiss his ring and do obeisance to him? The answer to that question is YES; that is, if Mr. Kennedy expects to continue to be a Roman Catholic.

—W. O. Vaught, Jr.

Wells Of Salvation

(Continued from page 1)
ated thing, but there lies in it the deep idea of a source from which the water wells up by its own inward energy.

Who is the well spring of this Salvation? The first answer and the last, is God. The possession of God is salvation, and nothing else. And because it comes unmotivated, uncaused, self-originated, springing up from the depths of His own heart; because it is all effected by His own mighty work, who has trodden the winepress alone and single-handedly has wrought the salvation of His sheep; and because its essence and loving heart is the communication of God Himself, and the bestowing upon us the participation in a Divine nature, therefore the depth of the thought that God Himself is the well fountain of salvation.

Let us try and figure for ourselves the significance and the strangeness of that moment when

a man stood up in the Temple court and with distinct allusion to the whole of the series of Old Testament sayings, in which God and the communication of God's own energy were represented as being the fountain, said, "If any man thirst, let him come unto Me."

Who art thou that dost thus plant Thyself opposite the race and art sure that Thou hast no need like them, but contrawise, must refresh and saturate the lips of the all?

And the words crossed the lips of Him who, in almost the same breath said, "I am meek and lowly of heart." Strange lowliness!

Singular meekness! Who is He that steps into the place that God fills, and says, I can do it all? "If any man thirst, let him come unto Me and drink."

May every one of us be able to answer, Thou art the king of Glory, O Christ; Thou art the everlasting Son of the Father. With Thee is the fountain of life; thou thyself art the living water. The Cross of Christ is the realization of the Divine intention and then He who from everlasting was the strength and song of all the strong and songful, is become the salvation of all the lost sheep and the fountain is "opened for sin and uncleanness."

The act of drawing the water.

This metaphor, without any further explanation, might naturally suggest more idea of human effort than in reality belongs to it. The question is, how am I to bring myself into contact with the water and there has been nothing but a great gangling of empty buckets and aching of wearied elbows, and what the woman said to Christ has been true all round: "Sir, thou hast nothing to draw with, and the well is deep." Thank God it is deep and if we see that our Lord is His own interpreter, we have only to put together three sayings to find the true meaning of this matter. Hear His voice.

"If thou knewest the gift of God and who it is that sayeth to thee, give Me to drink, thou wouldest have asked of Him, and He would have given thee living water."

So, then, "drawing" is asking or coming and are all equivalent. Again, "He that cometh unto me shall never hunger and he that believeth on Me shall never thirst."

So, then, all melt into one simple word: trust in Him and thou hast come, has asked, hast drawn, doth possess the gladness of the water-drawers. It is a pretty picture in our text, full of the atmosphere and spirit of Eastern life; the cheery talk and the ringing laughter round the village well, where the shepherds with their

ALL SHINED UP



"Ready to take off for the Bible Conference in Ashland, Ky."

flocks linger and the maidens from their tents come. The gospel of Jesus is meant for something better than to make us glad, but it is meant to make us glad, too, and he is but a very poor Christian who has not found that it is the joy and rejoicing of his heart. There is the gladness of forgiven sin and a quieted conscience.

There is the joy of fellowship and communion with Jesus.

There is the joy of a bright hope, an inheritance "incorruptible."

And there is joy which is independent of circumstance and can say "Although the fig tree shall not blossom, neither shall fruit be in the vine, yet I will rejoice in the Lord."

There is an old prophecy in the book of Isaiah. "Ho everyone that thirsteth come ye to the water." That was the voice of Christ in prophecy. There is a saying spoken in Temple courts, "If any man thirst let him come unto Me and drink." That was the voice of Christ upon earth. There is a saying at the end of Scripture "Who-soever will let him take the water of life freely." That was the voice of Christ from the throne. And the triple invitation comes to thee. Answer! Answer! Sir, give me this water that I thirst not, neither come hither to broken cisterns any more to draw.

RESPONSE TO "REPRINTS"

Have just received your literature on "Wake Up, America." Inasmuch as I've been asking our Lord to guide as to where the tithe of my vacation check should go, this seems to be His answer. I am happy by His grace to be able to pay for the printing of 3,000 of those reprints and hope they will wake up at least 3,000 Americans. And may He bless you and Bob and the others greatly in your unflattering proclamation of His truth. We pray continually for you and T.B.E. As always.

