

RALLY DAY . . . PLEASE PRAY, ATTEND, GIVE, WRITE!

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

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

VOL. 34, NO. 22 ASHLAND, KENTUCKY, JULY 3, 1965 WHOLE NUMBER 1389

CHINIQUE GRADUALLY FORCED OUT BY . . .

THE SCANDALS OF ROMANISM

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

The unexpected visit of my shop had at first rejoiced me by the hope that he would bring me words of encouragement. But when he said to me: "My dear Chiniquy, I must reveal to you a thing that I have not yet known to anyone. It is confidential, and I request you not say a word before it is accomplished. I cannot remain any longer Bishop of Illinois! No! I cannot any longer resume the responsibilities of such a high position, because it is beyond my

power to fulfill my duties and do what the church requires of me. The conduct of my priests of this diocese is such, that, should I follow the regulations of the canon, I would be forced to interdict all my priests with the exception of you and two or three others. They are all either notorious drunkards, or given to public secret concubinage; several of them have children by their own nieces, and two by their own sisters. I do not think that ten of them believe in God. Religion is nothing to them but a well paying comedy. Where can I find a remedy to such a general evil? Can I punish one of them and leave the others free in their abominable doings, when they are almost all equally guilty? Would not the general interdiction of these priests be the death blow to our church in Illinois? Besides, how can I punish them, when I know that many of them are ready to poison me the very moment I raise a finger against them. I suppose that you do not ignore the fact that my poor predecessor was poisoned, by one of those priests who had seduced several nuns, when he was in the very act of investigating the matter. I intend to go to Rome, as soon as I receive my permit from the Pope, to renounce at his feet the

(Continued on page 6, Column 5)

Nothing To Pay . . . Nothing To Do

NOTHING to pay, No, not a whit; Nothing to do? No, not a bit: All that was needed to do or to pay Jesus has done it His own blessed way.

NOTHING to do? No, not a stroke; Gone is the captor, gone is the yoke: Jesus at Calvary severed the chain, And none can imprison His free-man again!

NOTHING to fear? not a jot; nothing within? No, not a spot: Christ is my peace, and I've nothing at stake, Satan can that, neither harass nor shake.

NOTHING to settle? All has been paid, nothing to worry, Peace has been made; Jesus alone is the sinner's resource, Peace He has made by the blood of His cross.

WHAT ABOUT judgment? I'm thankful to say, Jesus has met it and borne it away; Drank it all up when He hung on the Tree, Leaving a cup full of blessing for me.

—Selected

This Issue Is The "Last Call For Rally Day." If You Intend To Help TBE on This Special Day, Now Is The Time To Do Something!

Reasons The Mourner's Bench Is Unscriptural

This article is written with no other purpose than to point lost souls to the only source of salvation—Jesus Christ. I realize that many will bitterly resent what is herein and will oppose this message. But I am out of no bitter motive whatsoever, and I only ask that those who have hitherto believed the practice of sinners' praying for salvation, give us a fair

extend a challenge to every reader to diligently compare what is set forth with the teachings of God's Word. If the Scriptures I trust, the Spirit-led logic

of this article are erroneous, then by no means accept them. But if they be truthful, then because they are truth, accept them and act accordingly.

We write not to condemn persons, but to point souls to the All-Sufficient Saviour, thus leading them away from a practice which would cause them to miss Him.

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."—Isaiah 45:22.

I doubt if there is a reader of this who is not familiar with what is commonly called the "altar" or the "mourner's bench." (Continued on page 5, column 2)

As this article is written, TBE's Rally Day is almost at hand. In fact, some of you may even receive this issue after Rally Day, due to slow mail delivery. But we hope you will not let that hinder you from still having a part in our Rally Day offering. We always allow a few days for all possible mail to come in before we consider something like this closed. So you can still get your contribution to us to be counted in the Rally Day offering, even if you have received this issue late.

But some of you have not received it yet. (Continued on page 4, column 4)

We Invite You To Listen To Our WEEKLY RADIO BROADCAST WTCR — 1420 On Your Dial SUNDAY 8:30 A.M.

PASTOR JOHN R. GILPIN is the speaker for each broadcast

The "Great Society" Being Built On Drink And Crime

By William Ward Ayer

We hear and read so much today about "The Great Society" that millions are brainwashed into believing that this glorious "Rock Candy Mountain with Lemonade Springs" is so near we can reach out and touch it.

Our leading politicians know how to sell Americans a bill of goods. They have talked convincingly in glowing phrases about this man-made millennium which they will shortly create in America.

But let's not get too stary-eyed nor drool over the promised "goodies." There are many hurdles to surmount and first of

all, a solid moral and financial foundation to build. There can be no Great Society until there is a good society, and America has become such a criminal nation that, if our crime continues, collapse is inevitable. We could never build an Empire State Building on a mouldering and decaying strawstack. So if we are to have a Great Society here, the first thing the President, the Cabinet and Congress must do is to clear away the criminal and moral rubble that is making our nation, especially its big northern cities, shambles of crime, crookedness and a thousand other sins.

(Continued on page 8, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THOU WORM JACOB"

"Fear not, thou worm Jacob, and ye men of Israel: I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel."—Isa. 41:14.

There is a very definite and marked contrast between God and man in all things, and that contrast is especially so when it comes to the matter of speech and comparison. Man is often given over to flattery. Most of us, I suspect, sometime or other in life have been given over to flattery, but that is not true with God. God never speaks in order to flatter us. Instead, in contrast to man, God speaks in a way

that actually takes the ego out of every one of us.

If you will turn through the Bible you will find that God's description of man is always most uncomplimentary. I don't know any place in the Bible where God describes man wherein God speaks of man in complimentary terms. For example, we read:

"But we are all as UN-CLEAN THING, and all our RIGHTEOUSNESSES ARE AS FILTHY RAGS; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."—Isa. 64:6.

You certainly don't see any-

thing here that would compliment man in any wise at all, for in the very beginning of the verse God says that we are as an unclean thing. In the Old Testament we read about the camel, the donkey, and the various animals that are spoken of as unclean. The very first part of this verse says that we are as an unclean thing, and then He particularizes as to our uncleanness, for He says that all of our righteousnesses are as filthy rags.

I am satisfied that there are some righteousnesses about each of us. I am sure there is not one

(Continued on page 2, Column 1)

THE CHRISTIAN'S WARDROBE

Chicago (AP)—Judging from the clothes hoard found at the late wealthy sportswoman's home in suburban Wilmette, Mrs. Wolfner did little more than look at her fantastic wardrobe.

Many of the more than 1,000 dresses and coats were unworn; dozens of the 1,500 pairs of shoes were never taken from their boxes. This (fantastic) wardrobe is part of a \$3 million estate left by Mrs. Wolfner.

In addition to the dresses, coats and shoes are several hundred hats, more than 100 negligees, several hundred purses and pairs of gloves. . . . More than 100 bouffant petticoats flounce along one wall. Dozens of fur pieces, including nine jackets of sable, ermine and mink, and two full

(Continued on page 8, column 4)

RALLY DAY SLOGAN . . . AN OFFERING FROM EVERY READER

RALLY DAY, JULY 6... PLEASE PRAY, ATTEND, GIVE, WRITE!

"Thou Worm"

(Continued from page 2)
begins to work within your

What a similarity between man and the worm, for man is just as helpless and is possessed of the same human inability that the worm stands possessed of today. The worm can't order his own course. He may try to do so, for he may try to wiggle hither and there and there. Man likewise may try to order his course too, yet utterly man comes to fail in ordering of his course. Listen: "On that I knew where I might find him that I might come even to his seat: I WOULD ORDER my course before him, and fill my mouth with arguments." — Job.

Job said, "If I could just find my cause, I would order my course." A man may try to order his course, but in the end, like Job, he'll

WAIT TIL YOU HEAR THIS!

"Soy, fellows, why don't we huddle with other Baptists of America for the Bible Conference at Calvary Baptist in Ashland, Kentucky over the Labor Day Weekend? That would be the play of the year!"



out, saying, "I have to find before I can order my cause." Man is able to order his steps in life, without God, and from God.

Trust in the Lord with all your heart, and lean not unto your own understanding. In all your ways acknowledge him, and he shall direct thy paths." — Prov. 3:5, 6.

Think it down, beloved, that man may try to order his course, but no man will ever know in any wise at all by way of rolling himself until the Word of God begins to work in him. "Thou worm."

A worm may try to order his course, actually all that a worm can do is suffer. When you pick up that little worm and put it on a hook, it may be to the pleasure of your eye, and ultimately to your shame, but for the worm it is suffering. Or when you walk

out in the street in the morning after a rain when the fishing worms have all come to the top of the ground and you trample upon them, it is only for suffering on the part of the worm. Or when Mamma bird goes out for food and brings back a picnic lunch, by way of a fishing worm which she divides among her hungry brood, it is not for pleasure on the part of the worm. Man may try to order his course just like the worm may try to order his course, but man can only suffer like the worm.

