

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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Sin, Sinners, and the SIN-BEARER

SALVATION and the CHURCH

By BOB L. ROSS

Although Baptists claim to have the only Scriptural churches in existence, having descended through all the ages since Christ and the first church, and though Baptists refuse to regard the Protestant and Roman Catholic organizations as being churches of Christ, they do **not** claim to be the only people who are saved. To the contrary, Baptist churches are the only churches of any long historical standing that are pure from the error of uniting salvation and church membership to the extent of teaching that only those within the church are saved. I repeat this: **Baptists only are pure and undefiled with regard to the false teaching that makes church membership essential to salvation.**

Salvation by Christ Alone

Baptists most emphatically deny that there is any human merit, action or work that in any wise procures salvation. They teach that salvation is solely of the Lord. (This statement, of course, excludes any reference to Arminians among Baptists). Particularly do they object to the doctrines of baptismal regeneration and the necessity of being within the church to be saved. Baptists, in opposition to these errors, point to such great statements as:

"Thou shalt call his name JESUS: for He shall save his people from their sins."—Matthew 1:21.

"For the Son of man is come to seek and to save that which was lost."—Luke 19:10.

(Continued on page 14, column 1)

I John 3:4.

Again: "All unrighteousness is sin"—I John 5:17.

Where did sin originate? When did it originate? How did it originate?

Again, we go to the Bible for the answer. Read Genesis 3 for the record of sin's entrance into the human family.

What are the effects of sin?

The physical effect of sin is physical death. The moral effect of sin is death. D-E-A-T-H is the end of S-I-N.

Death is separation. The body and soul separate at physical death; the sinner and God are morally and spiritually separated.

ed; eternal death is the eternal separation of the sinner from God in the lake of fire.

"The wages of sin is death"—Romans 6:23.

What is the extent of sin? How far-reaching is this curse?

The Bible answers: "All have sinned"—Romans 3:23.

"There is none righteous, no, not one"—Romans 3:10.

Not only does the Bible plainly tell us that all men without exception are subject to sin, but experience does likewise. Death—which is the reward of sin—is experienced by all mankind. "Death passed upon all men, for that all have sinned"—Romans 5:12.

Rich and poor, black and white, young and old, male and female—all die. "It is appointed unto men once to die"—Hebrews 9:27.

II. SINNERS

Who is a sinner? A murderer? Yes; but not the murderer alone. The adulterer? Yes; but not the adulterer alone. The thief? Yes, (Continued on page 16, column 4)

Philosophy." It had homey little sayings in it about all phases of life and had a chapter entitled "Marriage." Charlie quickly turned to the chapter and placed his finger on the title and thrust it (the book) into Miss Thompson's hand. He caused her to see the word "Marriage" and then, (as he was sitting in back of her), whispered in her ear, "Do you pray for him who is to be your husband?"

Susanna's face got red as a beet and she became quite flustered at this remark, but underneath, quite delighted! Charlie didn't propose that night but escaped the marriage tie for about sixty more days and then asked Susanna to marry him. She accepted! During their engagement she spent many happy hours reading to Charlie from Puritan literature and instructing him in how to adapt himself to London's social institutions. Finally, on January 8th, 1856 at the age of twenty-two Charlie was corralled and married at high noon to this cultured, yet fine Christian lady. Charlie was greatly influenced (Continued on page 16, column 4)

DID YOU FORGET US ON RALLY DAY?



Maybe you were one of those who were unable to send a contribution in time for Rally Day? If so, may I remind you that your offering is not only appreciated, but very definitely needed 365 days out of the year. If you are one of those who did mail an offering, then may we say again, that we are deeply grateful.

A SCRIPTURAL STUDY OF THE LORD'S SECOND COMING

TEXT: "For yet a little while, and he that shall come will come, and will not tarry," Heb. 10:37.

It is said: "No person lives carelessly whose last thoughts at night are: 'He may come before morning,' or whose first thoughts in the morning, 'Perhaps today I shall see His face'."

I. THE IMPORTANCE OF HIS COMING

Its importance is emphasized by the large amount of space devoted to it. There is hardly a book in the entire Bible where it is not mentioned in some way or other. It is said there are 7,959 verses in the New Testament and 318 of them refer to the second coming of Christ, approximately one verse in every twenty-five. The second coming had an important place in the mind of Jesus while He was on earth.

It was among His last words to His disciples before His crucifixion. He said, "I will come again," John 14:1-3. It is the closing words of the canon of Scriptures, "Surely I come quickly," Rev. 22:20. Every chapter in I Thessalonians closes with it. Four whole chapters in the Gospels are devoted to it: Matt. 24 and 25; Mark 13; Luke 21. Paul refers to it in his writings no less than fifty times. It is the theme of Thessalonians and Revelation. Much of the Books of Isaiah, Ezekiel, Daniel, Hosea, Joel, Micah, Amos, Zechariah, and Malachi of the Old Testament are devoted to it. Enoch, the seventh from Adam, spoke of it, Jude 14, 15:

II. THE FACT OF IT.

1. Christ Himself said He would come again, Matt. 4:30; 25:31; 26:64; John 14:1-3, et al.

2. The two men who appeared to the disciples as they watched Him go away, said He would come again, Acts 1:9-11.

3. Job said He was coming, Job 19:25-27.

4. David anticipated His coming, Psalm 96:11-13.

5. Zechariah said He would come and set His feet on the Mount of Olives, Zech. 14:4.

6. James was looking for Him to come again, Acts 15:13-17; James 5:8.

7. Paul said He was coming again, I Cor. 15:22, 23; I Thess. 4:13-18, et al.

8. John said He was coming again, I John 3:2, 3; Rev. 22:20.

III. OBJECTIONS ANSWERED

There are at least four schools of thought relative to His second coming which are false. I shall notice them here:

1. Some say He came in A.D. 70 when Jerusalem was destroyed. (Continued on page 16, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE DEATH OF THE POPE AND WHAT HE HAS LEARNED"

"And in hell he lifted up his eyes, being in torments."—Luke 16:23.

May I preface my message this evening by saying that I have nothing but absolute and genuine love for any and every Catholic or Protestant, or any and every Baptist who might differ with me relative to any portion of God's Word. I have no desire to antagonize anyone, although I am sure that what I have to say will be accepted antagonistically on the part of many individuals who will read this message as it appears in THE BAPTIST EXAMINER. Frankly, beloved, I just

want to be sure that I give you the truth of the Bible. I want to fearlessly and frankly present to you this message, based upon God's book, in contrast to the teachings of Catholicism as an institution.

You may have questioned my text this evening as to its propriety, and yet I make no apology for reading it in connection with the death of the Pope. I say to you frankly, if the Pope believed what he stood for, and what his church represents as to doctrine, the Pope is in the middle of Hell at this very hour. I say, I make no apology for saying that the

Pope is in Hell,—that is if he believed what his church stood for. On the contrary, if the Pope did not believe the teachings of Catholicism, and if he secretly crossed his fingers when he went through the ritual of Catholicism, then he was a hypocrite, and the Word of God very definitely talks about the future home of the man who is a hypocrite. Listen:

"So are the paths of all that forget God; and THE HYPOCRITE'S HOPE SHALL PERISH."—Job. 8:13.

"And shall cut him asunder, and appoint him his PORTION (Continued on page 2, column 2)



C. H. Spurgeon

Is The Old Testament of Value To The Christian?

By D. L. MOODY

I want to show how absurd it is for anyone to say he believes the New Testament and not the Old. It is a very interesting fact that of the thirty-nine books of the Old Testament, it is recorded that our Lord made quotations from no less than twenty-two. Very possibly He may have quoted from all of them; for we have only fragments reported of what He said and did. You know the Apostle John tells us that the world could scarcely contain the books that could be written, if all the sayings and doings of our Lord were recorded. About eight hundred and fifty passages in the Old Testament are quoted or alluded to in the New; only a few occurring more than once.

In the Gospel by Matthew there are over a hundred quotations from twenty of the books in the Old Testament.

In the Gospel of Mark there are fifteen quotations taken from thirteen of the books.

In the Gospel of Luke there are thirty-four quotations from thirteen books.

In the Gospel of John there are eleven quotations from six books.

In the four Gospels alone there are more than one hundred and sixty quotations from the Old Testament.

You sometimes hear men saying they do not believe all the Bible, but they believe the teaching of Jesus Christ in the four Gospels. Well, if I believe that, I have to accept these hundred and sixty quotations from the Old Testament. In Paul's letter to the Corinthians there are fifty-three quotations from the Old Testament; sometimes he takes whole paragraphs from it. In Hebrews there are eighty-five quotations, in that one book of thirteen chapters. In Galatians, sixteen quotations. In the book of Revelation alone, there are two hundred and forty-five quotations and allusions.

A great many want to throw out the Old Testament. It is good historic reading, they say, but they don't believe it is a part of the Word of God, and don't regard it as essential in the scheme of salvation. The last letter Paul wrote contained the following words:

"And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (II Tim. 3:15).

All the Scriptures which the apostles possessed were the Old Testament Scriptures.

When skeptics attack its truths, these find it convenient to say, "Well, we don't endorse all that is in the Old Testament," and

thus we avoid an argument in defense of the Scriptures. It is very important that every Christian should not only know what the Old Testament teaches, but he should accept its truths, because it is upon this that truth is based. Peter said the Scriptures are not given for any private interpretation, and in speaking of the Scriptures, referred to the Old Testament and not to the New (II Pet. 1:20, 21).

If the Old Testament Scriptures are not true, do you think Christ would have so often referred to them, and said the Scriptures must be fulfilled?

When told by the tempter that He might call down the angels from heaven to interpose in His behalf, he said: "It is written." (Matt. 4:3).

Christ gave Himself up as a sacrifice that the Scriptures might be fulfilled. Was it not said that He was numbered with the transgressors? And when He talked with two of His disciples by the way, journeying to Emmaus, after His resurrection, did He not say: "Ought not these things to be? am I not to suffer?" (Luke 24:26).

And beginning at Moses He explained unto them in all the Scriptures concerning Himself, for the one theme of the Old Testament is the Messiah.

In Psalm 40:7, it says: "In the volume of the book it is written of me."

What Book?" says Luther, "and what Person? There is only one book—the Bible; and only one person—Jesus Christ."

Christ referred to the Scriptures and their fulfillment in Him, not only after He arose from the dead, but in the book of Revelation He used them in Heaven. He spoke to John of them on the Isle of Patmos, and used the very things in them that men are trying to cast out. He never found fault with or rejected them.

If Jesus Christ could use the Old Testament, let us use it. May God deliver us from the one-sided Christian who reads only the New Testament and talks against the Old!

"The Death of the Pope"

(Continued from page one)
WITH THE HYPOCRITES." — Mt. 24:51.

This is speaking of individuals who go to Hell, and it says that their portion in Hell is the same as the portion of the hypocrite. Therefore I say to you, if the Pope believed what his church stands for, and that which he was supposed to represent, then the man couldn't be saved and he is bound to be in Hell; and

if he didn't believe it, he is a hypocrite, and the Word of God say that the hypocrite's place is in Hell. Therefore, beloved I think my text is most appropriate, when it says that "in hell he lifted up his eyes, being in torments."

I might add that I have only one hope that the Pope might be saved. Naturally, I would hope that he is saved. I don't want the worst enemy that I have in this world to go to Hell; I want every man to go to Heaven. I would be glad if every one of Adam's descendants could be saved and in Heaven. I don't want any man to go to Hell, but the only hope I could have relative to the Pope's salvation, is the hope that I have relative to certain individuals in this world, that when they come down to the hour of death, they'll throw overboard all that they have believed in life, and swim to Glory on the plank of free grace.

I think, beloved, that there are many Protestants and Catholics who come down to the hour of death to realize that baptismal regeneration, and church salvation, and the teaching of penance and sacraments have not brought peace, and in the hour of death they cast these all away, and trust fully in Jesus Christ. If I did not believe that, then I say that I would never expect to see a Protestant or Catholic in Heaven; but believing that does take place, I have a hope that perhaps many Protestants and Catholics will be in Glory because in their dying hour they lay aside everything they have trusted in life, and then trust only in Jesus Christ as their Saviour.

The newspapers in the last few weeks have been cluttered considerably with the illness, and ultimately the death of the Pope. As you are well aware, the Associated Press in the past two weeks has had more to say relative to the Pope, than they have had to say concerning anything else. I have noticed, among other things, that practically every writer has said that the Pope was a man of integrity, a man of peace, and that he was a profound and learned student.

What they have said about the Pope is no more than what they have said about all the other popes whose death I can remember. I can go back to 1939 to recall the death of the first Pope whose death I particularly remember. They said he was a man of peace, a learned and profound student, and a man of integrity. Then in 1959 when Pope Pius XII died, they said the same thing. Now in 1963 when Pope John XXIII passes out of this life, they say for him that he was a learned and profound student, a man of peace, and a man of great moral integrity.

As for the latter of those statement, I don't suppose he could be much else than a man of moral integrity in view of the fact that he was 82 years of age. I rather imagine that he would be bound, from the standpoint of physical activity to be a man of moral integrity, in view of his age. As for his being interested in peace, I'll have more to say about that as I proceed in this message, but just now I would like to say a few things relative to his being a profound and learned student. I would like to say that I am satisfied that he has learned a great deal more in the last several days than he learned in all the 82 years of his life. I wouldn't be a bit surprised to learn that he has learned an awfully lot that he never did know so far as this world is concerned. I am satisfied that no man has ever learned as much in so short a time as the Pope has, since the hour of his death.

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"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 orders, subscriptions, or some other matter).

Why do Baptists vote on receiving members?

This question was asked by a member of another denomination. We asked this man how he got into church. He replied that he went forward in response to a public invitation and confessed Christ as his Saviour. He said the preacher then asked him some questions and took him into the church.

We said: "If the preacher had not been satisfied with your answers to his questions — if he had not thought that you were truly trusting Christ as your Saviour, would he have taken you into the church?"

