

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

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Message to Sinners-- THE SIN-DEBT

Why does the Bible teach that Christ alone can save a sinner? Why does Jesus say, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6)?

The simple reason for this fact is that Jesus Christ is the only one who has taken care of one thing that separates the sinner from God--that is, sin. Christ has taken care of this sin. He did it by taking a penalty of flesh and suffering the death of his own self bare our sins in his own body on the tree" (1 Peter 2:24).

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (1 Peter 3:18).

So Christ was once offered to bear the sins of many" (Hebrews 9:28).

The Sin-Debt Paid
Christ, then, is the Person who has paid the sin-debt which was

owed by the sinner. That is why He alone saves. Any other person or thing that one might cling to as a saviour is helpless to save. No one else has done or can do what Jesus did.

Sinners often look to their prayers and think God will save them. (Continued on page 8, column 1)

By JAMES CRACE
Pikefort, Ohio

"By the grace of God I am what I am."--I Cor. 15:10.

"I am debtor both to the Greeks and to the Barbarians; both to the wise, and to the unwise. So as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."--Romans 1:14-17.

I use these verses to be sure that you understand that I know that it is by God's grace that I am saved, called to preach, and called to be a missionary to New Guinea. In such a message as this it is difficult to make folk understand that I am not boasting of myself, or trying to obtain honor and glory for myself. I insist that it is only by God's grace that I am saved, that I am to any degree a sound Baptist preacher, and that I am called to

be a missionary to the folk in New Guinea. I ask that you do believe me when I say I am what I am by the grace of God.

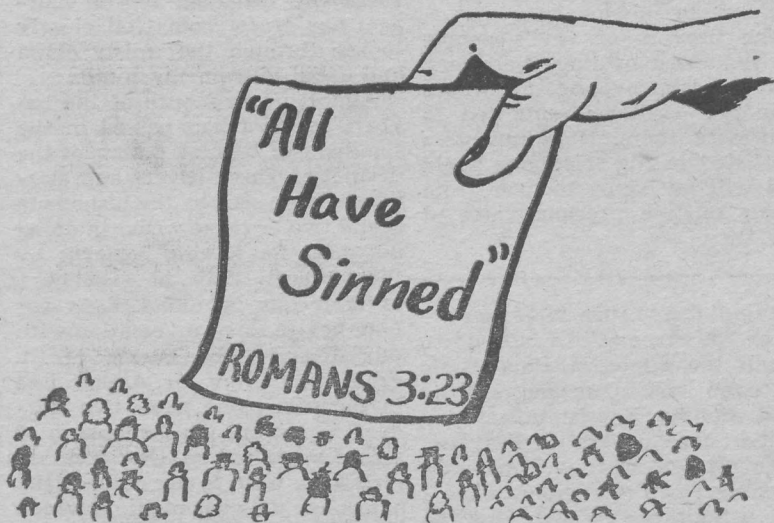
1. I Am a Debtor to All

Because I was saved by means of the preaching of the gospel of Christ, I am a debtor to all to preach to others also. God's ordained means of calling His elect to salvation is the preaching of the gospel. I know that the elect shall all be saved by the preaching of the gospel. We are all children of God by faith in Christ. Faith cometh by hearing, and hearing by the word of God. The Holy Spirit gives faith to the elect through the preaching of the gospel.

Now that God has called me to preach, and that I am called to

[Delivered at the 1962 Bible Conference in Ashland]

Call to New Guinea



WHY NO BAPTIST SHOULD SUPPORT THE "COOPERATIVE PROGRAM" OF THE SOUTHERN BAPTIST CONVENTION

By BOB L. ROSS

A recent editorial in a Southern Baptist paper, asserting that "it (the Cooperative Program) is Scriptural," has prompted me to write this article, an article which I have been intending to write for quite some time.

My Personal Experience

Originally I was a Methodist, but after I was saved, I went to a Southern Baptist church and was baptized. When God called me to preach this same church "licensed" me. This church was a rather sound church. It believed in Baptist perpetuity, close communion, Baptist baptism, and while the pastor was not what one would call a strong Calvinist, he was not of an Arminian mind. In fact, he came to believe the doctrine of election. As I recall, he was the first person to ever cause me to think about the grace of God. This occurred when he quoted John 6:44 and commented briefly upon it.

I was in this church for about two years and regretfully (at the time) left it for conscience's sake. The pastor had spoken from the pulpit against some of the modernism being taught in a local Southern Baptist school. Rumors were common among students as to the heresies propagated in the classroom. I did not know what to believe, but soon I had opportunity to get firsthand information. The head of the Bible department taught a study course at one of the local churches and I attended. He not only taught, but opened the study course for questions, so I asked several. To make a long story short, I found that this so-called Bible teacher was definitely a false prophet. Later I (Continued on page 2, column 2)

BIBLE TRANSLATIONS

(From Alliance Weekly)

Shortly after my conversion to Christ as a teenager I have been addicted to the habit of acquiring and being disappointed in new versions of the Scriptures, both revisions and new translations.

It is a habit I cannot shake in spite of a long record of frustrated hopes and cruel disappointments, to this day I have but one new version of the Bible that I have come out and I am to the bookseller to pick up a new one.

I continue to look for the version that will make any new versions unnecessary. It never works out that way. I am pouring over the new book a few days or weeks and

finding that it is just one more version, I put it aside and return to my first love, the familiar King James Bible.

It has been my experience that the new versions make at least one mistake for every one they correct, so by the time the trusting reader has reached the last chapter of the book of Revelation he is back where he started and just goes out by that same door wherein he went. And in the meanwhile he has lost the incalculable benefit of constant and intimate mental association with the clearest, richest and most beautiful English to be found anywhere among the libraries of the world, the Authorized Version.

And this brings us to consider those translators who think to do God service by packing into the English text every possible shade of meaning the word will bear in the original. The synonyms are put in brackets and the reader, apparently, just takes his choice.

This would never do anywhere else. Imagine reading to a child:

"Twinkle, twinkle (blink, wink, shine, intermittently, sparkle), little (diminutive, small, wee, tiny) star (heavenly body, luminary orb, sphere),

"How I wonder (question, puzzle over, dubiate) what you are (be, have identity with, belong to)" (Continued on page 3, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE LIFE AND MINISTRY OF PAUL"

NUMBER TWENTY-TWO: "PAUL AND THE THREE R'S"

"I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? How he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." --

Rom. 11:1-6.

This is nearing the beginning of the school season. Lots of folk don't know much about the three R's today. About all it means now is "Rah, Rah, Rah" at an athletic contest. However, in the days gone by it was a common expression to refer to the major portion of school as the three R's -- readin', ritin', and rithmetic. Well, I want to bring to you a message concerning the three R's as they affect the Apostle Paul.

My text shows you that there is a remnant that God is dealing with. God never did set out to save the world. He isn't trying to save the world today. In fact, God isn't trying to do anything. Rather, He is doing exactly what He planned and purposed before the foundation of the world. But in this day God is dealing definitely with a remnant. My text which I have

read to you shows, as I say, that God isn't dealing with the whole world, but rather that there is a remnant that God has reserved unto Himself.

Beloved, the only reason why anybody would serve the Lord is because he is a part of that remnant. If the Lord hadn't called you after having elected you before the foundation of the world, and if He hadn't given you salvation, then you wouldn't be saved. You are a child of God today because you are a part of the elect remnant of the Lord.

The Apostle Paul in my text very definitely declares that there is a remnant according to the election of grace. It is not a remnant according to works. It is not a remnant according to our own ability or our own merit. In fact, if our salvation depended upon (Continued on page 4, col. 3)

A tax assessor came one day to a poor Baptist pastor to determine the amount of taxes the pastor would have to pay. The following conversation took place:

"What property do you possess?" asked the assessor.

"I am a very wealthy man," replied the minister.

"List your possessions, please," the assessor instructed.

"First, I have everlasting life, John 3:16.

"Second, I have a mansion in heaven, John 14:2.

"Third, I have peace that passeth understanding, Philippians 4:7.

"Fourth, I have joy unspeakable, I Peter 1:8.

"Fifth, I have divine love which never faileth, I Corinthians 13:8.

"Sixth, I have a faithful, pious wife, Proverbs 31:10.

"Seventh, I have healthy, happy, obedient children, Exodus 20:12.

"Eighth, I have true, loyal friends, Proverbs 18:24.

"Ninth, I have songs in the night, Psalm 42:8.

"Tenth, I have a crown of life, James 1:12."

The tax assessor closed his book and said, "Truly you are a very rich man, but your property is not subject to taxation."--JOHN D. SEAL.

COMPANIONSHIP WITH THE WORLD

Blessed is the man that walketh not in the counsel of the unrighteous, nor standeth in the way of sinners, nor sitteth in the seat of scornful."--Psalm 1:1.

Did not heed the teaching of the Bible? I do not hesitate to say that many true believers and professed ministers have lost their spiritual power through evil companionships with the world. How many a Samson laid his head on the lap of an unscrupulous Delilah and destroyed his Nazarethship! If Christ, against the teaching of the Bible, ally themselves with the world, and help to build up the religion, can we wonder at their complaint, "My leanness, my leanness?"

Could we to gain the world's love, or to escape its harmless use, Refuse to countenance Thy sin, and make Thy people's lot more grace? What shame would fill that day, when Thou Thy wilt display! -- Unknown.

Examiner Editorials

★ **NOW WE SEE WHY** — We have been wondering why certain Southern Baptist papers objected to the recent court decision in which the property of the First Baptist Church of Wichita, Kan., was awarded to the minority, which was the group remaining within the American Baptist Convention. Southern Baptists do not have a very good reputation for respecting the actions of the majority. Remember Rocky Mount? However, we no longer are left to wonder about Southern Baptist response regarding the Kansas church. It now comes out that the majority — the segment which withdrew from the American Baptist Convention—has formed a new church and will affiliate with the Southern Baptist Convention. No wonder the Southern Baptist papers took up the defense of the majority! They would like very much for the Wichita church's property to belong to the Southern Baptist Convention. This information thus dispels the delusion that possibly Southern Baptists had repented of their unscrupulous actions in the Rocky Mount, N. C., church case!

★ **WE TOLD YOU SO**—That is, we told you that Arminians exalt the so-called free will of man to the point of being absolutely equal or even above God. Now it again comes out in an Arminian paper, *The Alabama Baptist* (Southern Baptist). The editor writes an editorial entitled "The Free Will" in the September 27 issue in which he says: "God respects the free will of man like He does His holiness and will not violate it." This even makes God the subject of man's supposed free will for He "will not violate" man's will! Now who said we were "extremists" in charging Arminians with being worshippers of Dagon Free Will?

★ **BOYS TOWN SEALS**—Since the idolatrous "Christmas season" seems to begin earlier every year, many of our readers will probably soon be receiving the yearly packet of seals from Boys Town along with a sentimental plea for gifts. We receive ours every year, even though we have requested to be removed from the mailing list. While we have nothing against institutions to help orphaned boys, we do object to Boys Town on the basis that it is Roman Catholic-controlled and the boys are taught Romanism. A Protestant minister made an investigation of Boys Town and reported that Romanism definitely dominates and Protestantism is given a very small place. Of course, Baptists—if there are any at Boys Town—must attend the Romanist or Protestant services, else do without.

