

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20

L. 34, NO. 2 ASHLAND, KENTUCKY, FEBRUARY 13, 1965 WHOLE NUMBER 1370

The Wealth Of The Roman Catholic Church

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

achy's properties is being increased by this figure annually even without taking any account of inflation in values.

Local Property Values

What is the standing assessed value of Roman Catholic Church

"THE SECURITY OF THE SAVED"

The editor's sermon this week is on page 4 and 5. It has been printed in tract form and is available at 10c each or \$8.00 per hundred. It is most attractively printed and may be ordered from Calvary Baptist Church.

property in local parishes? Such figures are never divulged but anyone with sufficient patience can usually dig out the figures at the tax office. It must be remembered that the assessment value on such property is usual-

ly made at a rate far below the actual or market value. In Buffalo, N. Y., to offer an instance, tax assessors rate the tax-exempt Roman Catholic church, school, college and hospital land and buildings at \$51 million. Yet the hierarchy's own private released figures give the total church assets there, mainly real estate and buildings, as \$236 million. (Church and State, May, 1961).

The Research Department of POAU, in a recent study of District of Columbia tax office figures, learned that although the Roman Catholic Church claims but 19 per cent of the dollar value of all religious tax-exempt property and 50 per cent of the physical land so exempted. The church's schools—elementary and high schools—in the District of Columbia cover 68.1 acres with assessed value at \$6,430,000. Colleges and universities cover 265.5 acres with assessed value \$24,557,000. The total acreage in these categories—333.6—bears inter-

Real Heart-Warming Letter From A Real Man Of God

Dear Friends:

I trust that all is going well with each of you who read this. As for us, God continues to bless us with good health. Seemingly, after one gets adjusted to the climatic conditions, this is a very healthy place. The days are most always moderate to slightly hot and the late afternoons and evenings are cool to crisp in some cases, sometimes near frost but not quite. For the past few days we had an exceedingly large

a full and complete report for fear of being misunderstood, misjudged, or thinking that we have got our eye on numbers rather than individual souls, but fact of the matter is, nothing could be farther from the truth than that we are out to make a show of the flesh and to establish a "name for ourselves," Gen. 11:4. However we feel that since it was a New Testament practice to report the mission work being done in that time, including a result of the work, and since we believe this to be a work as near the New Testament pattern as you will find that it is proper and in order to tell you about this work as it is happening before our eyes.

OVER 200 SAVED

As I write this, I keep no definite figures, the number of saved has well passed the 200 mark. We are truly grateful to God for His mercy in granting repentance and faith to these heathen folk. As someone has wrote to me saying that this is truly a miracle of grace, yes we say that it is, but is it not a miracle of God's grace when any sinner comes to believe in the Lord Jesus Christ. We are, "... by nature the children of wrath, even as others, but God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved," Eph. 2:3-5. For a long time after we had a few that began to receive Christ as Sav-



ELD. FRED T. HALLIMAN

amount of rain, but today it has been sunny and windy and the ground has about dried out.

A REPORT IN GENERAL OF THE WORK HERE

Since the Lord has been blessing the work in such a marvelous way for the past few months we sometimes hesitate to give you

HOW OLD ARE BAPTISTS?

(The following was taken from a bound copy of the "Sword and the Trowel," of which C. H. Spurgeon was editor, and was published in 1874. The author of this article was pastor C. A. Davis, who was an English Baptist. It was copied from the "Sword and the Trowel" by Elder D. N. Jackson, while doing historical research at Oxford University in October of 1963).

A young friend of mine was asked the other day by a minister of the Church of England that Baptists were but three hundred years old. If this be correct he frankly yield the palm of priority to the church to which at good man belongs, which as all know was established in 47, under the constitution drawn by Cranmer in the reign of Edward VI, and possesses, therefore, an historical chain to an antiquity of three hundred and twenty-seven years. If it dates existence from Henry's Act of Royal Supremacy in 1534, it will be thirteen years older. Still, we ought not to be beholden to others for information so intimately concerning our own affairs, we will endeavour to answer the question for ourselves by tracing back our pedigree.

Our existence in the present century is not likely to be questioned. We need only to point in evidence to our twenty-two thousand churches with their one million eight hundred thousand members, about a quarter of a million of whom reside in Great Britain; to the 150,000 pounds we expend every year in our various societies, exclusive of the cost of the maintenance of public worship in our churches; and to such names (not to mention living men) as Knibb, Judson, John Foster, Robert Hall, which are not unknown outside the limits of our own denomination. Has all this organization sprung up like a mushroom in a night, or did we exist in the eighteenth century?

Eighteenth Century

In the end of the eighteenth century the pioneer movement for foreign missions was commenced. Carey, Fuller, Pearce and other God-inspired men organized the Baptist Missionary Society, which has since been followed by so many noble kindred organizations. Soon afterwards the Baptist Home Mission was

formed for evangelizing the dark places of our own land. Were we in existence before this time?

Seventeenth Century

In the seventeenth century

NOTICE

When we discontinued advertising regularly in THE BAPTIST EXAMINER I stated that it would be necessary that we carry some more advertisements in order to complete our contracts with various advertisers. We had one advertising issue last week and it will be necessary that we have two more. When these two advertising issues are printed, and our advertising contracts are thus completed, there will be no more advertising carried in our paper, unless our church decides otherwise.

Kiffen was sixty-one years, pastor of the Baptist Church in Devonshire Square, London; much persecuted in the way of fines and imprisonment by the dominant

Episcopalian Church. Vavasor Powell, an apostolic name well known in Wales, was immured in English prisons for several years till he died in his cell. Keach, pastor of the Baptist Church in Southwork (the same which now worships in the Metropolitan Tabernacle), was pilloried for writing in support of believers' baptism. Delaune, a scholar and a Baptist, for writing his masterly "Plea for the Nonconformists," was thrown into Newgate, and left there till he died. "I am sorry to say," Defoe observes, "he is one of the near eight thousand Protestant Dissenters that perished in prison in the reign of that merciful prince, King Charles II, and that merely for dissenting from the church on points which they could give such reasons for as the "Plea" assigns; and for no other cause were stifled, I had almost said murdered, in jails for their religion." It is hardly needful to mention John Bunyan as another example of firm adherence to Baptist principles, nor his incarceration in Bedford jail as an additional instance of the persecution to which the maintenance of those principles subjected men in

the seventeenth century. Had we any existence before that time?

Sixteenth Century

The church at Hill Cliffe, in Cheshire, on the banks of the Mersey, existed in the sixteenth century; its earliest certain date is 1523; it is said to have been already an old church then. Leonard Bouwens, in Holland, baptized during his lifetime upwards of ten thousand persons; his countryman, Meno Simon, introduced multitudes into the churches. Between the Eifel mountains on the Rhine and Moravia, not less than fifty Baptist Churches existed at this period, some having six hundred members. The Baptist Church has been unfairly identified with the monstrosities perpetrated at Munster, in Westphalia, in 1534; the truth being that certain persons who had held Baptist sentiments fell into absurd millenarian theories, from which their brethren were free. These fanatics, who for the time seized upon the city of Munster, were virtually armed Mormonites. They indulged in a plurality of wives, expected Christ to reign for a thousand years, and imagined themselves commissioned to take forcible possession of the earth in His

SOME THOUGHTS ON INTERMARRIAGE

JOSEPH W. ARNETT
Bethel Bible Church
1620 Main Street
Des Moines, Iowa 50314

All the races of the world fall into only three groups, the progeny of Shem, Ham and Japheth (Gen. 9:18, 19).

The Word of God clearly prophesies that the posterity of Ham would be a servile people (Gen. 9:25-27), definitely indicating that they would be distinct (Gen. 10:20; Jer. 13:23) from the lines of Shem (Israelitish people) and Japheth (Gentiles generally). This is an unmistakable implication that neither Shem nor Japheth should intermarry with Hamites.

It is also clear that the descendants of Shem were to marry within their own nation (Gen. 24:3,

4). This leaves the descendants of Japheth to marry within their own boundaries.

It is very important to point out that Israel's difficulties, many times, stemmed from her disregarding God's boundaries and her intermarrying with the descendants of Ham.

Intermarriage with the offspring of Ham is plainly forbidden. Abraham specifically stated that his son was not to marry a Hamite (Gen. 24:3). Isaac warned his son against marrying a Hamite (Gen. 28:1). Esau brought sorrow to his parents because he married Hamites (Gen. 36:1, 2). Much of Samson's trouble arose from his falling in love with a descendant of Ham (Judges 16:4).

Both Ezra (9:1, 2) and Nehemiah (13:23-27) reveal that Israel defied God by intermarrying with the progeny of Ham.

God, Himself, separated the nations of the world and intended for them to remain within the bounds of their habitation (Acts 17:26).

God divided the Gentiles (Gen. 10:5), the Hamites (Gen. 10:20), and the Jews (Gen. 10:31) by four things — Their geographical location (lands), their language (tongue), their genealogy (family), and their nationality (nations).

Marriage should be within these four bounds set by God.

The above Scriptures mentioned are applicable, not only to Jews, but to Gentiles and Hamites as well.

THE SECRET OF TRUE HAPPINESS

This question and answer are quoted from the 4-12-62 issue of "Parade." Judy Garland's husband claims Judy has tried to commit suicide at least 20 times during her life ... What is it that the poor soul really wants?

