

If one expects to answer "when the roll is called up yonder," he had better be present when the roll is called down here.

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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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Testimony Of Historians About Baptists

John Clark Ridpath, Methodist, author of that monumental work, "Ridpath's History of the World," in a letter to Bro. W. A. Jarrell (Baptist Church Perpetuity, p. 10), says:

"I should not readily admit that there were Baptist churches as far back as A. D. 100, although without doubt there were Baptists then, as all Christians were Baptists."

"Crossing the Centuries," edited by William C. King, having as associate counselors, editors and contributors such as: Cardinal Gibbons, Roman Catholic; Bishop John H. Vincent, Methodist; President Theodore Roosevelt; President Woodrow Wilson; H. P. Founce (President of Brown University); Albert Bushnell Hart, Ph.D., L. L. D., Head of the History Department of

Harvard University; Geo. B. Adams, M. A. Ph. D., Litt. D., of Yale, and many more such famous men, says:

"Of the Baptists it may be said that they are not Reformers. These people, comprising bodies of Christian believers, known under various names in different countries, are entirely independent of and distinct from the Greek and Roman churches, and have an unbroken continuity from apostolic days down through the centuries. Throughout this long period they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property; yet they swerved not from the New Testament faith, doctrine and practice."

Sir Isaac Newton, learned English philosopher, student of the

Scriptures and of history:

"The Baptists are the only body of known Christians that have never symbolized with Rome." (Whiston, Memoirs of, written by himself, 201).

Dr. Dermont, chaplain to the king of Holland, and Dr. Ypeij, professor of theology at Graningen, a few years since received a royal commission to prepare a history of the Reformed Dutch Church. This history, prepared under royal sanction, and officially published, contains the following manly and generous testimony to the antiquity and orthodoxy of the Dutch Baptists:

"We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and have long (Continued on page 3, column 1)

What Happens When A Child Of God Commits Sin

Just because a Christian does commit sin and yet is still saved, does not mean that God does not deal with that person! I am afraid that too many people have thought that those of us who believe in "once saved, always saved" also believe that we can do what we want to and get by with it. This is not true. What does happen when a Christian commits sin?

A. He Is Not Lost

A Christian who commits sin certainly does not lose his salvation. We have already covered that point.

B. He Loses Fellowship with God

I John 1:7 says that "if we walk in the light, as he is in the light, we have fellowship one with another . . ." So then, if a Christian commits sin and does not walk in the light, then he loses the fellowship that is here promised. What a tragedy it is for any child of God to be out of fellowship with his Savior!

C. He Loses his Joy and Happiness

When a Christian sins, he loses the joy and happiness he had which came as a result of his living for God. In Psalm 51:12 David prayed and asked God to restore to him the joy of His sal-

vation. Notice that he did not ask God to restore his salvation, but the joy of his salvation. "Restore unto me the joy of thy salvation."

D. He Loses Power and Victory

The power and the victory that belongs to the Christian is lost when a Christian sins. One need not expect God to bless him and give him the same amount of strength and success in the Christian life, if he does not bring his life into harmony with the will of God. Samson is a typical example of this. He was a man blessed of the Lord and who had the Spirit of the Lord upon him (Judges 13:24-25). An angel had told Samson's mother that Samson should be a Nazarite to God from the very beginning and that he should begin to deliver Israel out of the hand of the Philistines (Judges 13:5). But we remember how that Samson compromised with a Philistine woman, told her the secret of his strength, and when she cut off the hair of his head, he awoke to find that God had departed from him so far as his strength and power were concerned (Judges 16:20). He did not even realize his strength was gone until he felt his need for it.

E. He Loses his Testimony and Influence

(Continued on Page 6, Column 1)

TWO SAINTS SWELL LIST OF THE UNEMPLOYED

St. Philomena Ousted and Cardinal Is On Spot

Dover, Mass., April 19 (UP)—The bright new redbrick church on Center St. was all ready to be used except that its cornerstone was not in place and it had not been formally consecrated.

The name of the church was to be St. Philomena's. The parish had been established in 1959 by Richard Cardinal Cushing, Catholic archbishop of Boston. Since that time the Rev. Joseph Boyle, the pastor, and his parishioners had worked and saved to finance the building of the little colonial-style church.

Distributed Statuettes

Today, Cardinal Cushing was to consecrate the Church St. Philomena. The prelate had distributed nearly 800 small statuettes of the saint to parishioners. But as he motored to Dover the Cardinal read a news dispatch from Rome which said that the Vatican had stricken the name of "St. Philomena, the virgin martyr" from the Church's religious calendar because there was no proof she ever existed. When the Cardinal arrived at Dover, he told the assembled parishioners that the name of the church would be changed to the name of the Most Precious

Wasn't Surprised

The Cardinal said he wasn't particularly surprised at the Vatican's action. He pointed out that the catacombs of Rome where Philomena's remains were found, were not exclusively burying places for Christians, but could have been open to anyone in ancient days.

As to telling the hard-working parishioners about the name change, the Cardinal said:

"It was a difficult job. It was like telling the Irish there was no St. Patrick."

—Daily News, McKeesport, Pa., April 20, 1961.

The Vatican Dismisses St. George and St. Philomena

Several saints of the Roman Catholic Church have recently been thrown out of work to swell the ranks of the unemployed. From the Vatican itself, we learn that the august body known as the Sacred Congregation of Rites has been very busy of late delving into the past record of various saints with the result that two of them, St. George and St. Philomena have been ignominiously dismissed. An AP Wirephoto depicts a stout Irish priest in Massachusetts lugging out of (Continued on page 7, column 2)

Baptists Need To Stand Strongly In This Dark Age

By Charles J. Holman

The Moderator of the Eastern Association, in his address, drawing attention to the slow growth in that Association said: "Some Baptists are such poor, bloodless, anaemic members, with little or no backbone, they hardly know what they believe. — They have little or no knowledge of our New Testament standing. Once I heard one of our own members say, 'It does not make much difference which church you go to so long as you go to some one or other of the Protestant churches.' Can you imagine a real Baptist, I mean a Baptist from conviction saying, 'It does not make much difference?' How can these people call themselves Baptists? Baptists stand for New Testament truths. Either we, as Baptists, are right or, as St. Paul says, 'We are of all men most miserable.' If we are right, as I believe we are, let us live up to our faith."

This "bloodless, anaemic" condition results from the lack of Baptist teaching. Our position in Scripture is unanswerable, and yet for lack of instruction we find (Continued on page 8, column 4)

The Sufferings Of This Life Contrasted To Coming Glory

By ARTHUR W. PINK

ROMANS 8:18

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18)

Ah, says someone, that must have been written by a man who was a stranger to suffering, or by one acquainted with nothing more trying than the milder irritations of life. Not so. These words were penned under the direction of the Holy Spirit, and by one who drank deeply of sorrow's cup, yea, by one who suffered afflictions in their acutest forms. Hear his own testimony:

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watch-



ARTHUR W. PINK

ings often, in hunger and thirst, in fastings often, in cold and nakedness" (2 Cor. 11:24-27).

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." This, then, was the settled conviction not of one of "fortune's favorites," not of one who found life's journey a carpeted pathway, bordered with roses, but, instead, by one who was hated by his kinsmen, who was oft-time beaten black and blue, who knew what it was to be deprived not only of the comforts but the bare necessities of life. How, then, shall we account for his cheery optimism? What was the secret of his elevation over his troubles and trials?

The first thing with which the sorely-tried apostle comforted himself was that the sufferings of the Christian are but of brief duration — they are limited to "this present time." This is in (Continued on page 6, column 3)

The Baptist Examiner Pulpit

"WHITTLERS OF THE WORD"

SERMON BY PASTOR JOHN R. GILPIN (Reprinted From TBE, Feb. 3, 1940)

"Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

"And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe and told all the words in the ears of the king.

"So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber, And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

"Now the king sat in the winter-house in the ninth month; and there was a fire on the hearth burning before him. And it came

to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

"Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

"Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them."

—Jeremiah 36:19-25.

This brief Scripture which I have read is taken from an interesting Scriptural story of the

Old Testament. Jehoiakim was king of Judah. A study of his life as recorded in 2 Kings and 2 Chronicles reveals how utterly sinful he was. At the express command of God, Jeremiah who had previously been delivering his messages orally, now wrote his message, and through the aid of the princes, he succeeded in having it sent unto the king. When Jehoiakim was read it, so displeased was he with the message of the Word of God that he had it cut to pieces with his penknife. Having cut to pieces Jeremiah's prophecy he burned it in the fire, and thus completely destroyed it. He thus became, so (Continued on page 2, column 1)

ILLEGITIMATE CHILDREN

One out of every 20 born in the U. S. is illegitimate, according to the government Health, Education and Welfare Department. One out of every five born in the District of Columbia is born out of wedlock. Keep in mind that our nation's capitol is located in the District of Columbia. Washington D. C. is a shining example of the results of integration. In 1950 there was less than 34 per cent of the population negro. Now it is 54 per cent. —Plains Baptist Challenger

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"Whittlers Of The Word"

(Continued from Page 1)

far as the Scriptural record is concerned, the first whittler of the Word of God.

