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MISSIONARY

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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. 33 ASHLAND, KENTUCKY, SEPT. 18, 1965

WHOLE NUMBER 1399

ONE OF THE MESSAGES PREACHED AT CALVARY'S BIBLE CONFERENCE

"Why I Withdrew From The S B C"

E. G. COOK
Birmingham, Alabama

The church of the Lord Jesus Christ is so precious to Him, and He reserves the right to lead, guide and direct her every activity. In Eph. 5:23-27 we read, "For the husband is the head of the wife, even as Christ is the head of the church: and He is the saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their husbands in everything. Husbands, love your wives even as Christ also loved the church, and gave Himself for it: that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

If a family operates in a Scriptural manner, the husband assumes his God-given responsibility of setting forth the family's



E. G. COOK

policies and practices. If the family wishes to have the blessings of the Lord poured out upon it,

the family must respect and follow the precepts set forth for it by the one who is responsible before God for them. If the wife is a dutiful and God-fearing one she will exert her every energy to the task of carrying out, and living up to those precepts. If she is a true wife, and some other man begins to suggest that some other way other than the one her husband has set forth would be a better way to operate the home, she will quickly refer him to her husband and tell him that if her husband decides that the new way is better he will give the family instructions to change. But, until her husband gives the instructions to change the manner of operation, the wife is duty bound to follow the original instructions. And though she occupies a high and honored position in the home, still she has no right under God to even consider the other fellow's suggestion. (Continued on page 2, column 1)

Infant Baptism Not In Bible, But Taught To World's Millions

S. E. Anderson states in his book, "The First Baptist," this amazing fact, "Over seven hundred millions of people in Christian churches are taught the deadening doctrine that baptism brings salvation to an infant."

This is an amazing thing!

Seven hundred million people are being taught in Christian churches that infants should be baptized, YET THE BIBLE DOES NOT SAY ONE SINGLE SOLITARY WORD ABOUT INFANT BAPTISM.

This is fantastic!

More people have been deceived by this error than all other errors combined.

INFANTS SHOULD NOT BE BAPTIZED!

Let us look at some of the reasons why infants should not be baptized. These reasons should be obvious to those who have read the Bible.

THE BIBLE DOES NOT TEACH INFANT BAPTISM. IT DOES NOT SAY ONE WORD ABOUT INFANT BAPTISM.

This should be enough to destroy forever the practice of infant baptism. *Infant baptism originated with man, not with God.*

INFANTS CANNOT MEET THE REQUIREMENTS FOR BAPTISM.

As we have already learned, only those who had repented and (Continued on page 8, column 4)

An Open Letter To The UN Protesting Against The Pope

Secretary General U Thant
United Nations Headquarters
New York, U.S.A.

Secretary General:

A startling announcement came in the Roman Catholic states that the Pope might from the Second Vatican Council to New York to address the United Nations.

I call your attention, Sir, to the following facts which prove a serious thought, and constitute reasons why the Pope's refusal "offers to meditate in international disputes" should not be accepted.

The Roman Church

is necessary, even in the present day, that the Catholic religion shall be held as the only religion of the state to the exclusion of all other forms of religion." (Syllabus of Pope Pius XI, Article 77)

the Pope represents intolerance and denial of religious freedom to others.

Consequently he cannot represent or speak for millions of Protestants excluded by him and his

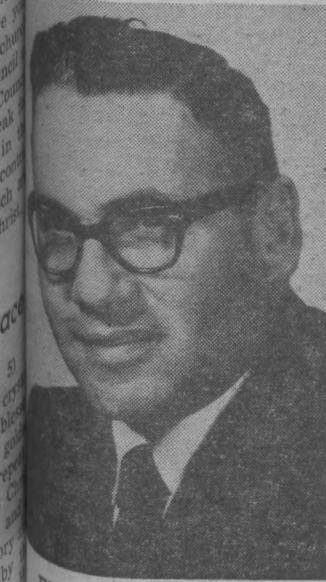
Second: The Pope Claims Unlimited Power over the World. Canon Law, Dr. G. Schuster, of Prague, teaches:

"All human power is from evil, must therefore be standing" (Continued on page 8, column 1)

Praise God For Membership True N. T. Baptist Church

JOE WILSON
Winston Salem, N. C.

A Church of the New Testament is a local, visible assembly scripturally baptized believing organized to obey the command of Christ. This definition



ELD. JOE WILSON

A church will stand any test scripture applied to it. This is the only church known to the New Testament. Other ideas as to the nature of the church originate in the depraved mind of man, not in the Word of God. The Bible knows nothing of the universal invisible church which is so popular today. The church founded His church during His earthly ministry and any church coming into existence since the days of our Lord on earth is not the church of the New Testament. The church was told to "tell the church," proving that the church is a local institution that it was already in existence when He spoke. This church was baptized with the Holy Spirit on the day of Pentecost. This God set His seal on His institution in the New Testament, through which He does His work, which men should honor if they would

honor God, and through which God would get glory. On the day of Pentecost there was added to the already existing church three thousand members through Scriptural baptism.

This church which Christ built, and which God sealed as His was a Missionary Baptist Church. I will not quibble over its name at the time, since there was but one kind of church and differentiating names were not needed. But historically and doctrinally and by practice it was a Baptist church. This is admitted by historians of every denomination, and if this church were transplanted from the first century and set down in our midst today, it would be clearly recognized by all as a Baptist Church.

In Matthew 16:18, Jesus promised perpetuity to this church. In Matthew 28:20, He promised to be with this church till the end of the age, again guaranteeing its perpetuity. He gave this church the ordinances, and that the ordinances will be here until His coming again, therefore the church will continue till then. (Continued on page 8, column 2)

DANCING, THE DEVIL'S ROAD TO RUIN AND SHAME

This paper in its stand against worldliness is unalterably opposed to modern dancing.

There is a constant flow of questioning coming from the youth of our churches concerning dancing. Many times we fail to give a good sound reason WHY we are against this practice and we are looked upon as "square" — "old fogey" — "dumb" etc. This is an effort to put something SOUND into our youngsters' hands — read this and pass it on to them. Who knows? Perhaps something really good can come of a stand on this business of dancing. The editor is well acquainted with the night club business in general, having (Continued on page 2, column 4)

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PASTOR JOHN R. GILPIN
is the speaker for each broadcast

The Doctrine Of Baptists Contrasted With Catholics

By J. B. GAMBRELL
(Now with the Lord)

If everything that is Baptist is taken from any one of the Protestant Pseudo-Baptist bodies, what remains will be Roman Catholic. If everything that is Roman Catholic is taken away, what is left will be Baptist.

For instance, immersion is Baptist because of Christ's command. Sprinkling and pouring for baptism are Roman Catholic and rest on the primary assumption of the Roman Catholic hierarchy that Scriptural institutions may be changed by human authority.

Proxy religion is Roman Catholic. Individualism in religion is Baptist.

Baptismal regeneration is Roman Catholic. Regeneration by the Spirit is Baptist.

The sacramental view of the ordinances is Roman Catholic. The symbolic view is Baptist.

Salvation by works is Roman Catholic. Salvation by grace is Baptist.

The independence of local churches is Baptist. The overhead control of local churches is Roman Catholic.

The equality of all ministers is Baptist. Orders in the ministry is Roman Catholic.

The democracy of churches is Baptist. Hierarchical control of churches is Roman Catholic, and on and on, we might go.

All these statements are sus-



J. B. GAMBRELL (1841-1921)

ceptible of the clearest proof. Indeed, the great founders of the Protestant churches avowed their adherence to the structural principle of Romanism as to the change of baptism to sprinkling and pouring.

Baptists stand in historic and irreconcilable opposition to the primary Romish affirmation and cannot modify their position to accommodate those who hold the same affirmative principle in other ecclesiastical bodies. The supreme undelimited authority of Jesus Christ is the true and unbending organizing principle of every Baptist church. This principle stands as an impassable barrier between Baptists and other bodies. Baptists never did symbolize with other bodies built of human wisdom, contravening divine wisdom and the authority of Jesus Christ. They never can. What relation have Baptist churches to other ecclesiastical bodies? None. They never can. (Continued on page 5, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"A RARE WORD"

"And the word of the Lord was precious in those days."—I Sam. 3:1.