Judy wants a man to love her truly for herself, not for her earning capacity or former fame. "All I'd like," she has said, "is a happy, married life."

Which all goes to show that neither wealth nor fame solve the problem of happiness. Both the wealthy and the famous may be, and often are, most miserable.

Wherein lies the secret of happiness? It is in a right relationship (Continued on page 8, column 5)

1964
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JOHN R. GILPIN Editor

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don employed itself in the condemnation of Baptist heretics.

Thirteenth Century

In the thirteenth century the Waldenses bear the lamp amid the surrounding gloom. Many treatises written against them in that century are still extant. We discern no uniformity in these free churches: a small number retained infant baptism; some of their recoil from superstition entirely rejected both ordinances; the larger part held believers' baptism.

Twelfth Century

A Waldensian confession of the twelfth century is thus expressed: "We consider the sacraments as the sign of the holy things. We regard it as proper and necessary that believers use the symbols when it can be done. Notwithstanding which, we maintain that believers may be saved without these signs when they have neither place nor opportunity of observing them. We acknowledge no sacraments as of divine appointment but baptism and the Lord's Supper."

This confession needs no comment. In this century the Council of Toulouse and the two Councils of Lateran condemned those heretics who denied infant baptism because of the absence of faith in the child. Henry of Lausanne, an ex-monk, preached like an apostle in Switzerland and France with astonishing success, baptizing believers. He died in prison about the middle of the century. Peter of Bruys labored in the South of France, and was martyred in 1124. "Baptism," said he, "performed in infancy is no baptism, since it lacks the essential ingredient, faith in Christ."

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Was believers' baptism held previously to this?

Eleventh Century

In the eleventh century Berengar, a famous teacher, taught thus at Tours: "Christ requires of thee that in the faith that God so loved the world as to give his only begotten Son as a propitiation for our sins, thou shouldest submit to outward baptism to represent how thou oughtest to follow Christ in his death and in his resurrection." "As far as it is in their power, they overturn the baptism of little children," so said the bishop of Liege of Berengar and his pupil Burno. Berengar died in 1088, and it is said that in the next century there were 800,000 persons who professed his doctrines.

Tenth Century

In the tenth century, the darkest age, there existed a numerous body of Scriptural believers, the Paulicians of Thrace. They had their rise three centuries before, and were named from their adherence to the teachings of the apostle Paul. Unanimously casting off baptismal regeneration and transubstantiation, they were divided into two parties, whereof one rejected outward ordinances entirely, as Quakers do, the other held the ordinances as pertaining to believers.

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FEBRUARY 13, 1965
PAGE TWO



Ninth Century

In the ninth century lived Sergius, a great Paulician preacher. When a young man he had been asked by a Christian woman why he did not read the gospels and epistles. "It is not lawful," said he, "but for the priests." She enlightened and interested him; he read, believed, devoted himself to Christ, and preached for thirty years in Western Asia. In the fourteen years from 832 to 846, 100,000 Paulicians were put to death, and Sergius was one of the victims in this great holocaust.

Eighth Century

The eighth century. The sect of the Paulicians, which in this century was numbered by hundreds of thousands, was the candlestick from which the light of truth beamed across the surrounding darkness. We have already given sufficient account of their belief.

Seventh Century

To the seventh century belongs the story of Constantine, the founder of the Paulicians. In 653 he entertained, at his home in Armenia, a stranger who had in his possession a copy of the gospels and epistles. This treasure the stranger left with his host in return for his hospitality: Constantine found in these books, as in a casket, the pearl of great price; he became a Christian, and preached for twenty-seven years with vast success the truths he had received, living a noble life, which was, as usual in those days, crowned with martyrdom. The officer who executed the warrant for his apprehension was converted and became his successor. Were there any who practiced believers' baptism before this time?

(Note: The statement by Davis that Constantine of Armenia founded the Paulicians in the middle of the seventh century is true in so far as it pertains to the movement in this area, but the Paulicians of Armenia had lineal connection with the Christians of the first century in Palestine. Therefore he was not the

founder of the church called Paulician, but of the Paulician movement (day).

Sixth Century

In the sixth century with the Novatians, whose leader had lived three centuries before. They separated on ground of church purity, that the church should be of godly persons. They were baptizing all who joined their churches on profession of faith, treating any formalism in those corrupt times null and void.

Fifth Century

Boniface, the bishop of the fifth century wrote in the fifth century of Hippo in much perplexity respecting the application of baptismal service to infants. Boniface wondered how the sorcerer could justly reply on of the infant, "I believe, not only was the babe unable to believe, but no one could believe, should become able. The bishop was in the same dilemma with the school boy whose father examined him in the same question: "What is repentance?" "Repentance, wherefore forsake sin; and faith, wherefore steadfastly believe the promises of God." Question: then, are infants baptized, by reason of their tender age cannot perform them?" "Said the boy, "Why, indeed?"

Fourth Century

In the fourth century the Baptists had their rise. Like the Novatians they separated on ground that the church should consist of godly persons, and baptized or rebaptized on profession of faith all who joined their churches.

Third Century

The third is the century of the Novatians. He had been baptized a dangerous illness, by which water poured on him as he lay in bed. This hydropathic treatment resulted in his complete recovery. (Continued on page 8, column 1)

THE "SHOCKING" HERESIES OF . . . HERBERT W. ARMSTRONG

We are happy to announce that we now have again in print the brochure relative to the shocking heresies of Herbert W. Armstrong.

This brochure has been out of print for the last several months but we are now glad, through the providence of God, to be able to put it again in print. It ought to be scattered by the multiplied thousands all over America.

From day to day we get letters from all over America from people whose homes have been disturbed religiously as a result of Armstrong's heresies. As a sample of this correspondence one lady writes:

"I have been through several months of unhappiness since my husband joined Mr. Armstrong. Last fall at their feast of Tabernacles I met two other wives who were in my position. My heart went out to a young mother of five who didn't know which way to turn. I never realized what my faith meant to me until this happened. I have talked with my husband and tried to show him the distortions of truth and the misrepresentations of the Bible, but he cannot see it."

This is a typical letter and certainly tells the story of the inroads made by this greatest heretic of the modern 20th century.

How Old Are Baptists?

(Continued from page one) name. Motley calls them "furious fanatics who deserved the madhouse rather than the scaffold." They entail no stigma on the Baptist Church; they stand or fall alone.

This was a century of persecution: Sebastian Franck records that within a few years two thousand Baptists had testified their faith by imprisonment and martyrdom. At Salzburg eighteen persons were burnt in one day. A maiden of sixteen was carried in the arms of the executioner

Let me suggest that you write us for a number of these pamphlets. We will be only too happy to send them to you. Our charge for the same is \$2.50, per hundred — just enough to cover the actual cost of printing and mailing. It is the same as the article which you will find in the next issue of TBE.

to the horse trough, thrust under water, and there held till life was extinct. Such scenes mark the existence of the Baptist Church in the sixteenth century.

Fifteenth Century

In the fifteenth century great numbers of the Lollards, the disciples of Wycliffe, held the doctrine of believers' baptism. Wycliffe himself had not professed it, though he denied that infant salvation hinged on infant baptism. He held that the value of a sacrament must depend on the mind of the recipient, and not on the external act of the priest. This doctrine needed little improvement, and accordingly many of the Lollards pursued their great master's teaching to its legitimate conclusion. Historians expressly affirm that they refused to baptize their infant children, for which obstinacy they were made to smart. Were there any who held believers' baptism previously to this?

(Note: To some doubters the above may not be convincing for Baptist existence in the fifteenth century. But bear in mind when Mr. Davis wrote the article for Bro. Spurgeon's paper, believers' baptism was equated strictly with Baptist views.—D. N. Jackson)

Fourteenth Century

In the fourteenth century, these doctrines were professed by the Waldenses of Bohemia. Some indeed retained infant baptism; the majority rejected it, and among them the practice of believers' baptism prevailed. They suffered in the fires of Prague. In this century also the Council of Lon-

FIFTY YEARS IN THE CHURCH OF ROME

By "FATHER" CHINIQUY

\$3.75

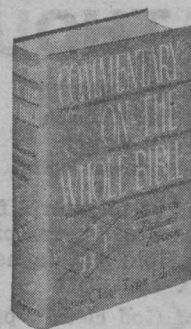
The author was a Canadian priest and by the grace of God was delivered from Romanism. This book has long been regarded as a very important contribution to Christianity in exposing the evils and heresies of Romanism.

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THE BAPTIST EXAMINER
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You can't straighten out a snake -- or the booze business -- without killing it.

The Baptist Examiner FORUM

"Does the Pastor have any voice in the Deacons Meeting?"

ROY
MASON
Radio Minister
Baptist
Preacher
Aripeka, Florida



certainly the pastor's voice should be heard, both loud and clear. Then too, when the time comes for planning the pastor's voice should be heard by all means, because this has to do with the ministry of the Word. But the church whose pastor thrusts the material things of the church out of his mind, and leaves them in the hands of the deacons, and spends his time in prayerful study and meditation for the coming services, is the church that is really nourished in the Word. May it please our dear Lord to give us more of that kind. The field of labor for the pastor and for the deacon is in an altogether different field, but both to the same end, that is, that our precious Lord may be magnified before the world, and that His church which He has purchased with His own blood may be edified.



