

# Sorry, No Bible Conference This Year

It is with deep regret that we of Calvary Baptist Church announce that the Labor Day week-end Conference will not be held this year. It would be impossible to state here our reasons for this decision, just know that it is a grief to us to make this announcement to our readers. This has been an annual event with us for the past five years. It was our sixth such conference

that was scheduled for this coming Labor Day, and while we are unable to hold such this year, we are looking to 1965 for a great time in the Lord. Last year (1963), we killed five beeves for the conference, and we have been fattening seven to feed our guests this year. Now that we will not need them this year, we are giving them a year's reprieve, or stay of execution—they will weigh 400

pounds more next year than they do now. Though it is true that we will not be having our Bible Conference this year to bring together hundreds of Baptists of like kindred faith, we want all our readers to know that Calvary Baptist Church invites you to worship with us whenever God may make such possible, and our home is open to you at any time you may be able to visit with us.

## MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC The Baptist Examiner

## A Part Of Their History The Catholics Never Tell

One of the many advertisements sponsored by the Knights of Columbus, is under the heading "Who speaks the truth about the pope?" Near the end, they say:

If you would like to know the truth about the Popes from Peter to Paul VI . . . how the Papacy has survived through nearly 2,000 years against powerful enemies who sought to destroy it . . . why an overwhelming majority of Christians throughout the world regard the Holy Father as the duly appointed Vicar of Christ on earth — write today for our pamphlet: "A Short Story of the Popes." It will be sent free.

Apparently they overlooked the following account of Popery and the Inquisition in Spain. When you read this, you'll be getting a little more of the history of Catholicism, and thousands of pages like the following could be written.

Napoleon Bonaparte decreed on December 4, 1808, that the terrible institution of the Inquisition in Spain should be exterminated. The following account of the accomplishment of this work of destruction is made by Colonel Lehmanowsky, one of Napoleon's officers, and gives a good idea of the instruments of torture that were used, and the fiendish cruelty practiced by the Inquisition on its helpless victims in those dark days.

I was in Spain in 1809, attached to that part of Napoleon's army which was stationed at Madrid. While it had been decreed by the Emperor that the Inquisition and the monasteries should be suppressed, several months passed away and the decree was not executed. I used to express my opinions freely among the people regarding the priests and Jesuits of the Inquisition, and one night as I was walking along the street, two armed men sprang from an alley and made a furious attack upon me. While struggling with them I saw at a distance the lights of the French patrols, who carried lanterns and rode through the streets of the city at all hours to preserve order. I called to them, and they hastened to my assistance, the assailants took to their heels and escaped — not however, before I saw by their dress that they belonged to the guards of the Inquisition.

I went at once to Marshall Soult, then governor at Madrid, told him what had taken place, and reminded him of the decree to suppress the Inquisition. The troops required were granted, and I proceeded to the Inquisition, nearly five miles from the city. It was surrounded by a wall of great strength, and defended by a company of soldiers.

When we arrived at the walls, I addressed one of the sentinels, and summoned the Jesuit fathers to surrender to the Imperial army, and open the gates of the Inquisition. The sentinel, who was standing on the wall appeared to enter into conversation for a moment with someone within, at the close of which he presented his musket and shot one of my men. This was the signal for attack, and I ordered my troops to fire upon those who appeared upon the wall.

It was soon obvious that it was an unequal warfare. The walls of the Inquisition were covered with the soldiers of the "Holy office," there was also a breastwork upon the walls, behind which they partially concealed themselves as they discharged their muskets, while we were in the open plain and exposed to a destructive fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them. We could not retire and send for cannon, without giving them time to lay a train for blowing up our troops. I saw, therefore, that it was necessary to change the mode of attack, and directed that trees should be cut down and trimmed, to be used as battering rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all they could exert, while the troops kept up a fire to protect them from the shots that were poured upon them. Presently the walls began to tremble, a breach was made, and the Imperial troops rushed in. Here we met with an incident to which nothing but Jesuitical effrontery is equal. The Inquisitor-General followed by the father-confessors in their priestly robes, all came out of their rooms as we were making our way into the interior of the Inquisition; and with long faces, and their arms crossed over their breasts, their fingers resting upon their shoulders, as though they had been deaf to all the noise of the attack and defense, and had just learned what was going on, they addressed themselves in the language of rebuke to their own soldiers, saying: "Who speaks the truth about the pope?"

### WHY NOT A NIGHT FOR JESUS?

We saw a list of subjects for a so-called revival in a Mississippi Baptist church covering 12 nights. Such subjects as Junior Choir Night, Fraternal Night, Methodist Night, etc. No night for the Lord Jesus. No night for the gospel. No night for grace. No night for New Birth. That revival will be a farce and its converts spurious. That kind of preaching may get folk into the church, but it does not get Christ into men. God pity that church.

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"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20.  
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## Men In The Face Of Our Great History, Baptists Are Steadily Growing Weaker

Of recent date, in Southern Baptist Convention literature, appeared the greatest amount of error as to church history ever to appear in one volume. We referred to this recent when we analyzed an editorial published in the BAPTIST MESSAGE (state Baptist paper of Louisiana). Since then, the WESTERN RECORDER (state Baptist paper of Kentucky), the B. U., and Sunday School literature have all carried somewhat similar items, in which they have taken the position that Baptists began in the 16th century. We are not mentioning these here by name nor are we giving them any free publicity or the slightest quotation of their writings.

However, in order that our readers might know the truth as to the origin of the church of Jesus built we are quoting from many historians so that our readers will know that Baptists began in the time of Jesus and that they had an unbroken line of continuity to the present. No man can deny the historical facts which follow.

Clark Ridpath, Methodist author of that monumental work, "The History of the World," writes to Bro. W. A. Jarrell of the Baptist Church Perpetuity, p. 100: "I should not readily admit that there were Baptist churches as early as A.D. 100, although I doubt not there were Baptists, as all Christians were Baptists."

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

Sir Isaac Newton, learned English philosopher, student of the Scriptures and of history: "The Baptists are the only body of known Christians that have never symbolized with Rome." (Whiston, Memoirs of, written by himself, 201). Dermout, chaplain to the king of Holland, and Ypeij, professor of theology at Groningen, a few years since received a royal commission to prepare a history of the Reformed Dutch Church. This history, prepared under royal sanction, and officially published (Continued on page 6, column 2)

## Church Finance

(By the late H. B. TAYLOR, Murray, Ky.)

When Secretary Burroughs wrote me for an article for the November issue of the Board's new magazine, Church Administration, he suggested "you might wish to write very concretely telling how you have managed these things in Murray through your long pastorate." That pleased me. Church finances are easily managed when a church has the right manager. That is the main thing, getting the right manager. All goes easy and well when you have the right manager. That has been the secret of Murray's success in church finances. Nearly thirty years ago, after a careful study of church finances in the New Testament, Murray church turned the management of our

church finances over to the Holy Spirit. He has been in charge ever since. When a young pastor, I read A. J. Gordon's little book "How Christ Came to Church," which tells his own experience in church finances. After his death I read his life by his son, Ernest B. Gordon. That book discusses more fully the place of the Holy Spirit, both in the management of church finances and also in the management of the New Testament mission program. I found both books very suggestive and very successful. This is no theory, I have tried this plan for thirty years and it works gloriously. It could not do otherwise, for the New Testament reveals it and the Holy Spirit is the administrator of it. A few very simple suggestions may be helpful. (Continued on page 3, column 3)

## The Baptist Examiner Pulpit A Sermon by Pastor John R. Gilpin

### "MERCY KILLINGS--RIGHT OR WRONG"

"Thou shalt not kill." — Exodus 20:13. I would like to begin my message to you tonight by reminding you of the fact that all of us are going to die, that is, unless Jesus Christ comes back to this world and catches us away before the hour of death. I would like to emphasize the fact that some of these days the Lord Jesus Christ is coming and that when He comes, He is going to catch away all of the redeemed that are alive then and they are not going to die. Yet, beloved, unless our Lord comes within the next one hundred years, every person in this house will have died and will be in eternity, — either in a devil's hell or an angel's paradise.

I realize that most folk don't like to think about death. I realize that the majority of people would rather not think about the time they are going to die. However, beloved, that's the very thing I want you to think about tonight. I want you to remember that death is sure and that some of these days, unless our Saviour comes first to catch away the redeemed, every one of us are going to fold our arms for the last time across a pulseless breast and our friends are going to look down upon our cold dead faces to see us for the last time within this world. As the poet has said— "Oh, why should the spirit of mortal be proud Like a swift flying meteor, a fast flying cloud;

A flash of the lightning, a break of the wave, Man passeth from life to his rest in the grave.

'Tis the wink of an eye, 'tis the draught of a breath From the blossom of health to the paleness of death; From the gilded saloon to the bier and the shroud. Oh, why should the spirit of mortal be proud."

I would ask you that question tonight. Since you know that some of these days that will be your experience — since you know that sometime death is sure to be yours, then "why should the spirit of mortal be proud?" (Continued on page 4, column 1)

# The Baptist Examiner

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## This Is God's Indictment Against All Church Unionists

Sometime ago we clipped the following from the Courier-Journal (Louisville):

Pastors and personal workers of all Louisville churches joining in the pre-Easter Personal Visitation Evangelism Campaign are to meet at 2:30 p. m. tomorrow for instruction and inspiration, under the leadership of Frank H. Gregg, executive secretary of the Louisville Council of Churches, and the Rev. Ralph Couey, pastor of Fourth Avenue Baptist Church.

As everyone knows, the editor is an open foe of all unionism and all unionists. He has said some pretty rough things about them. He makes no apology for this. He expects to say even more in the future. What the editor has said about unionists is mild to what God calls them.

