

# The Baptist Examiner

"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

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

MAILING ADDRESS: BOX 910, ASHLAND, KENTUCKY

VOLUME 31, NUMBER 3

ASHLAND, KENTUCKY, FEBRUARY 17, 1962

WHOLE NUMBER 1225

## GOD'S INSPIRED WORD VERSUS MODERN "CHILD PSYCHOLOGY"

Our moderns are not only getting away from Bible doctrine and practice relating to spiritual and doctrinal matters, but they are also departing from the ancient paths for everyday life. In the respect, the rearing of children has really suffered a real disaster. "Child psychologists"—and that are oftentimes women who have given birth to a child—are contending to tell us how to raise our children. One of the things these ego inflated "psychologists" have tried to destroy is the teaching of the Bible on the chastisement of children. They reject the Word on the pretext that it gives a child a good "tanning" and cause an "inferiority complex." Perhaps it never occurred to these "psychologists" that children are "inferior" to their parents and ought to have a "commandment" so as to be in perfect subjection. In fact, children ought to hold their parents in the very highest respect.

But regardless of this, we believe that God is a far better psychologist than our moderns. Hand-in-hand with the increase of modern "child psychology" has come an increase in what is called juvenile delinquency. If this is a measuring stick, it appears that we need fewer "child psychologists."

What has God, the all-wise Creator, said as to child discipline? Listen:

### HOW LONG WERE CREATION DAYS?

A great number of scholars say that the creation days were not hours, but long periods of years. They offer some reasons why this is so.

The only day which has an evening and a morning is a 24-hour day.

The seventh day of this first week was a 24-hour day. Moses tells us so in Exodus 20:10, 11; 31:17. The seventh day were a 24-hour day, then certainly the other six days must have been 24-hour days.

The period lighted by the sun was a 24-hour day. Genesis 1:5, 18.

The word used for "day" in Genesis 1:5 was a period of light followed by a period of darkness called night. The 24-hour day is the only such period known to us.

In all the Bible, the word "day" is never used of an indefinite period of time when connected with a numeral. Genesis 1:5; Numbers 13:25; Jonah 1:17; Exodus 20:11.

The objection is raised that there could have been no 24-hour days without the sun, and the sun did not appear until the fourth day. Wrong again—the 24-hour day is made by the revolution of the earth upon its axis. That was from the very first day.

The days of Genesis 1 were 24-hour days because Genesis plainly says that they were "kinds of days that made seasons and years."

The fact that the Bible says that Adam lived 930 years is proof that the days of Genesis 1 were 24-hour days; because that is the only kind of days that we know of.

"Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." (Prov. 22:15).

"Chasten thy son while there is hope, and let not thy soul spare for his crying." (Prov. 19:18).

"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." (Prov. 13:24).

"Withhold not correction from the child: for if thou beatest him with the rod, he shall not die." (Prov. 23:13).

This chastening is not, as often pictured by our moderns, uncontrolled, passionate striking or hitting the child. Not at all. Parents are to firmly deal with the child, making clear the reason for the chastisement, and rendering it unimpassioned. The child is not to be physically harmed, but chastened in a "stinging," not bruising, manner. That some parents are guilty of impassioned striking of children is no reason for laying aside the teaching of the Bible. Some citizens, in the heat of passion, have "taken the law into their own hands" and sought revenge, rather than allowing our legal officials to bring about justice; but this is no cause (Cont. on page sixteen, col. five)

## Is One Church As Good As Another?

The Author Shows That Even In Bible Days One Church Was Not As Good As Another. So How Could It Be Any Different In The Days In Which We Live?

By ARTHUR J. CORCORAN  
Cottage Hills, Illinois

One of the "Short Sermons"  
Preached at the 1961 Bible  
Conference in Ashland

In answer to this question, I am going to turn to the Word of God. Those churches that were started by men, without scriptural authority, we will just treat as though they were not in the running at all.

I

I want to turn to the book of Acts and observe the first church.

"Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."—Acts 2:41, 42, 47.

Here is the first church at Jerusalem, the first Baptist church; this church would be

called a proper church, of course, and a successful church, a spiritual church. Here is a church from which sinners received the Word—that is, the Gospel was preached faithfully. In this church saved people were baptized. We remember



ELDER A. J. CORCORAN

the times when people were saved through the preaching of the Word. But we weren't interested whether they were baptized or not. We didn't deem it so important. But people were saved and baptized in this first church, and believers were added unto the church. This is the way it should be, of course.

This church continued in sound doctrine—that is, they taught something good. They had sound teachings. They were taught these things, so that spiritually, warmheartedly, and intelligently they continued. And all the church observed the Lord's Supper.

This first church was a praying church. God was being praised by all the church. Then the church had the respect of the people. Some churches through the years have had great respect; others haven't had any respect. Some men have had their heads cut off, and in the providence of God other men were able to escape, or to retreat, that they might carry on a ministry of preaching.

Here, then, is the church in Jerusalem, a very happy, vigorous, warm-hearted, intelligent, well-grounded church.

II

But there is another church—the Laodicean church.

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."—Rev. 3:16, 17. (Cont. on page sixteen, col. three)

### NO CATAclysm IN GENESIS ONE

Scofield, Torrey, Pink, Henderson, and others say that a cataclysmic change took place between verses one and two of Genesis one. There are some reasons we offer why this is false.

1. Romans 5:12 teaches there was no death on the earth until Adam sinned. If there were no death until Adam sinned, then there were no fossils; for you could have no fossils without death.

2. If there were a cataclysm, then there were two creations millions of years apart, and not one as the Bible teaches.

3. If there were two natural creations, then by analogy the Arminians are right, and there can be two spiritual creations, and apostasy is true.

4. The idea of a cataclysm is contrary to all Bible teaching, for all Bible history shows there is always a remnant left by God, of His work. If there were a creation millions of years before Adam, it was such a colossal failure, that no trace of it was left.

5. No pre-historic man. Adam was the first one. I Corinthians 15:45. If no pre-historic man, then no sin, no death, no cataclysm, no fossils.

6. Pink's main argument is drawn from the word "replenish." That argument is based on ignorance. The word, translated "replenish" in Genesis 1:28 is translated "fill," "fulfill," or "to be full" 246 times in the Old Testament. Creation was never finished until Genesis 2:4.

## HE IS

Our Salvation—"Then took he him (Jesus) up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." (Luke 2:28-30).

Our Life—"Jesus saith unto him, I am the way, the truth, and the life" (John 14:6). "He that hath the Son hath life" (I John 5:12). "Christ, who is our life" (Col. 3:4).

Our Peace—"For he is our peace" (Eph. 2:14).

Our Righteousness—"For he

hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (II Cor. 5:21).

Our Redemption—"But of him are ye in Christ Jesus, who of God is made unto us . . . redemption" (I Cor. 1:30).

Our Wisdom—"But of him are ye in Christ Jesus, who of God is made unto us wisdom" (I

All we need is 10 subs from 100 friends to have 1000 new readers. Are you such a friend? "Sub" blank on page 16.

Cor. 1:30).

Our Sanctification—"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." (Heb. 13:12, I Cor. 1:30).

Our Grace—"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9).

Our Hope—"Christ in you, the hope of glory" (Col. 1:27). (Cont. on page fifteen, col. five)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "I COME QUICKLY"

"Surely I come quickly."—Rev. 22:20.

I might say in the very beginning that you will find these words used four times in the book of Revelation, and by God's grace I want to show you how they are used in each particular instance. I believe that the use of these words, "I come quickly," as we see them in these four particular instances, will be a blessing to the soul of each of you.

May I remind you in the very beginning of this message that I believe in the second coming of the Lord Jesus Christ. There are a lot of different beliefs today among the brethren as to when Christ is coming. There are some who are Post-millennialists, meaning that they believe the

world is getting better, and after awhile the world is going to get so good, that Christ is coming to set up His millennial kingdom, and will reign here on this earth for a thousand years.

Then there are those who are Pre-millennialists, who believe the world is getting worse and that it is going to continue to get worse until Jesus Christ comes. Then He will set up His kingdom and will reign in His millennial splendor.

Then there are those who will tell you that they are A-millennialists. They are just a little ashamed to say that they are Post-millennialists. Rather than admit that they are Post-millennialists, they change the expression just a little, and change the tenor of Post-millennialism just a trifle,

and say that they are A-millennialists.

A short time ago I was talking to a man and I asked him plainly what he was. He said, "You have heard me preach three or four times during this Bible Conference. You judge what I am." When I pressed him for an answer, he said, "I am a Pro-millennialist. I am for it whenever it gets here." He wasn't willing to say that he was a Pre-millennialist, nor a Post-millennialist, but rather he was a Pro-millennialist—he was for it whenever it arrived.

Well, I guess in that sense all of us could say that we are Pro-millennialists; we are certainly for the millennium whenever it comes. (Continued on page 2, column 2)



## Examiner Editorials

We want to urge our readers in and around Springfield, Missouri to pay a visit to the Grace Baptist Church, meeting at 536 E. Cherokee, in Springfield. Their services are as follows:

Sunday School—10 a.m.

Preaching—11 a.m.

Evening service—6:30 p.m.

Wednesday service—7:30 p.m.

The brethren and sisters there have been and still are among our most faithful supporters and friends. Many of them attend our Bible Conference each year and the book by Spurgeon, **Sermons on Sovereignty**, was made possible in a great part, by the assistance of one of these brethren.

Another Southern Baptist white-washing job is underway, this time in behalf of Prof. Ralph Elliott (of So. Baptist Midwestern Seminary, Kansas City), the author of the heretical book, "The Message of Genesis." Elliott himself is participating, claiming that the words he uses (such as "myth," "folklore," "parable," etc.) don't mean what most people think. One Southern Baptist editor who became aroused over this book is not quite satisfied with the "clarification" of Mr. Elliott, however. This editor says, "We finished the Louisville Seminary in 1938 and words and approaches used in interpreting the scriptures today are foreign to what we were taught. If the usage of these terms and these approaches are correct, they should have long been communicated to all Southern Baptists." (*Alabama Baptist*, Feb. 1).

We have a few **Mabel Clement** books which are slightly damaged. We will sell these books to the first comers for \$1.00 per copy. Also, we have a couple of copies of **Systematic Study of Bible Doctrine** which have some missing or erroneously arranged pages. We will also sell these for \$1.00.

Concerning our supply of back issues, maybe some of you would like to send some names and pay postage costs on our sending "sample" copies to these people. About 25c per person will cover mailing expenses for several copies.

A few of our readers have slightly complained about the extensive review given to Campbellism over the past months. I don't blame the people one bit; in fact, I became quite weary with refuting Campbellite heresies myself. However, we must remember that there are many people who need the help that we can give them on these subjects. Time would fail to try to recall how many people over the past few years have asked for information on certain fac-

ets of Campbellism. When I "put my shoulder to the wheel" on this subject, my idea was to not pull away until the task was completed. Now I'm satisfied and many are the testimonies of appreciation that we have received. If you were wearied by the length of the series, just be thankful that you didn't need it and pray that the articles may be of help to any one who had such a need.—B.L.R.



### "I Come Quickly"

(Continued from page one)

gets here. But, beloved, I would like to say that I don't have any hesitancy in telling everybody that I am a Pre-millennialist, and that I believe in the pre-millennial return of the Lord Jesus Christ back to this world. I say to you frankly, I believe He is coming again to this world. I can't express it too strongly when I say that I anticipate and look forward to seeing the return of Jesus Christ to this earth.

If you will turn to the New Testament, you will find that one out of every twenty-five verses speaks of the second coming of Jesus Christ. I tell you, beloved, it is important when you consider that this great amount of the New Testament has to do with His second coming.

If you read the Old Testament, you will find that approximately two-thirds of the Old Testament talks about His second coming, while only about one-third of it looks forward to His first advent. I never was more completely surprised, than when I first began to study the Old Testament just to see how and when Jesus Christ was coming. I made a very careful study of the Old Testament and I was amazed to note that nearly two-thirds of it has to do with the second coming of Jesus Christ and about one-third has to do with His first coming.

When I turn through the Word of God I am amazed at the number of Scriptures that speak about His second coming. Jesus Himself said, when He was with the disciples:

"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, and receive you unto myself, that where I am, there ye may be also."—John 14:1-3.

On that great day when the Lord Jesus Christ was caught away from this world by God the Father, the disciples stood on Mount Olivet and watched until Jesus went up out of their sight. I am sure as He became a disappearing speck in the skies, that those disciples must have shield-

ed their eyes and shaded their faces, as they looked up into the heavens to see Christ going from them. It was then that the angels of God put in their appearance 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.

They had seen Him go into the skies; the promise is that He will come back just as they had seen Him go.

When the Apostle Paul was telling the church at Corinth about the observance of the Memorial Supper he said:

"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.

I say, beloved, every time you observe the Memorial Supper you have a silent, tacit testimony as to the return of Jesus Christ back to this world. The breaking of bread, and the pouring of wine not only looks back to His death at Calvary, but it looks forward and silently says that He is coming back to this world a second time.

Beloved, you will be amazed to turn through the New Testament, to see how many times we have references to the second coming of Jesus. For example, the parables of Matthew 13 are absolutely stripped of their meaning if you take out of them the second coming of Jesus Christ. What would be the value of that parable of the wheat field that was oversown with the tares unless Jesus Christ is coming? Likewise, where would there be any value to the parable that speaks about the meal being completely leavened? I say, beloved, unless Jesus Christ is coming again, that parable is only wasted words.

Then consider the parable of the pounds, or the parable of the talents. Hear our Lord say, "Occupy till I come."—Luke 19:13.

Then, there is the story of the ten virgins who are waiting the return of the bridegroom. I say, beloved, if you take the second coming of the Lord Jesus Christ out of the New Testament you have nothing left, for the entirety and the totality of the New Testament centers about Christ's advent back to this world a second time.

When the Lord Jesus Christ was here. He not only spoke of His return, but all the writers of the New Testament spoke of His return. John, on the isle of Patmos, mentioned it many, many times. Four times he used this expression, "I come quickly." Not once, not twice, not three times, but four times he emphasizes that He is coming, and that He is coming quickly. It is rather interesting to notice how he uses this expression in each instance, and what He fashioned this expression about.

I

### THE CHURCH.

We read:

"BEHOLD, I COME QUICKLY: hold that fast which thou hast, that no man take thy crown."—Rev. 3:11.

Here we have the first use of this expression, "I come quickly." Notice the background of the text. Study with me briefly the context. This was written to the church at Philadelphia. This was the church through which you and I have our spiritual ancestry so far as the church is concerned. It was the church at Philadelphia that handed the Word of God down step by step until it came to us. This church at Philadelphia is the only church of the seven churches of Asia Minor that survived. The infidel, Gibbon in his book, "The Decline and Fall of the Roman Empire," which was written in the year of 1392, said that all the other six churches had vanished but that Philadelphia still remained long after John said for Jesus, "I come quickly."