First of all, I'd like to offer a little statement as to the text itself. It says that the word of the Lord was precious in those days. I think there is a better word than the word "precious"—a more descriptive word, and a word that will help you to understand this Scripture better. If you have a Scofield Bible, you will notice that Scofield himself wasn't in agreement with the word "precious," for in the margin, we find: "a word from the

Lord was unusual in those days," whereas the King James Version says that "the word of the Lord was precious." Beloved, I'd like to offer a still different expression, that "the word of the Lord was RARE in those days." By studying the original language, I think you will find that actually the word should be translated "rare." In other words, it literally says that the word of God was rare in those days.

I am wondering if there is any difference in those days, and this day. Isn't it true that the Word of God is a pretty rare thing

today? In the religious broadcasts that you hear, isn't it a rare thing that you hear a message that honors the Word of God through and through? In the periodicals that you read, isn't it a rare thing that the Word of God is magnified properly in those periodicals? When you go to church, don't you find that the Word of God is minified much more than it is magnified? Don't you find that it is a rare thing that the Word of God is given its proper place in the average church of today?

(Continued on page 3, column 1)

The Baptist Examiner

The Baptist Paper for the Baptist People.

JOHN R. GILPIN

Editor

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Halliman Message Available On Tape

The letter from Brother Halliman for our Bible Conference which appeared in the September 4th issue is available on tape. Brother Halliman sent this both to us as a tape, and as a letter, and we have the tape available in Brother Halliman's own voice, to lend to any church or individual who wishes to borrow it.

We sincerely hope that a great number of churches will have a special missionary service, using his tape, whereby that Brother Halliman shall be able to preach in his own voice to the congregation.

Anyone who wishes to use this tape is free to do so. It will be sent out on the "first come, first served" basis, and we will count it a joy to keep it busy in the service of the Lord.

"And hath put all things under His feet, and gave Him to be head over all things to the church."

And since He is head over all things to the church, He should be consulted on every phase of the church's activity. Nothing should be done by a church without first asking Him to guide in the matter. Several years ago I helped to organize a Baptist Brotherhood in the church of which I was a member at that time. For a time I really enjoyed working with that group of men. We planned our own programs which were usually built around Scriptures that would help us in witnessing to the lost about us. But, as time went on some of our leaders just happened to notice that we were not conducting our programs just like other Brotherhoods were. So they ordered Brotherhood Journals for everyone from headquarters in Nashville. Very soon we had a genuine, A1 Brotherhood. No longer did we have to go to the trouble of asking the Lord to guide us as we planned our program. Our program was prepared for us by the experts in Nashville. And along with these programs they sent us the official teaching to go with them. And very soon I learned that anyone who dared to differ with that official teaching out of Nashville was just not a very good Baptist. So far as our Brotherhood was concerned our Lord had joined the ranks of the unemployed. Who needed the Lord when we had the experts? Needless to say I lost all interest in short order.

I believe that everyone, including those in the convention, will readily admit that old Satan is the fellow who plants false doctrines and sinful practices in the churches. And everyone should be able to see that he does not afflict every church with the same false teaching and sinful practices. And in 2 Tim. 3:16 we learn that the inspired Scriptures are not only profitable for doctrine and for reproof, but that they are also profitable for correction as well as for instruction in righteousness. But, in order for these Scriptures to be profitable for correcting the false doctrines and sinful practices in the churches they must be properly

administered. If a doctor has a patient who has pneumonia and another one who has diabetes and others with various other diseases and he says to them, "We are all going to take the same medicine at the same time. This week we will all take insulin. Next week we will all take penicillin, and then after that we will all take sulphadiazine." All of these medicines are God-given boons to our health, but still the pneumonia patient would probably die this week while everyone is taking insulin, and the diabetic would most surely die next week while everyone is taking penicillin. You say that sounds crazy. To be sure, it is crazy, but not one whit more crazy than the way convention Baptists study the Scriptures in their Sunday School lessons from Sunday to Sunday. One church will have some false doctrine or sinful practice prevailing in her. Another church will have another, and still other churches will be suffering from still other false teachings and practices. But still every church has the same identical remedy prescribed for her that all the others have. Is it any wonder then that false teaching flourishes, and sinful practices are not corrected in these churches? The convention churches permit the same old devil who plants the false doctrine in their churches to prescribe the cure for them. He prescribes the remedy for their ills through his very able and efficient co-workers, the National Council of Churches. And not only do these churches permit this God-dishonoring and abominable outfit to prescribe the remedy for their ills, but they are paying a handsome fee for the remedy.

It is hard enough to pay huge doctor bills when the doctor is doing all he can to restore your health, but when the doctor deliberately tries to completely destroy your health, paying his bill is too much for me. So when I saw that old Satan who was responsible for the church's ills, was the one who was being permitted to prescribe the remedy for them, I flatly refused to take his medicine, or to help pay his bill any longer.

I am aware of the fact that because of the die-hard conservative element among Southern Baptists the convention does not openly acknowledge allegiance to this instrument of Satan known as the National Council of Churches. But, I am also aware that Southern Baptists have gone in at the back door and are partakers of her evil deeds as much so as any other religious group. They pour money into her coffers. They cooperate with her almost without reservation. And her leaders such as Clifton Allen, and others seem to count it a great honor to serve on her committees, even as chairmen of the committees. I have no objection to the protestant churches having their National Council of Churches. They must go back to their mother some way, and to go by way of their National Council of Churches is probably their best route to take to get them back to their old whorish mother, the Catholic Church from whence they came. But true Baptists are not protestants. They have never been, and never will be protestants. So when I saw that Southern Baptists who were not pro-

testants by nature had become protestants by adoption, I wanted no part with them.

In Mt. 23:8-19 we are admonished to refuse any high sounding title that would separate us from the brethren. And the reason our Lord gave for telling us not to be called by these titles was that "All ye are brethren." Still in spite of this clear admonition Southern Baptists have developed, or should I say adopted the old "deeds of the Nicolaitanes" found in the church at Ephesus, Rev. 2:6 which became a doctrine in the Pergamos Church, Rev. 2:15. These deeds of the Nicolaitanes in the Ephesus Church seems to speak of the high and mighty in the church domineering the others. And I believe I would do the truth no injustice if I were (Continued on page 4, column 4)

Dancing

(Continued from page one)

spent many years in orchestras and dance bands. Although we did not compile the information that follows, we heartily endorse the contents and are grateful to the contributor for the work thus put forth.

What Law Enforcement Officers Have To Say About Dancing

J. Edgar Hoover, FBI: "Most juvenile crime has its inception in the dance hall, either public or private."

Dr. Phelps, New York Police Department: "It is estimated that in New York City, 4,000 women are living the life of infamy, and that three fourths of these are started on their life of infamy through the dance."

Chicago Vice Commission Report: "Of 300 prostitute girls asked, 'What led you to go wrong, what led you to become such a sinner, what led you to become what you are today, a scarlet woman?' Eighty-five per cent replied, 'My first step wrong was caused by the dance.'"

What Physicians Have To Say About Dancing

Dr. E. S. Sonners, eminent nerve specialist of Chicago and Los Angeles said, "I attack the modern dance as a reversion toward savagery. As a medical man, I flatly charge that modern social dancing is fundamentally sinful and evil. I charge that dancing's charm is based upon sex appeal. I charge that it is the most insidious of the maneuvers preliminary to sex betrayal. It is nothing more or less than damnable, diabolical, animal, physical dissipation. Do brother or sister dance like that? Do father and daughter? Mother and son? The basic spell of the dance is the illicit physical contact. I tell you frankly, it is not safe to subject even the strongest men and women to the subtle temptation of the dance. A trail of broken homes proves this!"

Dr. Thomas C. Whittfield: "The modern dance is condemned precisely at this point. It is not wrong solely because it might lead one to the physical act of fornication, but it is sinful to the degree that it arouses unrestrained desires that cannot be fulfilled

I Was A Mormon

By EINAR ANDERSON

\$2.95



This book examines the major doctrines of Mormonism and compares them with the Scriptures. The writer was himself a Mormon, and therefore speaks with a first hand knowledge as to the beliefs and teachings of this cult.

We consider it a duty of the Lord's people to familiarize themselves with the heretical teachings of the false religions and thereby be better exposed of heresy.

This book will enable you to perhaps help deliver some of those who are deceived by this false organization known as the Mormon Church.

Calvary Baptist Church
Ashland, Kentucky

under present relations and conditions. When such desires are aroused, the dancing is within itself sinful because it is then a lascivious act."

Dr. Howard Crosby: "The foundation for the vast amount of domestic misery and domestic crime, which startles us often in its public outcroppings, was laid when parents allowed the sacredness of their daughter's person and the purity of her maiden instincts to be rudely shocked in the dance."

