

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

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ASSASSINS IN THE NAME OF GOD

By ERNEST GORDON

A Review of M. Henri Laurier's "Assassins au Nom de Dieu." Editions de la Vigne, Paris. 500 francs.)

At last we have the whole story, carefully documented with references and photographs, of one of the most cruel episodes in church history, for the massacres of Orthodox Serbs by Roman Catholic Croats with the cooperation of the clergy, in the 1940's, make those of Alva in the Netherlands and that of St. Bartholomew's Night appear trivial indeed.

The most astonishing mystery is how this vast crime has been covered up by the press. Few know anything of it. We have here a demonstration of how profoundly the sources of infor-

mation are choked by a subtly operating clericalism. M. Henri Lauriere, the author of *Assassins au Nom de Dieu*, is himself a Roman Catholic who, by the very title of his book, places squarely the responsibility where it belongs. This immense and unparalleled persecution was carried on in the name of God by priests of the Church of Rome and its devoted henchmen with the connivance of Rome itself.

The Church of Rome and the Eastern Orthodox Church have much the same beliefs, but the Roman Church loves its brother as little as Cain did his. Croats and Slavs are of close racial kin, but of opposing religions. The Croats have been the bodyguard of the Jesuits and of the Hapsburg monarchy, the spearhead of the movement southeastward to Salonika. World War I broke

out at Sarajevo on the assassination of the Jesuit-educated Hapsburg heir, Prince Ferdinand. At the close of the war and by the Peace of Neuilly, Catholic Croats and Slovenes were united in one nation with the Serbs. At once the Croats began to intrigue against their fellow Southern Slavs. Terrorist bands were organized. These tied in with Mussolini, who financed them. When Alexander I of Yugoslavia visited France in July, 1929, he was met by a gang of these terrorists at Marseilles and shot dead. The leader of the gang was one Ante Pavelitch.

The rest is well remembered.

PAVELITCH AND PIUS XII

On April 6, 1941, the Germans attacked Yugoslavia without declaration of war. Croats, headed (Continued on page 7, column 1)

THE GLORIOUS GOSPEL

Second in a Series
By Arthur W. Pink

"For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. 5:21). This verse contains a brief epitome of the whole plan of salvation. It states what God has done for the justification of His people, and therefore it is of special interest as presenting in concise form the testimony of the Spirit on that all-important subject. Every word in it calls for separate consideration, prayerful and most careful consideration, for an erroneous understanding of any of its clauses will involve us in fundamental and vile error. On the other hand, if the Lord be pleased to open up this verse to our spiritual perceptions, we cannot but be filled with wonderment and praise, with awe and fervent thanksgiving.

In our last we observed that our passage presents to us three things regarding God the Father, and now we are to notice the three things which it contains concerning the Son; these are His purity, His sufferings, and His merits. First, His ineffable innocence: He "knew no sin." The immaculate purity of Christ is a most delightful subject of meditation, living as we are in an evil world and harassed by the sink of iniquity which still in-

dwells us. Three inspired declarations need to be particularly weighed in this connection: "in Him is no sin" (1 John 3:5), "who did no sin" (1 Pet. 2:22), "who knew no sin." Christ was the Lamb of God "without blemish and without spot": as such He was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26).

By His miraculous conception the Lord Christ was exempted from the contagion of original sin which defiles every fallen descendant of Adam. To Mary it was said, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). The purity of Christ was immaculate, impeccable, immutable. He was free from any actual transgression: though the hottest of Satan's fiery darts were shot at Him, yet there was not the slightest defect in His holiness: "The prince of this world cometh and hath nothing in Me." (John 14:30). Though subjected to the greatest indignities, and the strongest provocations, yet "He did no sin, neither was guile found in His mouth." To the worst of His enemies He issued this challenge: "Which of you convinceth Me of sin?" (John 8:46). (Continued on page 4, column 5)

Religious Freedom—Church And State — Sen. Kennedy

By W. A. CRISWELL
First Baptist Church
Dallas, Texas

The right of private judgment is the crown jewel of humanity. Our Baptist forefathers waged an unyielding battle for religious liberty. They dared to stand alone, to refuse to conform.

It cost them suffering and even life itself. They pleaded and suffered and kept on with their protests and remonstrances and memorials until, thank God, forever their contention was won in these United States.

It is written in our country's constitution, that church and state must be, in this nation, forever separate and free. This is the gift of America to the science of government. These principles became known to, and won the support of Washington and Jefferson and Madison and Patrick Henry. Through them, these principles of religious liberty were written into the basic document underlying the foundation of our government.

Roman Catholicism A Religion—also a Political State

The most difficult situation is created any time that one speaks of the Roman Church. It is a religion and we have an innate, congenital dislike in America to criticize another man's religion. We believe in religious freedom. Every soul has its right to choose before God.

If a man wants to be an atheist, that is his prerogative; if he wants to be an infidel, that is his right; if he wants to become a Moslem, if he wants to be a Hindu, if he wants to be an ag-

nostic, if he wants to be a Mormon, if he wants to be a member of the Christian Science faith, or if he wants to be a Roman Catholic, that is his choice.

We have a congenital, historical dislike in criticism of any man's religion.

Our problem, therefore, lies in this: that the institution of Roman Catholicism is not only a religion, it is a political tyranny. There is not the disposition on the part of any true American or any man who loves democracy and religious liberty to attack any faith or any religion.

But we are faced with a political system that like an octopus covers the entire world and threatens those basic freedoms and those constitutional rights for which our forefathers died in generations past.

An Example — as a Political State

For example, a Vatican Ambassador is sought on the basis that the Vatican is a political (Continued on page 3, column 4)

Encouraging Words About Facing Death

Even Christians sometimes fear death. No one knows just what the experience will be like for him, or how he will face it. With his marvelous insight, John Bunyan showed how different may be the attitudes of believers at the time of death.

"Christian began to sink, and crying out to his good friend Hopeful, he said, 'I sink in deep waters; the billows go over my head; all his waves go over me. Selah.' Then said the other, 'Be of good cheer, my brother: I feel the bottom, and it is good.'"

But Christian still doubted, and "a great darkness and horror fell upon him. . . . Hopeful therefore here had much ado to keep his brother's head above water." But both got safely over the river.

In Job, death is called the "king of terrors" (18:14), and even in the New Testament it is called an enemy (1 Cor. 15:26). It is true that, for believers, Christ has removed the sting of death (1 Cor. 15:55). (Continued on page 5; col. 3)

Free Political Candidates—But Free Voters, Also!

By W. C. TAYLOR

Romanism is in national politics in this election. All the effort now is, and will be, to intimidate, scare, browbeat and threaten THE FREE VOTER who feels that Roman Catholicism in a candidate for that highest office in the gift of free men disqualifies him, in the individual voter's judgment.

The method of this intimidation is, first to insist that there is no religious qualification for running for President, then to brand as "prejudiced," "intolerant" and "bigoted" any one who refuses to vote for a candidate because of his religious beliefs.

Now the CONSTITUTION provides that "no religious test shall ever be required as a qualification to any office of public trust." Exactly. Devotees of any and all religions are as free as the wind to seek any office, from the Presidency down, from constable up.

But does the candidate have religious freedom and the voter not? I have exactly the same religious freedom to vote against him that he has to seek votes for the coveted post. The issue is the free

voter, NOT the free candidate. We have a free Roman Catholic candidate. Now free voters will make their decisions.

Many men whom I hold free to run for the Presidency are men I, in my freedom, would NOT vote for. I would not vote for a blind man, or one stone deaf. I would not vote for an anarchist or a pacifist (how could he be the commander-in-chief of our armed forces?) or a Holy Roller fanatic or a Jehovah's Witness or a bigamist or a Mormon (and I could gladly dispense with one in the department of agriculture), or a witch doctor or a Spiritualist medium.

DO I HAVE TO VOTE for some candidate just because he has the freedom to run? My VOTE AGAINST HIM is my freedom as a citizen, just as his running for office is his freedom, plus his own free vote.

But the Roman Catholics, and their allies who are devotees of a false liberalism, are set to punish us for voting our convictions. They aim to intimidate, scare us with the cry of "BIGOTS."

That is a subject on which any Roman Catholic or admirer of Catholicism ought to be ashamed to speak.

BIGOTRY?

In most Roman Catholic countries no man can be president or ruler who is not a member of the Roman Catholic Church. Where they rule, we are NOT even eligible to be candidates. In Italy the forces of freedom won the War. But the old compact between Mussolini and the Papacy still is in force as to relations between Church and State, and a great fight has had to be waged to keep the police from closing permanently the doors of an (Continued on page six, column 1)

The Baptist Examiner Pulpit

"THE LAND OF THE LIVING"

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

"The land of the living."—Isa. 53:8.

