

Divorce records show that many married couples spend too much time in court and not enough time in courting.

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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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ASHLAND, KENTUCKY, JUNE 3, 1961

WHOLE NUMBER 1190

Baptists and Ecumenical Church Councils

ecumenical movements, we
combinations of religious
organizations around a core of
common beliefs which they re-
gard as essentials, while differ-
ences in the so-called non-
essentials in the Bible. The es-
sentials are the doctrines held
of primary importance, the
non-essentials are held
of secondary importance.
These classifications vary ac-
cording to the particular group.

The liberals do not hold the
fundamental doctrines of the
Bible to be essentials. The middle-
road group professes to be-
lieve these doctrines to be es-
sential, but are willing to sacri-
fice them on certain occasions
for certain purposes. The
ecumenical movement of the
Baptists holds these fundamental
doctrines to be of prime impor-

tance and not to be sacrificed on
any occasion or for any purpose.

The liberals therefore put the
basic doctrines of the Christian
faith in the category of non-es-
sentials. The middle-of-the-road
group shares with the liberals and
the right wing group the con-
viction that the nature of the
church, the distinctions between
Arminianism and Calvinism, the
security of the believer, the form
and subjects of baptism, the form
and manner of the Lord's Sup-
per, the degree of separation of
church and state (because they
differ on the nature of the church
and the nature of the state), the
type of church polity, the inde-
pendence of the local church
and many other ideas dear to
Baptists—all of these are re-
legated to the category of non-
essentials in the interest of ecu-

menical unity. How a New Testa-
ment Baptist church would be
willing to sacrifice these prin-
ciples, or compromise them for
the sake of ecclesiastical unity
is difficult to understand. When
a baby-sprinkler and a deep
water Baptist unite to defend the
authority of the Word of God,
one wonders about the nature
of the authority they are defend-
ing.

Roughly, there are three kinds
of ecumenical movements, based
upon the dubious and man-made
distinctions between essential
and non-essential Biblical truths. The
liberal wing is the **National
Council of Churches**, the middle-
of-the-road is the **National As-
sociation of Evangelicals** (churches
and individuals), and the **Ameri-
can Council of Churches** whose
chief spokesman is Carl McIntire
(Continued on page 8, column 3)

MARY

The Mother Of Jesus

The most beautiful story ever told is the story of the birth
of our Lord Jesus Christ. And a part of that beautiful story is
the account of Mary, the Mother of our Lord.

Mary was a pure, virtuous woman. Nothing is clearer in
all the Word of God than this truth. Read the accounts of
Matthew and Luke and see her as she is — pure in body,
pure in mind, humble under the hand of God, thankful for the
blessing of God, having faith to believe the message from God,
being wise to understand the purpose of God in her life.

Mary was highly favored above all other women. It was
her unique honor that she should be the mother of our Lord
Jesus Christ. Blessed was Mary among women. Through her,
God gave His most priceless gift to man.

But, though Mary be worthy of all honor as a woman fav-
ored of God above all others, and though she be indeed a splen-
did, beautiful, godly character, and though she be the mother
of our Lord, Mary can neither intercede for us with God, nor
can she save us, and certainly, we must not worship her. There
is nothing clearer in the Word of God than this truth.

Let us notice this truth as it is diligently compared with
the teaching of the Roman Catholic Church and the Word of
God. The following quotations are taken from the books, "The
Glories of Mary" which were written by Cardinal Alphonse di
Liguori, one of the greatest devotional writers of the Roman
Catholic Church, and the Word of God taken from the Duquoy
Version which is approved by James Cardinal Gibbons, Arch-
bishop of Baltimore. The Editor's notice says, "Everything that
our saint has written is, as it were, a Summary of a Catholic
tradition on the subject that it treats: it is not an individual
author; it is, so to speak, the church herself that speaks to us
by the voice of her prophets, her apostles, her pontiffs, her
saints, her fathers, her doctors of all nations and all ages. No
other book appears to be more worthy of recommendation in
(Continued on page six)

SUPPER WITH GOD!

By FRANK B. BECK

the communion message as given
the Clarendon Street Baptist
Church, Boston, Mass., of which
Frank Beck is pastor.

Scripture reading: Revelation

Dear flock of Jesus Christ, we
are invited by our blessed Lord
to supper with Him (1 Cor. 11:20—
it is called "the Lord's Sup-
per").

This holy supper should be in
the house.

It should be the best of food.
It should be with the best of
company.

And, of course, He Himself
should be there!

Since this Jesus is "equal with
God" (Phil. 2:6) because He is
God (John 1:1), we are bidden
to have supper with God! How amaz-
ing!

Who Is The Person Who
Invites Us To This Supper?
It is God who invites us to
supper. God, the Son.

Pope Bars Devotion
To An Old "Saint"

[Our Sunday Visitor]
BOSTON (NC). — The Holy
Father's barring of devotion to "Saint
Philomena" indicates the church's
concern for the purity of wor-
ship, a bishop said here.

Auxiliary Bishop Thomas J.
of Boston said the Holy
Father's decree "need not cause any
difficulty."

The prelate, in an article in
the Pilot, newspaper of the Bos-
ton archdiocese, noted that Phil-
omena never was declared a saint
because of any official
recognition.

All that can be said is that
the absence of reliable evidence
would establish the personal
and the historic sur-
roundings of the one around
whom devotion is centered," he wrote.

Auxiliary Bishop Riley said devotion to
Philomena in modern times dates
back to 1902 when excavations were
made in Rome in the catacomb of
Priscilla.
A tomb was found," he re-
ported on page 7, column 4)

DID THE 120 SIN IN CHOOSING BRO. MATTHIAS?

By BOB NELSON
Owosso, Michigan

There are some preachers and
writers today who propose the
idea that Peter, along with the
one hundred and twenty in the
upper room, sinned against God
when they chose Matthias to take
Judas' place with the 12 Apostles.
For example, M. R. DeHaan
sets forth this theory in his book
on "Galatians," pages 28 through
30. Here are my reasons for re-
jecting this new popular notion:

Please take your Bible and
turn to the Book of Acts, chapter
one, verses twelve through twenty-
six (1:12-26). You'll have to
use your Bible because you can-
not find any ancient writer or
commentary to back-up this
novel hyper-dispensational idea.
Now look at the context and see
if you would make Peter and the
disciples a group of fleshly, car-
nal Christians without authority
and leadership for their actions.

1. These disciples were waiting
for the day of Pentecost in the
city of Jerusalem as they were
told to do. (verse 12). All the
disciples were there, so it was
(Continued on page 8, column 1)

Here's The Latest News From New Guinea

Dear Friends in Christ:

Greetings to you in the name
of our precious Lord. As this is
being written some of the fam-
ily is just recovering from severe
cases of tonsillitis. My wife and
little girl have been quite sick
for about a week, but both are
much better now. When I first
took my daughter to the hospital
I was told she had mumps and
after another week when she was
getting worse all the time the
doctor pronounced it tonsillitis.
The rest of the family is doing
fine.

Requests For Permits

There still has been no word
received from the Government
concerning the applications for
permits to enter these various
areas to establish mission sta-
tions. Let me give a word of
explanation concerning these
"permits" for the benefit of those
who may not fully understand
what we mean by the term. So
far as the Government is con-
cerned, there are, at present, two
classes of natives in New Guinea,
namely, controlled and uncon-
trolled. Those in the controlled
areas range from completely



FRED T. HALLIMAN

civilized and in some cases edu-
cated people, to semi-civilized.
(Continued on page 8, column 2)



PATIENCE

No finer grace for old or young
Than bridle for impulsive tongue
The choice of the gentle line,
When provocation's smarting bite
Injury brings, and 'twould seem
right
To retaliate in kind.

It takes a man of strength to
wait,
Withhold the fiery darts of hate,
To reply in gentle tone:
But he who bends the natural
turn,
Tho inwardly the soul may burn,
Has conquered not self alone.

For this exalted, noble part—
A greater thing: A work of art—
Bi-product of self-control—
Has, stamped itself into the life
Of him who was the source of
strife,
Pointing out the better role.

Thru noble ways—examples
fine—
We set the pace and draw the line
To love's everlasting star;
And thus we leave along our way
By what we do—not what we
say—
Sure proof of the men we are.
— Edward V. Wood

The Baptist Examiner Pulpit

"CONTINUE THOU"

SERMON BY PASTOR JOHN R. GILPIN

"But continue thou." — II Tim. 3:14.

It isn't necessary that I remind
you that we are living in a day of
tremendous apostasy. All the way
through the Word of God we
have hints and indications as to
apostasy. Listen:

"But evil men and seducers
shall wax worse and worse,
deceiving, and being deceived."—
II Tim. 3:13.

This would indicate that con-
ditions are going to get worse
and worse and that conditions
will not be better tomorrow than
they are today, but rather just
the reverse.

Notice again:
"Let no man deceive you by

any means: for that day shall not
come, except there come a FALL-
ING AWAY first, and that man of
sin be revealed, the son of per-
dition." — II Thess. 2:3.

Paul is talking about the com-
ing of the Lord Jesus Christ and
he says that the coming of Christ
shall not take place until there
be a falling away first. A falling
away would indicate a definite
apostasy from the truth.

We read again:

"They WENT OUT FROM US,
but they were not of us; for if
they had been of us, they would
no doubt have continued with us;
but they went out, that they
might be made manifest that they
were not all of us." — I John 2:19.

You can't read such verses as
these without the realization that
there is a definite hint as to the
trend of apostasy given in the
Word of God. Not only do we
have the hint given us in the
Bible, but we know by experi-
ence that is true, because apos-
tasy is definitely in the air today
—in our government, in our
churches, in our social order, in
our morals, and in the age old
conventions of this country and
this world. There is definitely a
trend that indicates apostasy is
in the air.