Baptists have no business supporting the cause of either Rome or her harlot daughters. We don't

like to appear hard-hearted or harsh when it comes to orphans, but when false teachers take advantage of orphans in behalf of heresy, we believe it is our responsibility to warn against this practice rather than keep silent. We are satisfied that there are numerous other institutions to which people may send gifts, if they desire to help some orphan. Let Rome, with all her riches, sapped from her slaves, feed and clothe those to whom she is feeding her heresies. Let us pray for the deliverance of any of God's elect that might be in her midst (Rev. 18:4).



"Cooperative Program"

(Continued from page one) learned the same about the other teachers in the Bible department, hearing them firsthand also.

I told my church that I could not conscientiously support such teaching as this via the Cooperative Program. My pastor did not question the fact that heresy was being taught. (How could he, for he himself had openly denounced it). But his comments upon the matter, though taking about 10 minutes' time, amounted to only this: "What can we do? The Cooperative Program is our mission program. We cannot stop supporting it."

I requested a letter of dismissal. The church granted it unanimously, stating that I was in good standing in the faith and fellowship of the church. All of the brethren loved me and I believe most of them loved the Bible and did not approve of the heresy being taught at the local school. But they were convention-minded and program-minded to the extent that they were allowing themselves to be used by the devil to support his false teachers. They had been brain-washed to believe that the Cooperative Program was "the best thing yet," so they would not break with it. They had not considered the fact that the Bible reveals a mission program and so they thought there was no other way to give but via the Cooperative Program.

My eyes were enlightened through this experience to the fact that Southern Baptist churches are in bondage. They are not free, as they profess, but they are the servants of the Cooperative Program and its pushers. They profess to participate in the Program by "choice," yet once that choice is made the church is in bondage. The church I was in was in such bondage that it had to support false prophets in order to support missionary work (so it thought). You see, the Program has made slaves of churches through brain-washing them to think that the Program is the "best thing yet" and that there is

New Church Formed In Pensacola, Florida

On August the ninth, Brother E. D. Strickland, pastor of the Grace Baptist Church of Birmingham, Alabama, traveled to the Church's mission in Pensacola, Florida, and there, by authority of the Grace Baptist Church, established the mission into the **PENSACOLA ORTHODOX BAPTIST CHURCH**, an independent, missionary Baptist Church.

The Church meets each Sunday at eleven and at seven for worship services. Each Wednesday evening at seven, the Church gathers together for prayer and study. All meetings are at the Church's quarters, 5042 North Palafox, just next door to the Brent Post Office.

Elder Joe V. Thomas is pastor of this group of believers. The church supports a missionary work carried on by its authorized missionary, Brother Leonard Burrell. It also helps to support one foreign missionary.

The prayers of God's people are requested by these believers, and saints traveling anywhere near are cordially requested to visit with them. Both ministers are listed in the telephone book, and will be happy to hear from others of like precious faith at any time.

nothing else to turn to, if you are to be "missionary." In fact, down South the Southern Baptists do not even look upon you as being a Missionary Baptist unless you support the Cooperative Program.

This brain-washing constantly goes on. I can remember, when I was a Southern Baptist, how the tract-racks and bulletin boards were loaded with Program propaganda. Southern Baptists are drilled so as to "think" the Cooperative Program.

They hear, "The sun never goes down on your dollar given through the Cooperative Program."

They hear, "Your dollar heals, preaches, teaches, cares for orphans, cares for the sick," etc., etc., until to them the Cooperative Program becomes the biggest thing in the world.

They do not even object when some Program-pusher refers to the Program as "the arm of God," as one did in the *Baptist Record* (Miss.). They do not even object when Albert McClellan equates the unpardonable sin with speaking against the Cooperative Program, as he does in his poem on the Program.

And so, as Roman Catholics are constantly brain-washed on Mary, the authority of the Church, the Rosary and such doctrines, Southern Baptists are subjected to a similar brain-washing with regard to the Program. I saw this bondage and left Southern Baptists and vowed to never join any church that was in chains to such unscriptural programs.

Since leaving the Convention, I have certainly had no regrets. Instead, I have had numerous reasons for blessing God for His leadership in separating me. And while I then knew only a smattering about the heresy in Southern Baptist schools, I have since been staggered by the facts that have come to light, revealing that most Southern Baptists are definitely "over the hill" in the present-day apostasy.

Having related this bit of personal experience, I shall now point out some of the basic errors of the Cooperative Program.

1. The Cooperative Program Is Unscriptural

When I say "unscriptural," I mean it cannot be justified by God's Word. It is taught by neither pattern nor precept. Actually Southern Baptists admit that the Cooperative Program is not Scriptural when they admit that it was instigated in 1925. How could a thing be Scriptural if it had its beginning as late as 1925? South-

"FIFTY YEARS IN THE CHURCH OF ROME"—

Struggles Within

By CHARLES CHINIQUY

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

(Continued)

The idea of that miserable grain of sand which so ridiculously attempted to remove the stately mountain, and also of that drop of water which attempted to oppose itself to the onward motion of the vast ocean, singularly struck and humbled me. I remained silent and confused, though not convinced.

This was not all. Those rays of the sun, which could not be defiled even when going down into the mud, after bewildering one by their glittering appearances, left my soul more in the dark than ever. I could not resist the presentiment that I was in the presence of an imposition, and a glittering sophism. But I had neither sufficient learning, moral courage, nor grace from God clearly to see through that misty cloud and expel it from my mind.

Almost every month of the ten years which I had passed in the seminary of Nicolet, priests of the district of Three Rivers and elsewhere were sent by the bishops to spend two or three weeks in doing penances for having bastards by their nieces, their housekeepers, or their fair penitents. Even not long before this conversation with our director, the curate of St. Francois, the Rev. Mr. Amiott, had in the very same week two children by his fair penitents, both of whom were sisters. One of those girls gave birth to her child at the parsonage the very night on which the bishop was on his episcopal visit to that parish. These public and undeniable facts were not much in harmony with those beautiful theories of our venerable director concerning the rays of the sun, which "remained pure and undefiled even when warming and vivifying the mud of our planet." The facts had frequently occurred to my mind while Mr. Lepchron was speaking, and I was tempted more than once to ask him respectfully if he really thought these "shining rays," the priests, had thus come into the mire, and would then return, like the rays of the sun, without taking back with them something of the mire in which they had been so strangely wallowing. But my respect for Mr. Lepchron sealed my lips.

When I returned to my room I fell on my knees to ask God to pardon me for having, for a mo-

ment, thought otherwise than the popes and theologians of Rome. I again felt angry for having dared, for a single moment, to have arrayed my poor little and imperceptible grain of sand—drop of water — and personal and contemptible understanding against that sublime mountain of strength, that vast ocean of Learning, and that immensely divine wisdom of the Popes!

But, alas! I was not yet aware that when Jesus in His mercy sends into a perishing soul a single ray of His grace, that there is more light and wisdom in that soul than in all the popes and their theologians!

I was then taught what the real foundation of the Church of Rome is, and sincerely believed that to think for myself was a damnable impiety — that to look and see with my own eyes, and understand with my own mind, was an unpardonable sin. To be saved had to believe, not what I considered to be the truth, but what the popes told me to be the truth. I had to look and see every object of faith, just as every true Roman Catholic of today has to look and see the same, through the pope's eyes or those of his theologians.

However absurd and impious this belief may be, yet it was mine, and it is also the belief of every true member of the Church of Rome today. The glorious light and grace of God could not possibly flow directly from Him to me; they had to pass through the pope and his church, which were my only mountain of strength and only ocean of light. It was, then, my firm belief that there was an impossible abyss between myself and God, and that the pope and his church were the only bridge by which I could communicate with Him. That stupendously high and most sublime mountain, the pope, was between myself and God; and all that was allowed my poor soul was to raise itself and travel with great difficulty till it attained the foot of the holy mountain, the pope, and prostrating itself there in the dust, ask him to let me know what my yet distant God would have me to do. The promises of mercy, truth, light, and life were all vested in the great mountain, the pope, from whom alone they could descend upon my poor lost soul!

Darkness, uncertainty, and eternal loss were my lot, the very moment I ceased worshipping at the feet of the pope! The God of Heaven was not my God; He was only the God of the pope! The Saviour of the world was not my Saviour; He was only the pope's Saviour; He was only the pope's. Therefore it was through the pope only that I could receive Christ as my Saviour, and to the pope alone had I to go to know the way, the truth, and the life of my soul!

God alone knows what a dark and terrible night I passed after this meeting! I had again to smother my conscience, dismantle my reason, and bring them all under the turpitudes of the theologies of Rome, which are so well calculated to keep the world fettered in ignorance and superstition.

But God saw the tears with which I bedewed my pillow that night. He heard the cry of my agonizing soul, and in His infinite love and mercy determined to come to my rescue, and save me. If He saw fit to leave me many years more in the slavery of Egypt, it was that I might better know the plagues of that land of darkness, and the iron chains which are there prepared for poor lost souls.

When the hour of my deliverance came, the Lord took me by the hand and helped me to cross to the Red Sea. He brought me to the Land of Promise—a land of peace, life, and joy which passeth understanding.

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The Baptist Paper for the Baptist People.

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

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For many years this book has enjoyed the reputation of being "the most sought-after book on the Roman Catholic Church." It has gone through more than 60 editions, and is today one of the classic exposures of Roman Catholic error.

"I Should Like to Know"

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

1. I have read the sermon on the Bride of Christ and Marriage of the Lamb. I wonder if you would list for me (without going into any great detail) the requirements for one to be a part of the Bride?

We will be glad to do so. We believe that the following things must characterize the Christian who will be in the Bride:

- (1) Scriptural baptism.
- (2) Scriptural church affiliation.
- (3) An orderly Christian walk of faith and practice.

Revelation 19:8 makes it clear that the Bride's dress of "fine linen, clean and white" is the "righteousness" (literally: "righteous acts") of the saints. Thus those who have these righteous acts will be in the Bride. Baptism is certainly a part of this obedience (Matt. 3:15), as is church affiliation and an orderly walk (Matt. 28:20, Acts 2:42, I Cor. 11:2, I Thess. 3:6).

2. Also, where could we "draw the line" in telling people what they must do to be in the Bride?

We are on safe ground in contending that only those within New Testament churches will be in the Bride, but beyond that we could not say for certain. However, we would be safe in telling church members that faithfulness to the Lord in both faith and practice will be characteristic of those in the Bride. Certainly, those who are unfaithful and do not build scripturally will not be rewarded (I Cor. 3:12-15).

3. What Scripture do you understand to teach infant salvation?

Before answering this question, I would like to say just a word in regard to the infant question. As most of you know, I have had a child to die as an infant. While this was a great loss to me, my wife and our relatives, I personally have never had any kind of burden in my mind with regard to my child's eternal welfare. My attitude has always been this: **What God does will be right.** I believe God did what was right when He took the child and I believe God certainly will do what

is right as to the child's state. This has always been my attitude toward the infant question and it is my attitude toward my own child. Furthermore, I cannot for the life of me see why people who profess to be Christians do not take the same attitude.

As for the Bible on this matter, I have never been able to find a verse that would allow me to really take a dogmatic position in instructing others on the matter. I do, however, firmly believe, in my own mind, that all infants are saved, and I believe that if Scripture supports any particular view on this subject, it supports this view. I offer the following verses:

II Samuel 12:23: "I shall go to him, but he shall not return to me."

So spoke David following the death of his infant son. Anyone who studies this event without preconceived prejudices must see that the child of David was very, very young when he died. Some want to fuss about his age, but to any unprejudiced reader it is clear that the child was just a mere babe.