Dr. Winfield Scott: "All specialists in this field without a single exception, concur in the belief that the dance is a device of the devil."

What Educators Have To Say About Dancing

Professor W. C. Wilkerson of Chicago University calls the modern dance "a system of means, contrived with more than human ingenuity, to excite the instinct of sex action."

Dr. Lita Hollingsworth, Professor of Education at Columbia University and this quote is from an article written by her as an attempt to DEFEND the modern dance — "dancing is an exciting and pleasurable recreation as it affords a partial satisfaction to the sex impulse."

What A Fashion Designer Had To Say About Dancing

Christian Dior, famous Paris designer said, "For the first time I have done away with corsets, even for dance dresses. I have often heard men complain that in dancing they couldn't feel a (Continued on page 6, column 5)

Why I Withdrew

(Continued from page one)

ions. And if she does step out of her high and honored place and begins to follow the other fellow's precepts, she is no longer worthy to be the wife of a God-fearing husband.

So it is in the case of our Lord and His churches. The church has no more right to change her practices to accord with a convention, than any other competitor of our Lord's than the wife has to change the family's operation to accord with the other man's suggestions. And when a church attempts to even compare someone else's practices with those set forth by her Lord, she is no longer worthy to be a church of the Lord Jesus Christ. And when one of His churches comes to the place that she is subject to some one, or to some thing other than Himself, our Lord just removes the candlestick and permits her to go on her merry way enjoying her fun, frivolity and fried chicken. He will continue to knock at her door, but He will refuse to go in so long as others usurp His rights as head over all things to his church. In Eph. 1:22 we read,

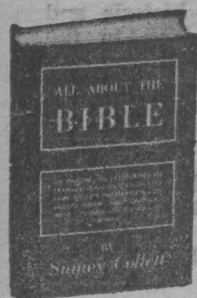
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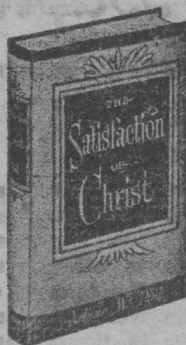
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THE BAPTIST EXAMINER

SEPTEMBER 18, 1965

PAGE TWO



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"A Rare Word"

(Continued from page one)

As I thought in terms of this text, I was impressed as to an incident of sometime ago. A young boy happened to be awake at the midnight hour and as he heard the clock, he counted the strokes. He counted up to twelve, and then it went on — thirteen, fourteen, fifteen, and sixteen before it stopped. The boy jumped up and ran into the room where his father was, and pulled at his father and said, "Father, I just heard the clock strike sixteen. It must be later than it has ever been before." As I thought of my text, I couldn't help but remember this incident.

I say, beloved, the same is true spiritually, for it is later than it has ever been before. By that I mean that there is no time for foolishness. There is no time for worldly pursuit so far as the things of the Lord are concerned. Rather, it is time to think about the Lord, especially in the light of the text that I have read to you.

My text says that in the day of Samuel, the Word of God was rare, it was unusual, it was exceedingly scarce. Beloved, if I mistake not, I think the same could be said to be true in Ashland and every place else today. It is a rare thing to find the Word of God being preached and taught today.

IT IS RARE TO HEAR ANYBODY TALK ABOUT SIN.

I ask those of you who may go elsewhere, when did you hear the Word of God preached, and hear a preacher talk much about sin. Oh, you hear about mistakes, and you hear about errors, and you hear about the fact that

people do a few things they ought not to do, but when did you ever hear sin, called sin?

We read:
"For ALL HAVE SINNED, and come short of the glory of God." —Rom. 3:23.

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are ALL GONE ASIDE, they are all together become filthy: there is none that doeth good, no, not one." —Psa. 14:2, 3.

When Almighty God turns His telescopic eyes down upon this earth and X-rays humanity and mankind, God comes to this conclusion — we are sinners. God doesn't say that we have erred. God doesn't say that we have made a few mistakes. Rather, God says that we have all sinned in His sight.

Notice again:
"But the scripture hath concluded ALL UNDER SIN, that the promise by faith of Jesus Christ might be given to them that believe." —Gal. 3:22.

Notice, it does not say that just a part of the human family, and not just the man or the woman that is down in the gutter, but God says that He has concluded all under sin.

Somehow we are all inclined to believe when we see a man or woman staggering along the street that such an individual is a sinner. Beloved, I want to talk to you this morning not only about the lower 10,000, but I want to talk to you about the upper 400, and I want to impress this upon you — we have all sinned, and we all stand as sinners in the sight of Almighty God.

Years ago, I read of an individual who came to a preacher and said, "I think you do wrong in talking about sin. I think you ought to label it something else. I think you ought to soften the expression. I think you ought in some way, not to be so abrupt in regard to the matter — maybe call it a mistake, but don't call it sin." The preacher walked to the medicine cabinet, got out some arsenic pills and said, "You'd have me take off the label that shows this is arsenic, with a skull and crossbones warning that it is a deadly poison, and you would have me put on it Essence of Peppermint or some mild laxative. If I do that, I haven't changed the contents, but I have just made the contents more deadly."

Beloved, when you talk about mistakes and errors and do not mention sin, you are not changing the content, you are just making it more deadly. It is just more disastrous to the human family. I say to you, it is a rare thing to hear anybody talk about sin today.

Listen again:
"For the WAGES OF SIN IS DEATH: but the gift of God is eternal life through Jesus Christ our Lord." —Rom. 6:23.

I would insist that the man who goes on in this world without Jesus Christ as his Saviour, is going to come to pay day; and when he stands before God at pay day, he is going to get his wages, and those wages will be eternal death in a Devil's Hell.

IT IS RARE TO HEAR ANYBODY TALK ABOUT HELL.

I don't listen to the radio very often. I confess that if people listen to my broadcast, no more than I listen to the radio, there would be scarcely any one that would hear me preach. I just don't listen to the radio. But the other day driving alone, I turned on the radio. Why, I don't know. For a while I got some pretty good music and then a few minutes later, here came one of those fellows that was supposed to be preaching. I am so glad that they announced he was a preacher, for I never would have known he was a preacher if he hadn't been announced as such. I wouldn't have known from the contents of his message that it was supposed to be a sermon. This fellow immediately made out that Hell was not anything to be shunned too badly — that it might be well for you to be a little cautious about the matter, but it wasn't anything to be worried about too greatly.

I want to tell you, beloved, Hell is not a winter resort for the people who live in the northern latitudes. I want to insist that Hell is Hell, and the man that goes there will find out mighty soon that it is Hell.

I turn to the Word of God and I read to you two Scriptures which make me shudder when I think about the unsaved people

GLEANINGS IN EXODUS



By
Arthur Pink

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Exodus is one of the most important books in the Bible on the moral and ceremonial laws. There is nothing to surpass Pink's book in its minute study of law, the Tabernacle, its furniture, etc.

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that are sitting here in front of me. Listen:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in FLAMING FIRE taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of his power: When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." —II Thess. 1:7-10.

Whenever I read this, I look out at the congregation before me and I see the individuals here who know not Jesus Christ as their Saviour, and I say to myself, as I breathe a little prayer to God, God pity the soul of that man and that woman who knows not the Son of God as Saviour.

Notice again:
"Knowing therefore the terror of the Lord, we persuade men: but we are made manifest unto God: and I trust also are made manifest in your consciences." —II Cor. 5:11.

I know something of the terror of God. I find it in this Bible. And knowing the terror of the Lord, we persuade men.

Listen again:
"The same shall drink of the wine of the wrath of God, which

THE BAPTIST EXAMINER
SEPTEMBER 18, 1965
PAGE THREE

That Bad Man

There are bad men at home, and bad men abroad,
There are bad men sailing the sea,
But the bad man I fear the most of all,
Is the bad man that lives in me.

— Robert Lawrence

is poured out without mixture into the cup of his indignation; and he shall be tormented with FIRE and BRIMSTONE in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for EVER and EVER; and they have NO REST day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." —Rev. 14:10, 11.

I want you to notice that God is a God of wrath. But somebody may say, "Brother Gilpin, I thought God was a God of love." I tell you, character all the way from God to Devil is measured by what one hates as well as by what one loves, and God is a God of wrath as well as a God of love. This text is talking about the wrath of God, and it says that His wrath is poured out without mixture.

I want you to notice also that the unsaved are going to be tormented with fire and brimstone. Hell is not just the suffering of the conscience, I'll grant you that a man suffers in his conscience in Hell, but Hell is more than the suffering of conscience. Beloved, Hell is a physical suffering — fire and brimstone, and there is no indication that it is a little fire and a little brimstone. Instead, they are tormented in fire and brimstone, and the smoke of their torment ascends up forever and ever.