He answered in the negative. Then we told him that the only difference between his church and Baptists was that his church puts the power of passing upon a profession of faith in the hands of the preacher while Baptists put it in the hands of the church. We preferred that way: for Paul said to a church: "Ye are the body of Christ" (I Cor. 12:27). He did not say that of a preacher or apostle.

Baptists believe that the New Testament teaches the democracy of the church, and popular vote is the only way a church can express itself in a purely democratic way. That fellowship in New Testament church was subject to the suffrage of the people is shown in I Cor. 2:6 where Paul, manifestly speaking of the church that in I Cor. 5 he asked the church to exclude and which the church did evidently exclude, says: "Sufficient for such a man is this punishment, which was inflicted many." "Of many" means, according to the Greek, the greater part, or, in other words, "by the majority." Paul wrote to the church about this matter of discipline (I Cor. 1:1), not to the preachers, or deacons, and the church acted by some expression of the majority's will. It is true that this was a case of exclusion instead of reception, yet the principle is the same, and proves we have said, that fellowship in New Testament church was subject to the suffrage of the people. This requires a vote of the church to receive a member.

Will Jesus reign on the earth with His people a thousand years and when will this take place?

Yes, Jesus will reign on this earth a thousand years with His people. The fact that Jesus will reign on earth is made clear in Luke 1:32; Zech. 14:9, Psalm 72:11, Isa. 24:23, Jer. 23:5, Hosea 3:4, 5.

The fact that His people will reign with Him is plainly taught in Matt. 5:5, I Cor. 6; Rev. 2:26, 3:21; 5:10; Rev. 20:4.

This latter message is the one that gives us the length of this reign of Christ with the people on the earth. All the passages supplement and reinforce one another. The time of the beginning of that reign will be immediately following the judgment of the nations depicted in Matt. 13:46, which will come to pass when Christ comes to the earth in fulfillment of the promise of Acts 1:11.

I do not see how you can condemn lodges as you say. My first husband was a member of the Knights of Pythias and I received \$100 from them to help bury him.

Your first husband could have purchased that money or more in life insurance for the dues he paid into the lodge. Lodges are worldly, false religious organizations in general. No amount of secondary good that is done by them can cover up or excuse a Christian for belonging to them.

I HE HAS LEARNED HE NEVER WAS THE VICAR OF CHRIST.

You know of course the Catholics say that Peter was given the position of primacy, that Peter became the Vicar of Christ on earth, and that Peter handed that position down to his successors, and that those successors handed it down to one another until the days of Pope John XXIII. I am satisfied that Pope John XXIII learned a very few seconds after he breathed his last that he never was the Vicar of Jesus Christ on earth. We read:

"But this man, because he continueth ever, hath an UNCHANGEABLE PRIESTHOOD." — Heb. 7:24.

This is referring to the Lord Jesus Christ, and it says that He has an unchangeable priesthood. The word that is translated "unchangeable" means that it is a priesthood that isn't abrogated—that it doesn't pass to another. When it says that it is an unchangeable priesthood, it means that Jesus Christ remains a priest forever, and that He doesn't hand

that priesthood over to anyone else. If there were no other priest besides this, I would think that neither Pope John nor Simon Peter, nor anyone else was the Vicar of Christ, because the Lord Jesus Christ has retained His priesthood.

May I say in that connection that the Apostle Peter never was any pope. Listen:

"And as Peter was coming out, Cornelius met him, and worshipped at his feet, and worshipped him. But Peter took him up, saying, Stand up; I MYSELF AM A MAN." — Acts 10:25, 26.

Does that sound like a beloved? When Cornelius

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When before Simon Peter, he said, "Man, stand up; give no reverence to me; give no reverence to me; for I myself also am man."

When when Simon Peter had returned to the home of Cornelius, he had returned to his own home at Jerusalem, the Word of God says that the church "called upon the carpet" because he had gone to visit with Cornelius, Gentile. We read:

And the apostles and brethren who were in Judaea heard that Gentiles had also received the word of God. And when Peter came up to Jerusalem, they were of the circumcision who wentest in to men uncircumcised, and didst eat with them. —Acts 11:1-3.

Can you imagine calling a pope "on the carpet" and making him give an account of himself while he has ministered unto the people? Well, that is what we did so far as Simon Peter concerned, showing us plainly that Simon Peter took his orders from the church, and that he was a servant of the church, and not a pope over the church.

Well, you, beloved, Simon Peter never was a Pope—he was the Vicar of Jesus Christ, nobody else has ever been, Pope John XXIII who has died, learned a few seconds after he breathed his last that he never was the Vicar of Jesus Christ on earth.

II

HE HAS LEARNED THERE IS NO SUCH PLACE AS PURGATORY.

The Pope may have talked about Purgatory. He may have spoken of Limbo as a place where children go that die in infancy. He may have often talked about individuals getting into Purgatory, but, beloved, we found now that there is no such place as Purgatory. I challenge him if he were here, or I challenge any Catholic who is alive today, to produce any Scripture that would indicate a place called Purgatory, for we read:

And as it is appointed unto men once to die, but after this judgment. —Heb. 9:27.

There is not a word said here

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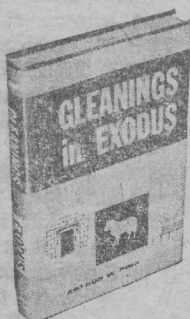
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about there being an intermediary place. There is not any hint in the Word of God about there being a Purgatory that men go into. You know, the Catholics teach that there is a place called Purgatory, and that those who are not good enough to go to Heaven, (and by the way, no man will ever be good enough in himself) but who might become better as a result of suffering—that they go into Purgatory and there their sins are purged away. In other words, they make Purgatory to thus become a great and successful reform school for all the incorrigibles of earth who wouldn't be corrected in time, but who are corrected in Eternity.

I say to you, the Word of God makes no reference at all to a place called Purgatory. Instead, it says that the next thing after death is the judgment. Listen:

"If the tree fall toward the south, or toward the north, in the place where the tree falleth, THERE IT SHALL BE."—Ecc. 11:3.

It doesn't make any difference in which direction a tree falls when you have cut it, you don't turn that tree in the other direction. If it falls toward the north, that is the place that it lies. If it falls toward the south, that is the place that it lies. The implication in the Word of God is that however a man falls in death, that is the way that man is going to be throughout a never-ending eternity.

The Catholics themselves never even thought about a place called Purgatory until 1438. They never even considered that there was such a place. They never even invented Purgatory for fourteen centuries after Jesus Christ had gone back to Glory. However, 1400 years after the Son of God returned to Heaven, they found that Purgatory became a very important phase of their doctrine, especially important in that it swells the treasury of the church.

If you will go back to the days of the Lord Jesus Christ you will find a rich man that went to torment, and the Word of God says concerning this man that there was no way for him to get out. Listen:

"And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; NEITHER CAN THEY PASS TO US, THAT WOULD COME FROM THENCE."—Luke 16:26.

These were the words of Abraham, who said, "We can't come to you, and neither can you come to us." However, 1400 years later, the Catholics found that there was a place called Purgatory, and that souls could get out of it and get away from their suffering. Beloved, the Lord Jesus Christ put His stamp of approval upon this story of the rich man in torment and Abraham who said, "Neither can they pass to us, that would come from thence." In spite of all that the Pope may have said and written about Purgatory—in spite of all the Catholic hoax concerning Purgatory, the Pope has learned that there is no such place as Purgatory.

III

HE HAS LEARNED THAT MARY NEVER HEARD ANY OF HIS PRAYERS.

The Catholics have an idea that Mary is an intercessor. As you drive along the highway every once in a while you will find small billboards, (which is an imitation of Burma Shave in their advertising campaign), on which there is a prayer to the Virgin Mary: "Hail, Mary, full of grace." As they ride along, I imagine that thousands of Catholics when they see those words on these billboards, make them their prayer unto Mary. I want to tell you, the Pope has learned that Mary never has heard a single one of his prayers.

In fact, Mary does not stand in a position as one to whom we should pray. Listen:

"Hail, thou that art highly favoured, the Lord is with thee: blessed art thou AMONG women."—Luke 1:28.

OLD BULLDOG JOHN



"ALWAYS GROWLING ABOUT SOMETHING"

Well, that's the picture some folk have of me. Time and again through the years some one who was offended by our editorial policies has referred to me as an "old grouch." Apparently some folk think I'm "agin" everything and everybody.

A fellow was to be hanged, and his wife asked him, "Can I bring the children to the hangin'?" When he answered with an exceedingly gruff "Naw!", she said, "That's just like you; you never did want the little things to have any fun."

I think that pretty well expresses the opinion a lot of our readers have of me. They say that I am a killjoy; a flat tire; a mastoid, which as you know is a pain in the neck; a carping critic; a heresy hunter; an old pessimist who's out of step with his generation; and that all I do is growl 365 days out of the year.

I think there is much in this world that would surely cause one who loves the Lord and His Word to do a lot of "growling."

The doctrinal looseness of our whole Baptist denomination is heart rending.

The Modernism that has captured the schools is appalling.

The compromise of Baptist preachers with the world and the religious heretics is most distressing.

The heresies as to church truth and the ordinances of the church are enough to make any true Baptist "growl."

The inroads made by the Catholics would alarm all Baptists were they not stupified and spiritually impotent.

Women out of their places in the home and in the world, to say nothing of the church, have brought about a most alarming situation.

I think there is plenty in the world to cause "Old Bulldog John" to growl. If calling attention to the errors and heresies in the world is growling, and if seeking to cause men to love God's Word more is growling, then you can be certain that we are going to keep right on growling to the end of the day.

Ever since we began printing this paper, one of my many bits of philosophy has been:—

"Them that sin rebuke before all, that others also may fear." I Tim. 5:20.

In the light of this verse, just remember: If you don't want it mentioned, then don't do it.

When I was just a boy preacher in my teens, I read of a boy who had a pup—a bulldog too. His daddy got down on the floor to play with the pup, which caught the father by the end of the nose and held on. The little boy said, "Just grin and bear it, Dad; it's the makin' of the pup." I told this story to the church I was pastor of then. I tell it to you today, suggesting that you just kind of "grin and bear it" with me, for it's the makin' of me—and who knows, it may help make you a little better too.

These were the words of the angry scowl upon His face, with no pity at all, just ready as an angry tyrant to cast him into the flames of Hell. However, Mary was pictured, according to this Catholic painting, as the one who was doing the interceding, and the one who was praying to the Lord Jesus Christ that He would spare this poor sinner. In other words, she was pleading in mercy for the soul of this sinner.

I say to you, Mary has never heard a single prayer. I remember several years ago, that I saw a picture of a poor sinner crouching, fearful lest he was going to be cast immediately and instantly, without any hope at all, into Hell. The Lord Jesus Christ was pictured with an

of the Lord Jesus Christ before anybody ever blasphemously and impiously indicated that Mary might intercede to the Lord Jesus Christ. You can turn to the Word of God and find very quickly and easily how many intercessors there are, and how many mediators there are, and how many there are that can come between the soul of man and God Himself. We read:

"For there is ONE GOD, and ONE MEDIATOR between God and men, the MAN CHRIST JESUS."—I Tim. 2:5.

Up yonder in Heaven there is one God; down here on earth is (Continued on page 4, column 3)

Calvary Baptist Church
Ashland, Kentucky

"FIFTY YEARS IN THE CHURCH OF ROME"—

ROMAN PRIESTS SCORN THE AUTHOR FOR ANTI-LIQUOR STAND

By CHARLES CHINIQUY

Selections by L. E. Jarrell
Lordsburg, New Mexico

After such a terrible storm I sought solitude and rest, but above everything I was in need of praying. I shut myself in my little room for two days, and there, alone, in the presence of God, I meditated on the terrible justice and retribution which He had called me to witness. That unfortunate woman had not only been my penitent: she had been, with her husband, among my dearest friends. It was only lately that she had become a slave to drunkenness. Before that, her piety and sense of honour were of the most exalted kind known in the Church of Rome. Her words were not the commonplace expressions which ordinary sinners, proffer at the approach of death; her words had a solemnity for me which almost transformed them into oracles of God in my mind. Each of them sounded in my ears as if an angel of God had touched the thousands strings of my soul, to call my attention to a message from heaven. Sometimes they resembled the terrible voice of thunder; and again it seemed as if a seraph, with his golden harp, were singing them in my ears, that I might prepare to fight faithfully for the Lord against His gigantic enemy, Alcohol.

In the middle of that memorable night, when the darkness was most profound and stillness fearful, was I awake, was I sleeping? I do not know. But I saw the calm, beautiful, and cherished form of my dear mother standing by me; and she said, with power and authority which engraved every one of her words on my soul, is it written with letters of tears, blood, and fire: "Go all over Canada; tell every father of a family never to put any intoxicating drink before his children. Tell all mothers never to take a drop of those cursed wines and drinks. Tell the whole people of Canada never to touch nor look at the poisoned cup, filled with those cursed intoxicating drinks. And thou, my beloved son, give up for ever the use of those detestable beverages, which art cursed in hell, in heaven, and on earth. It bites like a serpent; it stings like an adder."

When the sound of that voice, so sweet and powerful, was hushed, and my soul had ceased seeing that strange vision of the night, I remained for some time exceedingly agitated and troubled. I said to myself, "Is it possible that the terrible things I have seen and heard these last few days will destroy my mind, and send me to the lunatic asylum?"

I had hardly been able to take any sleep or food for the last

three days and nights, and I seriously feared lest the weakness of my body would cause me to lose my reason. I then threw myself on my knees to weep and pray. This did me good. I soon felt myself stronger and calmer. Raising again my mind to God, I said: "O my God, let me know Thy holy will, and grant me the grace to do it. Do the voices I have just heard come from thee? Hast Thou really sent one of the angels of Thy mercy, under the form of my beloved mother? Or is all this nothing but the vain dreams of my distressed mind?" "Is it Thy will, O my God, that I should go and tell my country what Thou hast so providentially taught me of the horrible and unsuspected injuries which wine and strong drink cause to the bodies as well as the souls of men? Or is it Thy will that I should conceal from the eyes of the world the wonderful things Thou has made known to me, and that I might bury them with me in my grave?"