David indicates that he expected to go to his child. Unless David expected to go to hell, then we are safe in concluding that he meant he expected to see his child in Heaven. If David were right in what he said—and I see no reason for thinking that he was not right—then this text proves that at least one infant went to Heaven. If one went to Heaven, why not others also? What would make the difference, if there is any? Some want to argue that since David was a believer, then his son went to Heaven on this account. But this is making salvation depend upon a fleshly relationship. David's infant was no more worthy of salvation than anyone else's son. If God, by His grace, saved David's infant, then why should we not think He saves other infants?

Job 3:11-13: "Why died I not from the womb? why did I not give up the ghost when I came out of the belly? Why did the knees prevent me: or why the breasts that I should suck? For now should I have lain still and been quiet, I should have slept: then had I been at rest."

Here Job is bemoaning his condition and reflecting upon his birth, whereby he had entered this life. He, in so many words, says he wishes he had died at birth. Then he would have "been at rest." Job certainly believed in the resurrection and hereafter. (Job 14:14, 19:25, 26). Therefore, he must be saying here that if he had died as a babe he would have gone to Heaven. Therefore, Job evidently was of the opinion that infants go to Heaven.

So far as I personally have been able to find, these are the only two passages that refer to both **infants and life after death.** I know there are other verses that mention children in a favorable manner, but these do not have anything to say about a child who dies.—BOB L. ROSS.

"Cooperative Program"

(Continued from page 2) sionary work is Scriptural. But the method whereby churches pool their money into a centralized fund, have it split up and sent to different kinds of causes is not Scriptural. While this might seem to be a good way to keep the machinery in operation, it is not Scriptural. There is as much Scripture for the Rosary as there is for the Cooperative Program.

2. It Causes Churches to Support Heretics

"I know the Program is not without fault," Program-pushers will say, "but until something better comes along I'll support it." This is said when mention is made of the fact that the Program pays the salaries of a lot of men who are heretics. It's the old cliché, "The good outweighs the bad."

But we just don't believe that God's people have to help the devil in order to support the cause of truth. We just can't believe the Holy Spirit is so restricted that He can't lead churches to do missionary work in a way that will eliminate the support of heretics. Our church supports missions and we have no need of the Program. Others do likewise. Baptists for years did missionary work without a Program which forced them to support all shades of heresy and heretics. Why can't they do this since 1925?

The truth is, the Program is just a work of the flesh and it produces accordingly. As E. S. James says, "Man devised it."

In fact, the very man who started the Program (H. B. Taylor, Sr.) soon saw the error of it and denounced it. However, the plan had already been adopted on too wide a scale for his denunciation to have much effect.

3. The Cooperative Program Has Been Made A Test of Fellowship

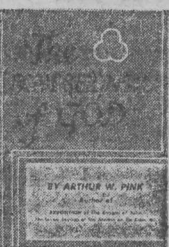
While Baptists ought to have nothing as a test of fellowship but Christ and His Word, Southern Baptists—generally speaking—fellowship a man on the basis of whether or not he is a Program-pusher. Time and again this has been manifested. Even at ordinations the most important question is whether or not the young preacher favors the Cooperative Program and its "denominational work." Say "no" to that question and there is no ordination. Say "yes" to it and it matters very little what else you believe; you just couldn't be wrong on other matters if you favor the Program!

Southern Baptists for years have been tying up church property via the Cooperative Program. For instance, a church near my hometown borrowed a few hundred dollars from the Convention in order to help put up a small church building. But to get this loan, the church had to allow the Convention to draw up the deed in such a way that if the church ever ceased giving to the Cooperative Program it would have to get out of the building and the property would revert to the Convention. This church was foolish enough to "choose" to support the Program and allow the Convention to draw up such a deed. Then the church called a pastor who, through attending a Southern Baptist school, learned about the heresy of Southern Baptist schools and exposed it to the church. The church wanted to quit supporting this heresy, but it couldn't; it would lose its property if it did.

Sometime ago we wrote to a Southern Baptist church, asking for the letter of a person who had united with us. Frankly, we did not expect to get the letter, but out of courtesy we wrote for it.

THE SOVEREIGNTY OF GOD

By ARTHUR W. PINK



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If you are looking for a book that really gives you the "meat" of God's Word on the doctrines of election, predestination, particular redemption, etc., then here it is. There is no other book on the theme of God's Sovereignty that THE BAPTIST EXAMINER can recommend any more highly than this work by Pink.

WHY WE REPRINT

You who have been long-time readers of TBE probably recognize that we often reprint material that has been used in issues of years gone by. There is a reason for this, in fact several reasons.

First, we do not believe truth changes. Thus if God blessed an article on some point of doctrine in an issue of a few years ago, we believe He will bless that article again, for it carries eternal truth.

Secondly, there is a need for repetition in the Christian faith. We read the Bible over and over again, each time learning something "new." We sing hymns over and over again, each time being lifted by the truth they bring to mind. We preach or hear preached the same doctrinal truths, and we always love to hear the certain sound of the trumpet. Christianity is not like the daily news; instead of being "old news" tomorrow, it is always fresh and inspiring. Therefore, we believe we should deliberately be repetitious on important truths of the Word of God so that these doctrines will "soak in."

Thirdly, we constantly are "forgetting," to some degree, the truths of the Bible. Let some truth lie stale in your mind and you will find that it has "slipped" your spiritual grasp. You forget the verses that present this truth; you forget how to present it to others for their edification. So why shouldn't we repeat articles that will help God's people "remember"?

Fourthly, we are constantly adding new subscribers to our

mailing list. This means that practically every point of doctrine which has been covered in the past few months will have to be covered in coming months, if these new subscribers are to receive the same teaching through TBE that you who have been getting the paper have received. We don't have new doctrines for them, but the same ones presented previously to you. So the cycle must go on and on. We must repeat. So we often reprint articles that have been effectively used in previous issues.

Fifthly, many of our long-time readers fail to notice or read many articles of importance. Often some person will ask us to print an article on some particular subject when it may be that we just carried such an article a short time ago. This again justifies our reprinting or being repetitious.

We are not seeking to make TBE an "up-to-date" journal of some kind, but we are seeking to use its columns in the most effective way possible in teaching people divine truth. If we have to dig into the writings of a Bunyan, or a Spurgeon, or a Graves, or some other man of God who lived many years ago, or if we have to dig back into old issues of TBE, in order to find a well-written article that will teach the truth in an effective way, then we will do it. We are not interested in the latest "theological thinking" of our moderns, but we are interested in the oldest theological thinking of the apostles and prophets. Wherever we find that, we'll use it in TBE.—BLR.

We did not receive it. Why? We were not a church of "like faith and order." The fact is, we were not "Cooperating Baptists" (as they say in the Convention). This has happened in numerous other instances of which we have knowledge.

Ought Baptists to have a test of fellowship such as this? Is God pleased with a man-made program that causes churches to refuse church letters to other churches simply because these churches do not support the man-made program? What shame! What a disgrace to the name Baptist! What an attitude for professing Christians to take!

4. The Cooperative Program Is Not As Big As the Southern Baptist Brag Says It Is

Big figures are waved before the eyes of Southern Baptists to make them think the Cooperative Program is a great thing. But big figures can very often really be very little when all facts are taken into consideration. For instance, **The Baptist Message** (La.) reported that Southern Baptists rank fortieth in giving as compared to other denominational groups, yet Southern Baptists far outnumber the vast majority of other groups. This Southern Baptist paper says that in 1960 8.6 million members gave on the average of \$55.68 per capita, which means that each member averaged about **\$1.07 per Sunday!** And remember, that dollar and seven cents is split up and parceled out into so many different "channels" that only a small portion of it really goes for the support of missions, the work which Christ told His church to do (Matt. 23:19, 20).

Also, sometime ago I wrote to the Southern Baptist Foreign Mission Board for information concerning Southern Baptist gifts to missions. I was informed that for 1958 the average given by each Southern Baptist was \$45.58, which is less than **\$1.00 per Sunday.** But "for all missionary causes, home and foreign," each Southern Baptist averaged \$8.12 per year, which is **ONLY ABOUT 16 CENTS PER SUNDAY!** But hold your hat, that's not all to the story. For foreign missions, each Southern Baptist averaged **\$1.67 per year,** which is **BARELY MORE THAN 3c PER SUNDAY FOR FOREIGN MISSIONS!**

Now will somebody tell me why the Cooperative Program is the "best thing yet"? What is so "great" about a program such as this? (And remember, too, that even some of this money goes to support heretics).

CONCLUSION

Enough for now. We will keep watching Southern Baptist statistics and see if things get any better. Of course, we'll keep hearing the Southern Baptist brag, but that won't make things any better.

Bible Translations

(Continued from page one) under the description of),

"Up above (atop, opposite to down, contrary to direction of gravity) the world (earth, the abode of humankind) so high (elevated),

"Like a diamond (gem, precious stone, crystallized carbon) in the sky (the heavens, the firmament, the empyrean)."

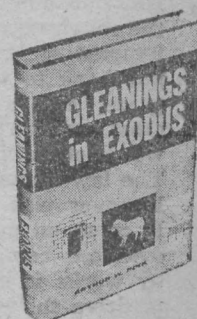
Yet this is the latest religious word game in evangelical circles and we are all urged to play at it. For myself, I cannot keep serious while reading such a version, so I just pass up these uncertain translators and turn to one who can make up his mind. I have a secret love for decisiveness.

It is quite natural for us humans to ignore the high moral intent of the Holy Scriptures and get lost in verbiage. "Blessed are (Cont. on page four, column two)

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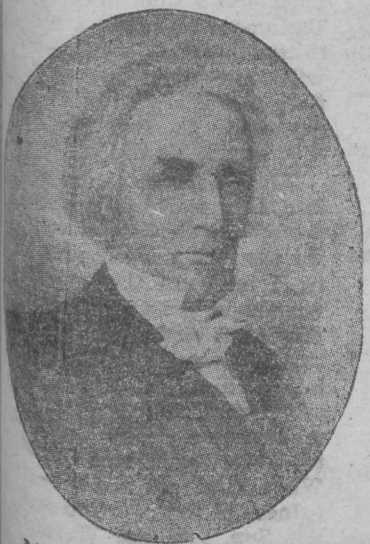
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How The Law Drives The Sinner To Christ

By C. H. SPURGEON

Methinks I hear some one say, "How unwise it must have been that a law should come to make our sins abound!" Does it not, at first sight, seem very harsh that the great author of the world should give us a law which will not justify, but indirectly cause our condemnation to be greater? Does it not seem to be a thing which a gracious God would not reveal, but would have withheld?

But, know ye, "that the foolishness of God is wiser than men;" and understand ye that there is a gracious purpose even here. Natural men dream that by a strict performance of duty, they shall obtain favour, but God saith thus: "I shall show them their folly by proclaiming a law so high that they will despair of attaining unto it. They think that works will be sufficient to save them. They think falsely and they will be ruined by their mistake. I will send them a law so terrible



CHARLES H. SPURGEON
As A Young Preacher

in its censures, so unflinching in its demands, that they cannot possibly obey it, and they will be driven even to desperation, and come and accept my mercy through Jesus Christ. They cannot be saved by the law—not by the law of nature. As it is, they have sinned against it. But yet, I know, they have foolishly hoped to keep my law, and think by works of the law they may be justified; whereas I have said, 'By the works of the law no flesh living can be justified;' therefore I will write a law—it shall be a black and heavy one—a burden which they cannot carry; and then they will turn away and say, 'I will not attempt to perform it; I will ask my Saviour to bear it for me.'