Listen to this quotation from history which was written not by

## "I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper rather than including them in correspondence which relates to books, orders, subscriptions, or some other matter).

1. Do you have booklets on these scriptures that puzzle me concerning the millennium: "For when they shall rise from the dead, they neither marry nor are given in marriage; but are as the angels (sexless) which are in heaven" (Mark 12:25). If the saints do not marry and are sexless how then can they reproduce?

The Bible does not teach that the saints, following the resurrection, will reproduce. Neither does the verse quoted state that saints will be sexless after the resurrection. They will be "as the angels" in that they will not "marry nor be given in marriage."

2. If the curse placed upon the animal and vegetable kingdom by reason of Adam's sin is lifted at the second coming of Christ, will not the curse upon mankind also be lifted?

All of the curses will eventually be lifted, except of course the curse of everlasting punishment to the lost.

3. At the rapture we receive our incorruptible bodies—we become like Christ. Does this not mean that sin has been erased so far as the saints are concerned and they do not die?

Yes. There is no more death for the saint after the resurrection and rapture.

4. How can there be peace upon the earth during the 1000 years reign if there are wicked people living on the earth?

When you ask "how," you must remember that many things about the millennium and Heaven are not understood by us in our present state. God has not revealed many things to us and we do not fully understand many things that are revealed. But we know that during the millennium Satan is bound and Christ is personally reigning; therefore, peace is the result.

5. I have always believed that man's days are numbered by God from the foundation of the world. However, I cannot reconcile this with II Kings 20 where God added 15 years to Hezekiah's life. Then, too, if Hezekiah had died before the 15 years were added, Man-

a Christian, but by an infidel.

"In the loss of Ephesus, the Christians deplored the fall of the first angel, the extinction of the first candlestick of Revelation; the desolation is complete and the Temple of Diana or the church of Mary will equally elude the search of the curious traveler. The circus and the three stately theatres of Laodicea are now peopled with wolves and foxes. Sardis is reduced to a miserable village. The god of Mohomet, without a rival or a son, is invoked in the Mosques of Thyatira and Pergamos, and the populousness of Smyrna is supported by the foreign trade of the Franks and Armenians. Philadelphia alone has been saved by prophecy or courage. At a distance from the sea, forgotten by the Emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above four score years, and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in the scene of ruins—a pleasing example that the paths of honor and safety may sometime be the same."

Now remember that that was written by an infidel, and not a Christian, and it was written in 1392, and would indicate that God preserved this church at Philadelphia intact, and with an unbroken continuity through the first fourteen centuries following the birth of Jesus, just like He had promised.

It was through this church that our Baptist perpetuity comes to us today. This was as Jesus had said, for in the day that He established His church, He said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. 16:18. He had thus promised perpe-

asseh would not have been and so Christ would not been born. Does this Scripture mean that Hezekiah was to physical death?

The case of Hezekiah is understood when we look at matter in the light of God's purpose as distinguished from things apparent to the eye man. So far as God's secret pose is concerned, Hezekiah's span was already determined before he was even born. But far as his sickness was concerned, apparently Hezekiah was ically destined to die, apart divine intervention. It was will that Hezekiah pray for continuation of his life and sent a message by the prophet. The prophet's message was upon just one consideration: ent physical circumstances. merely upon Hezekiah's condition, he would surely But God did not mention the that He planned to miraculously preserve Hezekiah's life in prayer. What the message the prophet did was to still Hezekiah to pray for the thing God had already determined. This is exactly how God today: He causes us to pray the very things that He has posed (Rom. 8:26).

6. Is there any reference in scripture as to what tribe belonged to?

Not that we know of.

7. To whom is God speaking Rev. 18:4 when He says, "out of her my people"?

To the children of God who in organizations formed by reunion of Rome and her Protestant daughters.



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## The Baptist Examiner

The Baptist Paper for the Baptist People.

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

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

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

### SUBSCRIPTION RATES

One Year	\$2.00
Two years	3.50
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When you subscribe for others; each	1.50

(This last rate also applies to secured subscriptions, the agent keeping 50c commission on each subscription obtained).

THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 19, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

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



# ROME'S VAST WEALTH

(REVELATION 17 AND 18)

The following article is printed with the permission of Protestant and Other Americans for Separation of Church and State, 1633 Massachusetts N. W., Washington 6, D. C. (Rights reserved).

as of poverty by the Roman Catholic bishops have been added on behalf of their claims Federal subsidy to support their denominational schools. Examination of available indicates, however, that this church has vast financial resources.

The true extent of these resources is difficult to assess for Roman Catholic Church, unlike most other churches, never discloses its financial operations. Some account of its budget may occasionally be offered by a local priest to his parishioners, but the national profile of this church is carefully sealed. Some facts do come to light, however, from time to time.

For example, it has been set by a trade journal in the United States that the annual dollar value of construction of Roman Catholic churches, colleges, hospitals and other facilities (in that order of magnitude) is at the rate of \$1.7 billion in the United States. This figure is the value of the hierarchy's properties is being insured by this figure annually without taking any account of inflation in values.

## Local Property Values

What is the standing assessed value of Roman Catholic Church property in local parishes? Such figures are never divulged but one with sufficient patience usually dig out the figures at the tax office. It must be remembered that the assessment value of such property is usually made at a rate far below the actual or market value. In Buffalo, N. Y., for instance, tax assessors of the tax-exempt Roman Catholic church, school, college and hospital land and buildings at \$51 million. Yet the hierarchy's own released figures give the church assets there, mainly real estate and buildings, as \$236 million (Church and State, May, 1961).

The Research Department of POAU, in a recent study of District of Columbia tax office figures, learned that although the

Roman Catholic Church claims but 19 per cent of the population of the nation's capital, it owns 38 per cent of the dollar value of all religious tax-exempt property and 50 per cent of the physical land area so exempted. The church's schools—elementary and high schools—in the District of Columbia cover 68.1 acres with assessed value of \$6,430,000. Colleges and universities cover 265.5 acres with assessed value of \$24,557,000. The total acreage in these categories—333.6—bears interesting comparison with the Vatican's 108.7 acres.

## District And Nation

Total assessed value of all Roman Catholic exempt property in the District is \$87,557,000 in the above categories. This does not include investment properties held by church, agencies, or by the Vatican itself, on which real estate tax is presumably paid. Then, in addition, there is the District's "foreign government" tax exempt list which includes the Washington headquarters of the Pope's Apostolic Delegate, a plush establishment on Massachusetts Avenue covering two acres and bearing a tag of \$550,000.

A further interesting disclosure is the fact that the Roman Catholic Church in Washington, D. C., invests less of its money—only 18 per cent—in charitable programs than it does in any other category.

In May, 1961 Church and State estimated, on the basis of the Buffalo diocese, that the total of directly owned tax-exempt property of the Roman Catholic Church in the U. S. is about \$11 billion.

This estimate is based on simple arithmetic. A financial credit rating for the Buffalo diocese has put the church's assets in this one diocese at \$236,000,000. Its average gross income is \$24,500,000. Taking the Buffalo membership of 860,000 in ratio with the claimed total American membership of 40,000,000, a total national wealth close to \$11,000,000,000 is indicated.

## World Wide Wealth

What are the world-wide investment holdings of the Roman Catholic Church? What is the total wealth of this church in the U. S. A.? Is the church here in the dire financial straits that its pleas for public funds would indicate?

Despite its being the smallest independent state in the world (108 acres), the State of Vatican City—

"is one of the richest states . . . in the world. The Vatican not only owns such financial outfits as the Bank of Rome, the Banco di Santo Spirito and the Credito Centrale dei Lazio, it also owns the R.E.T.I., one of Italy's largest telephone companies, the Bastrogi Finance and Holding Company, and the Generale Immobiliare, the largest real estate company in Italy." (Parade Sunday Magazine, May 6, 1961).

The London Express, May 6, 1961, says that "the Vatican plays the American stock market (and) invests its funds in many centers all over the Western world. It owns huge industrial enterprises in Italy. And its fortune is conservatively estimated today at \$5,000 million." This is equivalent, at current dollar exchange rates, to \$14.3 billion. Annual payroll for the Vatican's 3,000 daily employees is \$7,250,000.

A respected Roman Catholic Journal gives this picture of the wealth of the Roman Catholic Church in this country, a picture it properly regards as awesome:

"Would it frighten you to know that in your own United States the Catholic Church . . . has more property than any other one private organization? Figure the cost of all Catholic churches, schools (high schools and universities), rectories, convents, hospitals, orphanages, homes for delinquent,

## "The Scarlet Woman" Is Richer Than Croesus, Yet Her Agents in the U. S. Continue to Belly-Ache for Our Tax Money to Support Her Religious Schools

old people . . . put all the original costs and upkeep in one lump sum and the amount would be frightfully staggering!"

—Novena Notes, Feb. 18, 1949, published weekly Cum Permissu Superiorum by the Servite Fathers, Chicago, Ill.

Just recently the prolific Roman Catholic writer, Father Richard Ginder, declared:

The Catholic Church must be the biggest corporation in the United States. We have a branch office in almost every neighborhood. Our assets and real estate holdings must exceed those of Standard Oil, A.T.&T., and U.S. Steel combined. And our roster of dues-paying members must be second only to the tax rolls of the United States Government.

## Knights of Columbus

Richest among the more than 100,000 Catholic organizations in this country is probably the Knights of Columbus which boasts of assets exceeding \$177 million. Its portfolio includes \$55.5 million in securities; several million in Canadian government bonds; \$4.8 million in railroad issues; \$18 million in utility stocks and bonds; \$12 million in industrial securities; and U. S. government bonds. It owns such properties as Yankee Stadium in New York City, the former New Haven Railway headquarters building, Crucible Steel Co.'s Detroit warehouse; Brunswick-Balke-Collander Co. building in Chicago; site of a new \$5 million Sheraton Hotel in New Haven; department stores in St. Louis (property value—\$4.5 million), Camden, N. J. (\$2.5 million), and Philadelphia (\$2 million); a new \$1.8 million steel tube mill of the Bridgeport Brass Co.; and others.

## Liquor Profits Revealed

Some of the most startling facts concerning the wealth of the Roman Catholic Church in the U. S. have been disclosed in tax hearings in Washington by POAU attorneys. The Roman Catholic Church has long been operating commercial corporations which have not, until recently, paid profits taxes, whereas their competitors were obliged to pay the usual 52 per cent on their corporate profits to the Federal government. Most famous of these corporations has been De La Salle Institute, the corporate name for the Christian Brothers of California, largest producers of commercial brandy in the U. S. After exposure by POAU attorneys at two Congressional hearings, the Christian Brothers paid up \$490,000 in back profits taxes and then sued for a refund on the ground that they were a church whose property was "subject to the control of the Pope." The Brothers also claimed: "The plaintiff (The Brothers) is exempt as a church."

Prodded by POAU, the Justice Department and Internal Revenue countered the claims of the Brothers and finally forced the order to pay up approximately \$4 million in back profits taxes late in 1961. The Christian Brothers constitute only one of the Roman Catholic religious orders doing commercial business in liquors

and wines. Catholic orders also operate radio and television stations for commercial profit and have, in the past, been exempted as organic parts of a church. According to the Wall Street Journal August 18, 1959, the Jesuit-owned Loyola University of New Orleans, which has operated a radio station since 1922, has netted as much as \$500,000 a year in broadcasting profits for which it has gained tax exemption. "As a result," said the Journal, "WVLT-TV sells its advertising time up to 10 per cent cheaper than its chief competitor."

At a tax hearing in 1954 Father W. Patrick Donnelly, president of Loyola University, admitted that his station had not paid corporate profits taxes up to that point. Even publicly owned universities operating radio and television stations must pay profits taxes, but the Roman Catholic Church has thus far been exempt from such payments in most cases.

## Income Taxes To The Church

Another fruitful source of wealth for Roman Catholic institutions is the exemption of nuns and other members of religious orders from Federal income taxes. Several thousand nuns teaching in public schools, operating post offices and engaging in other public employment are exempted from paying Federal income tax because of a distorted interpretation of an old tax court decision. It is clearly unconstitutional for any government unit to pay money directly to a church for the salaries of any priest or nun. POAU attorneys are barred by a technicality, however, from bringing the Roman Catholic Church into court on this question.

POAU attorneys have also exposed the fact that a Roman Catholic chaplain in the Armed Forces who belongs to a religious order is not obliged to pay any income tax on his salary whereas a Protestant chaplain, who may have much heavier family obligations, must pay the same as any other citizen.

## Vast Commercial Empire

The commercial operations of the Roman Catholic Church are so vast and so concealed from the public that few are even aware of them. Recently a Washington, D. C., luxury housing project valued at \$75 million was announced by Societa Generale Immobiliare of Rome. This is subsidiary of the Vatican, though not a single newspaper mentioned that fact. Immobiliare will pay all cash and borrow nothing from the government.

Such operations in many lands have become necessary in view of the enormous cash reserves of the Vatican which represents the contributions of the faithful. Businessmen agreed that Immobiliare which was already operating a \$4.4 million cooperative apartment in the same neighborhood, would reap a bonanza in the plush housing complex.

From Montreal, Canada, come further reports of Immobiliare. The firm is taking leadership in the construction of "Place Victoria," a building of three 51-story towers with six underground levels, the largest office grouping in North America. Value of the completed project has been estimated at \$400 million. Immobiliare will join in the project with such outstanding Canadian firms as The Mercantile Bank of Canada and the Mercantile Trust Co.

## "Tote That Barge"

The dimensions of Roman Catholic wealth can only be hinted in this limited space. The Marianist Society, an unincorporated body, owns "three mutually dependent civil corporations" claiming in their prospectus assets of \$15,034,372 and an annual net income of \$669,000. This is only one of the 607 Roman Catholic

religious orders in the U. S. and one of the lesser known orders. There are also 210 Roman Catholic colleges in the U. S., many of them run by religious orders.

Another extensive financial resource is the Roman Catholic press which claims 581 publications with a readership of 25 million. One of these alone, the Catholic Digest, claims to gross \$5 million annually.

Then there are Catholic hospitals. Policy Determination for Catholic Hospitals, published by the Catholic Hospital Association under the imprimatur of Cardinal Ritter, lists the current value of Catholic hospitals at not less than \$1.5 billion with annual operating budgets at \$750 million.

Roman Catholic construction added close to \$2 billion in new buildings during 1961. This is in the categories of churches, hospitals, schools and colleges and does not take into account any of the business and commercial ventures. Many would reason that such wealth is sufficient for one church. America, a Jesuit Roman Catholic publication, reasons in opposite fashion. Because the Roman Catholic Church is so rich, it argues, the public ought to make it richer still. "Will Catholics . . . have to 'tote that barge, lift that bale' unaided, or will they get a little help when the Federal government begins to help pay for U. S. education?"