There are many modern whittlers today. There are many today who cut and destroy the Word of God just like Jehoia-kim of old. Whereas he used his pen-knife on the Bible, there are many higher critics, modern thinkers, and liberal preachers who use their brain and their energies to destroy the Word of God by whittling upon it.

First of all, there is the man who declares that Jesus was not born of a virgin. Seemingly, everybody who goes to church would believe in the virgin birth of Jesus. Yet not so. There are multiplied hundreds and thousands of even so-called preachers who declare that Jesus was not born of a virgin, but say His procreation was the same as everyone else.

I talked with a preacher some-time ago who declared that Jesus' mother was a Jewish girl

in the land of Palestine, and that his father was a Roman soldier who was quartered in the land of Palestine at that time. In other words, Jesus was a "war baby"; and this preacher not only declared this to me individually, but preaches publicly that Jesus was thus a bastard son of Mary.

And yet, beloved, his statement is in direct contradiction to the word of God. The prophet declared that Jesus was to be virgin-born. Listen:

"Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa 7:14). The angel told Joseph that Jesus was to be virgin born. "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privately. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is God with us." (Matt. 1:18-23).

Now then, the preacher, the editor, or the teacher who declares that Jesus was not born of a virgin, is thus a whittler of the Word. He may not use his pen-knife nor scissors upon the Word of God, and yet beloved, it would be no more blasphemous nor irreverent for him to tear a page from his Bible than it would be to deny the virgin birth of the Son of God in the light of these Scriptures.

Another modern whittler of the Word is that one who denies that Jesus is the Divine Son of God, and who speaks against the deity of Jesus. I talked some-time ago with a man who claimed to be an evangelist under the Episcopal organization. He declared that Jesus was just a man — a good man — yet, withal, nothing more than a man. He believed that Jesus was no more than anyone else, and he was most loud in his denunciation of the deity of the Lord Jesus Christ.

Such statements are a plain denial of God's Word. When the angel spoke to Joseph concerning the child which Mary was to bear, he said, in quoting an Old Testament Scripture: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is God with us." (Matt. 1:23). Note the words "God with us." The angel thus declared that Jesus was God. Even the Father spoke of Him as such, for when He was baptized, the Father broke the silence of

Heaven by saying, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17) Jesus declared that He was God, for we read, "That ye may know, and believe, that the Father is in me, and I in him." (John 10:38). "And he that seeth me seeth him that sent me." (Jn. 12:45).

For one to deny or to speak against the deity of Jesus, is to disbelieve the words of the angel who spoke to Joseph, the word of Jesus Himself, and the words of God the Father. Perhaps such a liberal preacher would hesitate to take his scissors and cut these Scriptures from God's Word; yet beloved, he might as well do so, for such a one is a modern whittler of the Word just like Jehoia-kim of the long ago.

The man who denies the resurrection of a Jesus is also a whittler of the Word.

I believe that Jesus, when He was buried was miraculously raised from the grave by the power of God alone. I do not merely worship a Saviour who died but rather, one who was raised from the grave and who now lives again. I do not mean to say that every preacher, though, agrees with me. Sometime ago Northwestern University took a religious census, sending out hundreds of letters to preachers of all denominations, both to pastors and also students. A number of questions were asked, and among them, was the question relative to the resurrection of Jesus. Approximately fifty per cent of this entire group, replied that Jesus died as a man and that his body was never resurrected from the grave.

How utterly foreign to the teachings of God's Word. Listen to this Scripture: "Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." (I Cor. 15:12-19). Of that entire group of preachers who declare that Jesus was not raised from the dead, there are many of them who are perfect gentlemen. They would not dare mutilate the Bible; they would not dare tear a page from it, nor to cut a verse from it with their penknife; yet beloved, if they did so, they would be no greater whittlers of the Word than at present, for their denial of the resurrection is only a modern way to do what Jehoia-kim did with his penknife.

Then again, there are those who deny the blood atonement of Jesus. I believe that Jesus on the cross shed His blood for our sins, and that only by the shedding of His blood, can one be saved. Nothing else is necessary, for Jesus Christ paved the way of salvation at Calvary the day He died. There is nothing left for a sinner to do but believe on Jesus. In fact, there is nothing that a sinner can do in the realm of salvation to save himself, for Jesus did it all 1900 years ago on the cross.

Of all this we are assured in God's Word. "And the blood of Jesus Christ his Son cleanse us from all sin." (I Jn. 1:7) "Foras-

I SHOULD LIKE TO KNOW:

Does "Much Water" In John 3:23 Imply Baptism By Immersion

Yes, the expression is definitely significant. It is evidence of the fact that baptism is an immersion. It doesn't take but a small amount of water to sprinkle or pour; but for an immersion, it takes a great amount of water. John, who baptized by immersion, thus baptized "in Aenon near to Salim, because there was much water there."

2. Was the Holy Spirit created?

No. Read Hebrews 9:14. He is here called, "the eternal Spirit." God—Father, Son and Spirit — are all eternal. (Isaiah 9:6, Micah 5:7, John 1:1, Deut. 33:27, Romans 1:29, Psalm 90:2, 93:2).

3. Can it be said that one who believes that God absolutely changes not, doesn't believe it does any good to pray?

The one who would say this would, of course, be an Arminian free-willer, one who believes that the will of God is tossed to and fro by the will of man and that God can't do anything unless man "lets" Him do it. The ignorant Arminian doesn't know anything about man's total depravity; thus he doesn't realize that even Christians "know not what we should pray for as we ought." If he had any spiritual sense, the Arminian would realize that "no good thing" (no acceptable thing) can proceed from the flesh (Job 14:4), no, not even an acceptable prayer. And realizing these truths, he would then know that the Holy Spirit of God is the author of all true prayer (Romans 8:26), and that such prayer is certainly according to the will of God. And if prayer be according to the will of God, John says, "He heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that

we desired of him." (I John 5:15).

What the Arminian needs to understand is that prayer, like repentance, faith, and all good works, is wrought in a person by God, and does not involve Arminian "free-willism" in the least. Philippians 2:13 states: "It is God which worketh in you both to will and to do of his good pleasure." The prayers of God's people are in absolute harmony with the absolute purpose of God, for the absolute God works them in His people, and what they pray for is what He has already purposed to perform. So, certainly, it does good to pray, if we are praying in the Spirit. See the examples in God's Word.

If Arminians ever wake up to the fact that Acceptable prayer can only proceed from the Spirit (Romans 8:26), and not from the flesh, then they will quit calling unregenerate sinners to the "fashioned mourner's bench." Furthermore, they will quit teaching and unsaved children to pray, "they will cease all talk of the sinner's prayer," etc. Prayer is the exclusive privilege of the saints of God, because it is exclusively wrought in them by the Spirit. Unsavory folk don't have the Spirit.

4. Where in the Bible can I find it said that the Spirit forbade Paul from going to preach at a certain place?

I suppose you are thinking of Acts 16:6,7.

5. How do the Arminians deal with this Scripture, in view of their idea that God is trying to save everyone?

They deal with it as they deal with any passage of its kind — they reject it and pervert it.

much 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 Peter 1:18, 19). These verses indicate plainly and unmistakably that Jesus at Calvary atoned for our sins, and that we are saved only through His death.

And yet beloved, there are a very small number of this world's population who believe that. A Baptist preacher listened to our broadcast a few Sunday nights ago, and wrote me the next day declaring his firm belief in my insanity in view of the fact that I had preached that there was nothing that a sinner can do to save himself since Jesus did it all at Calvary. Yet, this man is not an isolated case. There are multiplied thousands who would agree with him.

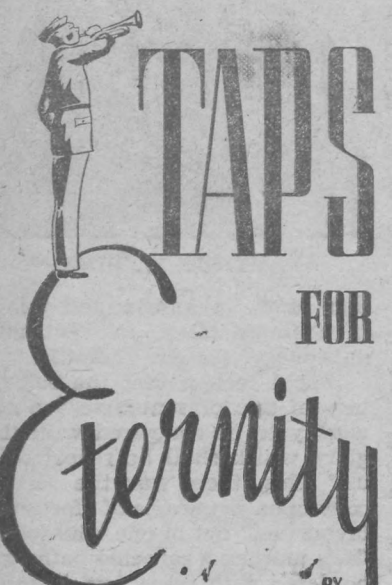
Every Catholic who believes that it is necessary to go to confession and have a priest pray for him that his sins might be blotted out, denies that the blood of Jesus Christ atones for his sins. Every Protestant, including the Campbellites, Methodists, Presbyterians, Holy Rollers, and all the balance of the Protestant sects who believe in salvation by works, or salvation by the city's water works, or salvation by grace and works, does not believe in the complete atonement of Jesus Christ. Such a one might just as well tear from his Bible every page which refers to the Lord Jesus Christ as our Saviour. For one not to believe in the blood atonement, sets himself up as a modern whittler of God's Word. To deny the full free salvation that is ours through Jesus' blood, is just as blasphemous as to cut from the pages of the Bible all the references to the atoning blood of Jesus Christ.