Imagine a case—Some young men are about to go to sea, where I foresee they will meet a storm. Suppose you put me in a position where I may cause a tempest before the other shall arise. Well, by the time the natural storm comes on, those young men will be a long way out at sea, and they will be wrecked and ruined before they can put back and be safe. But what do I? Why, when they are just at the mouth of the river, I send a storm, putting them in the greatest danger, and precipitating them ashore, so that they are saved. Thus did God. He sends a law which shows them the roughness of the Journey. The tempest of law compels them to put back to the harbour of free grace, and saves them from a most terrible destruction, which would otherwise overwhelm them. The law never came to save men. It came on purpose to make the evidence complete that salvation by works is impossible, and thus to drive the elect of God to rely wholly on the finished salvation of the gospel.

Now, just to illustrate my meaning, let me describe it by one more figure. You will remember those high mountains called

the Alps. Well, it would be a great mercy if those Alps were a little higher. It would have been, at all events, for Napoleon's soldiers when he lead his large army over, and caused thousands to perish in crossing. Now, if it could have been possible to pile another Alps on their summit, and make them higher than the Himalaya, would not the increased difficulty have deterred him from his enterprise, and so have averted the destruction of thousands?

Napoleon demanded, "Is it possible?"

"Barely possible," was the reply.

"Advance," cried Bonaparte; and the host were soon toiling up the mountain side.

Now, by the light of nature it does seem possible for us to go over this mountain of works, but all men would have perished in the attempt, the path even of this lower hill being too narrow for mortal footsteps. God, therefore, puts another law, like a mountain, on the top; and now the sinner says; "I cannot climb over that. It is a task beyond Herculean might. I see before me a narrow pass, called the pass of Jesus Christ's mercy—the pass of the cross—methinks I will wend my way hither."

But if it had not been that the mountain was too high for him, he would have gone climbing-up, and climbing up, until he sank into some chasm, or was lost under some mighty avalanche, or in some other way perish eternally. But the law comes that the whole world might see the impossibility of being saved by work.

Bible Translations

(Continued from page three)

the poor in spirit: for theirs is the kingdom of heaven," says the old version, and multitudes over the centuries have knelt in penitence and tearfully sought to know true poverty of spirit; lately the fad seems to be to try to find shades of meaning for the words and to express them in more colloquial language. I wonder if anyone benefits by having the same thing said several different ways for him.

All this is not to cry down true scholarship nor to discourage honest attempts to put the Bible into modern speech. It is rather to confess that I have not become a holier man nor a better preacher by my incurable addiction to new versions of the Scriptures. I find that if I am failing to live in accordance with the will of God I get no relief by reading about that will in a new translation.

As I write a can see fifteen versions before me without turning my head and there are many more stashed about here and there. And namely, that I must trust Christ Jesus the Lord as my Saviour, love God with all my heart, soul and mind, and my neighbor as myself. They all say that I must

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be holy, humble, obedient, prayerful, pure, kindly, courageous and faithful. They all say that God is my Father and the Holy Spirit the inhabitant of my nature through the mystery of the new birth. And they all end with the cry for Christ's returning.

I really don't need any more new versions, but I'll probably buy the next one that comes out. Maybe someday I'll find something sufficiently different to justify the expense. But I haven't up to now.—A. W. TOZER.

"Life And Ministry Of The Apostle Paul"

(Continued from page 1)

our works and our merits and our ability, there isn't one of us that would ever be saved. Rather, that remnant is according to the grace of God, and if it hadn't been for the grace of God, there isn't one of us that would ever come to know Jesus Christ as Saviour.

Tonight, I want to show you the three Rs that characterize this remnant of saved people that God is dealing with within the world.

I.

REDEMPTION.

I go back nearly two thousand years to the day that Jesus Christ died on the cross. I say, beloved, on that day my redemption was wrought out in Jesus Christ. To be sure, I didn't know about it until the day that I was saved; I came to know about it on the day that the Son of God washed away my sins and I became cognizant of the fact that I was saved. On that day I realized that a redemption had been made in my behalf. But two thousand years before I knew I was redeemed, the Lord Jesus Christ had already died to become my Redeemer.

I'll go back even before that to the ageless aeons of eternity and remind you that before this world was — before God ever planned this world, that the Lord Jesus Christ was already the Lamb slain from the foundation of the world, and that my redemption was already complete in Him. As I say, I knew about it when I was saved, Jesus wrought it out for me two thousand years ago at the cross, but God planned it from all eternity. Therefore, in the mind of God, my redemption goes back before the foundation of the world.

Paul says: "Being justified freely by his grace through the redemption that is in Christ Jesus." — Rom. 3:24.

Notice, beloved, we have redemption in Jesus Christ. We are not redeemed by joining the church. We are not redeemed by affiliation with any religious organization. We are not redeemed by our works, nor by our baptism, nor by keeping the law, nor by an observance of the Golden Rule, nor by our giving to missions. We are not redeemed by anything that we do, or that any organization or any individual does for us, but rather our redemption is in Jesus Christ. As this text says, we are justified freely by His grace.

I say to you, it is all on the basis of free grace. If you are a part of the elect remnant, and if you know the Lord Jesus Christ as Saviour, then it is because redemption was wrought out for you by the Son of God.

Notice again:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." — I Cor. 15:3.

I don't see how any individual can read this Scripture without the realization that the Lord Jesus Christ is our Redeemer. I don't see how any man can read this Scripture to turn away from it and talk about salvation on any basis except that Christ died for our sins. Beloved, the Son of God didn't die as a martyr. He didn't die because He couldn't help Himself. He didn't die because there was no way out for Him. Rather, the Lord Jesus Christ died for

Salvation By Divine Power

I perceive four strong men on their journey toward Lazarus' grave, for the purpose of raising him to life. One of them, who is eminent for his piety, says, "I will descend into the grave, and will take with me a bowl of the salt of duties, and will rub him well with the sponge of natural ability."

He enters the grave, and commences his rubbing process. I watch his operations at a distance, and after a while inquire, "Well, are there any symptoms of life there? Does he arise, does he breathe, my brother?"

"No such thing," replies he, "he is still quiet, and I cannot salt him to will—and besides this, his smell is rather heavy."

"Well," says the second, "come you out; I was afraid that your means would not answer the purpose; let me enter the grave." The second enters, carrying in his hand a whip of the scorpions of threatening; and, he says, "I will make him feel." He directs his live!

our salvation. He died to pay for our sins. That is redemption, beloved — the fact that He gave Himself to pay the price of our redemption from sin.

Listen again:

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

Notice, God took our sins and laid them on Jesus Christ, and in turn God takes the righteousness of Jesus Christ and puts it over on us. That is redemption — the fact that God gave Jesus Christ to die for our sins.

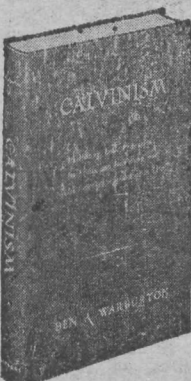
I turn to the book of Galatians and I find a most remarkable Scripture relative to this doctrine of redemption, for the Apostle Paul says:

"For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." — Gal. 3:10, 13.

Notice, the Apostle Paul says that there is a curse on everybody who hasn't continued in the all things that are written in the book of the law to do. I ask if you have lived up to the law. Have you perfectly lived in the light of the ten commandments and all of the balance of the law of God? Is your life absolutely pure in comparison to the perfect standard of Almighty God? You know, beloved, that you would have to answer in the negative. You know there isn't one of us who can say that his life has been lived perfectly before God. Oh, how far short of the moral standard of Almighty God everyone of us come from day to day.

Well, the Bible says that there is a curse resting upon the man that hasn't continued in the all things that are written in the book of the law to do them. Then that means there is a curse resting upon you. That means that since you haven't kept the law fully

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scorpion and fiery ministry at dead corpse; but in vain, and hear him crying out, "All is successful; dead he is after all."

Says the third, "Make room for me to enter, and I will see that I cannot bring him to life." He enters the grave, and takes with him a musical pipe; it is melodious as the song of love; but there is no dancing in the grave.

The fourth man says, "Men of themselves can effect nothing, but I will go for Jesus, who is resurrection and the life." Immediately he leaves to seek Christ, and speedily returns, accompanied by the Saviour. When the Lord came, He stood at the door of the sepulchre, and cries out, "Lazarus, come forth!" and the dead body is instantaneously instinct with life.

Let every one of us listen to the voice of the Son of God. And as we turn our faces toward the wind and say, "O breath, come from the four winds, and breathe upon these slain, that they may live!" — CHRISTMAS EVANS.

and perfectly, the curse of the mighty God is resting upon you in this very hour.

I asked a man sometime ago how he were saved and he said, "I am doing fairly well. I am doing the best I can." He went on to tell me four or five things he was doing, and how he was doing them. I said to him, "Well, you ever violated the law of God single time?" He said, "Oh, yes, I guess I have violated it lots of times." I said, "Brother, the Bible says, 'Cursed is every one that continueth not in all things which are written in the book of the law to do them,' and if you have ever violated God Almighty's law of God, then the curse of God is resting upon you."

I ask you, beloved, how are you going to get rid of that curse? How are you going to have the curse removed? The Apostle Paul gives us the answer, for he says, "Christ hath redeemed us from the curse of the law." In other words, by our failure to live up to the law there is a curse resting upon us. And how are we going to get rid of that curse? Beloved, we can't in ourselves, but Jesus Christ at Calvary's Cross died so that the curse might be removed from us.

I tell you, beloved, you can't read verses like these without the realization that our redemption depends in every particular on the Lord Jesus Himself.

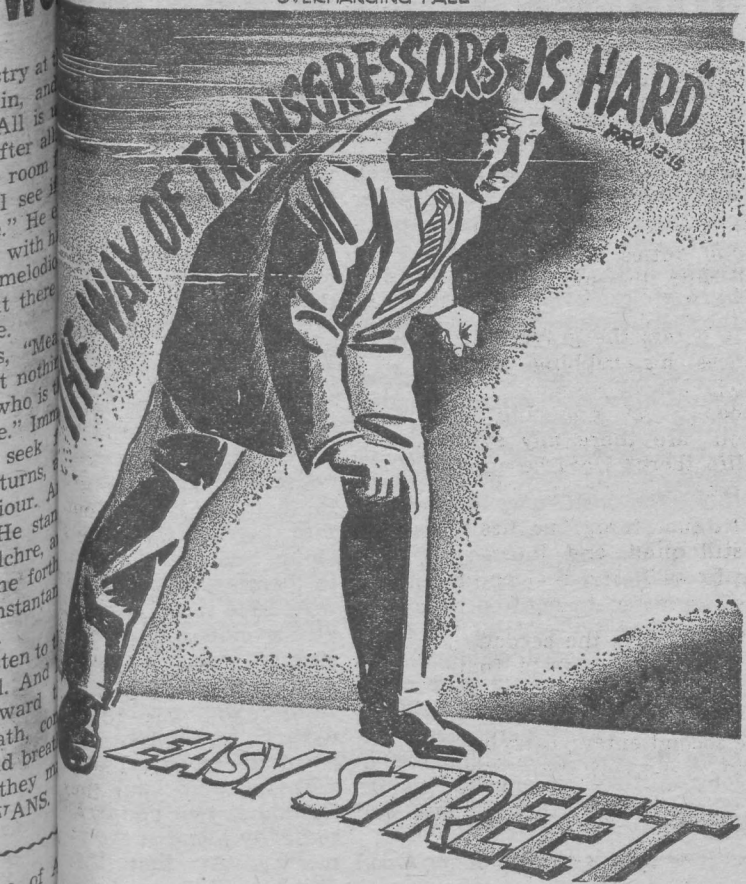
Notice again: "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons." — Gal. 4:4, 5.