To see how utterly helpless we are and how apt is the comparison, may I go further and say that the worm is so small and so infinitesimal that many times you have walked along the street and have trampled upon one without even realizing that you were crushing the same under your foot. Beloved, that is just exactly your position in the sight of God. Don't come into this place thinking that you are somebody, or something, but come here realizing that you are a worm in God's sight. I am satisfied that many and many a time when God looks down upon us and sees us with every one of our sins that God would say to us, "Worm, get out of my presence." I wouldn't be a bit surprised but that many is the time in life when God has said of you and of me, "Worm, crawl away from my sight."

II

"FEAR NOT."

You'll notice that God also gives a marvelous promise, for He says, "Fear not, thou worm Jacob."

"Don't be afraid, little worm, when you don't understand." Even though we are saved, we are still no bigger than a worm in God's sight. There are lots of things that come into your life and mine that we don't understand. We read:

"Jesus answered and said unto him, What I do THOU KNOWEST NOT NOW; but thou shalt know hereafter." — John 13:7

Beloved, there have been many times in my life when God did things that I didn't know what it was all about. There have been many times in my life that God could have said to me, "What I do, thou knowest not now; but thou shalt know hereafter. Don't be afraid, little worm, when you don't understand."

I took some seed some time ago, and threw them down on the ground, and covered them over with the soil. It may have seemed cruel, and I am sure they didn't understand, but after while, they were a beautiful bunch of flowers. I have buried other kinds of bodies in the ground and I didn't understand, but I am sure some day there will be an understanding. "Little worm, don't be afraid when you don't understand."

"Don't be afraid, little worm, when the storms break over you."

You need not tell me that the storms of life have never broken over you. You need not tell me that the storms of this life have never troubled your vessel. I can't believe there is a person here today but has already passed through many experiences when it seemed the storms of this life would sink your little vessel.

I often think of the Apostle Paul when he was on his way to Rome. The Word of God says that a tempestuous wind, called Euroclydon, swept down upon that vessel, and the vessel was tossed to and fro until the men were forced to throw out all the cargo of that boat. Then the Word of God says that they threw away their tackling, and everything that would lighten the vessel, to realize that they were hopeless and helpless. The Word of God says:

"And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away." — Acts 27:20.

Beloved, haven't you had some of those sunless days and starless night? Haven't you had some of those experiences when no small tempest lay on you? Haven't you had some of those experiences when all hope was gone? You just felt like it was a useless fight. You just felt like it

WE'VE SOLD OVER 8000 OF

The Church That Jesus Built

By

ROY MASON

A History of the Baptists from the time of Christ, their Founder to the present day.

Greatest book on Baptist history in print.

136 Pages

\$1.00 per copy

Calvary Baptist Church

P. O. Box 910

Ashland, Kentucky

was a wasted cause. You just felt like you might as well give up. It was then that God stood by Paul and said:

"Fear not, Paul." — Acts 27:24.

I am here to tell you, as one who has passed through many of those sunless days and starless nights, that the same God who stood by Paul, has stood by me, and that same God will stand by you. "Don't be afraid, little worm, when the storms break over you."

"Don't be afraid, little worm, when your path is beset with enemies." Some people think that a Christian shouldn't have any enemies, but somehow God seems to think otherwise, for God gives them to many Christians. Some people think that a Christian ought never have any enemies, and that he ought to live in such a way that everybody loves him, and he loves everybody, but that just hasn't been our experience, and that won't be your experience. You'll find as you tread the rocky way of life there will be many enemies that will arise up between now and the time you leave this world. "Fear not, little worm, when your path is beset with enemies."

I like to go back and stand by the shores of the Red Sea and see Moses when he looked out and saw those waves rolling angrily before him, and he looked backward and saw the armed chariots of Pharaoh in pursuit. I like to see Moses as he looked around him and saw all of that crowd of Israelites as they were near pan-

ic-stricken, and I like to hear Moses as he said:

"Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever." — Ex. 14:13.

Beloved, that is the kind of God that looks down upon worms like you and me, and says, "You go on and serve me; I'll take care of the Egyptians for you."

The greatest passage in all the Bible to me so far as my own personal dependence upon God is that which is known as the Great Commission. Listen:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I AM WITH YOU ALWAYS, even unto the end of the world. Amen." — Mt. 28:19, 20.

God says, "Go, disciple, baptize, teach all things, and when you do these four things, I have a promise for you: I am with you all the way." Beloved, a Baptist preacher has no possible way to lay claim to the last part of this verse until he is certain he has done the four things that he has been told to do — go, make disciples, baptize, and teach the all things of the Bible. Then, and only then, has he the promise of "I am with you all the way." "All the way," means the days of sunshine and the days of rain, the days when the clouds hang low and the days when there is not a cloud within the sky. The promise is to those who carry out this commission. God never gave any promise to a Baptist Church or a Baptist preacher unless first of all the things of this commission are put into effect.

There have been some mighty dark days in my life. I often say I fell like a battle-scarred veteran. When I look backward across the days of my experience and remember some of the things through which I have passed, I realize I have had some exceedingly dark days, but there has never been a day in my life that I haven't laid hold on this promise, and I have said, "Lord, to the best of my ability I have done what you have said: go, make disciples, baptize them, and teach the all things. This little worm has kept going even when his path has been beset with enemies because he claimed the promise."

"Don't be afraid, little worm, when you think everything is against you." Did you ever get to the place that you just felt like everything was against you? Well, I dare say there isn't a person here but has had that experience sometime along the way, and you have just felt like there wasn't a bit of use of trying again — that everything was against you.

I like to go back and read the story of Jacob, how those boys came out of Egypt, and said to Jacob, "Father, that man down in Egypt that sells grain has a nasty temper. He told us not to

come back unless we brought our younger brother along with us. He told us that we couldn't see his face, and that we couldn't get one more grain of food unless we brought our younger brother along with us." Jacob said, "Why did you tell him?" They replied, "Well, he asked us." Then I hear Jacob as he said:

"Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." — Gen. 42:36.

What did Jacob do? He mourned for years over what he thought was the death of Joseph. Now Simeon was held captive. The price of grain had gone up, and it was getting more and more scarce. Now they can't go back to Egypt to buy more grain unless they take along their younger brother Benjamin. Jacob thought everything was against him, but really it wasn't. He dared to trust God, to take care of his son Benjamin, and Benjamin went down to Egypt. Pretty soon old Jacob stands outside his home, and sees a stream of wagons coming from the south, and as he looked, he wondered who it could be that is traveling from the south to the north at that time of the year. He wondered who it was that was traveling with a caravan of wagons. As he looked, there was Simeon sitting up there driving one of those wagons, and there was each of his boys. What have they done? Where have they gotten the wagons? I dare say that he thought his sons had turned robbers. No, no, beloved. He learned pretty soon that Joseph was alive, and Benjamin was alive, and Simeon was alive; that it never was true that all these things were against him.

Beloved, some of these days, you and I will learn the sequel to life's experiences and we'll find that the things we thought were against us weren't against us, but that they were all for us, for we read:

"And we know that ALL THINGS work together for good to them that love God, to them who are the called according to his purpose." — Rom. 8:28.

"Fear not, little worm, when you think everything is against you."

"Don't be afraid, little worm, when you must bid goodbye to a loved one." I turn to the Word of God and I find a tremendous comfort. Listen:

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." — Rev. 1:18.

Notice, beloved, the Lord Jesus Christ holds the keys of death.

I came back from the cemetery a few years ago when I buried my little grandson. It was the darkest moment of my life. I went out and sat in the backyard by myself and God called to my mind this passage of Scripture. I said, "Lord, thank you; I know he is safe because you have the keys."

I tell you, beloved, you and I are nothing but little worms in (Continued on page 4, column 4)

Commentary On The Whole Bible

By Jamieson, Fausset, and Brown

Price \$8.95

Looking for a lot of dependable Bible commentary in one volume? If so, you need this great book. Books, chapters, verses, and words are expounded. Example: "Ministered" in Acts 13:2 is explained to mean the performance of official duties of the church at Antioch.

There are almost 1600 pages of valuable study helps. Spurgeon said: "It contains so much variety of information that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently. I have of it a very high opinion... and I consult it continually and with great interest."

THE BAPTIST EXAMINER
P. O. Box 910 — Ashland, Kentucky

THE BAPTIST EXAMINER

JULY 3, 1965

PAGE THREE



FIFTY YEARS IN THE CHURCH OF ROME

By "FATHER" CHINIQUEY

\$3.95

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.

CALVARY BAPTIST CHURCH

P. O. Box 910

Ashland, Kentucky

The Baptist Examiner FORUM

"What is the meaning of John 16:7-11 in the light of present circumstances?"

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



Our Lord on the night before His death, spoke consolingly to His disciples, and told them that His going away would work for their good, inasmuch as His presence would be replaced by the Holy Spirit. The Holy Spirit would carry on a mighty mission—a threefold mission, that of reproving the world of sin, righteousness and judgment to come. Pentecost furnishes a good commentary on this, for under the mighty power of the Holy Spirit, more people were saved than perhaps were saved during the whole personal ministry of Christ.