He calls them "Dumb Dogs, Greedy Dogs." Here are His words: "His watchmen (preachers) are blind, they are ignorant, they are all dumb dogs, they can not bark; sleeping, lying down, loving to slumber. Yea they are greedy dogs, and they are shepherds, that can not understand; they all look to their own way, every one for his gain, from his quarter." (Isa. 56:10, 11.) That is far worse than anything we have ever said about them. God said that. That is God's indictment of all unionists. It includes many functionaries, as well as unionists. Note what is included in this indictment.

1. "They are blind." All unionists are blind. They do not see the dangers of their unionism and their compromise of the gospel and the truth. They sell out the gospel for pay and popularity. Paul calls them hucksters of the Word.

2. "They are all ignorant." God said so. They claim to be educated and many of them have college, university, and seminary degrees, but they are ignorant all the same. Take the Easter crowd. Their ignorance is the most stupendous ignorance in the world. "Being ignorant of God's righteousness and going about to es-

tablish their own, they have not submitted themselves to the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:3, 4). That is damning ignorance. It substitutes man's righteousness, filthy and ragged and rotten and hypocritical, for the perfect righteousness of the Lord Jesus which alone can save any man.

3. "They are dumb dogs." They are watchmen. The business of a watchman is to warn of danger. Easter is a common danger. Men and women are led to depend upon the church and the ritualism of Easter and other hypocritical forms for salvation and all such go to hell. That is why God calls them dumb dogs. They are as silent as death when it comes to warning the people as to the perils of ritualism and error. God calls them dumb dogs.

4. They love ease. "Sleeping, lying down, loving to slumber."

5. "Greedy dogs." They never have enough. Their one aim is money. The Septuagint says "they are insatiable dogs."

6. "They are wicked, having no understanding." That is quoted from the Septuagint version. It needs no further explanation. Any body can understand that. Their eyes are blinded to the dangers and perils of their unionism. They do not understand how they are hurting themselves, their families, their churches, the Lord's cause thru their greed for gain.

7. "All have followed their own ways, each according to his own will." This too, is from the Septuagint version. Self is supreme master of their lives.

Two outstanding sins are condemned in this passage — extravagance and unionism. They are the two most common sins of the Baptist ministry. They sell the truth for big salaries and popularity. They keep silent concerning heresy and extravagance in official places, so their own salaries will be continued.

Extravagance and unionism are our worst enemies. God is working on both. Remember God call-

ed them "greedy dogs," I didn't. All unionists are greedy dogs. Our schools are filled with unionists. All union evangelists are greedy dogs. A hundred years ago Missionary Baptists sloughed off the Campbellites and the Hardshells. We are due another big sloughing. The mourner's bench crowd are all unionists, and they ought to be sloughed off. They are the worst of Arminians. Baptists ought to get rid of the unionists and the modernists. They are twin sisters. They both sell out the truth for pay. Fundamentalists are all unionists. Fundamentalists and modernists are agreed in one thing. They are both unionists.

As a parting word, let all unionists ponder the words of God's Book: "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord." (2 Chron. 19:2).

"Can two walk together, except they be agreed?" (Amos 3:3).

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17).

"And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." (2 Thess. 3:14).

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." (2 John 1:10, 11).

## Catholic History

(Continued from page one)

ing: "Why do you fight our friends, the French?" The intention was no doubt to make us think that the resistance was wholly unauthorized by them; and if they could have succeeded in making a temporary impression in their favor, they would have had an opportunity in the confusion of the moment to escape. But their attempt was too shallow, and did not succeed. I caused them to be placed under guard, and all of their soldiers to be secured as prisoners.

We then proceeded to examine the stately edifice. We passed from room to room and found all perfectly in order. The apartments were richly furnished, with altars, crucifixes and wax candles in abundance, but no evidence could be discovered of iniquity being practiced there — none of the peculiar features which we expected to find in an Inquisition. Splendid paintings adorned the walls; there was a rich and extensive library. Beauty and splendor appeared everywhere and the most perfect order on which the eyes ever rested. The architecture, the proportions were perfect. The ceiling and floors of wood were scoured and highly polished. The marble floors were arranged with a strict regard to order. There was everything to please the eye and gratify a cultivated taste; but where were those horrid instruments of torture which were reported to be there, and where were those dungeons in which human beings are said to be buried alive?

The search seemed to be in vain. The "Holy fathers" assured us that they had been misled, and that we had seen all, and I was prepared to abandon the search, convinced that this Inquisition was different from others of which I had heard. But Colonel de Lile was of a different mind, and said to me, "Colonel, you are commander today, and as you say so it must be; but if you will be advised by me, let this marble floor be examined. Let water be brought and poured upon it, and we will watch and see if there is any place through which it passes more freely than others."

## I Should Like to Know

1. "Will any accountable adults be saved without hearing the gospel?"

Absolutely not. Rom. 10:13-17. God calls all His elect. (Rom. 8:29, 30). Calling is by the gospel (2 Thess. 2:13, 14). Let some one find the slightest hint in the Bible that anybody is ever saved without the Gospel and then write us about it.

2. "Why don't you use the Mourners' Bench?"

First, because Christ, the apostles, and the early churches did not use it. Let some reader find the Mourners' Bench for us in the New Testament. Second, it encourages the idea that sinners must beg God to get Him willing to save them, while God has offered salvation to men upon the terms of the gospel. Third, it tends to lead sinners to depend upon their praying and that of others instead of upon Christ for

I replied to him, "Do as you please," and ordered water to be brought accordingly. The slabs of marble were large and beautifully polished, and when the water had been poured over the floor, much to the dissatisfaction of the Inquisitors, a careful examination was made of every seam to see if the water ran through. Presently Col. de Lile exclaimed that he had found it. By the side of one of these marble slabs the water passed through rapidly as though there was an opening beneath.

All hands were now at work for further discovery; the officers with their swords and the soldiers with their bayonets cleared out the seam, and endeavored to raise the slab; others with the butt-ends of their muskets struck the slab with all their might to break it; while the priests remonstrated against desecrating their house. When thus engaged, a soldier who was striking with the butt of his musket hit a spring and the marble slab flew up. The faces of the Inquisitors instantly grew pale as Belshazzar's when the handwriting appeared on the wall.

Beneath the marble slab, now partly up, there was a staircase. I stepped to the altar and took one of the lighted candles, four feet in length, that I might explore the room below. As I was doing this, one of the Inquisitors laid his hand gently upon my arm, with a very demure look, and said, "My son, you must not take those lights with your bloody hands; they are holy." "Well," said I, "I will take a holy thing to shed light on iniquity; I will bear the responsibility." I took the candle and proceeded down the staircase. As we reached the foot of the stairs we entered a large square room which was called the Judgment Hall. In the center of it was a large block, and a chain fastened to it. On this they had been accustomed

(Continued on page 3, column 1)

salvation. Fourth, it contributes to fleshly emotional reactions that are often mistaken for conversions and thus sinners are deceived. Fifth, my business as a preacher is to invite sinners, not to me nor to a bench for prayer, but to Christ. I am not a priest that I should set myself up between the sinner and the Saviour. There is as much authority for the Roman Catholic confession as there is for the mourners' bench. I had as soon use one as the other.

3. "What is the meaning of Hades in the Revised Version?"

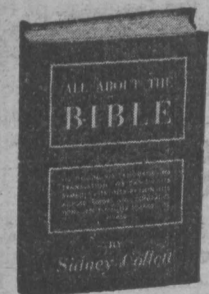
The English word "Hades" is simply the English form of the Greek word for which it always stands in the Revised Version. The Revisors brought over the word to distinguish between the Greek "Gehenna" and the Greek "Hades." K. J. translators translated the words with "hell." This causes confusion, for the words are different in meaning. "Gehenna" refers to what we commonly call hell, while Hades is simply the general abode of the dead, so defined by every authority I know. That Christ in spirit was present in Hades during the three days his body lay in the grave. Yet he went immediately to paradise after death in accordance with His promise to the repentant thief. You ask how this could be. The explanation is that Hades is simply the name for the realm of the dead, while paradise is a place in that realm.

4. "Does the church in Matt. 18, refer to the whole number of the saved?"

If Christ had been talking of His kingdom, it seems that He would have said so. Why introduce a new word? This question should go far toward showing the folly of a universal visible church. Three shades of meaning will satisfy every occurrence of the word "church" in the New Testament. 1. A generic or abstract use to indicate an institution that finds expression in local churches. This use of the word is similar to our use of the word when we speak of "the American home," etc. 2. The use of the word to designate particular bodies, such as the Jerusalem, Antioch, Ephesus churches. 3. The prospective use to point to the final gathering of the saved.

I take Matt. 16:18 as an example of the first shade of meaning. The church here is conceived of as an institution, finding only concrete expression in local churches.

These shades of meaning are all in harmony with the meaning of the Greek "ecclesia," which is the Holy Spirit's word for church. The word has never meant anything but an assembly. Every attempt to bring in a universal invisible church is an attempt to twist the meaning of the Greek word and to bring in an idea not demanded by any page of Scripture.



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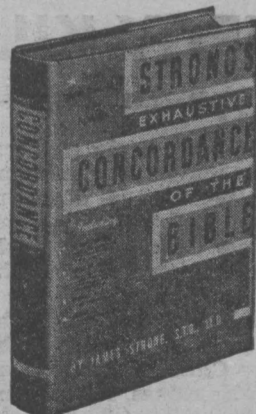
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P. O. Box 910, Ashland, Kentucky, 41101

THE BAPTIST EXAMINER

AUGUST 8, 1964

PAGE TWO



## STRONG'S CONCORDANCE

By  
JAMES STRONG

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We are often asked which concordance is the best. For the English reader who wants every Bible word, we think Strong's is by far, superior to all others.