There are likewise many who do not believe in the inspiration of the Scriptures. Personally, I believe that every word from Genesis 1:1 to Revelation 22:21, is God-breathed, and God inspir-

ed, and God-spoken. Just as I might dictate the words of a letter to my secretary, so God gave the words of the Bible unto Isaiah, Jeremiah, Matthew, Luke, John, and all the balance of the Old and New Testament writers.

If I did not believe this, I certainly would have a mighty power conception of the Bible to offer to the world. I am positive in my conviction that the Bible was verily inspired. Listen to these Scriptures: "The word that came to Jeremiah from the Lord, saying, Thus speaketh the Lord God of Israel, saying, Write these words that I have spoken unto thee in a book." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. 3:16). "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit." (2 Pet. 1:21).

To me, it is a positive fact that the Bible was verbally inspired. How anyone can believe otherwise, I cannot see, and yet beloved, only a little while ago a resolution was brought up before the Northern Baptist Convention concerning all missionaries whom Northern Baptists sent to foreign fields. The resolution asked, among other things, that all out-going missionaries be requested to sign a statement (Continued on page 8, column 1)



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Scripture Reading:
John 8:31-38

The State of Massachusetts has ideas how they can help the alcoholic. It will cost sober people something. Some \$62,000 a year. I doubt if the booze business which promotes alcoholism will pay one cent of this money. This money will be used in what is called a "half-way house." From the twenty half-way houses in United States and Canada we can expect a rehabilitation of 35% in the alcoholics treated. But, a half-way house is not far enough. In fact 35% is not even half-way the way! A whole way house is needed and is and always has been in the world. It is the fellowship of true Christians, the Churches. Their cure is always 100%. I am not against and not seeking to belittle the interest and help of State agencies for the drunkard. I am telling you of something better! (1 Cor. 12:31). The whole-way house with its cure for alcoholics and every

slave to sin, is the local Church fellowship of redeemed and born again Christians. But the only way you can really enter into this Church fellowship is first of all to meet the right person in the great experience of salvation. This person is the Lord Jesus Christ. "Then said Jesus to those Jews who had believed in Him" (John 8:31). That is it. They "believed Him" (ASV).

Since they believed in Him they now belonged to Him to behave for Him. Here is where most of us stop too soon! What did Jesus just say? "I am the Light of the world, he that followeth Me shall not walk in darkness, but shall have the light of life" (v. 12).

So this person has a plan. That plan must be followed to be in the whole way house! Believing in Christ is to follow Christ! To follow Christ you must "abide" (ASV) or "continue" in His Word (v. 31). How else can you tell where He is going to follow Him? Doing this, you will know the truth, and be made free from alcoholism and other sin by the Son of God (v. 36). THIS IS THE CURE!

Historians

(Continued from page one)

the history of the Church revealed the honor of that origin. On this account, the Baptists may be considered the only Christian community which has existed since the Apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages."—Hist. Ref. Dutch Church, Breda, 1619.

Cardinal Hosius, Roman Catholic, the president of the Council of Trent. Cardinal Hosius wrote A. D. 1554. This dates Baptists back to at least 354 A. D.

"If the truth of religion were to be judged by the readiness and boldness of which a man of the sect shows in suffering, then the opinion and persuasion of no one can be truer and surer than that of the Anabaptists since there have been none for these twelve hundred years past, that have been more generally punished or that have more cheerfully and steadfastly undergone, and even offered themselves to the most cruel sorts of punishment than these people." (Hosius Apud Opera, 112-113. Baptist Magazine CVIII, 278. May 1959).

Zwingli, the Swiss reformer, a coworker with Luther and Calvin in the Reformation of 1525.

The institution of Anabaptism is no novelty, but for three hundred years has caused great disturbance in the church, and has required such strength that the attempt in this age to contend with it appears futile for a time."

Musheim, Lutheran historian of 1:21).

Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe persons who adhered tenaciously to the principles of modern Dutch Baptists."

Robert Barclay, Quaker, says: "We shall afterwards show the rise of the Anabaptists took place prior to the Reformation of the Church of England, and there are many reasons for believing that the Christian societies, who have held many of the opinions of the Anabaptists, have existed from the times of the apostles. In the sense of the direct transmission of Divine Truth, and the nature of spiritual religion, it seems probable that these churches have a lineage or succession more ancient than that of the Roman Church." (Barclay, The Inner Life of the Societies of the Common wealth 11, 12. London, 1876).

Alexander Campbell, founder of the "Christian" church or Campbellite, says:

"I would engage to show that baptism as viewed and practiced by the Baptists, had its advocates in every century of the Christian era . . . and independent of whose existence (the German Anabaptists), clouds of witnesses attest the fact, that before the Reformation from popery, and from the apostolic age, to the present time, the sentiments of Baptists, and the practice of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced" (Maccalla and Campbell Debate on Baptism, 378, 379, Buffalo, 1824).

Edinburg Cyclopaedia: "It must have already occurred to our readers that the Baptists are the same sect of Christians that were formerly described as Anabaptists. Indeed this seems to have been their leading principles from the time of Tertullian to the present time."

Tertullian was a Montanist. He was born about fifty years after the death of John the apostle.

Professor Wm. C. Duncan, of the Department of Greek and Latin, University of Louisiana:

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"Baptists do not, as most Protestant denominations, date their origin from the Reformation of 1520. By means of that great movement they were brought out of comparative obscurity into prominent notice. They did not, however, originate with the Reformation; for long before Luther lived; yea, long before the Catholic Church itself was known Baptists and Baptist churches flourished in Europe, Asia and Africa."

Bureau of the Census United States Department of Commerce:

"The Baptist bodies of today trace their origin as distinct communities to the Protestant Reformation. It is claimed, indeed, that the churches of the apostolic age were in doctrine, polity and ordinances the exact counterparts of Baptist churches today."

Edwin A. Lane, Managing Editor of Church Management, in an article entitled, "Anabaptists: Forgotten Reformers," writes:

"It is rather strange that the role of the Anabaptists is all but forgotten, although they played an important part in the Reformation and, according to some church historians, probably had a greater following than the Catholic Church or the Lutheran Reformers."

The following are statements from noted Baptists themselves concerning their origin and perpetuity.

The Baptist historian that is regarded by many leading Baptists as their greatest historian is John T. Christian, occupying much space in "Who's Who in America," says:

"I have no question in my own mind that there has been a historical succession of Baptists from the days of Christ to the present time." (A History of the Baptists, p. 5).

Edward T. Hiscox, noted Baptist author says:

"Few denominations have better claim to antiquity than have the Welch Baptists. They trace their descent directly from the Apostles, and urge in favor of their claim arguments which never have been confuted."

"When Austin, the Romish monk and missionary, visited Wales at the close of the sixth century, he found a community of more than 2,000 Christians quietly living in their mountain homes. They were independent of the Roman See, and wholly rejected its authority. Austin labored zealously to convert them—that is, to bring them under the papal yoke—but entirely failed in the effort. Yielding things in general, he reduced his demands upon them to three particulars: 1. That they should observe Easter in due form, as ordered by the church. 2. That they should give Christening or baptism to their children. 3. That they should preach the Word of God to the English, as directed. This demand proves that they neither observed the popish ordinance of Easter, nor baptized infants. They, however, rejected all his overtures, whereupon he left them with many threats of war and wretchedness. Not long after Wales was invaded by the Saxons, and many of these inoffensive Christians cruelly put to death, as was believed, at the instigation of this bigoted zealot, the exacting heartless Austin." (The New Directory for Baptist Churches, pp 506-507).

J. B. Moody

"Church perpetuity is scriptural, reasonable, credible, historical and conclusive." (My Church)

J. L. Smith

"We have submitted the testimony of more than forty of the world's best historians—not one of them a Baptist—who expressly and clearly point out the movement of these Baptist people through the long centuries back to the apostolic days." (Baptist Law of Continuity)

J. W. Porter

"If Baptists have not perpetuity, then Christ's prophecy and promise have failed. This is unthinkable."

H. B. Taylor

"Baptist churches are the only

institutions that are divine on this earth. Without them Matthew 16:18 has failed of fulfillment." (Bible Briefs)

T. T. Eaton

"Those who oppose Baptist succession have no logical ground to stand on in organizing a church out of material furnished by other churches, and with those baptized by regular ordained ministers."