In the present circumstances we need the Holy Spirit — His presence, His empowerment, as perhaps nothing else. He said that the Holy Spirit would reprove of sin "because they believe not on me." So, the particular sin that the Spirit reproves of is the sin of rejecting Christ. Most lost people don't consider rejecting Christ to be a sin, or at least not a very big one. Only Holy Spirit wrought conviction will make a sinner see his true condition as a Christ rejecter.

Then the statement, "the prince of this world is judged," has tremendous significance for today. As we view the world situation, Satan seems to be riding high, and without a knowledge of God's word, we could well get down in the dumps. But we who know and believe Christ's Word, can bear in mind that Satan's time is running short. Christ's death and resurrection defeated him, and he is already sentenced, and merely awaits the time of execution. Some of us knew in the later part of the last world war that Hitler and Mussolini were doomed. Like the devil, they swashbuckled about, but they were doomed, and we lived to see their end. Satan is likewise riding for his final fall.



AUSTIN
FIELDS

PASTOR,
Arabia Baptist
Church
Arabia, Ohio

In these verses we hear the Lord reaffirm His promise to send the comforter, which was to guide them into all truth. This promise was given to the disciples as the church, and was never given to anyone else. Therefore, we can gather from this that the promises of the

comforter were to those who were saved, never to the unsaved.

The head of the church, told His church, that when He the comforter is come He will reprove the world of sin, and of righteousness and of judgment. He did not state that He would try to do these things but would do them. I do not believe that He was having reference to the world of the ungodly, but rather to the world of the elect.

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

When the Holy Spirit starts a work He will complete it, whether it be in church capacity or with an individual. Further proof of this is found in Christ's instructions to the church concerning the world of the ungodly, even the spirit of truth; whom the world cannot receive. Jn. 14:17.

The only people the Holy Spirit convicts of sin are people who have been made alive, or have been resurrected to spiritual life. For it is impossible to convince or reprove a dead man of anything. He first must be made alive, then conviction of sin can come, but not before he has been quickened.

"You hath he quickened, who were dead in trespasses and sins." Eph. 2:1.

We who are saved need the Holy Spirit constantly to show us the sin of doubting that which the Lord has declared in His Word, and none can see the sin of unbelief except by light of Holy Spirit.

Those whom He quickens, He convicts of sin. Having convinced them of sin, He then points them to the righteousness of Christ. He never points to our righteousness, only to reprove us and to convince us that we have no righteousness, and no means of working righteousness in the energy of the flesh. It is the Spirit's work in this present day to show to us who are saved, that the Lord was sent into the world to work righteousness, and that His death on the cross, His burial in a grave, His resurrection from that grave, and His ascension to the Father is positive proof that He was righteous, and could atone for the sin of His people. Now that He has gone to be with the Father, His work there is to be an advocate for those who believe in His finished work. Read I Jn. 2:1-2.

This gives to all of those who are convinced of sin, hope and assurance, which they could not have without the Holy Spirit to guide into all truth.

Further work of the Spirit in this age is to reprove of judgment. Oh, how we need the Holy Spirit as the comforter to convince us that the judgment of our sin for which we have been convinced is already past. Even though there be sin in us, there is no sin on us, for the Lord bore our sins in His own body on the tree. Proof that our sins have been judged in Christ is that the

Prince of this World is judged. Our enemy which would, if he could, cast us into hell, has been defeated by our Shepherd. Thus there is not the remotest chance of any of God's children ever being lost. Their sins have been atoned for by the Lamb of God. Thus they are safe forever more.

Present day circumstances look terribly dark, but the child of God, who is a member of a true New Testament Church, has the comforter to guide him, to reprove him of sin, righteousness and judgment, for which I bow my unworthy head and give thanks to my Lord.



JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio
RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
Seuth Shore, Ky.

These verses are just as true today as they were in the days of Christ. The work of the Spirit goes on as long as the Lord tarries.

The word "reprove" means "convince," and the word "world" means "individuals in the world" (vs. 8) The Spirit convicts a person that he is a sinner by convincing him that he has rejected the Lord Jesus Christ. (vs. 9). The Spirit convicts a sinner that he needs the righteousness of the Lord Jesus Christ. (see vs. 10 and also Romans 4:5, 6).

The Spirit convicts a sinner that there is a judgment. The sinner is convinced that the judgment of all, who believe is placed on Jesus. (vs. 11; see also Roman 5:6).

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Grace
Baptist Church
Birmingham, Ala.



It is better for us that our Lord, when He had finished the redemptive work, return to the Father and send us the Holy Spirit since He (the Holy Spirit) is omnipresent and can therefore be with all the saints at all times, whereas Jesus was somewhat limited by His humanity. In Jno. 4:4 we are told that "He must needs go through Samaria." The Holy Spirit can work a work of grace in an individual in Samaria and in one here in Alabama all at the same time. He can teach, comfort, console and guide all the saints anywhere they may be at all times, but in Jno. 11 our Lord, due to His human limitations, had to go to Mary and Martha to comfort and console them. But, when He arrived at their home He had all the power He needed to raise their dead brother. He was very God, but He chose the human limitations that He might become our kinsman Redeemer.

When the Holy Spirit came He was to convict the world of sin because they believed not on Christ. This conviction is not necessarily the sanctification of the Spirit which brings about the belief of the truth, 2 Thes. 2:13. Every one who goes to hell will eventually be convinced that he should have believed on Christ. Then He is to convict, or reprove the world of righteousness because Christ went to the Father. The New English version says, "He will convince them that right is on my side, by showing that I go to the Father when I pass from your sight." The very

fact that our Lord went back to the Father should, and eventually will, convince everyone that He was the promised One. And then He is to convict the world of judgment, because the prince of this world is judged. Since the prince of this world is to be cast into hell, (Rev. 20:10) that should convince everyone that judgment is coming to all who die out of Christ. In the light of present circumstances it may seem to some that the Holy Spirit is failing in His task, but may we suggest that it may be that the harvest is past, and we are now in the gleanings process, one here, and one there. It certainly appears that His work is just about finished so far as this church age is concerned. That is not pessimism, but optimism to the fullest. Even so come Lord Jesus.

Rally Day

(Continued from page one)
ceived it late. You still have time to take out a sizeable offering from your pocket-book (or check book), place it in an envelope and mail to us NOW. You may have been waiting until the last minute — well, the last minute has arrived. Wait no longer! Now is the time for all truth-loving Baptists to come to the aid of TBE.

And if you live within traveling distance of Ashland, why not be with us for our Rally Day get-together? We would be delighted to have you... and anyone you can bring. Come early, for we are planning to have a picnic-supper to care for our guests.

Yes, this is definitely the LAST CALL for 1965 Rally Day for TBE. If you love the truth for which this paper stands, and if you are interested in seeing TBE keep on standing for the truth, then pitch in and help make this Rally Day the greatest one we have ever had.

"Thou Worm"

(Continued from page 3)
God's sight, but we can have some assurance today that the keys of hell and of death are in the hands of the Lord Jesus Christ. I am sure that you many times have turned away from a grave with a tear-choked voice and said, "Does He care?" The old song, I am sure, would answer:

"O yes, He cares, I know He cares,
His heart is touched with my grief;

When the days are weary,
The long night dreary,
I know my Saviour cares."

Thank God He cares for little worms like you and me. I'd say to you, "Don't be afraid, little worm, when you bid goodbye to a loved one."

Don't be afraid, little worm, when you yourself come down to die."

We read;
"Yea, though I walk through

THE APOCALYPSE



By
J. A.
SEISS
Price
\$5.95

Here is a good treatise on the Revelation. It will stimulate your own to a deeper study of "the things." It is fundamental and lenient, as well as showing a devotion to the Lord Jesus Christ. We believe there is a need of study on the book of Revelation and parts of God's Word relative to the return of God the Son. This volume of more than 500 pages will kindle a desire in your heart to learn more about the event — i.e. the personal return of the Lord of Glory, Jesus Christ. This scholarly book will teach you many Bible truths. Appear the first three chapters concerning the church we consider this to be the book of Revelation.

Calvary Baptist Church
Ashland, Kentucky

the valley of the shadow of death. I will fear no evil: for thou art with me: thy rod and thy staff they comfort me." — Psalm 23:4.

When the day is coming and the evening comes and the shadows begin to thicken across the earth, it is a time when the mind plays tricks on the human body. Often we think of things that aren't there, and we imagine as we look to the shadows that we are seeing something that we are not actually seeing. The shadows frighten us. Psalmist said, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

Years ago, I went to Chicago to attend the annual Bible Conference at the Moody Bible Institute. While I was there I went over to the Moody Church. A man by the name of Philpot was pastor. He was an elderly man, and had just buried his eighth son, eight years of age. He was in the hospital, and that little fellow looked up into my face and said, "Daddy, am I dying?" I looked back at him and said, "Son, you afraid to die?" He said, "Jesus is with me."

Don't be afraid, little worm, when you come to die. God, He'll look after us, and in death.

III ANOTHER WORM.