As quick as lightning the answer was suggested to me: "What I have taught thee in secret, go and tell it on the housetops!" Overwhelmed with an unspeakable emotion, and my heart filled with a power which was not mine, I raised my hands toward heaven and said to God: "For my dear Saviour Jesus' sake, and for the good of my country, O my God, I promise that I will never make any use of intoxicating drinks; I will moreover, do all in my power to persuade other priests and the people to make the same sacrifice!" Fifty years have passed since I took that pledge, and, thanks be to God, I have kept it.

For the next two years I was the only priest in Canada who abstained from the use of wine and other intoxicating drinks; and God only knows what I had to suffer all that time — what sneers, and rebukes and insults of every kind I had silently to bear! How many times the epithets of FANATIC, HYPOCRIT, REFORMER, HALF-HERETIC, have been whispered into my ear, not only by priests, but also by bishops.

But I was sure that my God knew the motives of my actions, and by His Grace I remained calm and patient. In His infinite mercy He has looked down upon His unprofitable servant and has taken his part. He had Himself chosen the day when my humiliations were to be turned into great joy. The day came when I saw those same priests and bishops, at the head of their people, receiving the pledge and blessing of temperance from my hands. Those very bishops who had unanimously, at first, condemned me, soon invited the first citizens of their cities to present me with a golden medal, as a token of their esteem, after giving me, officially, the title of "Apostle of Temperance of Canada." The Governor and the two Chambers of Parliament of Canada voted me public thanks in 1851, and presented me 500 lbs. as a public testimony of their kind feeling for what had been done in the cause of temperance. It was the will of My God that I should see, with my own eyes, my dear Canada taking the pledge of temperance and giving up the use of intoxicating drinks. How many tears were dried in those days! Thousands and thousands of broken hearts were consoled and filled with joy. Happiness and abundance reigned in many once desolate homes, and the name of our merciful God was blessed everywhere in my beloved country. Surely this was not the work of poor Chiniquy! It was the Lord's work, for the Lord, who is wonderful in all His doings, had once more chosen the weakest instrument to show His mercy towards the children of men. He has called the most unprofitable

of His servants to do the greatest work of reform Canada has ever seen, that the praise and glory might be given to Him, and Him alone!

"The Death of the Pope"

(Continued from page one)

man; and there is just one mediator that can come between God and man, and that is the Lord Jesus Christ. I say to you, the Pope has learned that Mary never did hear any of his prayers.

IV

HE HAS LEARNED THAT EVEN THE POPE CAN'T COME BETWEEN GOD AND MAN.

I come back to this text which says:

"For there is one God, and one mediator between God and men, the man Christ Jesus."—I Tim. 2:5.

Forty years ago I was holding a revival meeting in the city of Cincinnati, and as a young preacher, I dared one night to make a bold statement as to the church. I said that Jesus Christ established a Baptist church when He was here in the days of His flesh, and that the Devil in opposition, when he saw that he couldn't destroy the church, decided that he would build one, and he built it, and it became the first Catholic church. I said that every Catholic church from that time down to this was just an outgrowth of what the Devil had built. I went on to say something about the Protestants having come out of the Catholics, and that they, were just an outgrowth of the Catholic church.

There was a young Catholic girl sitting in the congregation. After the service was over she came to me, and told me that she was a Catholic, and that she would like to talk with me at length about the matter. It so happened that she knew the lady in the home where Mrs. Gilpin and I were staying, and she asked this lady if she might go home and spend the night at her home so that she might have a conversation with me relative to the Word of God, in view of what I had said about the Catholic church being an institution of the Devil. Well, I sat with my Bible and read Scriptures to that girl until 2:00 o'clock in the morning. I don't think I ever got any place at all with her until I brought this Scripture before her, which says, "For there is one God, and one mediator between God and men, the man Christ Jesus." When I read this, that girl straightened up, and became all attentive. She said, "Is that in the Catholic Bible?" It so happened I didn't have a Catholic Bible with me, and I couldn't read it to her from a Catholic Bible, but I assured her that it was. She said, "Mr. Gilpin, if that is in our Bible, then the whole system of Catholicism is a failure from beginning to end."

Beloved, that girl was exactly right, for there is just one God in Heaven, and there is just one mediator to come between God and man, and that mediator is the Lord Jesus Christ.

On that day when the Son of God died, at the time of His expiration on the cross, the Word of God tells us that an unseen hand reached down out of the skies and caught hold of the veil of the temple and ripped that veil from the top to the bottom, as if to indicate that even God Himself, had torn that veil.

Up to the time of the death of the Son of God, a priest in the Old Testament was a necessity, but the day that Jesus Christ died, He became our great High Priest, and you and I, from that time on, have been lesser priests, or believer priests under Jesus Christ. When the veil of the temple was rent in twain, that signified that our great High Priest had entered into Heaven, and that no longer did we need a priest on earth — no longer did any man need to go to a human being as a priest, but rather all we need to do is to come to the

Lord Jesus Christ as our great High Priest in Heaven.

Listen:

"Be ye a chosen generation, a royal PRIESTHOOD . . ." — I Pet. 2:9.

"And hath made us kings and PRIESTS unto God." — Rev. 1:6.

I say to you, Pope John XXIII has learned that even a pope can't come between God and man.

V

HE HAS LEARNED HE WASN'T INFALLIBLE.

It took the Catholics a long time to learn that their pope was infallible. It took them a long time to learn that he couldn't make a mistake. Only about a hundred years ago they learned when he put his coat on that he couldn't make a mistake. Of course, when he had his coat off — when he didn't have his robe on, he was just like any other human being, but when he had his robe on, he couldn't make a mistake. Therefore they promulgated what they called the decree of papal infallibility, that when he speaks he could not make any error in any wise at all, but rather he was infallible in what he had to say.

Beloved, he has learned a lot since he died. He has learned that he wasn't infallible. The Catholics say that Simon Peter was the first pope. Well, Simon Peter learned pretty quickly after he made a confession to the Lord Jesus Christ that he wasn't infallible. Listen:

"But he turned, and said unto Peter, Get thee behind me, SATAN: thou art an offence unto me: for thou SAVOUREST NOT THE THINGS THAT BE OF GOD, but those that be of men." — Mt. 16:23.

Beloved, the only way that you can read this and say that Simon Peter was the first pope and that he didn't make a mistake, is to say that he didn't have his coat on when the Lord Jesus Christ made that statement, because the Son of God said, "Thou savourest not the things that be of God, but those that be of men."

I want to read you another instance to show you that Simon Peter was full of mistakes. Listen:

"But when Peter was come to Antioch, I withstood him to the face, because he was to be BLAMED. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision." — Gal. 2:11, 12.

Notice, the Word of God says that Simon Peter erred in this respect.

Then Paul went on to say:

"But when I saw they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" — Gal. 2:14.

I tell you, beloved, Simon Peter made mistakes. He was full of mistakes. I say again, Simon Peter wasn't a pope, but the Catholics say he was, and I go

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Calvary Baptist Church
Ashland, Kentucky

Why I Support

AND ENCOURAGE OTHERS
TO DO THE SAME

ESPECIALLY FOR THIS RALLY

JAMES CRACE
Pikeston, Ohio

I am praying for TBE Rally Day comes closer. I think I need tell you how I think of TBE and you have often said I am very faithful to our Lord for letting me learn "at the feet" of two men of God as you two. I consider it to be a blessing God also that He had added to the church where you and pastors. I love you both Lord and by His grace I will always be your loyal friend.

back to the man the Catholics claim was their first pope. I say to you, he made mistakes and all the popes through the years have made mistakes. I loved, the pope that has just died, has learned that he wasn't infallible being.

VI

HE HAS LEARNED HE SHOULD HAVE BEEN READING THE BIBLE AND ENCOURAGING HIS PEOPLE TO READ IT.

If Pope John XXIII had the opportunity to come back to this world, and you had an opportunity to ask him what he thought about the reading of the Word of God, and if he would read it, I am sure that he would say, "Go back to 1229 and read the edict that we passed when the Bible was forbidden to the laity to read." I dare say that he has learned that the Bible is to be read by individuals within this world.

Jesus said: "SEARCH THE SCRIPTURES for in them ye think ye have eternal life: and they are which testify of me." — John 5:39.

Even Simon Peter tells us that it is important to study the Word of God.

"Being BORN AGAIN, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD, which liveth and abideth for ever." — I Pet. 1:23.

"STUDY to shew thyself approved unto God, a worker that needeth not to be ashamed, RIGHTLY DIVIDING the WORD OF TRUTH." — II Tim. 2:15.

"And that from a child thou hast known the HOLY SCRIPTURES, which are ABLE to MAKE THEE WISE UNTO SALVATION through faith which is in Christ Jesus." — II Tim. 3:15.

If you will read these verses, you will come face to face with this fact, that so far as the Word of God is concerned, it is that which brings men to face with their Saviour, the Lord Jesus Christ, and that sinners are born again through the Word of God.

I'd like to read to you a biblical quotation concerning Bible. Listen:

"Lastly, of all the advice that I give to you, the most important, the end the most important, is as little as possible of the gospel (as little as possible of the mother tongue) be read." (Continued on page 13, column 1.)

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Calvary Baptist Church
Ashland, Kentucky

The Elect of God

By James F. Crace
Piketon, Ohio

"Knowing, brethren beloved, your election of God" — I Thess. 1:4.

We too often assume that there is no need of preaching certain doctrines due to the fact that many others have preached them. Also, we sometimes take the attitude that since some doctrines are hated so much by those who are not saved, we ought not to preach them lest we offend some and they won't let us preach the gospel to them. Beloved, I am not of this opinion. I believe we ought to speak that which our Lord leads us to preach. We ought not let men influence our following the Lord. If you are convinced that Christ would have you preach a given doctrine, then you ought to preach it. There will always be those that consider themselves to be wise enough to always know how the Lord is bound to lead in any given circumstance. There will always be those who claim to be authoritative censors as to what we may "safely teach" those to whom we are sent. I say these things because there are so many who declare that the doctrine of election is to be "discussed privately but not preached openly."

1. God Has Elected

Our text makes it plain that God has selected some. In 1 Thess. 5:9 we see that God has appointed some to obtain salvation, as well as having appointed some to wrath. To the heart which God has opened to believe His Word, it is plain that God has elected some to salvation. All must acknowledge that the Word of God does teach election. The very existence of the words "elect", "chosen", "appointed", and "predestinated" causes us to affirm that the doctrine of election is not a fable or a "doctrine of men".

2. The Cause of Election

We now come to discuss the cause of election. That is, what "moved" God to elect some to eternal life. Some say that God foresaw that some would believe and therefore He elected them to be saved. Some tell us that God saw that some would do good things and therefore He elected them. Some even say that election really means that God votes for us and the Devil votes against us and we cast the deciding vote. In the light of God's Word these things are easily overthrown as being the conclusions of men.

In Rom. 11:5 we read: "Even so then at this present time also there is a remnant according to

THE ELECTION OF GRACE.

This verse tells us that election is of GRACE! Our opening text says election is of God. Therefore men are elected to salvation by our God ONLY BECAUSE OF HIS GRACE. Not because of foreseen works. Not because of foreseen obediences. Not because of foreseen faith. But because of the grace of Almighty God.

Again we read in Rom. 9:21 that God has made of the "SAME LUMP" some vessels unto honor (election) and others unto dishonor (reprobation). God implies in Malachi 1:1 that there was no more to be loved in Jacob than in Esau. Beloved, there is no man that has any claim on God's mercy. We are all sinners. We are all dead in trespasses and sins until God brings us to Christ and makes us spiritually alive. And we have seen that our being appointed to eternal life is strictly a matter of God's grace to us, rather than any thing foreseen in us.

I say, then, election is of grace. Election is of God. It is God's grace that is the reason of the election of some to salvation. Thus far we have seen that some of the human race are the elect of God. We have also seen that we have to thank God that some are elect rather than laying the praise at the feet of men because of some imagined good work. Praise be to our God, Who is merciful to some of us hell-deserving sinners!

3. The Time of Election

Now let us look to the time that men were elected to salvation. Again I would point out that there are those who will not admit of eternal election as well as those who will not admit to unconditional election. Some say we were elected after God saw what we would "do with Jesus". Others say we were elected after we were born. Some say we become the elect when we "accept Jesus". Still others say we do not become the elect until we have "held out faithful to the end." Again I say we ought to go to the Bible. When does God say we were elected to eternal life?

In Rev. 17:8 we learn that God wrote the names of the elect in the book of life from the foundation of the world. In 2 Thess. 2:13 we see that the elect were chosen to salvation FROM THE BEGINNING. In Romans 9:11-13 we learn that the elect were loved before they were born. Not after they were born and had done good. In Ephesians 1:4 we read that the elect were chosen in Christ before the foundation of the world. In Romans 8:29-30 we are shown that the elect of God were first foreknown (to be sons), then predestinated, then called, then justified, then glorified. I need not say more to establish the fact that God elected men to salvation before they came into existence after creation, or after the fall of Adam, or after the

birth of each individual. That election which is of God, by His grace, is eternal in origin.