—via Baptist Bible Tribune

## "I Come Quickly"

(Continued from page two) tuitly. Also, in the book of Ephesians, Paul mentioned the same truth. "Unto him be glory in the church by Christ Jesus throughout all ages world without end." —Eph. 3:21. What a contrast to man-made churches, for concerning them, Jesus said, "Every plant which my heavenly Father hath not planted, shall be rooted up." —Matt. 15:13. While all man-made organizations and man-made churches will be destroyed, the church which Jesus built will remain forever, and this is the promise that He gave to this church at Philadelphia, and it is through them that we have our church heritage today.

You will notice that He speaks to this church at Philadelphia and tells how they have kept the Word of God in all the hours of trial and now He is going to keep them, and He says, "I come quickly." It seems so significant to me that it was to this true church that this message, "I come quickly," came.

A lot of brethren have gotten to the place that they say, "What is the use of standing for church truth? Nobody else is standing for it. Nobody else is contending for the truth relative to the church. If we take a stand for church truth, even though our stand is scriptural, it will only be the means of driving people away from us and they will probably go to some of these weak churches."

Beloved, there's an awful lot of good men that have been captured with the idea, "Well, what is the use of standing for church truth today? There is no need in contending that Jesus established a Baptist church. There is no need in contending that He promised that church that it would endure and that the gates of Hell would not be able to overcome it." There are lots of good men who say, "Well, Brother Gilpin, I know that Baptists were started by Jesus two (Continued on page 4, column 1)

## MARRIED VESSELS

By WAYNE COX



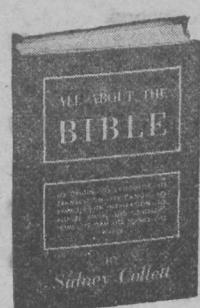
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BEGINNING NEXT WEEK—

# "Fifty Years In The Church Of Rome"

By CHARLES CHINIQUY

(Remarks by L. E. Jarrell, Lordsburg, New Mexico)

By permission of THE BAPTIST EXAMINER, I hope to help Christians understand why we should pray for members of the church of Rome. After asking many if they had read **FIFTY YEARS IN THE CHURCH OF ROME**, by Charles Chiniquy, and finding no one who knew of the book, it appears to me that much good could be done, reviewing this book of facts, through the Christian press. In this way we can encourage Christians to get the book for a course on the Roman Church from one who was fifty years a Roman Catholic, twenty-five of which he was a priest. To read this book is like going through Roman Catholic schools, universities, seminaries, nuneries and monasteries. Chiniquy had it all and honestly tried to remain a Roman Catholic. He was condemned by the bishops and laws of the Roman Catholic Church for reading and preaching the Bible. It is spirit-lifting for a believer to read this book.

This is the priest who retained

Abe Lincoln to defend him against Bishop O'Regan of Chicago, in 1866. The Illinois court set him free from a frame-up when an honest Roman Catholic woman gave the evidence to clear him. She called Lincoln, who reopened the case, after conviction, and set an innocent man free. He exposes the drunken priests and bishops of Canada and the United States.

He is the priest who warned President Lincoln, in 1865, that one was being trained to kill him. He makes it clear how Jeff Davis, Democrat, leader of the South, advised by the pope of Rome, offered one million dollars for anyone who would kill Lincoln. He explains how and where the plot was made in John Surratt's house. Also, he tells how Mary Surratt and her daughter entertained many priests who knew the plot and death date. (Trial of Surratt, vol. 1, p. 310).

Look for a short column each week. It will be in Charles Chiniquy's own words. "DEDICATION" will be the first subject, starting next week in THE BAPTIST EXAMINER, for space as the editors allow.

## "I Come Quickly"

(Continued from page three)

thousand years ago, but what is the use of contending for Baptist truth? What is the use of contending for Baptist baptism? What is the use of contending for close communion? What is the use of contending against union meetings? Why not go ahead and compromise on all these church truths? It is only a short time in all probability until Jesus Christ comes. Why not get as many people saved as we can and forget about all manner and forms of church truth? I tell you, beloved, there are multiplied hundreds of Baptist preachers who have gone off on that idea.

Beloved, will you notice that Jesus says to a church that He knows was going to continue—that is to stand true—a church that is to prevail so far as truth is concerned, day in and day out—Jesus says to that church, "I come quickly," as if to say to that church, "You go on standing; you go on contending; you be true. Just remember I am coming, but be true until I come."

Now so far as I am concerned I know that it would be a whole lot easier for you and me to forget about church truth and just unionize with anything and everybody that comes along. It would be much easier for us except for one thing: our Lord says, "I come quickly." Beloved, when Jesus Christ comes, I want to be sure He finds me standing for the truths of His church just like He commissioned this church at Philadelphia. Even though He declared He was coming quickly, they were to stand firm until He came.

Oh, it would be so easy to give up sometimes. I am sure I speak your heart when I tell you my own sentiment. Some days it would be a thousand times easier to compromise concerning the church than it would be to stand firm. When difficulties are on every hand we are tempted to think that instead of contending for what we know to be right, we had better do all we can to get every unsaved man, saved and into the kingdom of God. We had better do this instead of worrying about the truth of the church. When Jesus comes He will straighten out all these difficulties, so why contend against all these heresies today? Beloved, every time that temptation passes through my mind, every time a preacher brings it up to me, I come back to this fact, it was to a church that

stood when Romanism took over, it was to a church that stood when Mohammedanism overran the land, it was to a church that stood against every ism down through the ages, and still stands today, as the only church that has ever stood with an unbroken continuity from the days of Jesus Christ down to this—Jesus said to this church that He knew was going to stand, "I come quickly."

Furthermore, He not only promised that this church would continue but that the persecutors of this church at Philadelphia would come some day to worship at the feet of this church. In other words, He promised that the persecutors will one day be prostrators before those whom they have persecuted. What a wonderful promise, and one that is worth working for, and waiting for. Here is a promise then that the man who has opposed the truth will some day bow at the feet of those whom he has opposed. I am confidently expecting some day that those who have hated us for the things we stand for, and have opposed us because of our doctrinal position—I am confidently expecting that they who have been our persecutors shall become prostrators.

I tell you, beloved, He is coming. I am looking for His coming. But until He comes, I want to be mighty sure I don't back up an inch on the truths of the church that Jesus built.

II.

### THE BIBLE.

We read:

(Cont. on page thirteen, col. one)

## FIFTY YEARS IN THE CHURCH OF ROME



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By BOB L. ROSS

Here is another list of books from my library which I am putting up for sale in the effort to raise the money to print the book on Campbellism.

In this list of books, as in the previous list, there are books which range from the "very good" to the "not so good." In other words, all the books in this list are not necessarily good books. Those in the first part of the list are in the main good books, although I do not mean by this that I approve of the whole content of any or all of the books.

The books listed "Any Two for \$1.00" are, in my opinion, less valuable than most of those in the first part of the list.

Under the "Any Four for \$1.00" portion, there are very few books that are really worthwhile. However, you might spot some titles that would be of interest to you.

When ordering these books, please inform us of your second choices, for others may have already ordered your first choices. We reserve the right to make substitutions for titles already ordered, unless you inform us to the contrary.

(The retail price of these books, when known, is listed in parenthesis and the sale price is in bold.)

- Beginner's Grammar of the Greek New Testament by Davis (\$3.00) 1.50
- Matthew (Vol. 8 in the Great Texts of the Bible (\$4.00) 2.50
- No Uncertain Sound by Forrest N. Pack, (\$2.00) 1.00
- Elijah by F. W. Krummacher (old copy) 1.00
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- Chalmers' Posthumous Works by Thomas Chalmers (Vols. 4, 5, 7, 8, 9) 9.00
- Chalmers' Select Works by Thomas Chalmers (2 Vols.) 3.50
- The Forgiveness of Sin by John Owen (old copy) 1.00
- Calvinistic Family Library Owen on The Spirit and 130th Psalm 4.00
- A History of Preaching by E. C. Dargan (\$7.95) 5.00
- Interlinear Greek-English New Testament (Nestle Greek) by Marshall 4.00
- Church in the Roman Empire by W. M. Ramsay (\$4.95) 3.25
- The Deeper Faith by Gordon Girod (on Calvinism) 1.00
- Halley's Bible Handbook by H. H. Halley (3.00) 1.75
- Behold the Son of Man by T. U. Fann (A harmony of the Gospels) 1.00
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- Christianity Rightly So Called by Samuel Craig (\$2.25) 1.50

- The Death of the Son of God by H. Hoeksema (\$2.50) 1.50
- A Lawyer Examines The Bible by Irwin Linton (\$2.50) 1.50
- Reformed Doctrine of Justification by Edward Boehl (\$3.00) 2.00
- Cruden's Dictionary of Bible Terms (\$3.50) 2.00
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- Redemption—Accomplished and Applied by John Murray (\$3.00) 2.00
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- 1000 New Illustrations by Al Bryant (\$3.95) 1.50
- Darwin, Evolution and Creation by Paul Zimmerman (paperback, \$1.95) 1.00
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# Some Of The Evils Of The "Universal Invisible Church" Theory

By BOB L. ROSS

The late J. B. Moody's language is rather strong in his description of the universal, invisible church. We trust that readers of the more genteel spirit will bear with us for a moment as we peruse Bro. Moody's impeachment of this "church." He says it is—

"An immense, immaterial, imaginary Imp, an immodest, impeachable, impractical Imbecile; an impetuous, implacable, imperious Impertinence; an impossible, impecunious, imperiling Imposter; an incredulous, inconsistent, insensible Incertitude; an impalpable, improbable, impractical Impossibility; an insane, inappropriate, inconceivable Incubus; an indefinite, injudicious, inscrutable Insanity; an injurious, intolerant, indictable infliction; an indistinct, indescribable, intrusive Incantation; an invidious, invalid, invisible Invention; an intrusive, intrepid, entrenched Intrigue.

Spreading out into Shallowness, Enlarging into Littleness, and Increasing into Nothingness."

(From *Why Baptism? Why the Church? Why a Baptist?* pages 32, 33).

Brother Moody's terms are quite strong, but we certainly concur with him in his indictment of

this theory. The evils of this theory are numerous and it deserves to be marked for what it truly is. We realize that we are not capable of detecting or even recalling all the evils that have resulted from the theory, but we will endeavor to call attention to some which are evident on every hand.

## 1. This Theory Results from a Violent Method of Biblical Interpretation.

As we have had occasion to mention in previous articles, the method of interpretation via which men reach this universal, invisible concept of the church is contrary to orthodox methods of interpretation. In our reading of those who advocate the theory, we have found that the theory is first stated, then the writer goes on to certain passages or verses and without hesitation forces his theory on them, taking no consideration of what is really taught. No one has yet begun with the Scriptures and demonstrated that they teach this notion. According to the method of interpretation

used to establish this theory any doctrine could be "proved" to be true. As a matter of fact, most heresies stand upon just such a method of interpretation. Someone gets a mental concept that seems right and is pleasing, then he goes to the Bible and points out a verse or two to "support" the theory. This is a violent method of Biblical interpretation, if it can be called "interpretation."

Let us notice how the advocates of the universal, invisible church theory force on God's Word their own concocted notion.

Upon all the generic, abstract references to the church, these theorists impose their theory. Did the reader ever notice that in the *Scofield Reference Bible* there is no mention whatsoever of generic, abstract uses of the word "ekklesia"? Scofield never marks a verse as being an abstract, generic reference to the church, though such is not uncommon in the Bible. Instead, he marks such references as teaching his notion as to the church. And to do this he had to concoct the idea of three churches ("local,"

"visible," and "true") in order to harmonize things. The ordinary Bible reader would be at sea to distinguish which church is which if it were not for Mr. Scofield's notes! This is a great violence to God's Word.

But more: upon all of the abstract uses of figures of the church these theorists impose their theory. When we read, for instance, of the church as the "body" of Christ, we are told that this is the universal, invisible church. Why is it so? Why couldn't it just as easily and scripturally be said that this is the Roman Catholic Church? or for that matter, anything one wishes to dream up in his own mind? No scriptural evidence whatsoever is given to support the idea of these theorists. Paul clearly defines what he means when he uses the figure "body." In 1 Corinthians 12:27 he speaks of one church (the church at Corinth) as being the "body" of Christ. Now when he elsewhere uses that same figure in an abstract statement, we have a concrete example to guide us in our interpretation.

But instead of following this orthodox method, the universal, invisible church theorists define the figure to suit themselves and their theory. A violent method of interpreting God's Word indeed when men will pay no heed to divinely inspired definitions of figures.

## 2. The Imaginary, Invisible Church Usurps the Place of the New Testament Church.

As to interpretation, as we have just seen, this false theory usurps the New Testament church in many verses and passages. Thus these verses and passages which give us much divinely inspired truth as to the church are abused, perverted and misunderstood. Many, many people have failed to get a full, Scriptural view of the church as a result of this theory's being imposed upon certain Scriptures. And when people are led to the truth, it is difficult for them to get rid of the false concepts they have had.