JAMES
HOBBS
Rt. 2, Box 182
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RADIO SPEAKER
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Yes. Not only does the pastor hear for the church, but is also her spokesman.

For the deacons to meet and then rule that the pastor has no voice in their meeting is to set aside the word of God in favor of the words of men. The pastor is called in the Scriptures, the Bishop of the church, which means overseer. He is called the shepherd of the church, which means that he is to feed the sheep. Then he is called the elder of the church, which means that he is the ruler of the church.

From this we can gather that the God called minister speaks with authority. The deacons are not to tell the pastor what he is to preach, nor what he is not to preach. The Lord leads his church not through a board of deacons, but deals directly with the pastor.

"Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine." To reprove, rebuke, and exhort is for the pastor not for the deacons. II Tim. 4:2.

It is a sad thing—nevertheless it is true—that in a great number of Baptist Churches, it is the deacons who take to themselves the power to rebuke the church, even going so far as to rebuke the pastor by telling him he has no voice in their meetings.

Deacons are pastor's helpers, and there are times when he must needs discuss certain problems with someone else — then it may

The Wealth Of Rome

(Continued from page one)
esting comparison with the Vatican's 108.7 acres.

District And Nation

Total assessed value of all Roman Catholic tax exempt property in the District is \$87,557,000 in the above categories. This does not include investment properties held by church agencies, or by the Vatican itself, on which real estate tax is presumably paid. Then, in addition, there is the District's "foreign government" tax exempt list which includes the Washington headquarters of the Pope's Apostolic Delegate, a plush establishment on Massachusetts Avenue covering 2 acres and bearing a tag of \$550,000.

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

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

This estimate is based on simple arithmetic. A financial credit rating for the Buffalo diocese has put the church's assets in this one diocese at \$236,000,000. Its average gross income is \$24,500,000. Taking the Buffalo membership of 860,000 in ratio with the claimed total American membership of 40,000,000, a total national wealth close to \$1,000,000,000 is indicated.

World Wide Wealth

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

"is one of the richest states . . . in the world. The Vatican not only owns such financial outlets

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

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

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

"Would it frighten you to know that in your own United States the Catholic Church . . . has more property than any one private organization? Figure the cost of all Catholic churches, schools (high schools and universities), rectories, convents, hospitals, orphanages, home for delinquents, old people . . . put all the original costs and upkeep in one lump sum and the amount would be frightfully staggering!"—Novena Notes, Feb. 8, 1949, published weekly Cum Permissu Superiorum by the Servite Fathers, Chicago, Ill.

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

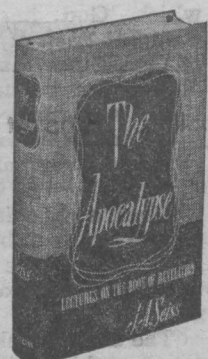
The Catholic Church must be the biggest corporation in the United States. We have a branch office in almost every neighborhood. Our assets and real estate holdings must exceed those of Standard Oil, A. T. & T., and U. S. Steel combined. And our roster of dues-paying members must be second only to the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

Richest among the more than 100,000 Catholic organizations in this country is probably the Knights of Columbus which boasts of assets exceeding \$177 million. Its portfolio includes \$55.5 million in securities; several million in Canadian government bonds; \$4.8 million in railroad securities; and U. S. government bonds. It owns such properties as Yankee Stadium in New York City, etc., etc.

Liquor Profits Revealed

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

THE APOCALYPSE



By
J. A.
SEISS

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This scholarly book will without fail teach you many Bible truths. Apart from the first three chapters, concerning the church we consider this to be the best on the book of Revelation.

Calvary Baptist Church
Ashland, Kentucky

be that he must call the deacons together for assistance, but in such a meeting he is to be the spokesman — never is he to remain silent.

A church is never any stronger than the pastor. If the pastor is weak, so is the church. If the pastor is strong, so is the church. For a pastor to remain silent in a meeting with the deacons is a sign of weakness. Therefore I contend that it is wrong for a pastor to remain silent when meeting with the deacons. It is God dishonoring for him not to speak because God speaks through the pastor. It is dishonoring to the church, because it shows forth that the church is weak.

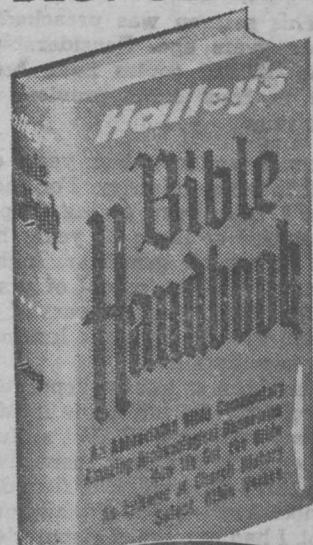
The quicker the church gets rid of the board of deacons who try to run the church the better off they will be materially and spiritually.

THE BAPTIST EXAMINER

FEBRUARY 13, 1965

PAGE THREE

A CONTINUOUS BEST-SELLER



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ers and finally forced the order to pay up approximately \$4 million in back profits taxes late in 1961. The Christian Brothers constitute only one of the Roman Catholic religious orders doing commercial business in liquors and wines. Catholic orders also operate radio and television stations for commercial profit and have, in the past, been exempted as organic parts of a church. According to the Wall Street Journal August 18 1959, the Jesuit-owned Loyola University of New Orleans, which has operated a radio station since 1922, has netted as much as \$500,000 a year in broadcasting profits for which it has gained tax exemption. "As a result" said the Journal, "WWL-TV's advertising time is up to 10 per cent cheaper than its competitor."

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

Income Taxes To The Church

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

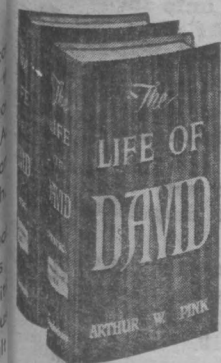
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The Security of The Saved

This sermon was preached thirty-three years ago. Considerably more than 100,000 copies have been sent out in tract form, previous to this printing.

When I was seventeen years old, I was called into the ministry. For the past ten years, I have been trying to preach the Gospel. All of these 27 years have been spent in school: grammar, high, college, seminary, and the school of practical experience. During these years of schooling, I have learned only three lessons that are really worthwhile.

I was born a totally depraved, vicious sinner; but I did not know it. My parents say that evidences of that sinful disposition began to manifest themselves before I was three days old. The first day I went to school I rebelled at the authority of the school. I had numerous disputes with other students. Some of these disputes ended in blows. I did not know why it was that I preferred to lie rather than to tell the truth; nor why it was that I rebelled at all authority, and defied anyone that opposed me. I went to church, but I was not interested. I was never able to understand myself until I read:

"The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." — Psalms 58:3.

Then I read Psalm 51:5, which says:

"Behold, I was shapen in iniquity, and in sin did my mother conceive me."

Later, a beloved brother of the cross read:

"For we have all sinned and come short of the glory of God." — Romans 3:23.

I saw myself as I was — depraved from birth, with vicious desires and unholy passions; condemned before God. Thus I learned my first lesson.

Just how to rid myself of the sin I possessed, I did not know. I had attended a church of another denomination and had heard men speculate about the plan of salvation. I had heard them say with emphasis: **"No man can know that he is saved until he gets to Heaven."** I had heard them read:

**"Tis a point I long to know
Off it causes anxious thought.
Do I love the Lord, or no?
Am I His, or am I not?"**

That type of religion made no appeal to me. If I had possessed that kind of religion I would have been no better off than I was; I was already in a state of indecision. Then, one night I sat in a Baptist Church and heard the Scripture:

"The blood of Jesus Christ His Son cleanse us from all sin." — I John 1:7.

Like a drowning man grasping at a straw, I laid hold of this; and sang that night with others that trusted in the same Saviour:

**"Happy night, happy night, when Jesus washed my black heart white;
He taught me how to sing and shout, and be a Christian out and out,
Happy night, happy night when Jesus washed my black heart white."**

Then I could say with Paul:

"I know whom I have believed." — II Timothy 1:12.

There was no guess-work about this. I could say with Naaman:

"Now I know there is no God in all the earth, but in Israel." — II Kings 5:15.

As my second great lesson, I had learned that I was a sinner saved by grace.

I was so happy in the Lord that I felt this experience just could not last. I concluded that it must end some time. But, lo, it has not ended; but has grown sweeter with each passing day. Thus I learned my third great lesson — that I was saved eternally, and could never be lost. This was the greatest lesson of all. Now with Paul, I say:

"Being confident of this very thing, that he which hath begun a good work in you will finish it until the day of Jesus Christ." — Philippians 1:6.

Or, with Peter:

"Kept by the power of God through faith unto salvation ready to be revealed in the last time." — I Peter 1:5.

Or still again with my blessed Lord:

"No man is able to pluck them out of my Father's hand." — John 10:29.

It is this third lesson I set myself to the task of proving.

The problem of the oldest book in the Bible — the book of Job — is the eternal security of the believer. The Devil was the first preacher of apostasy when he lied to God, saying that Job would apostatize under his difficulties. God gave the Devil more advantage with Job than the Devil ever has had with a believer since. Job had no one to intercede on his behalf —

no Christ to pray for him that his faith fail not, yet we hear him declare:

"Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave and the Lord hath taken away; blessed be the name of the Lord." — Job 1:21.