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# JOHN'S BAPTISM

Methodist preacher in Tennessee said sometime ago that baptism was heathen baptism. How ignorant! The Bible says good many things about baptism that poor fellow do not know. This fellow's baptism was from the Catholics, through the Episcopalians and Methodists, the daughter and grand-daughter of Rome. And John himself said that the Church was the mother of all heretics; so the only baptism a Methodist preacher has is from the Catholics. But what does the Bible say about John's baptism? The Bible says it came from heaven. Is heaven heathen? Matt. 23:35. The Bible says John's baptism came from God. John 1:33. The Bible says John's baptism

was the counsel of God and to reject John's baptism was to reject God's counsel. Lu. 7:30.

4. The Bible says that Jesus received John's baptism and that God the Father spake from heaven to tell the folk He was well pleased with it. What would this Methodist descendant of Rome give to have heaven's approval of his harlot baptism?

5. The Holy Spirit gave His approval of John's baptism by descending upon Jesus when he submitted to it.

6. All the 12 apostles had John's baptism and no man could be one of the 12, unless he had John's baptism. Acts 1:21.

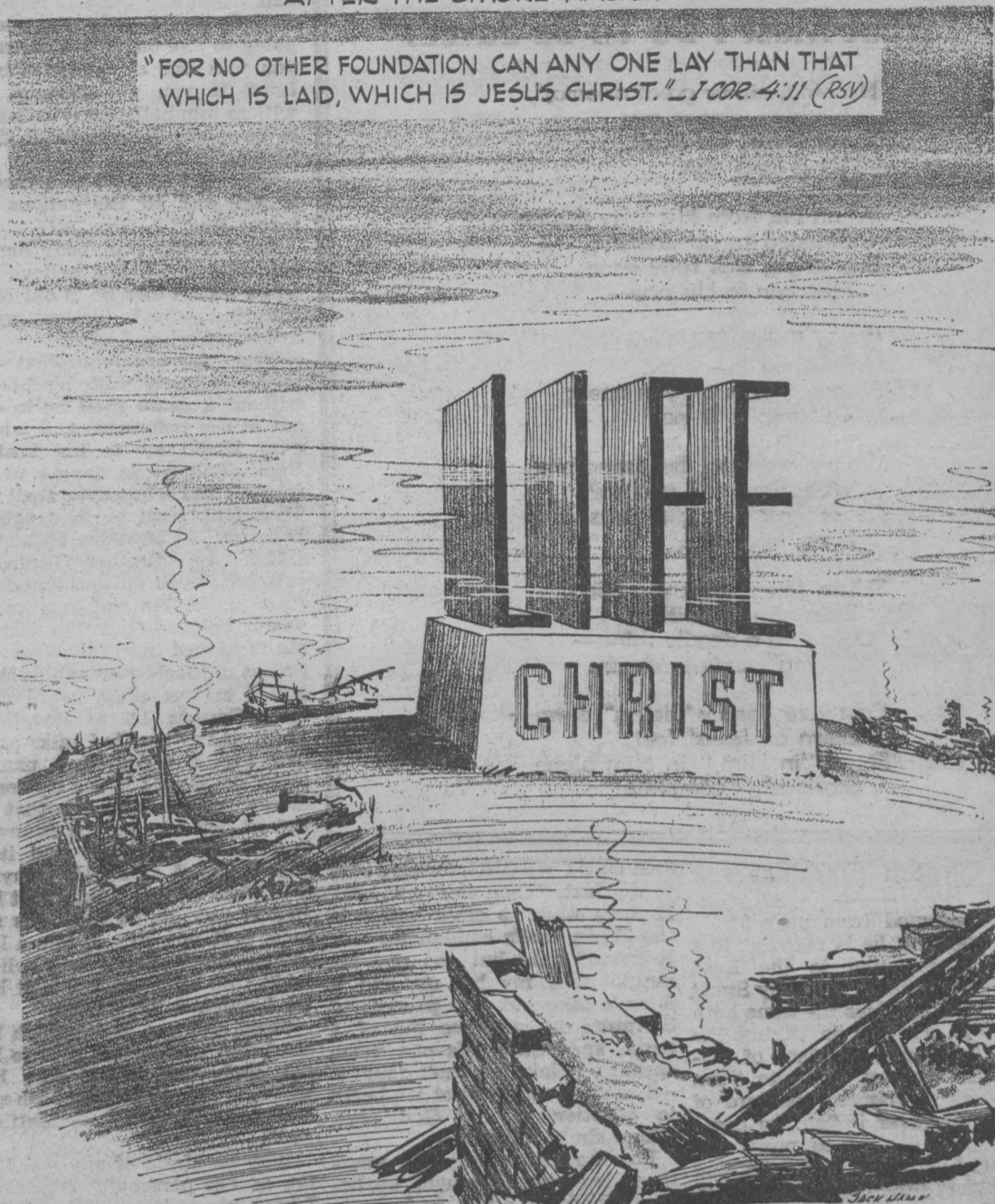
7. The folk on Pentecost all had John's baptism, for they were baptized by 12 men, who were baptized by John. No other baptism is Christian, except John's.

## Catholic History

(continued from page two)  
The accused, chained to the wall. On one side of the room an elevated seat, called the throne of Judgment, which the Inquisitor-General occupied, and on the other side were seats less elevated for the "Holy fathers" engaged in the solemn business of the "Holy Inquisition." From this room we proceeded to the right and obtained access to small cells, extending the full length of the edifice, and such sights were presented to the eye as never to be forgotten. The cells were places of confinement where the objects of inquisitorial cruelty were confined year after year until death released them from their sufferings; and there the bodies were suffered to rot until they were entirely decayed, and the rooms had become the abode of vermin. To prevent this being offensive to those who occupied the Inquisition, the cells were flues, extending to the open air, sufficiently capacious to carry off the odor. In the cells we found the remains of a number who had paid the penalty of nature; some who had died apparently but a short while of others nothing remained but their bones still attached to the floors of their cells. In other cells there were living men and women of both sexes and of every age, all in a state of complete nudity. Here were old men and women, who had been chained up for many years. Here, too, were the middle-aged and the young man, and the maiden fourteen years old. The soldiers immediately went to work to release these captives from their chains, and took from their backs their overcoats and their clothing, which they gave them to cover their nakedness. We then proceeded to explore another room on the left. Here we found instruments of torture of every kind which the inquisitors used on men or devils could be named. The first was a machine in which the victim was confined, and then, beginning with the fingers, every joint in the

hands, arms and body was broken or drawn, one after another, until the sufferer died. The second was a box in which the head and neck of the victim was so closely confined by the screw that he could not move in any way. Over the box was a vessel, from which one drop of water fell upon the head of the victims every second, each succeeding drop falling in exactly the same place; by which in a few moments the circulation was suspended and the sufferer had to endure the most excruciating agony. The third was an infernal machine, laid horizontally, to which the victim was bound, the machine being then placed between two beams in which were a score of knives so fixed that by turning the machine with a crank the flesh of the sufferer was torn from his limbs in small pieces. The fourth surpassed the others in fiendish ingenuity. Its exterior was an immense doll, richly dressed and having the appearance of a beautiful woman, with her arms extended ready to embrace her victim. A semicircle was drawn around her, and the person who passed over this fatal mark touched a spring which caused the diabolical engine to open; its arms immediately clasped him and a multitude of knives cut him in pieces while in the deadly embrace.

The sight of these engines of infernal cruelty kindled the fire of indignation in the bosoms of the soldiers. They declared that every Inquisitor should be put to the torture. They began with the "Holy fathers." The first was put to death in the machine for breaking joints. The torture of the Inquisitor that suffered death by the dropping of water on his head was most excruciating; the poor wretch cried in agony to be taken from the fatal machine. Next the Inquisitor-General was brought before the infernal engine called "The Virgin." He begged hard to be excused. "No," said the soldiers, "You have caused others to kiss her, and now you must do it." They interlocked their bayonets so as to form a large fork and with these they pushed him over the deadly circle. The beautiful image, prepared for the embrace instantly



clasped him in its arms and cut him into innumerable pieces. Having witnessed the torture of four of the barbarous Inquisitors, I sickened at the awful scene and left the soldiers to wreak their vengeance on the other guilty inmates of that prison house of hell.

In the meantime the news had spread to Madrid that the prisons of the Inquisition were broken open, and multitudes hastened to the fatal spot. Oh, what a meeting was there! It was like a resurrection. About one hundred and fifty who had been buried for many years were now restored to life. Fathers found their long-lost daughters, wives were restored to their husbands, sisters to their brothers, and parents to their children. The scene was such as no tongue can describe.

When the people had retired, I caused the Library, paintings, furniture and other articles to be removed, and having sent to the city for a wagon-load of powder, a large quantity was deposited in the vaults beneath the building, and a slow match placed in connection with it. All having withdrawn to a distance, in a few moments the walls and turrets of the massive structure rose majestically in the air, impelled by a tremendous explosion, and then fell back to earth an immense heap of ruins. The Roman Catholic Inquisition of Spain was no more.