Those who are subjected to and misled by this theory are therefore greatly warped in their thinking as to the church. They wrongly think that the church is composed of all the saved, or all the elect, or someone else, according to whatever theory they have (Continued on page 6, column 1)

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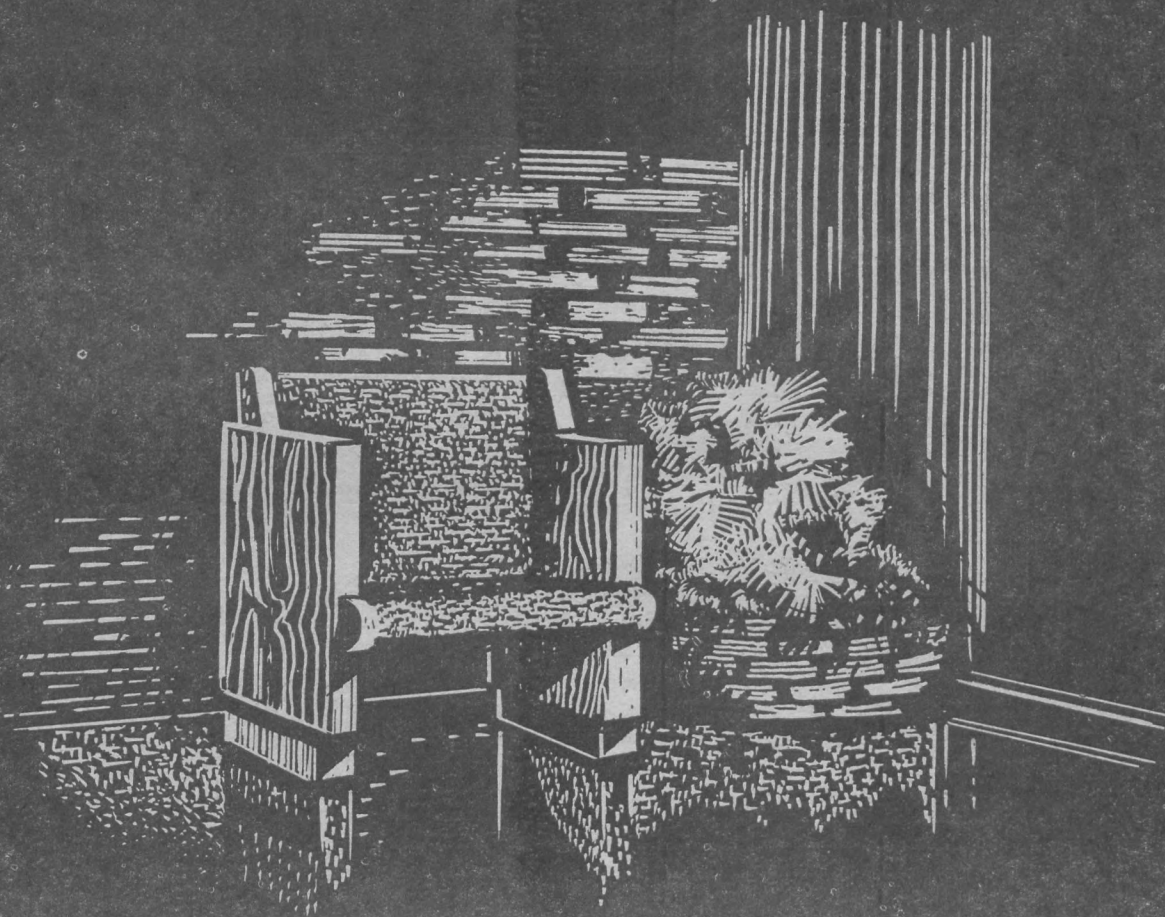
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### Evils

(Continued from page five) been taught. They speak of "The Church" or "The True Church" with an elevated accent, but not so as to the "local" church.

The New Testament concept of the church is therefore belittled. The important thing becomes this big, universal, invisible "True Church." The little two-by-four "local" church is regarded rather lightly. What is the little side-show or "local" church compared to the Big Top or "True Church"? B. H. Carroll said: "More than once when I have inquired of a man, Are you a member of the church? the reply has been, I am a member of the invisible, univer-

sal, spiritual church." (Ecclesia, page 12). Who cares about the "local" church when he is in the "True Church"? This is the attitude that too many of our moderns have. The Lord's church is thus snubbed and looked upon lightly. The New Testament church is referred to by these theorists as "human" while the "True Church" is Divine; the New Testament church is called "man-made," while the universal, mystical "Body" is wholly of the Lord. The church, according to these theorists, is no more divine than the family (Rice), yet this "One True Church" is nothing but divine.

The New Testament church is

thus stripped of its divine glory by this usurping theory. Though the Bible calls the church the body, temple, house, household, city, building, candlestick, and bride of Christ, this false theory appropriates these terms to itself, leaving the church without any glory.

3. God is Robbed of the Glory He Receives in the Church.

In Ephesians 3:21 we read, "Unto him (God the Father) be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

God has revealed to us, then, that He receives glory in the New Testament church. This is not speaking of the church as a material building, but the "ekklesia"—the assembly of the Lord. It is in this body that He receives glory, for it carries out the commission and fulfills His will in earth.

It is "The house of God" on earth (I Tim. 3:15). Therefore, when this universal, invisible church theory turns people from giving the proper place to the Lord's church, it robs Him of glory.

The Lord gave the commission to preach the Gospel to the church. It is in or by means of His church that He is to be glorified in this respect. But the universal, invisible church theory scoffs at this as Hagar of old mocked Sarah. Religious characters of all stripes have snatched the Gospel (usually in word only, however) and have taken it upon themselves to preach it, disregarding Christ's commission to the church.

The commission and authority to administer the ordinances was also given to the New Testament church. The Lord is glorified by the church's administration of baptism and the Lord's Supper. No ordinance is truly administered to God's glory unless administered under the authority of the Lord. But New Testament church

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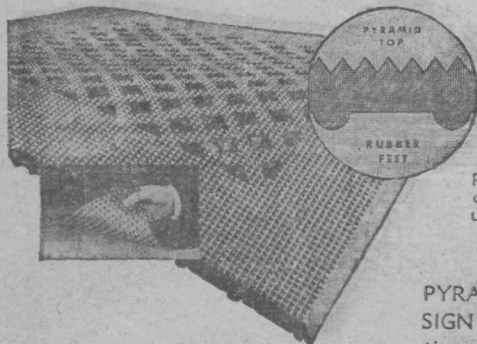
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# Evils

(Continued from page 6)

the church. In Revelation the church is presented as the "candlestick" which gives out with the light of the Word. It was not to a pope, or to the apostles, or to individuals that the commission was given, but to the New Testament church. The God-called minister performs his ministry under the authority of the New Testament church. The commission is not a preacher's except as he is a member of Christ's church. But the invisible church theory teaches the very opposite.

It has been the author's observation that those who hold strongly to this theory are men who are idolized and glorified by those that follow them. Some individual person or organization, not God in His church, receives the glory. Let this question be considered: Does the church have any place in the majority of the modern radio programs, religious periodicals, union meetings or other works which center around certain individuals? Compare the Apostle Paul with some of our moderns; he had great respect for the New Testament church, was a baptized member of it, established churches practically everywhere he went, and exalted the church in his writings. He does not speak of the "One True Church," but exalts the New Testament church. He said that God received glory in the church. Yes, compare Paul with the individualists of today: who is getting the glory and how? Examine the work of these persons and answer: What place does the New Testament church have in their work?

One can easily see that the universal, invisible church has usurped the place of the New Testament church and God is thereby robbed of glory. When individuals are exalted above the church, God is certainly not glorified, regardless of all that might be said in words such as, "We give all the glory to God," "It is His work," etc. These men, by their actions and practices, scorn the

New Testament church and church authority. They have built their own little Babels and like them much better than the church built and commissioned by Jesus Christ.

## 4. This Theory is Responsible for Much of the Contempt and Wide Disobedience with Regard to the Ordinances.

Many who hold this false theory of the church do not observe the ordinances of baptism and the Lord's Supper. Others call them "non-essentials" and "minor details," making them "do-as-you-please" matters, and relegate them to a place of almost complete insignificance. This is done in the face of the plain teaching of the Bible on these doctrines and their importance. Those who thus disobey God do so because of a false concept as to the church. They are in the "True Church" so why concern themselves with the "non-essential" ordinances? Why cause division among members of the "True Church"? Why "break fellowship" over such "little things"? This might appear to be very pious to the world, but what about God?

To show how little regard these theorists have for the ordinances,

we call attention to the fact that none of the schools which hold this theory, such as Moody Bible Institute, Bob Jones University and Wheaton College, teaches what God says about baptism and the Lord's Supper. In fact, they don't even take a position on these matters. Also, R. A. Torrey, an outstanding advocate of the "True Church" notion, does not mention the church, baptism and the Lord's Supper in his famous book, *What The Bible Teaches*. Imagine a book such as this not mentioning these outstanding truths. Of D. L. Moody, it is said that he never took an open stand on baptism. Likewise (and logically), Moody did not take a position on the matter of the church, except to say he "believed in it." His son-in-law wrote of him, "Denominationalism was excluded from Mr. Moody's meetings. He believed in the church: He was a church member himself, but he never preached any church. He preached Christ, and those who were quickened spiritually were urged to seek a church home of their own choice. Hence sectarian issues were avoided, denominational differences did not arise, not even antagonism be-

(Continued on page 8, column 1)

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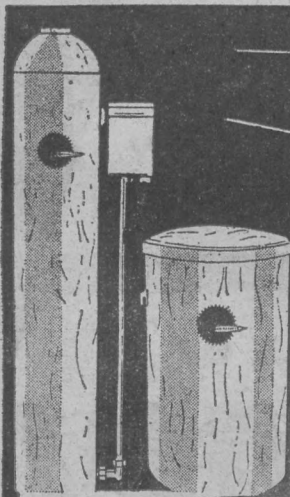
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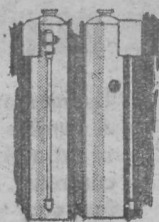
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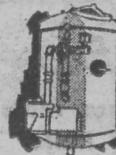
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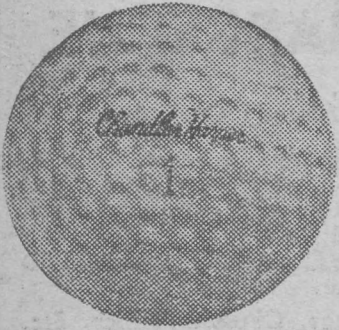
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### Evils

(Continued from page seven)  
tween Protestantism and Romanism aroused." (Moody Still Lives by A. P. Fitt, page 74).

Yet these same people will dare to speak of the Bible as being an absolute, final authority! The "Fundamentalists" will insist that the man who does not accept the Bible as a final authority is not sound in the faith, yet they themselves will not comply with but a few doctrines which generally are held by most professing Christians. Anything that the Bible teaches which would cause division in the "True Church" is

marked "non-essential" and piously (?) cast aside for the sake of Christian (?) union. And anyone who is concerned enough to want to obey God in all matters is branded as being "narrow, sectarian, prejudiced and bigoted," and even a Pharisee. But Bible-believing and Bible-obeying people will not be moved by slander; they will obey what they clearly know is the teaching of God's Word and will wait to see if He judges them to be characterized by all that of which they are accused.

God is also robbed of glory "in the church" by the invisible church theory on the matter of giving. God's tithes and offerings have always been brought to that place which He has been pleased to call His "house." When the Tabernacle was God's "house" tithes were brought for the support of its ministry and worship. It was the same when the Temple became God's "house." Now God's "house" is His church (I Tim. 3: 15). It is the New Testament church and its ministry that should be supported by the saints.

There is practically as much opposition to this truth today as to any other taught. The free-lancing interdenominationalists play the role of parasites in seeking support for their work. The self-styled "radio pastors" and "radio evangelists" use such sophistry as this in misleading God's people: "Give where you receive the blessing. If you receive a blessing from my radio ministry, you should support my work." Or, "Follow the leadership of the Holy Spirit. If He leads you to give to my work, then you should do so. I know if you are blessed by my work the Spirit will lead you to give to it."

Now these representations are quite conservative compared to some that are given by the men of this type. Some of these men

go to preposterous extremes in pressuring people for money. For instance, the editor of *The Sword of the Lord* stated that those who do not send in subscriptions to his paper for other people "will be guilty of serious sin, will dishonor Christ, will lose reward at the judgment seat of Christ" (May 30, 1958 issue). Yet this same editor does not think a commandment of Jesus Christ such as baptism is serious enough to be regarded as anything more than a "minor detail."

As for the idea of giving where you receive your blessing, saints should be primarily receiving their blessings through the ministry of the Lord's church. The Holy Spirit is leading the saints to support the New Testament church in which God receives glory. We do not believe that He is leading people to support the Arminian union evangelists whose chief concern is "decisions" and whose chief unconcern is the church, its ordinances and its ministry. The church is God's "house" and God's Spirit leads men to give to its work.

The universal church theory thus is responsible for people being misled as to giving and God is robbed of glory.

**5. This Theory is Responsible for Much of the Unionism, Unsectarianism, Ecumenicalism, and Inter-, Non-, and Un-denominationalism of Our Time.**

The things just mentioned in the heading are the idols of many people. From the pew to the pulpit to the seminary chair men and women dream of these things for "Christianity." They would not have any kind of division on the "non-essentials." To be "unsectarian" is the next thing to having wings, according to this modern attitude. This kind of thinking has been popular for the past few years. The glamorous Arminian unionism of such men as Charles Finney, D. L. Moody, Sam Jones, Billy Sunday, Billy Graham, etc., has weighed heavily upon professing Christendom until it has become rather unpopular to hold the "narrow" idea that

the Bible is really an authority for us in all things. We are encouraged by our pious moderns to not cause any division over certain doctrines. So union meetings, union missionary movements, union ministerial councils, and union church councils are enjoying their hey-day, thanks to the universal, invisible church theory which makes it so easy for the "members" of the "True Church" to lay aside their "petty differences" and unite for the promotion of the "cause of Christ."

To our thinking, this modern attitude simply points in one direction: to the final apostasy and the union of all the apostates in one world "church." Two canons not walk together if they are not agreed. Amos gave us that simple axiom years ago. If men are to walk together religiously, they must be agreed. They must be agreed as to obeying God, else they must be agreed in disobeying God. This movement of our day is agreed in disobeying God. They agree that they will not take a stand for God's Word and practice what He says.

If any one doubts that the universal, invisible church theory is very much responsible for the unionistic attitude of our time, let him try advocating the New Testament doctrine of the church to those of this movement and see the reaction. Unionism, universal churchism, "non-essentialism," open communion, alien immersion, etc., are of the same family.

**6. This Theory Fosters the "Church of Your Choice" Flippancy.**

Since the "True Church" is the main concern of those who advocate the invisible church theory, and since they relegate the "local" church to a back seat, it becomes of little importance as to which church a person joins. Most invisible church theorists will stress the importance of church attendance, but they do not think it is of much importance as to the kind of church one attends, just so long as it is professedly "fundamental." Billy

Sunday, for instance, gave an "instruction" tract to his converts and the only instruction given as to the church was "join some church." Billy Graham, the leading unionistic, glamour-type preacher of our time, in his book *Peace With God* says that churches are like hats: all people do like the same kind of hat because of our "physical differences" in this respect different kinds of hats have to be designed to suit us. He says that the beliefs of the various denominations are "almost identical" and do not think it matters which of a person joins, just so he gets into one that "meets his needs." According to reports on Graham's campaigns, he gives no instructions as to what kind of church to join, but the "deciders" go to the church of their choice, even to Roman Catholic or Jewish groups, without a disapproving word from Graham. John R. Rice, another invisible church advocate, is more strict than Graham, and that he will not urge people to go to any church but a "fundamental" one. But he considers Holiness, Campbellite, and Pentecostal churches to be "fundamental" if they hold to the doctrines called "the fundyamentals." In his book on *Thyng Home*, pages 91-94, Rice tells giving his approval to a man going to the Campbellite church and uniting with it.