The Bible speaks of another worm, for we read:

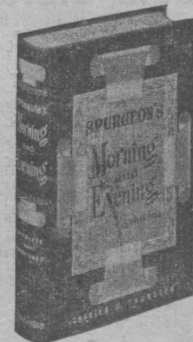
"But I am a worm, and man; a reproach of men, and despised of the people." — Psalm 6.

This Psalm begins: "My God, why hast thou forsaken me?" If I didn't say more, you would know that this was a photograph of our Lord's suffering and darkest hours. You would know that this was a reference to the Lord Jesus Christ. (Continued on page 5, column 2)

MORNING AND EVENING

By
C. H. SPURGEON
744 PAGES

\$3.95



This devotional classic has never grown old nor out of date. This edition of the book is complete and unabridged, published just as Spurgeon wrote it. Each devotion is one page in length, printed in large, easy-to-read, bold type. There are two devotions for each day of the year, one for the morning and one for the evening.

CALVARY BAPTIST CHURCH

P. O. Box 910—Ashland, Kentucky

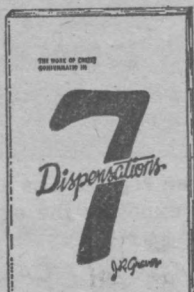
J. R. GRAVES Seven Dispensations

569 Pages

\$3.25

CALVARY BAPTIST CHURCH

P. O. Box 910 — Ashland, Kentucky



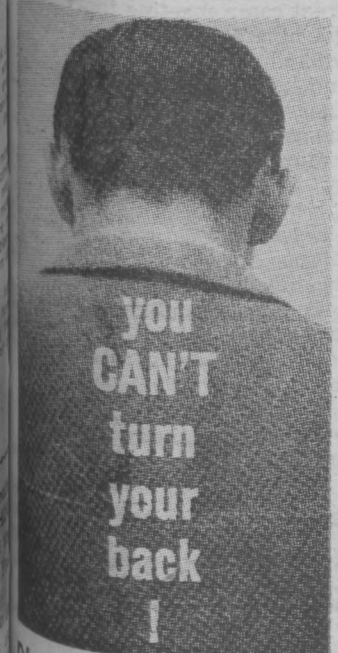
THE BAPTIST EXAMINER

JULY 3, 1965

PAGE FOUR

You Say You Are Thankful For TBE. Then, Why Not Remember Our Publishing Work With A Worthy Offering On Our Rally Day?

**RALLY DAY
JULY 6th**



Please Don't Treat Us This Way On Rally Day

"Thou Worm"

(Continued from page 4)
...saying, "My God, my God, why hast thou forsaken me?" as he hung on the cross. He goes on to say, "I am a worm, and no man."
The Bible says that the Lord Jesus was made lower than angels, but, beloved, He was made lower than that. He was made lower than a man. He was put on the par of a worm, and He admitted it Himself. He compared Himself to a helpless, worm-trodden worm, a passive creature crushed, and unnoticed by the one that might tread upon it. The helpless Jesus was! He compared Himself to the weakest of creatures — a creature that is flesh, no bones, devoid of any strength except the right to suffer. The Lord said, "I am a worm."

MOLDED FIBERGLASS SPIRES
★ White and Copper Finishes
★ Light in Weight
★ Easily Installed
★ Competitively Priced
★ Sizes From 10' to 22'

MOLDED FIBERGLASS BAPTISTRY



★ Molded One Piece Construction
★ Permanent Color
★ Competitively Priced
★ Non-skid Steps
★ Customer list available
★ Easily Relocated
★ Easily Installed

Baptistry Water Heaters
★ Electric Heating
★ Circulation type
★ Instantaneous
★ Pumps, thermostat controls

WRITE FOR FREE LITERATURE
Fiberglass Specialties
Box 272 • Henderson, Texas

FIBERGLASS SPECIALTIES
Division of Hall Mfg. Co.
Box 272 • Henderson, Texas
Telephone 6159

At Calvary, Jesus became a mass of misery. At Calvary, He became the very essence of agony. At Calvary, my Jesus suffered like a worm, a crushed mass of flesh. Can you imagine Him, deserted of God, deserted of man, and deserted of the angels? Can you imagine Him outlawed from society, and even outlawed from the smile of Heaven, for God caused darkness to come over the earth for three hours time that He couldn't even see the face of the Father, which was the greatest sorrow that came into the life of Jesus. It was then that He cried, "My God, my God, why hast thou forsaken me?" No wonder He looked up at His face and said, "I am a worm, and no man."

Notice again some of the suffering through which this worm passed:

"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." — Phil. 2:7, 8.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." — II Cor. 8:9.

I tell you, beloved, when that worm went to Calvary, He went there that this worm might be made rich by God in this life, and in the life to come. Can you see Him as He was trodden under foot, as He fell beneath the weight of the cross, and even before He fell beneath the weight of His cross can you see Him as they beat that worm in Pilate's judgment hall? Can you see Him as they took Him out to Calvary where they spit upon Him, and mocked Him, and tormented Him? But, beloved, that worm died on the cross of Calvary to keep this worm out of Hell.

"For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you." — II Cor. 13:4.

Thank God, one worm died for you and for me. He died for other worms—all of God's elect, that they might be saved.

Out in Oklahoma many years ago in Indian territory, there was one who liked to tell about his salvation, and what God had done for him in Jesus Christ, but his speech was poor and he couldn't make himself understood very well. So he used an illustration to show what Jesus meant to him. He took some tumbleweeds and laid them down in a circle and set fire to them and put a little worm down on the ground in the middle of that burning circle. The little worm moved to the right but there was the fire. He turned back and went to the left. He went forwards and backwards, but there was no escape because of the fire. Then the Indian reached down with his hand and picked up the little worm, as if to say, "This is what He did for me. When Hell was all about me and there was no hope for me, this is what one worm did for another worm. 'This is what Jesus did for me.'"

How I thank God that Jesus Christ at Calvary died for worms like you and me!

May God bless you.

The Mourner's Bench

(Continued from page one)
So I see no need of giving a description or definition of what is meant by these terms. At the very heart of such practices is the teaching that prayer is essential for a sinner to be saved. Whether one is an extremist in

this practice or only moderate in his use of a so-called "altar," the basic principle is that prayer is necessary in order to save or that prayer will help save a lost sinner.

Here are a number of Bible reasons why such doctrine is untrue and why no one should believe, preach, or practice such.

1. No where in the Bible does God command the sinner to pray for salvation. One will search in vain to find the passage that teaches such. God's command throughout is repentance from sin and faith in the Lord Jesus Christ for salvation.

2. To speak of an "altar of prayer" for the sinner is entirely unscriptural and heretical. The word for "altar" in the Old Testament means "the slaughter place." In the New Testament, the Greek word for "altar" means "a place of sacrifice." "Mizbeach" is the Hebrew word in the Old Testament, and "thusiasterion" is the Greek word in the New Testament. The Bible clearly teaches that the animal sacrifices which were offered on the altar in Old Testament times were types of the Lord Jesus Christ who offered Himself as the Sacrifice for sin. Wherever you find an altar of any kind, you will find that the very first act which the worshipper of God did was to offer a sacrifice for sin. Every other act of worship, including prayer, always followed the offering of the sacrifice. In other words, they were saved by faith in Christ's sacrifice (typified by the animal sacrifices), and then prayer and all other acts of worship followed. To put prayer before faith in the sacrifice for salvation is to reverse God's order.

3. Notice some more truth as to the Scriptural altar. When Abraham and his son Isaac prepared to go upon Mount Moriah to worship God, the youngster, not knowing that he himself was to be the sacrifice, asked his father: "Behold, the fire and the wood: but where is the lamb for the burnt offering?" Isaac realized that neither he nor his father could approach God except they first offer a sacrifice for sin (type of Christ's sacrifice). Yet some people today instead of pointing men to Jesus Christ's sacrifice, point men to "an altar of prayer," thinking that the sinner can do that which Abraham and Isaac dared not even attempt.

4. The prayer of a sinner is an abomination to God. In Proverbs 15:8, we read: "The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight." Clearly do we see that the "sacrifice of the wicked" here referred to is prayer since it is contrasted with the prayer of the upright. The reason that God so regards the unsaved one's prayer is that the individual has no sacrifice for his sins. But the sinner who has received Christ as the Sacrifice for his sins is "upright" before God, and his prayers are acceptable and delightful to God.

5. The sinner who prays for God to forgive his sins is simply asking God to set aside His divine Law and to permit the individual's sins to go unpunished. This to me is the most outrageous thing about the teaching of prayer for salvation. In reality it is the request of the most wicked creature on earth for the Most High to abandon His throne. From the book of Genesis to The Revelation, God's Word declares that no sin—either of saint or of sinner—will go unpunished.

"Justice and judgment are the habitation of thy throne." — Psa. 89:14.

THE BAPTIST EXAMINER
JULY 3, 1965
PAGE FIVE

"Every transgression and disobedience received a just recompense of reward." — Hebrews 2:2.

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked." — Nahum 1:3.

If God were to answer the prayer of the sinner to "let him off" for his sins, it would prove one thing: God is simply not God.