4. The Results of Election

The result of God's eternal election is the certain salvation of all those elected to salvation. There shall not one of them fail to obtain the salvation of God which is in Christ Jesus. Christ said in John 6:37, "All that the Father giveth Me shall come to me." Our king has spoken and His word shall not fail to come to pass. "They shall hear His voice" — John 10:16. "They shall ALL be taught of God", we read in John 6:45. We see in John 6:39 that it is God's will that all that He has given Christ shall be saved and raised at the resurrection of the just. Beloved, I tell (Continued on page 6, column 1)

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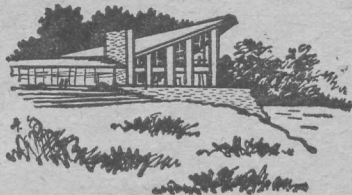
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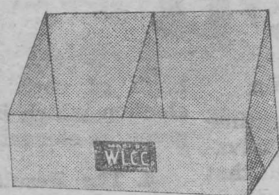
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"The Elect"

(Continued from page 5)

you that it is impossible that even one of the elect should fail to be saved. They have been appointed to salvation by the Lord. They shall certainly be saved.

Those that are the elect are those that Christ represented in His life and death. They have no reason to go to hell to pay their sin debt to God. Why? Because Christ died that death for them (Rom. 5:6). They have the perfect righteousness which God requires that each person possess.

before one can enter into His presence (Rom. 4:6). Yes, I say to you that every one for whom Christ lived and died shall be saved. They are the elect of God and it is impossible that one of them should perish.

5. The Marks of Election

Finally, beloved, I would point out to you the identifying marks of the elect of God.

We read, "Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in

much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad: so that we need not to speak anything"—1 Thess. 1:4-8.

Now I urge upon you to mark (Continued on page 7, column 1)



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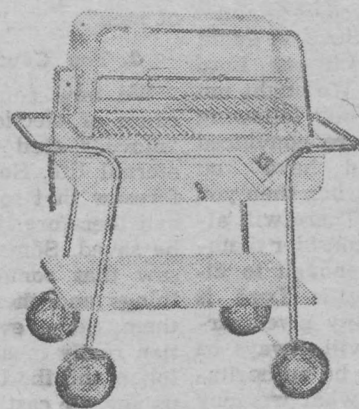
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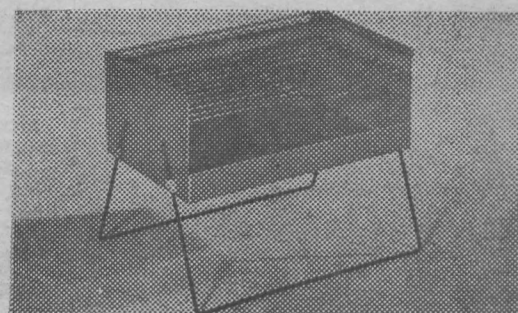
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You'll love the glowing elegance of NEW Elegante Lustraware... delight in the plastic pantryware that pampers kitchen-keeping. Over a dozen color-matched, gold-decorated beauties, including this spacesaving, big capacity canister set. Guaranteed against breaking, denting, chipping. Grand for gifts, too.

Satin White Sandstone Yellow Turquoise Pink

GET LUSTER-WARE AT MOST STORES SELLING HOUSEWARES

"The Elect"
(Continued from page 6)
These words well. Paul says he knew these folks were among the elect of God because of their testimony of faith and because of their lives. Paul says these Thessalonians received the gospel of Christ in more than "word only." There be those among us who propose us as we affirm that it is the Holy Spirit, by means of the Word of God, Who actually gives spiritual life to the elect of God. But Paul says it is the Spirit that gives eternal life (2 Cor. 3:6). That is what Paul means here when he says they received the gospel, not in word only. They had the gospel applied to their hearts by the Holy Spirit. Faith cometh by hearing the Word of God, but not by hearing the Word only. It is given to the elect to believe in Christ (Phil. 1:29). That was the testimony of these saints of the church at Thessalonica. They weren't of that breed we know, following the teachings of Mr. Campbell. They (the Thessalonians) knew of the working

of God the Holy Spirit in salvation. So does everyone else who is born of God.

Paul also speaks of much assurance. Beloved, how can you be sure if you are trusting only in the Person and work of Christ for your salvation? When you consider that He is your redeemer, your Saviour, your substitute, how can you fail to have much assurance! That faith which the saved elect have is a gift of God (Eph. 2:8) — and it is a living faith. It trusts in Christ, not in self (See Gal. 3:6). As Paul wrote to the Galatians, he assumes in Gal. 3:3 that they were aware of having begun in the Spirit. At the same time Paul told the Galatians he stood in doubt of them since they lacked assurance of complete salvation in Christ (See Gal. 4:20). I say then, beloved, that where there is no assurance there is of necessity a doubt as to the OBJECT OF ONE'S FAITH.

said Christ. "If a man love Me, he will keep my words", said our Saviour. I fear for those that say they have faith but manifest that they love many, many things of this world more than they love Christ, and His people, and His churches. The saints at Thessalonica became followers of Christ and His Apostles. James asks if that faith which does not work by love can save. James also implies a definite "no" to be the answer to his question. I stand in doubt of the man who says he has faith but has not works. I stand in doubt of the man who (Continued on page 10, column 1)

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"We and the following principals whom we represent extend our best wishes to all those who attend the Bible Conference over Labor Day Weekend, conducted by the Calvary Baptist Church of Ashland, Kentucky . . . May it be a Season of Rich Spiritual Fellowship . . . May your body be refreshed and well fed . . . And when you go home to buy your groceries, don't forget to ask for, and buy, the products listed on this page.



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BARBECUE OR
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Every Can Is Government
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Don't forget to thank Mr. Ayres by asking for these items at your favorite grocery store.—JRG

WHAT A PICKLE!
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AUNT JANE'S FOODS, Inc.

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10:00 A.M. JUNE 29, 1963 10:00 A.M.

282 LOTS OF SIRE OF THE YEAR BREEDING

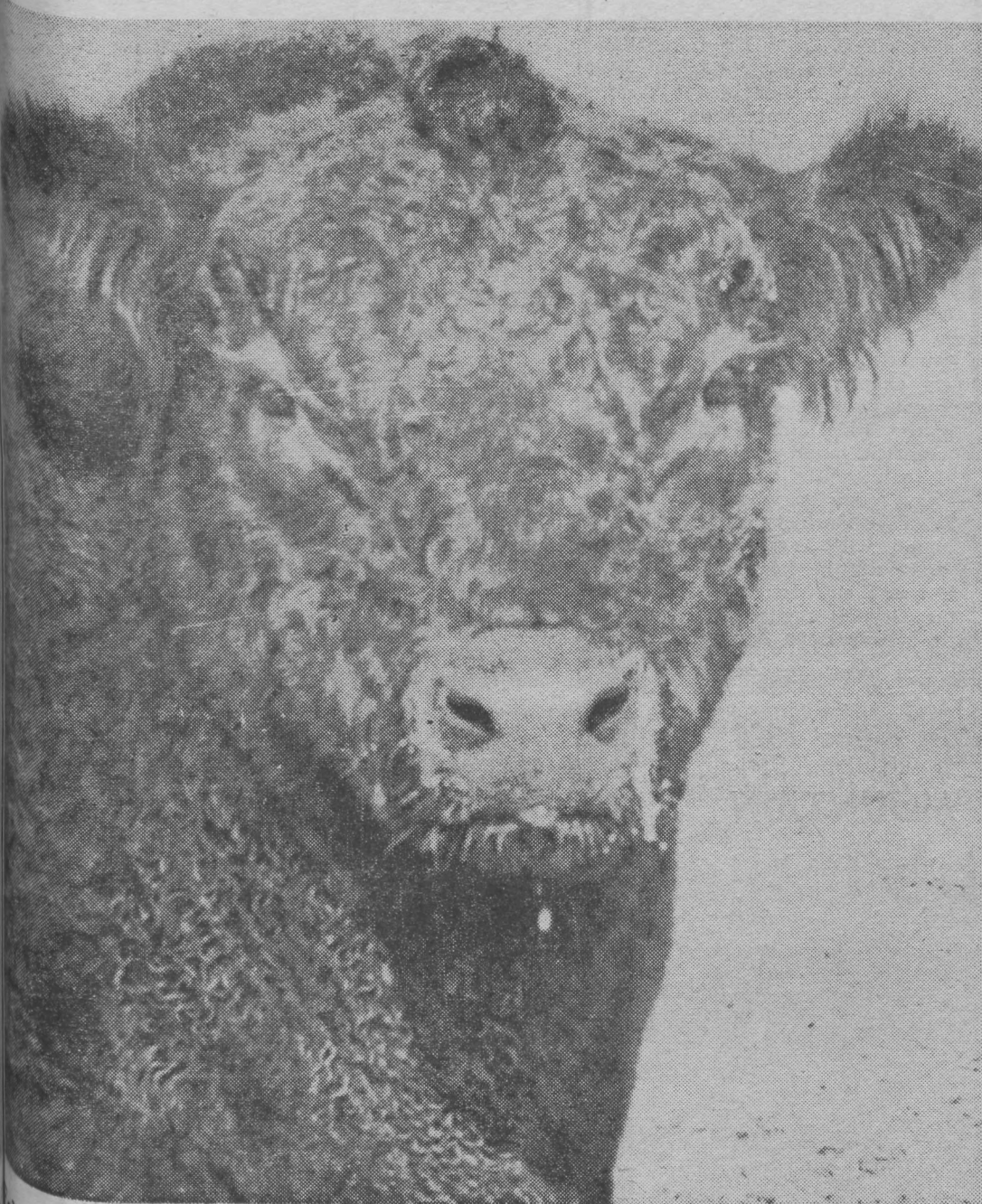
100 COWS WITH CALVES AT SIDE

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32 BULLS

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Winner of the 1962 Sire of the Year Award. His progeny have been shown at 52 shows. They have won 213 Champions.

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THE "4TH" CATTLE HAVE WON IN THE
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The "4th" has accumulated 7780 points in three years, more than any bull in the sire of the year contest — with 3060 points already accumulated in 1963.

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THE "4TH" CATTLE HAVE BEEN HIGH-
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NATION

31 daughters grossed \$59,535 — Aver. \$1920

24 sons grossed \$99,020 — Averaged \$4,126

55 head grossed \$158,555 — Averaged \$2,883

7 granddaughters grossed \$15,200 —
Averaged \$2,171

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A GRANDDAUGHTER OF THE "4TH"
SOLD FOR \$7,600 IN THE GLEANNLOCH
SALE, THE HIGHEST AVERAGING SALE
IN 1963.

Allow Breeders:

with mixed feelings of regret
anticipation that I write this
announcement. Regret over the fact
the Beaver Dam Herd has to be
dispersed in its entirety before the
partnership herds can be started.
Operation over the enormous job
of putting together three new opera-
tions one to be located where we

are at the present, one in Texas and
one in northern California. Each of
these units will consist of 300
mother cows.

My partners and bosses have no
experience in the cattle business
whatsoever, and they feel it would
make for a better future relationship
for me to disperse my cattle, with

the exception of K F Bardolier 4. Ar-
rangements have been made for him
to be used as the senior herd sire for
Beaver Dam Ltd. Absolutely every-
thing else sells, nothing is being
held out.

The cattle that we have sold inter-
ests in and are otherwise fitting for
show that are owned by others will

be fitted and shown widely.

Anyone wishing to inspect these
cattle is invited to do so at any
time. Let me repeat that everything
at Beaver Dam will remain the same,
other than we will for the next year
or so be buying cattle rather than
attempting to sell them.

SHELBY T. WILSON

Sale To Be Held At The Farm 40 Miles S. Of Memphis - Hwy 61

WRITE FOR CATALOGUE

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DARF CORPORATION

EDENTON, N. C.

"The Elect"

(Continued from page 7)
professes to love Christ and yet
despises to obey God. Beloved,
consider yourselves lest there be
found in any of you an evil heart
of unbelief!

We are told in I Thess. 1:8 that

the church at Thessalonica was a
missionary church. The word of
the Lord sounded out from them.
They were witnesses for Christ.
They knew that God's elect are
saved through the preaching of
the gospel. They knew better
than to think some may be saved
even though they do not hear the

Word. They weren't Hardshells.
They not only believed in preach-
ing the gospel, they also prac-
ticed what they believed. Every-
where they went they preached
the gospel. They declared the
Word of God to those to whom
God sent them.

May God grant that you may
come to love the doctrine of elec-
tion more and more. Except God
had elected some to salvation we
would all have been cast into
eternal hell to pay our sin debt.
Thanks be unto Jesus Christ for
fully saving all the elect of God
by living and dying as their sub-
stitute.

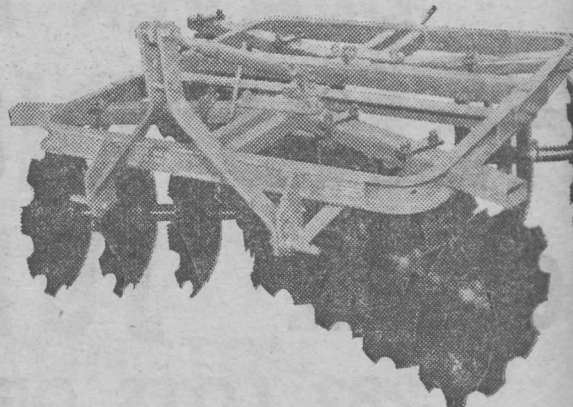
The grace of our Lord God be
with you all.

"KNOWERS" OF THE WORD

The only way to train up Bible
generations is to fix the Bible
firmly in the memories of the
children. It is one of the great
lacks of the present Sunday school
methods, that so little is made
of committing the Bible to mem-
ory. We might well learn a les-
son from Waldenses and their
method of preserving the Bible
truths.

Amid the terrible persecutions
and the destitution of their life
in the Alpine Mountains, they
taught their children to memor-
ize chapters, so that whatever
might befall the written copies
of the Bible, large portions of it
might be found in the memories
of their youths and maidens. In
secret meetings, where they went
by night barefooted or with shoes
bound with rags, so that they
might not be heard in passing,
it was their custom to listen to
the Gospels recited in turn by
the young, each one responsible

THE KING LINE



Channel Frame Tandem Disc Harrow

ASK FOR INFORMATION ON COMPLETE
LINE OF FARM EQUIPMENT AND TILLAGE
TOOLS FROM YOUR NEAREST
TRACTOR DEALER

KING PLOW CO.