All of this flippancy as to church to join results from the invisible church theory. As long as you are in the "True Church" it doesn't make much difference about what "local" church you join. These theorists have the idea that all the various denominations are "branches of the church" and one is just as good as another. They have no room for the truth that Jesus built one kind of church while here on earth and that He has perpetuated. The church throughout all ages to the day, and that all other churches have been planted by men. The theory thus disregards Christ church and makes the church (Cont. on page nine, col. three)

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## Evils

(Continued from page eight)  
founded by Calvin, Luther, Wesley, Campbell and the scores of others who have started sects and schisms to be on the same plane as the church that Jesus built. Rather, we might say that this theory in a practical sense annihilates the idea that the church Christ built is even in existence.

It does matter what church one joins, the "church of your choice" notion notwithstanding. Christ has only one kind of church on earth—the one patterned according to the New Testament and the one that has descended and existed throughout all ages and countries since the day He built it. It is not the Presbyterian, Lutheran, Roman Catholic, Methodist, Campbellite or any other recently formed organization. Is it a Baptist church? If the particular Baptist church meets the require-

ments we mentioned in the second sentence of this paragraph, yes. Actually, sound Baptist churches are the only churches in existence that could possibly be the present-day expressions of that church built by Christ for they are the only ones whose history does not begin on this side of the ministry of Christ. This is not to say that the name "Baptist" has anything to do with the matter so far as the New Testament and history are concerned; it is simply to say that the churches today known as Baptists that are sound in New Testament faith and practice are the only churches that did not begin a few years ago with some man as Luther, Calvin or Wesley. The doctrines and practices of sound Baptists are

those of the New Testament and there have been churches in all ages holding to the same truths. In conclusion, let the saint of God be careful that he is in a church that meets the standard of the New Testament. Your baptism is important, the observance of the Lord's Supper is important, your church affiliation is important; don't be misled by those who lightly esteem the whole truth. We certainly believe the other doctrines of great weight such as the person and work of Christ and the doctrines of grace, but we also believe these things which pertain to the New Testament church are of importance. Let us not throw away or Wesley. The doctrines and these commandments of Christ as being mere "non-essentials."

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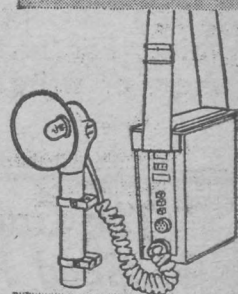
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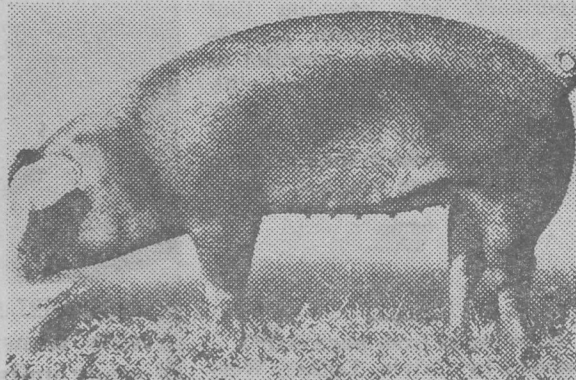
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LORETTO, KENTUCKY

### The Cape Of Good Hope

Centuries ago there was a part of the earth called, because of the danger on the coast, "The Cape of Storms." No ship had been known to round that cape and come back. But one intrepid navigator determined to try again. He knew that if he could only round that cape he would open India and the East to his country and to the world. He rounded that cape, and today there can be seen in China a monument to his memory.

From the time that he went round that cape its name was changed from the Cape of Storms to the Cape of Good Hope. And until the Lord Jesus Christ died, we may say, death was like a cape of storms, but He rounded that cape and now He has "begotten us again to a living hope through the resurrection." God "raised Him from the dead and gave Him glory that our faith and hope might be in God."

#### Unionism

(Continued from page 9)  
truth is doctrinal unity. They are so inseparable, according to the Lord Jesus, that the absence of either vitiates all true worship is spiritual unity, one-ness in the

and makes it "vain worship." There can be no spiritual unity without doctrinal one-ness.

To illustrate: Calvinists and Arminians can't pray together or work together. If they sing Calvinistic songs the Arminian does not sing "in spirit or in truth," for he doesn't believe them. The Arminian can't pray at all until he gets on Calvinistic grounds and then he belies his creed; for no man can really pray until he acknowledges God's sovereignty over all the things he is praying about, and that sounds the death knell of Arminianism, in preaching and practice.

Again, man who believes that the sinner's salvation, past, present and future all rests upon the finished work of Christ, can not sing or pray or preach or work in any other way with the man, who believes that the sinner's future salvation depends upon Christ and the sinner's own faithfulness and obedience.

Again, Baptists cannot go into any kind of "union" meetings with Pedo-Baptists without making their own worship vain; for the Lord Jesus says that the worship of those who teach for doctrines the commandments of men is vain; and infant baptism, sprinkling and pouring for baptism, overlords in the ministry, churches organized and estab-

lished by men, etc., etc., are all commandments of men, and all such worship in vain. Better a great deal that Baptists should dismiss their Sunday night services entirely than to have "union" services with the other denominations, for all such night services are "vain worship," and no worship at all is better than pretense and hollow mockery and sham. There can be no true worship without spiritual and doctrinal one-ness; for the Master said that they that worship His Father "must worship in spirit and in truth" — and He says that all other worship is vain. Men who can't worship together can't work together and please God. It is pleasing to men to talk about spiritual unity apart from doctrinal unity; but the Master dissents; and His dissent outweighs all men's assent.

## THE PERIL OF POSITIVE THINKING

(From "The Presbyterian Journal")

People differ. Some are constitutionally and habitually *positive* in their reactions; others are always *negative*. . . . It is told of someone on the way to a church meeting that when asked what was coming up he replied: "I don't know; but whatever it is, I'm agin it."

. . . Right now the "positives" are having their heyday. And, because they, too, place the cause of truth and right in jeopardy, it is well to be on guard against them.

Positive thinking becomes a real menace when it is no longer able or willing to be militantly *sies*, and evils, but is much more *against* specific falsehoods, here-

interested in embracing which can possibly be *sa* favor of them.

There are those who themselves on their ability to exist, to get along, and some to unite with anything and everything. In an effort to be *o* matic, they consistently *sa* in their reactions to others; resent as difficult and *impo* those who repeatedly find *sa* sary at times also to say *no*.

The peril of positive thinking becomes increasingly acute. Christian love is misunderstood and propagated as something excludes an uncompromising holy hatred of all that *wh* evil and false. — JOHN V. FLOEG, in *The Banner*.

### It's Wonderful To Know Him

It's wonderful to know Him,  
The man of Galilee;  
Oh, how much I adore Him,  
For He died to set me free.

My sins they were many,  
But His blood it did avail;  
I took Him as my Saviour,  
And with Him I cannot fail.

The burdens were so heavy,  
And awful was my grief;  
But Jesus came into my life,  
And brought me sweet relief.

O, sinner friend receive Him;  
He will make your life to glow;  
He will joy and comfort give you,  
And His love on you bestow.

When your life on earth is ended,  
And your trials and troubles cease;  
He'll come again and take you,  
To that home where all is peace.

by Marshall Efo

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A Show Herd has been kept on State and National Show Circuit each year to prove quality of our cattle.

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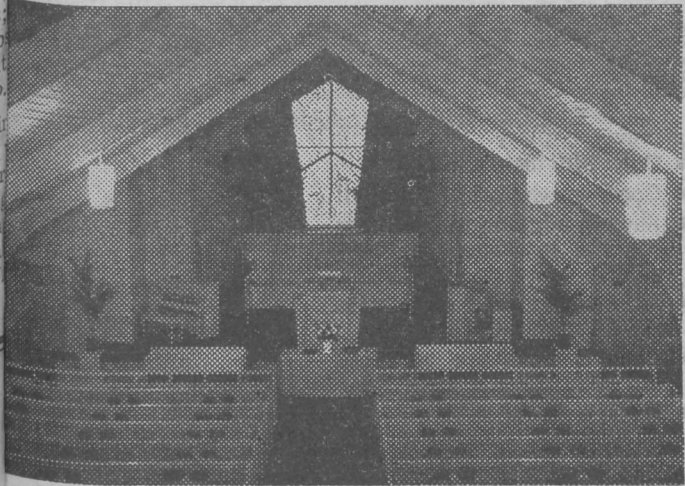
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### New Church Supports TBE

closed please find \$25.00 our newly organized church, Tabernacle Baptist Church exarkana, Texas. We thank Lord that we were able to this, our very first offering E. As we do not have a missionary at present we think of no better way to this money in order to get Lord's message out to a lost lying world.

—Mrs. A. C. Bookout, Tex.

### BLASPHEMOUS POEM BY METHODIST YOUTH

In the July 12, 1957 issue of "Concern," an official publication of the Methodist Church which displays under its name "The Voice of Methodist Youth," appeared the following version of the Lord's Prayer. This was composed by a group of young people of First Methodist Church, Barstow, California and sent to

While Dr. H. E. Ressler was running a hotel in Miami several years ago, a stranger registered one afternoon, while he was out. Mrs. Ressler rented the man a room, and told the doctor, as soon as he returned, how strangely the guest acted. He seemed to be dreadfully upset about something, and she suggested that he would bear watching; for, in his highly nervous condition he might do himself harm.

A servant was instructed to go to the man's room and see what he could find. When he returned, he reported the man was lying quietly on the bed, reading the Bible. In the morning when the guest paid his bill, he told Dr. Ressler that he had come to the hotel intending to take his life. He had lost everything he owned in a financial crash, and he felt that suicide would be easier than facing his wife to tell her that they were penniless.

He changed his mind completely, however, after God spoke to him through His Word, which he found on the dresser in his room. He assured Dr. Ressler that throughout eternity he will thank God the Bible was there with this message of hope, in his hour of greatest need. Instead of taking his life, he said he was determined to face the future like a man.

—John Three Sixteen

"Concern" by the Reverend Jordan Detzer of Barstow.

#### "TEEN AGE VERSION

O, daddy, O  
Who are the most,  
Hurrah for your support,  
My personality integrate,  
All my physiques develop,  
My nervous system calm,  
In body as in mind,  
Prepare me new tempo,  
Our daily jive, and  
Release us from our parents  
And other repressed victims.  
Lead us into more self-expression,  
And much less boredom,  
For you are the coolest,  
Gonest, and hepest drive  
From now on.

Editor's Note: One of the signs of the last days is that of blasphemy. The Bible says, "This know also, that in the last days perilous times shall come . . . blasphemers." II Tim. 3:1,2.

## Nationally Prominent Paint Manufacturer Announces Expansion Program In Mid-South

The Gillespie Varnish Company will be employed on a liberal commission basis. Knowledge of the paint business is, of course, essential, but not sufficient. Applicants must offer good references as to character and integrity.

A number of distributors will also be appointed to job the Bull Dog Line in the mid-south.

Applications should be addressed to President, Bull Dog Corp., 131 Dey St., Jersey City, N. J., and complete information is requested in the first letter.

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**Pays \$100.00 Weekly from First Day for Life to Readers of BAPTIST EXAMINER**  
**NO AGE LIMIT ★ NO WAITING PERIODS ★ ONLY YOU CAN CANCEL**



If you are the one American in four who does not drink, the Gold Star Total Abstiners' Hospitalization Policy will pay you \$100.00 a week in cash, from your first day in the hospital and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who drink. Alcoholism is our nation's #3 health problem, ranking immediately behind heart disease and cancer! With the GOLD STAR PLAN you are not called upon to help pay the high bills for the ailments and accidents of those who drink. GOLD STAR rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers!

For the first time, you can get the newest and most modern type of hospitalization coverage at unbelievably low rates, because the Gold Star Policy is offered only to non-drinkers. And your low Gold Star premium can never be raised because you have grown older or have had too many claims. Only in the event of a general rate adjustment up or down for all policyholders can your rate be changed!

One out of every seven people will spend some time in the hospital this year. Every day over 64,000 people enter the hospital—47,000 of these for the first time!

## LOW RATES FOR NON-DRINKERS

With a Gold Star Total Abstiners' Hospitalization Policy, you receive \$100.00 per week in cash, as long as you remain in the hospital, starting from your very first day there, for either sickness or accident. If your hospital stay is less than one week, you still collect at the rate of \$14.29 per day. Even if you are already covered by another policy, the GOLD STAR PLAN will supplement that coverage, and will pay you directly, in addition to your present policy. And your benefits are tax-free!

This wonderful, generous protection costs only \$4 a month for each adult, age 19 through 64, or \$40 for twelve full months. For each child under 19, the rate is just \$3 for a month's protection. And for each adult of age 65 through 100, the premium is only \$6 a month, or \$60 for a full year.

And remember, with Gold Star, the NO LIMIT Hospital Plan, there is NO LIMIT on how long you can stay in the hospital, NO LIMIT on the number of times you can collect (and the Company can never cancel your policy), and NO LIMIT on age!

Compare this plan with others. We welcome comparison because the GOLD STAR PLAN pays from the very first day (we can't pay any sooner); and it pays forever . . . as long as you remain in the hospital (we can't pay any longer!).

## OUTSTANDING LEADERS SAY:



**HENDERSON BELK**, Vice-President and Director of Belk Stores:

"It is a pleasure to recommend the Gold Star Total Abstiners' Hospitalization Plan, which is headed by Arthur DeMoss. He is a fine dedicated Christian, and this insurance plan should meet the needs of many at minimum cost."



**DANIEL A. POLING**, noted minister and Editor of The Christian Herald:

"The advantages of a hospital plan which is available to non-drinkers only are obvious. The lower rate is made possible because you are not paying the bills for the illnesses and accidents of those who use alcohol."



**JAMES DeFOREST MURCH**, Noted Christian educator, author, editor:

"Your provision of lower insurance rates for non-drinkers is a real incentive to sober living and safe driving."



**J. C. PENNEY**, Philanthropist, Founder of the J. C. Penney Company:

"I have a sincere conviction that liquor is one of the chief causes of unhappiness both to people who drink and to those who are near and dear to them. Early in my life I decided not to touch liquor. I am delighted to know of the De Moss Gold Star Total Abstiners' Plan that provides a premium rate so much lower. This is the way it should be because most automobile and other accidents occur because of drinking."

## READ WHAT A BLESSING THIS PROTECTION HAS BEEN TO OTHERS:

**MR. HENRY G. HOWELL**, Ashland, Kentucky — "I am very pleased with the prompt handling of my insurance claim. In these times when 'red tape' seems to be the prime complaint with insurance claims, it is indeed a pleasure to have a company like yours that takes care of its obligations as promised."

**MRS. EDRA WALKER**, Paintsville, Kentucky — "I was in the hospital eleven days. Without my check from you I could never have paid my bills. Thank you so very much. This is the best insurance policy I could ever have. Thank you again."