What would we say of the court which freed a criminal who had committed the crimes of kidnapping, rape, murder, and butchery of a small child, simply because that man sincerely confessed his crime and was exceedingly sorry for doing it? We would say that such a court is absolutely lawless. To think of such a thing is even detestable. A court is to enforce law.

But how much more horrifying is it to picture God as one who lets the sinner off because the sinner prays. Such a doctrine would produce a lawless universe were it not for God's Word. Prayer cannot atone for sin. Sin is not punished at a "mourner's bench" or at an "altar of prayer." As the blessed hymn says:

"Could my tears forever flow,
Could my zeal no languor know;

These for sin could not atone,
Thou must save and Thou alone."

Sinner, if you would be free from all your sins, if you would find forgiveness, then look to that Sacrifice which alone atones for sin, satisfying the divine Law of God. Look to Christ.

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

The Gospel of John was written for the express purpose of teaching men how to be saved. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Not one single verse in this Gospel instructs sinners to pray for the forgiveness of sins. But it literally bubbles over with instructions such as the following verse: "Verily, verily, I say unto you, He that believeth on me hath everlasting life." — John 6:47.

7. The example of Jesus Christ in the winning of souls proves

that a sinner does not have to pray in order to be saved. I cite one instance in particular which should leave us without a doubt as to this truth. In the ninth chapter of John, we have the account of the healing by Christ of the man who was born blind. This man was healed before he was saved. After he was healed and before he was saved, he made this statement in that heated discussion with the Jews which followed Christ's performing the miracle of giving him his sight: "Now we know that God heareth not sinners."

Here then was an unsaved man who did not believe that God would hear sinners pray. After the man was later cast out of the temple, Jesus found him. If prayer for salvation is true, this man was wrong, and here was the most opportune occasion that Christ ever had to teach the world the truth as to praying for salvation. But what did He say to his man? Here is the conversation as recorded in John 9:35-38:

"Jesus heard that they had cast him out; and when he had found him, he said unto him, 'Dost thou believe on the Son of God?' He answered and said, 'Who is he, Lord, that I might believe on him?' And Jesus said unto him, 'Thou hast both seen him, and it is he that talketh with thee.' And he said, 'Lord, I believe.' And he worshipped him."

No altar, no mourner's bench, no prayer for salvation, was preached by Jesus Christ. He preached Himself for salvation! He said nothing whatsoever in opposition to the belief that God would not hear sinners pray. Why? Because it was the truth. That blind man, no doubt, had learned this truth from the Jewish teachers of the Old Testament. He evidently heard them teaching God's Word on the subject from such passages as Proverbs 15:8 and Proverbs 21:27. If prayer is an essential to salvation, then the first thing Christ would have taught this man would have been the necessity of his praying. Reader, what would your preacher have told this man to do to be saved: pray or believe?

Of course Christ saved others without their praying, such as the (Continued on page 6, column 1)

The Biblical and Historical Faith of Baptists on God's Sovereignty



CONTENTS
The Bible Doctrine of Election — J. P. Boyce
Remarks on Predestination and Election — B. H. Carroll
Statement on Election — John Bunyan
Comment on Election — John A. Broadus
Election — J. M. Pendleton
Election Consistent — Andrew Fuller
If Some Are Elect, Why Preach? — C. H. Spurgeon
Chosen, Redeemed and Called — John Gill
Foreordination and Foreknowledge — A. H. Strong

Divine Foreknowledge — Arthur W. Pink
The Limited Atonement — C. H. Spurgeon
On the Limited Atonement — J. R. Graves
Particular Redemption — J. R. Graves
God's Sovereignty Exhibited — Alexander Carson
God's Distinguishing Grace — Abraham Booth
Notes on Election — Boyce Taylor
Testimonies of Baptists of the Past
Baptist Confessions on the Doctrines of Grace

The writers are recognized by all Baptists as outstanding men of God. They influenced their own day and they have influenced succeeding generations.

There are photos of most of the men quoted, the dates of their lives and brief information about them.

Get a copy of this booklet for yourself and your friends.

50c — Single copy
3 copies — \$1.00
50 copies — \$15.00

Calvary Baptist Church
P. O. Box 910
Ashland, Kentucky

We depend heavily upon our Rally Day offering. Only God knows we need the greatest one this year we have ever needed.

The Mourner's Bench

(Continued from page 5)
woman at the well (John 4), the woman taken in adultery (John 8), Zacchaeus (Luke 19), the woman in Simon's house (Luke 7), and many others. In fact, one will fail to find a single occasion of Christ's resorting to such methods in saving sinners. And He is still the same Christ today (Hebrews 13:8).

8. The example of Paul, the great missionary in the winning of souls to Jesus Christ, proves that salvation is not to be had through prayer. Again I think that we have a classic example which reveals this fact. If prayer is essential to salvation, then certainly Paul would have so instructed the trembling jailer in the city of Philippi. In Acts 16:30, we have recorded the question which the jailer asked Paul and Silas: "Sirs, what must I do to be saved?" The Apostle Paul and his co-laborer Silas were in absolute agreement with one another as to the way of salvation and in direct disagreement with those today who preach prayer for salvation. We read in Acts 16:31.

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

I have heard preachers preach sermons on this verse, and when they closed their message they gave an "altar call." But if there were an "altar" in this place, there is not one scintilla of a hint of such a thing. Again, dear reader, what would your preacher have told the jailer to do: pray or believe?

9. It is the gospel of Christ that is the power of God unto salvation, and not prayer. "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel."—I Corinthians 4:15. And in Romans 1:16 we read: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Read Paul's definition of the Gospel in I Corinthians 15:1-4, and you will find that prayer has no part in it. Also notice in the above quoted passage from Romans that the Gospel is the power of God unto salvation to the individual that "believeth," not "prayeth."

10. To teach the sinner to pray for salvation is to divert the sinner's faith from the proper Object. Christ alone is the Object of saving faith. (The faith does not save, but the Object of faith saves). All faith that has as its object anything other than Christ ALONE, is in vain. It will not save. The only means by which an individual who prays for salvation can know that he is saved, is by feeling. If he feels that his prayers have been answered, then

he believes that he is saved. This is nothing more than faith in feeling. When the feeling dies or passes away, faith dies. This is the reason that there are so many "backsliders" among the folk who believe in prayer for salvation. They go to a so-called "altar" and pray and get some emotional feeling, and thereby think that they are saved. But when the feeling passes away, the individuals conclude that they are "backsliders" or that they are lost again. Certainly this is logical, for faith can be no stronger than the object of faith. Thus when feeling dies, faith dies. Saving faith has as its object, Jesus Christ. And that faith never dies because Christ the Almighty One lives forever. For this reason, we should direct the sinner's faith to Christ and not to prayer.

The doctrine of prayer for salvation exalts "feeling" and "experiences" above the all-sufficient Christ as the Object of faith.

11. Faith must be produced, and the Bible teaches that "faith cometh by hearing, and hearing by the word of God." (Romans 10:17). And the character of the object of faith always determines the proportion of faith that one has. Thus one must hear about the object of faith before faith can be produced in the individual toward the object. The only object of faith that prayer offers to an individual is the object of feeling. But the Word of God offers as the object of faith, Jesus

Send The Baptist Examiner To Some Home

Christ. Faith in Jesus Christ is produced by hearing of Him, not by praying.

12. If by prayer the sinner can get God to forgive his sins, then the death of Christ was a mistake. If God will by-pass the sins of one sinner who prays, then certainly He will by-pass the sins of all who pray. And if God does so, why did Christ die? If it is in keeping with the nature of God to let sin go unpunished, then the death of Christ was certainly a mistake. The Bible teaches that Christ died to suffer the penalty for the sins of all those who shall be saved. So certainly then, if God lets a man off without punishing his sins because of his praying, there was no need for Christ's dying in the first place.

13. Many teach that repentance is closely connected with prayer for the forgiveness of sins. But this is entirely unscriptural, as repentance is wrought in an individual by the Word and Spirit of God, revealing to him his exceeding sinfulness, causing him to have a complete change of mind toward sin, himself, and Jesus Christ. Repentance is the work of the Spirit of God, and

not the prayer of a sinner.

Refutations Of Perverted Scriptures

There are a few Scriptures that the salvation-by-prayer advocates have perverted and which need to be clarified.

1. The Publican's Prayer. "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner."—Luke 18:13.

The chief difficulty here is the mistranslation of the King James version. The proper translation is as follows: "Be thou propitiated to me the sinner by the sacrifice." (A. H. Strong. Also see margin of the Revised Version, 1884). So then we see that the publican was not praying to God for the forgiveness of sins, but was by faith looking to the sacrifice on the altar (typical of Christ) for

without a preacher?"

God has never accepted any man's prayer until first of all a sacrifice has been offered for that man's sins. And God accepts no one's prayers today until first of all the sacrifice of Christ has by faith been received. Faith must be in the Sacrifice before God hears those who call upon His name. Otherwise, if God answered prayer, He would be answering the prayer of a man who had rejected Jesus Christ as the Sacrifice for sin. The worship of Cain and Abel (Gen. 4) proves that God does not accept a sinner, regardless of his prayers or works, until he has brought a sacrifice for sin. So the Scriptural order is faith in Christ first (that's salvation), and all other acts of worship (including prayer) come afterward.