I am reminded of two personal experiences in the days gone by, growing out of this expression, "the land of the living." There used to be an elderly lady whom I knew real well, and to whom I spoke quite often in life. Everytime I met her and asked her how she was, she would always say, "I am thankful to be in the land of the living."

The second experience was just slightly contrariwise, I remember another individual, whom everytime I would speak to him, and inquire as to how this person was, he would say, "Well, I am still in the land of the dying, but I am going some day to the land of the living."

I have often thought of those

two experiences. The first one was an unsaved woman, though a good friend of mine. Everytime I inquired as to her physical condition she would say, "I am still in the land of the living." The other individual was a child of God and he took this position, that he was now living in the land of the dying, but that he was going someday to the land of the living.

Well, I want to use this expression, "the land of the living," and I trust that the thoughts that I have gathered in God's Book, from one end of it to the other, concerning the land of the living will be a blessing to you.

GOD IS SOVEREIGN IN THE LAND OF THE LIVING.

I need not argue that particularly. I might just as well say that God is sovereign at all times and in all places, for we believe in and preach to you a God of absolute sovereignty. However, it is true in a specific way that God is sovereign in the land of the living. Listen:

"God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah." —Psa. 52:5.

The word "Selah" means "think of that." God says that if He desires, He can take us away. He can pluck us out of our dwelling places, and He can root us out of the land of the living. Beloved, you can't read that (Continued on page 2; col. 1)

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THESE RATES APPLY THROUGHOUT THE WORLD

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"Land Of The Living"

(Continued from page one)
without realizing that God is sovereign within the land of the living.

Most of us live in this world as though we owned the world. Most of us act like we are going to live forever, but I would remind you that at best we just have a very, very short lease so far as this life is concerned and God can terminate that lease at any time. If it is His desire to root us out of the land of the living, He may do so. If it is His will to pluck us away from our dwelling place, He can do so. I tell you, beloved friends, God is sovereign here within this world. He has the right of ingress and egress at all times into all events of our lives. We read:

"See now that I, even I, am he, and there is no god with me; I kill, and I make alive; I wound, and I heal, neither is there any that can deliver out of my hand."—Deut. 32:39.

Beloved, it would do everyone of us good just to pause and to realize that we are serving a God who is bigger than we are—a God who is sovereign in every particular.

There isn't a single event that has ever come into your life, that has come by chance or by accident. There isn't any event that has come into your life but what a sovereign God not only purposed that it should come to pass, but predetermined it before the foundation of the world. As I say, most of us live our lives here within this world as though we considered we could do as we please. Beloved, it would do us good just to pause and realize that while we are here in the land of the living, God is a sovereign God. If God so decreed, He could put every one of us on our sick beds, or if it

were His will He could give us health and strength to carry on His work just as long as He so desired. Beloved, I tell you, it will be a blessing to your soul the day that you come to realize that we are serving a God who is absolutely sovereign.

II

THOSE LIVING IN THE LAND OF THE LIVING KNOW THEY SHALL DIE.

We read:

"For the LIVING KNOW THAT THEY SHALL DIE; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten." Eccl. 9:5.

Unless the Lord Jesus Christ comes for us, and we are caught away in the skies to be with Him, everyone of us know we shall die. Job says:

"For I know that THOU WILT BRING ME TO DEATH; and to the house appointed for all living."—Job 30:23.

I tell you, beloved, we need to realize that in this world, this land of the living, where God sovereignly reigns and rules and decrees and brings to pass—we need to realize and know that we shall die.

I look back across these fifty-five years of experience in this world, and it seems to me that about all I can see back yonder are graves and graves. There are graves of parents, and grandparents, grandchildren, friends and relatives. They are all filled in. As I look out toward the future, it is just about the same. The only difference is that the graves in the past are all filled in and the grass is growing, but out yonder in the future is an ever-increasing stream of open graves. Yours is there, and mine is there. Some of these days when a sovereign God decrees, we are going to come down to that grave. We

Roman Catholic Archbishop Ritter of the diocese of St. Louis Missouri, in a surprise move recently issued an order directing all Roman Catholics in his diocese to boycott non-Catholic colleges and universities.

In a democratic country such as ours where we should all live in harmony on an equal basis with our friends and neighbors of all faiths, it is regrettable that the leaders of a particular church find it necessary to "build a wall" around their people and isolate them from their Protestant neighbors. More "iron curtains" are constantly being built to separate Roman Catholics from Protestants . . . Roman Catholic schools, Roman Catholic colleges, Roman Catholic Boy Scouts, Roman Catholic Girl Scouts, Roman Catholic war veterans, Roman Catholic labor unions, Roman Catholic hospitals — The list is endless. There is no organization or activity that does not have its Roman Catholic counterpart.

Many Roman Catholics resent this ever-expanding segregation policy, but are helpless to do anything about it. The ever-present threat of retaliation in the form of ex-communication from their church forces blind and unquestioned obedience to any order given them by their superiors no matter how unjust it is or how much they detest it.

Unless our Roman Catholic friends in the St. Louis area display a little backbone and courage and rebel against this senseless and un-American segregation policy, it will no doubt be extended to cover all Roman Catholics throughout the country.

There will always be an element of distrust of the Roman Catholic church in this country due to its foreign control, but most of this would disappear if our Roman Catholic friends were permitted to associate with us on terms of social and religious equality. This could never be accomplished, however, unless the Roman Catholic church gives up its arrogant and unproved claims of "infallibility."

After all, why is it any worse to segregate people who are of a different color than it is to build a wall around certain people because they belong to a particular church? It is hoped that this un-American and un-democratic segregation policy will not be extended.

Jack Odom

are going to enter it. All that are in the land of the living know that they shall die. We try in life to veneer it over with gaiety. We try to forget about the grim realities of death. Even when we go to a funeral the undertaker is so careful to cover over the cold ground with artificial grass to make it appear beautiful. Everything that can be done, is done, to ease the burden that goes along with death, yet the reality remains that out yonder in the future is your grave and mine, unless the Lord Jesus Christ comes. That grim monster of death is waiting to grapple successfully with everyone of us sometime in the future.

III

SPIRITUAL UNDERSTANDING IS NOT TO BE FOUND WITHIN THE LAND OF THE LIVING.

I mean by that that you just don't find spiritual understanding like you find other things. You can go to school and learn geography, history, spelling, and arithmetic, but you don't find spiritual understanding in that manner. Spiritual truths here in the land of the living have to come as a revelation from a sovereign God who controls even the length of our lives and the time of our sojourn here within this world. Would to God that we could realize this truth, that spiritual understanding isn't something that you find like you do material understanding with-

How Roman Catholics Vote When Election Time Rolls Around

"All Catholics must penetrate wherever possible in the administration of civil affairs. All Catholics should do all in their power to cause the constitution of the states and legislation to be modeled on the principles of the true (Catholic) Church."—Pope Leo XIII.

"But constitutions can be changed and non-Catholic sects may decline to such a point that the political proscription of them become feasible and expedient. What protection would they have against a Catholic state?"—Mon-signors Ryan and Miller: The State and the Church, page 38, an official text book for Roman Catholic colleges and universities.

Roman Catholics do not need to be told by their priests for whom to vote, because they are well trained to favor Roman Catholic candidates on local, state and national levels. The recent Wisconsin primary is another example of discrimination by Roman Catholics against candidates of other faiths. The Pittsburgh Press of April 7th says: "Sen. John Kennedy's 100,000 plus popular vote margin over Sen. Hubert H. Humphrey . . .

was virtually 'block' voting Catholics."

The Pittsburgh Post-Gazette of April 7th says: "He (Sen. John Kennedy) is a Catholic and Catholics obviously voted for him in large proportions, regardless of party loyalties. In areas where there are most Catholics, Mr. Kennedy swamped Mr. Humphrey. . . . the 106,867 votes by which Mr. Kennedy topped his senate colleague, the heavily Democratic heavily Catholic Milwaukee South Side chipped in 46,411. The North Milwaukee district and two heavily Catholic districts on up the industrial lake front added another 53,000 to the Kennedy margin."

This is another proof that Roman Catholic voters do discriminate against candidates of other faiths. Roman Catholics may in the near future, since they are strong in the large cities, eliminate non-Catholic candidates from all the local, state and national positions. Roman Catholics are coming, the better they are here, with the determination to make America a Roman Catholic Country. Our indifference is their power. —The Convent.

in this world. Job said:

"Man knoweth not the price thereof; NEITHER IS IT FOUND IN THE LAND OF THE LIVING."—Job 28:13.