Stuart Swiger, Ohio.

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Rome's Substitute For Mary In Old Mexico

THE VIRGIN OF GUADALUPE

The goddess of Roman Catholicism in Mexico is "The Virgin of Guadalupe." Thousands and thousands of Mexicans bow to her as their supreme object of worship. Everywhere one goes, he will see pictures and images of "The Virgin." On buses an image of her is at the front, over the driver's seat. On shoeshine boxes, her picture appears. On pieces of cloth, such as stoles, bedspreads, and tablecloths, her image is the central design. Her image also is on pieces of jewelry, calendars, items of merchandise, etc. Everywhere you go, you see this image.

The story behind the worship of "The Virgin of Guadalupe" is typical of the acts of Roman Catholicism, the old whore of Revelation 17. After Cortez's conquest of Mexico, the Romanist

To All Our Bible Conference Guests

When you arrive in Ashland, please do not disappoint us by going to a motel, hotel, or restaurant for either your rooms or meals. It is only natural for folk to think that they would be putting us to a lot of trouble to "come in on us," but just remember, we have been planning and working to take care of you. So, if you don't come and allow us to furnish you with your needs, then our work shall have been useless.

So let no one who comes to the Conference think about staying in motels and hotels and eating in restaurants. We want you to be our guests.

missionaries swarmed all over the country of Mexico, and the Mexicans more or less had Romanism crammed down their throats and forced upon them by their Spanish conquerors. But many of the Indians would not worship the Virgin Mary, for she was not an Indian. The Romanists, however, met this situation in typical Romish style. What did they do? They invented "The Virgin of Guadalupe." According to the Papists, "The Virgin" appeared to a young man named Juan Diego, and told him that the Indian people should build a temple in her honor and that she would be their protectress and would comfort all those who prayed to her. The young man was told to give this message to the Bishop; but when he did so, the Bishop would not believe him. The Bishop wanted evidence of the story's validity. According to this tale, "The Virgin" told Juan what to do to convince the Bishop—

"She asked him to climb to the summit of the hill, cut some flowers and take them to the Bishop as a sign, entreating not to allow any one else to see them. Juan Diego did as he was told, carrying the flowers in the folds of his 'tilma' (a mantle made from agave or other fiber). Patiently he waited for hours on the steps of the Bishop's Palace. Finally the Bishop appeared and as Juan unfolded his mantle to show him the flowers, the image of the Virgin appeared painted upon the cloth. The Bishop reverently took the 'tilma' upon which the sacred image was painted and placed it in his private oratory." (Pages 10

and 11 in "Seeing the Shrine of Our Lady of Guadalupe," by Domingo Silva).

Later a giant church building was erected in honor of "The Virgin." It is the most important Romanist building in Mexico today, and is located in Mexico

IT'S ALL READY!



We want to remind those driving to our Conference to be very careful. Have your car checked at vital points and operate it most sanely. Your life is more important than your getting to the Conference on time, or ahead of everybody else.

City, supposedly on the spot where the young man had the vision. Thousands of people go in and out of the building to bow to "The Virgin" and the images of other "saints."

Within the building, the usual Romish paraphernalia adorns the place. The bowls of "holy water," the candles, pictures, images, confessional boxes, etc., hold the superstitious minds of the people in awe. In one of the adjoining chapels, there are two old dead bodies of "saints" preserved in wax and kept in glass cases. These saints were given to the Basilica of Guadalupe by the pope. A highly cherished possession, no doubt!

A guide showed us through the building, and we were permitted to go up behind the huge front altar and view the place from there. Behind that altar we saw something which made us much ashamed of American leaders. There were several plaques there that had been given by important men of the world in honor of the "Virgin." Among these was a plaque from Richard Nixon, and there was another from the "Baptist" from Missouri, former President Truman. Our tax money was

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used to pay for these highly expensive pieces. Certainly, it was (and is) a disgrace to the United States for such plaques to have been given in honor of this idolatry.

Each of the redeemed is a new creation.

"Therefore if any man be in Christ, he is a new creature (creation)." — II Cor. 5:17.

This world and all that is therein is God's creation. Can man uncreate that which God has created? Perish the thought! Each of the redeemed is created of God. Since that which has been created can not be uncreated, then each believer is eternally secure.

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