## Church Finances

(Continued from page one)

### 1. The Holy Spirit the Real Administrator.

If this plan works the management has to be turned over to the Holy Spirit. He will not play second fiddle to the pastor or the deacons or a financial secretary or any kind of manager. Mr. Babson and Mr. Agar are both wholly wrong about that. Their so-called business methods greatly multiply expenses, without increasing receipts, especially mission receipts. I give it as my deliberate judgment that financial experts will bankrupt any Baptist institution on earth. There is a reason. They are usurping the place of the Holy Spirit in church finances. The Book says: "Do ye think that the Scriptures saith in vain, The Spirit that dwelleth in us lusteth to envy?" If church finances are to succeed the Holy Spirit must be the real and only administrator of church finances. He wants no partners and will have none. He will be boss or nothing. In I Cor. 2:11 and 16, we find these words: "For what man knoweth the things of a man, save the spirit of man, which is in him? Even so the things of God knoweth no man, but the Spirit of God. For who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ."

The Holy Spirit will counsel with nobody about church finances. He does not think that plan can be improved on by Mr. Babson or Mr. Agar or by anyone else. Baptist churches will prosper financially and otherwise as they get back to the New Testament methods of church finances, church discipline, church management and church everything else. Most churches are a long way off from all of them now; but I am asked to speak only on church finances.

Baptist church finances succeed only when the Holy Spirit is the sole and only administrator of church finances. He needs no helper.

2. The Pastor the Teacher.

Paul couples the pastoral office with the teaching office in Eph. 4:11: "He gave pastors and teachers." Murray church finances have succeeded so gloriously because the pastor has not tried to usurp the Holy Spirit's place and become manager of church finances. The pastor has found his place and stayed in it. The pastor is the divinely appointed teacher of his church. It is as much his business to teach church finances as it is to teach baptism or church government or any other Baptist doctrine. The Holy Spirit is the administrator of church finances; the pastor teaches what the Word has to say on that subject. When the pastor teaches the truth as to church finances, then the Holy Spirit has something to work on in His administration on earth. There is a reason. The Holy Spirit can get more money out of regenerate men and women than all the committees in Christendom. There is as little place and as little use in the administration of church finances by the Holy Spirit for financial experts or efficiency experts or enlistment men or church secretaries as for a fifth wheel on a wagon. They are costly and inefficient additions to the machinery of New Testament churches. The Holy Spirit is not using them and will never bless the use of them, because it would be an admission on His part that His plan had failed and new machinery had to be added to make a church go.

### 3. The Holy Spirit's Method.

What is the Spirit's method in church finances? That is easily answered because it is very simple. The Spirit always works on the voluntary principle, never otherwise. In the building of the Tabernacle these two facts are patent and open. The Spirit of God made them willing and they brought the Lord's offering. Those two principles run straight through the Bible. The Spirit administers; all gifts are voluntary. The Scriptures forbid collections. I Cor. 16:2. No pledges, no subscriptions, no suppers, no bazaars, no pageants, no entertainments; but all gifts voluntary and under the control of the Holy Spirit. The only gifts the Master commended were that kind, the widow who gave her all and the two women who gave the alabaster box of ointment. The Macedonian churches, who gave more than they were able out of their deep poverty, were voluntary givers. The Jerusalem church, when they sold their homes to give, gave freely and gladly under the compelling power of the Holy Spirit. The Scripture plainly commands the lovers of the Lord Jesus to give weekly as the Lord prospers. Pledges and subscriptions violate that command. If a man makes \$10 one week and

(Continued on page 4, column 1)

## THE CHURCHES OF THE NEW TESTAMENT

By  
GEORGE W. McDANIEL

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This is a reprint of a well-known old Baptist book that emphasizes the local church. The writer draws lessons from the churches in Jerusalem, Antioch, Galatia, Ephesus, Colosse, Philippi, Thessalonica, Corinth, Rome and elsewhere.

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## "What Must I Do To Be Saved?"

Nothing, either great or small,  
Nothing, sinner, no;  
Jesus did it, did it all.  
Long long ago.

When He from His lofty throne  
Stooped to do and die,  
Everything was fully done;  
Hearken to His cry—

"It is finished!" Yea, indeed!  
Finished every jot.  
Sinner, this is all you need;  
Tell me, is it not?

Weary, working, burdened one,  
Wherefore toil you so?  
Cease your doing; all was done  
Long, long ago.

Till to Jesus' work you cling,  
By a simple faith,  
"Doing" is a deadly thing—  
"Doing" ends in death.

Cast your deadly "doing" down—  
Down at Jesus' feet;  
Stand "in Him," in Him alone  
Gloriously "complete!"

## Church Finances

(Continued from page 3)

\$100 the next he is recreant to a solemn obligation to the Lord Jesus and grieves the Holy Spirit of God, if he gives the same both Sundays. Neither is tithing the New Testament standard of giving. The poorest ought to tithe. The new Testament standard of giving however is "not by commandment — but to prove the sincerity of your love." Tithing does not prove the sincerity of the love of multitudes of Baptists. Many ought to give at least one-half; quite a few ought to give all they make; some ought to sell their property to give. That is the New Testament standard of giving. Whatever it takes to prove the sincerity of your love to your crucified and risen Lord is the measure of what you ought to give. Nothing short of that will honor or satisfy Him. Many members of Murray church do not tithe. Their lives show little love to their Lord. A large number do tithe. Some are too poor to do more; some tithe as a matter of honesty and duty. As many more probably give more than a tithe as an expression of their love and devotion to the Lord Jesus. That is the New Testament standard of giving.—Church Administration.

## "Mercy Killings"

(Continued from page one)

**IN VIEW OF THE FACT THAT SOMETIME ALL OF US ARE GOING TO DIE — IS IT RIGHT OR IS IT WRONG TO END THAT LIFE, AS WE MIGHT SAY, PREMATURELY BEFORE GOD'S TIME.**

Within the last few weeks, the entire nation has waited with expectancy, wondering what would be the outcome of the trial that was held in an eastern city wherein a doctor was accused of a mercy killing. I could not begin to say how many conversations have been directed to me as a result of that experience in a New England state.

I say, beloved, you and I realize that death is sure, it is positive, it is certain, and the question is — has a doctor any right to bring that death to pass one minute or one second earlier than it would come to pass if nature were allowed to take its course?

I will answer that question by saying that mercy killings are ONE HUNDRED THOUSAND

PER CENT WRONG, for God says in my text, "Thou shalt not kill." If there were no other verses in the Bible, that's enough for me. It doesn't take but one peg for me to hang my hat on, and it doesn't take but one passage of Scripture to convince me of a truth, and when this one verse speaks so plainly, I can't doubt it — I can't, in any wise at all, begin to question it, for God says, "Thou shalt not kill."

For the last twenty-five years there have been brought up before Congress again and again two bills asking that they be passed. I receive every day the Congressional Record, which is the verbatim report of all that transpires in the Senate and in the House at Washington. I say, beloved, that these two bills have been presented again and again in Washington in the last twenty-five years. What are they? One is a bill to legalize mercy killings and the other is a bill to legalize birth control, and if one were passed, it is just as logical that the other be passed. If one were allowed, it is just as right that the other be allowed. The fact of the matter is, though, beloved, both are contrary to God's Word.

## II

**MERCY KILLINGS ARE ANTI-MERCIFUL SO FAR AS THE LOST ARE CONCERNED.**

A mercy killing just hurries a lost man into worse misery than he has ever had in his life. Suppose this case: Here's a man who is dying, writhing in agony and pain. The doctor administers an opiate and sends that man's soul into eternity. His friends will stand by and say, "Well, he is out of his sufferings."

Some months ago I saw a woman die with trench-mouth. She died a horrible death. I heard one of her friends say, "I'm so glad to see her go, she is out of her misery now." But her mother, who knew the Lord and who knew her daughter died unsaved and had gone to Hell, turned to me and said, "No, Brother Gilpin, her misery and sufferings have just begun."

Mercy killing in itself is a misnomer so far as the unsaved are concerned, for it merely hurries an unsaved man out of what seems to be suffering into real, actual, eternal and unending suffering throughout the future.

I don't know that it is true, but I have learned, and I think on good authority, that the doctor who was supposed to have committed a mercy killing recently in the east, believed that there is no future and that when a man dies, he is dead—whether saved or lost, it made no difference. As I say, I don't know that to be absolutely true, though I have been informed that such was his religious belief.

Listen, beloved, I want to re-

mind you that there is a future, and I want to burn it into your soul that when you die, you are going to live on. If you die saved, you will live eternally with the Lord. If you die unsaved, you will go into hell, and it isn't going to be mercy for you to go there. Listen:

"The wicked shall be turned into hell and all the nations that forget God." — Psalms 9:17.

Don't you let anybody deceive you, and don't you believe that when a man dies he is out of his suffering — he is just getting into his suffering. Listen:

"But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire." — Matthew 5:22.

You say, "Brother Gilpin, do you believe in old-fashioned hell fire?" I do. I'm not very old in years, beloved, but I'm terribly old-fashioned in my theology. I'm just as old fashioned as this Book and I believe every word of it from Genesis 1:1 to Revelation 22:21, and when God talks about hell fire, I believe just exactly what He says. I heard a preacher say some months ago that the fire of hell was only a figure of speech. The preacher said it — the Word of God didn't say it. The Word of God talks about hell fire. If you die in your sins and go to hell, you will go into a lake of fire, for God says so. I believe what God said and you had better believe it too. Listen:

"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." — Matthew 10:28.

Why be afraid of any man? As far as I'm personally concerned, I have never known what it was to be afraid of man. It doesn't make any difference what any man can do to you, it doesn't make any difference what man does to your body, but the one you need to fear is He who is able to destroy both soul and body in hell. If man were to do his worst to your body, the worst that he could do would be to mutilate it, but when you fall into the hands of an angry God, it will mean a lake of fire for both soul and body. Listen again:

"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained unto this day." — Matthew 11:23.

Here our Lord was speaking of those cities which had been favored by His personal ministry, and He said, "You are going to be brought down to hell." He went further and said that it would be more tolerable for those Old Testament cities which had never heard the Gospel as they had heard it.