R. B. Cook

"Baptists are able to trace their distinctive principles to the apostolic age . . . When from the union of the church and state Christianity became generally corrupt, there still remained, in obscure places, churches and sects which maintained the pure doctrines and ordinances of Christ, and hence it is certain that these churches and sects held substantially the same principles which are now held as the distinctive views of the Baptists. (Story of the Baptists)

D. B. Ray

"Baptists have with one voice denied any connection with the Romish apostasy, and claimed their origin as a church from

HAS MISSED TBE

Gentlemen:

For the last two years I have been without the Baptist Examiner. And to say that I have missed it is to state the case mildly. I really feel that being without TBE has circumscribed my spiritual growth. So, I do not wish to be without it longer.

Enclosed find check for the amount of \$3.50 for a two-year subscription.

Wishing the very choicest blessings of the Lord upon each of you and the work, I remain

Yours in Him

E. C. Vaughan, Jr.,
Mississippi.

Jesus Christ and the apostles." (Baptist Succession, p. 10).

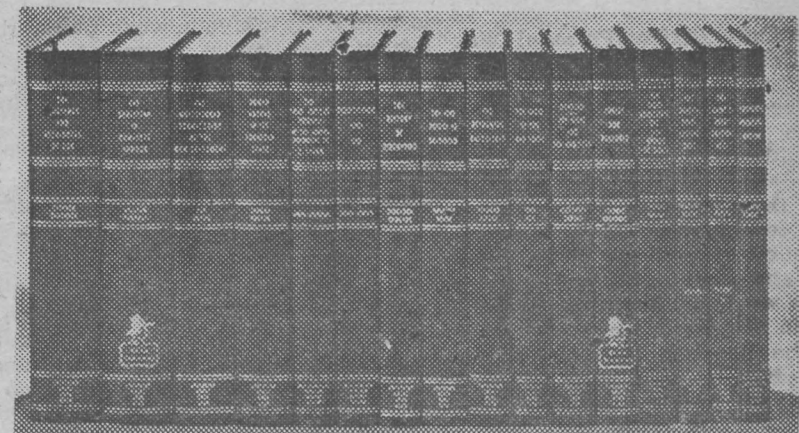
D. C. Haynes

"The Baptist church is the primitive church — there has never been a time when it was not in being." (The Baptist Denomination, p. 21).

(Continued on page 5, column 3)

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And other authors who lived many years ago.



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These Wrote On Rally Day

PRAYS THAT TBE MAY ALWAYS PRINT THE TRUTH, NEVER ERROR

Here's a small gift for the Rally Day offering to The Baptist Examiner. Our prayer is that the Lord may see fit for enough offerings to come in to rid you all of your present indebtedness. We realize that times are more pressing now than ever and will be worse in the future, but all we can do, as His children, is to look up, realizing that our redemption draweth nigh! We always receive a blessing by reading your paper and continually beg the Lord to help you all to edit the truth and never error, realizing that this paper has so large a circulation.

Medford Lord
Louisiana

OHIO FRIEND TAKES PART IN RALLY DAY

Just a few lines to let you know that I still love you. Am not able to send a large offering, but anyway I want to have a part in your Rally Day and let you know I haven't forgot you. Remember us to the family and trust that God will give you a great offering and a blessed time on Rally Day.

Edgar Pennywitt
Ohio

DOESN'T HAVE CHURCH HOME, SO TBE MEANS MUCH TO HIM

Enclosing a small gift to help in sending out TBE. I began reading the article by Spurgeon, on The Only Perfect Personal Way of Salvation, and how it thrills my soul — so plain and easy to understand the way. Bro. Gilpin, I do not have a church home, and the plain truths which are published in TBE mean more to me than you can know. I love the teachings of God's Word on election, sovereignty, and a limited atonement, etc., and wonder why we do not hear them preached in this day by men who claim to be Baptists. May our Lord's blessings be upon your ministry and your family.

L. B. Ruth
Tennessee

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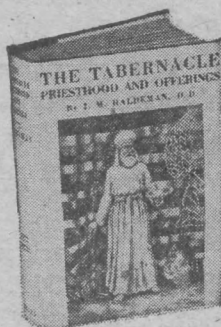
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we hope and pray the readers of TBE make this a very special Rally Day for you and all those that are able to attend.

Mr. and Mrs. Alton T. Tracy
Maine

ARKANSAS CHURCH HELPS TBE ON RALLY DAY

How deeply we appreciate the Examiner and its editors and staff. It is a blessing to us here in so many ways. We pray that the Lord will continue to keep the paper coming. For some time it has been our intention to write to you. We wanted to send a love gift to the paper. As you know there has been a recession everywhere. Our Church has been loaded with obligations. Of course this is no excuse, but we have been heavily loaded with debts that have been pressing. We took an offering for the Rally Day here this last prayer meeting night. It is not as good as this pastor would like to see sent, but it is all that was taken, and it is given with love from us.

East Side Baptist Church
Benton, Ark.

ONE OF OUR CHURCH MEMBERS IN LOUISIANA SENDS OFFERING

"Greetings in the name of our dear Lord who has granted us mercy."

George Pickett,
Louisiana

LEARNED A LOT OF BIBLE TRUTH FROM TBE

"Enclosed you will find \$3.00 to help carry on your work publishing The Baptist Examiner. I am sorry that I am late in sending you a small offering, but I had intended to send it sooner. I enjoy your paper very much, and I have learned a lot of Bible truths from it."

Robert C. Wilson,
West Virginia

A KENTUCKY COLONEL AND WIFE SEND OFFERING FOR RALLY DAY

We sure would like to be with you all on Rally Day, but circumstances will not permit it this time. We are enclosing a small offering to help with the on going of our favorite 'jernal.' Give Bob and Ruth and all the other folk our regards. May God greatly bless you and TBE at this time with many contributions manifesting the answers to many prayers.

We do know that the truth you stand so solidly for and boldly proclaim is hated by the religious crowd as well as by other worldlings. But God knows His elect and will use His own Word to bring forth fruit to Himself as He so pleases. Our job is to get the Word out to depraved mankind. Keep the presses rolling for the glory of Jesus Christ our Lord and Saviour.

Mr. and Mrs. Guy Mountse
West Virginia

RECEIVED GIFT SUBSCRIPTION AND NOW SENDS A GIFT TO TBE

I've been enjoying reading your paper very much. Don't know who subscribed for the paper for me but am very thankful to get it.

Harley Reeder
West Virginia

OFFERING FROM NEW YORK

Greetings in the name of our Lord Jesus. We thank the Lord for you and yours each day in sending out TBE, each filled with the truth of the Gospel. Our

work is very slow, but the Lord has provided this small gift for this great work. May His richest blessings be yours until He comes.

William P. Custer
New York

ARTICLE IN TBE IS TRUE IN PERSONAL EXPERIENCE IN TEXAS

I hope this arrives in time for your Rally Day. My wife, and I enjoyed the article on 'Baptist Suicide.' This very thing has happened to our church.

Mr. and Mrs. J. L. Owens
Texas

MISSOURI CHURCH SENDS LARGE OFFERING FOR RALLY DAY

The Grace Baptist Church voted last Wednesday night to send \$250.00 to Calvary Baptist Church. We would like to reserve \$150.00 for subscriptions and we will send in the names later. We pray that your needs will be taken care of. My heart is heavy for you and Brother Bob. I love you both more each day for what you preach."

Grace Baptist Church
Springfield, Mo.

"WISH IT COULD BE MORE"

Please accept this little offering for The Baptist Examiner. I wish it could be more.

Mrs. Robert Porter
Florida

GIFT FROM ARKANSAS

TBE means more to me than I am able to send in money, but hope it may be some help to you all. Wish I could be more regular with my offerings. May God's richest blessings for you and all the staff."

Mrs. T. S. Bolin
Arkansas

ANOTHER ARKANSAS FRIEND SENDS OFFERING

Am enclosing \$1.00 to apply on Rally Day. This offering is not much, but as I am retired and drawing Social Security, I do not have too much to give."

J. E. Abbot
Arkansas

PERSONAL FRIENDS IN WEST VIRGINIA SEND GIFT

Last week I promised Mr. Rule I would send you a check for Rally Day and our thanks for the gift of the Examiner. It is such a blessing! Sometime ago you asked for suggestions concerning the paper. Would I be out of order if I ask for an article on Spirit baptism? Does the Bible teach such a doctrine?

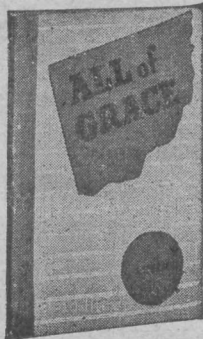
S. W. Rule
West Virginia

SAYS TBE "SHOULD BE IN EVERY HOME"

I am glad to have a small part in helping you put forth the truth in publishing TBE — which should be in every home as a guide to a better life..

N. L. Seale
Texas

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LORD WILLING, WE'LL BE THERE!