If the Devil couldn't cause Job to "fall from grace" under adverse circumstances, without a high priest to intercede on his behalf, how can the Devil cause a believer to "fall from grace" today, when each child of God has an intercessor pleading for him in glory?

Thus God proved through Job that the Devil lied when he preached apostasy.

In a sermon a short time before his death, W. H. Griffith-Thomas said:

"(1) Physical life is the union of body with spirit.

"(2) Spiritual life is the union of spirit with God.

"(3) Eternal life is the union of the spirit with God forever."

It is the last of these that I am interested in just now. And at the outset, let me say that I do not mean to say that a Christian will never fall into sin. To say that one never sins is to brand one's self as a liar:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." — I John 1:8.

A child of God may, through Satan's subtlety, fall often into sin, but a fall does not always kill. Many have fallen from great heights and lived to tell the story. Many also have fallen into sin and lived to tell of their redemption through grace alone.

"Rejoice, not against me, O mine enemy; when I fall I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me. He will bring me forth to the light, and I shall behold his righteousness." — Micah 7:8, 9.

David committed adultery and then murdered a man to cover it. Surely no one puts a premium on these two black sins. Yet by and by we hear him say:

"The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall he shall not be utterly cast down: for the Lord upholdeth him with his hand." — Psalm 37:23, 24.

Peter likewise fell when he denied the Lord and punctuated his denial with profanity. Still the fall didn't kill him, and presently we hear him speak:

"You who are kept by the power of God through faith unto salvation ready to be revealed in the last time." — I Peter 1:5.

I grew up on a farm where we used to raise cattle, sheep and hogs. In preparing the hogs for the show ring at the fairs, I used to wash them weekly, trim their nails and polish their bristles. When I had finished, I used to say, "Now, Mr. Hog, stay clean." Did he mind? Immediately he would make his way to the first convenient mudhole and lay down on one side. Then, as if not content with the damage done, he would roll over to completely ruin my hour's work. Why was the hog content in the mud? It was his nature and he was only acting accordingly.

I saw a pet lamb fall into the same mud-slug one day. Strangely, the sheep did not wallow therein, but got out at once, acting very much ashamed of himself. Why didn't the sheep wallow there as the hogs did daily? He was a sheep and it was contrary to his nature.

Whenever one falls in sin and wallows there, it proves he has never been saved — the old hog nature is just manifesting itself, in spite of church membership, baptism, and reformation. God's dear sheep may fall in sin, but he won't remain there long, but ashamed of himself, will seek out the Lord, confess his wrongs, and repent of his sins. Accordingly I say that a saved sinner can never lose his salvation since:

1. He is kept by the power of God. Jude 24 — "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." I Peter 1:5 — "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." Heb. 7:25 — "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." II Tim. 1:12 — "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." These texts teach us that the power to keep lies outside the sphere of personal ability, and that God keeps us from the power of external, internal, and infernal agencies. When the jewel of my soul is surrendered to God's

keeping, He is responsible for my eternal security.

**"Firm as His throne the promise stands,
And He can well secure,
What I've committed to His hands,
Till the decisive hour."**

I would be unsafe to attempt to walk the streets of any town with \$1,000 in my pocket. I hand it through the bank window to the cashier and he keeps it since he has the ability to do so. I haven't the power to keep my salvation, since the Devil is stronger than I, but I can commit myself unto God, who is "able to keep." Then do I realize:

"There is therefore now NO CONDEMNATION to them which are in Christ Jesus who walk not after the flesh, but after the Spirit." — Romans 8:1.

2. The Devil can not take one out of God's hand.

The Devil exerts a powerful influence. He has had 6000 years' experience. Yet he can go no farther than God permits him. God permitted Satan to touch Job's property but he could not harm a single hair of Job's head. Cf. Job 1:12. Later God permitted him to touch Job's body, but he could not take his life. Cf. Job 2:6. Since Satan can go no farther than he is permitted of God, a believer can never be lost, for God will not permit the Devil to pass the sacred precincts of God's saving grace.

"But he that is begotten of God keepeth himself, and that WICKED ONE TOUCHETH HIM NOT." — I John 5:18.

If Satan can overcome one of God's children, he can overcome all. If he has the power to get all and yet allows one to go to Heaven, would not that one be saved by the grace of Satan? Yet the Bible plan of salvation is by the grace of God through faith.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." — Ephesians 2:8.

3. Each of the redeemed is a new creation.

"Therefore if any man be in Christ, he is a new creature (creation)." — II Corinthians 5:17.

This world and all that is therein is God's creation. Can man uncreate that which God has created? Perish the thought! Each of the redeemed is created of God. Since that which has been created can not be uncreated, then each believer is eternally secure.

4. Each believer is born of God.

"Whosoever believeth that Jesus is the Christ is born of God." — I John 5:1.

When a child is born into this world it can never be unborn. Since that which is born can not be unborn, then everyone who has been "born again" is forever saved.

The Bible speaks of the natural birth as the first birth; it speaks of the spiritual birth as the second birth; there is none other birth spoken of. If one might be lost, after being saved, he would be lost eternally as the Bible does not mention the third or fourth, or any birth after we are once born of God.

John R. Gilpin, Jr., is my son since he was born such. Regardless of what he does he will always be my son. I am a child of God, by the new birth (John 3:7). I shall always be a son of God (I John 3:2), irrespective of what the Devil may do in my life.

5. The saved are born of incorruptible seed.

"Being born again, not of corruptible seed, BUT OF INCORRUPTIBLE, by the word of God, which liveth and abideth forever." — I Peter 1:23.

The first chapter of Genesis ten times declares that everything produces "after his kind." According to this law of Genesis, the new nature which is born of God is incorruptible. Since one is born of incorruptible seed, either the theory of evolution that like begets unlike is true (God forbid), or else our salvation is eternal.

6. By the new birth each child of God partakes of the divine nature.

"Whereby are given unto us exceeding great and precious promises; that by these ye might BE PARTAKERS OF THE DIVINE NATURE." — II Peter 1:4.

When one is saved the nature of God is placed within. Would it be possible for God to die and for Divinity to have an end? We shrink at the thought. Until God might die, the believer will not die, as each believer has a nature like the nature of God. If the child of God has something of the nature of God then would not something of the nature of God be lost if the child of God is lost?

7. If the death we inherit from Adam is eternal, then the life we inherit from Christ is eternal.

"That as sin hath reigned unto death,

EVEN SO MIGHT grace reign through righteousness UNTO ETERNAL LIFE, by Jesus Christ our Lord." — Romans 5:21.

Surely no one will deny that we are eternally dead in Adam. Cf. Eph. 2:1. "Even so" we are eternally alive and secure in Christ.

8. Each of the saved is hid with Christ in God.

"For ye are dead and your life is hid with Christ in God." — Colossians 3:3.

We shall let a piece of paper one square represent my soul. The backs of the Bible represent God and the pages that represent Christ. I put the paper inside my Bible and close it; I open it and the pages of the Book. The piece of paper is so small in comparison with the of and pages that I can not find it. I am hid "with Christ in God." How, then, can Satan rob me of my salvation?

9. Believers are sealed until the day of redemption.

"Who HATH ALSO SEALED US with the earnest of the Spirit in our hearts." — II Corinthians 1:22.

"And grieve not the Holy Spirit of God, whereby YE ARE SEALED unto the day of redemption." — Ephesians 4:30.

The Holy Spirit Himself is the seal; we are securely kept by Him until "the day of redemption." The day of redemption is the time of Christ's second coming. Luke 21:28; Rom. 8:23. We are, then, eternally secure in Christ, for no one can reverse the sealing sealed by the King of Kings.

"And a stone was brought and laid upon the mouth of the den; and the king sealed it with his own signet and with the signet of his lords; that the purpose MIGHT BE CHANGED concerning Daniel." — Daniel 6:17.

"Write ye also for the Jews, as it was written in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, MAY NO MAN REVERSE." — Esther 8:8.

10. The covenant between God and Christ secures the righteous.

"Then thou speakest in vision, O man of holiness, and saidst, I have laid help upon one that is mighty; I have exalted chosen out of the people. Also I will rejoice in him my first born, higher than the first of the earth. My mercy will I keep for evermore, and my covenant shall I not break with him. HIS SEED also will I keep to ENDURE FOREVER, and his throne shall be established for ever. If his children forsake my law, and walk not in my judgments, if they break my statutes and keep not my commandments; then will I visit their transgression with the rod, and will chastise them with stripes. Nevertheless my loving kindness, WILL I NOT utterly TAKE FROM HIM, nor suffer my covenant to break, nor alter the thing that is gone out of my lips." — Psalm 89:19, 27-34.

11. The covenant between God and the righteous secures them.

"And I will make an everlasting covenant with them, that I WILL NOT AWAY FROM THEM, TO DO THEM HARM; GOOD; but I will put my fear in their hearts, that THEY SHALL NOT DEPART FROM ME." — Jeremiah 32:40.

In this covenant two ideas are worthy: God will not turn away from the righteous; the righteous shall not depart from God; certainly this can mean nothing but the eternal and final security of the believer.