Take for example our own gov-
ernment. Years ago I received
the paper put out by the Social-
(Continued on page 3, column 1)

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JOHN R. GILPIN Editor

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Supper With God

(Continued from page one)
is the only church you are in. It is the only church that has discipline over you (1 Cor. 5:11-13).
Would you like to eat the Lord's Supper in this local church? O, how welcome you are! We are so glad to have you! But you must come into this Lord's house where the Supper is served. We do not mean to come into this church building, but into the CHURCH. The church is the membership (1 Cor. 12:27). In order to do this as God wills it, you must be saved by Jesus Christ (Matt. 1:21), repenting of sin (Luke 13:3) and believing in Jesus Christ (John 3:36) and following Him (Luke 9:23). Then you must, as a convert to Christ, be buried with Him in water baptism (Rom. 6:4), into the body of Christ, the local church (1 Cor. 12:13, 27). That is the divine order given to us at Pentecost (Acts 2:41-42, 47). We dare not change it to be popular. Then you are in the local church and may enjoy the fellowship and breaking of bread of the Lord's Supper in this church.

God invites us to supper in His house, the local church. Come into this church and eat with God.

What Kind Of PROVISION Has He For Us In This Supper?

If God invites us to supper it should be the best of food, should it not? Verily it is.

Will it be "meats of rarest bird and beast smoking up amid wreaths of aromatics? The vases filled with apricots and almonds? The baskets piled up with apples and dates and figs and oranges and pomegranates? Melons tastefully twined with leaves of aca-cia? The bright waters of Eu-laeus filling the urns, and sweat-ing outside the rim in flashing beads amid the traceries? Wine from the royal vats of Ispahan and Shiraz, in bottles of iridescent

shell, and lily-shaped cups of silver, and flagons and tankards of solid golds?" (T. DeWitt Talmage, *Life's Looking Glass*, pp. 142-143).

No! That is nothing but gar-bage and ashes, compared to what God gives us at His table. Bread and the fruit of the vine. That is what this holy table holds (Matt. 26:26-27). But infinitely more than bread and wine. Of the bread Christ says: "This is my body." Of the contents of the cup Christ says: "This is my blood" (Matt. 26:26-28). To go beyond the bread to eat Christ's flesh; to go beyond the cup to drink Christ's blood is eternal life! (John 6:48-58). What banquet can be compared to this! Surely, it is the best of food when we come to eat supper with God in His house.

What PEOPLE Will Be Present At This Supper?

The best of people. God has made them so in His grace and holiness. They are called "disci-ples" in Matthew 26:26.

Disciples are learners, or schol-ars (so the word means). I should think this would be good com-pany for you. This means they have come to Christ and have taken His yoke of companionship and service upon them and learn of Him (Matt. 11:28-29).

It also means that any other "love" they may possess is as "hatred" when compared with their love for the Lord Jesus Christ. In this they deny them-selves with disdain-like hatred and take up the cross to follow Christ; willing to part with all of their earthly goods for His sake (Luke 14:26-27 and 33). It is to these the Lord's Supper is given. And more than that! Believing on Jesus they continue in His Word and are made free from sin (John 8:31-36). Is this not the best of company?

As for immoral and lustful peo-ple, as for the greedy, as for those who worship idols and statues and pictures; as for a man with a foul or abusive tongue; or for a drunkard, or a robber (Mal. 3:8-10)—you will not find these kind of people in the membership of the church, let alone at the bless-ed Lord's Table, if the church obeys the Word of God in 1 Cor-inthians 5:11 and 13. They will be expelled and driven away unless and until they repent of these deeds! (2 Cor. 2:5-10). God is very careful who eats with Him at His table.

What Is The Greatest PLEASURE Of This Supper?

It is that God Himself is here! God is everywhere, that is true (Psalm 139:7-12), but God is with His people in His church on earth as He is nowhere else in the world (Matt. 18:20). If Christ's "body" and "blood" are here, surely He must be present! What pleasure can equal that—that the Son of God is here at this Table? O, Christ is not here in person—for that we must wait "till He come" (1 Cor. 11:26). But Christ is here by His Spirit in mystical and ceremonial fashion. His shad-ow falls across the table!

When it is "noised" abroad that Christ is in His house (Mark 2:1) the multitudes of His elect will fill the house to see Him, to say

something to Him, and to secure something from Him (Mark 2:2-12). And at the communion feast to have supper with Him, in His house, the local church to which we belong. With the best of food, His own body and blood; with the best of company, His own disciples; with Christ Himself present—Supper with God! Amen!

THE METHODS OF BRASS HATS IN CHURCH "COUNCILS"

The Courier-Journal (May 11, 1960) reports a delegate to the Kentucky Episcopal Convention as asking for a resolution against the National Council of Churches. Stuart R. Paine, the delegate, said the National Council may have exceeded its constitution in speaking with no mandate on matters of national and interna-tional politics. He said the Na-tional Council seeks to be the voice of Protestantism while it was not so organized. Mr. Paine is undoubtedly correct in these charges against what has become ecclesiastical arrogance.

He could have leveled the same charge against the National Association of Evangelicals and

THE FIRST MIRACLE PERFORMED BY JESUS

By W. J. MAYER

"This beginning of His signs did Jesus in Cana of Galilee, and manifested His glory." — John 2:11. (R.V.)

No wise man will think more of the setting than of the jewel it contains; and we must be care-ful that investigations into the surroundings and circumstances of this first miracle do not lead us to undervalue the miracle it-self. A miracle is not really a violation of the laws of nature, nor an interference with them; it is rather an act transcending of superseding natural law. This was a true miracle; not the natural process of making wine quick-ened, not a taste of wine from dregs left in the tankards, not a trick (the smuggling in of wine by Mary), not the powers of wa-ter intensified. Jesus here tran-scended the law of nature, and made in a moment what ordi-narily took months to bring to

perfection. This was Christ's miracle, and in it He mani-fested His glory as the Messiah. It was His glory as the Messiah.

I. To Meet the Needs of Men.
He did this on earth in mor-al things, constantly, and ef-fectually. But man's great need is Salvation; and Jesus met this also. At Cana, the was met instrumentally by servants' obedience; and God ordained that men shall be through the obedience of faith.

II. To Create Surprises Men.

The goodness of the wino-ness of God surprises us. He gives is of the best, and He results without revealing es-ses. It is surprising that should have loved us, that should still care for us, that that He should bless us in a wondrous way. At "the which is called Calvary," we with the greatest of God's surprises"; the surprise unbounded, grace unmerited, unstinted, and salvation un-failing.

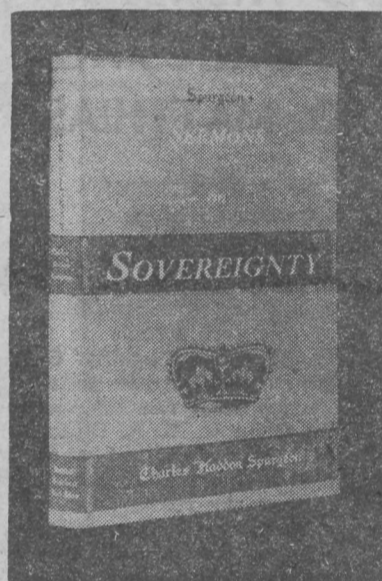
III. To Overshadow the of Men.

His way is to give the best. Not so is it with man's. Christ puts man in the shadow of the reality and royalty of deeds. The Christian life is better, and Christian expec-tations richer, every day. Sal-vation becomes more valuable, and Saviour more precious, as advances. Men's acts tend to-wards, Christ's lead up. Perhaps we shall never have the best of Christ's wine, for He no last with Him; even in it itself it will be "better than on."

IV. To Consecrate the Men.

By coming among them in joys, by helping them in straits, by reversing for them common things of life, and by ing good out of ill, joy out of sorrow, light out of darkness, blessing out of curse. This was done to benefit the dis-ciple to strengthen their faith in Master. Does its spiritual help me? Yes, Lord, I seek the blessed privilege of having as Guest, of looking to Thee for difficulties, of carrying out Thy orders, and of being saved by Thee with that heavenly wine of love and grace. Truly makes glad the heart of man. Oh, if Thou wilt but with me, my life shall be long, happy marriage-feast!

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LESSONS OF JOSIAH

Second Chronicles 34.

I. It is possible to be a Chris-tian while young: "While he was yet young, he began to seek after God."

God loves to see us give the morning freshness of our lives to Him. The morning is the best part of the day, and youth is the best part of life.

II. It is possible to be a Chris-tian in spite of unfavourable cir-cumstances.

Josiah sought God amidst many disadvantages: a king at eight, the son of a wicked father, reared in the midst of a corrupt court-life, everything seemed opposed to godliness.

III. It is possible to be a Chris-tian just at the time when the world's pleasures are most at-tractive: "In the eighth year of his reign."

When he began actively to as-sume the reins of government. The time when pride would be-gin to reign in his heart. Just tasting the sweets of power. Any pleasure he liked within his grasp. The most pleasant thing he could conceive of was to know and to please God.

IV. It is possible to be a Chris-tian without being unmanly.

Judah never had a more manly king. In every sense of the word, he showed himself a man. With a firm and steady hand, a strong and ready mind, he dealt with evil and evil men. He saw his work, and did it.

V. It is possible to continue in a Christian course.

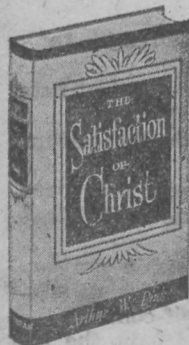
Josiah not only began right, he also continued right: "And de-clined neither to the right hand, nor to the left." His record is the noblest ever written of any mere man: "And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the laws of Moses; neither arose there any like him" (2 Kings 23:25).

VI. It is only possible to be a Christian in one way: "He began to seek after God."

He felt his need of God. His soul desired God. He turned to God. "I love them that love Me; and those that seek Me early shall find me" (Prov. 8:17).