**MRS. ETHEL TAYLOR**, Pineville, Kentucky — "I am pleased with and thank you for the check you sent me. I am happy to say I believe I have the best insurance I have ever heard of, and the nicest people to deal with! May God bless you, each and every one."

**BENNIE LYNN**, Henderson, Kentucky — "It is a pleasure to inform you that your Company has handled the claim promptly. I am delighted to be included in the Gold Star Plan. Let's make it grow. Thank you for services rendered."

**MRS. E. O. GRIFFITH**, Ashland, Kentucky — "Many thanks for the check paying the claim on my husband's policy. We had intended to drop one policy, but have decided to carry both of them because of your courtesy and promptness, and because they were new and you have so generously honored them. It is a pleasure to deal with such a company."

This is the same **GOLD STAR PLAN** as offered in over 200 other leading publications, including the following:

- Baptist Beacon
- Baptist Bulletin
- Cadle Call
- Child Evangelism
- Christian Life
- Eternity
- Evangelical Beacon
- King's Business
- Lighted Pathway
- March of Faith
- Moody Monthly
- Sunday School Times
- Sword of the Lord
- The Voice

## YOUR QUESTIONS ANSWERED

**Q** Do I have to discontinue my present hospitalization policy in order to get this?

**A** Definitely not. In fact, a person usually needs more than one hospital policy, these days.

**Q** Will this plan pay in full in addition to my present hospitalization?

**A** Yes, it certainly will.

**Q** Is it necessary to remain in the hospital for a whole week in order to collect benefits?

**A** Absolutely not. The Gold Star Plan pays from your very first day in the hospital, or even if you remain there for only one day.

**Q** Are automobile accidents covered?

**A** They certainly are, as well as any other kind of accident—or sickness. The Gold Star Plan has no exclusions whatsoever except, of course, hospitalization caused by the use of alcoholic beverages or narcotics, pre-existing conditions, pregnancy, or any act of war. Everything else IS covered.

**Q** Can this policy be terminated by the company or can my benefits be reduced if I have too many claims?

**A** No.

**Q** Will my benefits be reduced when I get older?

**A** No, they will not be.

**Q** Is this good in any state?

**A** It certainly is. In fact, we already have satisfied policyholders in all 50 states, as well as in many foreign countries.

**Q** How can you offer all this coverage for the money?

**A** By eliminating (1) the extra hazard of those who drink, (2) maternity claims and (3) salesmen.

## GUARANTEE

### Money-Back Guarantee

We'll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your friends or some trusted advisor. Make sure it provides exactly what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have everything to gain and nothing to lose.

## CHECK THESE REMARKABLE FEATURES:

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- Good anywhere in the world!
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- All benefits paid directly to you in cash—tax free!
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- Immediate coverage! Full benefits go into effect noon of the day your policy is issued.
- No limit on the number of times you can collect.
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- No policy fees or enrollment fees!
- Ten-day unconditional money-back guarantee!
- Every kind of sickness, accident covered except, of course, hospitalization caused by the use of alcohol, narcotics, or any act of war.

**GOLD STAR GOES ALL THE WAY!**



## HERE ARE YOUR GOLD STAR BENEFITS

Pays \$100.00 weekly for life while you are in the hospital.

Pays \$2,000.00 cash for accidental death.

Pays \$2,000.00 cash for loss of one hand, or foot, or sight of one eye.

Pays \$6,000.00 cash for loss of both hands, both feet, or sight of both eyes.

This plan offered exclusively by  
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"Special Protection for Special People"

## HERE'S ALL YOU DO:

- 1 Fill out application below.
- 2 Enclose in an envelope with your first payment.
- 3 Mail to De Moss Associates, Inc. Valley Forge, PA.

You will receive your GOLD STAR POLICY promptly by mail.  
 No Salesman will call.

## APPLICATION TO Old Security Life Insurance Company

My name is \_\_\_\_\_ 1-0851-022  
 Street or RD # \_\_\_\_\_  
 City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_  
 Date of Birth: Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_ Height \_\_\_\_\_ Weight \_\_\_\_\_  
 My occupation is \_\_\_\_\_  
 My beneficiary is \_\_\_\_\_ Relationship \_\_\_\_\_  
 I also apply for coverage for the members of my family listed below:

NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
1. _____				
2. _____				
3. _____				

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis, tuberculosis or have you or they, within the last five years, been disabled either accident or illness, had medical advice or treatment, taken medication, or been advised to have a surgical operation? Yes \_\_\_\_\_ No \_\_\_\_\_  
 If so, give details stating person affected, cause, date, name and address of attending physician and whether fully recovered: \_\_\_\_\_


Neither I nor any other person listed above uses alcoholic beverages, hereby do apply for a policy with the understanding that the policy will cover any conditions existing prior to the issue date, and that it shall be solely and entirely in reliance upon the written answers to the above questions.  
 Date: \_\_\_\_\_ Signed: **X**  
 FORM GS 713

10/28/85 7/15

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GOLD  
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Each adult age 19-64 pays	<b>\$4.</b>	<b>\$40.</b>
Each adult age 65-100 pays	<b>6.</b>	<b>60.</b>
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**SAVE 16<sup>2</sup>/<sub>3</sub>%  
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# Gill Answers A Free-Willer

John Gill was preaching some years ago on the natural depravity and spiritual inability of man. A gentleman who heard the sermon was greatly offended, and, taking an opportunity some time later, called on Brother Gill, told him that, in his opinion, he had degraded that noble being, man, and laid him much too low.

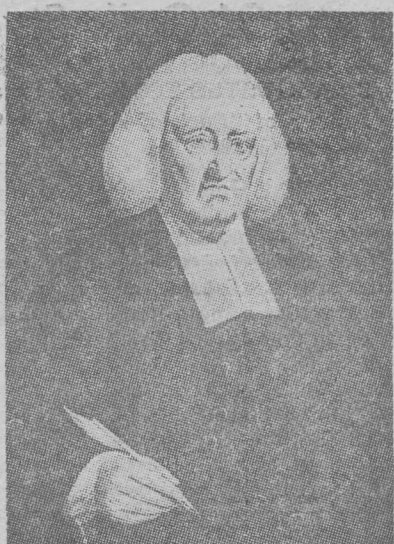
"Pray, sir," answered Brother Gill, "how much do you think you contribute towards their conversion and salvation?"

"Man can do such and such things," replied the gentleman, "reckoning up a whole string of new abilities."

"And have you done all this for yourself?" said Brother Gill.

"Why, no, I cannot say I have, but I hope I shall begin soon."

"If you really have these things at your power," replied Brother Gill, "and have not done them for yourself, you deserve to be eternally damned, and are but ill qualified to stand up for that chagrin free-will which, according to your own confession, is done you so little good. However, after you have made yourself spiritually whole (if ever you are able to do it), be good enough to come and let me know how you went about it; for I present I know of but one remedy for human depravation, namely, the efficacious grace of Him who worketh in men both will and to do of His own good pleasure."—A. Toplady.



Spurgeon said that the above portrait of John Gill was made immediately following a conversation with an Arminian. This supposedly explains why Gill is "down-in-the-mouth." A friend in New York decided to give Gill a "smile" and sent us the picture below.



churches in it — right under the shadow of the seminary — the supposed great school of the prophets — yet over half of the churches of Long Run Association will accept alien immersion.

A few days ago a man in Florida wrote me about a conversation he had had with his pastor, whereby his pastor was contending they ought to accept anybody's baptism that came along.

A short time ago I picked up a tract written by a Baptist preacher in Kansas City who insisted that we ought to take anyone's baptism when he desired membership in our church.

Now, beloved, why is it that brethren are willing to compromise on a woman's place in the church, the doctrine of election, Baptist baptism, close communion, or on all the other great doctrines of the Book? Why is it that men are willing to compromise concerning it? In many instances, it is because they say, Jesus is coming, and we had better reach as many unsaved people as we can, and not worry about these doctrines. Beloved, listen, the same Jesus which said "I come quickly" also said in the same breath, "Blessed is he that keepeth the sayings of the prophecy of this book."

I want to tell you, though I love the thought of the second coming of Jesus Christ, and though I look forward to His return, I have no business compromising any of the teachings of this Book of God.

Just think how much better off you would be, in the eyes of the world at least, if you compromised these things of the Bible? The doctrine of election, forget about it; and Baptist baptism and close communion, forget about them; and just go all-out in a concerted united effort to win lost people to Jesus, and it doesn't make any difference how you do it. You might even compromise a little, and shave the truth just a little bit. Lots of preachers are taking that attitude today, but listen, the same Jesus that reminded us of His soon return, said that there was a blessing in store for the man who kept the sayings of the prophecy of His Book.

## III

### OUR WORKS.

We read:

"And, behold, I come quickly; and my reward is with me; to give every man according as HIS

WORK shall be."—Rev. 22:12.

This is the third use of the expression, "I come quickly." In Revelation 3:11 He is urging us to contend for church truth; in Revelation 22:7 He is urging us to contend for the teachings of the Bible without exception; and in Revelation 22:12 He is urging us to keep busy working until He comes.

We say that He is coming, so what is the use of being busy? One man said to me some years ago, "I just don't feel like starting a new work. I don't feel like establishing new churches. I don't feel like inaugurating radio programs. I don't feel like doing missionary activity and urging folk to support missions." He said, "Brother Gilpin, don't you know the Lord Jesus Christ is liable to come before we get anything accomplished?"

Listen, beloved friends, the Lord who said "I come quickly," also urged us to keep busy with our work until He comes.

Now I believe in salvation by grace. I don't want anybody misunderstand me and say that I believe that a person is saved by His works in any wise at all. Beloved, a man's works aren't going to save him; and they aren't going to help save him, and they won't keep him saved after he has been saved by grace. The fact of the matter is, we are saved by the grace of God without any works. That old familiar Scripture comes to my mind, which says:

"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.

We need to remember that salvation is by grace and not by works. At the same time we need to remember when our Lord comes back. He is expecting to find us working, for He said, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." I am not to quit working one moment just because I think Jesus is coming. Rather I want Him to find me busy when He comes. I would rather my Lord would find me in the middle of a task, with an unfinished task on my hands, than to find me sitting down in an easy chair resting, just waiting for Him to put in His appearance.

I say to you, beloved, so far as we are concerned, we ought to be mighty busy in the service of the

## 1961 BOUND VOLUMES

Will Be Ready Soon

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PER VOLUME

Lord Jesus Christ. I have no business wasting any time. All my life, ever since the Lord saved me and called me into His ministry, I have tried to keep busy. There has been mighty, mighty little time that I have put in, pampering my flesh. I have tried to keep busy in His service. Beloved, God helping me, I want to stay busy until He comes.

You work perhaps for somebody else. Would you want that person for whom you work and from whom you draw your pay, to find you sitting down loafing, wasting his time, and drawing money for nothing? I tell you, beloved, the man that will take his salary on pay day without having put out an equivalent amount of labor to earn that salary, is a drone on society, and the man who is just waiting until Jesus comes, and isn't working, is a spiritual drone on the kingdom of God. We ought to keep busy until He comes.

## IV

### HIS PROMISE.

We read:

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."—Rev. 22:20.

In Revelation 3:11 He is urging us not to become slack in any wise concerning the church that Jesus built. In Revelation 22:7 He is urging us to continue to contend for all the teachings of the Word of God. In Revelation 22:12 He is urging us to be busy about our Master's service until He puts in His appearance. Then it seems to me when He comes to this last (Cont. on page fifteen, col. three)

## "I Come Quickly"

(Continued from page 4)

"Behold, I come quickly: blessing is he that KEEPETH THE SAYINGS of the prophecy of this book."—Rev. 22:7.

This is a second use of the expression, "I come quickly." Let's notice in what connection it is used. Here he is urging his readers to keep "the sayings of the prophecy of this book." The first use of this expression in Revelation 3:11 had to do with the church; the second use of this expression in Revelation 22:7 has to do with the Bible.

The same temptation presents itself to us concerning the Bible presents itself concerning the church. I remember a man who used to sing for me who told me that one day he was leading the singing for a noted Baptist preacher, who said, "Well, Jesus is soon coming and I don't see any reason for continuing to contend for the great doctrines of the Bible. It is only a little while until He comes, so why not lay these doctrines aside and do the best we can to reach as many people as possible before He comes?"

Beloved, there are lots of folk who take that as their philosophy today. I turn to the Word of God, and read that God says a woman's position in public worship is that of silence. Listen:

"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be

under obedience, as also saith the law."—I Cor. 14:34.

I know that it doesn't help my popularity one particle when I say that a woman's place in the house of God is a place of subjection.

I know also that it doesn't help my popularity one particle when I mention the doctrine of election, yet it is in God's Word. Listen:

"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 was amused a few days ago in reading a sermon that had been preached over on the other side of the Ohio River in which it was said that I was the author of the doctrine of election. It seemed rather a compliment to me, although the man who put it into print said some other things that led me to believe he wasn't complimenting me very highly.

I ask you, why should we contend for Baptist baptism? Practically all the churches in the country will take alien immersion. Long Run Association, the largest association of Baptists in Kentucky is located in Jefferson County, and has over a hundred

## An Exposition of the Epistle to the Romans

By ROBERT HALDANE

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What a distinguished French minister, Reuben Saillens, says of what has become known as "Haldane's Revival" can be applied with equal truth to this commentary: "The three main characteristics of Haldane's Revival, as it is sometimes been called, were these: (1) it gave a prominent emphasis to the necessity of a personal knowledge and experience of grace; (2) it maintained the absolute authority and Divine inspiration of the Bible; (3) it was a return to Calvinistic doctrine against Pelagianism and Arminianism. Haldane was an orthodox of the first water, but his orthodoxy was blended with love and life."

God grant that it may produce that same "love and life" in all who read it.

—from Forward by D. M. Lloyd-Jones.

Undoubtedly, the richest and soundest work on Romans

## Romanist Brewery Must Pay Its Taxes

After five years of agitation by POAU attorneys, the Christian Brothers of California, largest American manufacturers of commercial brandy, have settled back tax claims through 1957 by paying the government approximately \$4,000,000. The "Brothers" will not appeal the devastating decision which ruled that even Roman Catholic doctrine "could not transform an incorporated winery into an exempt church."

It is estimated that the out-of-court settlement by the Christian Brothers will result in their payment each year to the Federal Government of at least \$1,000,000 in corporate profits taxes which would otherwise have gone to their religious order. For a time, the government accepted their claim that: "Plaintiff is exempt as a church," and all their property is "subject to the control of the Pope."

The government argued in its legal brief that Federal tax law does not "give a blank check to each religious denomination to decide, under its own doctrine and theological concepts" the limits of exempt religious activity.