Notice if you will, when God got ready, God acted, for it says, "when the fulness of the time was come." That means that when God got ready to do what He wanted to, He did it.

Beloved, God has a time for everything that He does. God has a time for everything that He does in the Old Testament and you will find that there is a "time to be born, and a time to die." The Old Testament mentions a number of things that He declares definitely will come to pass according to the time of Almighty God. When God got ready to send His Son into this world, He did so.

When the first baby was born into this world, I am sure you thought little Cain was certainly the one that was to be the redeemer. I am sure that many, many women in the Old Testament, when they gave birth to a baby, decided that this one was to be the redeemer, but God passed them by century after year, century after millennium until the Lord Jesus Christ came. When God got ready — in the fulness of time — God sent forth His Son, and the Word of God tells us that He came into this world made of a woman, and didn't have a human father, but

OVERHANGING PALL



flesh, they assume they are saved, or perhaps the preacher may tell them that they have prayed long enough, and to get up and tell everybody that they are saved.

Beloved, I say to you, you don't get forgiveness of sins on that basis, for the Word of God says that we have redemption through His blood. I insist that the only way our sins are ever forgiven is on the basis of redemption through the blood.

Let's notice one other Scripture relative to redemption:

"Who gave himself for us, that he might redeem us from all iniquity." — Titus 2:14.

Beloved, for how much sin did Christ die? This text tells us that He gave Himself for us, that He might redeem us from all iniquity. All iniquity was paid for the day that Jesus Christ died on the cross.

I don't know anything that ought to make you more happy than to know you are a part of God's remnant — that your sins have been paid for by Jesus Christ, and that all your sins — past, present and future — have been paid for, and you have been redeemed by the Son of God.

II

RIGHTEOUSNESS.

I think you know without my telling you that you weren't born into this world a righteous human being. You weren't born righteous, I wasn't born righteous, and nobody else was born with a perfect righteousness. In fact, Isaiah says:

"And all our righteousnesses are as filthy rags." — Isa. 64:6.

In other words, when God sees us, the very best there is about us is like a filthy rag.

I ask you, what is the best thing you ever did in your life? You say, "Well, Brother Gilpin, maybe the fact that I go to church is the best thing that I ever did." Beloved, God looks down upon you and your church-going, and He says what you are depending upon for your salvation is just as a filthy rag. I say to you, if your praying, your Bible-reading, your church-going, and your good life is as a filthy rag you wouldn't want to touch, then pray tell me what your sins look like in the sight of a thrice-holy God. Surely, beloved friends, we can realize how awful, and how repulsive, and how repugnant we must be in the sight of God if the best there is about us looks like a filthy rag that we wouldn't want to touch. Therefore, I say to you, we don't have any righteousness in ourselves.

When Paul wrote to the church at Rome, he said:

"What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness." — Rom. 9:30, 31.

Paul has presented to us an eccentricity — something that is exceedingly peculiar. Here are the Jews who tried to be righteous, but they didn't attain unto righteousness because they tried to live up to the law, whereas here are the Gentiles who did not at all attempt to reach righteousness, yet the Word of God says that they have attained to righteousness, by faith.

Don't you see, beloved, that nobody becomes righteous by what he does, but rather by faith in what somebody else has done, and that Someone is the Lord Jesus Christ Himself.

We read:

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." — Rom. 10:3, 4.

Paul is referring here to the Jews. He is talking about how he desires to see the Israelites saved. It is his prayer to God that they might be saved. He says that they have striven after righteousness, but they have striven in their ig-

When Jesus Died!

When Jesus died, there was no demonstration Of deep regret throughout the entire Nation No messages were flashed from sea to sea Across the world, expressing sympathy. They did not bear HIM grandly down the street No honor guard, no drums with throbbing beat No great men of the Nations gathered there To pay respect, HIS virtues to declare, Yet, HE was for the common people, too, The kindest friend the needy ever knew. He hated war, and we remember when His angels carolled, "Peace on earth to men."

When Jesus died, the cursing soldiers found-- His clothes, and gambled for them on the ground. There was no grand, majestic music played No bands, no flags, no crowds and no parade; No international sorrow and gloom And only ONE man offered Him a tomb Wherein His tortured body might repose Until the glorious day when HE arose. Yes, even His disciples hid away; There were a few who paused to weep and pray. When Jesus died, there were no sighing hordes To mourn the KING OF KINGS and LORD OF LORDS.

--Wilda Schrock Oatley

norance, and in their ignorance they have gone about to establish their own righteousness.

Isn't that what people are trying to do today? Ask the man on the street if he wants to go to Heaven and he will tell you that he does. Ask him if he expects to go to Heaven and he will probably answer, "Yes." Ask him on what basis, and he will probably tell you that he is not very bad. What does he mean by that, beloved? He means that he is depending upon his righteousness for his salvation. His only hope for going to Heaven is the righteousness that he possesses himself.

That is the story back of these Jesus that Paul was writing to He is saying that they had tried to establish their own righteousness, and in doing so, they had not submitted themselves unto the righteousness of God. What does he mean by that? He means that when the Jew failed to submit himself unto the righteousness of God, he failed to see Jesus Christ as his Saviour. He failed to exercise faith in Jesus Christ as his Saviour. Therefore Paul says the man who tries to establish his own righteousness, and by-passes the righteousness of God which is the Lord Jesus Christ, that that man in his ignorance is going away from God, and not toward God, because Christ is the end of the law for righteousness to every one that believeth.

My brother, my sister, if you want righteousness you get it in

the Lord Jesus Christ. If you want righteousness you cannot by-pass Calvary. You can do all the works that is possible for human beings to perform, and you can spend your time sacrificially serving the Lord to the best of your ability, yet if you by-pass the Lord Jesus Christ, there is no righteousness for you.

Paul writes to the church at Corinth and tells them very specifically about this matter of righteousness, for he says:

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

Notice, God took Jesus, who had no sin, and treated Him just exactly like He was a sinner; and then God took us who were sinners, and treated us just exactly like we were Jesus Christ. Why? Because God punished Jesus for our sins, and now God puts the righteousness of Jesus over on us.

Talk about a trade, beloved, this is it. Talk about the fact that you have made a trade that was worthwhile, you have it here. Beloved, you have traded your sins for the righteousness of Jesus. You have traded your lack of holiness for His holiness, so that God looked upon Jesus at Calvary, and saw Him loaded down with the filth of our sins, and God looks upon us in all of our sinfulness and sees us not in our sins. Rather, He sees us clothed in the righteousness of His Son.

(Continued on page 8, column 4)

"Ekklesia"—The Church Not

Universal and Invisible

By Bob L. Ross

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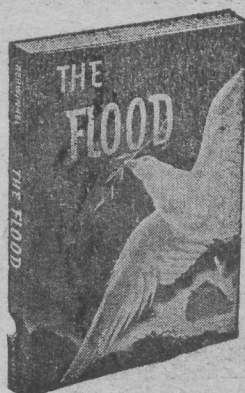
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Blessings Of The Cross Of Christ

By PASTOR C. W. BRONSON
Phillipsburg, Kansas

"He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" — Rom. 8:32.

This thought is taken from the beautiful eighth chapter of Romans. The context is so rich that it is difficult to grasp all of the blessings enumerated therein. But we do see that every blessing the Christian enjoys is through the cross of Jesus Christ and not at all from any other source.

First of all, we see our unworthiness manifested in that God spared not His Son. In other words, God gave His Son for the sins of His people. Were we not sinful, there would be no reason whatsoever for the death of Christ. How, then, can the child of God be proud or haughty, when he realizes that it took such a price to pay for his sins?

But the human heart is woefully depraved. We are not only sinful, but we are also vain and deceitful. No doubt no one has yet fully understood the extent of indwelling sin in the human heart. But God knows our condition and has weighed us in the balances and found us wanting. He has numbered our sins and is well aware of our total lack of worth. We see but a few outward manifestations of our depraved condition in our own peculiar and particular weaknesses, but God sees all.

In full view of our wretched condition, our Father chose us in Christ before the foundation of the world and predestinated us to be His sons. The means by which we are made acceptable in the beloved is the death of His dear Son. He did not spare Him. Some will tell us that God of necessity HAD to send His Son for our sins; that there was no other way. However, God has all power. He could have easily prevented sin's entry into the world and avoided the necessity of sending His Son. It was nothing but the Father's good pleasure which He purposed in Himself that caused Him to send His Son "out of the ivory palaces" to this sin-cursed world. He spared Him not. Rather, He sent Him and bruised Him for our sins. It pleased His eternal purpose that Christ should die for the sins of the elect.

We may see something of the Father's love for His Son in that He is called "His own." There is a love between the Father and the Son that is unequalled in the universe. To try to offer comparisons would be futile, if not irreverent. There is no love like that love. Some might urge the fact that the Father loves His Blood-bought children, but it is always in Christ that He sees us and not apart from Him.

The Son was with the Father from eternity, or as John puts it, "in the beginning with God." There is a unity in the Godhead that is not seen elsewhere. Yet, that bond seems blighted upon the cross and the Son cries, "Why hast thou forsaken me?" What an astounding fact is this, that the great God would send His Son and smite Him for unworthy, depraved and rebellious sinners!

He delivers His precious Son up for us all. He sends Him to earth; prepares for Him a body, most curiously wrought in the womb of a virgin, and when the hour is come, He allows the rabbel to seize Him and do whatever they list with Him. The dear Son is delivered into the hands of dogs. Not only do they insult Him, but they rend His body with their instruments of cruelty. Betrayed and forsaken of men, beaten and bruised, He is crucified. But unseen by human eyes, He endures greater anguish than



C. W. BRONSON

this. He is paying the exact price God required for our sins.

The wrath of an offended God is poured out upon God's own Son for those who should have suffered eternally in Hell. We cannot inquire into the exact nature of His sufferings, because they are not fully revealed to us. However, they are revealed to us typically in the burnt offerings of the Levitical laws. The innocent victim is completely burned by the fire upon the altar. That fire, we are told in God's Word, was originally kindled from Heaven. This typifies the fact that the real suffering of Christ came from Heaven and not from man. The Father Himself stretched forth His hand, as did Abraham, against His Son. He delivered Him up for His people.

"He delivered Him up for us all." The question is, who is "us all?"

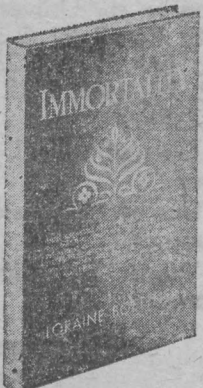
Someone will say, "Christ died for every person of the human race."