If you will read the context, you will find that he is speaking of wisdom. He says that we don't find wisdom in the land of the living. As I say, you can find knowledge so far as material things are concerned, but you don't find spiritual truth in the land of the living. That has to come as a revelation from Almighty God. Unless God reveals spiritual truth to an individual that individual will go on, within the land of the living, in dense ignorance, and in total darkness—all because God in His sovereignty has not revealed spiritual truth to him.

We read:

"Ever learning, and never able to come to the knowledge of the truth."—II Tim. 3:7.

Paul is giving to us a picture of apostasy in the last days. He says that in the last days men will be ever learning but they will never be able to come to the knowledge of the truth. Beloved that is true today. People go to school. They start in kindergarten, and they go to grade school, and they go to high school, and they go to college and university. After they get out in life they still take refresher courses to brush up on certain things in various fields. They are learning, always learning, and yet never able to come to the knowledge of the truth.

Man can learn how to run a bank. Men can learn how to do metallurgical skill. Men can learn how to farm and to practice law. Beloved, you can't learn spiritual truths in the land of the living like you learn material things. That must come as a revelation from God.

We read:

"Nicodemus answered and said unto him, How can these things be?"—John 3:9.

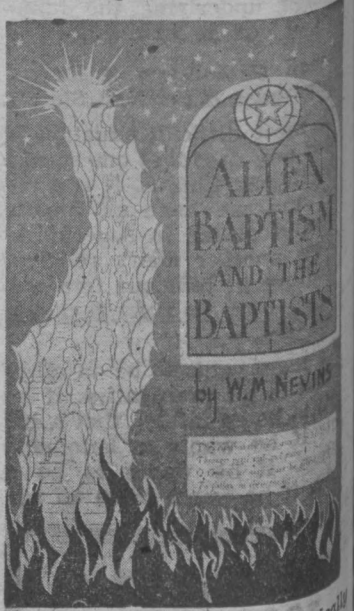
Here was the leading man, religiously, of the city of Jerusalem. I am satisfied from a religious standpoint, that there was no individual who was superior to Nicodemus in the city of Jerusalem, yet when the Lord Jesus Christ said to him, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," Nicodemus didn't know what He was talking about. So confused was he that he said, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?"

Though he was the religious leader of the city, and though he was doubtlessly the outstanding man from a religious standpoint in all the city of Jerusalem, he threw up his hands when the Lord Jesus Christ said, "Ye must be born again," and Nicodemus said, "How can these things be?" He just did not understand, since God had not revealed the truth to him.

You can talk to men about farming, about agriculture, about their jobs, about how they can increase their wealth, or about how they can enjoy the pleasures of this world, and they will listen, and they will prick up their ears, and they seemingly enjoy the conversation. You even talk religion to them, and they will enjoy that. The average man would like to know which church is right, and he would like to have a knowledge about close communion. However, when you come to talk to him about the knowledge of the truth, (Continued on page 3, column 1)

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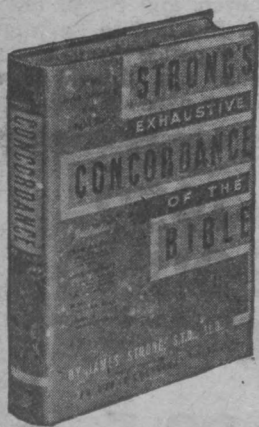
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him about spiritual things, and the fact that Jesus Christ died for his sins, and that men are saved by grace through faith without works, plus nothing, minus nothing—just grace, grace—that same man will get a farway look in his eyes, and he will look off in the distance. He just doesn't understand what you are talking about. Why? Just because spiritual understanding is not found in the land of the living. It has to come, I say, as a revelation from Almighty God.

IV

THE GOODNESS OF THE LORD IS SEEN IN THE LAND OF THE LIVING.

The very fact that God has revealed some truth to us is in itself a remarkable illustration of the goodness of God. God might have allowed us to go on in absolute ignorance like the majority of the people of this world, but He didn't. Oh, how much you and I have for which to thank God in view of the fact that here within the land of the living God has seen fit to reveal some truths unto you and me. I say to you, the goodness of the Lord is seen in the land of the living.

The Psalmist said: "I had fainted, unless I had believed to see THE GOODNESS OF THE LORD in the land of the living."—Psa. 27:13.

It was so great that when the Psalmist looked upon God's goodness he almost fainted, when he realized just how good God was to us in the land of the living. Do you remember that most precious short book of the Bible, the book of Ruth, with its wonderful story of a wonderful character? When Ruth came back with her mother-in-law unto Bethlehem, do you realize how good God was to her? We read: "And Naomi said unto her daughter-in-law, Blessed be he of the Lord, who hath not left off his kindness to the LIVING and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen."—Ruth 2:20.

Beloved, it helps me to read this Scripture when I realize that God is a sovereign God in the land of the living, when I realize that I am going to die someday just like all others who live in the land of the living; when I realize that spiritual truths and verities are not to be learned in the land of the living like you learn other things; and when it dawns upon me that God takes care of me materially and blesses me spiritually and reveals truths to me—when I think of this, I am overwhelmed at the thought of God's goodness here within the land of the living.

Isn't the goodness that God shows to you and me here within this world amazing? Why was it that you were born in this area, and you were permitted to come to church and hear the Word of God and be saved, and that you were permitted to come back to the house of God and learn His Word as men of God have preached unto you, whereas

multiplied thousands of people live in this world and die and never hear the name of Jesus Christ one single time? Isn't God good to you?

Then to think that God has permitted a little group of us preachers here in this area to be together where we could have some fellowship. Several of us believe the same truths and the same doctrines and we can fellowship together. How thankful we ought to be in the land of the living for the goodness of God, especially in view of the fact that there are some people living today a hundred miles or more from a true church of the Lord Jesus Christ, and who never have an opportunity for fellowship with anybody.

V

IN VIEW OF GOD'S BLESSING, WE OUGHT TO SERVE HIM IN THE LAND OF THE LIVING.

We read: "I will walk before the Lord in the land of the living."—Psa. 116:9.

That was the Psalmist's declaration of his own life as he contemplated the goodness of God. He thought about the goodness of God because he said in a previous verse, "I love the Lord, because he hath heard my voice and my supplications." He goes on to tell how good God has been and how the Lord has preserved him. After he recounts all of these blessings from the Lord, then he says in conclusion, "I will walk before the Lord in the land of the living."

Beloved, as long as we live here in the land of the living we ought to see to it that we walk before the Lord, and that our lives count for God. Beloved, it blesses my soul when I think of God's goodness, and then it humiliates me when I think of how shabbily, and how poorly I have served Him in return.

There is an old song that we sing sometimes:

"I am satisfied with Jesus.
But the question comes to me,
As I think of Calvary,
Is my Master satisfied with me?"

If a man would get up and preach as many lies as the average Baptist church sings in the usual church service, we would exclude him and would call him a heretic and would have no more fellowship with him. We come to church and sing some of the biggest lies in the world. Beloved, I never sing that song but what I realize that I am an impious hypocrite by even asking the question, for I know that my Master is not satisfied with me. I know there isn't a one of us who lives the life we ought to live here within the land of the living.

Listen, beloved, here in the land of the living we don't serve the Lord as closely as we ought to serve Him. Our lives are not dedicated to Him as they should be. In view of His sovereignty, in view of the fact that we know that we are going to die, in view of the fact that God reveals

spiritual truths in this life, in view of the fact that they have to come as a revelation from Almighty God, and in view of the goodness of God that is manifested to us in revealing spiritual truths to us in the land of the living—in view of all these blessings of God, we certainly ought to serve Him here in the land of the living. Yet, I am sorry to say that the majority of us serve ourselves rather than the Lord.

VI

GOD IS OUR REFUGE IN THE LAND OF THE LIVING.

Not everything in this world, in your life or mine, is pleasing even to our flesh. Many heartaches, many problems, and many difficulties come in the land of the living. I thank God though that is true, that you and I have a refuge. David said:

"I cried unto thee, O Lord; I said, Thou art MY REFUGE and my portion IN THE LAND OF THE LIVING."—Psa. 142:5.

I don't know exactly when this took place in David's life. It may have been in that day when a bear or lion came when he was a boy to capture a lamb that David rose up and slew those animals and took the lamb out of the mouth of the lion. It may have been then that he felt his need of a refuge. It may have been then that David realized he needed a refuge. It may have been when David was fleeing from King Saul, when Saul and his army of four hundred men came and lay down at the very entrance to the cave. If they had known that David was on the inside of that cave, they would have killed him immediately. It may have been then that he realized his need of a refuge in the land of the living. I don't know when it was, but sometime in David's life he realized that earthly refuge failed him so that he said, "I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul." What a pathetic position for a man to find himself in. How pitiable for a man to look on his right hand, and on his left hand and find no help for an individual to realize that he has no friends, nobody to care for his soul. Then it was that David looked up and said, "I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living."