ATLANTA, GEORGIA

for a certain portion. It was this their remarkable history
knowledge of and love for the Word and the knowers
Word that built their sturdy character and lay at the basis of
—Watchman

**SAVE TIME...
reduce labor costs...
make more MONEY**

with the original

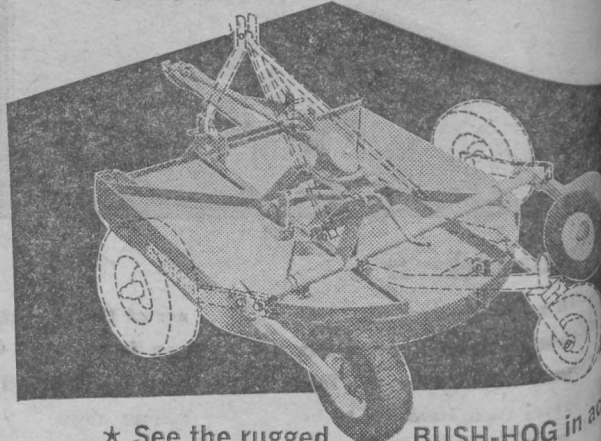
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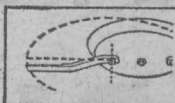
Let us show you how hard BUSH-HOG works...
pulls profit out of every cutting operation.



★ See the rugged

BUSH-HOG in action

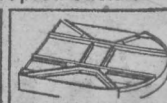
Watch BUSH-HOG Mow Hay making neat windrows and
conditioning as it goes for economical baling.
Watch BUSH-HOG Clear Land making matchsticks of
hardwood saplings.
Watch BUSH-HOG Mulch and Spread fine fast-decaying
for richer soils and greater yields.
See why sledge-hammer tough BUSH-HOG pile-drives
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Look for these exclusive trouble-free features that make
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BLADES...
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HEAVY DUTY
GEARS... total
tractor power
reaches cutting
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• ROBUST "X"
FRAME... are
welded for
lifetime
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• ENCLOSED
REAR END...
holds mulch
material
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HENRY SANDERS
MANAGER

THE WOMAN

JEFFREY BRACKEEN
Chicago, Illinois

did and unbiased in our consideration of the scriptures which are proposed.

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; But which becometh women professing godliness with good works. Let the woman learn in silence with all subjection. But (Continued on page 12, column 1)



PLEASE PROTECT Your Precious Roses



Black Leaf 40 NICOTINE SULPHATE SPRAY

KILLS APHIDS KILLS leafhoppers KILLS thrips

BLACK LEAF 40 is the natural, original nicotine insect killer, successful in over 80 years of use by leading gardeners. Don't let insects drain the life and beauty from your plants. For a beautiful garden use BLACK LEAF 40... its action is so effective insects do not build up an immunity to it. TO USE... apply BLACK LEAF 40 with any kind of sprayer. A basic spray for the protection of roses, mums, gladioli, as well as many flowers, flowering shrubs, vegetables, and evergreens. It is humane and effective dog and rabbit repellent too!

More Beautiful Garden Get BLACK LEAF 40 at your Garden Store



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SPECIALIZED SALTS

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Big Bargains! Diamond Rings!

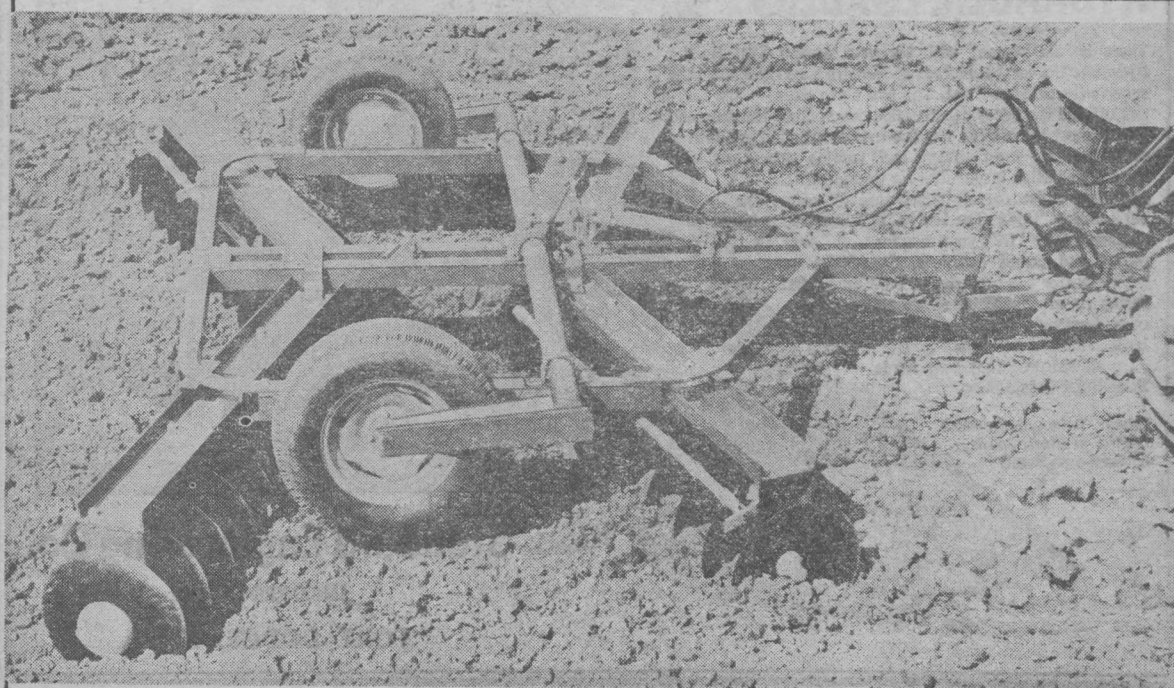
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Standard Engineering Co.

INCORPORATED

FORT DODGE, IOWA

"The Woman"

(Continued from page 11)

I suffer not a woman to teach, nor to usurp authority over the

man, but to be in silence." — I Timothy 2:9-12.

It is expedient that we give special notice to the word 'adorn' in verse 9. Contrary to the notions of some morbid mortals,

this word means "to add beauty," or "to embellish." Paul is telling Timothy to have the women dress nicely, decently, and attractively. Any woman who cares little for her personal appearance certain-

ly isn't wise. She may wake up sometime to find that her husband has lost interest in her. Notwithstanding, there is such a thing as overdoing it. A woman's chief concern, in this respect, should be to hold the admiration of her husband. After that, then comes the respect of others.

Paul goes on alluding to a greater beauty, for he enunciates that they are to dress modestly with shamefacedness and sobriety. If there has ever been a time when this passage needs to be followed, it is now. The apostle would have the women to be conscious of an inner beauty. When a woman loses sight of this type of beauty, she will likely turn her attention toward fleshly beauty. Many women, whom the Lord has given over to vile affections, resort to the shameful display of their flesh. What a shame it is to womanhood and all mankind that these Jezebels strut up and down our streets half-clad! Oh, brethren, how shocked our Puritan fore-fathers would be to see the licentiousness of this generation! How it grieves my heart when I see a woman who professes to follow Christ dress vulgarly. Those who have permitted themselves to follow the world in the wearing of "shorts," "slacks" or dresses that are tight or low-cut on both ends, had better wake up. Dress with

STOP BATTER CANCER

For information on how to write to—

Dr. I. Q. Batt

1806 So. Ridgeway

CHICAGO 23,

"shamefacedness."

Notice also the ad dress with "sobriety." connotes temperance tion. How can a woman with temperance? tainly doesn't mean to though cloth were bett out. Paul goes on to exp with broided hair, pearls, or costly (which becometh woman sing godliness) with go

Peter adds, "Whose let it not be that outw ing of plaiting the hair wearing of gold; or leav on of apparel; but let hidden man of the heart which is not corruptible ornament of a meek spirit, which is in the God of great price." 3-4.

The point that the stress is that it is not that outward adorning necessary, but the ad inner man with "god

Peter further declar it be the hidden man in that which is not even the ornament of a quiet spirit, which is the of God of great price, this manner in the odd (Continued on page 12)

NEW Holsclaw COMPACT ALL-PURPOSE TRAILER!



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• it's a UTILITY trailer

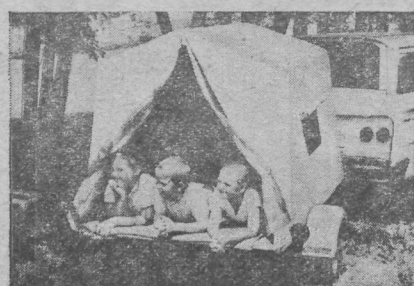
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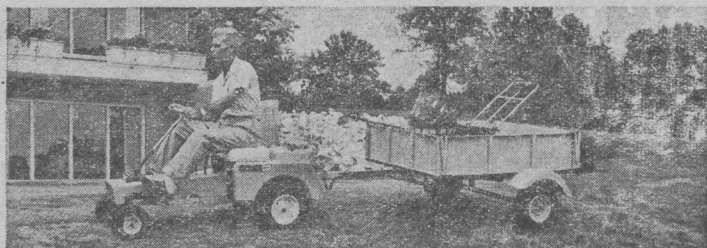
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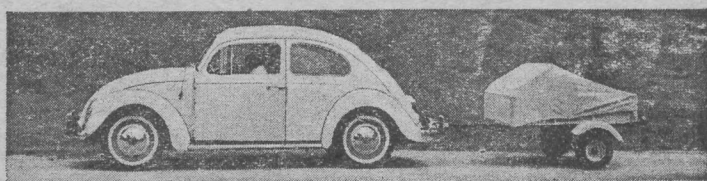


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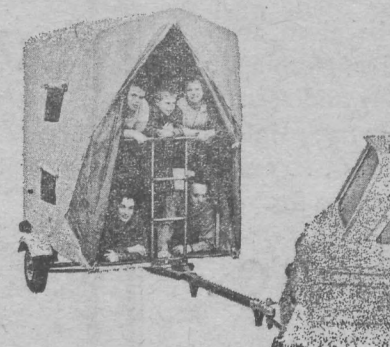
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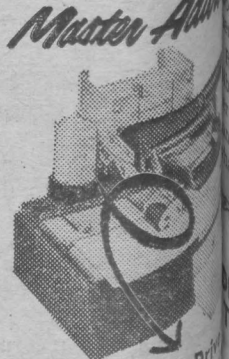


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RECENT VISITORS



BROTHER AND SISTER JEFFREY BRACKEEN

Brother Jeffrey Brackeen and his wife — married for only a few months — visited with our church in Ashland for a short while and their fellowship was greatly enjoyed. They are soon going to New Guinea to do missionary work. Pray for them as they plan to leave America to serve their Lord in a foreign land. Brother Jeffrey is the author of the article in this issue entitled "The Woman."

"The Woman"

(Continued from page 2)
...women also, who trusted in
...adorned themselves, being
...in subjection unto their own hus-

...we are hearing so much
...those "backward coun-
...where the women are de-
...age-old customs and are
...ing out into public. Recently,
...picture of the noon-time
...in Chicago in 1905 and
...say that it struck me as
...odd that there wasn't one
...woman on the street
...all those men. Yes, we've
...come a long way haven't we.
...nation has become so sex-
...ous that a person can't sell
...door-blade unless he has a
...girl to advertise it. Sex-
...imes have risen several
...cent since then. Yes,
...come a long way
...place where humble
...used to be. My con-
...is that this has only come
...since the "suffrage" move-

...regardless of the times, the
...teaches women to be un-
...subjection to their own hus-
...The question arises, "to
...extent?" Well, I believe

AN EXPOSITORY
DICTIONARY OF NEW
TESTAMENT WORDS

By E. Vine
Price: \$10.95
Add 25c for postage-handling

...this is what most people
...in a "Bible Dictionary," but
...the Bible dictionaries are
...truly defined; not merely
...And one who knows nothing
...Greek will have no trouble, for
...are arranged as they are

Usually as men's bank accounts increase their souls shrivel.

let them ask their husbands at home: for it is a shame for the woman to speak in the church."

Some have the odd ideas that this means the church building. Not so. The church, His body, is a living organism. Too, there is another concocted theory that this passage means a "business meeting." This passage says nothing of that order. It simply says let them be silent in the churches.

Notwithstanding, the woman is to teach her children. No one would contradict that. The "aged women" are to teach the younger women to be sober, to love their husbands, to love their children and such the like (Titus 2:3, 4). May God bless you. Amen.

"The Death of the Pope"

(Continued from page four)

the countries subject to your jurisdiction. That little which is usually read at Mass is sufficient, and beyond that no one whatever must be permitted to read. While men were contented with that little, your interests prospered; but when more was read they began to decay. To sum it all up, that book (the Bible) is the one, more than any other, that has raised against us these whirlwinds and tempests whereby we were almost swept away; and in fact if anyone examines it diligently, and then contrasts therewith the practice of our church, he will perceive the great discordance, and that our doctrine is utterly different from, and often very contrary to it; which if the people understand, they will not cease their clamor against us till all be divulged, and then we shall become an object of universal scorn and hatred. Wherefore, even these few pages must be put away, but with considerable caution lest so doing should raise up greater uproars and tumults."

This came from the advice that three Roman bishops gave to Pope Julius III as to how to strengthen the cause of Catholicism. That didn't come out of the Word of God; that comes from the pages of history. I tell you, beloved, I dare say that if Pope John XXIII had an opportunity to come to Rome tonight, he would mighty quickly say, "I have learned something about the Bible. Let's reverse our position. Let's give the Word of God to the world, that the world might learn of Jesus Christ thereby."

HE HAS LEARNED THE FAL-
LACY OF PREACHING IN AN
UNKNOWN TONGUE.