Lost sinner, you had better learn something tonight, — those of you who have been coming to this church for years and who are still unsaved. If you were to die and go to hell tonight, hell would be a lot hotter for you than for the man in Africa. There will be degrees in hell just like there will be degrees in heaven, and to the man who has heard the Gospel, hell for you will be ten thousand times hotter than it will be for the man who has never heard the story of the Son of God. Listen again:

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" — Matthew 23:33.

Our Lord was talking here to the religious leaders of His day, and He called them a bunch of snakes. If He were back here tonight, He would call the majority of the religious leaders worse than a bunch of snakes. A bunch of snakes have more principle than a lot of Baptist preachers, to say nothing of the other crowd. Some people think that so long as they are members of some church, they are going to heaven when they die. I expect there are people here tonight who think be-

cause they have joined the church, they are going to heaven. Jesus was talking to religious people, and He said, "You look like a bunch of snakes to me — how are you going to keep out of hell?" Don't think that because you are religious or because you have your name on some church record book that you are saved. Our Lord Jesus Christ, in talking to religious people, said, "How are you going to keep out of hell?" If religious people go to hell without Jesus, how about the irreligious, the ungodly who have never yet professed faith in the Son of God?

"And if thy hand offend thee, cut it off: it is better for thee to enter life maimed, than having two hands to go into hell, into the fire that never shall be quenched; Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched." — Mark 9:43-48.

Our Lord Jesus Christ was speaking of drastic operations — the most drastic operations that could be suggested, for He said that if your hand, if your foot, or if your eye causes you to be offended, you had better get rid of that offending member — you had better go to heaven with a mutilated body than to go to hell with a body that was perfect. Oh, beloved, listen to me, there is a hell of fire and brimstone and suffering awaiting every man who dies outside the Lord Jesus Christ. Listen again:

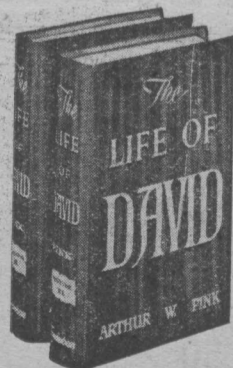
"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: And in hell, he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue for I am tormented in this flame." — Luke 16:19-24.

Tell me there is any mercy in hurrying a man into a state like that? Tell me that mercy killing is anything but a misnomer when you hurry a man from his physical suffering into not only physical suffering but soul suffering as well. This is the story of two men of whom Jesus knew. They lived on after death. You are now alive, you are going to die and you are going to live on after death. These two men were far different when they were alive. One man had a new suit of clothes for every day of the

week; his table groaned beneath the weight of the food; while the other fellow was just as poor as a rat, contrast with the riches of the rich man. One was poor and the other rich, but by and by the great leveler of society — death — took over. Death, which levelled every man and reduces all to the same plane, caught hold of the rich man and Lazarus, the beggar. Now they stand on the same plane of equality. However, their death, there was a difference, for that poor man who knew the Lord Jesus Christ as his Saviour, had the angels for pallbearers. The angels carried him into Abraham's bosom. How wonderful when a child of God dies. Just think — angelic bearers to carry the soul into the presence of God. The rich man also died. I imagine he had a grand funeral. If he had died in our town, I'm sure that there would have been a tremendous distinction made in the way which the report of these deaths was given. Over on the classified ad page occupying about one inch of space in every daily paper would be an account of the death of the beggar. On the front page you would find a picture of that rich man listing all of the lodges of which he was a member, all the churches to which he had given, who sent floral offerings and account of all the good things he had done. But listen, beloved, the editor nor the reporter for the daily paper didn't write this story. This is God's story. God says the rich man died. Not one word is said about his burial. The thing we see is that the rich man is in Hell. Beloved, before your breath gets all the way out of your body, your soul will be hurrying a man into Hell.

What kind of a place is Hell to which this man went? It says "In hell he lifted up his eyes, being in torments." You say, "don't believe in a Hell of torment." Well, all of your denials won't put the fire out. Hell is a hot whether you believe it or not. Here's a man who died and went there and the Word of God says that he was in torments. Did that sound like it was mercy to him to die? Do you want to know how he suffered? Listen to him as he cried and said, "Let Lazarus dip his finger down into a glass of water — I won't ask for enough to quench my thirst, all I'll ask for is just let him dip his finger into a glass of water and all the water that will come to his finger, let him put it to my tongue that it might cool me." Tell me there is any mercy in sending a man to a place like that! The worst suffering any individual ever went through in this world is a picnic, — it is pleasure in comparison to what a man will pass through at the moment the breath leaves his body and his soul gets to Hell. Listen to another Scripture:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed among heaven with his mighty angels in flaming fire taking vengeance on them that know not God, who obey not the gospel of our Lord Jesus Christ: Who shall be punished with EVERLASTING torments." (Continued on page 5, column 1)



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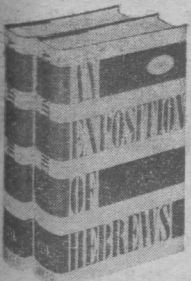
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### "Mercy Killings"

(Continued from page 4)  
"Do you ever go to a steel mill and take a trip of inspection through it? Did you ever see those furnaces with the hot metal? Put on a pair of smoked glasses and gaze into that furnace if you want to know what a lake of fire looks like. Twenty-five or thirty years ago, a man here at the Armco fell into one of those furnaces and the man who told me about it, said that it looked like he dissolved into nothingness as his body fell into that molten metal. He hardly knew what hurt him, for he died immediately."

What is it going to be like for you to go into a lake of fire when you will know what is happening? You will be conscious and you will know all that happens from then on throughout all eternity. You can not tell me there is any mercy in sending a man into a place like that.

III

FOR THE CHRISTIAN IT IS

### "The Heart Against a Thorn"

Once I heard a song of sweetness,  
As it cleft the morning air,  
Sounding in its blest completeness,  
Like a tender, pleading prayer;  
And I sought to find the singer,  
Whence the wondrous song was borne;  
And I found a bird, sore wounded,  
Pinioned by a cruel thorn.

I have seen a soul in sadness,  
While its wing with pain was furl'd,  
Giving hope, and cheer, and gladness  
That should bless a weeping world;  
And I knew that life of sweetness,  
Was of pain and sorrow borne,  
And a stricken soul was singing,  
With its heart against a thorn.

Ye are told of One who loved you,  
Of a Saviour crucified,  
Ye are told of nails that pinioned,  
And a spear that pierced his side;  
Ye are told of cruel scourging,  
Of a Saviour bearing scorn,  
And He died for your salvation,  
With his brow against a thorn.

Ye "are not above the Master."  
Will you breathe a sweet refrain?  
And His grace will be sufficient,  
When your heart is pierced with pain.  
Will you live to bless his loved ones,  
Though your life be bruised and torn,  
Like the bird that sang so sweetly,  
With its heart against a thorn?

—Selected

that I had in 1934. See the man's head drawn until it touches his hips. See that man in all of his suffering, how the pain is so great that when he would squeeze his hands together, even though his nails had been cut as short as possible, almost into the quick, that when those hands were unclashed, those nails had bitten into his very flesh. Hear his cries and his shrieks of pain as he suffers. You say, "It's a shame to see him suffer in that way." Beloved, see that man when he goes into eternity. He was an unsaved man, and when his breath left his body, then began a suffering that would beggar description — smoke, fire, brimstone, torment. How long? For ever and ever. The physical suffering that this man went through lasted only a short week, but, beloved, there is no end, no time limit in eternity. When a man dies, time comes to a close, and it is all just one eternity for ever and ever. You tell me it is mercy to send a man out into that!

Let me ask you a question — you that are unsaved? If you were dying, would you consider it an act of mercy for somebody to end your suffering and send you out into eternity where not only your body would suffer, but your soul would suffer throughout eternity?

Listen once again — I want you to see that Hell is sure and Hell is hot, and, beloved, it is a place for every man to avoid:

"And whosoever was not found written in the book of life was cast into the lake of fire." — Rev. 20:15.

Did you ever go to a steel mill and take a trip of inspection through it? Did you ever see those furnaces with the hot metal? Put on a pair of smoked glasses and gaze into that furnace if you want to know what a lake of fire looks like. Twenty-five or thirty years ago, a man here at the Armco fell into one of those furnaces and the man who told me about it, said that it looked like he dissolved into nothingness as his body fell into that molten metal. He hardly knew what hurt him, for he died immediately.

What is it going to be like for you to go into a lake of fire when you will know what is happening? You will be conscious and you will know all that happens from then on throughout all eternity. You can not tell me there is any mercy in sending a man into a place like that.

### ANTI-TRUSTFUL TO THINK ABOUT MERCY KILLING

When you go to your work tomorrow morning, suppose you turn around and say to your foreman, "This looks like a long day. I surely will be glad when five o'clock comes." About one-half hour later you look up at the clock and say, "I never saw time pass so slowly. I surely will be glad when this day is over." All throughout the day you keep wishing for quitting time. All throughout the day you keep lamenting the fact that you have to stay on the job and keep watching the clock, wishing the hands would hurry by to five o'clock. Would you be very valuable to your employer tomorrow under those circumstances?

Well, tonight, beloved, suppose you are sick, suppose your body is suffering with pain, suppose tonight your old body aches in every joint. You know you would be better off dead than alive, because you know you would be with the Lord, and like that laboring man, you keep saying, "Oh, God, I will be glad when quitting time comes—I will be glad when you take me out of this world." Beloved, I ask you, how valuable an employee of the Lord Jesus Christ would you be? As His people, the Lord wants us to keep busy in His service until quitting time comes, — when the Lord calls us home.