BELIEVES TBE SHOULD ALWAYS BE PRINTED

Enclosed you find a small gift in appreciation of my love for you, Bro Bob, and The Baptist Examiner. Certainly this by no means represents what The Baptist Examiner means to me, but this is all that I can afford at this time. I am now retired on pension, which is not much, and I also tithe, and above, at my own church. I do not mean to brag, but I think it is the duty of any Christian to more than tithe. I had to retire as my eyes went bad on me. I am nearly blind. I trust and pray that you will receive more than enough money to pay off the indebtedness and The Baptist Examiner will always be printed until Jesus comes, so people can find out the true meaning of God's Holy Word.

A. D. Helveston
Florida

ANOTHER OFFERING FROM FLORIDA

Find inclosed \$5.00 for the paper. It is small but it will help a little. I pray that God will put on every read of the Examiner to do that much and more."

A. A. Fowler
Florida

OHIO READER HOPES TO SEE US SOON

Just a few lines to let you know we are still thinking of you people and we always remember you and the work of the Lord each and every day as we go forth for the Lord each day. May this find you all in good health. We are pretty good. Iren has some trouble with poor circulation. Remember her in your prayers. We would have liked to have come down before this but did not feel up to the trip yet. If the Lord is willing we want to see you all soon.

Mr. and Mrs. T. F. Dye
Ohio

HAS HIGH REGARD FOR TBE

Dear Bro. Gilpin, Bro. Bob, and all the workers who get out TBE — which to my way of thinking is about the only paper in U.S.A. or in the world that really prints the great Bible. I am truly praying for you all that God's will shall be done in and through you all. I hope you and all the readers do get as much blessings as I do from reading it. Am sending you just a token of my love for all of you, which is the best I can do in a financial way for Rally Day."

W. T. O. Bray
Georgia

GIVES AND PRAYS FOR TBE

I am sending you \$3.00 to help with the Rally Day offering. I hope all your needs will be met.

I pray in our Saviour's name.
Mrs. Mabel Durer
Ohio

REMARKABLE STORY BEHIND THIS GIFT

First let me state that illness in our family (wife, son, and myself) and slackness in building has left us without an offering to The Baptist Examiner. We submitted this to the Lord to supply the offering not knowing from where it could or would come. (Now a parallel verse comes to mind, Esther 4:14).

Today we received cancelled checks from a bank I had not done business with for over five years showing a \$53.10 balance. We wish to make this contribution. We believe God will bless it. We will, God willing, pick up this statement Labor Day."

Alvin H. Harrell
Kentucky

WISHES SHE COULD SEND MORE

With prayer I am enclosing \$5.00 to be used where you need it most. Wish I could make this much more but can't. Hope these few lines will find your health much improved, so please take things easy, for we need men like you and Bro. Ross. I thank you, Bro. Gilpin, for the nice picture that you sent me. I pray that God's richest blessings will rest upon each and every one and that this good work will continue until Jesus comes."

Mrs. J. O. Williams
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Appreciated Comments

"I am hoping and praying for the best of everything for you and Bro. Gilpin. I don't know how we could get by without the Baptist truths that are published in the EXAMINER. Thank God for them."

"I still enjoy TBE and think there is no other paper can come up with it. I pray God will see fit for you to print TBE for as long as this old world stands.

Enclosed will find \$5.00 for the paper. It is still worth more than the money.

May I assure you of our continued support of TBE. I am usually reluctant to eulogize, as I feel that it is not without its evils, but may I say that I consider TBE as a real friend of the truth. It is the only paper of its kind that I know of that is standing for the full counsel of God. If it has any errors, and men are apt to err (James 3:1-2), they are not sufficiently significant to mention or quibble over.

given unto him of my Father”
(Jh. 6:65).

To instruct a person to WILL to be born again is just as incorrect as to tell him that his natural birth came the same way. As the first cry of a new-born infant is greeted with joy because it is the evidence of life, so it is in the new birth. The first willingness in true repentance and faith is the RESPONSE of a man to the Lord's work within him. To "whosoever shall call upon the name of the Lord," we can only reply, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with ALL SPIRITUAL BLESSINGS (compare I Cor. 2: 14) in heavenly places in Christ. ACCORDING as He hath CHOSEN us in him, BEFORE the FOUNDATION of the WORLD (whose will was it then?) . . . Having PREDESTINATED us unto the adoption of children by Jesus Christ to himself, ACCORDING TO THE GOOD PLEASURE OF HIS WILL . . . We have obtained an inheritance, being PREDESTINATED ACCORDING to the PURPOSE of HIM who WORKETH ALL THINGS after the counsel of HIS OWN WILL." (Eph. 1).

Do you really believe in Christ today? If so, praise God for His saving power and not your WILL-POWER.

"For unto you IT IS GIVEN
in the behalf of Christ, NOT
ONLY TO BELIEVE ON HIM,
but also to suffer for his sake"

(Phil. 1:29); therefore, dear reader, "endure sound doctrine," suffering; when need be, the ridicule of the majority, but exalting the sovereign power of God in salvation. "For it is God which **WORKETH IN YOU** both to **WILL** and to do of his good pleasure." (Phil. 2:13).

Historians

(Continued from page three)

C. H. Spurgeon, eminent Baptist history:

"History has hitherto been written by our enemies, who never would have kept a single fact about us upon the record if they could have helped it, and yet it leaks out every now and then that certain poor people called Anabaptists were brought up for condemnation. From the days of Henry II to those of Elizabeth we hear of certain unhappy heretics who were hated of all men for the truth's sake which was in them. We read of poor men and women, with their poor men and women, with their garments cut short, turned out into the fields to perish in the

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for them. At times ill-written history would have us think that they died out, so well had the wolf done his work on the sheep. Yet, here we are, blessed and multiplied; and Newington sees other scenes from Sunday to Sunday. As I think of the multitudes of your numbers and efforts, I think of the multitudes of our brethren in America, I can only say, What hath God Wrought! Our history forbids discouragements." (Spurgeon's Expository Encyclopedia, Vol. I, page 41).

Geo. Lorimer:
 "That the Baptists are more likely the oldest, is generally conceded and grows more certain with the progress of scholarly investigation." (The Baptists in History, p. 49).

Geo. W. McDaniel:
 "There is no personality this side of Jesus Christ who is a satisfactory explanation of their origin." (Churches of the New Testament).

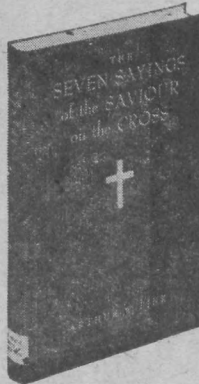
The following is a list of the various so-called "Christian" groups giving their founder, and date of origin. This list is compiled from the Bureau of Census of the U. S. Dept. of Commerce: "Religious Bodies" Vol. II, Title: "Separate Denominations." 1926.

Methodist—John and Charles Wesley	1729
Presbyterian—	
John Calvin	154
Lutheran—Martin Luther ..	1530
Episcopal—Henry VIII	1530
Congregational—	
Robert Browne	1581
Christian—Alexander Campbell	1811
Church of Christ—	
Alexander Campbell	1811
Evangelical—Jacob Albright	1800
United Evangelical	1894
Swedish Evangelical	
Mission Covenant	1885
Swedish Evangelical	
(Free Church)	1888
Free Will Baptists—	
Paul Palmer	1727
Seven Day Baptists—	
John C. Beissel	1728

Seven Day Adventists—	
James White	1845
Primitive Baptists—	
Daniel Parker	1831
Church of the Brethren	
(Dunkards)—	
Alexander Mack	1708
Brethren Church	1882
Plymouth Brethren—	
J. N. Darby	1829
Church of God	
(New Dunkards)—	
George Patton	1848
Christadelphians—	
John Thomas	1844
Christian and Missionary	
Alliance—A. B. Simpson	1881
Advent Christian Church—	
Jonathan Cummings	1852
Church of Christ (Holiness)	
U.S.A.—C. P. Jones	1894
Church of Christ Scientist—	
Mary Eddy Baker	1879
Assemblies of God	1914
Latter Day Saints—	
Joseph Smith	1830
Church of the Nazarene—	
W. H. Hoople and	
P. F. Bresse	1907
Church of God—	
Daniel S. Warner	1880
Salvation Army—	
Wm. Booth	1865
Unitarians—W. E. Channing	1825
Roman Catholic (Present	
Universal Church) ..	610 A.D.
United Brethren in Christ—	
P. W. Otterbein and	
M. Boehm	1800
Greek Orthodox	1504 A.D.
Spiritualism—	
Andrew Jackson Davis ..	1845
Friends	1624
Four Square Churches—	
Aimee Semple McPherson	1918
Churches of God, Holiness—	
K. H. Burruss	1914
Churches of God in	
North America—	
John Winebrenner	1825
National Council of the	
Churches of Christ	
in America	1907
—Quotations as given in "Baptist	
Doctrine In One Year" (Moser	

The Seven Sayings of the Saviour on the Cross

By Arthur W. Pink



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What Happens?