Furthermore, it says that they have not rest day or night.

I'd like to ask you a question: How did you rest last night? Did you sleep or get any rest last night? Listen, it may be the last night's rest you'll ever have. If you die before you close your eyes in rest tonight, you'll never have one moment's rest again. You may have had your last night's rest for all eternity. When I read Scriptures like this, I say Hell is something to be shunned, it is something to be dreaded, it is something to be preached, and it is something for men to be warned about.

Several years ago, a friend of mine went into a town to hold a revival meeting. He was there two days and was disgusted with the town. He saw more error, more sin, and more vileness than he had ever seen in all his life. He walked into the newspaper office and said, "What is the price of your front page?" They named a fabulous price. It so happened that this preacher had the money, and he bought the front page of the paper. He laid his copy down and said, "I want this on the front page; that, and nothing else." What do you suppose it was? It was a sermon announcement that he was going

to preach on the subject of Hell, and he added in little fine print down at the bottom: "I want the people of this town to know what their future home is going to be like."

Beloved, I want the unsaved that are here, and the unsaved that read my paper, and the unsaved that listen to my broadcast to know what their future home is going to be like. I say, it is a rare thing today to hear anyone talk about Hell.

IT IS RARE TO HEAR ANYBODY TALK ABOUT A SUFFERING SUBSTITUTE.

You can go to church and hear some Bible stories, and some moral essays, in which you are told that if you do good, you'll go to Heaven after while. Beloved, I say to you, you'll go to Hell as sure as there is a Hell for you to go to, if you go out of this world depending upon your own goodness, or upon church membership, or upon anything of like nature. I am talking to you about a suffering substitute to keep you out of Hell. Listen:

"For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS according to the scriptures." —I Cor. 15:3.

I'll repeat what I have said through the years gone by: SIN HAS TO BE PAID FOR. Either you pay for it in Hell or Jesus Christ paid for it on the cross. Christ died for our sins.

Notice again:
"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, SAT DOWN on the right hand of the Majesty on high." —Heb. 1:3.

Jesus Christ never sat down until He had done one thing — He died for our sins. Beloved, I hold up to you my Jesus, who died for our sins, and thank God, I can talk to you about a suffering substitute. I thank God that I can point to Him whose brow wore a crown of thorns, and whose beard was plucked from His face, and whose back was beaten until it was more gore and blood than it was flesh. I thank God that I can point to Him who hung on the cross, with nails holding Him to Calvary's tree. I thank God that I can point to Him who had a spear run through His side, and I can point to the blood that dropped down from His body, and I can say, "I am pointing to you the suffering substitute, the Lord Jesus Christ, who died for our sins."

(Continued on page 5, column 2)

JEHOVAH OF THE WATCHTOWER

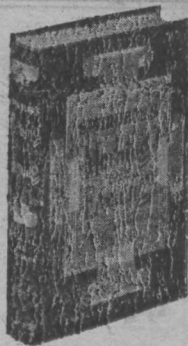
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The Baptist Examiner FORUM

Is it possible to be lead by the Spirit and not walk by faith, or to put it another way, if we stumble from faith to walk by sense, are we still lead by the Spirit?

To walk by faith is to be led by the Spirit, and to be led by the Spirit is to walk by faith. They are inseparable. But let us remember that our being born of the Spirit and having the Holy Spirit dwell in us does not as-

Spirit does not condone the work of the flesh, neither does the flesh ever condone the work of the Spirit.

Now I realize that there are many who believe that because they feel a certain way, that must be the leadership of the Spirit, but they only err in their definition of what the witness of the Spirit is. The witness of the Spirit is not a feeling, but rather the true witness of the Spirit is the Word of God.

"All scripture is given by inspiration of God." 2 Tim. 3:16.

We know that the Spirit was the One who inspired the men of old to write the Bible, therefore the witness or the testimony of the Spirit is the Bible, and not how one feels. If I am walking contrary to the revealed will of God, then I must necessarily be walking contrary to the Spirit. It logically follows that, if I am walking according to the Word, then I am being led of the Spirit.

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." Rom. 8:5.

To follow the leadership of the flesh will lead one away from the Spirit — never to Him.

"For though we walk in the flesh, we do not war after the flesh." 2 Cor. 10:3.

In this verse the Holy Spirit removes once and for all the idea

sure us of a reward when we meet our Lord in the air. If He led us around by the nose, and saw to it that we always did that which was pleasing to Him, we would be doing it by compulsion, and we would have no reward coming to us for our doing that which we had to do. Our rewards will be according to our faithfulness. Just as a man must be put on a company's payroll before he can expect any pay for his work, so must a person be born again before he is eligible for any reward. In I Cor. 3:11-15 we find the basis of our rewards. To walk by faith, which is to be led by the Spirit, is to build of gold, silver and precious stones which in turn is rewarded. But to walk by sight, or by our senses is to build with wood, hay and stubble which in turn goes into the fire. Let us notice though that if the builder is on the foundation, which is Christ Jesus and all of his works are burned up, he himself is still saved so as by, or through fire. This is proof positive to those whose eyes the Lord has opened that our works have absolutely nothing to do with our salvation.

If our being born of the Spirit means that we are led by the Spirit, then we would never grieve the Holy Spirit. But in Eph. 4:30 we are admonished not to grieve Him. And from the context found in verses 20-32 we learn that we grieve Him by doing the things we should not do, and by not doing the things we should do.

It is impossible to be led of the Spirit, and not walk by faith. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that you cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law." Gal. 5:17-18.

These verses show to us how impossible it is for the Spirit and the flesh to be in harmony. The

that we can walk in the light of sense, and still be led of the Spirit. The apostle tells us that we live in the flesh, a body of many imperfections, but we do not war after the flesh. Every Christian is a soldier for Christ, and it is a warfare against Satan. We are to endure hardness as a good soldier. Then Paul tells us that our warfare is not after the carnal flesh, but mighty through God to the pulling down of strong holds. Read 2 Cor. 10:4.

Weapons with which this warfare is fought, are the Scripture of truth — the sword of the Spirit — the Word of God. From this arsenal we get our weapons both for defensive maneuvers, as well as offensive.

"But without faith it is impossible to please Him." Heb. 11:6.

Where faith is lacking, nothing can meet with God's approval,

though a man may be ever so sincere in his following of his senses, yet without faith it is of no avail, useless and vain — something which God must, and does abhor.

Faith closes our eyes to what we see, and opens our ears to hear what God would say to us. Faith causes one to follow that which God has spoken to him. Faith follows God asking no questions, but believing that He doeth all things well. But if I stumble from faith to walk by sense, it is then that I would question God in the way that I am going. Sense will cause me to open my eyes to see where I am going, thus denying the providence of God in our lives.

Therefore my answer to the question, if we stumble from faith to walk by sense, are we still led by the Spirit is, "No." Furthermore those who walk by sense will be sorry at the judgment seat of Christ when they see their works under the leadership of sense, burn up in the fires of this judgment. Read I Cor. 3:11-15.

ROY MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



It is one thing to be saved and to have the Spirit of God, and it is quite another thing to be led by the Spirit. Christians are often guilty of sinning against the Holy Spirit. For instance we are told to "Grieve not the Spirit of God," and to "Quench not the Spirit." The person who is thus sinning is not at such time being led by the Spirit. And to answer the question directly, NO we are not being led by the Spirit when we stumble from faith and walk by sense.

I quite agree with the questioner that we have to walk by faith, depending upon God, to be led by the Spirit. The assumption of many that "just so you are born again and have the Spirit, you are being led by it regardless," is an erroneous assumption. We have the mighty resource of the Holy Spirit if we will stay within the will of God. Often I have heard people pray for the Holy Spirit. This is a needless and thoughtless prayer. The Holy Spirit enters each believer to indwell him throughout life, but the extent to which he is conscious of the Spirit's leadership and presence depends upon his yieldedness to the Spirit's leadership and control. What we need is not more of the Holy Spirit. The thing that is needed is that the Holy Spirit shall have MORE OF US.

Christians have had the hardest time trying to understand the sovereignty of God and the responsibility of man. We cannot explain it completely. We can only accept the teaching of God's Word and know that when we are glorified (Rom. 8:30) we will understand it completely.

What does the Bible say? Let us examine a few passages.

"For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13. Yes, my friends, God works in His people. God leads us. How can we sin? Because we still have the nature to sin. "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me." Rom. 7:15-17.