IV

### MERCY KILLINGS ARE A REBELLION AGAINST GOD.

God has a time appointed for every man to leave this world. Listen:

"To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up." — Eccl. 3:1-3.

Beloved, there it is. God has a time for you to be born and He has a time for you to die. Listen again:

"Known unto God are all his works from the beginning of the world." — Acts 15:18.

There are no accidents with God. Nothing ever slips up on Him. Nothing takes place by chance. God has a time for every thing that happens in our lives. God knows when you are to die. God knows the manner — He knows just exactly the time, the place and the circumstances that will attend it. Mercy killings are an attempt at rebellion and revolt against a sovereign God.

THE BAPTIST EXAMINER

AUGUST 8, 1964

PAGE FIVE



Let's think about the Apostle Paul. He had a lot of suffering. Did you ever read and study how Paul suffered in order that he might preach the Gospel to lost sinners? I think sometimes that I have difficulties and problems, but did you ever stop to think how the Apostle Paul suffered in his preaching of the Gospel? Listen:

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." — 2 Cor. 11:24-27.

I never did get whipped publicly for preaching the Gospel. I never was beaten with rods. Think how Paul suffered. Why didn't Paul say, "I'm getting tired of it." Why didn't he say, "I have taken these whippings just about as long as I can. I can't go through another ordeal like I have." Why didn't he say, "Dr. Luke, you have been my attendant, you have gone around with me, you have cared for me physically, you have been my personal doctor all through my ministry; now just open up my veins and inject some air into my veins and let me die — get me out of these sufferings. They have whipped me five times, 199 times the lash has fallen on my body. I am tired of being the target for stones. I am tired of being whipped, stoned and beaten. Dr. Luke, be merciful — let's have a mercy killing — send me out into eternity." But, beloved, he didn't do that. I'll tell you what he did do.

Paul, as God's great man, went right on serving the Lord. It didn't make any difference what happened, he went right on serving the Lord. When it came down to the time when he was going to die, he said:

"For I am now ready to be offered, and the time of my departure is at hand." — 2 Timothy 4:6.

Paul is now taking a downward look into the grave. Paul had always looked up and out in the service of the Lord. Now he looks down and says, "Oh, yes, I know I'm going to die. I know the time for my departure is at hand." Oh, listen, beloved, he might have ended all of those sufferings a long time before, but he didn't. He went through them and came down to the end still looking up, trusting, depending upon the Lord, saying, "The Lord, the righteous judge, has a crown of righteousness awaiting me."

V

**YOU NEED MERCY TONIGHT, BUT YOU DON'T NEED A MERCY KILLING — YOU NEED THE ONE WHO DIED, WHO WAS KILLED THAT YOU MIGHT HAVE MERCY, THAT THE GRACE OF GOD MIGHT BE YOURS.**

That's the mercy you need tonight. I look out over this congregation and think of men and women who are here lost, some trying to save yourselves, some depending upon the church — what you need tonight is mercy — not a mercy killing, but you need Him who was killed for you at Calvary that mercy might be yours in Him.

Go back to the day when Abraham was about to offer his son, Isaac, as a burnt offering. He looked behind him and saw a ram caught in the thicket and offering him up instead of his son. Beloved, Isaac needed someone. (Continued on page 6, column 1)



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CALVARY BAPTIST CHURCH

P. O. Box 910, Ashland, Kentucky, 41101

## "What Does It Mean?"

I Peter 4:12, 19

"It does not matter what it means, poor heart;  
The dear Lord knows, to bear it is your part;  
Nor think some strange thing happened unto you  
Which He would not allow if He knew.  
He does know. In His all-wise Fatherhood  
He knows it, and allows it for your good.  
He is not hard; you do not think He is  
When in the dark you find your hand in His;  
When it was light you tried to walk alone,  
And thought the strength He gave you all your own.  
You did not ask what last blessing meant;  
Just smiled and took it, satisfied, content.  
You did not think it strange. You thought He knew.  
And planned the sweet surprise which came to you.  
Tried one, then do you take life's sweet and good,  
Yet cannot trust that tender Fatherhood,  
But think it makes mistakes when'er it sends  
Some hindrance which your eager haste offends?  
Or when He lets the wicked plot you harm.  
And stir a whirlwind when you seek a calm;  
You think it strange, this trial swift and keen,  
And in your weakness ask, "What does it mean?"  
I think the language of God's heart would read;  
"I love my child, I note his slightest need;  
I long to prosper him in all his ways,  
To give him quiet nights and peaceful days,  
But if I do, he'll lose himself from Me,  
My outstretched hand he will not wait to see;  
I'll place a hindering wall before his feet;  
There he will wait, and there we two will meet.  
I do not in wrath for broken laws  
Or willful disobedience, but because  
I want him nearer, and cannot wait  
For him to come for he might wander late.  
My child will wonder, will not understand,  
Still half in doubt He'll clasp my outstretched hand;  
But when at last upon my heart He leans  
He will have ceased to wonder what it means."

## "Mercy Killings"

(Continued from page 5)  
to die in his place and God provided a ram that died for him.

And now come down to Calvary. You and I needed someone to die for us. We had to die for our own sins unless we could find a substitute who might die in our behalf. God found that substitute in the person of His Son, and His Son went to Calvary where they drove the nails in His hands and feet. They made Him suffer every way they could. Jesus Christ died on the cross of Calvary for what purpose? To keep you and me out of Hell. The mercy we need tonight is that which is ours in the Lord Jesus Christ.

Do you know Him tonight? You need Him. You don't know what day nor hour you are going to leave this world. Sooner or later all are going to die unless Jesus comes.

One day recently I was standing in the front of the printing shop talking. We looked across the street as an ambulance drove up in front of a restaurant. They brought a man out in a few minutes time on the cot and took him over to the hospital. The dishwasher had been stricken with a heart attack. He didn't know when he came to work that morning that they would haul him away before the day passed by.

Some time ago I saw them bring a man out of a hotel, dead, in Huntington, West Virginia, a man who had rented a room the

night before. When he went to bed and to sleep, he didn't know he would never see this earth again.

You never know when that hour of death is coming. I say it is coming. You may be in Hell before I finish this sentence, or if you are saved, you may be in Heaven. It will all depend on one thing — do you know Jesus Christ as your Saviour? I don't say that if you join the church and do the best you can, maybe you will get to Heaven after a while. I want to be honest with you. It is either Jesus Christ or a Devils' Hell. Oh, may God save your soul tonight, and if He saves you come out on God's side and publicly profess your faith in Him.

(Reprinted from TBE, May 13, 1950 at the request of many readers)

## Baptists Growing Weaker

(Continued from page one)  
contains the following manly and generous testimony to the antiquity and orthodoxy of the Dutch Baptists.

"We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and have long in the history of the Church received the honor of that origin. On this account, the Baptists may be considered the only

# WOMAN! WHERE'S YOUR COVERING?

Did Paul in I Cor. 11:5 teach that women were accustomed to pray and prophesy in public?

No. The head of the woman was the man. She was to wear a veil or a bonnet or a hat as a sign that she was in subjection to her husband (or father) and because of the angels. The question Paul answers in chapter 11:1-16 is as to how a woman should come into the place of worship. Long hair is a glory to women; bobbed hair is a shame to all women. It is a shame because the woman who has short hair is in rebellion against the authority of her husband, dishonoreth, and reproacheth her husband, does that which is a shame and has lost her glory; not only ought to wear long hair but she should "also" wear a covering on her head when she goes to the house of worship. Note the "also" in verse 6. If she does not wear a covering on

her besides her hair, she ought to have her head shaved, and Paul says that bobbed hair was such a shame and disgrace that it was unthinkable for a Christian woman. The bobbed haired woman has lost all her glory. The question of where women were to speak or prophesy was not discussed in I Cor. 11. The question there discussed is that in praying and prophesying women should have long hair and have a veil or other covering on their heads. In I Cor. 14:32-37 Paul discusses women speaking and forbids their speaking in the churches. In I Tim. 2:8 he forbids their praying before men everywhere, in public. That forbids women praying before men in a W.M.U. if they permit any men to be present when they speak or pray. The word in I Tim. 2:8 is males. In every place where men are present the males are to do the praying. Pretty strict but God said it:

and I believe the Bible.

In I Cor. 14:3, when Paul speaks of women prophesying, does that mean that they speak "to the edification, exhortation and comfort" of the church just to themselves? To women and children, for in the same chapter, verses 32-37, the Holy Spirit forbids women speaking in the churches.

Acts 21:8-10. To whom Philip's daughters prophesied. Certainly not to men. Paul staying in Philip's home, the Holy Spirit did not send any of these four prophetesses to speak to Paul; but on the contrary the Holy Spirit sent Agabus from Judea down to Caesarea into the home of these four to speak to a man. The Holy Spirit never consults a body's convenience, when it comes to obeying God's Word. News and Truths.

Christian community which has stood since the Apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages." — (Hist. Ref. Dutch Church, Breda, 1819).

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

"If the truth of religion were to be judged by the readiness and boldness of which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be truer and surer than that of the Anabaptists since there have been none for these twelve hundred years past, that have been more generally punished or that have more cheerfully and steadfastly undergone, and even offered themselves to the most cruel sorts of punishment than these people." (Hosius Letters Apud Opera, 112 - 113. Baptist Magazine CVIII, 278, May 1826).