Beloved, I thank God that as long as you and I are here in the land of the living we have a refuge, and that refuge is the Lord Jesus Christ. I have gone through lots of experiences in life that have been hard experiences. Most of you have known me over a period of years and I think you realize the fact that life has not held for me a bed of roses. I am not complaining in any wise at all, for I know that whatever happens is ten million times better than I deserve. If I got my just deserts I would be in a Devil's hell right now, and so would you. I am not complaining. I am merely stating facts. Life has not held for me a bed of roses. I have had lots of burdens and lots of heartaches in life. Some of them I will carry to my grave with nobody knowing anything about them. Beloved, I thank God for this fact, there has never been a burden, there has never been a heartache, there has never been a sorrow, but what I have felt His very presence. I thought I had some burdens that were hard to bear, but when God took my little grandson a few months ago, I was then brought face to face with the fact as to how great burdens can be. Only God knows what that little fellow meant to me. Whenever I think about the fact that he can't come back, that I will never see him again in this world, it just kills my soul. Night after night the last few months I have awakened, burdened because God has taken him. I am not complaining. I know God has had His way and I know God's way is best. I know what God has done is all for the best, but I am just a human being. I tell you, beloved, my God is my refuge and I thank

RECENT VISITORS



MR. AND MRS. LEON T. SMITH, TULSA, OKLAHOMA

We were glad to have these friends and readers of TBE with us of recent date. They are members of Bro. Crider's church in Tulsa.

Him, and I praise Him that here in the land of the living, we have a refuge—one to whom we can go.

As the old song says:

"There's never a heartache
and never a moan,
There's never a teardrop and
never a groan.
Never a danger but there on
His throne,
Moment by moment He cares
for His own."

Isn't that wonderful to know that moment by moment He thinks of His own?

I was out in Chicago thirty-odd years ago and stepped into the Moody church just to say that I had been in the Moody church. A man by the name of Philpott was pastor at that time. He just buried his little eight old son. It was his eighth child of his family. He said he stood there in the hospital by the bed when his little boy was dying, and that the little fellow looked up into his face and said, "Daddy, am I dying?" He said that the hardest thing in the world for him to do was to talk to his little boy and tell that lad that it was the end. He said the little lad said

to him, "Daddy, I may be dying, but I am going to the one you speak of as our refuge."

Beloved, I thank God from the depths of my heart that here in the land of the living He is our refuge. What a blessing! You have your troubles and you have your burdens. The ones you had yesterday may be solved today, but the ones that come up tomorrow will need a solution. It will be impossible for you to face the difficulties that arise out yonder before you, just as it has been impossible for you to be able to handle the difficulties that have come in the past. I thank God that I can tell you of one who is a refuge to us in the hour of trial.

I say, beloved, God is sovereign within the land of the living. We know we are going to die. Spiritual truth is something that you can't learn in the land of the living through your own mentality. It has to come as a revelation from God. When it comes it certainly shows the goodness of God to us in the land of the living. In the land of the living you and I ought to certainly try to show our love to God for what He has done for us remembering that as long as we are in the land of the living we have a refuge to fall back upon, regardless of what problems come in our lives. As long as we are here in the land of the living, might it please God for us to ever fall back upon Him, walk with Him, and serve Him—in the land of the living. May God bless you!



Religious Freedom

(Continued from page one)

state. They say it is a sovereign government. They say it is a political entity. Then, if we object politically, we are accused of being religious bigots. We are not attacking the religion nor are we attacking the institution. We are merely facing a political reality.

In one instance they present themselves as religionists, then in the next instance, they ask for an Ambassador to the Vatican on the basis that they are a sovereign state and a political power. If you have ever seen the symbol of the pope of Rome, he has two keys; one is a key of religion and the other is the key of sovereign political power. He claims to possess both.

Another Example—as a Political State

For another example: here in America in defending nuns and priests in their religious habits and in their religious garbs teaching in our public school system, they say their priests and their nuns in religious garbs and religious habits have the right to teach in a public school system on the basis that they are our fellow American citizens. (Continued on page 4, column 1)

ABSOLUTE PREDESTINATION

By JEROME ZANCHIUS
(Born 1516, Died 1590)

The fact that this book has lived through these hundreds of years since it was first written, reveals how highly it has been esteemed.

This is the book that Augustus Toplady, author of "Rock of Ages," lauded so highly. This is the book the Arminian John Wesley attempted to answer, but made a fool of himself in his puny endeavor. Not only did he fail to answer the book, he had to misquote it in order to furnish himself with something which he might rail against.

This book has been greatly blessed of God as a means of calling attention to the great truth and reality of absolute predestination. All the spiritually-minded people who read it will be blessed.

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INDESTRUCTIBLE CANOPY



Religious Freedom

(Continued from page three)

Fine—they are then received in the public school systems and are paid by the tax money of the American people.

When the internal revenue collector seeks to have them pay taxes, income taxes, on the salaries that they receive as being on the public payroll and as public school teachers — they they say, "We are not other than representatives of the Roman Catholic Church and we pay no taxes."

In Ohio

They have elected for the second time a Catholic governor in the State of Ohio. With what result? In Ohio it is the law of the land, under the leadership of those two Catholic governors that Roman Catholic nuns and sisters and priests in their garbs may be placed on the public payroll as school teachers. This is a

concomitant and a corollary of high elective office when Catholics are able to seize it.

The drive for tax money to support Roman Catholic institutions is relentless. It never, never withholds its pressures. And they do succeed tremendously in getting tax money into the support of their institutions. When you pay income taxes, a part of that income tax goes to the support of the Roman Catholic Church in the United States of America.

Where Romanists Are In Power

When the Roman Catholic hierarchy is able to seize political power in a nation, what happens? Here are a few examples:

The Constitution of Argentina states: "To be eligible to the office of President or Vice-President of the Nation, a person must belong to the Roman Catholic Church."

The Constitution of Paraguay states: "The President of the Republic must profess the Roman Catholic religion."

The Constitution of Spain states: "To exercise the office of Chief of State or King or Regent, it shall be necessary to profess the Roman Catholic religion."

In the South American nation of Colombia, during the past eight years, with a government dominated by the Roman Catholic Church, 49 Protestant churches have been destroyed; 34 Protestant churches have been confiscated, and 89 Protestant church leaders have been murdered.

Remember this — when Senator Kennedy says he is not under the control of the Roman Catholic hierarchy.

We are now faced with the possibility of a Roman Catholic, John Kennedy, being elected as the President of the United States. Let us get better acquainted with the Roman Catholic from Massachusetts.

During the second World War, the American ship, *Dorchester*, was sunk by enemy fire. The four chaplains on the ship, two of whom were Protestants, one

Jewish, and one Roman Catholic, all gave their life preservers to four sailors and, locked arm in arm, they went down with the ship, each giving his life in order that one of his fellow Americans might live.

After the war, the father of one of the Protestant chaplains, Daniel A. Poling, conceived the idea of building an inter-church chapel in Philadelphia, Pennsylvania, in memory of the four chaplains. In the fall of 1950, he proposed to celebrate the occasion and to dedicate the chapel with a banquet in the Bellevue Stratford Hotel, Philadelphia. It was an inter-faith occasion. A representative of each of the three leading religions was invited to speak on that important occasion.

The Honorable Charles P. Taft, Mayor of Cincinnati, Ohio, was invited to speak for the Protestants. Senator Herber H. Lehman was invited to speak for the Jewish faith and John Kennedy, of the United States Congress from Massachusetts, was invited — AND ACCEPTED — to speak for the Roman Catholic faith.

Obeys Cardinal Dougherty

Poling relates how Mr. Kennedy notified him at the last minute that, although he had his speech prepared, he would have

to cancel his appearance due to the fact that his Eminence Denis Cardinal Dougherty had requested him not to speak at the banquet and not to appear. Poling tried to reason with John Kennedy and pointed out to him that it was a civic affair and they were meeting, not in a Protestant church, but on neutral ground in a hotel.

John Kennedy replied that he understood all this, and that he had done all he could to change the Cardinal's position, but, and I quote John Kennedy, "As a loyal son of the church, I have no other alternative but not to come."

It was too late to procure another speaker and there was no speaker representing the Roman Catholic faith at the banquet.

Would Have To Confess The Sin To His Priest

Is my President of the United States to be a man who could NOT come into one of my services lest he be contaminated by walking into the precincts of a Baptist church?

There are something like 75 million Protestant people in the United States of America. And the President of the United States, lest he offend the priest, or lest he offend the hierarchy, could attend no Protestant religious service simply because he belongs to the Roman Catholic Religion!

As John Kennedy says, "As a loyal son of the church, I have no alternative but not to come."