(Continued from page one)

Any Christian who dabbles in sin of any kind, will find that he is doing his own influence and testimony damage. The world will not respect the Christian who does not live for God as he should. In Judges 16:25 we find that the Philistines made sport of Samson. And Lot, who had compromised his position by moving into Sodom and Gomorrah, found that when he tried to warn his sons in law about coming judgment, "he seemed as one that mocked unto his sons in law" (Genesis 19:14). No, the Christian cannot get by with sin, it will tell on him even to the world, and the world will look with disdain upon the one who does not live up to his profession.

F. He is Chastened of the Lord

Further, when a Christian sins, if he does not judge himself concerning the matter and get straight, he will be chastened of the Lord, I Corinthians 11:31-32 says that if we judge ourselves, the Lord will not chasten us, and He will not condemn us along with the world.

"For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

This chastening that comes from the Lord to the sinning Christian, is mentioned further in Hebrews 11: 5-11. These verses tell us that God chastens every one of His children (vs. 6). (Isn't this fact alone enough to prove that we all do commit sin sometimes?) If any of us are not chastened at times, then it is only proof that we are not children of God (see vs. 8).

This chastening can come in various ways. In I Corinthians 11:30 it is mentioned that weakness and sickness, and even death, were part of God's chastening upon the sinning Corinthians believers. "For this cause many are weak and sickly among you, and many sleep."

G. He is Liable to Death from the Hand of God

As just mentioned, even death can sometimes come to the child of God when there is unjudged sin in his life, and this death is a result of chastisement from the Scripture where Paul tells the church at Corinth to withdraw fellowship from one of the members who was guilty of fornication. The language Paul used in verse 5 indicates that the purpose of this exclusion was that the man might be chastened even to the extent of death. "To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Notice here that Paul is saying that even though the man might die physically, yet his spirit would be saved in the day of the Lord Jesus. But death is liable to come to any child of God if God see fit to let His chastisement go that far, when the Christian fails to repent of his sin and get right with God. Fortunately by the time Paul wrote his second letter to them, they had acted upon his advice, and evidently the man had repented and the church received him back into fellowship again (II Corinthians 2:5-7). Because of this, the man was saved from death.

H. He Will Give Account at the Judgment Seat of Christ
 If a Christian dies with un-

confessed and unforgiven sin in his life, what will be done about it? Will the Lord overlook it entirely? Of course not. Here are three passages of Scripture which will point out that Christians will give account of the things they do here, at the Judgment Seat of Christ:

"For we shall all stand before the judgment seat of Christ." (Romans 15:10).

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (II Corinthians 5:10). This verse tells us that the good things a Christian does will also be taken into consideration at this time.

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

"Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

"But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." (Colossians 3:23-25). These verses tell us that the Christian shall receive reward also for his faithful service, but that he shall "receive" also for the wrong which he does. However, please note that in none of these verses does God say that the Christian will receive consignment to Hell for anything he might have done wrong. True, God will call into account the unconfessed and unforgiven sins that saved people have died with, and he will judge them accordingly; but this judgment mentioned does not consist of sending any one of them to Hell! Let us always remember that!

In I Corinthians 3, Paul goes into the matter of how Christians will someday face the Judgment Seat of Christ. He had been talking to the Corinthians believers about their carnality. Let us read this:

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made manifest: for the day shall "Every man's work shall be declared it, because it shall be revealed by fire: and the fire shall try every man's work of what sort it is.

"If any man's work abide which he hath built thereupon, he shall receive a reward.

"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." (I Corinthians 3:13-15).

These verses tell us that at the judgment seat of Christ all of our works shall be shown for what they are (be made manifest). Even as fire is used in this life to prove what is enduring (that is, fire would consume wood, hay and stubble, but would not hurt gold, silver and precious stones—see vs. 12), so this figure of speech is used with reference to the Judgment Seat of Christ. All about our lives that will abide the test will remain, while all that is in our lives that is of no account will be swept away. In other words, we shall be rewarded for the good things we have done, but we shall suffer the loss of any such rewards on account of anything in our lives that is not right. Those things which abide the test will bring forth rewards (vs. 14), but those things which do not undergo the test will cause us to lose rewards (vs. 15); but note carefully, that even though we lose such rewards, we shall be saved (see vs. 15). Nowhere does God say He will send a child of God to Hell. The child of God may lose his rewards, but never will he lose his salvation.

An evangelist friend of mine told how that some years back he and his wife stood out in the street watching their home burn down in a great fire that occurred. As they stood there together, with the tears streaming down their faces as they watched all their possessions go up in smoke, the evangelist said to his wife, "Honey, all that we have left is God!" And I am afraid that that is the way it will be some day at the Judgment Seat of Christ for some saved people who have not lived for God in this life as they should. They will stand there at the judgment, see their works burned up, and just get into Heaven (so to speak) by the skin of their teeth. There will be no abundant entrance for them; instead, with no rewards, with no commendation for faithful service, they will enter Christ's coming kingdom with their souls saved but with nothing to show for the life that should have been lived for God.

—John L. Bray

Sufferings—Glory

(Continued from page 1)

sharp and solemn contrast from the sufferings of the Christ-rejector. His sufferings will be eternal; forever tormented in the Lake of Fire. But far different is it for the believer. His sufferings are restricted to this life on earth, which is compared to a flower that cometh forth and is cut down, to a shadow that fleeth and continueth not. A few short years at most, and we shall pass from this vale of tears, into that blissful country where groans and sighs are never heard.

Second, the apostle looked forward with the eye of faith to "the glory." To Paul the "glory" was something more than a beautiful dream. It was a practical reality, exerting a powerful influence upon him, consoling him in the darkest and most trying hours of adversity. This is one of the real tests of faith. The Christian has a real support in the time of affliction, which the unbeliever has not. The child of God knows that in his Father's presence there is "fulness of joy," and that at His right hand there are "pleasures forever more." And faith lays hold of them, appropriates them, and lives in the comforting cheer of them even now. Just as Israel in the wilderness were encouraged by a sight of what awaited

them in the promised land (Num. 13:23,26), so, the one who today walks by faith, and not by sight, contemplates that which eye hath not seen, nor ear heard, but which God by His Holy Spirit hath revealed unto us (1 Cor. 2:9,10).

Third, the apostle rejoiced in "the glory which should be revealed in us." All that his means we are not yet capable of understanding. But more than a hint has been vouchsafed us. There will be:—

(a) The "glory" of a perfect body. In that day this corruption shall have put on incorruption, and this mortal, immortality. That which was sown in dishonor shall be raised in glory, and that which was sown in weakness shall be raised in image of the heavenly (1 Cor. 15:49). The content of these expressions is summarized and amplified in Phil. 3:29,21:

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

(b) There will be the glory of

a transformed mind. "For we see through a glass darkly, but then face to face: now I know in part; but then shall I know even as also I am known" (1 Cor. 13:12).

Oh what an orb of intellectual light will be each glorified mind! What range of light will it compass! What capability of understanding will it enjoy! It will all mysteries be unraveled, all problems solved, all discencies reconciled. Then shall the truth of God's revelation, the event of His providence, each and every detail of His government, yet more transparently clear and resplendent than the sun in the Do you, in your present quest of spiritual knowledge, mourn the darkness of your mind, the weakness of your memory, the limitations of your intellectual faculties? Then rejoice in hope of glory that is to be revealed you—when all your intellectual powers shall be renewed, deepened, perfected, so that you shall know even as you are known.

(c) Best of all, there will be the glory of perfect holiness. The work of grace in us will then be completed. He has promised "perfect that which concerns us" (Ps. 138:8). Then will be

(Continued on page 7, column

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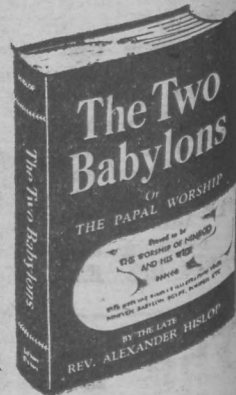
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Sufferings—Glory

(Continued from page 6)
...of purity. We have a predestinated to be "conformed to the image of His Son" (Rom. 8:29), and when we shall Him, "we shall be like Him" (John 3:2). Then our minds will be more defiled by evil imaginations, our consciences no more led by a sense of guilt, our emotions no more ensnared by worthy objects.
A "glory" to be revealed to the world who now can scarcely receive a solitary ray of light! In a wayward, so unworthy, so living so little in communion with Him who is the Father of light! Can it be that in me glory shall be revealed? So is the infallible Word of God. If I am a child of light—being "in Him" who is the Father of the Father's—though now dwelling in the world's dark shades, one shall outshine the brightest

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of the firmament. And when the Lord Jesus returns to this earth He shall "be admired in all them that believes" (2 Thess. 1:10).

Finally, the apostle here weighed the "sufferings" of this present time over against the "glory" which shall be revealed in us, and as he did so he declared that the one is "not worthy to be compared" with the other. The one is earthly, the other is heavenly. The one is transient, the other is eternal. As, then, there is no proportion between the finite and the infinite, so there is no comparison between the sufferings of earth and the glory of heaven.