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By Arthur W. Pink



313 pages

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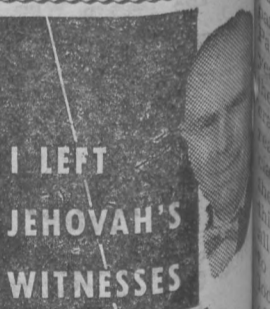
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CAMPBELLITE PREACHER TRYING PATCH UP HIS SHODDY DOCTRINE

That local water gospel, be-
liever-or-be damned, Campbel-
le preacher with whom I de-
bated several weeks ago, is now,
his radio program, trying to
patch up the shoddy doctrine that
is torn to shreds during the
debate. He claims to be "review-
ing the discussion." This is an
admission by the preacher
that he was defeated in the debate
and now feels the desperate need
endeavoring to repair the holes
in the truth shot right through
the heresies. Evidently, some of
his brethren have been upset, dis-
satisfied and disturbed in such a
way that this Campbellite preach-
er finds it necessary to now get
the radio and do what he can
"restore" his Campbellite fol-
lowers to their former "sound-
ness."

Actually, this is the second time
the preacher has tried via radio
to patch up what he lost during
the debate. On a Sunday morning
coming the debate he bought extra
time on the air for the purpose
of getting in some extra
punches--punches he was fail-
ing to land in the discussion.
This action just goes to show
how badly the Campbellites were
shipped by the truth. They will
be bemoaning their loss in this
debate for many years to come.

"Continue Thou"

(Continued from page 1)
Partly. I used to read it just
in order to see the position of the
Socialist Party. The Socialist
Party never was a strong party so
our government was con-
cerned, and the things that the
Socialist Party stood for were to
be in that day an unthought of
reality.

I remember when Wendell
McDaniel a few years ago ran for
president on the Republican
ticket, that after his defeat, he
wrote a book entitled "One
World." It hit the news stand as
a very popular seller all over
America. I picked up all the
copies that the Socialist Party
contended for years before,
put them out as the prin-
ciple that he thought the world
ought to proceed on. Then, be-
cause time passed by, we have
lost those principles that the So-
cialist Party contended for thirty-
five years ago become part and
parcel of the political platform of
the Republican Party and the
Democratic Party in their na-
tional conventions of 1960. I say
to you frankly, if you will read
the party platforms of the two
major parties of 1960, and com-
pare them with the Socialist
platform of thirty-five
years ago, you will find that both
the Republicans and the Demo-
crats have gone farther in the
direction of Socialism, than the So-
cialists ever dared to go, so far as
the party platform was concerned
thirty-five years ago. I mention
this to say that we have come
to a place that the nation isn't
sovereign anymore in the light
of a nation that is sovereign
within itself, but we look upon
the world as one grand mass to
be governed by social regulations
in some manner whereby that
everybody will peacefully get
along together.

A few years ago the Russians
came out with a term which when
translated into English meant
"Coexistence." Their
idea was that Russia and the
United States and all the nations
of the world ought to forget their
principles and to work with one
existence in mind -- of a Peaceful
coexistence within the universe.
I look upon that within itself as
a tremendous evidence of apos-
tasy in government.

I turn from our government to
our age-old social customs. Take
for example the custom of segre-
gation. I recognize the fact that
some folk believe integration is a
tremendous step forward. So far

as I am concerned, I consider it
a tremendous step toward the
jungle, but integration is looked
upon by many individuals of both
the white and the black races as
a step in the right direction, be-
cause, just as it is in government,
it is a leveling out of the inequal-
ities, and making everybody to
be one.

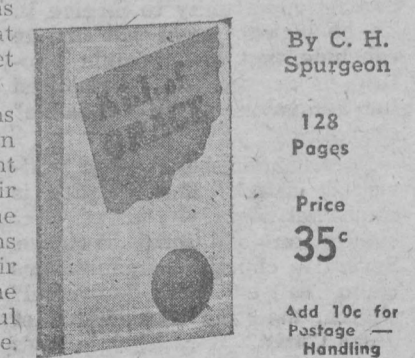
I was impressed recently when
I listened for a few minutes to
the debate on television between
a Negro preacher and a Virginia
editor on the question of segrega-
tion, and some of its ramifica-
tions. I was interested in noting
that this Negro preacher said he
was contending for a togetherness
-- all the races of the world
being together. I thought im-
mediately that when God made
this world, He made some folk
black, and some white, and some
brown, and some yellow, and
some red. That was God's plan,
and if the plan that was suggest-
ed on the part of this Negro
preacher be carried out by way of
togetherness, it would result ulti-
mately in a coffee colored civili-
zation rather than the civilization
that God placed here within this
world. Now I look upon this
thought of togetherness in society,
and the thought of one world as
espoused by Wendell Wilkie as
meaning, "Well, let's all get to-
gether. We will forget our differ-
ences. We'll forget our racial bar-
riers. We'll just strive to the best
of our ability to pull together."

The same thing has come over
into religion. Revelation 17 is a
picture of the old whore and her
harlot daughters. I have interpret-
ed it again and again to mean
Roman Catholicism and the Prot-
estant churches that have come
out of Rome. I contend that the
old whore and her harlot daugh-
ters are getting closer and closer
together every year.

A few years ago the pope sent
out an invitation to all the so-
called churches of the world to
come back to the so-called mother
church. At that time George W.
McDaniel was president of the
Southern Baptist Convention and
was pastor of the First Baptist
Church of Richmond, Virginia.
With a stern, scathing, blistering
denunciation of Catholicism and
all the errors that it contends for,
George W. McDaniel very polite-
ly and very pertinently told the
pope that Baptists would continue
as they were, and they had no
intention of uniting with the apos-
tate church of which the pope was
head of.

How many George W. Mc-
Daniels are there in the world to-
day? In 1928 when Al Smith ran
for president, I knew men who
contended against Al Smith sim-
ply because he was a Catholic. Yet,
in 1960 they campaigned for the
man who is now the president of
the United States though he was
a Catholic. I have thought, how
can it be possible that men would
change in thirty years time in
this respect? Well, I look at it this
way: Just as in government we
forget the distinctions, just as in
races we forget all distinctions,
so in our church life we have for-
gotten all about the distinctions
between Catholics and Protest-
ants and Baptists, and we are
trying to get together and work

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together for a peaceful coexist-
ence. In my opinion, whenever a
government does this, or when-
ever in our social relations we try
to get along in this manner, and
particularly when churches try
to do so, you have nothing more
or less than the lion lying down
with the lamb, and whenever you
do, it is always the Baptist lamb
on the inside of the Catholic lion.
This means simply that peaceful
coexistence is not that which you
and I need, nor should we desire
and seek it today.

I come back to my text which
says, "But continue thou." I am
not in the least concerned as to
what happens governmentally. I
merely speak of the government
as an illustration. I am not con-
cerned from the standpoint of
segregation and the racial ten-
sions in the world today. Those
things I merely use as an illus-
tration. But I am concerned in
the matter of the apostasy as it
affects our churches today. Don't
misunderstand me, I likewise am
concerned about our government,
and I am concerned about any of
our age-old institutions, but these
are secondary. I merely use them
as illustrations. The thing I am
concerned about primarily, first,
last and always, is that you and I
as a church continue to battle for
the Faith. We are not to compro-
mise. We are not to seek a peace-
ful coexistence among the deno-
minations of the world. We are
not to seek a peaceful coexistence
among the various religious bod-
ies that make up this world. Paul
said to Timothy, "Continue thou,"
and so far as I am concerned,
there are some things wherein we
need to be mighty certain of our

continuance.

I
**WE NEED TO CONTEND
THAT A MISSIONARY BAP-
TIST CHURCH IS THE ONLY
CHURCH THAT JESUS CHRIST
HAS ON EARTH TODAY.**

We read:
"I will build my church; and
the gates of hell shall not prevail
against it." — Mt. 16:18.

I contend from that day down
to this hour, there has never fail-
ed to be a Missionary Baptist
church within the world. There
are those that would tell you that
the church began on the day of
Pentecost, and yet our Lord
Jesus, while He was here in the
days of His flesh, one year prior
to Pentecost at least, said to His
disciples:

(Continued on page 6, column 3)

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'HEROES OF FAITH'

A Message From Dead Abel

(First In A Series)

By **GEORGE STARLING**
Cruz Bay, St. John
U. S. Virgin Islands

Hebrews 11:4.

Hebrews chapter eleven has a listing of what we might well call the **Heroes of Faith**. Here the Divine writer takes person after person and shows how faith worked in their lives to bring them to God and to give them every day victory. The chapter begins with a definition of faith—"the substance of things hoped for, the evidence of things not seen"—and then moves on to show how through faith the elders gave a good report of themselves. I am satisfied that the most powerful force in the world today is faith. Not just faith in any thing and everything, but faith in a living and powerful God. The God of the Bible, the God of the men of old, the Sovereign God of all the Ages. And it is with this in mind that I call your attention to a man who lived 6000 years ago; a man who is mentioned about six times in the Bible and is always connected with good. In fact in Matt. 23:35, Jesus calls him "righteous Abel." His story is recorded in Genesis 4:1-15, and as background for this message it would do you well to read it.

In this story we have three experiences of Abel's that speak as a living message to us today . . . "And by it, he being dead, yet speaketh."

First, Abel's experience tells us that our deeds and works live long after we are gone.

The world remembers you by what you were. Character needs no epitaph. You can get some mealy mouthed preacher to stand up and preach you into heaven but folks know better . . . You can bury the man but character will beat the mourners back from the grave to your home and village and will live to blight or bless for years to come. You know, death seals it all. What you were when you died is what you remain. The Bible says, "It is appointed unto man once to die and after death the judgment" (Heb. 9:27). There is no second chance, no turning back, no changing the mind. Death locks the door of character forever. Someone has well written, "Each day brings to us its opportunities, its unsoiled pages. We write our deeds good and bad upon these pages. Then the passing day gathers them up and slips through the doorway of the past carrying them forever beyond the reach of our hands. Though we



GEORGE STARLING

may hammer at that door with bruised fists, though we may tamper at its lock with fingers so cunning, we cannot get through the door to make a single change."