In November of 1957, Senator Kennedy stated: "People are afraid that Catholics take orders from a higher organization. They don't, or, at least, I don't." And he continues and continues with that avowal.

Now, as Senator Kennedy continued this statement, in May of this year, 1960, the official newspaper of the Vatican, *Osservatore Romano* (the Pope's newspaper), published a specific article which is labeled "authoritatively binding" on all the church.

It said, and I quote from the official publication of the Vatican paper, "The Church has full power of true jurisdiction over all the faithful and hence has the duty and right to guide, direct and correct them on the plane of action and ideas. The church has the duty and right to intervene even in the political field. A Catholic can never rescind the teachings and directives of the church. In every section of his activities he must inspire his public and private conduct by the laws, orientation of the hierarchy."

That was published in order that John Kennedy himself might know that, despite his avowals, he cannot be disassociated from and free from, the directives of the Roman Catholic Church. The hierarchy says so. Immediately, this official pronouncement created a tremendous repercussion in America.

Roman Catholic officials of the United States immediately began to say that this pronouncement of the Vatican did not apply here. No, of course not, neither does the Roman Catholic Church close Protestant churches in the United States as it closes Protestant churches in Spain. But once given the power to do so without strong opposition, then what is the position? The Roman Church wins most of its victories with the weapon of time.

If Kennedy wins, with strong emphasis on separation of church and state, then the door is open for another Roman Catholic later who gives the Pope his Ambassador, the church schools state support, and finally, recognition of one church above all others in America. Then religious liberty has also died in America as it has died in Spain, as it has died in Colombia, as it has died wherever the Roman Catholic Hierarchy has the ableness and power to shut it down and destroy it in death.

In common with the great exponents of religious liberty, we conceive of religion as being a personal, individual, voluntary and spiritual relationship be-

"Christmas" Twice Each Year!

RIDGECREST, N. C.—(RNS)—Christmas was observed by the 435 members of a Ridgecrest Baptist Assembly Conference in July in order to "celebrate the real birth of Christ without the commercialization that is so prevalent in December."

The Southern Baptists, who have been following this practice for several years, placed a giant lighted Christmas tree in their staff dining hall and joined in singing traditional Christmas carols.

They also presented a drama, "Christmas in the Market Place," and held a Christmas campfire service.

tween a man and his Creator and Saviour. There is no room whatsoever for coercion, or the use of physical force, in the realm of religion. Religion must be free, the soul must have absolute liberty to believe or not to believe, to worship or not to worship, to say 'Yes' or 'No' to God, even as that soul, and that soul alone shall dictate.

The Glorious Gospel

(Continued from page one)

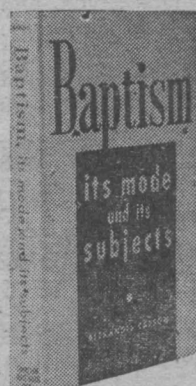
But this expression "who knew no sin" goes even further than those we have glanced at above, for it conveys far more than the bare assertion that Christ was sinless: it places Him at the greatest possible distance from sin. This emphatic assertion that He "knew no sin" can only be rightly understood as we balance it against the opposing clause—"that we might become the righteousness of God in Him." Now we "know" righteousness only as something which is entirely foreign to our nature as fallen creatures, and have no subjective apprehension of it until we are justified by faith; in like manner Christ "knew" sin only as something which was absolutely foreign to His nature, as something entirely apart from Himself, as something which as the Holy One He utterly abhorred, and of which He had no subjective consciousness until our sins were laid upon Him.

The incalculable sufferings of Christ are here summarized in the words "made to be sin for us," which is a comprehensive expression including the whole of what the Saviour was called (Continued on page 6, column 5)

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Report On The Mission Work In Trinidad

15 Pasea Street
Tunapuna, Trinidad
West Indies
September 1, 1960

God. The Lord even saved among the lost. We also had Daily Vacation Bible School in both places with a record attendance of 112 in Curepe. One little girl memorized 336 scripture verses. This included at least eight complete chapters and there were others who memorized 125 and more.

We had our first Bible Conference on the island in Cedros on the first of August. This was Discovery Day and we had a wonderful day together as the brethren preached fearlessly and boldly the Word of God. It blessed my heart to sit by and listen to these young men whom the Lord has blessed us with, give forth the plain message of God's love for us.

At the end of the first session we journeyed on to one of the beautiful beaches where we had a baptismal service. Seven followed Him in baptism. They came from different religions. Some were Roman Catholics, Anglicans, and Hindus. It was also an opportunity to preach to those around on the beach or that came nearby to witness the baptism service. A message on how God saves sinners and the meaning of baptism were presented to those around. We went back for our second session and had a real good time listening to sound Bible-centered messages. It was a special treat to everyone. We are looking forward so much to our second Bible Conference and maybe some of you who attended the Bible Conference in Ashland may be able to visit us and preach to us on this island.

The Lord has opened up two more doors for us to come in and establish mission points. Because of these additional fields the Calvary Baptist Church of Arima

has appointed four of her young preacher boys who will be assigned to these districts. These young men will have to work and preach but we are praying that God will open up the doors for them to go full time into the ministry. If any of you who read this report are interested or the Lord is leading you to support sound missionaries, we believe that you would be doing God's will by supporting any of these four young men who love the Lord and His word and are faithful preachers of the Word. Their names are Thomas A. Grosvenor, Kilner Worrel, Alfredo George, Randolph Naguar.

At present we are at a standstill as far as our building at Arima is concerned and this is our greatest need at present. We are praying that God will touch the hearts of some of you for this great need. We already have the lands. If you would like further information about the work here we would be happy to give it to you.

We are making a humble request that some of you sound preachers who go into radio preaching would buy some time on our radio station in Trinidad. At present there is no sound radio broadcast. If any of you are interested in this please contact Brother John R. Gilpin. He would be able to give you some information about radio time. We are praying that the Word of God will be preached in all its purity even on the air. So many are being polluted by the heresies proclaimed day after day and I am sure that a great deal can be accomplished if a sound program would get on the air.

In concluding we wish all those attending the Bible Conference at the Calvary Baptist Church in Ashland, Kentucky, God's richest blessing and a wonderful time of fellowship. Sorry I could not be there.

Yours by Grace,
Hamza Mohammed

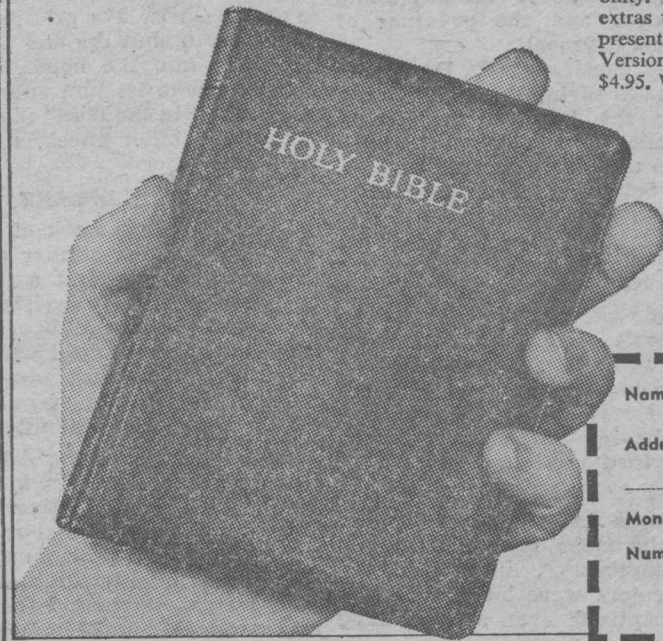


Death

(Continued from page one)
15:55); but to the flesh it is repulsive. Richard Baxter, one of the early Presbyterians (1615-1691), wrote a remarkable treatise of two hundred pages on Philippians 1:23, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." In a fine passage on the imperfection of our present knowledge and the perfect knowledge we shall have in Heaven, he wrote:

"So far should we be from fearing death, through the fear of losing our knowledge, or any of the means of knowledge, that it should make us rather long for the world of glorious light, that we may get out of this darkness,

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If Loving Freedom Is "Bigotry," Then We Confess Being "Bigots"

Who Says That Refusal to Vote for a Roman Catholic Presidential Candidate is Bigotry? Some radio commentators and newspaper columnists, ignorant of Roman Catholic Canon Law, its principles and practices, are stirring up hatred against informed American citizens.

These citizens know that a Roman Catholic presidential candidate may use the doctrine of "Mental Reservation" in answering any question. By this doctrine, they may give one answer, and "think" another. The use of the "Mental Reservation" is not limited to presidential candidates. In his book, "Moral Guidance," Imprimatur Samuel A. Stritch, the Jesuit Edwin F. Healy states, "For a sufficient reason we may thus permit others to deceive themselves by taking the wrong meaning out of what is said, and this remains true though the listener, because of his ignorance, does not know that there is an-

other meaning to the word that is employed."