There are times when we are

like the father of the sick child when he cried out, "Lord, I believe; help thou mine unbelief." Mark 9:24. We believe, yes, but there are times when we, by lack of faith, fail to trust God. It is then that He rebukes us as He did the disciples on the ship. "... Where is your faith?" Luke 8:25. The Spirit of God leads us into the understanding of God's word. He leads us into the know-

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ledge of good. When we fail to do good it then becomes sin. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17. What is sin? "... for sin is the transgression of the law" I John 3:4. Does the Spirit lead us to transgress the very law that he teaches us? Of course not. Does the Spirit of God lead us unto a knowledge to do good and then lead us to do it not? Of course not.

When we meet the Lord in judgment our works will fall into various classes; gold, silver, precious stones, wood, hay, and stubble. The first three will be purified, the last three will be burned. Does the Spirit lead us to do work that will not be able to pass through the fire of God's word? — Of course not.

The Spirit of God leads us by faith. We falter and stumble because of lack of faith. But, thank God, even though we fail Him, He never fails us. When Peter saw the Lord walking on the water he asked the Lord to let him walk on the water. As long as he looked to Jesus he walked, but when he "saw the wind boisterous, he was afraid," and he began to sink. When we take our eyes off Jesus and look at the storm around us, we, too, begin to sink. But Jesus caught him and said "O thou of little faith, wherefore didst thou doubt?" (Matt. 14:28-31). When we begin to sink in the depths of sin and despair the Lord always catches us and keeps us from sinking.

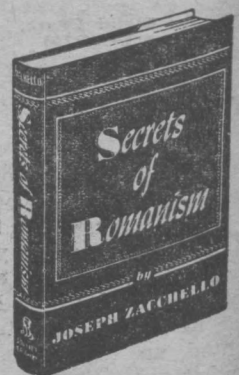
Why I Withdrew

(Continued from page 2)

To say that Southern Baptists of today are as much under the domination of a hierarchy as the Catholics have ever been. Southern Baptists boast of their freedom very much, but they dare not exercise it. I am fully persuaded that Brother K. Owen White permitted himself to be elected president of the Southern Baptist Convention in 1963 in the hope that he might be able to do something about the evils he had been crying out against. But, I am also persuaded that the hierarchy put him in that position in order that they might shut him up. And what a job they must have done. Even though he saw the futility of it all and refused the office in 1964, I have not heard one tiny little peep out of Brother White since that time. So, when I saw what appeared to me to be an effective hierarchy lording it over the unsuspecting Southern Baptists, I wanted no part of it.

In Eph. 3:8-10 I see that our Lord works in, or rather through His churches. And since that is

true, I am fully convinced that He has absolutely no part, nor interest in any other institution under heaven so far as spiritual matters are concerned. When it comes to carrying the gospel to the lost, whether here at home, or in distant lands, He does it through His churches. In Acts 13:1-3 our Lord gave us an example as to how mission work is to be done. In verses 2 and 3 we read, "As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." The Holy Spirit first laid His hands on these brethren. In verse 2 He says, "I have called them." Then the Holy Spirit told the church at Antioch to send them. And in verse 3 we see the church laying their hands on them and sending them away. When I came to see that the Southern Baptist church under heaven today could send out missionaries in that way and still be a loyal convention church, I wanted no further truck with them. In John 16:13 we read, "He, the Spirit of truth, is



SECRETS
OF
ROMANISM

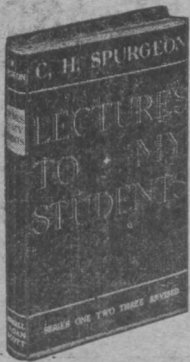
By Joseph
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The author is a former priest who has done much in exposing the errors of Romanism. In this book he deals with some of the leading prominent heresies of Romanism. The book is indexed by subject and well as having an index of Scripture.

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He will guide you into all truth. The Holy Spirit uses the individual of God to guide us as individuals and as churches. And I have searched in vain for any promise of any other guide to be sent down on. So, when I came to see that a monstrous organization was born in Augusta, Georgia, December 27, 1845, that was chartered without any semblance of church authority; when I came to see that this great monster wanted no church authority, and that declared in its charter that it was sovereign in its own sphere, that is, that no church would have any authority over it; when I came to see that this was a monster which was Christening "The Southern Baptist Convention" was openly defying the Holy Spirit's leadership, as I have defied God's power in the long ago, as it stated in article 4 of its charter that its purpose was to combine and direct the energies of the Southern Baptist churches; and when I realized that this "god" of Southern Baptists was openly and above board setting itself up as the Holy Spirit's competitor in the field of guiding the Lord's people, I had to swallow something I could not digest. So, I had to vomit up the whole mess.



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Doctrines Contrasted

(Continued from page 1)
 have any while their primary principle, obedience to the authority of Jesus Christ as given in His Holy Word, holds the Baptist conscience.

Baptists are not to blame for this separation. They remained with the New Testament and others went away from it. For long, weary centuries they have stood by this principle, even to blood and death. Meantime, they have been the torch-bearers to light the world back to the simplicity of New Testament faith and practice.

Baptists should today, candidly, strongly and boldly accept their ecclesiastical isolation and proclaim it for the benefit of the present and future generations. They are the trustees of the truth and are bound to hold it and to hold it forth. We do not express a lack of love for other Christians when we stand by the truth. We can give no higher expression of our love for them than the world than to hold and proclaim these principles written in the divine Word by the Spirit of God. Heirs of the martyr-confessors of the Baptist faith through the dark centuries of persecution, Baptists of this brighter day should avoid every entanglement that will hinder their free and full testimony to the truth as it is in Jesus.

The dividing principle, obedience to Christ in all things, does not run in a perfectly straight line between Baptists and all other denominations. The Congregationalists hold with Baptists one point, i.e., congregational government. Others agree on this or that point; but all

Pedo-Baptist bodies are built on the Romish error which may be stated briefly, thus: **The substitution of a human foundation for the divine foundation of Christ's authority and word.** Infant baptism is rooted in the fundamental error that baptism arises out of the flesh and blood relations, not spiritual. This subverts the very foundation and principles of New Testament churches, which are built on spiritual relations. The individual believer is the unit; not the family.

In one thing, strangely enough, Baptists, Catholics and Protestants all agree, and that is, that baptism precedes the Lord's Supper, in the divine order of things. Only lately a few people, representing no ecclesiastical body, have arisen to deny what Christendom from the apostles this way have taught with one voice.

There is today a vast enveloping movement which aims to tie the Baptists up in a bundle with other bodies with which they have no ecclesiastical affinity. What whipping posts, fines and martyr fires could not do when Baptists were weak, there is a sedate plan to accomplish, through methods of penetration and disintegration and the bold assumption of overhead leadership, like that which swung a large part of the Christian world into Romanism. What martyrs died for, we should live for in a noble spirit, many a great battle has been lost by a weak finish. Paul's intensive exhortation fits our time—"Watch ye, stand fast in the faith; quit ye like men; be strong."

"A Rare Word"

(Continued from page 3)
 Several years ago in World War II, when hundreds and thousands of American boys were killed, MacArthur wrote a letter which was printed and sent to every mother who had a son killed. In the letter he said that these boys had died as a sacrifice; that their sacrifice was the means of their entering forever into the love of God; that there was not one of them that had given his life but that he had already entered into Heaven. I read one of those letters that a woman had received, and I said to myself, that may be the means of comforting this poor woman who is grieving over the death of her son, but it is a lie. There is not a word of truth in it. Beloved, the boys that died there, weren't saved unless they knew Jesus Christ as their Saviour. If they knew Jesus as their Saviour, they went into Heaven. Men aren't saved because they give their lives for their country. We are not saved because we give our lives for anything. We are not saved because we are a martyr to any cause. Rather, we are saved because Jesus Christ died for our sins.

Again, I want you to notice that God's Book presents to you a suffering substitute. Listen:

"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.**"—1 John 1:7.

Notice, He cleanses us from all sin. Thank God, there isn't any sin left in my life to be cleansed from. My God didn't cleanse me because of my goodness, or my church membership, or my righteousness, but I was cleansed from all my sins by the blood of the Lord Jesus Christ Himself.

Notice again:
"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and WASHED US FROM OUR SINS IN HIS OWN BLOOD."—Rev. 1:5.

Thank God, I can present to you a suffering substitute.