Yes, the life you are living now will have eternal influence on some one. You are a Cain or an Abel. The Bible declares, "No man liveth or dieth to himself." Each one of us has a duty to life and the Creator of life to live for Him. What is the taking of a few dollars from one in a night compared to the crime of leading one away from God and away from hope. Remember, once you have lived your life it's too late then to do any changing. Make the change now. Come to Christ, seek to make Him first in your life and actions. Leave behind a character that many will rise up and call blessed. But wait, that's just the first message dead Abel has for us. . . . Remember, we said he had three.

Second, Abel's experience tells us the terrible consequence of sin and that it must be punished.

There is no getting around the fact that the work of sin is ruin and the wages of sin is death. Abel had a brother who more than proved that point; he experienced it. Note his sins. He worshipped in self will (Gen. 15:3). Cain knew better than bring the fruit of his own hands to God. God had set the rule for sacrifice in Gen. 3:21; when He killed the animal and covered Adam and Eve with the skin of another. Here was the object lesson of the coming Saviour. Here was the approved way but Cain, like many today, was trying to make God accept his way and his works instead of God's revealed plan. Then, in Gen. 15:5, he got mad with God but God reminds him in verse seven of the same chapter that if he wants to make things right then come with an acceptable sacrifice, but Cain refuses and then adds sin to sin by killing his brother. He could not get at God except through God's child, Abel, so he killed Abel. (That is still the way of the world). Cain is now filled with guilt and anxiety and moves to hide his sin but all to no avail. God will not let the sinner by but calls him into accounting.

"Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed" (Job 4:8-9).

"Be not deceived [don't fool yourself]; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

Sin is the thing that makes a person displeasing to God. You may be smart, rich, fair to look upon, good, moral and upright but sin has touched you and you are spoiled. You need to be cleansed of your sin. Even the smallest and tamest sin makes you unbecoming to a holy and perfect God. You must be washed. God in love has moved to make possible our being cleansed of sin by the blood of His own Son. The thing for you and me to do is face up to our sin and seek the Son of God as the only means of cleansing that sin. This brings us to the third and last lesson we are to receive from dead Abel.

QUESTIONS ABOUT BAPTISM

WHO SHOULD BE BAPTIZED? THE BORN AGAIN? THE DYING? BABIES? EVERYONE? WHAT IS CORRECT BAPTISM? WHAT IS ITS MEANING? AND HOW IMPORTANT IS IT?

By **James Hollowood**
(North Star Baptist)

Baptists are Bible Christians. They therefore have but one basis for doctrine and practice, the Bible. Baptism is a subject treated in the Bible and except as related to New Testament teaching has no real relevance in our vocabulary. It is, therefore, to the Bible that Baptists must go for answers

Thirdly, Abel's experience tells us that Acceptable Religion and Worship must be according to God's Plan.

Since God is the one sinned against He alone is the one who can lay down the means of "righting the wrong." "Without the shedding of blood there is no remission." Who is to provide this shed blood that brings remission? Hebrews 9:11-15 tells us. Christ by his own blood entered in once into the holy place and obtained eternal redemption for all those who put their faith in Him. And herein lies the basic difference between Abel and Cain. Abel came with a lamb; he killed it and offered its blood to God as evidence of his faith in the coming Christ to die for him. Cain rejected the promised Christ and tried to please God with the works of his own hands, the fruits of a cursed ground. It was an insult to God. It was as if you had a son who said he was going to make up to you for all the harm and evil he had done and brings you a beautifully wrapped package. When you open it you find the body of a dead and half rotten cat. An open mockery of all that was right and true. This was the sin of Cain and this is the sin of any man who seeks to approach God without the sacrificial work of Christ.

Our plea must be Abel's plea—one of substitution. This is God's plan. A dying Lamb, yes, the dying Lamb . . . Jesus Christ, the only hope of sinners. Salvation is by faith in Christ and His shed blood for us on the cross. We must bow to that if we would some day see God in all His glory. As the song writer says—

"I must needs go home by the way of the cross."

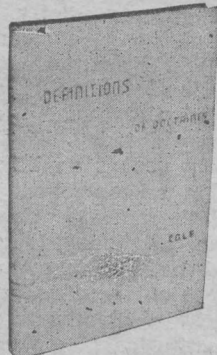
There's no other way but this; I shall ne'er get sight of the gates of light,

If the way of the cross I miss."

Yes, Abel, though long dead, has a message for you. You can have your sins forgiven. You can be made right with God, and the step is but a simple matter of pleading the work of another in your behalf. Will you receive his message. . . . Better yet, will you receive His Christ?

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to questions about baptism. Tradition, church practices, theology and comparative religion all fall short of the truth about baptism.

Why Baptism?

Jesus commanded baptism: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Mt. 28:19). This command was given to believers in what we call "The Great Commission," and seems to have allowed no room for choice either upon the part of the evangelist or the new convert. If Christ is to be obeyed, the soul-winner must command baptism; and if he fails to do so, the new believer must demand baptism.

The Lord Jesus had already set Himself the example by receiving baptism Himself (Mt. 3:13-17). Why He did so cannot be answered unless we see His act as a pattern. He said it was "to fulfil all righteousness" (vs. 15). But it could hardly have made Him more righteous than He already was; nor could it have made His followers more righteous, except as they should follow His example.

The early churches, according to their history as recorded in the New Testament, apparently practiced baptism. On Pentecost, after Peter preached his great sermon, those who believed received baptism (Acts 2:41). At Joppa, Peter "commanded them to be baptized in the name of the Lord" (Acts 10:48).

Who Should Be Baptized?

It is evident in the aforecited Scriptures that those to whom baptism was commanded were spiritually qualified by being born again through faith in the Lord Jesus Christ. They had become believers in Him, and had been saved by faith. Nowhere in Scripture is baptism commanded for any unsaved and unbelieving. When the Ethiopian asked for baptism, Philip replied: "If thou believest with all thine heart, thou mayest" (Acts 8:37). Only upon the assurance of a deep and abiding heartfelt faith in Jesus Christ as Lord and Saviour is baptism to be received.

The prerequisite of faith manifestly excludes infants from baptism. No command of Scripture includes them, and only upon a foundation of strained inferences has church doctrine been built which extends baptism to them. Baptism is Scripturally for believers. Infants are unable to entertain concepts, can neither accept nor reject them; hence, cannot be said to believe.

Who Should Baptize? and Whose Is Baptism?

Another way of phrasing this question might be: "To whom does baptism belong?" The proper answer amazingly clears many hazy areas of ecclesiology.

Does baptism belong to an "invisible" church? Such a church has not yet held any meetings; has no budget; supports no missionaries; has no evangelistic program; and has no need for apostles, prophets, pastors, evangelists, or teachers (Eph. 4:11, 12). If the thief on the cross joined an "invisible" church, he did so without water baptism, for he had no opportunity to receive it. To be logical, ought not one to conclude that an invisible baptism, if any, should be required for admission to an "invisible" church?

Does baptism belong to a "universal" church? This question is somewhat treated above, yet evokes an additional response. Several church organizations claim to be the "universal" church, the "one true church of Jesus Christ." If baptism belongs to a "universal" church, a problem to be faced would be, which one?

It remains therefore that baptism belongs to the local church. Explanation may be in order here. The word "church" signifies to us a called-out assembly.

AFTER ALL OUR
PLEAS TO YOU
YOU FORGET THE



IT'S NOT TOO LATE
TO HELP THIS WORLD
EVEN AFTER RALLY

That the word "assembly" to a local church is manifestly an anomaly to that of an "unassembled assembly." There just is no such thing as an assembly. An assembly is not assembled anywhere, at best, a concept or a convenience. Some have confused into accepting the of a "universal" church there are certain Scriptures seem to use the word in a generic or institutional sense. Today the airplane is idly replacing the train as mode of travel. Yet upon such a statement, no one such a single airplane is the place of some certain. The words are used in general sense. Thus did Jesus the word "church" in "upon this rock I will build my church" (Mt. 16:18). meant His visible, local church in Jerusalem, in Antioch, in Corinth, in Rome, in Paris, in London, in New York, or in Minneapolis. Had He never would have been with His teaching about discipline in Mt. 18:15-17. did. Manifestly, it is impossible to report a grievance to an assembled and invisible assembly!

Again, the pattern of a church (Continued on page 5, column 2)

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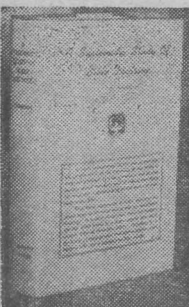
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Baptism

(Continued from page 4)

is spoken of in terms of a building in I Cor. 3:9; and building material is not a building until the building is built, and then it is located somewhere. Notice Eph. 2:21, 22 as rendered in The Revised Version: "In whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit." In I Cor. 12:12, Eph. 4:16, and Col. 2:9, the human body is used as the object lesson for the church with all its members. In each case, Paul was writing to a local church and urging the members to behave properly with respect to the other members, and toward the Lord Jesus Christ, their Head. No meaning is conveyed at all by the symbolism of the human body unless the meaning includes unity, organization, life, organization, location, and visibility.

Baptism belongs, then, to the local church. It was to the first church that Jesus gave the commission in Mt. 28:19, already quoted. If not, then He gave it to a group of unorganized apostles, now dead, who had no au-

tism, but only by the authority of their church. After examination of doctrine, person, and gifts, a proper recognition of ordination qualifies a man to serve as the responsible administrator, but the authority does not reside in himself.

At this point we might well make note to avoid the spurious practice of some, of administering baptism without reference to church membership. Scarcely might one be considered qualified to receive baptism, while unqualified for church membership. Again, if water baptism has no relevance except to the local church, the conferring of baptism upon persons unwilling to join that church is improper. Such persons have no right to the ordinances of a church they are unready to join, and the church has no right to scatter family privileges among those unwilling to become a part of the family. To baptize those whose membership in the church is not a foregone conclusion is to claim baptism as a mystical means of saving grace, and the clergyman who administers it as an expiatory priest in apostolic succession having divine right to confer a sacrament.