For six hundred years after the birth of the Lord Jesus Christ the language used in preaching was that spoken by the people. However, about the year 600 A. D. it became necessary for the Catholics to overawe the superstitious minds of the barbaric people. When the Goths, the Austro-goths, the Visigoths, the Huns, and the Teutons swept down over the country of Italy, they showed no respect for the church. They immediately wanted to destroy what they saw by way of Christianity, and in order to overawe the barbaric imagination of these heathen people, the Catholics instituted the counting of beads, the burning of candles, and speaking in an unknown tongue.

But what did the Apostle Paul say? Listen:

"Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also; than ten thousand words in an unknown tongue." — I Cor. 14:19.

A few years ago I went to a funeral of a Catholic lady, who was a real good friend of mine. A doctor friend and I went together. We sat quietly and listened, but we never understood a word that was said, for the entirety of it was spoken in Latin from beginning to end. When the whole service was over and we went outside, after having seen everything that was done, even including the walking around the casket with a light whereby, I judge, they were lighting her into Purgatory, I said to my doctor friend, "What did you think of it?" He said, "Well, the first part of it was upon the high pedestal, and the second part of it was down on the floor with the rest of us, and it looked to me like it was a pretty good two-act show." That was his response to what had taken place. Beloved, all I have to say is

this, it never was known for a man to speak in the Latin tongue until 600 A. D., and in the light of what Paul says, it would have been far better off if the Catholics never had started preaching in Latin. I am satisfied that if Pope John XXIII could come back, he would say, "Brethren, let's speak plainly and slowly and softly, and make the Word plain, that men might understand what God has to say within His Book."

VIII
HE HAS LEARNED IT WAS
WRONG TO CHANGE THE
MODE OF BAPTISM.

I suppose you know that the world got wrong on baptism through Catholicism. Their idea was that you have to baptize a man in order to get him saved and ready for Heaven. In other words, they have always believed and taught baptismal regeneration. If one is sick and not able to be immersed, then you have to do something about it; you can't let him die without baptism and therefore it is necessary to sprinkle him. Their idea was the same relative to babies; "If we are going to be able to save the soul of a babe, we have to baptize that babe. We can't immerse him when he is sick; therefore we have to sprinkle." That is how the world got wrong on baptism.

But, beloved, what does the Word of God say? If you will go back to the days of the Lord Jesus Christ, you will find that He Himself set us an example, and that example was baptism by way of immersion. Listen:

"But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." — Mt. 3:14-17.

When Paul would write to the church at Rome about baptism, he said:

"Therefore we are BURIED WITH HIM BY BAPTISM into death." — Rom. 6:4.

Notice, Paul refers to baptism as a burial. Beloved, you don't bury a person when you sprinkle him. You don't bury one when you pour a little water on his head. The only time in baptism when a person is buried is when he goes down under the water by way of an immersion.

If you want a definition of the word "burial," go back to the time when Abraham was traveling through the country of the Hittites. The Word of God says that his beloved wife Sarah had died and he had no place to bury

her, so he went to Ephron the Hittite to buy land. He said:

"Give me a possession of a burying place with you, that I may BURY MY DEAD OUT OF MY SIGHT." — Gen. 23:4.

Notice that Abraham said, "That I may bury my dead out of my sight." Beloved, a burial puts a person out of sight.

I tell you, if Pope John XXIII could come back to this world, I am of the opinion that he would say, "Brethren, I have learned something. I have learned that the world got wrong on baptism because of us, and I want to teach everyone to return to the original position of baptism by immersion."

IX
HE HAS LEARNED THAT
SALVATION IS NOT BY
CHURCH MEMBERSHIP AND
THE SACRAMENT OF BAP-
TISM.

The Catholics say that original sin is washed away by baptism, and that all future sins are taken away as a result of the sacrament of the Lord's Supper when an individual receives the bread that has been blessed. In other words by his biscuit worship, or by his idolatry whereby he sees in that little piece of biscuit the body, blood, diety, soul and divinity of Jesus Christ, the Catholic is supposed to be absolved from any future sins.

I tell you, beloved, Pope John XXIII has learned that salvation doesn't come by church membership, he has learned that salvation is not through the sacrament of baptism, and he has learned that salvation is not through the sacrament of the Lord's Supper. Jesus said:

"For this is MY BLOOD of the new testament, which is shed for many for the remission of sins." — Mt. 26:28.

When the Apostle Paul wrote to the church at Rome, he omits saying anything about baptismal regeneration or about church salvation, but rather he says:

"Much more then, being now JUSTIFIED BY HIS BLOOD, we shall be saved from wrath through him." — Rom. 5:9.

When the Apostle Paul wrote to the Hebrew Christians, he said:

"Neither by the blood of goats and calves, but BY HIS OWN BLOOD he entered in once into the holy place, having obtained eternal redemption for us." — Heb. 9:12.

"And without shedding of BLOOD IS NO REMISSION." — Heb. 9:22.

The Apostle John said: "And the BLOOD of Jesus Christ his Son CLEANSETH US FROM ALL SIN." — I John 1:7.

"Unto him that loved us, and washed us from our sins IN HIS OWN BLOOD." — Rev. 1:5.

Don't tell me that a man is saved by being a member of the Catholic church or any kind of a church. Don't tell me that a man is saved by having his sins washed away in water. Don't tell me that the partaking of a little piece of bread on the tongue will be the means of absolving you of any sins you commit thereafter. Rather:

"My hope is built on nothing less Than Jesus' blood and righteousness; I dare not trust the sweetest frame, But wholly lean on Jesus' Name."

I tell you, beloved, Pope John XXIII has learned that there is no salvation in church membership nor in any of the sacraments of the church.

X
HE HAS LEARNED THAT
CATHOLICISM HAS BEEN
WRONG IN PERSECUTING
THOSE WHO DIFFER.

We read: "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration." — Rev. 17:6.

In the Bible, a pure woman represents a pure church, where- (Continued on page 14, column 3)

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Calvary Baptist Church
Ashland, Kentucky

SALVATION and the CHURCH

(Continued from page one)

"Verily, verily, I say unto you, He that believeth on me hath everlasting life."—John 6:47.

"I am the door: by me if any man enter in, he shall be saved."—John 10:9.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh to the Father, but by me."—John 14:6.

These are but a very few of the many clear statements of the Word of God pointing to Jesus Christ as the only Way of salvation. To pervert this great truth, those who teach the necessity of church membership have to make Christ and the church in some sense one and the same. This the Romanists, Campbellites and Protestants and invisible church theorists do.

But Baptists teach a doctrine of salvation which says salvation is all of grace. They do not tie grace to any ordinance, "sacrament," or church. So far as Baptists are concerned, they do not even regard membership in a Baptist church as having one single thing to do with the soul's salvation. That is the work of Christ alone. That the church is of great importance is certainly stressed by Baptists: but it is a corruption of the doctrine of salvation and a corruption of the truth as to the church to tie the two together.

The Romanist Doctrine

The doctrine of the Roman Catholic Church has been modified, and particularly stressed here in America, since the Reformation. Pone Boniface VIII, in his Bull on Papal Supremacy, stated: "We declare, say, determine, and pronounce that for every human creature it is necessary for salvation to be subject to the authority of the Roman Pontiff." This simply means that there is no salvation outside Romanism.

However, Roman propaganda for the past few years has been greatly modified. While stressing the doctrine that outside the Roman church there is no salvation, Romanists have nevertheless taught a "salvation-by ignorance" doctrine. The following statements from Romanist literature show what this doctrine is.

Under the sub-heading, "The Only Exception," on page 31 of the Knights of Columbus booklet **What do you mean . . . only one True Church?** we have this statement:

"Only when a person, through no fault of his own, is unaware of the true nature of Christ's redemption . . . only when he sincerely believes that he is seeking salvation in the proper way . . . only then can he obtain salvation which has not been sought from the Church. Christ died for all men. And while He will refuse salvation to those who refuse to accept it, He will not deny it to one who is sincerely seeking it, though in a wrong way. For such a person alone is salvation possible outside the Church." (Emphasis supplied).

In an official Roman Catholic **Catechism for Adults**, page 52, we read this question and answer: "Is it possible for me to save my soul outside the Catholic Church?"

"It is not possible for me to save my soul outside the Catholic Church if I am convinced that it is the only True Church but refuse to join it."

In another Roman Catholic writing dealing with this subject the following quotation is given from Pope Pius IX which was made on December 9, 1854:

"We must hold as faith that out of the Apostolic Roman Church there is no salvation; that she is the only ark of safety, and whosoever is not in her perishes in the deluge. We must also, on the other hand, recognize with certainty that those who are in invincible ignorance of the true religion are not guilty for this in the eyes of the Lord." (**Are Only Catholics Saved?** page 3).

How far will Romanists carry this principle? Well, in at least one of their writings (not to say in their practice) the writer has found them going to the point of almost excluding no one from salvation. Read this:

"Anyone who is convinced in conscience that God wants him to do one thing, and who deliberately acts contrary to what his conscience tells him is God's will or command, is doing wrong, and unless he repents of his disobedience to the dictates of conscience, he will be punished for it in the end. Anyone who sincerely believes he must be a Lutheran or a Methodist or a Baptist in order to be saved, is bound to practice such a religion so long as he is convinced that it is God's command. Only thus can he ever save his immortal soul." (**Answers to Favorite Questions of Non-Catholics**, page 7).

The foregoing statement is certainly not the doctrine of historic Romanism. This author makes a god of conscience. To fail to obey conscience, even if it is wrong, is to merit damnation. On this basis, an individual could in conscience think it his duty to kill the Pope and if he did not do it he would perish! According to this doctrine, if a person thinks Romanism is wrong he is bound to follow conscience or go to Hell. So this author leaves the widest room for the salvation of non-Romanists that could be imagined.

However, Romanists claim that even those who are thus saved do in some sense belong to the Roman Catholic Church. In **The Baptist Faith and Roman Catholicism** by Wendell Rone the following quotation from a Romanist is given:

"If, then, we found a Protestant who never committed a mortal sin after baptism, and who never had the slightest doubt about the truth of his religion, that person would be saved: because being baptized, he is a member of the Church (Catholic), and being free from mortal sin he is a friend of God and could not in justice be condemned to Hell. Such a person belongs to what we call the soul of the Church (Catholic). He would belong to the body of the Church (Catholic)—that is, he would attend mass and receive the sacraments—if he knew the Catholic Church to be the only true Church." (**Explanation of the Baltimore Catechism**, pages 132-133).

This same teaching is repeated in **Are Only Catholics Saved?** page 5:

"Now we Catholics hold also that the Catholic Church is the one true Church established by Christ, that there is no other Church given to men whereby they may be saved; and that all who are members of Christ by grace are somehow or other, whether they know it or not, members of that one true Church. Implicitly, even though not externally, and even though they deny it as that good pagan would have denied that he is a Christian, all who are in the grace and love and friendship of Christ belong in their souls to the Catholic Church, and they go to Heaven through that membership of the Catholic Church, of the truth of which they have not been conscious in this world."

My, how confused one can get when he tries to make the

"The Death of the Pope"

(Continued from page 13)

as an impure woman represents a false church.

If you will read the seventeenth chapter of Revelation, you will have the story of the old whore and her harlot daughters.

I'll not take time to give an exposition or an exegesis of this passage of Scripture. However, I'll just say this, as I have many times in the past, that the old whore is nothing else but a picture of Roman Catholicism, and her harlot daughters are the churches that have come out of Rome. And what does it say that this whore is guilty of? Among other things, we are told she is "drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

Beloved, talk about the Pope being a man of peace! Did you ever read where he said at any time that he was sorry for the attitude that the Catholics had taken for the past several hundred years during the Dark Ages in putting Christians to death?

Did you ever read that he said anything about the time when the preachers of a certain area refused to have their babies baptized and the Catholics killed them and set their heads on stakes ten feet apart on each side of the highway for 30 miles? It is almost 30 miles from here to Grayson, Kentucky. Can you imagine driving from here to Grayson and every 10 feet on each side of the highway seeing a lifeless head staring at you—the head

of somebody who loved his Lord too much to have his baby sprinkled or to submit to sprinkling as valid baptism? Did you ever read that the Pope said he was sorry for the attitude of his ancestors in doing that?

Did you ever read where the Pope, who was supposed to be such a great lover of peace, said one word by way of apology because his church in the past had ripped up pregnant women and fed their unborn offspring to wild hungry dogs?

Did you ever read where he said he was sorry that his church had women's breasts cut with shears from their body because they refused to be baptized? Did you ever read anything about him saying one word that he was sorry that his church had put true believers in boiling water and boiled them alive? Did you ever read where he said that he was sorry that in the past his church had done any of these things by way of persecuting Christians?

I used to get a paper from St. Louis, known as the Western Watchman. It was the strongest Catholic paper ever published. Its outstanding editor was D. S. Phelan. Here is a portion of one of his editorials: "We would like to rack and quarter Protestantism; we would like to impale it and hang it up for crows to build nests of; we would like to tear it with pincers and pierce it with red hot irons; we would like to fill it with molten lead, and plunge it into Hell fire a hundred fathoms deep." Did you ever read where Pope John XXIII said he

was sorry for the editor the St. Louis Watchman were such a great man of why didn't he try to read the horrible murderous attitude the Catholics in past ages

In Yugoslavia in 1941 the Romanists gained control over Croatia. 880,000 the people were heartlessly killed and 244,000 were forced the Roman church. This is the pake taken from Foxe's martyrs. It is not the Romish inquisition of many days. No, this happened in own generation, in 1941 and but Pope John XXIII never he regretted the action church.

Go back, beloved, and all those horrible Catholics are guilty of in and you will never find a man the world says was of peace, and one who so much for peace today will never find at any he ever apologized for that his church had done past.

Go back just a few years remember myself how Pius gave his blessing murderous campaign of Franco when he overran and abolished the monarchy Spain, and set up the dictatorship that exists in Spain today remember when the Pope sanctioned and his blessing it and said that what Franco had done was a valor.