12. Christ's statement at the judgment secures them.

"Not every one that saith unto me, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye who work iniquity." — Matthew 7:21-23.

Christ will say to the lost, "I never knew you." Yet the Scriptures emphatically declare that He intimately knows the believer:

"My sheep hear my voice, and I know them, and they follow me." — John 10:27.

"Nevertheless the foundation of God standeth sure, having this seal, The LORD KNOWETH THEM THAT ARE HIS." — II Timothy 2:19.

Since the believer is known of Christ, one should be lost, Christ would be a liar (I speak reverently) at the judgment, as there He will say to the lost, "I never knew you." Either we have eternal life when saved, or else Christ is a falsehood at the judgment!

13. The promises of Christ secure them.

(Continued on page 5, column 1)

"The Security Of The Saved"

(Continued from page 4)

believer.
"Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath **EVERLASTING LIFE**, and shall not come into condemnation; but is passed from death unto life." — John 5:24.

"All that the Father giveth me shall come to me; and him that cometh to me I **WILL IN NO WISE CAST OUT**." — John 6:37.

"And I give unto them **ETERNAL LIFE**; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and **NO MAN IS ABLE** to pluck them out of my Father's hand." — John 10:28, 29.

"Who shall also confirm you **UNTO THE END**, that ye may be blameless in the day of our Lord Jesus Christ." — I Cor. 1:8.

"Being confident of this very thing that **HE WHICH HATH BEGUN A GOOD WORK** in you **WILL FINISH IT** until the day of Jesus Christ." — Phil. 1:6.

All these are promises concerning the believer's security. If a believer, through sinning, could perish, then God's promises are valueless. If the promises are valueless then the whole Bible is valueless. And Christ, God, the Holy Spirit, and Christianity are valueless. If one fails, all promises fail. However, we prefer to "let God be true, but every man a liar," (Rom. 1:24) for—

He has never broken any promise spoken, and will keep His promise to me."

14. He promises eternal life to His sheep.
"My sheep hear my voice, and I know them, and they follow me: And I **GIVE UNTO THEM ETERNAL LIFE**; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." — John 10:27-29.

Every saved believer is one of God's sheep. Christ Himself is the Shepherd. No sheep can ever stray so far, but that the good Shepherd will bring him home again.

"And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he called together his friends and neighbors saying unto them, **Rejoice with me: FOR I HAVE FOUND MY SHEEP WHICH WAS LOST**." — Luke 15:5, 6.

God's dear sheep may fall into the mouth of the roaring lion, even Satan (I Pet. 5:8), but the Shepherd will deliver them from. (I Sam. 17:34, 35).

15. When a believer is saved, he possesses eternal life.

"Verily, verily, I say unto you, he that believeth on me hath **EVERLASTING LIFE**." — John 6:47.

"And this is **LIFE ETERNAL**, that they might know thee the only true God, and Jesus Christ whom thou hast sent." — John 17:3.

"Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me **HATH EVERLASTING LIFE**, and shall not come into condemnation; but is passed from death unto life." — John 5:24.

"And whosoever liveth and believeth in me **SHALL NEVER DIE**." — John 11:26.

"And this is the record, that God hath given to us **ETERNAL LIFE**, and this life is in his Son. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." — I John 5:11, 13.

The life Christ gives us is eternal — never ending. Forty-three times in the New Testament "everlasting" qualifies the life we receive when we receive Christ. It is a 43-0 hope that the believer is eternally secure. In Mt. 25:46, "everlasting" describes the punishment of the wicked. Rom. 16:26 "everlasting" describes the character of God's existence. In II Tim. 1:9, "everlasting" describes the duration of Christ's kingdom. Then as long as the wicked are punished, as long as God exists, and as long as Christ's glory exists, as long as Christ's kingdom continues, as long as the believer has eternal life. And if God can have an end, and if Christ's glory and Kingdom have an end, then the believer can perish. In view of this, shall we not write in letters of gold across the heavens, that all may read: **ETERNAL SALVATION!**

16. All things work together for the good of the believer.

"And we know that all things work together for good to them that love God." — Rom. 8:28.

The truth of this comforting statement demands that our salvation be eternal, for

this could never be true if a believer could lose his salvation.

17. Christ becomes the believer's surety.
"By so much was Jesus made a **SURETY** of a better testament. **WHEREFORE** he is able also to save them to the **UTTERMOST** that come unto God by him, seeing he ever liveth to **MAKE INTERCESSION** for them." — Heb. 7:22, 25.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an **ADVOCATE** with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." — I John 2:1, 2.

Christ's work in Heaven today is that of intercession. He is the lawyer who represents each believer at the bar of God's supreme court. I have a dear friend, who is a lawyer. Suppose I violate some traffic ordinance. I ask him to appear in my behalf in the court. He does not plead the mercy of the court, nor does he ask leniency that I am a preacher. He simply pleads "guilty" to the charge and pays the fine that I may go free. In the court of Heaven, I am charged with innumerable offenses by Satan. (Rev. 12:10) The Son of God is my lawyer. (Heb. 9:24). He does not ask the Father to be merciful, nor does He plead the weakness of my flesh. He is there to plead "guilty" on my behalf, and to pay for my sin with His blood:

"He is the propitiation (sacrifice) for our sins." — I John 2:2.

Hallelujah! for such a Saviour!

18. God promises never to forsake His saints.

"Thou shalt keep them, O Lord, thou shalt **PRESERVE THEM** from this generation forever." — Psa. 12:7.

"The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he **SHALL NOT BE UTTERLY CAST DOWN**, for the Lord upholdeth him with his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed. Depart from evil and do good; and dwell forever more. For the Lord loveth judgment and forsaketh not his saints; they are preserved forever; but the seed of the wicked shall be cut off." — Psa. 37:23-28.

"Ye that love the Lord, hate evil: he **PRESERVETH THE SOULS** of his saints; he **DELIVERETH THEM** out of the hand of the wicked." — Psa. 97:10.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body **BE PRESERVED BLAMELESS** unto the coming of our Lord Jesus Christ. Faithful is he that called you, **WHO ALSO WILL DO IT**." — I Thess. 5:23-24.

"And the Lord shall **DELIVER ME** from every evil work, and **WILL PRESERVE** me unto his heavenly kingdom." — II Tim. 4:18.

The saints are God's believing children. These He promises never to forsake. Since God is continually present with the believer, the believer is eternally secure with God.

19. Christ's blood cleanses from all sin.
"In whom we have redemption through his blood, even the forgiveness of sins." — Col. 1:14.

"But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son **CLEANSETH US FROM ALL SIN**." — I John 1:7.

"Who gave himself for us, that he might **REDEEM US FROM ALL INIQUITY**, and purify unto himself a peculiar people, zealous of good works." — Titus 2:14.

Christ died as a substitute for every believer. His death paid for all sin. His blood cleanses from ALL sin (past, present, and future).

By His death Christ suffered for every sin of each believer. If a believer through sinning, could perish, then the believer would suffer for the same sins, which Christ has already suffered for. Both the believer and Christ would be paying for the same sins, and God, to punish two persons for the sins of one, would be the most unjust tyrant of the universe. Perish the thought. Our God is just; yea, above all, He is merciful!

20. The righteous are secure, because of Christ's prayer.

"I pray for THEM; I pray not for the world, but for them which thou hast given me, for they are thine. And now I am no more in the world, but these are in the world, and I come to thee Holy Father, Keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I **KEPT THEM** in thy name: those that thou gavest me I have kept and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. Neither pray I for these alone, but for them also **WHICH**

SHALL BELIEVE on me through their word; Father, I **WILL** that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." — John 17:9, 11, 12, 15, 20, 24.

This prayer, breathed by Christ, 2,000 years before all present believers were born, secures us eternally with God.

21. The meaning of redemption.

"But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, **TO REDEEM** them that were under the law, that we might receive the adoption of sons."

The Greek word for redeem used in Gal. 4:4, 5, "ex-agerazo," means to "buy out of the market," so that the redeemed are never again to be exposed for sale. Thank Heaven, when Jesus has bought a slave of Satan, the Devil will never again be permitted to even bid for that one, for the redeemed of God is never again to be put up for sale. Hallelujah!

22. Christ promises that the believer shall never thirst.

"But whosoever drinketh of the water that I shall give him **SHALL NEVER THIRST**." — John 4:14.

Yet in Hell, one of the pangs of the damned is thirst.

"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 16:24.

If a believer is lost and goes to Hell, Christ is proven a liar, since He promises the believer shall never thirst. Again we say, either eternal life, or Christ is a falsifier.

23. The Lord will not charge the believer with sin.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will **NOT IMPUTE SIN** (charge sin)." — Rom. 4:5-8.

When Christ died on the cross, God treated Christ just like the sinner ought to have been treated. When a believer is saved, God treats him like Christ ought to have been treated. Thus, our sins are imputed to Christ and Christ's righteousness is imputed to us. Because of this, no sin will be charged against the believer.

24. Links of the golden chain of God's purpose guarantees the security of the believer.

"Moreover, whom he did **PREDESTINATE**, them he also called; and whom he called, them he also justified, and whom he justified, them he also **GLORIFIED**." — Rom. 8:30.