It is blasphemous to suppose that God should give His Son for no purpose. God is not like man; He purposes and it must come to pass. Who could hinder Him? A close study will show that the term "us all" must refer to a specific group, that is, the saved of all ages. The population of heaven, when the wicked are finally cast into the lake of fire, will be composed of all those for whom Christ died. Contrariwise, the lake of fire will be inhabited by all of those from whom Christ never died. For, if He will "freely give us all things" with His Son, how can it be that the death of the dear Son of God will be ineffectual for some of those for whom He died? The "us," who receive all things, are the same "us all" for whom He died. Not a single one for whom Jesus died will have to go to Hell; He bore their Hell for them. He paid it all, thank God.

Then, we come to the promise. He gave His Son for us while we were as yet unborn. Jesus died for us, when in the eyes of God our sins were already numbered

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There are three general headings to this book: physical death, immortality, the intermediate state.

This is a very helpful book on one of the most interesting themes to mankind.

The appropriateness and graphic power of illustration of the practice of shepherds was deeply impressed on my mind on one occasion when traveling over Anti-Lebanon. It was a bright summer day, and near noon. Weary and wayworn, I rode down from a bare mountain ridge into the wild and beautiful valley of Helbon, and dismounted beside a little fountain, under the "shadow of a great rock." A group of some fifteen or twenty shepherds were there, too, resting during the heat of the day; and their flocks, amounting to several thousand sheep and goats, filled nearly the whole bottom of the valley.

At first I was greatly annoyed by the too near approach of men and animals; but when the time came to lead the flocks away to pasture again, I watched their motions with intense interest. The shepherds rose, went into the middle of the dense mass of animals, and then separating, walked away slowly in different directions. As they went, each kept uttering a peculiar cry or call.

and obnoxious to Him. He did not spare Him. This being the case, is there the remotest possibility that He will not give us inferior things? Christ was the choicest gift God could give a filthy, undeserving sinner. He has already given that which was dearest to His heart; what more can He give that has not been given? "How shall He not with Him freely give us all things?"

More particularly, we might inquire as to what the "all things" has reference to. Surely this would include all of our spiritual and physical needs. These needs He will supply. He will give sufficient grace to see us to our journey's end. He will forgive us, cleanse us, keep us and loving guide all through life. He loves us dearly. We are His blood-bought children. The term "all

The sheep heard, and they too began to separate from each other. I observed that the whole mass was agitated, as if the sheep and goats had been driven hither and thither by some unseen power. Gradually they formed a series of dense moving columns following closely in the footsteps of the shepherds, and drawn up after them by their voices. I also observed that while each shepherd wound his way through the united flocks, some of the animals fled at his approach, frightened by his voice, others hastened towards him, "for they knew his voice."

In a short time they were all led off, and the fountain was completely deserted — not a solitary sheep or goat ventured to lag behind. Then the calls of the shepherds were heard echoing from rock cliff, now loud and clear, now dying away in the distance; while the flocks were seen, obedient to the calls, following in long, distinct streams the guides whom alone they knew and trusted.

How true is all this of the Good

things" is a term frequently used in the Bible. It is an all-encompassing term. Ah, He will not hold back any blessing from me. He has given heaven's best. God is a generous giver. He will freely give us all things.

Further, note the term "with Him." We are joint heirs of Christ. We will share eternity together. Always, always, we shall be with Jesus. Wondrous thought! Everything is mine in Jesus. How then can I withhold one mite from Him who has given all? Base ingratitude! What can I do? I will serve Him with all of my strength, be faithful, look to Him and render to Him that loving obedience which He so richly deserves of me. I will keep me near the cross, for that is all my hope and peace, my strength, my overcoming power, my hope of eternal life, my all.

PAPAL CLAIMS UNFOUNDED

The Roman Catholic Church claims it has an "Unbroken List of Popes from Peter to Today." It calls this List "The Title Deed of the Roman Catholic Church."

It either has a Title Deed or it does not. Either there is an Unbroken Line or there is not. If not, the Roman Catholic Church falls apart, and is proven to be a false church, from which every member should be converted and put his faith only in Jesus Christ as all-sufficient Saviour and Lord.

The fact is, there is no such thing as an "unbroken line!" No Title Company in the world would insure the title of the Roman Catholic Church. It is hopelessly confused. Four official Roman Catholic books give four different "Title Deeds!" They don't know if the actual number of so-called popes is 258, 261, 262, or less.

In 1947, the Vatican made changes regarding 74 popes. It removed "the little man who never was." Poor "pope" Donus had been listed as a pope in 973. But in 1947 the Vatican dropped him from its "unbroken line" — its glorious "Title Deed." Why? Because they found he had never even existed! In addition, the Vatican dropped six "popes" and removed the "sainthood" of four others!

How can this be, since the Roman Catholic Church claims that saints are made by God in heaven? Ask your priest.

The following are three Roman Catholic approved publications, with information showing how utterly confused they are concerning this so-called "Title Deed!"

The Faith of Millions—author, John A. O'Brien, Ph.D., Copyright 1938, published by Our Sunday Visitor (Roman Catholic

newspaper), Nihil Obstat Rev. T. E. Dillon, Censor Librorum; Imprimatur, John Francis Noll, DD, Bishop of Fort Wayne.

List of popes, pages 67-70. Total number of popes, starting with Peter, ending with Pius XII, 261.

Pope No. 137, John XIV; Pope No. 207, Martin V.

Statement on page 70: "Of the 261 popes from St. Peter to Pius XII, 83 are honored as saints, 7 as blessed and 33 were martyred; they constitute a distinguished list of holy and saintly men, linking the Church with Christ and constituting the Title Deed of the Catholic Church — the one true Church of Jesus Christ on earth."

What's the Truth About Catholics? — author, Rev. John A. O'Brien, Copyright 1960, published by Our Sunday Visitor, Nihil Obstat Rev. Msgr. T. E. Dillon, Censor Librorum; Imprimatur John Francis Noll, DD, Bishop of Fort Wayne.

List of popes, pages 66-67. Total number of popes from Peter to Pius XII, 262.

Pope No. 137, Donus II; Pope No. 207, John XXII or XXIII or XXIV.

Pope No. 5 is shown as Anacletus, whereas in Faith of Millions, No. 5 is Evaristus!

A January 18, 1947, news report from the Vatican states that "Pope Donus" was found to be "a person who never existed!" In addition, designation of sainthood was removed from Felix II, Liberius, Anastasio, Stephen III, Stephen V! And poor, deluded, unsuspecting Roman Catholic people had been praying to these nonexistent "saints" for centuries with the approval of the same Roman Catholic Church that now says it was all a mistake! What a

Shepherd! "He calleth His sheep by name"; He knows all familiarly, their wants, weaknesses, their trials. He leads them in a voice of authority and yet love, and tenderness, persuasive power. "He leads them what they are to do, sets an example how they do it: He is their Leader and as their Teacher."

"The sheep hear his voice, 'they know it,' and they follow Him." But "a stranger they do not follow." His voice is as sweet to them as his person; it is that pathos which divine alone can give it, and which to them as the music of heaven.

As I sat there, gazing with grieved wonder and pleasure at strange and instructive scenes of another beautiful Scripture, I realized before my eyes. One shepherd led his flock by a zig-zag path, up the perpendicular bank of a gully. Behind it two young lambs trotted gaily along at the feet of their mother. At first they followed about, and jumped lightly from stone to stone; but soon they began to fall behind. The poor little things cried piteously as the path became steeper and the rocks higher, and the flock and more distant. The mother cried too, running back and forth—now lingering behind, now tending on before, as if to lead them upward.

It was in vain. The ascent was too much for their feeble limbs. They stopped trembling on the shelving cliff, and cried to their mother stopped and cried to her side. I thought they would faintly be lost; and I saw the eagles that soared in the air around the cliffs far over, sweeping lower and lower, about to pounce upon their prey.

But no: the plaintive cry of distress had already reached the ear of the good shepherd. He was standing by them. He was lifting them up in his arms, one by one on each side of his bosom, in the ample folds of his coat, which was bound round his waist by a girdle. The mother made no attempt to run from him. They seemed to know what he was going to do. He lifted them in his arms, and the little creatures lay there, their heads out, as contented as an infant in its mother's arms. While the shepherd scanned the dizzy height again, and took place at the head of his flock, I may be imagined with a deep interest I have ever read the beautiful words of Isaiah: "He shall feed His flock as a shepherd; He shall gather the lambs with His arm, and lead those that are with young." —A. A. BONAR.

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Actually, this is what most look for in a "Bible Dictionary." The most of the Bible dictionaries are more like encyclopedias; not more words are truly defined; but the English words, but the Greek words. And one who knows about Greek will have no trouble in the words are arranged as they are in the English.

Communism Enjoys Good Reception In Roman Catholic Countries

By F. J. KIEDA
"Christian Heritage"

November 7, 1917, in the Petrograd (now Leningrad) Lenin engineered the first Communist revolution. He goes to the leadership there were 10,000 fanatical adherents. In May 15, 1931, Communism spread to embrace the Eurasian Russia, extending tyranny to enslave 185 people. Gradually, Russia's neighbors were engulfed in the Communist orbit. Countries like Estonia, Latvia, Hungary, Poland, Czechoslovakia, Rumania, Bulgaria, Rumania, Yugoslavia, etc., were reluctantly placed under Communist rule. Many of those nations had been Roman Catholic for centuries of years. Other countries, such as Italy, Mexico and the United States, have fallen under Communist influence, Cuba becoming a thoroughly red. We shall see further on what causes this latter condition.

The Church of Rome has taken a stand against Communism from the very beginning, because Communistic ideology is radically opposed to that Church, especially regard to the existence and the ethical principles of private ownership. We have urged other Christians to join them in stemming the encroachments of Communism. Yet, we have seen Catholic countries have become a fertile ground for Communism. Due to Roman Catholic political activities, Communism has become a threat, finally lapsing into the hands of those dire consequences of the Revolutions of 1798-1830. In Italy, from the moment the federation, many of the Catholics were diffusing their influence. The Church of Rome has always voiced her opposition to any atheistic and Communist regime, as it is currently in Mexico, Brazil, Cuba and elsewhere, but, it seems, with little success.

Communism, however, seems to have enjoyed phenomenal success in most instances to the contrary, as witness the Communist States, Estonia, Latvia, Lithuania, which were taken into the Soviet system. Then followed Poland, Czechoslovakia, Hungary, Bulgaria, Rumania, Yugoslavia, and in fact almost all the countries. East Germany was seized by conquest and submitted to red rule. Early 100% Roman Catholicism, a strong Communist regime has not been taken over because of the power of the Vatican. Spain and Portugal have eluded the Communists, but only because of the power of the Vatican. China and Korea, Mongolia, Tibet and other nations have fallen under Communist rule. Cuba is the first country in the Western Hemisphere to succumb to Communist control because of the indifference of the Roman Catholicism lapsed in the conditions obtain in Latin American countries.

There are groups within the Church of Rome who have undertaken serious studies regarding the relationship between Communism and Roman Catholicism. In this series of studies, the assumption that permissiveness is the formula for reconciliation. In the fall of 1947, Giuseppe Dalla Torre, a series of editorials in the Riforma del Lavoro (The Worker), Vatican official newspaper, maintaining that ideological conflict is a

false one and that the only real problem is the power issue between the Soviets and the West, which according to Count Dalla Torre, can be reconciled.

Many Roman Catholics in high positions and in respected circles advance the theory that the chasm existing today between western and Soviet civilization is no deeper than the chasm which existed during the time of Emperor Constantine between the Roman and the barbarian worlds and that this new gap might perhaps be bridged just as that earlier one had been bridged by the conversion of the heathen.