It is believed that the Christian Brothers made their quiet settlement for \$4,000,000 in back taxes partly because they wished to avoid any more public exposure of their questionable financial operations. Judge Halbert publicly criticized the Roman Catholic order for shifting title to some

of its property at the last minute on the ground that "the principal motive was tax avoidance." Most American newspapers buried the important story of the \$4,000,000 settlement in a back page, or omitted the facts altogether. The Christian Brothers have one of the largest magazine and newspaper advertising accounts in the liquor manufacturing industry.

POAU attorneys believe that the next step must be directed to the Jesuits who own wineries, television stations and radio stations which are still officially exempt from corporate profits taxes.

Judge Halbert repudiated the past exemption of Jesuit commercial activities as based upon an "invalid" interpretation of the law. He specifically mentioned Loyola University of New Orleans, owner of a very profitable radio and television station in that city. His decision, if faithfully enforced by Washington tax collectors, should result in an immediate levy against Jesuit liquor manufacturing industries and radio subsidiaries.

Although POAU attorneys regard the \$4,000,000 settlement by the Christian Brothers as one of the most important legal victories scored in years, they are not content to accept the decision unless its principles are applied to all commercial activity by all churches. They will ask the next session of Congress to re-write Sec-

tion 511 of the Internal Revenue Code in order to terminate all exemption by church subsidiaries engaged in competitive commercial activity. If the proposed reform program is carried out, it is likely that the Roman Catholic Church will be the chief loser, but a number of Protestant organizations will also be compelled to end similar exemptions.

—Church and State

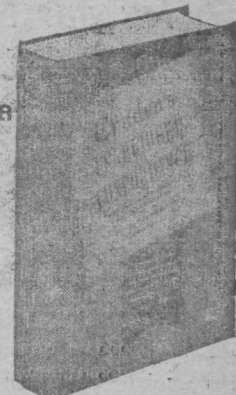
## CRUDEN'S CONCORDANCE

By

ALEXANDER CRUDEN

719 Pages

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C. H. Spurgeon said: "Be sure you buy a genuine unabridged Cruden and none of the modern substitutes; good as they may be at the price."

Every Bible student needs a good concordance; and aside from the large concordances, which contain extra helps, Cruden's cannot be surpassed.

A sketch of the author's amusing life is also contained in this volume.



# Review Of Missions In Trinidad, 1961

## Toplady Tells Of An Experience Which Helped Him See The Truth Of God's Sovereign Grace

By AUGUSTUS TOPLADY  
Author of "Rock of Ages"  
(1740-1778)

It pleased God to deliver me from the Arminian snare before I was quite eighteen. Antecedently to that period there was not (with the lowest self-abasement I confess it) a more haughty and violent free-willer within the compass of the four seas. One instance of my warm and bitter zeal occurs just now to my memory. About a twelve-month before the divine goodness gave me eyes to discern, and a heart to embrace the truth, I was haranguing one day in company (for I deemed myself able to cope with all the predestinarians in the world), on the universality of grace, and the powers of human free-agency. A good old gentleman (now with God) rose from his chair, and coming to mine, held me by one of my coat-buttons while he mildly addressed me to this effect: My dear sir, there are some marks of spirituality in your conversation, though tinged with an unhappy mixture of pride and self-righteousness. You have been speaking largely in favour of free-will. But from

arguments let us come to experience. Do let me ask you one question. How was it with you when the Lord laid hold on you in effectual calling? Had you any hand in obtaining that grace? Nay, would you not have resisted and baffled it, if God's Spirit had left you in the hand of your own counsel?

I felt the conclusiveness of the simple, but forcible, interrogations more strong than I was willing to acknowledge. But blessed be God, I have since been enabled to acknowledge the freeness and omnipotence of His grace, times without number; and singing (what I trust will be an everlasting song when time shall be no more). Not unto me, Lord, not unto me, but unto thy name, give all the glory.

We never know so much of Heaven in our own souls, nor stand so high upon the mountain of communion with God, as when His Spirit, breathing on our hearts, makes us lie low at the footstool of sovereign grace, and inspires us with this cry, O God be mine the comfort of salvation! But Thine be the entire praise!



HAMZA MOHAMMED

privilege of coming to you through the Examiner. This paper is truly a blessing to our people here. Well, this is all for now, so may the good Lord bless you richly.

Yours in Christ,  
HAMZA MOHAMMED.

## How The Natural Man Reacts To Salvation By Grace

Salvation by man's works is the natural religion of the human being. Look at any religion in the world, excepting only unadulterated Christianity, and the decisive factor in man's "salvation" will be his works in one form or another.

The Bible doctrine of pure grace is therefore contrary to the natural mind of man. It simply will not "blend" with his thinking, no more than fire blends with water. There is a "standard" reaction that natural men have toward salvation by grace through faith. It is this—

**The Natural Man Does Not Believe That Salvation Can Be Had Simply Through Faith**

Talk to an unsaved man about salvation by grace through faith and you'll most likely hear something like this:

"You've got to believe, but you also have to live it to make it through."

Or, "Ah, you can't be saved just by believing. You've got to do the best you can, live right, and keep the commandments."

Or, from one who is rather involved in some salvation-by-works "church," you might hear, "Faith is necessary, but so are works. We are only in a saved state so long as we walk in good works."

Now people who believe in salvation by grace believe in good works. We, too, believe they are "necessary," but not to save or

help to save or to keep one saved. They are "necessary" in view of the fact that they are the inevitable fruits of salvation. When God plants one in His grace, that "plant" will bear fruit. Those who profess faith but do not have fruits to show their faith are really unsaved people.

The view that the natural man takes toward salvation by grace through faith results from his ignorance of the power of God's grace. The natural man cannot conceive of a person's living for God's glory from the motive of love alone. The natural man, staidened in his thinking by what he only knows of human nature, feels the need of some fear motive, some threat of punishment. He thinks that if there is not a possibility of the believer's perishing, then the believer will not live godly. He fails to see—actually, he cannot see—that there is a divine principle of love which has been shed abroad in the believer's heart (Rom. 5:5, I John 4:7) which constrains the believer to cleave to Christ and righteousness. The believer has a new character and thus cannot continue to live according to the old nature.

Natural men, particularly salvation-by-works religionists, have such an ignorance of God's grace as to even charge that the doctrine of salvation by grace through faith is an "immoral" doctrine. However, when the motives back of the two doctrines are examined, it appears that the shoe belongs on the other foot. What is more "immoral" than a religion which is practiced only for selfish reasons? Salvation-by-works religionists have plainly stated that they would not live righteously if they did not believe that they would perish for dis-

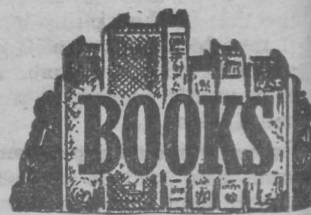
obedience. In other words, motive back of their religion is fear of what will happen to them if they are not religious. This is certainly an immoral religion; there is no morality to it. O despises such Pharisaism.

—Editorial

## We Can't Hold On But God Does!

Some years ago I was in a certain town in this state. I held several services. God was with us. One morning as we approached the meeting house, attention was called to a man standing near the door. "Do you see that man? He is the worst man in this entire country. He is immoral, a gambler, a horse-racer, an infidel. He has not been inside a church for fifteen years."

We held our services, and he was in it. This man, as he stood that night in his experience, was converted during the service. That night to the amazement of the congregation he came forward to unite with the church. All the house were whispers, even some audible remarks were made. "What does that mean? Is he going to join the church?" (Cont. on page fifteen, col. 1)



### WE RECOMMEND

**The Inspiration and Authority of the Bible** by B. B. Warfield  
This is one of the great books of inspiration of the Scriptures. Warfield is a clear, thorough theologian, and his volume is typical of his work. . . . \$3.75.

**The Baptist Faith and Practice** by Wendell R. Hoag  
This is truly a great book. It is that Baptist doctrine is based on the Word of God and that Roman Catholicism is founded on tradition and man-made creeds. A most helpful chart, giving formation as to the history and doctrine of all major denominations, is an invaluable characteristic of the book . . . \$2.00.

**Jehovah of the Watchtower** by Walter Martin and Norman Klann  
The "Best" on the doctrines of the Watchtower, or so-called "Jehovah's Witnesses." 201 pages — \$1.50 (paper); \$2.50 (hardcover).

**The Tabernacle, Priesthood and Offerings** by I. M. Haldeman  
One of the few good books on this subject. Exalts Christ as the fulfillment of all the types. A blessed volume! . . . \$1.50.

(From Hamza Mohammed)  
Dear Friends in Christ,  
Greetings from Trinidad. We do trust and hope that as this report leaves us, it will find each of you, our friends and supporters, well and enjoying the richest blessings of our Great God and Saviour, the Lord Jesus Christ. This letter is leaving us fine, and experiencing the blessed Hand of God upon the church and her missions here.

As we came to the end of 1961, we took some time to look back at the way the Lord blessed us, and truly it did thrill our souls as we counted the promises the Lord let us prove in our own lives, and in the work unto which the Lord has called us.

I shall just give you some of the blessings we have received; all could not be given because they are numberless, but here are the few we want to share with you: About three hundred came on profession of faith, of this number, one hundred and thirty joined the church, and quite a number of these are active members. Our Sunday School and Church attendance are increasing rapidly; our meeting place where we are renting at present is too small, and at times folk have to stand throughout the entire service.

Then, the church lands were paid off in full. This was done by the Woodlawn Terrace Baptist Church. I am a member of this church and being supported by it. It is most wonderful and encouraging working under this church. We also believe that the Pastor, Elder Wayne Cox, is one of the soundest and greatest preachers alive today. Well, now that the lands are paid off, we are trusting the Lord for the building this year. This can only be done as our friends help us, if the Lord

touches your hearts, which we do trust He will do, and if you would like to help in this need, then send your offerings to the CALVARY BAPTIST CHURCH.

We also had many visitors in the past year. Elder Wayne Cox and Pastor Joe Bell visited the church and missions and conducted meetings while there. The Woodlawn Church also sent Bro. Bell later in the year to conduct Bible studies, which was a real blessing to all. We here agree that Bro. Bell is a great Bible teacher. We also had some brethren with us, who were passing through the Island, but stayed off and worshipped with us. We are always happy to have brethren visit us, especially those with whom we can have real fellowship. If any of you are planning a holiday, and would be passing our way, we do extend a hearty invitation to visit us.

The Lord has been burdening us for two new fields, where at present we are only conducting Bible classes, but would like to establish regular meeting places; these places are Tunapuna and Port of Spain. We are much in prayer and in search for places, but it is rather difficult to get them, especially for us who preach pure grace. Beloved, as we see the progress of the church and missions here, and the wonderful blessings of the Lord upon us, we would confess that "To Him be the glory."

Now, these blessings were not without the attack of the devil and his agents; many were the setbacks, trials and afflictions, but the Lord delivered us from them all and did prove to us that we can truly do "All things through Him who strengtheneth us."

We want to take this opportunity of thanking all of you for your prayers and support in keep-



Are all those on your church's roll receiving TBE? If not, now is a good time for you to send them a "sub." See page 16 for our Special Campaign.

# A Christian's Safety

"Safety is of the Lord"—Proverbs 21:31.

We live in a nation of much travel. Most people own and drive automobiles; air and sea travel have never been greater; trains and other railed coaches transport thousands daily; besides these major means of transportation, we have all the bicycles, motorcycles, motor "scooters," motor boats, and even occasionally a horse-drawn wagon. There has never been an age when travel was so great.

Consequently, the death toll from travel accidents has risen to new heights. Each year the number rises. On every major holiday safety officials can predict the death of hundreds. To read of tragedy on the highways and airways is becoming commonplace in the newspapers.

It is really dangerous to even get out on the highways in an automobile, especially when we consider the fact that many incompetent, careless and even drunken drivers are behind the wheels of many other cars.

How is a Christian to find safety in such a "stew" as this? The answer: *Safety is of the Lord.*

I travel thousands of miles each year, and as I look back upon my past trips, I guess there have been at least two dozen or more occasions (apparent to me) where I could have very easily met with terrible consequences. Many times I have had occasion to thank the Lord for His protection in a "close shave." In many cases, neither myself nor the

"other fellow" was a fault, but the circumstances were just so ordered to create a dangerous condition. Only the providential hand of God has prevented great tragedy in such cases.

Christians need to depend upon the Lord for their physical well-being as well as for their spiritual well-being. We need to watch for His providence and praise Him for His loving care. We are not at the mercy of chance or luck, but we have a God who controls things as He so wills.—B.L.R.



# SPURGEON SAID HIS SCHOOL WAS FOR BAPTISTS AND CALVINISTS; GAVE NO NO PLACE TO MODERNISM

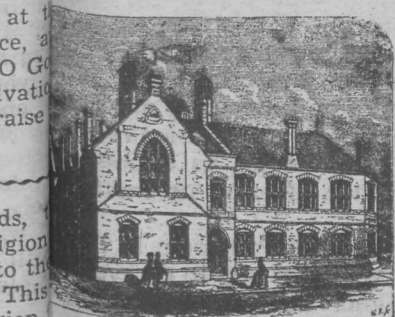
Spurgeon said: "We delight in the man who believes and therefore speaks. Our Lord has given us no permission to be liberal with what is none of ours."

By C. H. SPURGEON

The Institution is intended to be useful preachers in obtaining better education. It takes no time to make him a minister, but requires that its pupils should, as a rule, have exercised their gifts at least two years and have been in souls to Jesus. These, we receive, however, poor or backward they may be, and our endeavours are all turned towards one aim that they should be instructed in the things of God, finished for their works, and practiced in the gift of utterance. Each prayer is made by the church that this end may be accomplished, nor has the prayer been in vain, for some 330 men are now declaring the gospel of

as nearly as any descriptive word can do. Believing the grand doctrines of grace to be the natural accomplishments of the fundamental evangelical truth of redemption by the blood of Jesus, we hold and teach them not only in our ministry to the masses, but in the more select instruction of the class room. Latitudinarianism, modernistic pussy-footing with God's Word—Editor with its infidelity, and unsectarianism with its intolerance, are neither of them friends of ours; we delight in the man who believes and therefore speaks. Our Lord has given us no permission to be liberal with what is none of ours. We are to give an account of every truth with which we are put in trust.