During World War II, a Catholic priest from a northern city offered to by-pass Purgatory for all the boys that were in the war if their parents would just give \$40.00. Then in the event the boy got killed, he didn't even have to go to Purgatory. We can always trust the Catholics to come up with some shrewd way of cheating the world out of money. You can be sure of one thing, every time a Catholic thinks up an idea, there is a dollar sign some place around. This Catholic priest put out this article and I copied it from a Catholic paper in which he offered to by-pass Purgatory for boys in the war.

Now, beloved, if I were an unsaved man and by paying \$40 I could get to Heaven, I'd get that \$40.00 together if I had to do without food for the next three months. But if you give \$40.00, or \$40,000, or \$40,000,000 to a Catholic priest, you won't by-pass Hell. You won't by-pass anything, but you'll go straight to Hell unless Jesus Christ died for your sins. God hasn't any way whereby you can get to Heaven by paying a price. It is either Jesus Christ or Hell. I thank God I can say to you, I am glad for a suffering substitute. I am glad there was One who died to blot out our sins. I thank God that He is my hope today.

Listen again:
"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."—Rev. 21:27.

John has been describing Heaven, giving a description of the New Jerusalem, and he says that the only ones that are going to enter in are those whose names are written in the Lamb's book of life. I thank God for that truth this morning.

I read also when those names were written in the book of life. Listen:

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life FROM THE FOUNDATION OF THE WORLD, when they behold the beast that was, and is not, and yet is."—Rev. 17:8.

Back yonder before the foundation of the world, God did some writing, for God wrote the names of the elect in the book of life. Everyone whose name was written in the book of life before the foundation of the world is going to come to Jesus Christ as his Saviour — as his suffering substitute, and when he does, he is going to enter into Heaven when he dies. The only ones who are going to Heaven are the ones whose names were written in the Lamb's book of life before the foundation of the world.

I was quite amused and at the

same time disgusted months ago when the first satellite went into orbit. I think the amusement was due to the spiritual ignorance on the part of a well known preacher. When the first satellite went into space, the preacher said: "It will free man from his remaining chains of gravity which still tie him to this planet. It will open to him the gates of Heaven." When I first started reading, I thought the fellow was joking, but when I read the rest of the article I knew he was serious. Then I said, "Oh, God, can it be true that a man who is supposed to be a preacher, could be so ignorant, as to think that man could get rid of the chains of gravity that tie him to this earth and thus open to him the gates of Heaven?"

Beloved, you'll not get to Heaven by paying a priest \$40 to by-pass purgatory. You are not going to get to Heaven if you die as a soldier on the battlefield. You are not going to get to Heaven if you die as a martyr for some great cause. You are not going to get to Heaven when you are able to take off the last remaining chains of gravity here in this world and thereby open the gates of Heaven. You are not going to get to Heaven on any such basis. I have just one hope, and that hope is my Jesus — a suffering substitute.

Notice another Scripture:
"Jesus saith unto him, I am THE WAY, the truth, and the life: no man cometh unto the Father, BUT BY ME."—John 14:6.

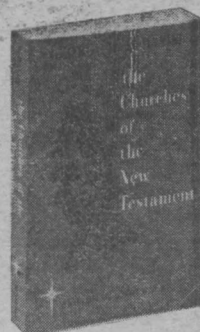
Jesus didn't say, "I am a way." If He had, man might think there were other ways to enter in, but He said, "I am the way," and when He said "the way," He might just as well have said that there is no other way. Beloved, there is no other way that man can go to Heaven.

Listen again:
"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

"For he hath made him who knew no sin, TO BE SIN FOR US; that we might be made the righteousness of God in him."—II Cor. 5:21.

There isn't any way whereby a man can be saved except through the Lord Jesus Christ. Jesus came down to this world and suffered, and my sins were put on Him that I might live.

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The day I saw the truth that He died for my sins, His righteousness was put on me. He got my sins at Calvary and I got His righteousness.

Oh, what a glorious truth that I today am looked upon by God as though I were Jesus, because when God sees me, He sees me clothed in the righteousness of His Son. When God looks upon Jesus, He sees Him as a sinner because He died for my sins, in that He bore them to Calvary.

I tell you, beloved, it is a rare thing to hear anybody talk about the suffering sacrifice of Jesus.

IV

IT IS RARE TO HEAR ANYBODY TALK ABOUT SECURITY.

I believe when God saves a man He saves him forever. I don't believe God is going to save a man, and then let him go to Hell. I don't believe there is one possibility of a man being saved, and then losing his salvation, and going to Hell for the sins he commits. We read:

"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.

Thank God, through Jesus Christ, He saves eternally. It is a rare thing to hear anybody talk about this. (Continued on page 7, column 1)

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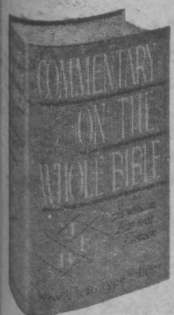
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THE BAPTIST EXAMINER

SEPTEMBER 18, 1965

PAGE FIVE

"FIFTY YEARS IN THE CHURCH OF ROME"

By Charles Chiniquy

From "Fifty Years In The Church Of Rome"

On the first of August, 1855, I received the following letter —

THE COLLEGE, Chicago, July 24th, 1855.

Rev. Mr. Chiniquy,
You will have the goodness to attend a spiritual retreat to be given next month at the college, in Chicago, for the clergy of the diocese of Chicago and Quincy. The spiritual exercises, which will be conducted by the Rt. Rev. the Bishop of Louisville, are to commence on Tuesday, the 28th of August, and will terminate on the following Sunday. This arrangement, will necessitate your absence from your church on Sunday, the 14th, after Pentecost, which you will make known to your congregation. No clergyman is allowed to be absent from this retreat without the previous written consent of the bishop of the diocese, which consent will not be given except in cases which he will judge to be of urgent necessity.

By order of Rt. Rev. Bishop, Matthew Dillon, Pro. Secretary.

Wishing to study the personnel of that Irish Clergy of which Bishop Vandeveld had told such frightful things, I went to St. Mary's University, two hours ahead of time. Never did I see such a band of jolly fellows. Their disposition and laughter. Their exchange of witty, and too often unbecoming expressions, the tremendous noise they made in addressing each other, at a distance; Their "hallo, Patrick!" "hallo, Murphy!" "hallo, O'Brien!" how do you do? How is Bridget? Is Marguerite still with you? The answers: "Yes! Yes! She will not leave me;" or "No! No! the crazy girl is gone," were invariably followed by outbursts of laughter.

Though nine-tenths of them were evidently under the influence of intoxicating drinks, not one could be said to be drunk. But the strong odor of alcohol, mixed with the smoke of cigars, soon poisoned the air and made it suffocating.

I had withdrawn in a corner, alone, in order to observe everything. What stranger, in entering that large hall, would have suspected that those men were about to begin one of the most solemn and sacred actions of a priest? With the exception of five or six, they looked more like a band of carousing raftsmen than priests.

About an hour before the opening of the exercise, I saw one of the priests with hat in hand, accompanied by two of the fattest and most florid of the band, going to every one, collecting money and with the utmost hilarity and pleasure, each one threw his bank bills into the hat. I supposed that this collection was intended to pay for your board, during the retreat, and I prepared

fifteen dollars I wanted to give. When they came near me — the big hat was literally filled with five and ten dollar bills. Before handing my money to them, I asked: "What is the object of that collection?" "Ah! Ah!" they answered with a hearty laugh. "Dear Father Chiniquy, is it possible that you do not know it yet? Don't you know that, when we are so crowded as we will be here, this week the rooms are apt to become too warm, and we get thirsty? Then a little drop to cool the throat and quench the thirst, is needed," and the collectors laughed outright. I answered politely, but seriously: "Gentlemen, I came here to meditate and pray; and when I am thirsty, the fresh and pure water of Lake Michigan will quench my thirst. I have given up, long ago, the use of intoxicating drinks. Please excuse me, I am a teetotaler." "So are we!" they answered, with a laugh; "we have all taken the pledge from Father Matthew; but this does not prevent us from taking a little drop to quench our thirst and keep up our health. Father Matthew is not so merciless as you are."