CONCLUSION

History has always been a solid

ON JESUS

"Oh man most blind and dead within
Thou art a slave to wrath and sin.
Thy path is dark, thy way is hard
Thy heart is wicked, wholly marred.
No good within, no way of peace
No want, no will to find release.
Oh wretched soul, thy bed is hell
Thou art in sin as Adam fell.

Such state was I, in sin's death hold
When once I felt death's chilling cold.
Within I felt a pulling power
That drew me strongly by each hour.
The Word of God was preached to me
And by God's power I was made to see
My dying Saviour face to face
'Twas then He saved me by His grace.

Redeeming grace, so rich to all
Who from the heart on Jesus call.
Believe on Christ, God's given Son,
In Him the finished work is done.
His blood doth make the vilest clean—
Oh lifeless soul — on Jesus lean.
For in Christ is eternal life
No fear of death or bitter strife."

Warren E. Hartman, Ohio

the remission of sins. (Romans 3:26). This is no comfort to the "altar" crowd because they have no sacrifice on their so-called altars.

2. The Thief On The Cross. "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom."—Luke 23:42.

This has been offered as proof that lost sinners have to pray to be saved. But a careful study of verses 39-43 reveals that this thief had it revealed in his heart already that Jesus was the Christ. His request of the Lord proves this, for he calls Jesus, "Lord." So, evidently he was a saved man, for I Corinthians 12:3 says: "No man can say that Jesus is the Lord but by the Holy Spirit." Some might call Him "Lord" hypocritically, but only the spiritually ignorant would say that this thief was a hypocrite.

3. "Calling On the Name Of the Lord." "For whosoever shall call upon the name of the Lord shall be saved."—Romans 10:13.

This passage has been offered to prove that one must pray in order to be saved. But the folly is seen when we read the very next verse of this chapter. It says: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear

without a preacher?" It seems William P. Chandler, M. D., vited seekers of a Christian experience to come forward to chancel as early as 1799. In great camp meeting that began the nineteenth century, exhorters walked through the congregation and urged people to fall on their knees where they were. The mourner's bench was a distinctive feature of the meetings conducted by Charles G. Finney in the fourth and fifth decades of the nineteenth century. In the Methodist church at the head of the river in New Jersey, near New Republic, I remember to have seen an old mourner's bench, as it was used there in the early days. This building back to 1780. Whether the mourner's bench is that old cannot be said.

"The mourner's bench" began in 1794, and is 1700 years too young to be a New Testament way of leading lost sinners to Christ."—D. Burris.

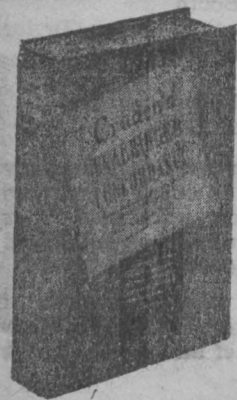
"The 'mourner's bench' 'anxious seat' were terms came into use in America in early part of the nineteenth century, at camp meetings and revival services."—James R. Secretary of the Methodist Historical Society, New York City. May God deal graciously with those who read this, revealing all its truth, if it so please.

—Reprinted from an old

Fifty Years

Continued from page one
Bishopric of Chicago, which will not keep on any consideration. If the Pope does not me another diocese, with a set of priests, I prefer to spend the rest of my life at the of a small congregation, which I shall not have, on my shoulder the awful responsibility which killing me here. The last hours of Courjeault and Lebeaux which you are the victim of, has filled the bitter cup which God has put to my lips to drink. It is overflowing. I cannot longer endure it." When speaking so, the bishop's face was bathed with tears. It was late; too late, indeed, to make the remonstrances which came my mind, in order to change resolutions.

I determined to wait till next morning, when I should have plenty of time, I hoped, to expel his dark thoughts, give him more courage. Beside I was myself so discouraged by those awful disclosures, that I was in need of mental as well as bodily rest. But, alas! the day was to be one of the darkest of my priestly life! When the hour for breakfast came the morning, I went to awaken the bishop. What was my disappointment! (Continued on page 7, column



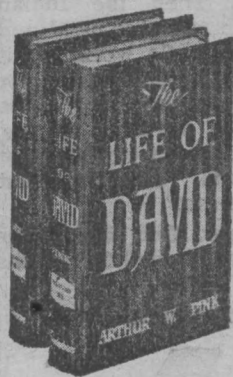
CRUDEN'S UNABRIDGED CONCORDANCE

719 PAGES

\$5.95

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

CALVARY BAPTIST CHURCH
P. O. Box 910—Ashland, Kentucky



THE LIFE OF DAVID

2 Volumes

By

ARTHUR W. PINK

\$11.95

Here is one of Pink's outstanding writings. You will receive personal Spiritual blessing from this tremendous work. You will see in David many lessons to apply to your own heart, life and relationship to God.

CALVARY BAPTIST CHURCH
P. O. Box 910, Ashland, Kentucky, 41101

THE BAPTIST EXAMINER
JULY 3, 1965
PAGE SIX

Fifty Years

(Continued from page 6)
 When I found him drunk? Before going to bed, he had secretly asked my housekeeper to give him the bottle of wine which I used to celebrate mass. It was a large bottle, containing nearly a quart of wine—which would last me, at least, six months—the whole of which he had drunk during the night! I had been told that Bishop Vanderveld was a drunkard, as well as the greater part of the bishops of the United States, but I had never believed it. He always drank very moderately before me, any time I sat at his table or he at mine. It appears that it was at night, when nobody could see him, that he gave himself up to that detestable habit. His room was filled with the odour of what he had vomited, after drinking such an enormous quantity of wine. He left the room, only at noon, after the fumes of the wine had almost entirely disappeared, and requested the housekeeper to cleanse it herself, without letting the servants know anything of the occurrence of the night. But words would fail to express my consternation, and encouragement I felt. I had formed such a good and exalted opinion of that man! I had found in him such noble qualities! His intelligence was so bright, his learning so extensive, his heart so sincere, his charity so large, his plans so grand, he was worthy of a bishop of Christ! It was so pleasant for me to know, then, that I was honoured with the full confidence of a bishop who, it seemed to me had a superior in our church!

The destruction of my dear church by the hands of incendiaries, was surely a great calamity for me; but the fall of my bishop, from the high position he had in my heart and mind, was still greater. I had the means in hand, to rebuild that church; but my confidence in my bishop was irremediably and forever lost! I never had a son loved his father more sincerely than I loved him; and never had any priest felt a more sincere respect for his bishop than I for him! Oh! what a terrible wound was made in my heart that day! what tortures I have blessed my God for the wounds! Without them, I should never have known that instead of being in the bosom of our immaculate church of Christ, I was the slave of that great Babylon which poisons the nations with the wine of her abominations. Vanderveld were very strong reasons, on that day of supreme resolution. The remaining part of the day, as well as the hour of the next morning which he spent in my home, I remained almost mute in his presence. He was not less embarrassed when he asked me my views about his project of leaving the diocese. I answered him,

in a few words, that I could not disapprove the purpose; for I would myself prefer to live in a dark forces, in the midst of wild animals, than among drunken, atheist priests and bishops.

Some months later I learned, without regret, that the Pope had accepted his resignation of the Bishopric of Chicago, and appointed him Bishop of Natchez, in Louisiana. His successor to the Bishopric of Chicago, was Rev. O'Regan. One of the very first things which this new bishop did, was to bring Bishop Vanderveld before the criminal tribunals as a thief, accusing him of having stolen one hundred thousand dollars from the Bishopric of Chicago, and carrying them away with him. There is no need to say that this action caused a terrible scandal. Not only in Illinois, but through all the United States, both priests and laymen had to blush and cast down their eyes before the world. The two bishops, employing the best lawyers to fight each other, came very near proving to the world that both of them were equally swindlers and thieves; then the pope forced them to stop their contestation, and bring the affair before his tribunal at Rome. There it was decided that the one hundred thousand dollars which had really been taken from Chicago to the Natchez diocese, should be equally divided between the bishops.

How many times did I feel my soul brought to the dust, in the midst of those horrible scandals! How many sleepless nights have I spent, when a voice, which I could not silence, seemed crying to me, louder than thunder: "What are you doing here, extending the power of a church which is a den of thieves, drunkards, and impure atheists? A church, governed by men whom you know to be godless, swindlers, and vile comedians? Do you not see that you do not follow the Word of God, but lying traditions of men, when you consent to bow your knees before such men? Is it not blasphemy to call such men the ambassadors, and the disciples of the humble, pure, holy, peaceful, and divine Jesus? Come out of that church! Break the fetters, by which you are bound as a vile slave to the feet of such men! Take the Gospel for thine only guide and Christ for thine only Ruler!"