Our means for conducting this work are with the most High God, possessor of Heaven and earth. We have no list of subscribers or roll of endowments. Our trust is in Him whom we desire to serve. He has supported the work for many years, by moving His stewards to send us help, and we are sure that He will continue to do so as long as He desires us to pursue this labour of love. We need, at least, 100 pounds every week of the year. Since our service is gratuitous in every sense, we the more freely appeal to those who agree with us in believing that to aid an earnest young minister to equip himself for his life-work, is a worthy effort. No money yields so large a



The Pastors' College.

us who were trained in this manner. Besides the students for regular ministry, several hundreds of street preachers, city missionaries, teachers, and workers of all kinds have passed through our evening classes, and a band of 250 such men are now with us, pursuing their callings day and studying in the evening. We ask for much prayer from all our brethren, that the supply of the Spirit may sanctify teaching, and anoint every worker for the service of the Lord. Do As it would be quite unwarrantable for us to interfere with the arrangements of other bodies of Christians, who have their own methods of training their ministers, and as it is obvious that we would not find spheres for our work in denominations with which we have no ecclesiastical connection; we confine our college to Baptists; and in order not to be harassed with endless controversy, we invite those only who hold these views of divine truth, which are popularly known as Calvinistic—not that we care names and phrases, but as we wish to be understood, we use a term which conveys our meaning



C. H. Spurgeon

## A Home Without A Bible

What is a home without a Bible?  
'Tis a place where day is night,  
Starless night; for o'er life's pathway  
Heaven can shed no kindly light.

What is home without a Bible?  
'Tis a place where daily bread  
For the body is provided,  
But the soul is never fed.

What is home without a Bible?  
'Tis a vessel out at sea,  
Compass lost and rudder broken,  
Drifting, drifting, aimlessly.

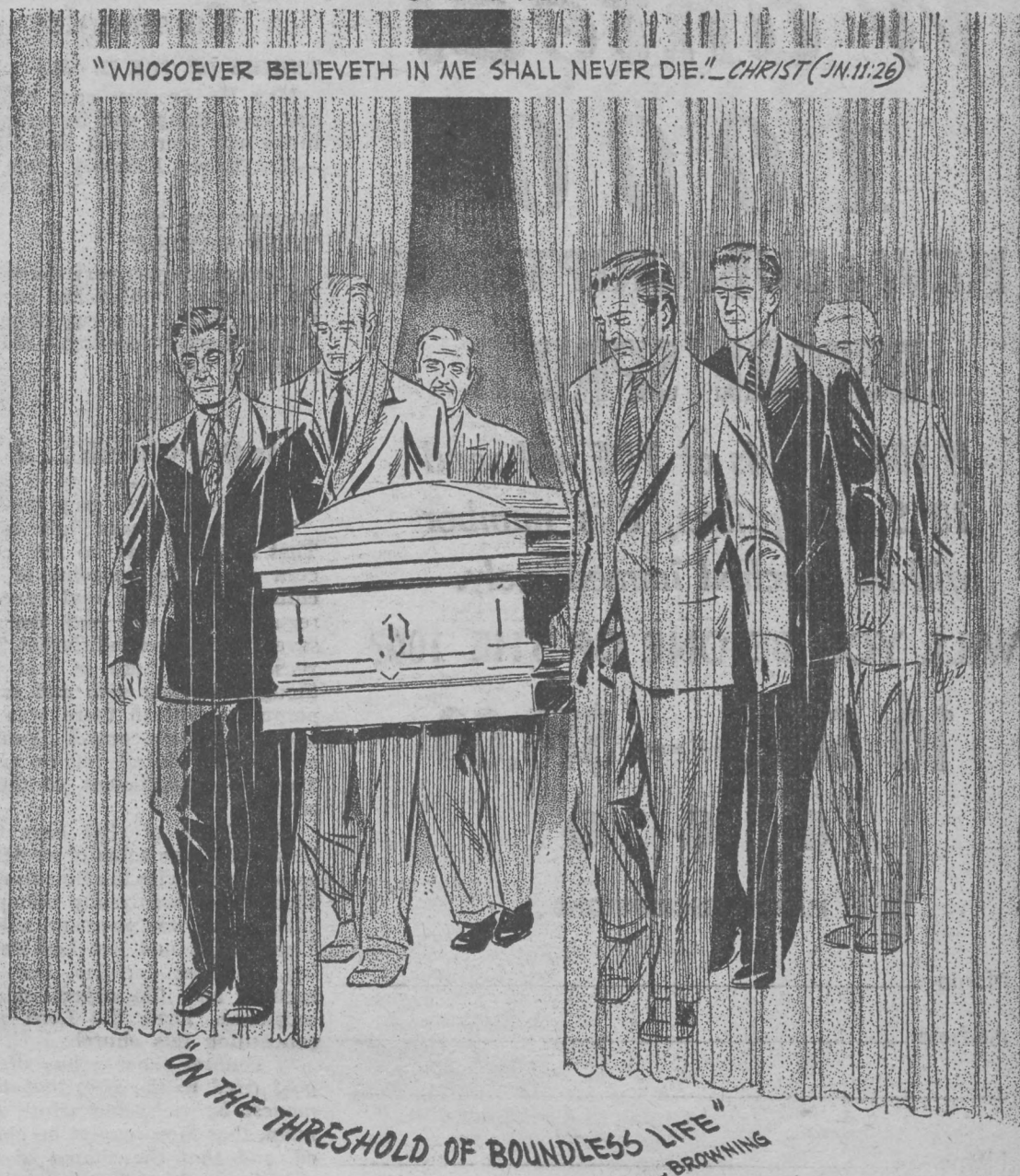
What is home without a Bible?  
Listen, ponder while I speak.  
'Tis a home with Bibles in it,  
But not opened once a week.

Monday comes and goes, and Tuesday  
Comes and goes, and Wednesday, too;  
Thursday, Friday, Saturday, Sunday,  
Book unopened all week through!

—League Echoes

## COMMENCEMENT

"WHOSOEVER BELIEVETH IN ME SHALL NEVER DIE." CHRIST (JN. 11:26)



return, no work is so important, just now none is so absolutely needful.

(From "Lectures To My Students" by C. H. Spurgeon, 5.95. Order from us).

## "I Come Quickly"

(Continued from page thirteen) thought of the Bible that He uses this for a closing admonition. This is the last promise in the Bible. I don't know how many promises there are in the Bible, however, this is the last promise, and the promise to us is that He is coming quickly.

Now who is this promise to? I think we will do well to take all the uses of this promise, "I come quickly," and put them together. He is saying to those who continue to stand for church truth, who continue to contend for all the great doctrines of the Bible, who continue to work, looking forward to the second coming of Jesus Christ—He is saying to each of us that this is what we are to do: we are to be dedicated and devoted to the Lord and love His return, and the last thing He promises is that He is coming.

Isn't it wonderful to know that He says to churches and to preachers and to little groups like this, "I come quickly, but when I come, I want to find you faithful to church truth, the doctrines of the Bible, and in your works."

If I understand these four uses of this expression in the book of Revelation, then these would tell us that there ought to be a devotion on your part, and mine, to Him. There ought to be a dedication of will and purpose and heart and mind and soul on your part and on my part, to the extent that as we look for Him, we are to stay busy. We should contend for Church truths, and the doctrines of the Book, and an abundance of works ought to grow out of the life of each child of God.

I ask you, do you know this Christ? Are you looking for His return? Are you expecting His return? You will be happy when He comes, if you have been faithful to church truth, and the doctrines of the Bible, and if you

are working—that is if you don't give up, but you devotedly and lovingly and dedicatingly look to His coming.

Never will I forget a number of years ago visiting a woman who had known a lot of care and knocks as she had gone over the hard places of life. She had known the cares of this world. She had known the problems of this life. I'll never forget, as I tried to offer some little comfort, that she reached out from her bed, put her hand on her Bible, and said, "I have Christ there." Then she put her hand over her bosom and said, "I have Christ there." Then she lifted her hand toward the skies and said, "I have Christ there."

Christ in the Bible, Christ in the heart, and Christ in the skies, coming back again! What more could one ask for? What greater hope could be ours? What greater joy could we have than to know that Jesus Christ is in the Bible, He is in our heart, and He is coming again, for He says to us, "I come quickly."

Oh, may you never be tempted to be slack as to church truth, or

A Calvinistic writer was bitterly assailed by an Arminian "sinless perfectionist" and upon noting the many slanderous epithets hurled by the Arminian, said: "If their hearts are no cleaner than their mouths, they have little reason to value themselves on their 'sinless perfection.'"

to any of the doctrines of the Bible, or to quit in your service or your works for our Lord for one moment's time. Though other churches, so-called, roundabout may compromise these things, and though it may be a temptation to each of us, may God help us to be true to Him until He comes.

He said, "I come quickly." How we thank God He is coming, and when He comes, I want Him to find us looking for Him.

May God bless you!

## We Can't Hold Out

(Continued from page fourteen) "He can't hold out." "He won't hold out a week." He heard what was said.

Some years or more after that, I preached again in that same town. After the service a man came up to me and said, "Do you know me?" I knew him. He said, "Do you remember what they said about me the night I joined the church? They were right. They told the truth about me. (There were even great tears in his eyes). I didn't hold out. I soon failed. But God held out. He has never turned me loose. I know that He saves."

Never will I forget the impression made on my mind by the quiet declaration made by that man that night. God had proven faithful. This, Christian people, is the whole secret. God holds out. God keeps His people.

—J. M. CARROLL.

## He Is

(Continued from page one) Our Security—"For ye are dead and your life is hid with Christ in God." (Col. 3:3).

What do we have apart from Christ? Only one thing: our sins. But in Him we have "all spiritual blessings" (Eph. 1:3) and He takes away our sins (Heb. 9:26-28). Therefore, in the Christian faith, Christ is all.

## The Attributes Of God

By ARTHUR W. PINK  
PRICE \$1.00

A new edition of this very choice work is just off the press. In seventeen stimulating chapters, Mr. Pink deals with the following attributes of God: Solitariness, decrees, knowledge, foreknowledge, supremacy, sovereignty, immutability, holiness, power, faithfulness, goodness, patience, grace, mercy, love and wrath. In the final chapter he considers our contemplation of God as the highest possible engagement of heart and mind.



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## Appreciated Comments

### THINKS OF TBE IN '62

May He prosper your efforts and great things will be wrought in the new year ahead. God bless. —Mrs. Robert Kennedy, Ohio.

\* \* \*

### WANTS TBE TO "KEEP COMING"

I appreciate you very much for the truth you publish and preach through TBE. It is a real blessing to me. Keep it coming. —Edgar McNeely, Texas.



### Is One Church . . . ?

(Continued from page one)

This church was lukewarm. That means it had no real concern about the on-going of the church. It had no real concern regarding the lost and the unsaved. They were indifferent. The reason given here is that she thought she was rich and prosperous; therefore there was no need to be concerned. Because of this, this church felt no need. They were sufficient of themselves.

The Spirit of God says that these folk were actually wretched as compared with the first church. This church was really unhappy. The church was poor and naked. This church had lost her teaching, lost her doctrine, lost her mission and the object of her existence. Then the Lord said concerning this church:

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3:18-20.

Here are two churches. One church is happy and prosperous and in the will of God. The other church wasn't in the will of God. It was poor and had nothing.

### III

Then I want to show you another church that was once all right but became all wrong.

"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; And hast borne, and hast patience, and for my name's sake hast laboured and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love."—Rev. 2:1-4.

I remember, as a babe in Christ, when I read that, I thought it had reference to my will or my emotions and that I ought to be stirred up and give folk a hearty handshake, etc. But one day years later I read the next verse, which says:

"Remember therefore from

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## Chicago Church Writes A Letter Of Appreciation To Mission Supporters

Macedonia Baptist Church  
New Guinea Mission Fund  
2501 N. Maplewood Ave., Chicago, Illinois

Dear Christian Friends:

We at Macedonia would like to express our appreciation for all support that you have given in behalf of Bro. Halliman. We want each of you to know that we are all grateful for your prayers as well as financial support. We are so proud of each of you who have helped us send out our dependent Missionary.

All your contributions go directly into the mission work. There are no secretaries, chairmen, etc. to pay. All booklets are donated by members of the Macedonia Baptist Church. Think you, as the supporters of Bro. Halliman, should know how this work is handled so we are endeavoring to enlighten you on this subject, as follows:

1—As your mail comes into the church, it is dated and filed. We keep all mail for the New Guinea Mission work.

2—We deposit all money immediately in the New Guinea Mission fund account.

3—At the end of each month, we get a bank draft sent to Bro. Halliman money received during that month.

4—We make a report at end of each month with name and amount of each contributor and send it to Bro. Halliman.

To us this is a blessing rather than a job. We feel it is a part of carrying God's Word into the uttermost part of the earth. We know all of us cannot be preachers, so we can all go into all the world and preach the gospel. But we need ALL help fulfill this commandment by supporting mission with offerings and prayers. We realize there are times when one cannot give as one would like but let us impress each of you the importance of each offering no matter how small. It is a Big HELP!!

Thank you each and every one for your help in the past and we pray God will make it possible for you to do even more in the future. Pray for Bro. Halliman and his family daily. You probably have read in The Baptist Examiner, they are going into an uncivilized section to carry the good news of Christ to those who never heard of Calvary. He needs your prayers now more than ever.

Your Brother In Christ,  
HAROLD CHAPMAN,  
Treasurer, New Guinea Mission Fund

whence thou art fallen, and repent, and do the first works."—Rev. 2:5.

They had lost their first love. What they had lost was their first work. So let's turn back to the book of Acts to this first work.

"And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus (a Greek school teacher). And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."—Acts 19:8-10.

You will find that this territory covered about 200 square miles, with several extra large centers of population. This little group of believers separated themselves from the synagogue unto the apostles' teaching. They sought out every Jew and Gentile in this territory of 200 square miles, and they did that in the space of two years. It is this same church in Revelation that the Holy Spirit said so many good things about. But He said, "I have one thing against you. You have left your first love." Then we get an intimation just how this happened.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."—Eph. 4:1.

There is an intimation here that the apostle saw them slipping, and he says, "I want you to walk worthy of the vocation wherewith ye are called." A vocation is your calling. If you play golf, that is your avocation. Paul saw that they were reversing things, that their avocation of playing golf had become their vocation. That was their main business, playing golf, and preaching the Gospel and caring

for the souls of men, and for the church had become an avocation.

Is one church as good as another? I'll let you answer.



### God's Word vs. Psychology

(Continued from page one) to set aside our courts.

God Himself chastens His children. "My son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."—Prov. 3:11, 12).

When our children get too close to the fire or place themselves in some other dangerous situation, we don't stand by and leave them to themselves. Neither should we stand back and see them grow up without respect for parental authority, without any fear of the consequences of wrong-doing, and without discipline over their youthful fancies and whims.

We've used God's plan for disciplining children and have not been disappointed with it thus far. It has worked better than "counsel" of the armchair psychologists who pad their portfolios with greenbacks much more than they instill respect and reverence in children.—Editorial

## BELIEVER'S IMMERSION and the LORD'S SUPPER

By W. H. RONE

\$1.00

A Scriptural presentation of God's Word on the ordinances of the church. Well outlined, scriptural, and historically documented. Strongly defends the Baptist positions.