Zwingli, the Swiss reformer, co-worker with Luther and Calvin in the Reformation of 1525;

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

Mosheim, Lutheran historian of great note:

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

Robert Barclay, Quaker, says:

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

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

"I would engage to show that baptism as viewed and practiced by the Baptists, had its advocates in every century of the Christian era . . . and independent of whose existence (the German Anabaptists), clouds of witnesses attest the fact, that before the Reformation from popery, and from the apostolic age, to the present time, the sentiments of Baptists,

and the practice of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced" (Maccalla and Campbell Debate on Baptism, 378, 379, Buffalo, 1824).

Edinburg Cyclopaedia:

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

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

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

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

Bureau of the Census United States Department of Commerce:

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

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

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

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

The Baptist historian that is

regarded by many leading historians as their greatest biographer is John T. Christian, "Who's America," says:

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

Edward T. Hiscox, noted Baptist author, says:

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

"When Austin, the monk and missionary, came to Wales at the close of the 6th century, he found a community of more than 2,000 Christians quietly living in their mountain homes. They were independent of the Roman See, and when it projected its authority, Austin boldly and zealously to convert them, that is, to bring them under the papal yoke—but entirely failed in the effort. Yielding his general, he rendered his services upon them to three parties:

1. That they should observe Easter in due form, as by the church. 2. That they should give Christening to their children. 3. That they should preach the Gospel to the English, as this demand proves that neither observed the Pope's ordinance of Easter, nor baptized infants. They, however, all his overtures, whereupon left them with many troubles and wretchedness. After Wales was invaded by Saxons, and many of the offensive Christians crucified to death, as was believed the instigation of this bigoted and the exacting heartless (The New Directory for Churches, pp. 506-507).

J. B. Moody

"Church perpetuity is a reasonable, credible, and conclusive." (My

J. L. Smith

"We have submitted to (Continued on page 7, c)

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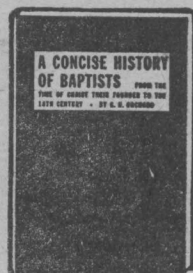
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PAGE SIX

## A CONCISE HISTORY OF BAPTISTS

By G. H. ORCHARD

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J. R. Graves thought very highly of this book and brought it into print here in America. The author himself was an English Baptist and was very well informed about the lives of our forefathers. In the study of Baptist history, you will find Orchard plays an important role.

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# Some Scriptures That Are Forgotten Or Else Ignored

Son of God said: **The cannot be broken.** "We do not believe and obey, the Scriptures we do obey. the Scriptures most com- despised and disregarded one about pastors: "One leath his own house, hav- children in subjection all gravity, for if a man not how to rule his own how shall he take care of church of God?" That means a pastor has children, who common thieves or gamblers (players) or harlots or liars or any other offenders against the good the church, the preacher to give up his church, if not stand for the dis- of his own children. No fit to be a pastor of any whose children are no- immoral. The preacher, is immoral children in the is always a defender of members and a bitter of church discipline. He to give up his church, for not taking care of God's as he should.

sent word through Isaiah to Hezekiah to set his house in order, for he must die and not live. Hezekiah prayed and God sent Isaiah back before he got home to tell Hezekiah that his life was lengthened for 15 years. Sending for the physicians first is the surest and most convincing evidence possible, that the dependence of the sick person and his family, is in men, not in God. Send for the elders first: you may not need the doctor. If you do need him, God might change your doctor and have you send for one who has faith in God. If God directs you to send for your family physician, He will direct to the remedies you need. He did so in Hezekiah's case and told him to use a poultice of figs. If God has any voice in it, He will probably cut out all "shots" and dope. If God is put first He might cure without remedies. But He wants the credit for the cure. He can and often does cure impossible cases by prayer.

## Baptists Growing Weaker

(Continued from page 6)  
many of more than forty of the world's best historians—not one of them a Baptist—who expressly and clearly point out the movement of these Baptist people through the long centuries back to the apostolic days." (Baptist Law of Continuity).

J. W. Porter

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

H. B. Taylor

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

T. T. Eaton

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

R. B. Cook

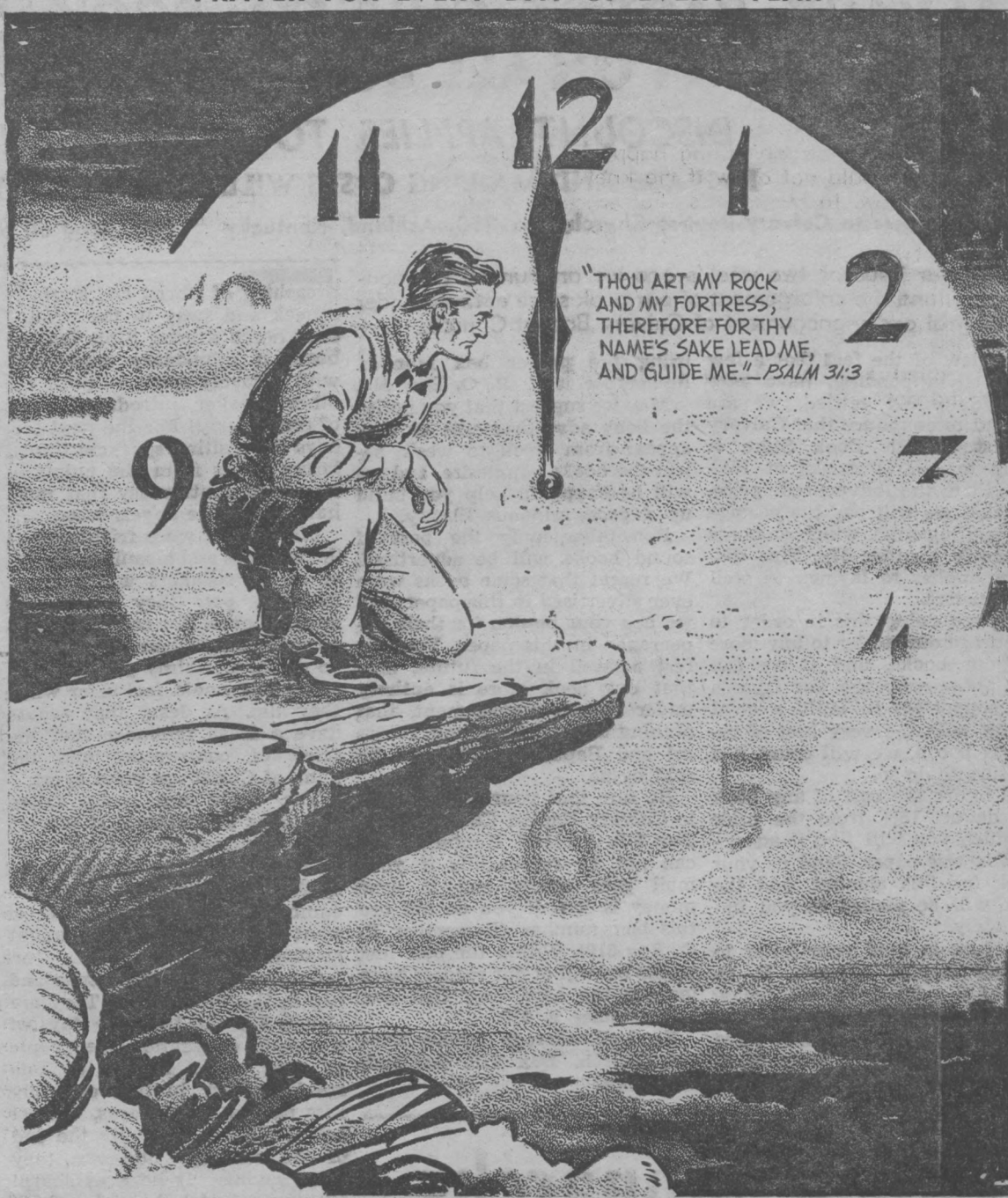
"Baptists are able to trace their distinctive principles to the apostolic age . . . When from the union of the church and state Christianity became generally corrupt, there still remained, in obscure places churches and sects which maintained the pure doctrines and ordinances of Christ, and hence it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

D. B. Ray

"Baptists have with one voice denied any connection with the Romish apostasy, and claimed their origin as a church from Jesus Christ and the apostles." (Baptist Succession, p. 10).

D. C. Haynes

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



"THOU ART MY ROCK AND MY FORTRESS; THEREFORE FOR THY NAME'S SAKE LEAD ME, AND GUIDE ME." — PSALM 31:3

C. H. Spurgeon, eminent Baptist historian:

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

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

Geo. W. McDaniel:

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

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

Roman Catholic (Present Universal Church)	610 A.D.
Greek Orthodox	1504 A.D.
Lutheran—Martin Luther	1530
Episcopal—Henry VIII	1530
Presbyterian—John Calvin	1541
Congregational—Robert Browne	1581
Friends	1624
Church of the Brethren (Dunkard)	
Alexander Mack	1708
Free Will Baptists—Paul Palmer	1727
Seventh Day Baptists—Josh C. Beissel	1728
Methodist—John and Charles Wesley	1729
Evangelical—Jacob Albright	1800
United Brethren in Christ—P. W. Otterbein and M. Boehm	1800
Christian—Alexander Campbell	1811
Church of Christ—Alexander Campbell	1811
Churches of God in North America—John Winebrenner	1825
Unitarians—W. E. Channing	1825
Plymouth Brethren—J. N. Darby	1829
Latter Day Saints—Joseph Smith	1830
Primitive Baptists—Daniel Parker	1831

Christadelphians—John Thomas	1844
Spiritualism—Andrew Jackson Davis	1845
Seventh Day Adventists—James White	1845
Church of God (New Dunkards)—George Patton	1848
Advent Christian Church—Jonathan Cummings	1852
Salvation Army—Wm. Booth	1865
Church of Christ Scientist—Mary Baker Eddy	1879
Church of God—Daniel S. Warner	1880
Christian and Missionary Alliance—A. B. Simpson	1881
Brethren Church	1882
Swedish Evangelical Mission Covenant	1885
Swedish Evangelical (Free Church)	1888
Church of Christ (Holiness) U.S.A.—C. P. Jones	1894
United Evangelical Church of the Nazarene—W. H. Hoople and B. F. Bresse	1907
National Council of the Churches of Christ in America	1907
Assemblies of God	1914
Churches of God, Holiness—K. H. Burruss	1914
Four Square Churches—Aimee Semple McPherson	1918

## Books By Graves

Some of Graves' books are already out of print and most of the following are dwindling fast.