When Is Baptism Proper?

Baptism is never proper before salvation. Every New Testament reference agrees to the proposition that salvation precedes baptism. This being true, countless numbers of saved people have never obeyed the Lord in baptism. Having received the rite prior to salvation, many are reluctant to admit the error, and as a consequence commit another. For the fact of the matter is that if baptism properly follows salvation, any not baptized after salvation have never been baptized at all!

Baptism is an act of obedience to Jesus Christ. In itself it confers neither grace nor power, although the obedience it demonstrates often provides entrance for more of both. Obedience in baptism provides a double testimony. It sets forth the essential facts of redemption, the death, burial and resurrection of Christ, and the believer's identification with Him therein (Rom. 6:3-5). It also sets forth the believer's testimony to the fact of his death to his old life, his burial from that life, and his resurrection to new life in Christ. By baptism the new Christian says to the world: "I have abandoned my way for the Bible way, in order to please the Lord Jesus Christ." Such a testimony before salvation is impossible, and if possible would be a mockery.

Above we have observed that the prerequisite of faith excludes an infant from baptism. Here we observe that both aspects of the testimony of the symbol join to exclude him also. An infant can neither assume identification

with Christ in His death, burial and resurrection; nor affirm his own death to the old life, his burial to it, and his resurrection to new life in Christ. The contention is offered that these can be performed vicariously for the infant. However, personal testimony given by one for another is, at best, unpersuasive, and is not admissible in court. Identification with Christ, by one for another, is impossible, since the one, by his very attempt of the act, becomes an imposter.

In the New Testament, baptism seems always to have followed the new birth experience as quickly as possible. Many Baptists insist upon immediate baptism. Others hold that the New Testament Christians had been prepared to understand and enter into the experience by religious and ethnic circumstances not generally prevalent today. These believe that a period of instruction is needed first in order to ensure to the candidate an assurance of the fact of his new-birth experience together with a sense of the obligation he assumes in becoming identified with Christ and His church.

What Is Baptism?

Baptists believe that nothing less than the complete immersion of a believer in water constitutes baptism. For such an act, a small portable quantity of water is not sufficient. The account of John's baptism (Jn. 3:23), includes the significant claim that "there was much water there." Had but a few drops been needed, the mention of an unlimited supply would have been facetious. The account of the baptism of Jesus (Mt. 3:13-17), can be read in no other honorable way than that Jesus was in the water. The account of Philip and the Eunuch (Acts 8:38, 39) leaves no doubt but that both the evangelist and the candidate went into the water.

Many a lengthy treatment has been written about the meaning of the word "baptize." Suffice it to say that the sum total of such study reveals that the Greek word means "to dip" or "immerse." Even the new Confraternity New Testament of the Roman Catholic Church admits in a footnote (Rom. 6) that baptism in the primitive church was immersion. In the Greek language there is another word which means "sprinkle," but it is never used in the Greek New Testament in reference to baptism; and there is still another word meaning "pour," but neither is it ever used in the Greek New Testament in reference to baptism.

The only valid conclusion is that those who have not been properly immersed subsequently to experiencing the new birth, have never been baptized. Countless thousands, doubtless, who presume they have been baptized, have not, and should seek the face of the Lord for forgiveness, and proper baptism at an early date. The chewing of gum may exercise the teeth and jaws, promote peristalsis, but it is not acceptable as a substitute for dinner. No more is man's way acceptable to God.

Baptists are often criticized for insisting on immersion on the charge that they believe the use of much water has spiritual efficacy. This is a false charge. Baptists believe in salvation by grace through faith, prior to baptism. They hold that obedience is important, not large quantities of water. However, since obedience requires enough water to perform immersion, they insist on that too. Baptists do not pretend to know why the Lord Jesus wants it that way. The critics of Baptists are in reality the people who attach significance to the water, because even though they use very little water, they insist on putting at least that much on every person they possibly can, and they call it "baptism," albeit the candidate has neither faith, knowledge, an obedient heart, nor even, necessarily, consciousness. In the case of the "baptized" infants, the water is very important to them, and they become guilty of the very error of which they accuse the Baptists.

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Perhaps the Lord Jesus chose immersion as proper baptism because He wanted something to be required that would prove to be sufficiently difficult to challenge triflers. Indeed, the requirement of immersion serves to promote inquiry into Biblical truth, and has doubtless many times kept the half-hearted out of the church.

The Imperative To Baptism

Human bent toward the negative always seeks a way of escape, a respectable one if possible, even though convinced and convicted. To be expected, then, is the inquiry: "Must I be immersed?" Man's carnal and intellectual tendency to rationalize proposes at this point to harmonize New Testament teaching with human custom. Even earnest soul-winners are oftentimes trapped here, asking: "Must I insist my converts receive baptism? Can I not confine my efforts to soul-winning and leave other matters to the Holy Spirit?" Not according to the Great Commission, because it includes baptism and adds, "teaching them to observe all things, whatsoever I have commanded . . ." (Mt. 28:20). The Holy Spirit is faithful to perform His office work, but He expects us to do the part committed to us also.

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SEND TBE TO OTHERS

thority to pass it on, which leaves the churches of today with no claim to a commission from Jesus Christ, nor yet any God-ordained right to existence. . . . Baptism belongs to the local church, not the clergy. In liturgical churches, baptism is conferred by the decision of the clergyman. Admittedly there is some precedent in the New Testament for this, and occasionally in missionary situations it may be admissibly occur, with the missionary acting under authority of his church in the homeland. But the overwhelming numbers of New Testament Christians received baptism upon the agreement of the church members, not as a result of decision by a preacher (Acts 10:46-48). The Lord Jesus Christ, is extended to day in but one of two ways. Either that authority resides in the apostolic succession, or it resides in churches that have succeeded to the commission. Baptists reject the former and hold to the latter.

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Mary—The Mother of Jesus

(Continued from page one)

this respect than 'The Glories of Mary.' Note the following deadly parallel.

Mary Is Given The Place Belonging To Jesus Christ!

Roman Catholic Church:

"And SHE is truly made a mediatrix of peace between sinners and God." "Sinners receive pardon by . . . Mary ALONE."—Pages 82, 83.

Roman Catholic Church:

"Mary is our life" . . . "To understand why the holy Church makes us call Mary our life . . . Mary then in obtaining this Grace for sinners by her intercession, thus restores them to life."—Page 89.

The Word of God:

"For there is one God, and ONE Mediator of God and men, the MAN Christ Jesus."—I of Timothy 2:5.

The Word of God:

"CHRIST . . . is our life."—To Colossians 3:4. "Whereby HE is able also to save forever them that come to God by HIM; always living to make intercession for us."—To Hebrews 7:25. "Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me."—Saint John 14:6.

Mary Is Glorified More Than Jesus Christ

Roman Catholic Church:

"We shall be heard more quickly . . . if we have recourse to Mary and call on HER holy name, than we should be if we called on the Name of Jesus our Saviour."—Page 136. "The holy church commands a WORSHIP peculiar to MARY."—Page 130.

"Many things . . . are asked from God, and are not granted; they are asked from MARY, and are obtained" for "She . . . is even Queen of Hell, and Sovereign Mistress of the Devils."—Pages 137, 141, 143.

The Word of God:

"In the Name of Jesus Christ . . . For there is no OTHER name under Heaven whereby we must be Saved."—The Acts 3:6; 4:12 "above . . . every name."—Ephes. 1:21. "For the Father also seeketh such to ADORE HIM."—Saint John 4:23-24. "Having therefore . . . JESUS the Son of God . . . let us go therefore with confidence to the Throne of Grace: that we may obtain Mercy, and find Grace."—To Hebrews 4:14-16.

Mary Is The Gate To Heaven Instead Of Jesus Christ

Roman Catholic Church:

"Mary is called . . . the gate of Heaven because no one can enter that blessed Kingdom without passing through HER."—Page 160.

The Word of God:

"I am the door, by ME, if any man enter in, he shall be SAVED . . ." says Christ.—Saint John 10:1, 7, 9.

Roman Catholic Church:

"The way of Salvation is open to none otherwise than through MARY," and since "Our salvation is in the hands of Mary . . . he who is protected by MARY will be Saved, he who is not will be lost."—Pages 169, 170.

The Word of God:

"Jesus saith to him, I am the Way . . . no man cometh to the Father but by ME," "neither is there Salvation in any other."—St. John 14:6 and Acts 4:12. "For the SON of man is come to save that which was lost."—Saint Matthew 18:11.

Mary Is Given The Power Of Jesus Christ

Roman Catholic Church:

"All power is given to THEE in Heaven and on earth" so that "at the command of MARY all obey—even God . . . and thus . . . God has placed the whole Church . . . under the dominion of MARY."—Pages 180, 181.

"O wonderful mercy of our God, who . . . has given us His own Mother . . . to be our Advocate" Mary saying (?) "after the title of 'Mother of God,'" And she "is also the Advocate of the whole human race . . . for SHE can do what SHE will with God."—Pages 189, 193.

The Word of God:

"ALL POWER is given to ME in Heaven and in earth," so that "in the name of JESUS every knee should bow," "that in all things HE may hold the primacy."—Saint Matthew 28:18; Philippians 2:9-11; Colossians 1:18.

"My little children, these things I write to you, that you may not sin. But, if any man sin, we have an ADVOCATE with the Father, JESUS CHRIST the Just; and HE is the propitiation for our sins; and not for ours only, but also for those of the WHOLE world."—I of Saint John 2:1-2.