These are four indestructible links in this golden chain. Both ends of the chain are eternally fastened to the throne of God. As certainly as the believer is chosen in Christ before the world began, step by step the believer will advance to the stage of final perfection. Since it is true that whom He predestinates, He will eventually glorify; how could one of His elect ever be lost?

25. Rewards may be lost, but the soul remains secure.

"If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but He **HIMSELF SHALL BE SAVED; YET SO AS BY FIRE**." — I Cor. 3:14, 15.

The objector asks, "If one did sin and die in impenitence, would he be saved?" It is impossible to suppose any condition that will permit a child of God to be lost in Hell. The passage read tells us what will become of the erring child. His rewards will perish, but he shall be saved, yet so as by fire.

26. The sure foundation insures safety.

"Therefore, thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, **A SURE FOUNDATION: HE THAT BELIEVETH** shall not make haste." — Isa. 28:16.

A substantial foundation insures the safety of all concerned. No man can afford to build for eternity upon a defective foundation.

The Lord Jesus is the only foundation one can build upon with assurance.

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

In His Sermon on the Mount, Christ refers to this foundation.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, **WHICH BUILT HIS HOUSE UPON A ROCK**. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a

foolish man, **WHICH BUILT HIS HOUSE UPON THE SAND**. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and **IT FELL AND GREAT WAS THE FALL OF IT**." — Mt. 7:24-27.

When God reaches down and lifts a poor sinner from the pit, He places him upon a sure foundation, so that in the time of testing, he who is anchored to the Rock of Ages, can say, "In Jesus I'm safe evermore." Yea, all the combined forces of Hell and earth can not remove him. With sweet assurance, we triumphantly sing:

"How firm a foundation, ye saints of the Lord, Is laid for your faith in His excellent word;

What more can He say than to you He hath said, To you who for refuge to Jesus have fled?"

"In every condition, in sickness, in health, In poverty's vale, or abounding in wealth, At home or abroad, on the land, on the sea;

As thy days may demand, shall thy strength ever be.

"Fear not, I am with thee; O be not dismayed!

I am thy God, and will still give thee aid; I'll strengthen thee, help thee, and cause thee to stand,

Upheld by My righteous, omnipotent hand.

"When through fiery trials thy pathway shall lie, My grace, all sufficient, shall be thy supply;

The flame shall not hurt thee, I only design

Thy dross to consume, and thy gold to refine.

"E'en down to old age, All My people shall prove,

My sovereign, eternal, unchangeable love; And when hoary hairs shall their temples adorn,

Like lambs they shall still in My bosom be borne.

"The soul that on Jesus hath leaned for repose,

I will not, I will not desert to his foes; That soul, tho' all Hell should endeavor to shake,

I'll never, no never, no never forsake!"

27. If a believer could perish, then the joy of Heaven is in vain.

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." — Luke 15:10.

Here on this earth a poor sinner turns from his sins to Christ as a Saviour. Heaven above sees this transaction and is set rejoicing. Emotion stirs all the heavenly spectators. But this believer later sins enough (who could ever tell when he has crossed that line) to lose his salvation. Then Heaven has been mistaken, their joy has been premature. Can the omniscient God rejoice, if He foreknew that the repentant sinner could eventually perish in sin? How utterly inconceivable?

28. Nothing can separate a believer from Christ.

Twenty centuries ago Paul asked, "Who shall separate us from the love of Christ?" (Rom. 8:35). Shall Satan?

"But he that is begotten of God keepeth himself, and that **WICKED ONE TOUCHETH HIM NOT**." — I John 5:18.

Shall temptation?

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that **YE MAY BE ABLE TO BEAR IT**." — I Cor. 10:13.

Shall sin?

"For sin shall not have dominion over you." — Rom. 6:14.

Shall the law?

"For ye are not under the law, but **UNDER GRACE**." — Rom. 6:14.

Shall the world?

"For whatsoever is born of God **OVERCOMETH THE WORLD: AND THIS IS THE VICTORY THAT OVERCOMETH THE WORLD, EVEN OUR FAITH**." — I John 5:4.

Shall the believer?

"**THEY SHALL NOT DEPART FROM ME**." — Jer. 32:40.

As it was impossible for Noah to leave the ark after God had shut him in, so it is impossible for the believer to leave Christ. Someone asks, "Cannot a believer crawl off the Rock of Ages?" Beloved, where is the child of God who wants to crawl off the Rock of Ages? But listen, Paul mentions ten agencies and agents, including the powers of Heaven, earth and

(Continued on page 7, column 3)

"FIFTY YEARS IN THE CHURCH OF ROME"

By Charles Chiniquy
From "Fifty Years In The Church Of Rome"

The 15th of August, 1850, I preached in the Cathedral of Montreal, on the Blessed Virgin Mary's power in heaven, when interceding for sinners. I was sincerely devoted to the Virgin Mary. Nothing seemed to me more natural than to pray to her, and rely on her protection. The object of my sermon was to show that Jesus Christ cannot refuse any of the petitions presented to Him by His mother; that she has always obtained the favours she asked her Son, Jesus, to grant to her devotees. Of course, my address was more sentimental than spiritual, as it is the style among the priests of Rome. But I was honest; and I sincerely believed what I said. "Who among you, my dear brethren," I said to the people, "will refuse any of the reasonable demands of a beloved mother? Who will break and sadden her loving heart when, with supplicating voice and tears, she presents to you a petition which it is in your power, nay, to your interest, to grant? For my own part, were my beloved mother still living, I would prefer to have my right hand crushed and burned into cinders, to have my tongue cut out, than to say, No! to my mother, asking me any favour which was in my power to bestow. These are the sentiments which the God of Sinai wanted to engrave in the very hearts of humanity, when giving His laws to Moses, in the midst of lightening and thunders, and these are the sentiments which the God of the Gospel wanted to impress on our souls by the shedding of His blood on Calvary. The sentiments of filial respect and obedience to our mothers, Christ Jesus, the Son of God and Son of Mary, practiced to perfection. Although God and man, He was still in perfect submission to the will of His mother, of which He makes a law to each of us. The Gospel says, in reference to His parents, Joseph and Mary, 'He was subject unto them' (Luke 2:51). What a grand and shining revelation we have in these few short words: Jesus was subject to Mary! Is it not written, that Jesus is the same today, as He was yesterday, and will be forever? (Heb. 13:8). He has not changed. He is still the

Son of Mary, as He was when only twelve years old. In His divine humanity, He is still subject unto Mary, as He was then. This is why our holy Church, which is the pillar and foundation of Truth, invites you and me, today, to put an unbounded confidence in her intercession; remembering that Jesus has always granted the petitions presented to Him by His Divine mother, let us put our petitions in her hands, if we want to receive the favours we are in need of.

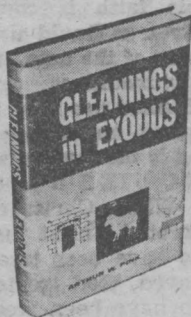
The second reason why we must all go to Mary, for the favours we want from heaven, is that we are sinners — rebels in the sight of God. Jesus Christ is our Saviour. Yes! but He is also our God, infinitely just, infinitely holy. He hates our sins with an infinite hatred. He abhors our rebellions with an infinite, and godly, hatred. If we had loved and served Him faithfully we might go to Him, not only with the hope, but with the assurance of being welcomed. But we have forgotten and offended Him; we have trampled His blood under our feet; we have joined with those who nailed Him on the cross, pierced His heart with the lance, and shed His blood to the last drop. We belong to the crowd which mocked at His tortures, and insulted Him at His death. How can we dare look at Him and meet His eyes? Must we not tremble in His presence? Must we not fear before the Lion of the tribe of Judah whom we have wounded and nailed to the cross? Where is the rebel who does not shiver, when he is dragged to the feet of the mighty Prince against whom he has drawn the sword? What will he do if he wants to obtain pardon? Will he go himself and speak to that offended Majesty? No! But he looks around the throne to see if he can find some of the great officers, and friends, or some powerful and influential person through whose intercession he can obtain pardon. If he finds any such, he goes immediately to him, puts his petition into their hands, and they go to the foot of the throne to plead for the rebel, and the favour which would have been indignantly refused to a guilty subject, had he dared to speak himself, is granted, when it is asked by a faithful officer, kind friend,

a dear sister, or a beloved mother. This is why our holy church, speaking through her infallible supreme pontiff, the Vicar of Christ, Gregory XVI, has told us, in the most solemn manner, that 'Mary is the only hope of sinners.'

Winding up my arguments, I added: "We are those insolent, ungrateful rebels. Jesus is the King of kings against whom we have, a thousand times, risen in rebellion. He has a thousand good reasons to refuse our petitions, if we are impudent enough to speak to Him ourselves. But look at the right hand of the offended King, and behold His dear and divine mother. She is your mother also. For it is to every one of us, as well as to John, that Christ said on the cross, speaking to Mary, 'Behold thy mother' (John 19:27). Jesus has never refused any favour asked by that Queen of Heaven. He cannot rebuke His mother. Let us go to her; let us ask her to be our advocate and plead our cause, and she will do it. Let us suppliantly request her to ask for our pardon, and she will get it." I then took these glittering sophisms for the true religion of Christ, as all the priests and people of Rome are bound to take them today, and presented them with



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all the earnestness of an honest, though deluded mind.