One second of glory will outweigh a lifetime of suffering. What were years of toil, of sickness, of battling with poverty, of sorrow in any or every form, when compared with the glory of Immanuel's land! One draught of the river of pleasure at God's right hand, one breath of Paradise, one hour amid the blood-washed-around the throne, shall more than compensate for all the tears and groans of earth. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

May the Holy Spirit enable both writer and reader to lay hold of this through faith and live in the present possession and enjoyment of it to the praise of the glory of Divine grace.

Two Saints

(Continued from page 1)
his church a life size statue of Saint Philomena. It is enough to make even Protestant tears spring to one's eyes to see the poor devout maiden with uplifted eyes and hands piously clasped in prayer, now tilted at a perilous angle in the arms of the burly priest as she is snatched from her exalted niche to be thrown out in the garbage like any other piece of old broken plaster. What degradation! One day in the place of honor, receiving the veneration of the faithful, interceding for them in the courts of heaven—the next day her name erased from the church which she has guarded so long, her stained-glass window removed, and her image relegated to the rubbish heap.

Consternation Reigns

The news has, of course, caused consternation in Quebec, that pasture ground of the saints, where the number of them is almost as great as the sum total of the cities, towns and villages. A map of Quebec looks like a roll call of Judgment Day. Two towns in that Catholic province have been looked after by the good Saint Philomena, apparently she has done a good job for her clients because they both are tidy, well-kept prosperous little places, as are all the towns and villages where the hard-headed and industrious descendants of Norman peasants live. Now she is fired! Who will look after these towns of Saint Who-shall-it-be. What to do? Mayor Raymond Pitre of Saint What's-her-name has gravely announced that he will call the town fathers together to decide on a name, subject, of course to the direction of the parish priest, which in turn is subject to the Archbishop of Montreal, which in turn is subject to the pope.

Major Charles Houde who presides over the earthly destinies of the other town whose spiritual welfare was looked after by the erst-while saint announced more briefly that his people would abide by the decision of the pope. This, it seems to us, is taking unfair advantage of the pope in Rome who will have to sit up nights to devise and imagine new names and find new saints to look after multitudinous towns and villages throughout Quebec and other Latin lands where she has been removed from her high place.

What shall we say to tens of thousands of little Roman Catholic girls and of their mothers and grandmothers, all named for "Saint" Philomena and long since

handed over to her special care and intercession. Who will look after them now? By what name are they to be called since that their patron saint is demoted and can do nothing for them, if indeed she ever existed? What about all the prayers that ascended to her, down through the long centuries? Were they useless. Indeed, the question forces itself upon the devout mind, were the prayers just so much breath, or were they actually wicked?

Saint George Unhorsed!

The demotion of Saint George comes closer to home for this doughty saint always looked after England, and a mighty fine work he did, too, judging by the prosperity of the tight little island. A slight suspicion arises in the Protestant mind that the pope allowed his prejudices to run away with him in the case of this saint, merely because the pope is Italian Roman Catholic and the saint a beef-eating English Protestant. Think of one frail priest (perhaps not so frail, judging by his photographs) unhorsing by one stroke of his pen this mighty saint that rode victorious over the greatest armies of the world and planted his banner all over the round earth. What shall we do with the Union Jack? Suppose Saint Andrew, that dour Scotch Presbyterian were the next to get the axe. That would leave us with the cross of Patrick only. Aha! The subtle plot becomes palpable before our eyes. We British are to be handed over to the tender mercies of the Irish saint, who is doubtless expected by Rome to lay about him as his clients from the Emerald Isle have an awkward reputation of doing.

But soft, if the good Saint Patrick were to be debunked by the pope—and we can supply him with the evidence, already printed in these pages—this venerable missionary to the Irish would turn out to be a Scot trained in France who is much more of a Protestant than he is a Roman Catholic. An Irish Presbyterian saint we could endure by the help of grace, but what about the pope, how would he get along with him? It appears that this infallible authority has got himself into a box by tampering with age-long legends and fables. He should have left them all severely alone or cut them all down to size.

"Phony Saints And Relics"

It has been suggested by Mr. Stanley Twardy, writing in "The Globe and Mail" that the same papal authority is about to "down-grade" many other "phony saints, relics, and numerous shrines." Among these this

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writer mentions the House of Loretto, the place where Mary was born, which was brought on angels' wings in one piece to its present location in Italy, after being shuffled about in various other Italian cities by celestial transport. Another great European shrine to be debunked it is said, is the one at Compostella in Spain where angels brought the remains of the Apostle James. Pope Leo XIII officially warranted the truth of this yarn in a papal bull. Still awaiting papal inspection and official verdict are great quantities of wood from the True Cross—enough it has been said to build several houses—barrels of nails from the same Cross, bushels of bones of saints, cuttings from their finger nails, hair from their beards, and what not.

"To Which of the Saints Wilt Thou Turn?"

Roman Catholics will feel a sense of aggrievement and injury that they have been permitted and even encouraged by their church to pray to non-existent saints and to venerate relics and worship at shrines that are now, after hundreds of years, stricken from the roll of honour of their infallible church? Why, they will ask, has the church allowed us to talk into the air, why has it encouraged us to perform costly and painful pilgrimages to honour empty legends and fraudulent relics? The ease with which names can be changed and venerated intercessors lightly dismissed, might suggest that many Roman Catholics do not take their saints too seriously. We venture to invite disillusioned worshippers to turn to the greatest of all the saints, the King of Saints, who is without spot or blame and who never fails. Of this unfailing Saint, a modern Roman Catholic prelate wrote: "His priestly office is unchanging; that is why he can give eternal salvation to those who through him make their way to God, he lives on still to make intercession on our behalf" (Msgr. R. Knox's translation of Hebrews 7:25).

The Profit Motive in Legends

Disgust with the silly vagaries of Romish superstitions is by no means limited to Protestants. Many intelligent Roman Catholics see through the game, while it often distresses the common people who have been satiated with these foolish legends as children with sickly-sweet soothing syrup. One of the most celebrated Roman Catholic writers of the Rotterdam, excoriated such revolting superstitions in his famous book, "In Praise of Folly." The great Dutch scholar was offered a cardinal's hat, but his witty and pointed pleas for reform went unheeded. He wrote:

"I speak of those who love to hear or to tell all those ridiculous fables of miracles and prodigies. With what pleasure, with what avidity do the people listen to all these incredible stories of spectres, of spirits and ghosts, of hell and all other wonders of that sort. The farther away the storyteller gets from the truth, the surer he is to impose upon his hearers and to tickle their itching ears. However, do not believe that all these things merely serve to amuse those who tell them or those who hear them: they have a very much more solid purpose: they serve to keep the pot boiling for the priests and the monks."

"There is not a great difference between these madmen and those who, by silly confidence in the protection of these saints are always nursed in the sweetest hopes . . . Some have imagined a Saint George who takes the place of both Hercules and Hippolytus of the pagans. They decorate his horse with curls and precious armour; indeed they render the horse almost the same worship that they give to the knight for whom they have such veneration that they swear by his casque as the gods used to swear by the River Styx."

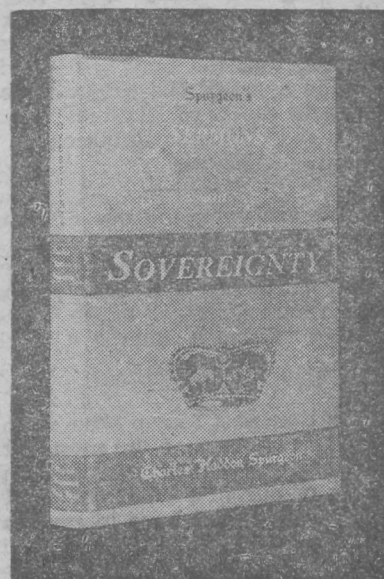
Will the Pope Go The Whole Way?

"Protestant Action" ventures to offer its sincere congratulations to the pope on having given

evidence, we do not say of infallibility, but of a modicum of historical criticism and common sense in these matters. We sincerely hope that he will see to it that his dutiful subjects pursue their studies further. With all due respect, we venture to point out that the legends and traditions that have grown up in the centuries about Peter, alleged to be the first pope, should be carefully examined in the light of the New Testament. For a start, he might command the Sacred Congregation to furnish him, as a beginning, with a concrete and specific answer to these simple questions: In the New Testament, is Peter ever said to have been in Rome? In the New Testament, was Peter infallible when he was rebuked as Satan by Our Lord Himself and branded as a "hypocrite" (See the Greek word in Galatians 2:13) by Saint Paul?