Communists In The Roman Catholic Church

It seems unbelievable that, because of diametrically opposed tenets, a reconciliation between Communism and Roman Catholicism can be achieved. Yet various individuals and segments within the Catholic fold are marshalling their thoughts and activities along these lines.

After World War II, Communist delegations visited the Vatican, and Palmiro Togliatti, head of the Italian Communist Party, led left wing followers in seeking a new Italian Concordat with the Vatican State.

Some years ago in Rome, Italy, Bishop Fulton J. Sheen, D.D., of New York, denounced some of his fellow priests who had embraced Communism, and, of course, have placed themselves thereby without the pale of their Church. Bishop Sheen declared: "American Communists were under secret orders in 1936 to infiltrate the Roman Catholic priesthood." He went on to add: "This was the beginning of the planting of evil Communism within the religious communities to destroy them from within. . . . A call for volunteers to enter religious orders and make the great sacrifice of the life of seminarian was made at a secret Red meeting in a large American city." He then referred to a particular priest in Italy who had "just embraced the Communist idea," as a parallel to American Communist infiltration.

Communist cells are found in the Roman Catholic churches abroad. Despite the fact that "to be a Communist is by decree of the Vatican a mortal sin," according to Time magazine (May 25, 1953), "in some leading Italian towns, the best place to find leading Communists together is at Sunday Mass."

Henry J. Taylor, writing in This Week (January 24, 1954), made this statement: "Nearly every leader in the Italian Communist Party claims he is a Catholic." In some parts of Italy, however, many Communists have become atheists.

Communism is thriving especially in North Italy. Here, the chief sources of Communist strength are anti-clericalism and an efficient system of agricultural and consumer cooperatives. A Roman Catholic priest in a town near Capri, in Northern Italy, said, "Heading a parish in these parts means being a missionary

in the strictest sense of the word. . . ." He remarked further: "Our Reds are atheists to the core. More than half of all burials in my parish are held without the clergy and about half of all weddings take place before the Communist Mayor instead of in my church—and mine is one of the better parishes around here." (The New York Times, July 17, 1960).

Another priest writing to the Nuovo Cittadino (The New Citizen, a Catholic daily of Genoa) says, "I write to you from a little parish in lower Romagna where everything is Communist: — the press, recreation, organization work, the social club, public pronouncements, public meetings, the local festival, the environment, morals, life and power."

"Come and see our Sundays (the congregation for Mass is seldom 20 in number although there are 1,000 souls in the parish!). Come and see the network of the Communist party centers, all new and outnumbering the parishes. See all this with Christian eyes and you will not be able to bear the 'scandal.'" (The Catholic News, July 15, 1961).

Communists are extremely active all over Italy, gaining here, losing there, but always vociferous and exerting their influence. In many villages there is coexistence between the Church authorities and the Communist element. Outside of the Soviet Union, Italy's Communists, holding membership cards, number 8 million. The majority of these are practicing Catholics.

The Hungarian Situation

In a pastoral letter issued by the Hungarian Roman Catholic Bench of Bishops, and read in every church on New Year's Eve of 1959, the news was disclosed that the Hungarian Communist regime had entered into a deal with the Vatican, offering Roman Catholics a freedom they have not enjoyed since the 1940's. According to the letter, "the Apostolic See has appointed Apostolic vicars to head four Hungarian dioceses," and they have assumed their posts with the approval of the State.

The pastoral letter also stated that there now "exists respect for the freedom of worship and conscience." Thus, there is a modicum of accord between the Church and the Red government in Hungary.

Communists In Poland

In Poland a political axiom has received universal sanction to the effect that the destiny of the Communist - controlled regime hinges on avoidance of antagonizing the Roman Catholic loyalties of the great mass of the Polish people.

A law promulgated on February 13, 1953, requires government consent to high church appointments. In October, 1956, Gomulka released Stefan Cardinal Wyszynski from prison and agreed to permit religion in the schools, religious liberty in public institutions and religious publications, provided the Church kept out of politics. At the present time 96% of the people are said to attend services regularly. Although Communist teaching is anti-clerical, Communists often marry in church and have their children baptized.

Albeit the Catholic hierarchy has manifested a conciliatory attitude toward Communistic authorities, there have been frequent clashes between the Church and State in Poland. Recently, Cardinal Wyszynski published the following list of violations of legal guarantees of freedom of religious belief and activity:

—Government efforts to control catechism classes in churches.

—Discrimination against Sisters qualified to serve as nurses in government hospitals.

—Government refusal to hire qualified priests as teachers in public schools.

—Official bans on traditional religious processions.

—Discrimination against Church institutions in regard to financial and tax matters by the Ministry of Finance and the State Office for Church Affairs.

In June, 1962, the Polish hierarchy issued a joint letter, signed by Cardinal Wyszynski, Primate of Poland, calling upon the Catholics to fight the spread of atheism in Poland and to pray for the return of atheists to God.

Latin America

In the March, 1962, issue of American Opinion, Dr. Revilo P. Oliver, a distinguished university professor, and one of the best informed men on Communist History in America, states: "The Communist conspiracy has long been active in Latin America. More than forty years ago it installed a strong and efficient apparatus in Mexico, the first country in which it obtained any effective political power. . . . With this background in mind, observers are now pondering the significance of current developments in Mexico, particularly the following:

"(1) Although the Mexican government, prodded by the anti-Communist organizations formed by responsible Mexicans, has taken some mild measures to discourage Communist activities, Cardenas continues to flourish. His son, Cauatemoc Cardenas, a well-known Communist agitator, holds the contract for extensive public works in Juarez, and the General himself has been placed in charge of the construction of an enormous dam on the Rio Balsas in Guerrero. It is rumored that both works are being used as a cover for Communist shipments and organizational activities.

"(2) The General's private revolutionary gang called the 'Movement of National Liberation' maintains, under the thin disguise of sports' centers, training camps for guerillas in the States of Guerrero, Michoacan, Guanajuato, Chiapas, and Tabasco. These are known to be in operation. . . .

"(3) It is known that arms and munitions manufactured for the most part in Czechoslovakia are being unloaded from Soviet ships and private ports on estates along the Pacific coasts owned by General Cardenas, especially Playa Azul in Michoacan. These weapons are distributed by motor truck to at least eleven storage centers in five different states. . . . All this is well known to the government of President Lopez Mateos, who is either unwilling or powerless to halt these operations."

In order to preserve the prestige and power of the Church of Rome in Mexico, and keep the people subject to the Catholic faith, the Roman Catholic hierarchy in Mexico, headed by Jose Cardinal Garibi Rivera, Archbishop of Guadalajara, and Archbishop Miguel Dario Miranda y Gomez, Primate of Mexico, counseled members of the church on July 27 of the current year to undertake a nation-wide campaign against Communism.

Publishing a Declaration of Catholic Principles, the Bishops declared that membership in the Communist party, distribution or reading of Communist literature, or indicating favorable response to Communist activities was cause for excommunication.

The hierarchical statement is important for two reasons: it is regarded as the beginning of a long-delayed action by the Roman Church against Communism not only in Mexico but in all of Latin America, and it marks for the first time since the Catholic Church's rites were limited in the anti-clerical decrees of President Plutarco Calles (1924-28) that the hierarchy had declared itself on political matters.

It was emphasized that the primary purpose of the declaration is to warn Catholic people "of the dangers our country is running in these days and to suggest that you keep intact the columns of the Faithful." To a warning that Communism was spreading in Mexico, the following words were added: "These are not circumstances exclusive particularly to any region of the country but unfortunately they have come to extend to all parts of the national territory."

Ten days before the Mexican bishops' statement against Communism, Brazil's Roman Catholic hierarchy denounced what they designated as "Red infiltration." They urged Premier Francisco Brochado da Rocha's new government to put a stop to it.

The Central Commission of the National Bishops' Conference stated that Communist agitation was infiltrating Brazil through labor unions. The Prelates also requested the president to take immediate action on banking, tax, educational and administrative reform.

In Cuba, reaction set in primarily against the Church of Rome, which has neglected the lower classes from very early times. Under Spanish domination and even since independence, the church concentrated on the urban population, especially the middle class. The first aim was to reach the "elite," which was completely separated from the masses. Rural districts were forgotten. Secondary schools, and even a Catholic university, have been established, but no rural parish school. More than half of the agricultural population is illiterate, but the Roman Church failed to remedy the situation. The present regime is erecting numerous primary schools across the provinces.

Catholic action of recent origin proved ineffective. The clergy has frequently manifested an authoritarian attitude, refusing to allow lay folk to take the initiative. On August 7, 1960, the Cuban bishops stated in their pastoral letter that "the Cuban people are Catholic," but the truth of the matter is that the ordinary Cuban is without any religion.

To stem the tide of Communism in Latin America, President Kennedy has launched the Alliance for Progress Program, involving 20 billion dollars in aid. However, Dr. Jose Figueres, one of Latin America's outstanding analysts, speaking in Boston, in April, 1962, declared that Communists are ominously out-running and out-organizing the West in Latin America.

Communism offers a panacea for all social ills. In Roman Catholic countries it has appeared in the guise of a liberator on enslaved peoples, promising land to the farmers and amelioration of living conditions for the laboring classes. This is the reason for the enormous success of the Communists in countries, which are predominantly Catholic both in Europe and in Latin America.

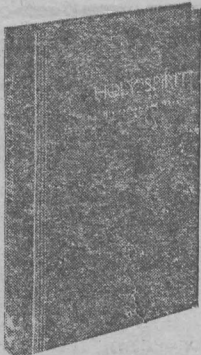
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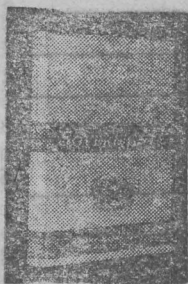


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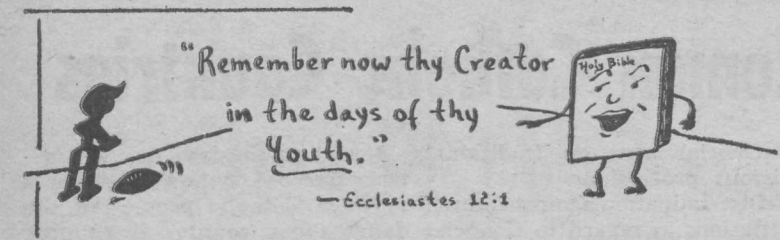
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The Sin-Debt

(Continued from page one)
them if they pray. Some will go join a church and be baptized with the idea in mind that this will help them. Some have been brought up in religious homes and church life and they look back upon the past in hope that it will avail them something.

But one thing is lacking in these matters: **nothing has paid the sin-debt.** Prayer can't do it; the church and baptism were never meant to be saviours; a religious up-bringing cannot atone for sin. It is vain for us to put any confidence in these as saviours.

Christ Is The Saviour

When Christ came into the world, God said His name would be "Jesus." By interpretation this meant "Saviour."

"Thou shalt call his name JESUS: for he shall save his people from their sins."

He saves from sin because He pays for sin. He has literally bought us for His purchased possession.

"Bought by the blood,
Cleansed in the flood;
Jesus did die,
Redeemed am I."

The sins of all those who do now or shall trust Christ as Saviour were laid on Him and put away when He died. He "put away sin by the sacrifice of Himself" (Hebrews 9:26).

What Are You Trusting?