Seven Dispensations	\$3.25
First Baptist Church in America	1.00
John's Baptism (was it Christian?)	1.00
Parables and Prophecies of Jesus	1.00
New Great Iron Wheel (on Methodism)	1.00
Middle Life	.50
Christian Baptism, the Profession of Faith	.25

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## Send TBE to A Friend.

into the fields to perish in the cold, and anon of others who were burnt at Newington for the crime of Anabaptism. Long before our Protestants were known of those horrible Anabaptists, as they were unjustly called, they were protesting for the "one Lord, one faith, one baptism." No sooner did the visible church begin to depart from the gospel than these men arose to keep fast by the old way. The priests and monks wished for peace and slumber, but there was always a Baptist or a Lollard tickling men's ears with Holy Scriptures and calling their attention to the errors of the times. They were a poor persecuted tribe. The halter was thought to be too good for them. At times ill - written history would have us think that they died out, so well had the wolf done his work on the sheep. Yet, here we are, blessed and multiplied; and Newington sees other scenes from Sunday to Sunday. As I think of the multitudes of your numbers and efforts, I think of the multitudes of our brethren in America. I can only say, What hath God wrought! Our history forbids discouragement." (Spurgeon's Expository Encyclopedia, Vol. I, page 41).

Geo. Lorimer:

"That the Baptists are more

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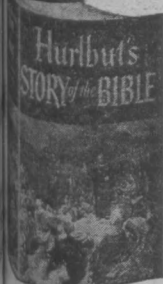
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using the proper box number. Remember it is: **P. O. Box 910.**

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Remember, only the best of sound books will be advertised. We regret that some books were ever advertised in this paper, and we beg your pardon for their appearance in this paper. You can rest assured in the future, now that our book store is **entirely** under church management, that nothing but strictly sound, Biblical and Baptist books will be sold by us.

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## Fallen Monarchs

Browsing through a dingy Japanese bookstore one afternoon, I came across a tattered volume called *Contemporary American Artists, 1832 through 1890*. In the book were thirty pictures, copies of the paintings each artist had produced during those fifty-eight years. Some were about the sea or the farm, and there was one odd battlefield scene. Some pictures had religious significance. However, among the thirty pictures the one that captured my attention was called "Fallen Monarchs."

On the page was nothing more than a quiet country scene — a creek and some trees of various sizes. "Fallen Monarchs" was the artist's title, but what was the connection? How did the title fit the scene?

As one studied the picture he soon saw, half covered in the thick underbrush and foliage, the fallen monarchs: huge, decomposing, forgotten trees. Here and there stood the rotting remains of their once sturdy stumps, reminders of what used to be.

A non-Christian could only be surprised at such art, but a genuinely born-again person who is serving the Master could not help being frightened. Each of us has seen his share of "fallen monarchs," and we have heard some strange echoes from the lives of

those who were at one time great men of God. We have read the sad tales of what might have been. We have personally witnessed some heartbreaking episodes. In many cases the stumps of these fallen monarchs are still standing as terrible warnings to us of what can and did happen.

Still others appear to be quite erect, and only when a particular kind of wind blows do we hear the ominous creaks and warnings that all is not well, that presently we shall witness the fall of another of God's monarchs.

It is with these, not the giants already fallen, that I am primarily concerned here. The fallen giants are in themselves warning enough to us. My concern is with the creaks and groans that we can hear in the forest of Christians around us. Such sounds are very evident signs that the days of some Christian giants are numbered. All one needs to do in order to hear the creaking and to see the swaying of some of these monarchs is to attend a few Bible conferences and listen to the speakers.

Have you ever heard the squeak of controversy? Let the slightest breeze blow that has in it a difficult Scripture, hard to be understood, and immediately the guest speaker leaves his

preaching of Christ and starts to squeak and sway in the wind. I once heard a good Bible teacher begin a missionary convention with a lovely spirit — until the other speaker introduced a bit of controversy! For the next few days the visiting speakers traded heavy blows from the pulpit in an air of controversy that must have made the angels weep.

Many of us were frightened at the wailings and moanings. Neither of the speakers was a fallen monarch yet; they were just swaying ones. Nor could you prophesy exactly when either would go down. Certainly you felt that every one would feel safer when they did. At least they would have a fresh reminder that the spirit of controversy and the mind of Christ are poles apart.

Yes, there are many fallen monarchs that have first swayed to the winds of controversy, never intending to be blown down by them but who nonetheless succumbed — awful examples of what I myself could and might become!

Other great preachers snap and pop in the wind of wit. They are clever. For the first few days of a certain convention the people of God were saying of one speaker, "Our brother certainly lifts up the Lord Jesus, doesn't he? God bless him." By the end of the meetings, however, they were saying, "Is he ever sharp! I'll never forget that joke about

What had happened? A little breeze called wit began to show itself. The first few stories may have been in place, in context, in acceptable form. But as things progressed the preacher began to relax his hold on the truth and the urgency of his message. He fell into the class of entertaining rather than convicting. The audience laughed more frequently. When the last day of the convention arrived we had the weakness of a sharp wit undercutting much of the work of the Spirit in hearts and jeopardizing the preacher's strong point, his mighty gift of preaching.

He was and still is one of God's great monarchs — do not mistake that. But he also cracked and swayed in the brisk breeze of wit — do not mistake that either! He has stood straight for many years but the devil could very easily topple him, for many of us heard the warning sounds of a swaying monarch.

Some months ago a missionary leader approached me and said, "Would your church committee be willing to have Bro. \_\_\_\_\_ down for some meetings?" Knowing that some three hundred or more missionaries would be present to hear him, I asked "Does Bro. \_\_\_\_\_ have a message? There will be a large number of God's people attending the service and we must give them more than just stones."

The brother then got quite excited and said, "Does he have a message! Why, Bro. \_\_\_\_\_ is terrific. He can take the English language and tie it in knots."

I then replied, "Really, I am not the slightest bit interested in having my intellect tickled by some great orator, but I am interested in having my heart melted and moved by the Holy Ghost. There is one kind of preacher that can make you feel backslidden and in need of repentance, and there is another that can make you feel dumb and in need

of more education. Which is Bro. \_\_\_\_\_?"

Well, the great Bro. \_\_\_\_\_ came to us, but by the time he had finished his first professional prayer it was evident that we had none other than a fallen monarch among us. He knew all the phrases, all the truth, all the gestures, all the platform play acting. He knew everything but the power of the Holy Spirit upon him. The people left the building saying, "What a preacher!" But some gassy wind of oratory or psychology or higher education, or all three, had long since blown him down. He was one of those frightening pieces of humanity, a fallen monarch. *He had the air, the overtones were in his prayer . . . of days gone by!*

Other giants have amazing memories that will someday wreck them. They have memorized reams of Scripture or columns of statistics. Without a note or an open Bible in front of them they can rattle off hard passages of God's word or, like a computer that works in many directions at once, can make you gasp at their tenacity for figures and their massiveness of mind. The audience is indeed impressed with the retentive qualities of the man. But here and there in the crowd are those who are impressed with something else — the creaks and groans and sways of a monarch that is preparing for a terrific crash, a monarch who is proud of his intellect.

Others of God's great men have temperamental twists that spoil their message. They think they are cute with their unique gestures, clownish antics, and the terrible faces they can make at the audience and get away with. While some laugh at the pulpit bogey, still others weep and hope they never live to hear the crash. "God made me this way," such preachers often will affirm, "and there is no use trying to be otherwise." Oh, how many foolish giants there are, clowns in gowns, who secretly let the devil in through a weakness and who openly fall and rot with the strong!

There are also many sentimental old monarchs going about to their Bible conferences, supposing that gush and tears and sobs are sure signs of maturity in the things of the Spirit. They have

somehow lost their vital contact with truth, and if it is a sentimental, humble wind that blows they will gladly recite touching tales and shed a few tears, calling it "humility" and "tenderness."

I recall one very embarrassing incident when, after he had told a touching tale, the speaker himself could shed no tears, he would! He even attempted coming at the story again from a different angle, wringing heart and face and hands — no tears were forthcoming. He had him a display of emotion and brokenness of heart and tenderness toward God. He talked how tender and sensitive he was making him in these final years. But his trouble was that he was getting older, softer and sillier, falling into the wind of emotion.

The woods are full of trees. God has planted all of us in places where we may learn most from one another. Some we will grow larger, perhaps a monarch for God. Let us suppose that the spiritual host which have wrecked a host of us. With stature of contact with the myriad that blow. While it is true we cannot avoid them, yet need not creak to their waiting

Few there are whose heads rise up  
Majestically and take the  
More there are of fallen monarchs,  
Telling us a sterner tale

—The Alliance

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Baron von Webz, who received his title and estates as a missionary to Dutch Guiana where he filled a lonely place said as he gave up his title "What to me is the title 'born' when I am born again? Christ? What to me is the 'lord' when I desire to be a servant of Christ? What is it to be called 'Your Grace' when I have need of God's grace and succor? All these vanities will away with, and all else lay at the feet of Jesus, my Lord, that I may have no hindrance in serving Him

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