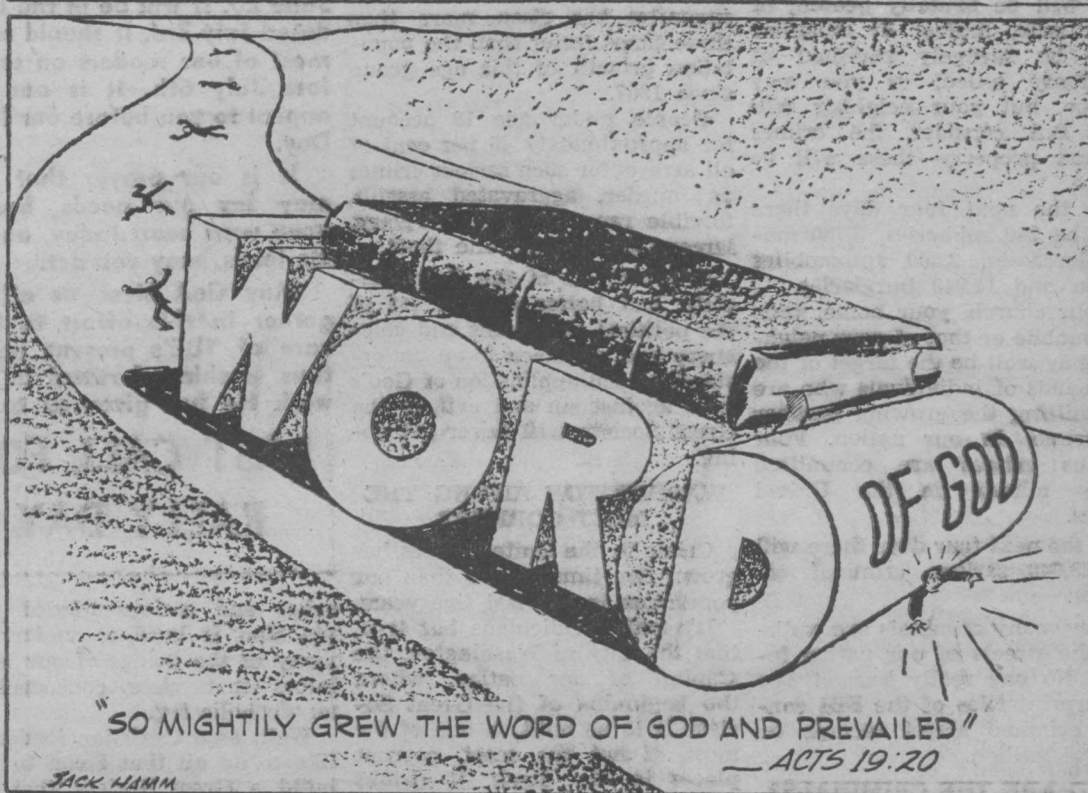
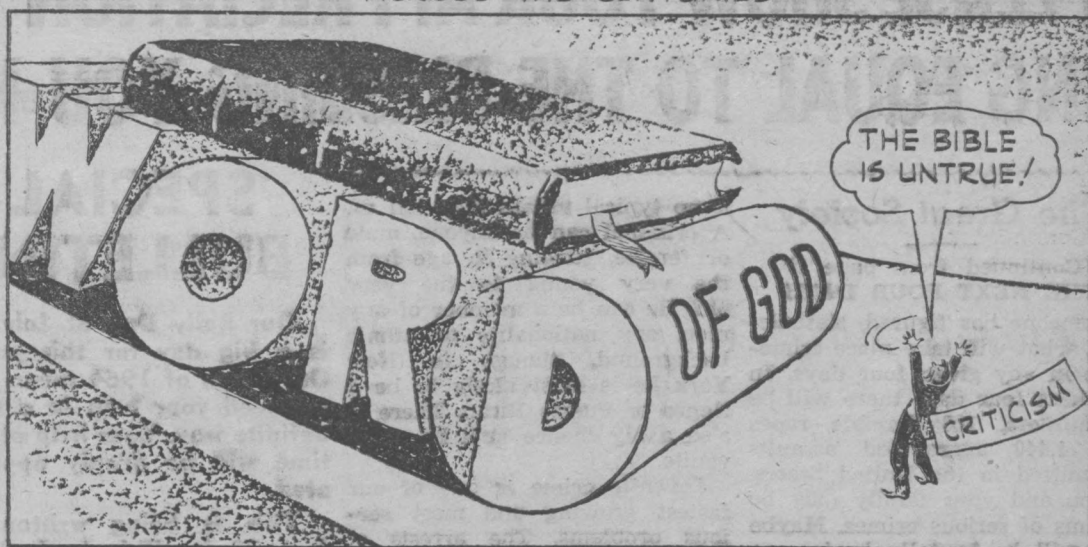
I was in desolation at finding that my faith in my Church was, in spite of myself, shamed by these scandals. With burning tears rolling down my cheeks, and with a broken and humiliated heart, I fell, one night, on my knees, and asked my God to have mercy upon me, by strengthening my faith and preserving it from ruin. But it seemed that neither my tears nor my cries were of any avail, and I remained the whole night, as a ship struck by a hurricane, drifting on an unknown sea, without a compass or rudder.

I was not aware of it then,

but I learned it after, that the divine and sure Pilot was directing my course towards the port of salvation! The next day, I had a happy diversion, in the arrival of fifty new immigrants, who knocked at my door, asking my advice about the best place to select for their future home. It seemed to me, though pretty long after that, that my duty was to go and pay my respects to my new bishop, and open to him my heart as to my best friend, and the guide whom God Himself had chosen to heal the wounds of my soul, by pouring the oil and wine of charity into them.

I will never forget the day (the 11th of December, 1854), when I saw Bishop O'Regan, for the first time, nor the painful impressions I received from that first interview. He was of medium stature, with a repugnant face, and his head always in motion; all its motions seemed the expression of insolence, contempt, tyranny, and pride; there was absolutely nothing pleasant, either in his words or in his manners. I fell on my knees to ask his benediction, when I had given him my name and kissed his hand, which seemed as cold as that of a corpse. "Ah! ah! you are Father Chiniquy," he said. "I am glad to see you, though you have deferred your visit a long time; please sit down. I want some explanation from you about a certain very strange document, which I have just read today;" and he went, at the double quick, to his room, to get the document. There were two Irish priests in the room, who came a few minutes before me. When we were alone, one of them said: "We

ACROSS THE CENTURIES



"SO MIGHTILY GREW THE WORD OF GOD AND PREVAILED"
 — ACTS 19:20

had hoped that we would gain by changing Bishop Vanderveld for this one. But my fear is that we have only passed from Charybdis into Scylla," and they laughed outright. But I could not laugh. I was more inclined to weep. After less than ten minutes of absence, the bishop returned, holding in his hand a paper, which I understood, at once, to be the deed of the eleven acres of land, which I had bought, and on which I had built my Chapel of St. Anne. "Do you know this paper?" he asked me in an angry manner. "Yes, my lord, I know it," I answered. But then he quickly replied, "you must know that that title is a nullity—a fraud, which you ought never to have signed." "Your venerable and worthy predecessor has accepted it," I answered, "and what might have been incorrect has been made valid, I hope, by his acceptance." "I do not care a straw about what my predecessor has done," he abruptly answered; "he is not here to defend himself; neither are we here to discuss his merits or demerits. We have not to deal with my lord Vanderveld, but with a document which is a nullity, a deception, which must be thrown

into the fire; you must give me another title of that property!" And saying this, he flung the deed on the floor. I calmly picked it up and said: "I exceedingly regret, my lord, that my first interview with your lordship should be the occasion of such an unexpected act. But I hope that this will not destroy the paternal sentiments which God must have put into the heart of my bishop; for the last and least of his priests. I see your lordship is very busy; I do not want to trespass on your valuable time; I take this rejected document with me, to make another one, which I hope will be more agreeable to your views;" and I then took my departure. I leave the reader to imagine the sentiments which filled my mind when coming back to my colony. I did not dare say a word to my people about our bishop. When questioned by them, I gave the most evasive answers I could. But I felt as the mariner feels when he hears the rumbling thunder approaching. Though the sea is calm as the oil of a lamp, he knows the storm is coming, he trims his sails, and prepares for the impending hurricane. It seems that my most deception, which must be thrown (Continued on page 8, column 3)

MABLE CLEMENT

A thrilling religious novel which deals with the man errors of the Campbellites. Campbellism is a religion that appeals to the head, rather than to the heart, and is rapidly growing in America. Next to the Bible, this book will come nearer stopping these followers of Alexander Campbell, than any other book.

Price \$2.00

CALVARY BAPTIST CHURCH

P. O. Box 910

Ashland, Kentucky

THE BAPTIST EXAMINER

JULY 3, 1965

PAGE SEVEN

Treasury of David

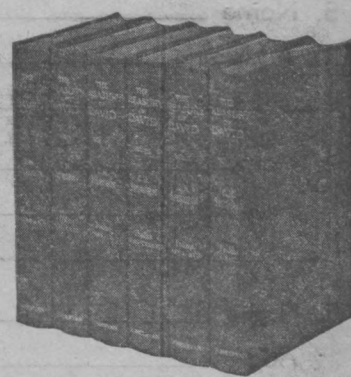
A Commentary on the Psalms

By C. H. SPURGEON

3 Volumes — \$29.75

(Formerly 6 volumes)

Spurgeon regarded this work as his greatest written effort. It is a verse-by-verse commentary on the Psalms, with a great host of quotations from other writers added. On the Psalms there is nothing better than this set.