I can remember when I was a black shirted member of the Pope, overran Ethiopia killed those Ethiopians armed only with spears. I remember that the Pope blessing on it and said it was a noble thing that had been done. When Heile Selassie, the Ethiopia, who dates his all the way back to King and the Queen of Sheba, forced to flee from his country to England, it was the Pope said that it was able that England had given a place to stay. Beloved, within the past few years the world says that the who has died and gone was in favor of peace. Did he ever apologize for the things that his church had done so far as peace concerned.

The fact of the matter Catholics are never in peace anywhere or at except when that peace is in favor. If it is in their favor, they are in favor of peace; if they are not in favor of

I tell you, beloved, my opinion that if Pope John could come back to this that he would tell us that he would tell us that he learned that Catholicism wrong all through the persecuting everybody, and differed with them, and really now is a man of peace that he would like to live in the world with everyone believing on the Prince of the Lord Jesus Christ.

CONCLUSION

I come back to that (Continued on page 15, column 1)

THE WONDERS of PROPHECY



Fulfilled prophecy is an inspiring testimony to the inspiration and accuracy of the Bible, and it shows how marvelously the prophecies have been fulfilled to the letter. This book is now in its 24th edition, and will probably be many, many more, if the prophecy doesn't take place soon.

Church instead of Christ the Saviour! Notice that expression "somehow or other." The Romanists themselves do not know how one is saved who is not really in their organization! But they are so set on claiming the "Church" as Saviour they must invent this silly fable as to how non-Catholics are a part of the "soul of the Church."

How wonderful is the Bible doctrine of salvation in contrast to this Romish heresy. Christ alone saves and that despite the opposition of heretics who teach otherwise.

The Campbellite Doctrine

The doctrine of the self-styled "Church of Christ" and other Campbellite groups is practically the same as that of the Romanists, only perhaps a little more strict. The Campbellites claim to be the church of Christ and the body of Christ; and since they teach a doctrine of baptism which literally puts one into Christ, they say one cannot be saved outside the church. In other words, in salvation, Christ is confined to the Campbellite church for it is His body.

H. Leo Boles, a popular Campbellite commentator and writer, says: "One cannot be in Christ and not be in his church; neither can one be in his church without being in Christ. The church is his body." (**The Church**, page 5).

Boles goes on:

"God saves people in Christ—that is, he saves people in the church. [See how he makes Christ and the church one and the same with respect to salvation?] If people can be saved out of the church, then they can be saved out of Christ, out of the kingdom of God, out of the house of God, out of the family of God, out of the body of Christ, out of the building of God, and without their becoming living stones in the spiritual house of God. The New Testament declares the church to be all of these things; and if one can be saved out of the church, he can be saved out of that which the church is called."

Satan is very crafty. He takes the glorious truth of the church and makes a Christ of it. He takes the beautiful ordinance of baptism and makes it the Saviour of souls. No church, then no Christ, says this doctrine; no baptism, then no salvation. Oh, how many thousands have fallen for these deceitful doctrines of Satan! How many millions have looked to these as Christs and missed the Son of God!

Do the Campbellites grant that any outside the "Church of Christ" are saved? There are always exceptions, of course, but the doctrine of most "Church of Christ" Campbellites is that there is no salvation for anyone who is not within the "Church of Christ." Can anyone be saved out of Christ? they ask. No, so no one can be saved outside of the "Church of Christ." You see, then, they are even more narrow than the Romanists.

The Protestant Doctrine

What do Protestants believe with regard to salvation and the church? It would no doubt be surprising to many Christian Protestants if they were to very carefully examine the creeds and statements of faith of the various Protestant bodies on this matter. None of the leading Protestant groups is free from the error of yoking salvation to the church.

The Protestants hold theories which are a mixture of Romanism and the faith of Baptists. It has been well said that if all the Romanism which Protestants believe were taken away, all the doctrines left would be Baptist; and if all the Baptist truths which Protestants believe were taken away, all the doctrines left would be Romish. Protestantism is a half-way house between Romanism and the Baptist faith. The Protestant Reformation was only a half-way reformation. Thus the position of the Protestants is not as heretical as Roman-Catholicism, but it is not fully sound. Actually, confusion reigns in Protestantism. (Continued on page 15, column 1)

Take the Lutherans for instance: They affirm salvation by faith, then teach baptismal regeneration, and practice sprinkling for baptism! That is rank confusion. If salvation by faith is right, then baptismal regeneration is wrong; if baptismal regeneration is true, then Lutherans are unregenerate, for sprinkling is not baptism.

In stating the view of Protestants, it should be remembered that their articles of faith are generally most contradictory and what is said in one article is not in agreement with what is said in another. But nevertheless, these statements are made and we call attention to them to reveal that Protestants are not straight as to salvation and the church.

Episcopalians are no closer to the truth than the Roman Catholics. The minister who administers "baptism" is directed to say the following prayer:

Almighty and everlasting God, who, of thy great mercy, didst save our people from perishing by water; and also didst lead the children of Israel thy people through the Red Sea; figuring in thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus in the river Jordan, didst sanctify the element of water, to the mystifying away of sin; we beseech thee, for thine infinite mercies, that thou wilt mercifully look upon these thy servants; wash them and sanctify them with the Holy Ghost that they, being delivered from thy wrath, may be received into the ARK OF CHRIST'S CHURCH: and being steadfast in thy love through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life; there to reign with thee, world without end, through Jesus Christ our Lord. Amen.

The Episcopal ritual makes the Church, not Christ, the Ark of safety.

The Westminster Confession of Faith (Presbyterian), paragraph 2, concerning the "visible Church,"

The visible Church, which is also catholic or universal under the (not confined to one nation, as before under the law), consists of those throughout the world that profess the true religion, together with their children; and is the Kingdom of the Lord Jesus Christ, the house of God, OUT OF WHICH THERE IS NO ORDINARY POSSIBILITY OF SALVATION."

Notice the words which I have placed in caps: "out of which there is no ordinary possibility of salvation." Thus it is evident that the Presbyterians are not entirely free from yoking salvation to the church.

A clear manifestation of this error on the part of Presbyterians is seen in their position regarding infants. They teach that infants are to be baptized and received into the church. The larger Catechism defines baptism as follows:

Baptism is a sacrament of the New Testament, wherein Christ hath joined the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself, of remission of sins by his blood, and regeneration by his Spirit; of adoption, and entrance unto everlasting life; and whereby the parties baptized are admitted into the visible Church, and enter into an open and avowed engagement to be wholly and only the Lord's."

This definition simply means that those baptized have all the things mentioned. This must therefore apply to infants. Baptism, the church and salvation are thus yoked together by Presbyterians. Spurgeon rightly said of them: "Presbyterians, in their higher spiritual modes of thought, doubtless reject their theories and teachings. But there it is, in their own confession and catechism, strong as language can make it: 'Baptism is the CONFIRMATIVE MARK OF REGENERATION—OF REDEMPTION OF SIN.'"

The Lutheran Church, though usually identified with the doctrine of salvation by grace through faith, is likewise guilty of yoking salvation to the church. This is clear from articles five and nine of the Augsburg Confession. Under article five, "The Ministry of the Church," we read: "For the obtaining of faith, the ministry of teaching the Gospel and administering the Sacraments was instituted. For by the Word and Sacraments, as by instruments, the Holy Spirit is given," etc. Here this with what is said in article nine and it will be seen that since baptism is a "sacrament" administered by the church, then salvation and the church are indispensable to each other. Article nine reads:

Of Baptism they teach that it is necessary to salvation, and that the grace of God is offered, and that children are to be baptized, who by Baptism, being offered to God, are received into God's family. They condemn the Anabaptists who allow not the Baptism of children and affirm that children are saved without Baptism."

For the Methodist society Mr. John Wesley should be sufficient authority to speak on this subject. He says:

By baptism, we who were 'by nature children of wrath,' are made the children of God. And this regeneration, which our Church in so many places teaches to be more than barely being admitted into the Church, is commonly connected therewith; being 'grafted into the body of Christ' we are made the children of God by adoption and grace."

Wesley's "Treatise on Baptism" in volume 6 of his works).

This statement makes it clear that Wesley teaches baptismal regeneration and unites salvation and the church. As to "baptism" he says:

Our Church purposes that all who are baptized in infancy at the same time born again, and it is allowed that the whole office for the baptism of infants proceeds upon this supposition. Nor is it an objection against this that we cannot comprehend how this work can be wrought in an infant. For neither can we comprehend how it is wrought in riper years." [See sermon 45].

The Methodists hold that baptism is an ordinance of the church and the Articles of Religion follow the baptismal regeneration doctrine of Wesley, stating that by the "sacrament" God "doth work invisibly in us, and doth not only strengthen and confirm, our faith in him." (Article XVI). Thus are salvation, baptism and the church yoked by Methodists.

Universal, Invisible Church Theory

We have discussed and we believe successfully refuted the doctrine of a universal, invisible church in the booklet, "The Church, Not Universal and Invisible." This

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"The Death of the Pope"

(Continued from page 14)

In the story of Jesus founding His church, when Jesus said, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." I hear Simon Peter just prior to that, in answer to His question as to whom Jesus Christ is — I hear Simon Peter say, "Thou art the Christ, the Son of the living God."

Would to God that the Pope, and his followers, and all of those who are in the Catholic church might worship and show their loyalty to the Lord Jesus Christ as Simon Peter did on that first day when he said, "Thou art the Christ, the Son of the living God."

Several years ago, a friend of mine heard the Catholic priest in a certain city was going to preach in English. It was to be an innovation, or at least it would be something entirely different to what the Catholics ordinarily did. This friend of mine went to hear what this priest had to say. This priest denounced sin as a heinous, malignant thing. This friend of mine said that it was a remarkable message in what he had to say about sin, for he made it appear as a dreaded moral or spiritual malady, or as cancer—as bad as a tumor to the human body—a thing to be feared or shunned, and to be spurned. Then he brought his message to a close and said, "And is there no remedy for sin?" My friend said he just sat on the edge of his seat to see what this man was going to say. He thought, "Now is the opportunity for him to say in English, 'Yes, there is a remedy, for 2000 years ago Jesus Christ on the Cross of Calvary died for our sins that we might be saved.'" He said that this priest paused again and said, "And is there no remedy for sin?" Then he paused a third time and said, "And is there no remedy for sin?" Then he said, "Do you know what it is? It is penance; we do penance to get rid of sin."

Oh, would to God that that man might have seen the truth that penance does not remove sin, that baptism does not remove sin, that the Lord's Supper does not remove sin, and that church membership does not remove sin, but that sin is removed through the blood of Jesus Christ. John said:

"And the blood of Jesus Christ his Son cleanseth us from all sin."

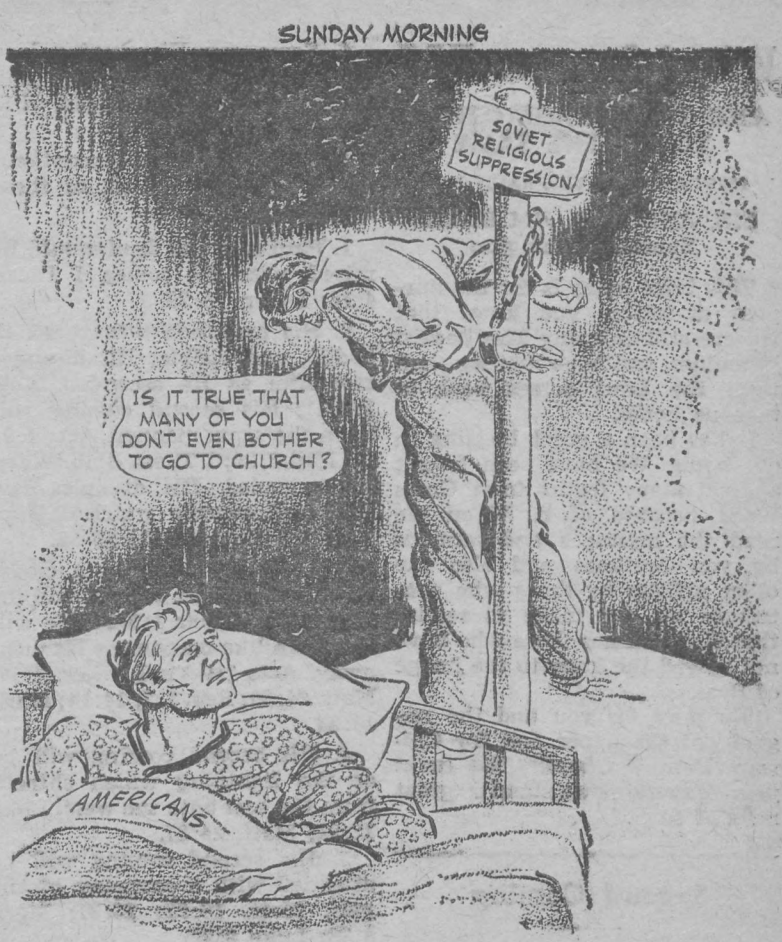
theory appears to many to be the answer to the false doctrine of salvation via membership in the "visible" church. Its advocates will agree with the Romanist that one must be in the church to be saved, but that church is the "invisible church," they say. Notice that this theory yokes salvation and the church together the same as Romanism. The only difference is that Rome says it is the "visible" church in which men are to be saved and the opponent says it is in the "invisible" church. Both doctrines make some kind of church membership necessary to salvation, and both are unscriptural.

The Church--The "HOME" of the Saved

Baptists, then, are the only people who have not been corrupted by the error of uniting salvation and the church. Since that first Pentecost after Christ's resurrection, when some three thousand were added to the church, Baptists have followed the example of the early church in receiving into the churches only those who have been saved. As on Pentecost, those who gladly receive God's Word are "added to" the church (Acts 2:41, 47).