When these informed citizens exercise their right to vote and to influence others to vote according to their knowledge, certain commentators and newspaper columnists brand them as "intolerant," "bigots," "hate-mongers." These same accusers are thus the worst examples of bigotry, intolerance and hate-mongering. They make it appear as though the informed citizen is opposed to the Roman Catholic PERSON, rather than the SYSTEM, by which the person is governed.

For those who want to be intelligently informed, we quote a few propositions from the Encyclical Letter of Pius IX, which represents the OFFICIAL TEACHING of the Roman Church:

No. 15—"No man is free to embrace and profess that religion which he believes to be true, guided by the light of reason."

No. 18—"Protestantism is not another and diversified form of the one true Christian religion in which it is possible to please God equally as in the Catholic Church."

No. 19—"The Church has power to define dogmatically the religion of the Catholic Church to be the only true religion."

No. 24—"The Church has the power of employing force and (of exercising) direct and indirect temporal power."

No. 34—"The doctrine which equalled the Roman Pontiff to an absolute Prince, acting in the Universal Church, is not a doctrine which prevailed merely in the Middle Ages."

No. 39—"The government of the commonwealth is neither the origin and source of all rights, nor does it possess power uncircumscribed by limits."

No. 42—"In legal conflicts between both Powers (Civil and Ecclesiastical) the Ecclesiastical Law prevails."

No. 48—"Catholics cannot approve of a system of education for youth apart from the Catholic faith, and disjoined from the authority of the Church, and which regards primarily or prominently the knowledge of natural things, and the ends of social life."

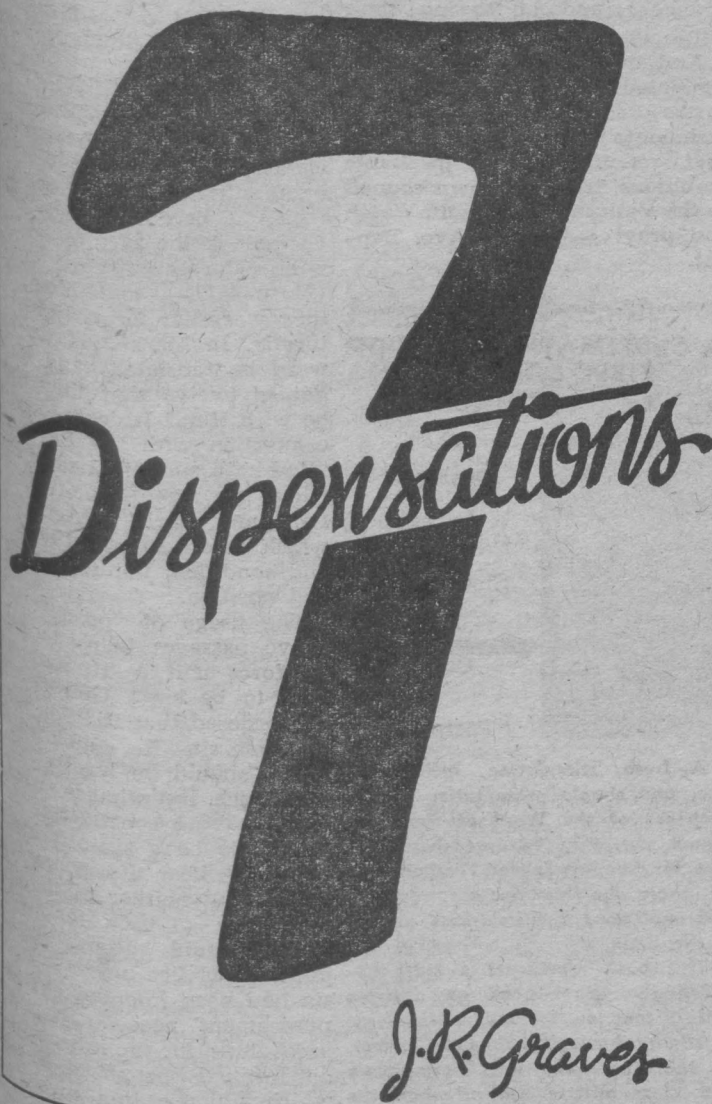
No. 53—"The Civil Government may not lend its assistance to any who seek to quit the religious life they have undertaken, and to break their vows."

No. 54—"Kings and Princes are not only not exempt from the jurisdiction of the Church, but are subordinate to the Church in litigated questions of jurisdiction."

No. 55—"The Church ought to be in union with the State, and in union."

(Continued on page 7, col. 5)

THE WORK OF CHRIST CONSUMMATED IN



J. R. Graves

The above is the front cover of J. R. Graves' great book, **Seven Dispensations**, which has recently been reprinted. For years it has been in demand, but unavailable. Once again, however, it is in print and is continually blessing those who read it. You should have a copy, too. \$3.25, plus 10c postage-handling.

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Free Voters, Also!

(Continued from page one)

evangelical church. In Colombia, says *The British Weekly* of June 16, 1960, "in the past twelve years—one hundred and sixteen Protestants have been killed because of their religion, sixty-six churches and chapels destroyed by fire or dynamite and over two hundred Protestant schools closed."

"At a conference of Protestant pastors held in May in Medellin a poll of pastors present showed sixty-two of them had been imprisoned because of their faith, twenty-six had been fired on at one time or the other, twenty-eight came from churches destroyed or seriously damaged by mob or police action and twenty-three had members of their congregations martyred."

The same article tells of Bible burnings, stonings and of the clergy's taking from their parents the control of three children, to educate them as Roman Catholics, because the father had become a Protestant. "A Catholic government is bound to protect baptized children when their parents apostatize."

The same journal, same date, reports that 80 churches of evangelicals have been closed and kept closed and 40 schools of our

brethren closed for good and all. **DID YOU KNOW THIS?**

An eminent statesman, Governor Byrnes, who had been both Supreme Court Judge and Assistant-President of the United States, was proposed as candidate for the vice-presidency.

In "The Christian Century" of August 1, 1960, Gladstone Williams is quoted as to a conversation he heard between the ailing President and the governor of Georgia (Byrnes).

The President (F. D. R.) is quoted as saying that he had called in the head of the Roman Catholic Church in the United States and put a question to him. His reply was that the Democratic ticket would lose 75 per cent of the Roman Catholic vote if Mr. Byrnes were given a place on it. "With a gesture of his hand toward an open window, Mr. Roosevelt remarked: 'And there went Jimmy,' meaning out of the window, of course."

That was the penalty for Byrnes having left Rome's Church and joined another.

BIGOTRY?

I have been in two Roman Catholic mobs myself, with fellow-Baptists. A number of the persecutors were later converted and baptized, even as Paul long ago.

"Christianity Today," of March 20, 1960, tells of a Columbian priest, "Rev." Angelino Isaza, who led a shouting mob against a home where Miss Aimee McQuilkin, missionary nurse, was conducting a service.

"Father" Isaza broke down the front door with his shoulder. Miss McQuilkin blocked his entrance and asked him how a minister of Christ could behave in a manner so unlike Christ. The priest shouted at her to shut up, and pushed her back into the house. When she refused to let him enter, "he slapped her in the face." She then turned the other cheek, and he went out.

BE INTELLIGENT

I could write a book of documented data of a similar nature in current events. But a library of books is already written. Be intelligent. Read the books and encyclopedias on "the HOLY Inquisition," the most dastardly criminal persecution of saints in all the history of humanity.

Read the story of the Anabaptists, burned at the stake for their faith by Rome and other State Churches that brought that spirit out of Romanism with them. The edict in many centers of hate was, "Oui mergel, mergatur" (He that immerses, let him be immersed—drowned!)

Hubmaier's noble wife, after encouraging him in the flames, was taken to the Danube and drowned. The Baptists of the World Alliance went to Vienna and strewed flowers on the waters where she sank, on the four hundredth anniversary of her martyrdom.

Thousands of our Anabaptist (Baptist) forefathers suffered such fates.

If I were a Roman Catholic, I think I would ashamedly let ten million years pass by before I ever opened my mouth on the subject of "bigotry"!

I knew a Baptist pastor in Brazil, resident in a village and pastor of country churches. His child died and was buried in the public cemetery.

The priest came and dug up that little body and threw it over the cemetery wall. The pastor came and picked up the body and brought it to a city near by, where I was later pastor, and buried it where the battle of public cemeteries had already been fought and won for freedom.

If my bigotry went through this life and on beyond death, refusing to lie in the same soil with those who disagreed with me about religion, I think I would for sheer shame never show my face again to men who love freedom.