My sermon had made a visible and deep impression. Bishop Printe, coadjutor of my Lord Bourget, who was among my hearers thanked and congratulated me for the good effect it would have on the people, and I sincerely thought I had said what was true and right before God. But when night came, before going to bed, I took my Bible as usual, knelt down before God, in the neat little room I occupied in the bishop's palace, and read the twelfth chapter of Matthew, with a praying heart and a sincere desire to understand it, and be benefited thereby. Strange to say! When I reached the 40th verse, I felt a mysterious awe, as if I had entered for the first time into a new and most holy land. Though I had read that verse and the following many times, they came to my mind with a freshness and newness as if I had never seen them before. There was a lull in my mind for some moments. Slowly, and with breathless attention, supreme veneration and respect, I read the history of that visit of Mary to the sacred spot where Jesus, my Saviour, was standing in the midst of the crowd feeding His happy hearers with the bread of life.

When I contemplated that blessed Mary, whom I loved, as so tenderly approaching the house where she was to meet her divine Son, who had been so long absent from her, my heart sud-

denly throbbed in sympathy with hers. I felt as if sharing her unspeakable joy at every step which brought her nearer to her adorable and beloved Son. What tears had she not shed when Jesus had left her alone, in her poor and cheerless home, that He might preach the Gospel in distant places, where His Father had sent Him! With Jesus in her humble home, was she not more happy than the greatest queen on her throne! Did she not possess a treasure more precious than all the world! How sweet to her ears and heart were the words she had heard from His lips! How lovely the face of the most beautiful among the sons of men! How happy she must have felt, when she heard that He was, now, near enough to allow her to go and see Him! How quick were her steps. How cheerful and interesting the meeting! How the beloved Saviour will repay by His respectful and divine love to His beloved mother, the trouble and the fatigue of her long journey! My heart beat with joy at the privilege of witnessing that interview, and of hearing the respectful words Jesus would address to His mother! My heart and soul throbbing with these feelings, I slowly read — "While He yet talked to the people, behold His mother and His brethren stood without, desiring to speak with Him. Then one said unto Him: 'Behold, Thy mother and thy brethren stand without, desiring to speak with Thee.' But He answered and said unto him that told Him: 'Who is My mother? and who are My brethren?' And he stretched forth His hands toward His disciples, and said: 'Behold My mother and My brethren! For whosoever shall do the will of My Father

which is in Heaven, the same are My brother, and sister, and mother."

I had hardly finished reading the last verse, when big drops of sweat began to flow from my face, my heart beat with a tremendous speed, and I came fainting; I sat in my large arm chair, expecting every minute to fall on the floor. Those who have stood for several hours at the falls of the Niagara heard the thundering noise of waters, and felt the shaking of the rocks under their feet, have any idea of what I felt at that hour of agony. A voice, voice of my conscience, whose thunders were like the voice of a thousand Niagaras was telling me: "Do you not see that I have preached a sacrilegious this morning, when, from pulpit, you said to your ignorant and deluded people, that Jesus always granted the petitions of His mother, Mary? Are you ashamed to deceive yourself, to deceive your poor countrymen with such silly falsehoods? Read, read again these words and understand that, far from granting all the petitions of Mary, Jesus has always, even when a child, said No! to her requests. He has always rebuked her, when she asked Him a thing in public! Here she comes to ask Him a favour before the whole people. It is the easiest of the most natural favour that a mother ever asked of her son. It is a favour that a son never refused to a mother. answered by a rebuke, a punishment and solemn rebuke! Is it that I want of love and respect for Mary that He gave that rebuke? No! Never a son loved and respected a mother as He did. it was a solemn protest against

(Continued on page 8, column 1)

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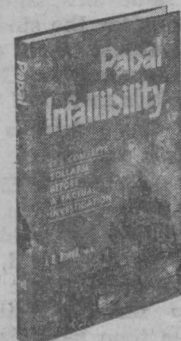
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THE BAPTIST EXAMINER

FEBRUARY 13, 1965

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Blessed is the man who is too busy to worry in the daytime and too sleepy at night.

Fred T. Halliman

(Continued from page 1)

four, all the saved were those that came to the Mission Station only, but now folk are being saved at most all our preaching points as well. Seldom does a week go by but that we see from 1 to 20 or more make professions of faith in Christ. None of these are prompted or encouraged in any way to do so. In some cases when we get to a place to hold a service and after we have assembled for the purpose, before we can get started to preach, someone will ask to be allowed to speak and then he will tell how the Lord has saved him. This was true recently at one of our preaching points when a head tribesman, who at one time was so demon possessed that he almost broke up our preaching services on two separate times, could not wait until we had our song service before he told how that the Lord had saved him.

About a week ago on a Sunday night there were 10 professions of faith and the first one was by a man who was the most notorious and most influential

ness unto light.

AN AVERAGE OF NINE SERVICES EACH DAY

While we marvel at the way God is blessing in the salvation of lost souls here, really we should not marvel at all, for He has told us to "Preach the Word in season and out of season." Whatever that may mean, we take at least one meaning of it to be, to be forever at the task of preaching. We have always had a very definite conviction ever since we have had the call to preach the gospel that if God calls a man to preach that is exactly what He wants him to do. One man said to Jesus, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me and let the dead bury the dead.

Therefore, believing as we do, we make our main concern to be getting the gospel to the lost and teaching the saved how to follow and honor the Lord. Therefore we say again, we should not marvel when the Lord calls out His elect when the Word is preached. Between myself and the native preachers we are preaching on the average of 9 times a day somewhere. This is every week not just occasionally. There is one more meeting house that is going up now and two more groups that want services started. With these three other places that will make 70 or more services each week for us. This past Sunday I preached 4 times in as many places and walked over 12 miles in reaching all these places. I preached to over 1400 people and the native preachers to another 1600 plus.

Beloved, we do not say this braggingly, but we frankly ask you, do you know of another group of preachers as small in number as we are here, regardless of where they may be that is getting more preaching done than we are here at the Sovereign Grace Baptist Mission?

A COMMON HERETICAL THEORY REFUTED

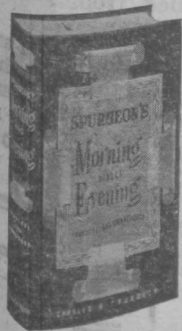
I have often heard it said and at times have read where men have said that you could get so narrow in your preaching and preach so much from the standpoint of what is commonly called Calvinism, that your services would dry up, you would never see any visible results and that you would have a name to live but would become spiritually dormant if not dead. I wish to say that I do not believe a word of that. Fact of the matter is, I am more than just a little convinced that sovereign grace preaching will produce results, when God's elect hear and I am sure that it is the only kind that will produce any lasting results. I seriously doubt if any preacher back in America condemns the flesh and exalts the grace of God any more than I do and I can't remember a week that has gone by for a long time that folk have not been saved under my ministry. Many times I purposely go to the extremes in condemning the efforts of the flesh for fear of having false professors and yet in spite of the strong preaching that I do among these folk (Continued on page 8, column 5)

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PAGE SEVEN

"PRIDE GOETH BEFORE DESTRUCTION,
AND A HAUGHTY SPIRIT BEFORE A
FALL."

— PROVERBS 16:18



PETER SAID: "TRULY I PERCEIVE THAT GOD SHOWS NO PARTIALITY, BUT IN EVERY NATION ANY ONE WHO FEARS HIM AND DOES WHAT IS RIGHT IS ACCEPTABLE TO HIM."

— ACTS 10:34 (RSV)

"The Security Of The Saved"

(Continued from page 5)

Hell, which he declares are unable to separate the believer from God.

"Who shall separate us from the love of Christ? SHALL TRIBULATION, DISTRESS, PERSECUTION, FAMINE, NAKEDNESS, PERIL, OR SWORD? AS IT IS WRITTEN, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither DEATH, nor LIFE, nor ANGELS, nor PRINCIPALITIES, nor POWERS, nor THINGS PRESENT, nor THINGS TO COME, nor HEIGHT, nor DEPTH, nor ANY OTHER CREATURE, shall be able to SEPARATE US FROM THE LOVE OF GOD, which is in CHRIST JESUS OUR LORD."—Rom. 8:35-39.

The Wealth Of Rome

(Continued from page 3)

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

Vast Commercial Empire

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

Such operations in many lands have become necessary in view of the enormous reserves of the Vatican, which represent the contributions of the faith. Businessmen agreed that Immobiliare which was already operating a \$44 million cooperative apartment in the same neighborhood, would reap a bonanza in the plush housing

complex.

"Tote That Barge"

Roman Catholic construction added close to \$2 billion in new buildings during 1961. This is in the categories of churches, hospitals, schools and colleges and does not take into account any of the business and commercial ventures. Many would reason that such wealth is sufficient for one from POAU, 1633 Massachusetts Ave., N. W., Washington, D. C., Catholic publication, reasons in 20036).

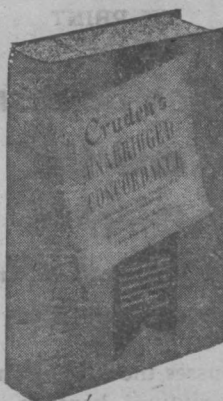
opposite fashion. Because the Roman Catholic Church is so rich, it argues, the public ought to make it richer still. "Will Catholics . . . have to 'tote that barge, lift that bale' unaided, or will they get a little help when the Federal government begins to help pay for U. S. education?"