Do we really trust Christ, or do we harbor a reliance on something else? Back in your mind somewhere, do you think you will be saved because you are "not very bad"? Do you think you'll make it into Heaven because you have always been religious?

Or maybe you are thinking you are saved because you went down the church aisle and prayed or made some other kind of profession. Maybe you are thinking strongly about baptism, as if it could help you.

Oh, reader, don't allow Satan to blind you to the only Sinner-bearer the sinner can have. Don't allow anyone to keep you from tearing loose from tradition and deception and putting your whole faith in Christ as your Saviour.

Send TBE To the Lost

Each week we intend to carry at least one message on page one directed especially to the lost. We hope our readers will send TBE to some lost person and ask God to bless His Word to the salvation of lost souls. Won't you be a witness for the Lord by this means?

**SPECIAL RATE:
\$1.00 PER YEAR**

**USE THE FOLLOWING
SUBSCRIPTION BLANK**

Name

Address

Your Own Name

Address

If you wish to send more, use a separate sheet.

Eternity is too important to be lightly considered. Be sure you have him as your Redeemer.—BR.

Call To New Guinea

(Continued from page one)

to be a missionary, I am particularly a debtor to the people of New Guinea. God has caused me to be eager to go there to preach to them. God has put into my heart an earnest care for those people (2 Cor. 8:16). Though I have never been there I feel "homesick" for that place. Beloved, I am not only debtor to all men as to preaching the gospel, but I am debtor particularly to the natives of New Guinea. Why? Because our sovereign God has called me to go there and live and preach to the folk there.

2. I Am Ready

First, I am ready, even eager, to go to New Guinea. I want to soon find myself there with Bro. Fred Halliman. I yearn to be about my Father's business. While I realize that we are to be witnesses to all men, God calls some of His preachers to preach to particular people. He has graciously called me to New Guinea. Therefore, I am ready to go there.

There are still many obstacles to be overcome, but I have confidence in my sovereign Lord that He will perform that which He has appointed for me (Job 23:13-14). I am trusting my Saviour to see to it that I arrive in the land to which He has called me. I know He is able. I know He will bring to pass that which He has predestinated to do. None can stay my Father's mighty hand.

Secondly, I am ready to preach the gospel of Jesus Christ to those people. I am ready to "know nothing among them but Jesus Christ and Him crucified" (1 Cor. 2:2). We must needs remember that the native folk of New Guinea are not of the same learning and understanding as those of the so-called civilized countries. I suppose even the most ignorant of our country are of more ability to understand than the folk of New Guinea.

Those of you who know me, know that I love to preach the doctrines of God's Book. If you have read my articles in **The Baptist Examiner** you know that I love to preach the whole counsel of God. I shall miss the opportunities of standing face to face and disproving heresy and error in this country. Since I like to preach all the doctrines and practices of the Bible it will be a sadness in my heart to have to chiefly forego this part of work in the ministry. Do not misunderstand me, brethren. I do not mean that I intend to compromise doctrines. I merely mean the folk of New Guinea are not (at this time) the kind of people that will afford me opportunity to preach the doctrines as in this country. Yes, beloved, I am ready to reduce my preaching of the gospel to the "milk of the word" in my new home. In time to come, as souls are saved and built up, things will be different there, but at this time I have determined to know only Jesus Christ and Him crucified. It may be that the Lord will continue to give me an occasional message for **The Baptist Examiner**, thereby giving me opportunity to preach to you folk in this country.

Thirdly, I am ready to suffer physical and mental hardships for the cause of God's glory and honor in New Guinea. My wife and I are not deceived about the change our lives will necessarily undergo. Neither do we believe we will every moment (in the flesh) be happy and content in the hardships and inconveniences we will

be faced with. One thing we know, though: Our Christ suffered for us. Our Christ paid our entire sin debt for us. Our Christ died the death we ought to have died. We shall never be called on to suffer as He suffered. Beloved, we are God's redeemed people and I reckon that the sufferings of this present time are not even worthy to be compared with the glory we shall have with our God and Saviour, Jesus Christ. Our God is able to make us stand. By His grace we intend to trust Him as He leads us through this life. By His grace I stand ready to suffer for the cause of Christ.

3. Yet, I Am Not Ready

Though I am ready to do the above mentioned things, and more not mentioned, there are some things that I am not ready to do. While, by His grace, I am ready to do all that God requires of me, there are some things that I just am not ready to do.

First, I am not ready to come running back to the United States just because life gets rough or dangerous. Beloved, I do not believe God has called me to go to New Guinea just to hold a short revival and then come back "home." God has turned my heart so that I am a stranger in this modern world. I have no plans or thoughts of returning to the United States to live. I don't even have any plans for taking a so-called "furlough." Though I have not yet moved to New Guinea my heart already lives there. I believe



Elder James Crace

in a sovereign God. I believe He it is that will be leading me. If He sees fit that I be sick, suffer extreme hardships, face dangers, or even die in New Guinea, then I say let it be so. Again I say I will never have to suffer as my Christ suffered. No, beloved, I am not at all ready to come back home because of hardships or danger. I believe God will provide me with the grace to endure all things He wills that, I go through.

Secondly, I am not ready to pervert the gospel in order to have a great "success" story to write back home about. In other words, I am not going to turn into a "decision getter." I have no intention of taking up that perversion which teaches folk the "easy believism" of "accepting Jesus." To tell people to trust Christ is one thing, but to point them to a work of the flesh is another. I am a gospel preacher. As one of our brethren said, we are to be witnesses unto Christ—not soul winners. I believe the extent of my part in soul winning is to preach the gospel. True salvation is of the Lord. The Holy Spirit will save all the elect of God. We witnesses ought never try to be the Holy Spirit. Beloved, I am just not ready to pervert the gospel in order to get confessions of faith.

Thirdly, I am not ready to "just get them saved." As I mentioned earlier, the folk in New Guinea will have to be dealt with far more simply and tenderly than any I have met before, but I will still carry out the commission Christ gave to His churches in Matt. 28:19-20. What good will a Christian be if he isn't Scripturally baptized (which presumes church membership) and taught to

observe all that Christ commanded? Rest assured, brethren, that I intend to feed the lambs and sheep as our Lord commanded. I would consider myself nothing more than an unprofitable servant of a church if I failed to fully carry out the commission given to the church I represent.

Fourthly, I am not ready to compromise one word of God's Book, or one doctrine of God's Book in order to get prayer support and financial support. I fully expect God to raise up support for my work from among real Baptist churches. However, let me emphasize the fact that I am not ready, nor shall I ever be, to compromise even one word of the Bible in order to get, or to keep, support. Beloved, I'm just not a compromiser.

The things I am not sure of are things I try not to preach until I have proven them. But the things I know to be true, I preach as God leads me. As God is my witness, I say to you that I do not believe any of God's doctrines are non-essential. I fully believe that even the so-called "smallest" doctrine is of more value than all the support I shall ever receive. I want to be sure that you understand that as God's servant I intend to always honor Him with His whole counsel. Brethren, I repeat that I will not compromise the Word in order to obtain support for the work God has called me to do. Pray for me that I shall always be true to Him and His Word.

4. In New Guinea

My intentions at this time are to join Brother Halliman. He is planning to build me a house before I arrive. I thank God for Brother Halliman. I was with him a week before he left this country. During that time I came to love him in the Lord. I am thankful that God has chosen me to go work with him. How long God will keep us together is, of course, unknown. I am not going to New Guinea just to be with Brother Fred. I rather imagine that we will eventually live apart in doing our work. I leave that to our Lord; He will direct.

5. My Support

Finally, I will say that I covet your prayers and your support. I expect you, as God's people, to support the work for the work's sake. I ask that you pray about this work and that you continually pray for me and give as the Lord leads. God has called me to this work. I believe I am a sound Baptist. If God gives me grace I will be a good missionary.

I close reminding you of my text: "By God's grace I am what I am."

"Life And Ministry Of Paul"

(Continued from page five)
so that we can say:

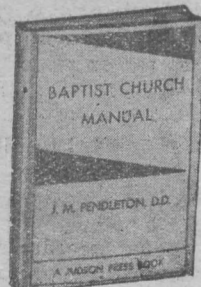
"My hope is built on nothing less than Jesus' blood and righteousness."

Thank God for this truth. If we are in Him, we are on solid rock. If we are in Him we have our sins washed away in His blood, and we are clothed in the righteousness of God's only Son.

RECONCILIATION.

We read:
"Wherefore in all things it behooved him to be made like unto

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his brethren, that he might merciful and faithful high priest in things pertaining to God, make reconciliation for the of the people." — Heb. 2:17.

I ask you, have you reconciled to God? Before we were saved, you thought of as a tyrant. Before you saved you had a wrong conception of God, of the Bible and Jesus. You probably thought God as someone, just waiting cast your soul into Hell. Your sins standing as a barrier between you and God, and your thoughts concerning God they were, then you need somebody to make reconciliation—somebody that could take the hand, and could take God by the hand, and unite the Beloved, that Somebody was one who wrought our redemption. That Somebody was the one provided us with righteousness. That Somebody was the one makes our reconciliation. One is the Lord Jesus Christ.

I ask you, are you a part of the remnant? I thank God that I am in the remnant. I thank God that I am acquainted with the things of R's. I have redemption in Christ, I am clothed in the righteousness of the Lord Jesus Christ and it is the Lord Jesus Christ that has made reconciliation, whereby I have been reconciled to God. Is that your experience? If so, thank God. If not, then believe on the Lord Jesus Christ and thou shalt be saved. He is redemption, He is righteousness and He is reconciliation, and you believe on Him you will be saved.

May God bless you!

Papal Claims

(Continued on page six)

horrible fraud!

The Story of the Pope—a publication, copyright 1957; by John A. Goodwine, Jr., censor librorum, Imprimatur of the Cardinal Spellman, Archbishop of New York.

List of popes, pages 64-65. The number of popes from Peter to Pius XII, 258!

A copy of the January 18, 1958 news article from Vatican City can be obtained from any public library. It was carried on the first page of the Philadelphia Inquirer and in the New York Times. The article was titled, "VATICAN DROPS NAMES FROM LIST OF POPE." We invite all Roman Catholics to turn from this hopeless confusion and come to the true revelation of the Lord Jesus Christ, and alone! If the Apostle Peter were alive, today, he would be the first to invite you to leave this pagan system that has deceived so many because it contains a mixture of Christianity.

Peter would tell you that Christ is the Rock (1 Peter 2:7, 8) (Acts 4:8-12). He would tell you that Matt. 16:18 refers to Christ Himself (Matt. 16:16; 1 Cor. 10:4) as the Rock upon which the Church is built. Peter is but a stone in the Church of Christ, are other born again members. (1 Peter 1:23, 2:5).—A. Dunlap

NO CHURCH-STATE WALL, JFK HEARS

NEWPORT, R. I. (AP)—President Kennedy heard a Newport priest contend yesterday there was no absolute constitutional wall between church and state.

The President and Mrs. Kennedy went to mass at St. Mary's Roman Catholic Church, where they were married nine years ago this month.

The Rev. Peter Maquire built his sermon around "Religion, Education and the Constitution." Roman Catholics, he said, must stand up for their rights.

He said that "While it is true that church and state are independent, there is no absolute wall between them." He did not openly advocate federal aid for parochial schools.

A church-distributed pamphlet, however, said there is "no barrier to government support of non-religious aspects of education in any qualified school."