"I know Father Matthew well," I answered. "I have written to him and seen him many times. Allow me to tell you that we are of the same mind about the use of intoxicating drink." "Is it possible! you know Father Matthew! and you are exchanging letters with him! What a holy man he is, and what good he has done in Ireland, and everywhere!" they answered. "But the good he has done will not last long," I said, "if all his disciples keep their pledges as you do." As we were talking, a good number of priests came around us to hear what was said; for it was evident to all that the bark of their collectors, not only had come to shallow waters, but had struck on a rock. One priest said: "I thought we were to be preached to by Bishop Spaulding. I had no idea it was Father Chiniquy who had that charge." "Gentlemen," I answered, "I have as much right to preach to you in favor of temperance as you have to preach to me in favor of intemperance. You may do as you please about the use of strong drink, during the retreat; but I hope I also may have the right to think and do as I please in that matter." "Of course," they all answered, "but you are the only one who will not give us a cent to get a little drop." "So much the worse for you all, gentlemen, if I am the only one. But please excuse me, I cannot give you a cent for that object." They then left me, saying something which I could not understand, but they were evidently disgusted with what they considered my stubbornness and want of good manners.

I must, however, say here, that two of them, Mr. Dunn, pastor of one of the best congregations

of Chicago, and the other unknown to me, came to congratulate me on the stern rebuke I had given the collectors. "I regret," said Mr. Dunn, "the five dollars I have thrown into the hat. If I had spoken to you before, and had known that you would be brave enough to rebuke them, I would have stood by you, and kept my money for better use. It is really a shame that we should be preparing ourselves for a retreat by wasting five hundred dollars for such a shameful object. They have just told me that they have raised that sum for the champagne, brandy, whiskey and beer they will drink this week. Ah! what disgrace! What a cry of indignation would be raised against us, if such a shameful thing should be known! I am sorry about the unkind words those priests have spoken to you; but you must excuse them, they are already full of bad whiskey. Do not think however, that you are friendless here, in our midst. You have more friends than you think among the Irish priests; and I am one of them, though you do not know me. Bishop Vandeveld has often spoken to me of your grand colonization work among the French." Mr. Dunn, then, pressed my hand in his, and taking me a short distance from the others, said: "Consider me, hereafter, as your friend; you have won my confidence by the fearless way in which you have just spoken, and the common sense of your arguments. You have lost a true friend in Bishop Vandeveld. I fear that our present bishop will not do you justice. Lebel and Carthuan have prejudiced him against you. But I will stand by you, if you are ever unjustly dealt with, as I fear you will, by the present administration of the diocese. I fear we are on the eve of great evils. The scandalous suit which Bishop O'Regan has brought against his predecessor is a disgrace. If he has gained fifty thousand dollars by it, he has for ever lost the respect and confidence of all his priests and diocesans. After the mild and paternal ruling of Bishop Vandeveld, neither the priests nor the people of Illinois will long hear the iron chains which the present bishop has in store for us all."

I thanked Mr. Dunn for his kind words, and told him that I had already tasted the paternal love of my bishop by being twice dragged by Spink before the criminal courts for having refused to live on good terms with the two most demoralized priests I have ever known. He, then, speaking with a more subdued voice, said: "I must tell you, confidentially, that one of those priests, Lebel, will be turned out ignominiously from the diocese during the retreat. Last week, a new fact, which surpasses all his other abominations, has been revealed and proved to the bishop, for which he will be interdicted."

At the moment, the bell called us to the chapel to hear the regulations of the bishop in reference to the retreat, after which we sang the matins. At 8 p. m. we had our first sermon by Bishop Spaulding, from Kentucky. He was a fine-looking man, a giant in stature, and a good speaker. But the way in which he treated his subject, though very clever, left in my mind, the impression that he did not believe a word of what he said. At certain times, there was much fire in his elocution, but it was a fire of straw. He delivered two sermons each day; and the Rev. Mr. Vanhulest, a Jesuit, gave us two meditations, each of them lasting from forty to fifty minutes. The rest of the time was spent in reading aloud the life of a saint, reciting the breviary, examination of conscience, and going to confession. We had half-an-hour for meals, followed by one hour recreation.

Thus were the days spent. But the nights! What shall I say of them? What pen can describe the orgies I witnessed during those dark nights! And who can believe what I shall have to say about them! Though I will not and cannot say the half of what I have seen and heard!

I got from the Rev. Mr. Dunn, then one of the bishop's counsellors, and soon after Vicar General, the statement that the sum of five hundred was expended in intoxicating drinks during the six days of the retreat. I ought to say during the five nights. My pen refuses to write what my eyes saw and my ears heard during the long hours of those nights, which I cannot forget though I should live a thousand years.

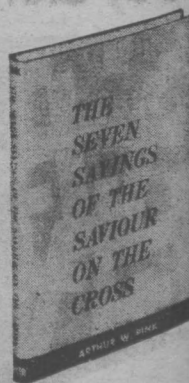
The drinking used to begin about nine o'clock, as soon as the lights were put out. Some were handing the bottles from bed to bed, while others were carrying them to those at a distance, at first, with the least of noise possible; but half-an-hour had not passed before the alcohol was beginning to unloose the tongues, and upset the brain. Then the bons mots, the witty stories, at first, were soon followed by the most indecent and shameful recitals. Then the songs, followed by the barking of dogs, the croaking of frogs, the howling of wolves. In a word, the cries of all kinds of beasts, often mixed with the most lascivious songs, the most infamous anecdotes flying from bed to bed, from room to room, till one or two o'clock in the morning.

One night, three priests were taken with delirium tremens, almost at the same time. One cried out that he had a dozen rattlesnakes at his shirt; the second was fighting against thousands of bats, which were trying to tear his eyes from their sockets; and the third, with a stick, was repulsing millions of spiders, which, he said, were as big as wild turkeys, all at work to devour him. The cries and lamentations of those three priests were really pitiful! To those cries add the lamentations of some dozens of them whose overloaded stomachs were ejecting in the beds and all around, the enormous quantity of drink they had swallowed! The third day, I was so disgusted and indignant, that I determined to leave, without noise, under the pretext that I was sick. It was not a false pretext; for I was really sick. There was no possibility of sleeping before two or three o'clock. Besides, the stench in the dormitories was horrible.

There was, however, another thing which was still more overwhelming me. It was the terrible moral struggle in my soul from morning till night, and from night till morning, when the voice of my conscience, which I had to take for the voice of Satan, was crying in my ears: "Do you not clearly see that your church is the devil's church — that those priests, instead of being the Lamb's priests, are the successors of the old Bacchus priests? Read your Bible a little more attentively, and see if this is not the reign of the great harlot, which is defiling the world with the abominations? How can you re-

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main in such a church? How will you remain in this Sodom? Come out! come out! Babylon, if you do not want to perish with her! Can the tree which bears such fruits be a tree of life? Can the priests surround you, be priests, the bassadors of the Saviour? Can Son of God come down in the morning in body, in soul, in divinity, into the hands and arms of such men? Can the ach of such men? Can the tions be led in the ways of by them? Are you not guilty of an unpardonable crime when you are planting, with your hands, over this magnifying country, a tree bearing fruits? How dare you deceive God, after you have so deceived yourself and the people? believe and that these are representatives, the leaders, priests of the church out of there is no salvation!

Oh! What an awful thing to resist the voice of God, to take Him for the evil one, by His warnings. He save your soul! Although the terrible scandal I had seen distressed me more than human conflicts, still more distressing. Feared I should entirely lose my religion, and become a solute infidel, by remaining longer in the midst of such a gacy, I determined to leave before doing so, I wanted to sult the new friend whom providence of God had given in Mr. Dunn. It seemed a bearable burden which my shoulders would be lighter, by sharing it with a sympathetic brother priest. Copied for THE BAPTIST AMINER, by L. E. Jarrell, burg, New Mexico.

Dancing

(Continued from page 8) living form under women sets."

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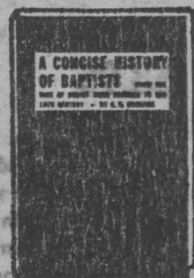
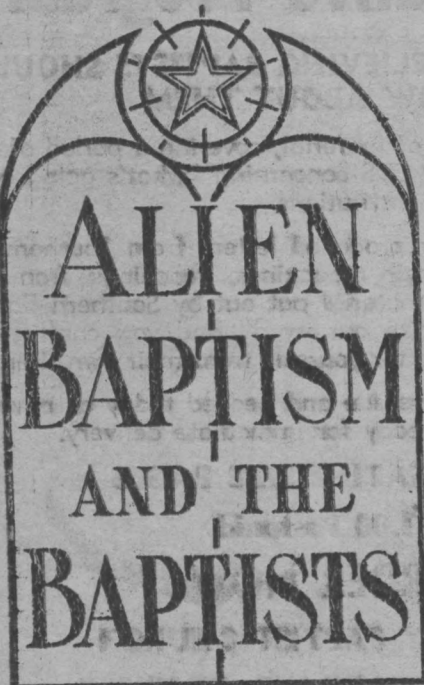
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SEPTEMBER 18, 1965

PAGE SIX



A CONCISE HISTORY OF BAPTISTS

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

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When men speak ill of you, live so that nobody will believe them.

are here because the Lord ordered you to come to church this morning. I might ask you why you are here, and you would give me reasons which may be good reasons from the human point of view, but back behind it all, the steps of a good man are ordered by the Lord, and you are here because God sent you here.