And yet these are the people who, to gain THEIR ends, are going to scream "BIGOTS" at those of us who exercise our freedom and responsibility in voting to keep America free.

NOT THE ROMAN PRIEST —BUT CHRIST

"For there is one God, and one Mediator between God and men, the man Christ Jesus." (I Tim. 2:5). But Romanism can't count the myriads of mediators it has placed between the soul and God.

But the one nearby is the priest. Before him every good Roman Catholic must kneel and confess his sins and receive forgiveness, council and guidance.

The priest is held to be a miracle worker, more wonderful than God Himself. God created the world. The priest creates God, "the body, blood AND DEITY" of God the Son, in the little wafer of the Mass, and he exercises the divine function of forgiving sins.

Place a kneeling President of the United States before this ambitious imposter and slave of the Vatican, in some hour crucial for liberty, and what would the result be?

Not by my vote will the liberties of the nation that I love better than life be subject to that peril.

SUPPOSE

But suppose a "liberal" Roman Catholic were elected President of our nation. His personal decisions would not be the only result.

All over the land ambitious priests and covetous politicians would use the Roman Catholic victory to intimidate all opposi-

Rome Is Trying To Evade Taxes On Its Liquor Mill

The Roman Catholic church through one of its many subsidiaries, or "Orders" (The Christian Brothers) has on file in the Federal Court at Sacramento, Calif., a suit to evade payment of \$1,351,193.97 of Federal income tax on the huge profits it makes on its winery and brandy distillery at Napa, Calif.

This favoritism is demanded on the ground that the winery is owned and operated by an "Order" of the Roman Catholic church and is therefore "church property."

Pressure and influence in high places in the Government plus a minimum of publicity has enabled the Roman Church to evade these taxes since 1952. Some three years ago a wave of public indignation and protest followed POAU's disclosure that the Roman Church was hiding its liquor making activities behind a curtain of "religion" to escape its taxes. So great was this protest by Protestant churches, disgusted citizens and temperance groups that the Justice Department has finally demanded that the Church pay up its taxes. The Roman Church promptly filed suit to evade them.

This suit is of the utmost importance to the Roman Catholic

Church. If it is successful in evading these taxes it will save the Roman Church millions of dollars at the expense of the taxpayers, and will set a pattern for future tax favoritism on all its other business enterprises.

If the Roman Church can bring this distillery under an umbrella of tax exemption merely because it is owned and operated by an "Order" of the Roman Catholic church as "church property" will be one of the biggest frauds ever perpetrated on the American taxpayers.

This church already owns billions of dollars worth of tax-free property in this country, all under the general classification of "church property" with Roman Catholic congregations having no voice whatever in its ownership, use or disposal, as contrasted with other church property which is owned and controlled by the memberships.

All Roman Catholic property is recorded in the name of the Bishop of the Diocese who is a direct representative of the Pope. Thus it can be rightfully said that all Roman Catholic property belongs to the Pope in Rome.

—Jack Odum

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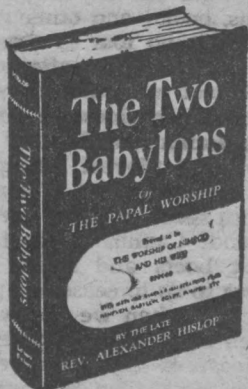
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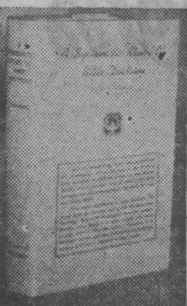
(Continued from page 4)

upon to endure while making atonement for His people. But before examining this unspeakably solemn word let it first be pointed out that, to be without sin was an indispensable qualification of Christ's becoming our sin-bearer—dimly foreshadowed under the ceremonial law, where only animals that were "without blemish" could be used for sacrificial purposes. Our High Priest had to be entirely without any personal sin in order to offer an unspotted sacrifice to satisfy God's justice and merit His favour. Second, it must also be most clearly understood that in being "made sin for us" the immaculate nature of the Redeemer underwent no change, nor was

tion to THEIR schemes, aggrandizement and of having their hands in the public treasury.

And the same bigotry that intimidated the conscientious voter in the presidential election would intimidate every voice of freedom that resisted Rome's insatiable ambitions, from the town council to the Vatican's door itself. Watch and pray! —Ashland Ave. Baptist.

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the holiness of His person sullied to the slightest degree. He took upon Him neither the taint nor pollution of sin: His peerless perfections and glory remained unspotted throughout.

"He hath made Him (to be) sin for us." What an amazing statement is this, and how un-speakably solemn. Who with the fear of God in his heart would ever have dared to make such a prediction were he not first assured of its verity from Holy Writ: that the Holy One should be "made sin." This does not

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ESPECIALLY AT THIS CRUCIAL ELECTION TIME

mean that Christ was made sin experimentally, but rather judicially; not by impartation but by imputation. The Greek word which is here rendered "made" (poieo) is the one found in Matt. 4:17 — something which they were not formerly and naturally. In Mark 3:14 the word is translated "and He ordained twelve that they should be with Him." It occurs again in connection with the Saviour's "God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36) which refers not to His status and position.

The usage of "poieo" in the above passages helps to gather the force of it in "He hath made Him to be sin": God ordained and ordered that His Son should be made sin—He appointed that Christ should be legally constituted such. But what is meant by "sin"? To be a sin-offering, some, to bear its penalty, others. But neither of these explanations go back far enough; nothing could be made an expiatory sacrifice unless and until sin had been imputed to it; sin poses guilt, for the innocent cannot be justly penalized. The key which unlocks this mystery is found in the words "The Law hath laid on Him (the Mediator) the iniquity (not of 'all' but of us all" (Isa. 53:6). The guilt of all sins of God's people is charged to the account of the Redeemer, and the Law dealt with Him accordingly.

Assassins

(Continued from page 1) by this same Pavelitch, joined them. As a reward, Hitler made him a puppet head of a new Independent State of Croatia"—this assassin and desperado. Then began war on all Serbs and Jews. The 2,200,000 Serbs in Croatia were ordered to wear a mark indicating their nationality; the Jews likewise. This facilitated coming massacre. They were forbidden to walk on side walks. In all post offices, cafes, stores, buses, and streetcars, the sign appeared: "Entrance forbidden to Serbs, Jews, foreigners, and dogs." Six weeks after the invasion, Pavelitch went to Rome where

Pius XII, the recent Pope, received him and his followers. Oh, yes, I know the bloodshed had only begun. From the Vatican, Pavelitch stepped over to the Palace of Venice, where Mussolini awaited him for the signing of a mutual pact. One clause, we may say in passing, declared war on the United States.

The plans of the new government were set forth by the Croat Minister of Education and Worship, Dr. Budak: "For them (Serbs and Jews) we have three million cartridges." Pavelitch at the same time announced to his terrorist Ustashi bands, "No Ustashi is good for anything who cannot cut out a babe from the body of its mother."

This crusade had been anticipated by a Croat political theoretician years before Dr. Starcevitich. Austria, Hungary, and Croatia were to be grouped together under the crown of Emperor Franz Josef. As to the Orthodox Serbs, chief obstacle to this program, they were to be subjected to mass conversion. That failing, Starcevitich declared, "The Serbs are marked for the slaughterhouse." A popular Croat slogan was, "God in Heaven: the Croats on earth." God in the person of his priests was to run the slaughterhouse!

And they did!

Even before the papal reception of Pavelitch, Gutich, commander at Banja Luka, announced: "I have given orders for the complete extermination of the Serbs. Our Pavelitch will bless you for this work. It is thus that I wish to serve the will of God." Then it began.

BURIED ALIVE

On the night of April 28, ten days before the visit of Pavelitch to Pius XII, some hundreds of Ustashi encircled five villages in the district of Bjelovar, arrested 250 peasants with priest and schoolteacher, forced them to dig their own graves, and then buried them alive.

At Gracac, the Serb physician, Dr. V. Torbica, was cut up alive with knives. They scattered salt in his bleeding wounds, crying, "Is the operation successful, Doctor?" In the town of Otocac, the Orthodox priest and his young son were chopped to pieces after digging their own graves. The priest and his boy were saved to the last. The boy was cut up before his father's eyes, and the latter was obliged to recite prayers while this was going on. When the boy expired, the brutes tore out hair, beard, and skin from the father and cracked his eyeballs. Then they dispatched him.

Luke Acramavich, a Serb Member of Parliament, was crucified, then left dying in his burning home.

Then followed wholesale massacres. In June, 1941, more than a hundred thousand Serbian men, women, and children were butchered in some days in their homes, in fields, in prisons, in schools, and even in Orthodox churches.

"Deus vult." The old Crusader cry in the twentieth century!