The French have a salty proverb that runs thus: "Il vaut mieux avoir affaire au bon Dieu qu'à ses saints." The pope will understand that better in French than in English, but for the sake of our readers otherwise endowed, we translate: "It is easier to do business with God than with his saints!" The dry humour of "l'esprit gallois" needs no commendation, even to English-speaking Protestants. They will (Continued on page 8, column 5)

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Letters

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Sentoma Jaggernauth
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Peace from our Lord Jesus Christ. Thank you for sending these booklets and tracts for us down at this end. Now I have seen your interest in our work down at this end. I am very sorry that I have no gifts that I may send to you all. Brother Ross, we have a strike of five months old. You could imagine the trouble we are going through. I need your prayers and your friends' support on books that will make me a better preacher for the future.

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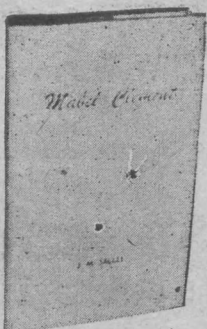
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"Whittlers Of The Word"

(Continued from page 2)

that they believed in the inspiration of the Bible. When this was put to a vote, it was rejected by a vote of better than two to one, which plainly indicated that the majority of the preachers of the Northern Baptist Convention at home, did not believe the Bible to be inspired of God. Everyone of them who thus said by his voting that he did not believe the Bible to be inspired, is a whittler of the Word of God. Old Jehoia-kim with his penknife was no worse than his group of modern Northern Baptist preachers.

The Bible also has a great deal to say about a woman's place relative to public service. It plainly declares that she is not to preach, for it says, in giving the qualifications of a preacher, that "A bishop then must be the husband of one wife." (I Tim. 3:2). Any woman would have a mighty hard time fulfilling this qualification. She might be the wife of one husband, but she certainly never could be the husband of one wife. The Bible even goes so far as to declare that she is not to publicly pray, nor teach men, nor to usurp authority over them. Listen: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting." Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man; but to be in silence." (I Tim. 2:18, 11, 12). It even declares that she is not so much as to speak out and ask a question in the public worship services. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." (I Cor. 14:34, 35).

I realize that in preaching thus, I represent a very small minority. This is a day of liberalized womanhood, and for a preacher to read these Scriptures, marks him off as old-fashioned, narrow, and bigoted. I know of a lot of preachers in this Tri-State area who say that I was born thirty years too late whenever the question of a woman's place in a public worship comes up for discussion. I grant you beloved, I am old-fashioned and I am narrow. I am old-fashioned enough just to believe what God says in His Word. I am just as narrow as the Bible and I am just as broad as the Scriptures will let me be. I realize that there have been a lot of changes in the last several years. As the poet has said,

"One hundred years ago today,

Wilderness was here;
The man with powder in his gun,
Went out to hunt the deer,
But now the thing has changed somewhat,
And on a different plan;
The deer with powder on her face,
Goes out to hunt the man.

I know that we are living in a changing world, and yet believed, instead of changing the Bible to suit the demands of the twentieth century, we'd better change the demands of God's Word.

Any preacher who believes in a woman preaching, testifying, praying in public, asking questions publicly, or teaching a group of men, is a whittler of the Word of God. If I had a pastor of that type, I would not have one bit of confidence in this world in him, for if he whittles on this portion of God's Word, he is liable to whittle some place else; and the first thing some of you laymen know, he will have the Bible so whittled to pieces that it will look like an unworkable cross-word puzzle. Old Jehoia-kim with his penknife did not have anything on some of these modern Baptists who want to un-bridle the women in spite of what God says about it in His Word.

This Bible says a great deal about the local church. In fact, it is the only kind of a church that is spoken of in the Bible. Every local church is a body of the Lord Jesus Christ. Listen: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1:22, 23). Yet beloved, though the Bible talks only of the church as a local institution, the majority of "supposed to be" Christians, talk about the church as including all the saved of the world.

I talked to one of these universal churchites recently. He said, "I believe in a local church; but when I talked to him definitely about it, I found that in his opinion, the universal church was the main circus and the local church was just a side show.

In it all, beloved, every man who believes in, and talks about the universal church as though it included all the saved of the world, is deprecating the local church which is the only church of the Lord Jesus Christ. Ninety-nine per cent of all the preachers of so-called Christendom, are guilty in this respect. Even the Southern Baptist Convention at its annual session, has passed a resolution endorsing the universal church. May God call us back to His Word, and may He arouse the whittlers to see their error and fallacy in this respect.

Once again, this Bible speaks a great deal about the duration of salvation. It tells us that we are not only saved by grace, but that we are kept by grace. Our salvation does not last for a little while and then come to an end. Thank God, we are saved with an everlasting salvation.

Listen to the words of Jesus: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (Jn. 10: 28, 29). Hear also the words of the Apostle Paul: "For I am persuaded, that neither death, nor life, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8: 38:39). In these verses, Paul declares that there are nine agents and agencies, infernal, internal, and external, and that none of these can take a believing child of God out of God's hand. There are over one hundred Scriptures which might be cited to prove the same truth if time might permit. In fact, all the Bible declares repeatedly that we are saved and kept saved by the grace of God.

I preached sometime ago in a church in which a Baptist preacher got up angrily and stomped noisily out of the building because I preached this truth. Yet here it is beloved, plainly to be

seen in God's Word. I thank God that when a sinner is saved, that he is saved forever. Every man who teaches or preaches otherwise, or who says that you may be saved today and yet lost tomorrow, does the same as Jehoia-kim — he whittles on God's Word. I tell you, beloved, there is many a man who has a Bible that is badly torn into shreds just by his whittling and taking out of it the things that do not suit him.

Long ago I came to this conclusion, that if God didn't mean what He said, why didn't He say what He meant. I believe the Bible literally as it is, and in my ministry I aim to preach it. I certainly don't want to come up to the judgment and have God say that I have been a whittler of His Blessed Book.

II

Yet withal beloved, Jehoia-kim could not get rid of the Bible. Jeremiah sat down and wrote his prophecy again, and incorporated into this second edition the story of what Jehoia-kim had done to the first. I tell you beloved, this Bible cannot be destroyed. Listen: "For ever, O Lord, thy word is settled in heaven." (Psa. 119:89). "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24:34).

"Last eve I stood beside the blacksmith's door
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor
Old hammers worn with beating years of time.

How many anvils have you had, said I,
To wear and batter these hammers so?
Only one, said he, the anvil
Wears the hammers out, you know.

And so, I thought, the anvil of God's word
For ages skeptics' blows have beat upon,
And though the sound of falling blows was heard,
The anvil is unhurt — the hammers gone."

In closing, may I pray God in your behalf that you will read His Word, love His Word, and stand by His Word. Whatever you do don't be a whittler of the Word of God. May God bless you all!

Baptists Stand Strongly

(Continued from page one)
in our membership many persons such as are described, and outside of our churches much ignorance of the Baptist position. Concurrently with the statement of such feeble results as denominationally, we are appalled to hear of the great advance made by the Roman Catholics.

Now and then we hear a spasmodic wail over the situation, and then again another wail, but the problem is still with us, and all the time the steady tramp of the oncoming hosts of Rome is heard. Who is to withstand it? Pedro - Baptist denominations (that is denominations which practice infant sprinkling) are ill-fitted for the task, because they retain and foster one of Rome's grievous errors — the man-devised ceremony of infant baptism. It is the fertile source of unconverted membership. The forces that face Rome, if they would prevail, must be free of this Romish error and must present the clear-cut Gospel message.

It has been pointedly said by a Baptist leader, "If everything that is Baptist is taken from the Protestant Pedro-Baptist bodies, what remains is Catholic, and if everything that is Catholic is taken what is left is Baptist."

Hugh Price Hughes, the widely known Methodist evangelist, with keen discernment, said:

"I assert with a full sense of the responsibility, that I believe the great battle of the twentieth century will be the final struggle between the Jesuit Society, in full possession of the

authority of Rome, and the individual human conscience when, like Oliver Cromwell, look around to see where I find Ironsides, who will vindicate the rights of the human conscience, my eyes fall upon the Jesuits. The anvil, on which Jesuit hammer will break pieces, is the Baptist conscience. I should like all the through, to put the Baptist science against the Jesuit.

The struggle is on, and in it we can give no tolerance to error, even if error is wrapped in the tissue paper of sentiment. We cherish the kindest toward our Pedro-Baptist and appreciate what each truth they have sown, we not be handicapped by any ance with any denomination cultures one of the most of Rome's errors. The final in Christendom will be between the Baptists on one side, and Roman Catholics on the other. The two are diametrically posed, and sooner or later must enlist under one banner the other.

Two Saints

(Continued from page one)
recall that when the principles were driving the and their children away Jesus, the Master turned and bled them, tenderly stre out his arms to the little "But Jesus said, Let the me, do not keep them back me; the kingdom of heaven longs to such as these." (Mat 19:14, in Msgr. Knox's R. C. Version). Protestants indeed happy that they can directly to the Greatest all, who is more sympathetic more tender-hearted and ing than any of His disciples is alone able to save uttermost all them that Him. (Protestant Action, da, May 1961).

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