Mary Is The Peace-Maker Instead Of Jesus Christ Our Peace

Roman Catholic Church:

"MARY is the Peacemaker between sinners and God." Mary says, "I have been appointed by my Lord THE Peacemaker between sinners and God." Thus, "Mary . . . is the GREAT Peacemaker, who finds and obtains the reconciliation of enemies with God."—Page 197.

"We often more quickly obtain what we ask by, calling on the name of MARY, than by invoking that of Jesus" for "She . . . is our Salvation, our Life, our Hope, our Counsel, our Refuge, our Help."—Pages 254, 257.

The Word of God:

"But now in CHRIST JESUS, you, who sometimes were far off, are made nigh by the blood of Christ. FOR HE IS OUR PEACE," "Making Peace through the blood of His cross, both as to things that are on earth, and the things that are in Heaven."—Ephesians 2:13-14; Colossians 1:20.

"Hitherto you have not asked anything in MY Name. ASK, and you shall receive . . ." for "whatsoever we shall ask according to His Will, HE heareth us," hence "he that believeth not the SON, maketh HIM a Liar."—John 16:24; I of John 5:9-15.

Mary Is Given The Glory That Alone Belongs To Jesus Christ

Roman Catholic Church:

"MARY . . . is that Throne of Grace to which the apostle Saint Paul, in his Epistle to the Hebrews, exhorts us to fly with confidence . . ."—Page 257.

"The whole Trinity, O MARY, gave thee a name . . . above every other name, that in THY name, every knee should bow of things in Heaven, on earth and under the earth."—Page 260.

The Word of God:

"Having therefore . . . JESUS the Son of God" as our "confidence" to "the Throne of Grace."—To Hebrews 4:14-16.

"God also hath highly exalted HIM, and hath given HIM a Name which is above all names, that in the Name of JESUS every knee should bow, of those that are in Heaven, on earth, and under the earth; And that every tongue should confess that the Lord Jesus Christ is in the Glory of God the Father."—To Philippians 2:9-

(Continued on page seven)

"Continue Thou"

(Continued from page 3)

"Tell it unto the church."—Mt. 18:17.

Now, beloved, how would those disciples have known what Jesus Christ was speaking about, if the church had not been in existence at that particular time. The very fact Jesus made that statement is proof positive that the church was already in existence when our Lord Jesus Christ was here in the days of His flesh. I believe with all of my heart that there has never been an hour from that time down to this but what the Lord Jesus Christ has had a Missionary Baptist church some place within the world contending for the truth of His Word.

When I say that we are to contend that a Missionary Baptist Church is the only church Jesus Christ has on earth today, I'd like to emphasize that word "Missionary." I'd like to emphasize it, that men might know we are not contending that the Hardshells and the Freewills and the United, and all of these other modern off-shoots from Baptists, even deserve the name of Baptist.

Every once in a while someone will talk to me about the Hardshells, and they will refer to them as Primitive Baptists. Beloved, can you imagine an old turtle sticking his head out of his shell, looking up and around in each direction, and squacking? Well, before Daniel Parker ever stuck his anti-missionary, tight, stingy head out of his hard shell, one hundred fifty years ago, Missionary Baptists had been in existence preaching the Gospel of Jesus Christ for eighteen hundred years.

Just recently a lady worshipped with us who insisted upon the fact that she was a Primitive Baptist. I referred to her as a Hardshell, but she insisted that she was a Primitive Baptist. I said, "Now sister, there is no need in saying that. There is nothing primitive about you. Your denomination is only one hundred fifty years old at the best."

Listen, beloved, in the light of the apostasy and the drift of this present day, "Continue thou." I am going to continue to contend that the only church Jesus Christ has on earth today is a Missionary Baptist Church.

Down in Chattanooga, Tennessee, last fall they had a Bible Conference. It is called the Southern Baptist Fellowship. They had a number of speakers, but their principal speakers that they advertised so widely were Dr. De Haan, from Grand Rapids, Michigan, and John R. Rice. Beloved, DeHaan does not believe in a Baptist church. He believes in an universal, invisible organization.

Twenty-five years ago when John R. Rice printed his book entitled "Thirteen Tremendous Themes," he sent me a copy of it, to ask what I thought of it. I wrote him a letter and said, "The chapter you have on the church isn't worth starting a fire with." Beloved, I am saying to you, if DeHaan and John R. Rice had their

way, there wouldn't be a Baptist church left on the face of God Almighty's earth, for both of them believe in an universal, invisible church organization.

Beloved, don't talk to me about this being a Southern Baptist Fellowship. It may be a group of compromising Baptists in the South, but as far as fellowship is concerned, it is the last thing that could be had on the part of those individuals who love the truth of God's Word and believe what Jesus said when He declared, "I will build my church; and the gates of hell shall not prevail against it."

Now I am ready to grant you that there are a lot of people who don't like what I have to say about the church, and a lot of people will say, "Oh, well, Brother Gilpin, these folk have come along down through the ages and it is best now that we forget all these differences and just peacefully coexist. We will go on and do the best we can as Baptists, and let them do the best they can, and we will just hope for the best in the end." Well, beloved, that may be the way some people will carry the banner for our Lord, but that is not the way that I interpret my text, for the Apostle Paul said to Timothy, "Continue thou." Beloved, if we are going to continue, we ought to contend the only church Jesus Christ has on earth today is a Missionary Baptist Church.

II.

WE NEED TO CONTEND FOR SALVATION BY GRACE FOR THE ELECT OF GOD.

I know there are some people who say they believe in salvation by grace who would not say they believe it is for the elect of God. I am satisfied there are preachers, if you were to ask them if they believe in salvation by grace, they would say that they did, but when you ask them about the doctrine of election they would laugh at you, and make fun of you. Beloved, no man believes in salvation by grace as taught in the Bible unless he believes in salvation by grace for the elect of God alone. Listen:

"For BY GRACE are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."—Eph. 2:8,9.

"According as he hath CHOSEN US in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1:4.

I put these verses together and I ask the question, who is it that is to be saved by grace? Those who were chosen of God before the foundation of the world.

Listen again:

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning CHOSEN YOU to salvation through sanctification of the Spirit and belief of the truth."—II Thess. 2:13.

Beloved, whom has He chosen unto salvation? Who are the ones who are going to be saved by grace? Who are the ones that are going to be heirs of grace? Who are the ones who are going to be effectively called by the Spirit of God and saved by God's grace? Beloved, they are those who have been chosen of God before the foundation of the world.

This morning we had a letter from a man in California. It was one of those letters that was designed to enlighten. It was one of those letters that was written from the standpoint of feeling a superior intelligence on the part of the writer and knowing assuredly of an inferior intelligence on the part of the editors of THE BAPTIST EXAMINER. While that may be true, in his letter he said that if I believed in the doctrine of election, that God elected men to salvation, I would have no reason for preaching—that if God has elected them they are going to be saved anyway, and therefore there would be no reason for ever preaching.

Now, beloved, it is strange how people take the doctrine of election and reason just exactly the



IF YOU FORGOT US ON RALLY DAY, OR WERE NOT ABLE TO SEND AN OFFERING PLEASE THINK KINDLY OF US TODAY — AND MAYBE TOMORROW YOU CAN SEND THAT BELATED OFFERING

opposite to the way whereby reason. The reason why I believe is because I believe the doctrine of election. If I didn't believe the doctrine of election I would be in the same position that this man says he would take if he didn't believe it. The fact of the matter is, if I didn't believe the doctrine of election I'd never preach again for I'd know there would be need in preaching. All men are depraved. They are so depraved they never could turn to God in themselves. Unless God has chosen them before the foundation of the world, and predestinated the actions of men, so that men themselves would in fact ratify the eternal choice of God—unless God had so willed there is not a man that would ever be saved.

I say to you, it is because I believe in election that I believe in missions. I wouldn't give a dime to missions if I didn't believe in election. I wouldn't be concerned about missionary activity if I didn't believe in election. I would never hold a revival meeting. I would never preach at a Bible Conference, I would never do anything at all by way of evangelistic effort if I didn't believe the doctrine of election. I didn't believe that God had chosen me, I would know that I would be no need of me going out to preach the Gospel because no man would ever turn to God unless he had been chosen of the Lord.

III.

WE NEED TO CONTEND AGAINST ALL UNIFORM EFFORTS WITH THE FAITH CHURCHES OF THIS WORLD

You may say, "Brother Gilpin we are living in a modern age and we ought to forget about these things that have separated us in the past, and we ought to try to bring ourselves closer together in the future." Beloved, may I remind you that though we are living in a modern day, the old Bible isn't modern. The Bible is gone modern, but the Bible remained fundamental. We have advanced so far as our modernistic attitudes are concerned, the Word of God remains unchangeable.

We read:

"Can two walk together, except they be agreed?"—Amos 3:3. If that were true in Amos' time, eight hundred years before the birth of my Lord, surely it is true today. (Continued on page 7, column 2)

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"Continue Thou"

(Continued from page 6)
three thousand years of time hasn't changed the meaning of those words.

Listen again:

"MARK them which cause divisions and offenses contrary to the doctrine which ye have learned; and AVOID them."—Rom. 16:17.

If Paul meant this in his day, he means the same for us in this modern twentieth century.

I heard a man say over the radio that one is saved by going to an altar of prayer, yet I read through the Bible and I can't find the altar of prayer. Paul said to mark that man and have no fellowship with him. I read how another man says that we are saved by baptism and that our sins are washed away in the waters of the Word of God and I find no hint at all to the fact of baptismal regeneration. Then I come back to Paul when he says, "Mark them which cause divisions and offenses contrary to the doctrine which

he says ye have learned; and avoid them." I say to you, I don't care what a man preaches that is contrary to this Word of God, we have to stand for the teachings of God's Book if we are going to continue as Paul tells us to do. There just can't be any unionism.

Listen again:

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye WITHDRAW YOURSELVES from every brother that walketh disorderly, and not after the tradition which he received of us."—II Thess. 3:6.

"And if any man obey not our word by this epistle, NOTE that man, and HAVE NO COMPANY WITH HIM, that he may be ashamed."—II Thess. 3:14.