Calvary Baptist Church, P. O. Box 910, Ashland, Kentucky

Please Don't Forget Us On Rally Day. We've Carried The Ball All Year -- Now Won't You Help Carry It Too? Write -- Pray -- Give

PLEASE SHOW YOUR APPRECIATION WITH A RALLY DAY OFFERING EQUAL TO THE BLESSING YOU HAVE RECEIVED FROM TBE

The Great Society

(Continued from page 1)
THE NEXT FOUR DAYS

Someone has figured, statistically, what will take place crime-wise in any given four days. In the next four days there will be 96 murders, 188 forcible rapes and 1,440 aggravated assaults committed in the United States.

You and your family may be victims of serious crimes. Maybe you will be brutally beaten; or your wife, mother or daughter may be savagely ravished or wantonly killed; or you may escape, but your neighbor will not. But consider the crimes against property—these will be worse.

In the next four days there will be 240 robberies, 5,760 major larcenies, 2,880 automobiles stolen and 11,040 burglaries.

Your church, your home, your automobile or that of your neighbor may well be the target of the thousands of individuals who are committing the growing number of crimes in our nation. Four serious crimes are committed every minute in the United States.

In the next four days there will be 23,040 serious criminal offenses.

How many criminals are walking the streets of our nation today? No one really knows! The fingerprint files of the FBI contain criminal arrest records on several million.

WHO ARE THE CRIMINALS?

Many are currently being sought by authorities for criminal violations. In fact, the FBI had "wanted" notices posted for more than 81,000 fugitives at the first of the year.

Who are the criminals? There

is no typical villain they tell us. A criminal can be anyone, male or female, ranging in age from the very young to the very old. He can be a member of any race, any nationality or ethnic background, though in New York he is most likely to be a Negro or Puerto Rican. There is also a big chance he'll be a juvenile.

Juvenile crime is one of our fastest growing and most serious problems. The arrests of juveniles has risen more than three times faster than the population growth of this age group since 1957.

People under age 18 account for approximately 45 per cent of all arrests for such serious crimes as murder, aggravated assault, forcible rape, robbery, burglary, larceny and automobile theft.

The builders of the Great Society had better drop a lot of the political cleverness and chicanery and get down to an understanding and application of God's laws against sin and evil, of the Great Society will never get going.

WASHINGTON AMONG THE MOST CORRUPT

Crime in the United States has grown five times faster than our population in the last five years.

It's rather ridiculous but true, that the City of Washington, the Capital of our nation, where the beginning of the Great Society is to be built, is one of the most, if not the most, corrupt places in the land! It drinks more liquor than most American cities. The "Big Brains" who feel they can run the affairs of the nation boldly admit that cocktails, highballs, bourbon and Scotch are available and flow freely as legislative strategy is discussed. Small wonder that

SPECIAL BULLETIN:

Our Rally Day of July 6th is a big day for this paper. Our losses of 1964 mean that we need your help in a most definite way. Your help at this time will be deeply appreciated.

This is being written on June 20. It will be in the issue dated July 3rd. It should reach most of our readers on or before July 6th. It is our last appeal to you before our Rally Day.

It is our prayer that God may lay our needs heavily upon your heart today, and as He leads, may you act.

May God bless us all together in this effort to take care of TBE's present needs, thus pushing forward in the work He has given us to do.

LAST CALL FOR RALLY DAY

sober and serious-minded people find it hard to understand many of the doings of our legislators that were concocted in an alcoholic fog.

Well, as a Christian leader I'd like to do all that I can to help build a Great Society that will honor God, but you'll pardon me if I am skeptical that it can be built among the drink, the crime, the racial terror, the revealed graft and crookedness in high places. Pardon my natural backwardness, but I believe the God who said: "Righteousness exalteth a nation, but sin is a reproach to any people."

God Bless, God Save,
God Purify America!

Fifty Years

(Continued from page 7)
pressing duty, after my first interview, was to bring my heart nearer to my God than ever; to read and study my Bible with more attention, and to get my people to take more than ever the Word of God as their daily bread. I began, also, to speak more openly of our Christian rights, as well as of our duties, as these are set forth, in the Gospel of Christ.

Some time, before this, feeling more than ever that I could not do justice to my colony, by keeping any longer the charge of Bourbonnais, I had respectfully sent my resignation to the bishop, which had been accepted. A priest had been called by him to take my place there. But he too, was, ere long, guilty of a public scandal with his servant girl. The principal citizens of Bourbonnais protested against his presence in their midst, and soon forced the bishop to dismiss him. His successor was the miserable priest, Lebel, who had been turned out of Chicago for a criminal offense with his own niece, and was now to be the curate of Bourbonnais. But his drunkenness and other public vices caused him to be interdicted, and expelled from that place in the month of September, 1855. About the same time, a priest who had been expelled from Belgium for a great scandal, was sent to Kankakee, as the curate of the French Canadians of that interesting young

city. After his expulsion from Belgium he had come to Chicago, where, under another name, he had made a fortune, and for five or six years kept a house of prostitution. Becoming tired of that occupation, he offered five thousand dollars to the bishop, if he would accept him as one of his priests, and give him a parish. Bishop O'Regan, being in need of money, accepted the gift, and fulfilled the condition by sending him as missionary to Kankakee.



Your Light

(Continued from page one)
seminaries, by putting out the Light of the Gospel through their denials, are causing untold numbers of souls to be lost.

Remember, all who preach a perverted Gospel are under the curse of God.

"If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:9, and context).

Let us all beware, lest we, by our unbelief, or our disobedience to Christ, put out Gospel lights.

"Let your light (Christ and the Word) so shine before men, that they may SEE..." (Matt. 5:16). —Selected.



Wardrobe

(Continued from page one)
lengthy mink coats, occupy one corner."

Every true Christian has a "wardrobe" given by God—and he should be careful what he wears. The Bride of Christ will be robed in "fine linen . . . the righteousness of the saints" (Rev. 19:8-9). At all times the rejoic-

CORRECTING AN ERROR OF LAST WEEK



ELD. R. W. DILLENDER
Maryville, Ill.

We carried last week the article, "What Has Happened to the Church that Jesus Built?" which was written by Eld. R. W. Dillender of Maryville, Illinois. His picture and name were supposed to be with the article.

In a most unusual manner failed to include his name in the picture, and for this we are deeply sorry and extend our apologies. We thank God for the message that was presented by this article and we hasten to express our sincere apologies to Brother Dillender for this oversight.

Every true Christian should wear garments of praise" instead of the spirit of heaviness (Isa. 61:10). —Christian Victory

"I Should Like to Know"

1. I once heard a minister say that if he should see a member of the church commit murder, but could not prove it (the murderer himself denying it), he could still commune and fellowship with the offender just the same. Is this consistent with Scripture? Is this open or close communion?

No member of a church should refuse to eat at the Lord's Table with any other member. I Cor. 5:11 was written to the church as a body and not to members as individuals. In the case outlined in the question there would not be proper grounds for discipline according to Matt. 18:16. But this is a supposed case that is not likely to develop. Usually in the case of murder there will be sufficient evidence to substantiate the case. The question of open or close communion is not involved here at all.

2. Will you explain Eph. 6:8? This passage means that those who are slaves and who are not will receive a reward for every good thing they do. This was written in view of the slavery that was common in Paul's day. Thus Paul encouraged those in human bondage to be obedient to their masters unto Christ . . . doing the will of God from the heart." This does not amount to an endorsement of slavery by Paul. He evidently felt though that the time of eradication had not come God's plan. For that reason simply sought to regulate it to bring a Christian spirit to the veil between Christian masters and Christian servants — a spirit that would rob slavery of some of its evils.



THE TABERNACLE PRIESTHOOD AND OFFERINGS

By
I. M. HALDEMAN

408 Pages

\$5.50

This is the best book we have ever read on the Tabernacle. It exalts the substitutionary, sacrificial work of Christ as that to which the Tabernacle system pointed. On nearly every page, our attention is called to something which typified the work of the Lord Jesus Christ.

CALVARY BAPTIST CHURCH

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

WANTED!

5000

NEW SUBSCRIPTIONS

5 Subs -- \$5.00

NO LESS THAN 5 AT THIS PRICE!

NEW SUBSCRIPTIONS

1. Name _____	Address _____
2. Name _____	Address _____
3. Name _____	Address _____
4. Name _____	Address _____
5. Name _____	Address _____

If 1000 Friends of
THE BAPTIST EXAMINER
will send 5 Subscriptions this number will be
reached immediately.

WILL YOU BE ONE OF THE 1000?

THE BAPTIST EXAMINER

JULY 3, 1965

PAGE EIGHT