The church is the body in which every saved person should have a place. It is the house of God on earth, the earthly "home" of the saint. It is the temple of God, His building and sanctuary. Here he can worship and have fellowship with the Head of the body and the various members. In the church he has all the privileges granted to that commissioned body. He partakes of the spiritual food; he sits at the Lord's table; he prays with the Lord's people; he helps in the Spirit-led planning and work of the church. He is part of the whole.

No, Baptists do not teach "church salvation" but salvation through Christ and He is reached—not through baptism, not through the church—but through faith. "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31).



—I John 1:7.

Several years ago an individual was doing mission work in the city of Chicago, in one of the Catholic hospitals. There was a woman who was dying in that hospital who had been a Catholic. She wasn't what you would call a good Catholic, for she hadn't even been true to her church. She had asked for a priest. A Sister had come in and had placed the scapular around her shoulders. The Catholics claim that if a person dies with such a jacket around his shoulders, it at least gives him a little start in the direction of Purgatory; so the Sister had put that jacket around the dying woman's shoulders and had slipped out to try to find a priest. While she was gone this man moving along the corridors of the hospital heard this woman groaning and praying and he stepped into the room where she was and learned her condition. He stood there beside her bed and told her about Jesus, how that Jesus was wounded for our sins, how the Son of God went to the cross and died for our sins, and how the blood of Jesus Christ is all that a sinner needs. He told her that she didn't need that scapular around her shoulders, that she didn't need a priest, and that she didn't need to confess to any man, that all she needed was Jesus her Saviour. The woman was saved and the man went on his way. Presently, the priest came in, and he said, "I am here to hear your confession." She said, "Father, let

me see your hand." Thinking that she was out of her mind, he said, "Oh, come now, make your confession." She said, "Let me see your hand." Thinking that it might be the means of calming her so that she would go ahead and make her confession, he held his hand up and she put her hand in his hand and felt around in the palm of his hand, then dropped it down and said, "No, that hand won't do." The priest said, "What do you mean that it won't do?" She said, "Well, the hand that saved me was pierced for my sins."

Beloved, I say to you, the hand that saved me was pierced for my sins. The Lord Jesus Christ died for my sins, and I have salvation in the blood. If Pope John XXIII is in Heaven, he is there because in his dying hour he threw everything else aside and believed in the finished work of Jesus Christ on the cross. Otherwise, he is in Hell, and in Hell he will stay without any possibility of getting out. All of the prayers that will ever be said in his behalf will never relieve his pain one particle. I tell you, beloved, it is either Jesus Christ in life to die for your sins, or it is eternal Hell for you throughout a never-ending eternity.

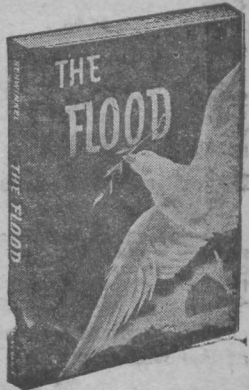
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- Is there actually enough water on our planet to cover the entire earth?
- How was it possible to feed and provide drink for all the different animals?

Calvary Baptist Church
Ashland, Kentucky

Why I Support TBE AND ENCOURAGE OTHERS TO DO THE SAME

ESPECIALLY FOR THIS RALLY DAY

MR. AND MRS. JIM BLAIR,
Sumas, Washington

This brief letter is for the purpose of letting you know that we are still enjoying The Baptist Examiner, and hope that we shall until the Lord comes back to take us home.

It has been a great blessing in our home. We have been taught a great many truths from God's Word because of it. When we read the messages and sermons by you brethren and also the other articles by those who contribute we are made to realize that God still has those who have not bowed the knee to the image of Baal.

We pray for you and the ongoing of the paper and for Calvary Baptist Church. We covet your prayers, as we stand in great need of such.

Second Coming

(Continued from page one)

2. Some say He comes to the individual when he is saved.
3. Some say He comes to the individual when he dies.



The Chaos of Cults by J. K. Van Baalen.

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4. Some say His coming is a spiritual, invisible coming, and He will not come in person, visible and bodily.

All these are false conceptions, and I shall answer all of them together as follows:

1. Paul said the dead would be raised when He comes, I Thess. 4:16; I Cor. 15:23.

2. His ascension was personal, bodily, and visible; His disciples saw Him as He ascended, Acts 1:9-11; His second coming will be in the same manner, Acts 1:9-11; Phil 3:20; I Thess. 4:16. When He ascended, His disciples saw Him and eagerly watched Him, Acts 1:9-11; Luke 24:50-52.

3. He went away in a cloud, Acts 1:9-11; His return will be with clouds, Acts 1:9-11. He will return in like manner as He went away, Acts 1:9-11; I Thess. 4:17; Matt. 24:30; Rev. 1:7; 14:14; Mark 13:26.

4. His second coming will be as the lightning which shineth from the east unto the west, Luke 17:24; Matt. 24:27.

5. His second coming will be attended with a company of angels, Matt. 16:27; 25:31; Mark 8:38; Luke 9:26.

IV. SIGNS OF HIS COMING

1. The perplexity of nations, Luke 21:24-27. The nations of the world are at the crossroads and no one knows which way to go. Many plans have been offered by the so-called wise men of the world by which peace was hoped to come to this bewildered world, but, so far, all have failed to bring peace. Paul said just such conditions would exist: "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape," I Thess. 5:3.

2. The apostasy from the faith, II Thess. 2:3; II Tim. 4:1-3; Matt. 24:12. The facts mentioned in these three passages of Scripture are very evident before our very eyes. Each year we see churches becoming more worldly minded and formal in their worship. The average church member lives just about like the world. They dance, play cards, drink beer, wine, and many of them drink liquor. Church discipline is almost a thing of the past. The Bible is being denied as being an inspired book from many church pulpits. The Deity of Christ, His virgin birth, vicarious suffering, His atoning death, miraculous resurrection, and His bodily, personal, visible, pre-millennial coming are repudiated and denied.

3. False teachers, II Peter 2:1-3. In the last few years numerous false cults have arisen and multitudes of people are following after their teachings. Read II Tim. 4:3, 4.

4. Perilous times, II Tim. 3:15. In this passage there are twenty things mentioned which if we will just look around us we will see them coming to pass in many of what is thought to be Christian homes. In their pretended worship they are formal and spiritless, denying the power of God.

5. Signs in the natural realm, Matt. 24:6, 7. In these verses there are four signs mentioned which have happened in the lifetime of many who are living today. "Famines, earthquakes, pestilences, and wars."

6. The Laodicean Church condition a prophetic sign, Rev. 3:14-22. Almost everything is being done today in the name of religion. Churches are being robbed of their glory; committees, societies, clubs, and what have you, are taking their places and assuming the credit for what is being done. Beautiful and costly church buildings, the unique arrangements of them, their wonderful seating capacity, comfortable pews and wonderful choirs are the order of the day.

7. The Jews return to Palestine. This is one of the great signs of the near approach of the end of

the age. Jesus said: "Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things (things mentioned in the preceding verses) come to pass, know ye that the kingdom of God is nigh at hand," Luke 21:29-32. No doubt, the "fig tree" mentioned above has reference to the Jewish nation. God has promised to regather this nation to the land of Palestine, Jer. 30:3, et al.

V. THE SECOND COMING IN TWO STAGES

1. He comes for His saints. This is called the "appearance," Heb. 9:28. In the "appearance" He does not come to the earth, but He comes into the "air," sounds a "trumpet," I Thess. 4:16, raises, resurrects, the sleeping, dead, saints, I Cor. 15:51, 52, raptures, catches all of them up into the air, I Thess. 4:17. This is called "the first stage of His coming."

2. He comes to earth with His saints, Matt. 25:31. This second stage of His coming is called the "revelation." At the "revelation" He comes to the earth to reign as King, Rev. 5:10; 2:15; 2:27; 19:15; 20:4. At this time He brings all the saints with Him, Zech. 14:5; I Thess. 3:13; Jude 14, 15; Col. 3:3, 4; I Thess. 1:7-10.

We must not confuse the "appearance" and the "revelation." To do so will cause confusion in the minds of the people. These events are separated by a space of at least seven years of time, less the shortening, Matt. 24:22. When He comes in the "revelation" every eye shall see Him, Rev. 1:7; He will sit on the throne of His father, David, Luke 1:31-33; He will sit as Judge over the nations, Matt. 25:31-46; He will bring an end to the tribulation period and the Armageddon battle, Isa. 63:1-4; Rev. 19:11-21; Ezek. 39:17-20; Matt. 24:28; He will bind Satan for a thousand years, Rev. 20:1-4.

VI. THE GLORY OF IT.

What does it mean for Christ to come? It means that the Jews, national Israel, will have their covenant land, Palestine. It means the church, the bride of Christ, will be married to Him. It means that Palestine, the national home of the Jews, will blossom as the rose, Isa. 35:1-10. It means that all wars will cease, Isa. 2:2-4; Micah 4:3. It means that Jesus will be seated on His father, David's throne in Jerusalem, Palestine, Luke 1:31-33. It means that righteousness will reign supreme. It means the saints will ever be with the Lord, I Thess. 4:17. It means the lion and the lamb shall feed together, Isa. 11:5, 6. It means that a little child shall play with wild animals without fear or danger, Isa. 11:6. It means that Jesus will be crowned as King of Kings and Lord of lords, Rev. 19:16; I Tim. 6:15; Rev. 17:14. It means that Satan will be bound and cast into the bottomless pit for 1,000 years, Rev. 20:2. It means that all Gentile world-systems will come to an end. It will mean the overthrow of all man-made institutions, and the establishing of the millennial kingdom of Christ. It will mean a thousand years of peace and prosperity on the earth. It means peace conferences will cease, for we will then have the Prince of Peace to rule and reign over the entire earth, Isa. 9:6; Zech. 14:9.

Of all the sensational events that might occur in this age of sensationalism, the most startling, the most world-shaking, the most glorious event that will happen will be the second advent of the Lord Jesus Christ. It will be a glorious event for God's children, but will be a sad event for the unsaved. Because of this fact, God's children should be busy trying to lead the lost to Christ for salvation.

"For yet a little while, and he that shall come will come, and will not tarry."—E. C. Gillentine.

(Tract Published by the American Baptist Association, Texarkana, Ark.)

Sin, Sinners, Sin-Bearer

(Continued from page one)
but there are more. Who else? YOU! ME! "ALL have sinned"—Romans 3:23.

A sinner is a transgressor of the commandments of God.

A sinner is one who was born with a depraved, corrupt nature that is prone toward ungodliness (Eph. 2:3, John 3:6).

A sinner is one whose natural choice is to violate God's law and indulge in the self-satisfaction of carnal desires. (John 3:19; Romans 1:32).

By nature, by choice, by practice—all are sinners.

Consequently, all are subject to damnation—God's eternal wrath against sin. "The wages of sin is death"—Romans 6:23. "The wicked shall be turned into hell"—Psalm 9:17.

III. THE SIN-BEARER

Thanks be unto God, there is a Sin-Bearer! "So Christ was once offered to bear the sins of many"—Hebrews 9:28.

"Who his own self bare our sins in his own body on the tree"—I Peter 2:23.

The Sin-Bearer was born of a virgin, free of any defilement from human depravity (Isaiah 7:14; Matthew 1:23).

The Sin-Bearer, with a body of flesh, lived under law and fulfilled all its requirements, then went to Calvary's cross and endured all its curse (Gal. 4:4; 3:13; Rom. 10:3; II Cor. 5:21).

The Sin-Bearer died as a SUBSTITUTE in the place of hell-deserving sinners (I Pet. 3:18; Isaiah 53:6; Rom. 5:8).

The Sin-Bearer saves by GRACE, not by the works of sinners (Eph. 2:8, 9). There is mercy for the very chief of sinners (I Tim. 1:15).

"Whosoever believeth on him shall not be ashamed"—Romans 10:11.—B.L.R.



"Fence Charlie?"

(Continued from page one)
by his young wife. He was rather crude in his mannerisms and in his speech in sermons, and she helped him overcome these little yet important inelegancies. She was a very helpful critic to him in his messages and a great encouragement to him.

Once a visiting professor heard Charlie speak and remarked to a friend that the sermon seemed to have flowed in such a manner as to indicate that it was composed on the spot while Spurgeon was preaching. The friend later had an audience with Charlie after the service, as Charlie was reclining on a couch from physical exhaustion, and told him what the professor had said. "Did he say so?" exclaimed Spurgeon. "That is remarkable! The text was given me by one of my deacons who died yesterday, and requested in his last moments that I would preach from it. At six this morning I sat down to think out the discourse. I spent an hour

MOUNTAIN MUSINGS

By Simon Muse



Th' kustums uf th' world are get'n in th' church. Sunday I wuz sit'n in the Sister Priscilla Leading we wuz a' sang'n 'Count Many Blessings.' Sister must uf had sumthang else mine, fer I heerd her 'Count yore many kalories

In our day we heer talk 'bout radio pastors, churches, radio classes, that. Corse th' radio pastor th' radio church's first ferfering sint by first class I off'n wonder if thar is heaven fer all these haints.


Rufus Gufus, th' Cam preecher h'ar in Coon Ho a kompliment pass'd a preech'n by one uf our ple simons (no kin to the corse). This feller heerd brang one uf his Cammelp Lessons' an' after th' he tole Rufus, "I jest joy'd th' lesson. Ye gits out uf th' Bible that's re thar."

Rufus took it as a kompliment but it 'peers to me thar is truth than fickshun in th' remark.

(More Musings Next Week)

upon the text and could nothing of it. I never preach from other people's I said to myself in despair told my wife about it. I tried to try again. I tried again for the same results. Well, S., 'go into the pulpit and sermon will come to you. I lowed the advice and you the result."

As an outcome of Spurgeon's efforts, Charlie geon's efforts, Charlie many humanitarian projects was channeled by her to a broader ministry. The reduced twin boys — Thomas — and in the lowing Charlie's death and his mother published ters of Spurgeon.



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