"If there come any unto you, and bring not this doctrine, RECEIVE HIM NOT into your house, NEITHER BID HIM GOD SPEED: For he that biddeth him God speed is partaker of his evil deeds."—II John 1:10, 11.

Beloved, these are strong Scriptures, for they tell us to mark them that cause divisions and offenses. We are to have no fellowship with them. We are to turn away from them and have no company with them. We are to stay away from them so that they may be ashamed. We are not to invite them into our homes, and are not to shake hands with them, for if we do, we are bidding them God speed, and thus partake of their evil deeds.

"Oh, but Brother Gilpin, it would be so much better if we would just peacefully coexist. The nation is trying to do it. Society is trying to do it. Churches are trying to do it. Why do we have to stand as a little group in a contrary manner? Why couldn't we peacefully coexist with all the other denominations?" No, beloved, the Word of God says that if we bid such a one God speed, we are partaker of his evil deeds, and Paul says, "Continue thou." My business is to continue in the light of what Paul says.

IV.

WE NEED TO CONTEND FOR THE PREMILLENNIAL HOPE OF THE COMING OF THE LORD JESUS CHRIST.

It is not my hope that as people get together, that will solve the problems. I don't believe getting together in the nations is going to solve the problems. Years ago when I was a boy, I was taught something about the Monroe Doctrine, and I never have read where the Monroe Doctrine was ever repealed. Yet today, the nations have forgotten about it, and instead of standing as one nation or as one hemisphere and saying to others, "hands off!" we are doing our best to get together, and people seem to think it is all right. I don't think so. Most people seem to think that segregation was a terrible curse, that the Jim Crow laws were sinful, and what we need today is to send our boys and girls to the same schools with Negroes, let them play together, grow up together, marry together, have children together, and produce a coffee-colored civilization. Some people seem to think that is what we ought to have. Some people seem to think that we ought to have our churches forget all about their distinctive differences, and come together, and try to get along in one group. That is what the world thinks, and that is what the world's hope is. So far as I am concerned, my hope is not in one world, it is not in integration, it is not in a peaceful coexistence of denominations, but my hope is the premillennial return of the Lord Jesus Christ to this world.

I don't believe that conditions are going to get better. I think we are nearing the end of time, and nearing it fast. Everything that is taking place is merely an indication, a signboard, pointing to the end of time. My hope is the premillennial return of Jesus Christ. Jesus said:

"Let not your heart be troubled: ye believe, in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go

to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN."—John 14:1-3.

On that day when the disciples saw Jesus go away from the Mount of Olives, the angels came down and said:

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall SO COME in like manner, as ye have seen him go into heaven."—Acts 1:11.

In the book of I Corinthians the Lord's table is spread. The bread on it is to be broken and the wine is to be poured. Paul says:

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death TILL HE COME."—I Cor. 11:26.

This is a silent sermon on the second coming of Jesus Christ. To me that is my hope.

There are those who say that we should forget about this premillennial return of Christ, that we are getting along just fine, and the world is getting better, and eventually we will have a socialistic order whereby our Lord will look down upon this world and think it so good that He will just decide to come down here and live. There are others who say, "Well, we just don't believe there is going to be millennium at all." I speak first of the Post-Millennialists and in the second instance I speak of the A-Millennialists. Beloved, to me the hope of each is not worthy of the word "hope." The only hope we have is that Jesus is going to see this condition get worse and worse and worse until His appointed time, and then He is coming to catch away His church, and His redeemed, from this world. That is my hope.

I don't think this world will ever be better. I don't think if Wendell Wilkie's book, "One World," were carried out word for word, letter by letter, syllable by syllable, that it would make this world one bit better. I don't believe that integration will help this world one particle. I don't think that peaceful coexistence among the denominations will help. My hope is that as things go down grade at a fearful rate, Jesus Christ will come and catch us away unto Himself.

CONCLUSION

Paul says, "Continue thou." What am I going to do? Am I going to give up? It would be easy. Am I going to lay down in the field? That would be easy! Am I going to close my Bible and say that I have done all that I can do, that folk won't listen to me? No, no, beloved, that would be the thing my flesh would desire. That would be that which I would like to do. It would be that which would be the easiest thing for me to do. But then I hear him say again, "Continue thou." Surrender? Never. Compromise? Never. What shall we do? We should "continue thou," with this thought in mind, that some of these days we are going to stand in the presence of Jesus.

Are you ashamed of Him? Are you ashamed to contend for the church that He built? Are you ashamed to contend for salvation by grace on behalf of the elect? Are you ashamed to contend against the unionism of all the churches? Are you ashamed to contend for the premillennial return of Christ? Are you ashamed to contend for these things in view of what He has done for you?

"Jesus! and shall it ever be, A mortal man ashamed of Thee? Ashamed of Thee, whom angels praise, Whose glories shine thru endless days?"

"Ashamed of Jesus! that dear Friend On whom my hopes of heav'n depend! No, when I blush, be this my shame,

That I no more revere His name. "Ashamed of Jesus! yes, I may, When I've no guilt to wash away, No tear to wipe, no good to crave, No fear to quell, no soul to save.

Mary—The Mother of Jesus

(Continued from page six)

"WILL A MAN ROB GOD?" Yet, here we have the self-styled "Church of Peter" robbing GOD of "the Testimony which God hath testified of His SON." Peter in all his recorded sermons or writings **not once makes reference to MARY** but exalts his Lord and Saviour **exclusively**. For the closing WORDS of Simon Peter were "BUT GROW IN GRACE, AND IN THE KNOWLEDGE OF OUR LORD AND SAVIOUR JESUS CHRIST, TO HIM BE GLORY BOTH NOW AND UNTO THE DAY OF ETERNITY. AMEN."—2 of Saint Peter 3:18.

Simon Peter also said of false teachers, "But there were also false prophets among the people, even as there shall be among you lying teachers who shall bring in destructive heresies and deny the Lord who bought them: bringing upon themselves swift destruction. And many shall follow their riotousnesses, through whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you. Whose judgment now of a long time lingereth not, and their perdition slumbereth not."—2 of Saint Peter 2:1-3.

Very infrequently Mary is mentioned in the whole of the New Testament and she claims no authority, no power, and is given no other glory than that of being "the mother of Jesus." In fact Mary herself suggested to us in her own splendid testimony that instead of saving others she needed a Saviour, and Mary said: "My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour."—Saint Luke 1:46-47.

If Mary must need have Christ for her Saviour, and she did, how much more shall we hasten to put our trust in Him. "Believe on the Lord Jesus Christ and thou shalt be saved and thy house."—Acts 16:31.

Notice how the Roman Catholic Church constantly changes, teaching and practicing doctrines that cannot be found in the Word of God. The following list of events were officially adopted by the Church Council and proclaimed by the Pope as dogma of faith so that they became binding on all Catholics.

Prayer for the dead was instituted	A.D. 330
Making the sign of the cross	A.D. 330
Worship in Latin language	A.D. 600
Adoration of Mary and Saints	A.D. 788
Adoration of the cross, images and relics	A.D. 788
Blessing of bells	A.D. 965
Fasting, lent, advent and Fridays	A.D. 998
Fabrication of Holy water	A.D. 1000
Marriage of Priests forbidden	A.D. 1079
Rosary beads invented	A.D. 1090
Sale of indulgences	A.D. 1190
Sacrifice of the Mass	A.D. 1215
Transubstantiation of bread	A.D. 1215
Adoration of wafer	A.D. 1220
Articular confession of sins to a Priest	A.D. 1215
Cup or wine forbidden to people at communion	A.D. 1414
Purgatory proclaimed	A.D. 1438
Apocryphal books added to the Bible	A.D. 1546
Immaculate conception of Mary	A.D. 1845
Blessing of auto cars (for a price)	A.D. 1932

"Till then—nor is my boasting on the earthware slabs closing the grave it was assumed that the martyr was a young maiden of this name."

May God bless you!

Pope Bars Devotion

(Continued from page 1)

lated, "which seemed to have been that of a martyr who suffered during the persecution of Diocletian (284-395). Since the name Philomena was discovered

This led, said the Bishop, to a "completely fictitious account of the life of St. Philomena, filled in with details reported from an alleged private revelation and composed by a priest in the diocese of Nola in Italy."

It was Pope Gregory XVI who approved a feast of St. Philomena for limited observance, the Bishop said.

It is this feast which the Holy See's decree suppressed.

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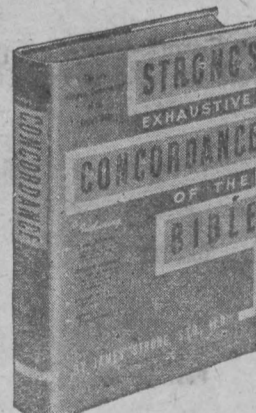
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Did The 120 Sin?

(Continued from page 1)

not a special meeting like DeHaan suggests, but they were obedient to Jesus' previous command. (Acts 1:4). These were obedient disciples.

2. *They were praying.* It was not a church business meeting in that it was being run according to parliamentary procedure with some carnal business to be "railroaded" through. It was basically a prayer meeting. Not just some of them were praying, but they were all praying (vs. 14). These Christians realized their dependence upon the Saviour.

3. *It was persistent praying.* "They all continued . . . in prayer." This continual praying gives evidence that they were in dead earnest. They were fulfilling another one of Christ's commands. (Luke 18:1-8).

4. *They were with one accord.* It was not a fleshly, divided prayer meeting but a united one. "Behold, how good and how pleasant it is for brethren to dwell together in unity." Ps. 133:1. God answers this kind of praying.

5. In the midst of this meeting Peter stood-up and said that the Scriptures must needs be fulfilled. It is difficult for me to see or imagine that these are fleshly actions. Notice now, Peter gave Scriptural authority for his actions. He quoted from the Psalms. Did Peter have authority? What better authority than this!