In the church of Glina, ten thousand Serbs were hacked to pieces, their throats cut in a hell of cries and groans. After each succeeding massacre, Ustashi blood-soaked uniforms were changed. This went on day after day.

This war of religion became an unparalleled genocide. Dr. Budak, Minister of Education and Worship, said "We will kill a third of the Serbs, deport another third, and force the rest to conform to the Roman Catholic religion."

At Karaburma, near Belgrade, a marriage group, the bride in her wedding gown, the groom, the officiating priest, and all the guests, were bound together with wire and thrown into the waters of the Danube.

Dr. Novak, Croat university professor, reported that Franciscan monks were the eager collaborators in these cruelties. Their monasteries were long centers of Ustashi espionage, organization, and armament. "The

church became the advance guard of Ustashi expeditions for rooting out the people of Bosnia-Herzegovina, both Serb and Moslem."

Earlier the Archbishop of Zagreb organized processions and incited the people to pray to "our Lady" for victory over the Serbs.

Of course the Orthodox churches themselves were not spared. Two hundred and fifty were pillaged and destroyed in the provinces of Like, Kordun, and Banija; eighty in the diocese of Djakovo. The Serbian bishop, Dositje, was beaten until he went mad; the octogenarian Orthodox bishop of Sarajevo was also beaten and his throat cut as any hog's. "One could wish that these (Roman Catholic) men of God prayed for the souls of the Orthodox clergy whom their followers were murdering," says M. Lauriere. The Roman Catholic Archbishop's paper of this same Sarajevo, the *Weekly Catholic*, wrote of "using revolutionary methods in the service of the truth. It is unworthy to disciples of Christ to think that the strife against evil can be carried on in a fastidious manner and with gloves." The same archbishop composed a long and fulsome ode to Pavelitch, which ends with these lines:

"May the Lord of Heaven ever be with thee,
Oh thou our adored guide."

"The martyrology is interminable," continues M. Lauriere.

The Orthodox archbishop of Banja Luka was dragged by his feet for some kilometers, his beard torn out (as with all other priests) a wood fire kindled on his chest his body then cut to pieces and thrown into the River Vrbanja.

A priest Babitch, was buried to his waist. Around him danced these savages, and, every time they approached their victim, they cut from his living body a strip of flesh. This went on for hours, and the formless human figure was finally left as an example.

So did these churchmen out-Iroquois the Iroquois!

SOLIDARITY BETWEEN CLERGY AND TERRORISTS

Yes, churchmen. It is noticeable that of the nineteen illustrations in this report, fifteen show the intimaterelations of the Roman Church, including Archbishop Stepinac, to this crusade. Others are atrocity pictures. Thus:

"Pavelitch at a demonstration; Archbishop Stepinac on his right hand, the Pontifical Legate Marcone on his left" (p. 73).

"Pavelitch standing in the center of a group of Franciscan monks; below, surrounded by a group of Catholic nuns" (p. 86).

"Archbishop Stepinac welcomes Pavelitch at the entrance of the Church of St. Mark at Zagreb; accompanies him to the exit of the church." (p. 98).

"Solemn audience of Catholic archbishops and bishops at Pavelitch's home. On his right and Archbishop Stepinac; on the left Archbishop Seritch. Below, Stepinac assisting at the funeral of the President of Ustashi Parliament" (p. 100).

"Archbishop Stepinac and the Pontifical Legate Marcone reviewing a military parade, surrounded by Ustashi officers. Below Stepinac speaks at a Ustashi demonstration" (p. 104).

"Pictures of conversion to Rome by military force. The lower one of the Franciscan monk, Margetich, converting *en masse*" (p. 108).

"Franciscan friar, Maistori-was the decree of June 3, 1941: 'The government desires that vitch, now in cassock, now in Ustashi uniform' (p. 148).

The church papers quoted illustrate the same solidarity between clergy and terrorists. The *Episcopal Journal of Bosnia* pays tribute to Pavelitch "the man of Providence . . . The holy year is the year of the resurrection of liberty for the Free State of Croatia. In the midst of a rainbow stands the heroic figure of Pavelitch. In his person are sum-

marized thirteen centuries or religion, fidelity, courage and heroism . . ."

Croat Voice, organ of Catholic Action, calls "the elimination of the dreadful influence of Orthodoxy and Byzantism of the Croat people, one of the greatest moral advantages of our new situation."

And Stepinac? On the 23rd of February, 1942, a Te Deum was sung at his episcopal church in Zagreb, in which all the ecclesiastical dignitaries were present. Also the assassin Pavelitch, to whom exceptional honors were paid. "The reestablishment of the Croat Parliament is attended by the prayers of the church," said Stepinac. The Judge Eternal was called on to "restore our dear fatherland on the eternal foundations of evangelical principles," that, in spite of the complexities of the situation, "this is the Lord's work and wonderful in our eyes" (Psa. 118:23). Then he called on his priests to incite the faithful to prayer and to raise their hands "to the Father of lights, source of every perfect gift, to inspire (Pavelitch) the head of the Independent State of Croatia, giving him wisdom and permitting him to fulfill his duty in honoring God."

Singing of Te Deums was ordered in all the churches of Croatia. Mgr. Stepinac was, in return, made Chief Chaplain of the Armed Forces of Croatia.

During the war, Stepinac twice visited the Holy Father at Rome. How can one believe that Pius XII was not thoroughly informed of what was going on in this, his Catholic state?

Two weeks before Stepinac's first visit, the Croat Government issued its decree on conversion from one religion to another and appointed a Franciscan monk as head of the service. Noteworthy priests, teachers, all Orthodox intellectuals in general, as well as merchants, industrials, and rich peasants, should not be received into the Catholic church. Only the poor population of the Orthodox Church are to be converted."

This is the Communist technique. Destroy the leaders of a nation and absorb the commonality.

Fearful of foreign opinion, the clergy undertook to hide what was going on. A conference of the entire Croat Episcopate met at Zagreb on December 17, 1941, and announced that the great principle of the Roman Catholic Church was *Ad amplexandum fidem catholicam, nemo invitus cogatur* ("The Catholic faith cannot be imposed by force"). Mere window-dressing! These bishops knew well enough that tens of thousands were being forced into Catholicism. They but added hypocrisy to cruelty.

When some became Mohammedans, in order to escape Roman Catholic converters, they were liquidated. Thus the people of the village of Bogovo Bdro, who had gone over in a body to Islam, were massacred.

M. Lauriere, from his "enormous file," makes selections. Ante Klaritch, Franciscan monk, said in a sermon, July, 1941:

"You are old women and ought to don petticoats since you have not killed a single Serb. If you haven't firearms, use hatchets, sickles, anything. When you meet a Serb, cut his throat."

On October 1, 1942, Serbs destined for conversion arrived in Kaminsko. They marched, not knowing whether to church for conversion, or elsewhere to death. They had been promised safety. Thirteen were directly assassinated. Five hundred others followed them into two great ditches in the forest. Apparently they refused to apostatize from the Orthodox faith.

THE USTASHI HELL

Father Kamber, Roman Catholic curate in Doboj acting as prefect, forced Jews and Serbs to clean out latrines and to pay surtaxes. When the Nazis were finally defeated he, as so many other criminals, "thanks to mysterious protection," escaped by the help of the International Organization for Refugees to the United States, where he is now a Croat journalist.

(Continued on page 8, column 3)

If Loving Freedom . . .

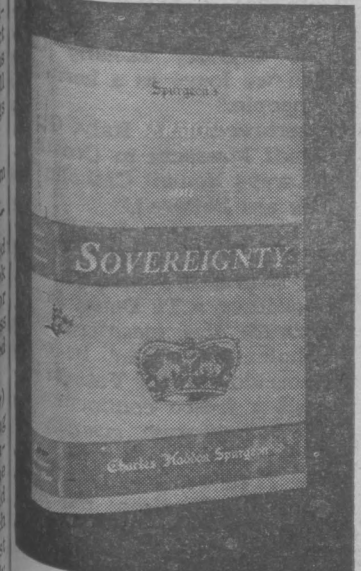
(Continued from page 5) the State with the Church."

No. 77—"It is necessary even in the present day that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other forms of worship."

No. 78—"Whence it has been unwisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the free exercise of their religion."

No. 79—"The civil liberty of every mode of worship, and full power given to all of openly and publicly manifesting their opinions and their ideas, conduce more easily to corrupt the morals and minds of the people, and to the propagation of the pest of indifference."—Sheet published by Conversion Center.

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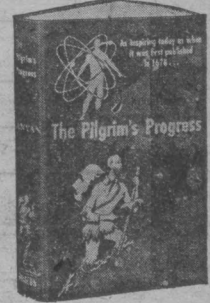
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