(This may be had in tract form from POAU, 1633 Massachusetts Ave., N. W., Washington, D. C., Catholic publication, reasons in 20036).

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LIGHT TO LIVE BY



Fifty Years

(Continued from page 6)
the worship of Mary as practiced in the Church of Rome."

I felt at once so bewildered and confounded, by the voice which was shaking my very bones, that I thought it was the devil's voice; and, for a moment, I feared lest I was possessed of a demon. "My God," I cried, "have mercy on me! Come to my help! Save me from my enemy's hands!" As quick as lightning the answer came: "It is not Satan's voice you hear. It is I, thy Saviour, and thy God, who speaks to thee. Read what Mark, Luke, and John tell you about the way I received her petitions, from the very day I began to work, and speak publicly as the Son of God, and the Saviour of the world." These cries of my awakening intelligence were sounding in my ears for more than one hour, before I consented to obey them. At last, with a trembling hand, and a distressed mind, I took my Bible and read in Mark: "There came then His brethren and His mother, and standing without, sent unto Him, calling Him. And the multitude sat about Him and they said unto Him, Behold, thy mother and thy brethren without, seek for Thee. And He answered them, saying, Who is my mother, or my brethren? And He looked round about on them which sat about Him, and said, Behold, My Mother and My brethren. For whosoever shall do the will of God, the same is my brother, and My sister, and mother." (Mark 3:31-35.)

The reading of these words acted upon me as a shock of a sword going through and through the body of one who had already been mortally wounded. I felt

absolutely confounded. The voice continued to sound in my ears: "Do you not see you have presented a blasphemous lie, every time you have said that Jesus always granted the petitions of His mother?"

I remained again, a considerable time, bewildered not knowing how to fight down thoughts which were so mercilessly shaking my faith and demolishing the respect I had kept till then for my church. After more than half an hour of vain struggle to silence these thoughts it came to my mind that Luke had narrated this interview of Mary and Jesus in a very different way. I opened the holy book again to read the eighth chapter. But how shall I find words to express my distress when I saw that the rebuke of Jesus Christ was expressed in a still stronger way by the two other evangelists! "Then came to Him His mother and His brethren, and could not come at Him for the press. And it was told Him by certain which said, Thy mother and thy brethren stand without, desiring to see Thee. And He answered and said unto them, My mother and My brethren are these which hear the Word of God, and do it." (Luke 8:19-21).

It then seemed to me as if those three evangelists said to me: "How dare you preach with your apostate and lying church, that Jesus has always granted all the petitions of Mary, when we were ordered by God to write and proclaim that all the public petitions she had presented to Him, when working as the Son of God, and the Saviour of the world, had been answered by a public rebuke?" What could I answer? How could I stand the rebuke of these three evangel-

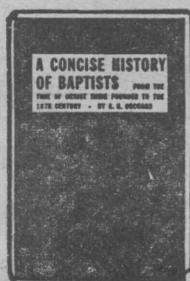
ists? Trembling from head to foot, I fell upon my knees, crying to the Virgin Mary to come to my self and pray that I might not succumb to this temptation, and lose my faith and confidence in her. But the more I prayed, the louder the voice seemed to say: "How dare you preach that Jesus has always granted the petitions of Mary, when we tell you the contrary by the order of God Himself?"

My desolation became such, that a cold sweat covered my whole frame again; my head was aching, and I think I would have fainted had I not been released by a torrent of tears. In my distress I cried: "Oh! my God! my God! look down upon me in thy mercy; strengthen my faith in Thy Holy Church! Grant me to follow her voice and obey her commands with more and more fidelity; she is Thy beloved Church! She cannot err. She cannot be an apostate Church." But in vain I wept and cried for help. My whole being was filled with dismay and terror from the voices of these witnesses, who were crying louder and louder.

"How dare you preach that Christ has always granted the petitions of Mary, when the gospels, written under the inspiration of the Holy Ghost, tell you so clearly the contrary?"

When I had, in vain, wept, prayed, cried, and struggled from ten at night till three in the morning, the miraculous change of water into wine, by Christ, at

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the request of his mother suddenly came to my mind. I felt a momentary relief from my terrible distress, by the hope that I could prove to myself that in this case the Saviour had obeyed the demands of His holy mother. I eagerly opened my Bible again and read: "And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. And both Jesus was called, and His disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto Him, they have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, Whatsoever He saith unto you, do it." (John 2:1-5).

(To Be Continued Next Week)

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By William M. Nevins
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Discusses the four essentials of scriptural baptism, providing an abundance of Biblical and historical support. Shows why Baptists cannot receive the immersions of the Pedobaptists, Campbellites and other "off-brands."

Calvary Baptist Church
Ashland, Kentucky

Sure would hate to have to do without it. I get more real gospel food from THE BAPTIST EXAMINER than all the other Baptist papers put together and I take six or seven others.

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THE BAPTIST EXAMINER

FEBRUARY 13, 1965

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How Old Are Baptists?

(Continued from page 2)

He was afterwards nominated to the bishopric of Rome, but his strict views of church purity was made a pretext for opposing his election. Many seceded and elected him their pastor, thus constituting the Novatian church. The Novatians and Donatists being dissenters suffered accordingly; the prisons were crammed with them, and many were put to death. Infant baptism began in the middle of this century, being established at the Council of Carthage in Africa, the darkest part of the church at that time. It's first practisers had the consistency to administer to infants the Lord's Supper as well as baptism. Tertullian indignantly protested against the spread of the error.

(Note: As early as the second century the use of the term "regeneration" in connection with water baptism only signified symbolic cleansing, the soul already having been cleansed by the blood of Christ. Even in the first century this symbolic use was employed, as in Acts 22:16, where Saul of Tarsus was told by Ananias, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." — D. N. J.).

Second Century

In the second century the practice of the church regarding baptism is sufficiently clear from the account given by Justin in his Apology. "As many as are persuaded and believe what we teach is true and undertake to conform their lives to our doctrine, are instructed to fast and pray, and intreat from God the forgiveness of their sins, all fasting and praying with them. They are then conducted by us to a place where there is water, and are regenerated in the same manner as we ourselves were regenerated, for they are washed in the name of the Father, Son and Holy Spirit." This use of the word "Regeneration," though objectionable to our minds, is probably no more than an allusion to Titus 3:5, and it does not obscure the testimony respecting belief in those days as to the subject and mode of baptism.

(Note: Davis speaks of Novatian's clinic baptism without an explanation. In the first place, it has been questioned by competent historians if water were poured on Novatian while on his sick bed as an act of baptism. In the second place, if water were poured on him, it was so profuse that it was considered an immersion, a submerging of the body in water, a complete covering up. This evidently was true, if water was poured on him, because he taught the doctrine of immersion as the Scriptural mode of baptism and we have no record of his ever having received any other kind of baptism. — D. N. J.)

First Century

In the first century the practice of the apostles as described in the New Testament is clear. They baptized those who professed faith in Christ. The jailor and his rejoicing, believing household; Lydia with the "brethren" of her household (Acts 16:40); Stephanas

and his household, "the firstfruits of Achaia unto Christ," adding themselves unto the "ministry of the saints," were all baptized, even Simon, on a little profession though it afterwards appeared to be a mistaken one, and the believers at Pentecost, were baptized nor do we read of a single case of baptism in which there is evidence of faith preceeding. The apostles were careful to serve their Master's rule, "He that believeth and is baptized shall be saved."

The Baptist Church is as old as Christianity, and therefore, as Christianity, the practice of believers' baptism has been held in unbroken continuity from apostolic times. There is more than a witticism in the speech of a certain good man who said he had not been able to find any traces of other denominations in the Bible; he did not read of Peter the Primitive Baptist, nor of John the Primitive Baptist, nor of Thomas the Independent Baptist, nor of James the Episcopalian, nor of Matthew the Wesleyan, but he did read of John the Baptist.

Fred T. Halliman

(Continued from page 2) people are being continually saved. I fear that many folks in America, including our preachers, are too close to the facts that they fail to see what is happening right under their noses, i.e., that God's grace is being withdrawn from our betate country and many folk are being at the last straw and threatening to see "more results." I believe that the vast majority of God's elect have already called out though that should cause us to slacken one of our endeavours to reach the but neither should it cause to be afraid to preach on is commonly called the five of Calvinism. These are Bible trines and God wants us to part them just as much as any part of His Word. But try though we fail to see any results does that mean that are to shy away and retire from doctrinal preaching? No means. How much results Noah see in his 120 years of preaching? What about Jerem of Isaiah, Ezekiel, etc., etc. The time that I can remember any of these preachers of old saw any visible results to of was Ezekiel when he pre to the valley of dry bones. a sermon that must have ok and what a lesson we can from it, i.e. speak the Word of God and depend upon God the results.

Please pray for us that might ever remain faithful and His Word. Also we your prayers that God might us strength to carry on this and wisdom to do the job

True Happiness

(Continued from page 2) with Christ!"

"Jesus said unto them, I bread of life: he that cometh me shall never hunger; and that believeth on Me shall thirst." (John 6:35). See also 4:14; John 14:27.

J. R. GRAVES Seven Dispensations

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