6. *Only qualified men were even considered.* In the church of Jesus Christ we find that when men are called to fill an ordained office the qualifications will be given. After Jesus' resurrection our Lord could have very well given Peter the qualifications that he gives in verse 22. Peter did not have to wait until the day of Pentecost because Christ had already placed a special anointing upon His disciples that would make them capable of this decision. (John 20:22). Probably out of this large group only a few could measure up to the requirements.

7. *Prayer again was resorted to* (vs. 24). Note how spiritual these men were.

8. *A Scriptural means was used to find out the exact man.* "Some have supposed that this means voted. But to this interpretation there are insuperable objections. (1) The word *lots* is not used to express votes or suffrage. (2) The expression 'the lot fell upon' is not consistent with the notion of voting . . . There properly is no chance in it." (Barnes' Notes on N. T.). In Proverbs 16:33 we read, "The lot is cast into the lap; but the whole disposing thereof is of the Lord." God ordained this method: The land of Canaan was divided by lot (Nu. 26:55, Jos. 15, 16, 17). Achan's sin was detected by lot. (Josh. 7:16-

18). David divided the priests by this method (I Chr. 24:5).

9. DeHaan uses two more weak notions: (1) God never recognized the choice of Matthias. But in Acts 6:1 we read, "Then the TWELVE called the multitude of disciples." This shows Holy Spirit's approval. (2) Matthias' name is never again mentioned. Neither are the names of Thomas, Bartholmew, Andrew, or Simon Zelotes.

10. It is contended that Paul was the "twelfth apostle," replacing Judas. If so, Paul evidently didn't know it. He wrote in I Corinthians 15:5, 8: "And that he (Christ) was seen of Cephas, then of the twelve . . . And last of all he was seen of me also, as of one born out of due time." When "the twelve" saw Christ after the resurrection, it is true that Matthias had not as yet been manifested as God's choice to replace Judas; but who can deny that Matthias actually did see Christ and that Paul includes him in this reference? Certainly, Paul could not have included himself as being one of "the twelve" that saw Christ, and Judas was dead at this time.

If some of these novel interpreters want something to work on, tell me how Barnabas (Acts 4:36) and James the Lord's brother (Gal. 1:19) became apostles?



Halliman

(Continued from page one)

In these controlled areas anyone can go anywhere at any time.

In the uncontrolled areas the people range from those that have had no contact with civilization and still living as they have been for hundreds of years, to those that have Government and in some cases mission contact, and are in the process of being brought under control. Until all tribal fighting, cannibalism, etc., have been stopped in any given area it is considered unsafe and off-limits or uncontrolled area. Due to the many settlers, prospectors, and missionaries having been killed in these areas by the natives the Government has placed restrictions on them and only by special permit can one enter.

During the past few months I have made a survey of several areas including some of the uncontrolled areas, and it is in two of those areas that I have made application for permits to re-enter to do mission work. When I shall hear from the Government concerning these requests I do not know. In the meantime my work continues among the native folk in the Bulolo area, and should the Lord never see fit to remove me from here I could spend a very busy lifetime here, preaching and teaching the

Lord's Word.

Work Continues In Bulolo

The work in and around Bulolo is growing in some ways. There has been almost a continual increase in attendance each Lord's Day since I started preaching in Pidgin, and while our form of services are quite different from what they are used to, and the magnitude of God's grace completely unheard of by them before, there seems to be some signs of the truth being grasped and there is an unquestionable evidence of a real hunger for the Word to be preached.

As mentioned before, our services are held outside on our front porch. Three weeks ago, shortly after the services started, I noticed I had an audience about a quarter of a mile away. Several natives had gathered to see what was going on. I immediately seized the opportunity to preach to them by turning on a little more volume. They remained at their quarter mile distance for the remainder of the service. The following Sunday several of them came back, only this time they came to the house and this past Sunday several more came with them. I don't know what may be in store for the work in this area, therefore, I am going about it on the one hand as if I might remain here indefinitely, and on the other hand being prepared to leave anytime the Lord may direct.

New Support

Some new churches and individuals have started supporting the work since the first of the year. This is very encouraging to us and we are grateful that the Lord has led you to have a part in this ministry. We do not spend too much time in personal letters, but will try to keep you informed through TBE of the progress of the work. May the Lord bless each of you and supply your needs according to His riches in glory.

Sincerely,
Fred T. Halliman



Councils

(Continued from page one)

The National Council is liberal in theology, liberal or leftist in politics, controlled by the brass hats of the great denominations of the country, rather than the churches whom these men profess to represent. The Council speaks on all sorts of things from "soup to nuts" in behalf of millions of church members whom they have not consulted on these matters. Yet the National Council, like the Pope, considers itself the authoritative voice of what they call the "Church" on faith and morals. This Council consists in its national membership, of average Americans who don't know too much about it and often care less. It has often been an apologist for ministers who deny the fundamentals of the faith, and political radicals whose views are often dangerously like the ideas of the Communist Party. Fundamental Christians have rightly disavowed this Council and in many cases have separated themselves from it.

The National Association Of Evangelicals

The National Association of Evangelicals, composed of conservative denominations and individuals, takes a middle-of-the-road position and sometimes worse. It holds to the fundamental doctrines of the faith in its official position, but it is often willing to compromise these principles in practical situations. It professes to accept the authority of the Scriptures, but in practice they respect only such Scriptures as they find useful. Mathematically, it is controlled by the holiness and pentecostal groups. Actually (politically) it is controlled by the brass hats of the various denominations and the paid officials of many interdenominational organizations. The churches, as in the National Council, have little or nothing to say about its policies. In the strict sense it is not a council of churches but a council of church members who rarely know that they are being repre-

sented. Since the churches are never consulted by the Association, the brass hats of denominationalism make the decisions.

The Association, contrary to its confession, endorses and supports that ecumenical evangelism which works in cooperation with fundamentalists, modernists, Arminians, Calvinists, holiness, tongues, fanatical healers and what not.

Before the election it worked itself into a lather over the doctrine of the separation of church and state, sometimes because of religious convictions and sometimes because of Republican convictions which found the religious controversy politically profitable. However, it has no concern over separating believers from unbelievers, Christians from apostates, sound Christians from heretics. It believes in separation in Washington on one issue, but on the deeper issues of separation it is content to compromise. The NAE is all kinds of religious men. Truth must be subordinated to fellowship, and convictions must be compromised for unity. It wants to be united against a common foe, no matter how much mud, straw, sticks and trash you mix in the wall of defense.

The American Council Of Churches

The American Council of Churches is the so-called fundamentalist-separatist body, entirely separated from the other two organizations. However, it is not truly representative of this school of thought for most of the fundamentalists and most of the separatists are not in fellowship with it. The Independent Fundamental Churches of America withdrew from it, a part of the Bible Presbyterian group withdrew and the Conservative Baptist Association of America has never united with it.

While it is fundamental and separatist, having no connection with any other branch of the ecumenical movement, it became a curious ecclesiastical and theological mixture. It once included the "Old Catholics" about whom fundamentalists knew little and cared less. It included the Independent Fundamental Churches with their curious theology of interdenominational essentialism. It included the baby sprinkling, Reformation Theology Bible Presbyterians who agreed with everything in the Bible that is Presbyterian. It included the Evangelical Methodists some of whom were second-blessing holiness people. It accepted into membership Bishop Swain a self-appointed bishop and his mythical American Episcopal Church. Swain and his non-existent denomination were later dropped. The General Association of Regular Baptists Churches is still a part of this curious collection of "ologies." It has added to its doctrinal position a political emphasis which includes rabid partisan emphasis. It has become, like the National Council, a hybrid combination of religion and politics, an unhealthy mixture.

The American Council has a curious structure. It professes to be a council of churches, but actually its constituent churches have little or nothing to say about its policies. The policies of the Council, like the other ecumenical groups, are made and controlled by a group of denominational brass hats, known as the executive committee. This makes tight control by a small group possible. It is true that the Regular Baptists elect delegates, but with no expense accounts like their executives, many find it impossible to attend. To remedy this, any Regular Baptist pastor can serve as an alternate and represent the churches — a makeshift idea, indeed. The delegates do not go with specific instructions and consequently vote to commit the churches on whatever issue the leaders may seize upon. Yet the American Council, like the National Council, blandly claims to represent so many millions of church members, who rarely know they are being represented and who have not been consulted on the issues raised.

The spokesman of the American Council is Carl McIntire, Editor of the Christian Beacon and Director of the Twentieth Century Reformation radio broadcasts. It is true that he may not be really elected spokesman, but one questions the fact that he is the real spokesman, whatever technicalities may be. The Beacon is not the official organ of the Council, but the Council follows the party line laid down by the Beacon. The Beacon is certainly the organ of the American Council school of thought, and those who have disagreed with it have generally left the Council.

The Twentieth Century Reformation Radio Program, controlled by McIntire with its Reformation Theology, its unbaptistic doctrine of the Christian state, its wide alliances with secular partisan politics, virtually commits the American Council to its religious and political position. Technically this may not be true but actually it is true. It demands that ministers separate themselves from any connection with apostate religion as the price of its approval. It does not make a similar demand on its political heroes and political allies. Here is a curious hybrid form of ecclesiasticism. It will fellowship clerics only upon a separatist basis, but it fellowships politicians on a political basis. The American Council is the National Council is a religious-political body, violating the spirit if not in letter, the Baptist principle of the separation of church and state.

Baptists do well to separate themselves from all ecumenical movements, right, left or middle. Premillennial Baptists should become a part of the social gospel of the right or the left. Baptists have never united in any organization with diverse faiths without losing or compromising their Baptist principles. New Testament Baptists cannot be ecumenical, right, left or center. —New Testament Baptists

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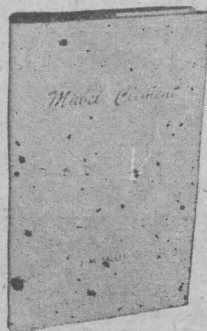
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