Notice again:

"For the Lord loveth judgment, and forsaketh not his saints; they are **PRESERVED FOR EVER**; but the seed of the wicked shall be cut off."—Psa. 37:28.

Do you like preserves? Preserves are mighty good with toast and butter. Well, beloved, God is in the preserve-making business. He preserves His saints. He doesn't "can" them, but He preserves them. There is a lot of difference between canning and preserving. A woman will can the fruit of the vine and it will spoil, and when it spoils, it sure smells badly, too. But when she takes that fruit of the vine, or fruit of the tree, and preserves it, beloved, it keeps. There is no spoiling when something is preserved.

Now the preacher "cans" many of those who join the church. Some of them smell bad—mighty bad. But the Lord can preserve them. There is no spoiling in what the Lord preserves. I have seen some of mine that have spoiled, and I want to tell you that I wasn't a bit proud. I thank God today that our Lord is in the preserving business. What He preserves, lasts forever.

Some years ago a Baptist preacher made mention of the fact that he was celebrating his 73rd birthday by preaching that day. After the service was over a woman invited him out to her house for dinner. She said to him, "The reason I asked you to come home with me was because you said you were celebrating your 73rd birthday today. My grandmother put up some peach preserves 73 years ago this last summer, and a quart of it was handed down to my mother, and my mother gave it to me, and I know of no better time to use this can of peach preserves than today. Seventy-three years ago they were preserved, and you are 73 today, and we'll eat those peach preserves, and celebrate your birthday." Beloved, the preacher said that those peach preserves were just as fresh and good as if they had been preserved the summer before. Do you know why? Because preserves keep.

Beloved, that is the kind of business God is in. He is in the business of preserving. He doesn't can you, but He preserves you. You keep when you are preserved by the Lord.

Let's notice some other Scriptures which likewise teach security:

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, **HAVING FORGIVEN YOU ALL TRESPASSES.**"—Col. 2:13.

"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.

"But if we walk in the light,

A FATHER'S HAND



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.

Beloved, if you have been forgiven of all your trespasses, and all iniquity, and all sin, what possibility would there be that you could lose your salvation and go to hell? A lot of people hate the doctrine of security. I know because I have gotten some of the nastiest letters in the world just because I have preached security. I believe in security, because God says it in His Word.

Notice again:

"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.

I tell you it is a rare thing today to hear anybody talk about security. It is much more common to hear preachers talk about a man joining the church, and being baptized, and being good, and doing the best he can, hoping that he is going to be saved in the end. If that is all the hope you have, then I'll tell you right now, you are as sure to go to Hell as if you were already there. If you don't have a hope that is based on the solid rock—Jesus Christ, and don't realize that you are secure in Him, you have never been saved.

IT IS RARE TO HEAR ANYBODY SAY ONE CHURCH IS BETTER THAN ANOTHER.

Jesus said:

"That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:18.

Suppose you say, "I am going to take my wife out to dinner," how many women are going with you? You are only going to take one. Jesus said, "I'll build my church, and how many did He build. Just one. Where did all these churches come from then?"

I'll tell you exactly where they came from. The Lord Jesus built His church here within the world and the Devil tried to kill it. You know the Devil isn't as crazy as a lot of people are. The Devil soon found every time he killed a church, he was just spreading the seed. Every time he would destroy a church, there would be other churches spring up.

For example, look at the church at Jerusalem. The Word of God says "they that were scattered abroad went everywhere preaching the Word of God." When that church was scattered, they went everywhere preaching the Word of God, and everywhere they went, churches sprang up all over the New Testament land. The Devil said, "I am getting no where fast. I'll change my pattern. If I can't destroy the church, I'll just build one. I'll just put one in existence, give it a little bit of truth and a whole lot of

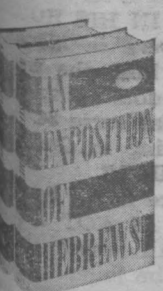
error, and people will believe it. You know people will believe a lie. The bigger the lie, the more they believe it. So the Devil said, "I'll just put out a church myself, and he did it back in 251 A. D. By 591 it was thoroughly established. The Devil had his headquarters at Rome. Roman Catholicism is the Devil's counterfeit church that he organized in opposition to the church that Jesus built, when he couldn't destroy that church that Jesus built. From that time on we have had little break-offs from that counterfeit church Satan built, and they have become the Protestant denominations of the world today. The church that Jesus built is still here.

Do you say that one church is just as good as another? I want to ask you a question. Would you say one woman is just as good as another? Married men, was

(Continued on page 8, column 3)

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Rare Word

(Continued from page 5)

security today. When you hear other preachers, do you hear them say a man being saved

talking to a Baptist a few days ago and he said Gilpin, do you hardly anyone security anymore? It is the place that even preachers are following this seminary professor, that book sometime falling from grace." I copy of the book—alpages, in which this professor tried to prove a man can be saved today tomorrow. This Baptist said, "There is coming a Baptist are going to what the Methodists, rollers, and Campbellall the balance of the by works' crowd have coming for years, but as am here, I am going teaching security." To who a hearty "Amen!" to the book of Psalms

PSALMS OF A GOOD MAN
ORDERED BY THE LORD: AND
WITH IN HIS WAY."—Psa.

read this and say, "I am not good." I am beloved, in the sense world uses the word the word "good" here justified," and the steps of a good man are ordered

come here to serve by chance, but you

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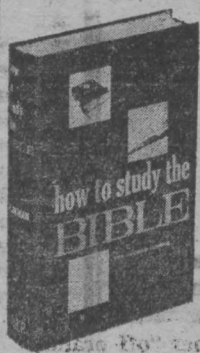
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Catholicism

(Continued from page one)

under the Pope.

"The temporal power must act unconditionally, in accordance with the orders of the spiritual.

"The Pope has the right to annul state laws, treaties, constitutions, etc., and to absolve from obedience thereto, as soon as they seem detrimental to the rights of the church, or those of the clergy.

"It has been proved that the Popes, according to their own teaching, have full and unlimited power over the world — countries, nations, oceans, reigns of all kinds, emperors, kings, and all authorities" (Synopsis of Canon Law, entitled, "Power of the Roman Popes over Princes, Countries, Nations, and Individuals," 1871).

When the Pope speaks, he does not speak as a private individual, but as the Roman Pontiff claiming the right to exercise all the powers vested in him, calculated to lead to the age-long determination to bring the Pope to the throne of the world.

For more than a hundred years the Roman Church has been planning and preparing for the psychological moment in a series of world crises when it might seem logical to present the Pope as the leader in world affairs. This ambition for the throne of the world was voiced by the Jesuits almost one hundred years ago when F. X. Weniger, D.D., missionary of the Society of Jesus, styled the Pope "the Vicar of Christ and the supreme arbiter of all on earth" (See *On the Apostolical and Infallible Authority of the Pope*, 1860, p. 229).

Thirdly: The Roman Church teaches to root out Protestantism with fire and sword.

Canon Law fully endorsed by the Jesuit Order, and approval given by "Franciscus M. Carini, Provincial of the Roman Province, S.J.," "Dated at Rome one the sacred days of Saints Peter and Paul in the year of Jubilee, 1900" affirms:

Nevertheless it is a Catholic tenet that the church may justly inflict on heretics the penalty

of death.

"Since the state has the power of punishing its subjects and inflicting a penalty proportionate to the severity of the offence, and there is no graver offence than heresy owing to the harm it does to the Christian state,—and, therefore, it must be rooted out with fire and sword" (See *Institutions of Public Ecclesiastical Law*, by Marianus de Luca, S.J.).

While statements could be multiplied proving the willingness of the Roman Church to put Protestants to death, the above is sufficient for this present statement.

It is recommended that a special *Credentials Committee*, composed of competent authorities, be appointed to examine the governing laws of the papacy, as above.

This world of ours needs peace, but the principles and sanguinary laws of the Papacy, are diametrically opposed to peace and goodwill; and

Therefore, in the name of all who love liberty and equality for all to the glory of God, we affirm it as our conviction that it would be most unwise, as well as altogether incongruous, for the representative of such intolerance to be allowed to speak from the rostrum of the United Nations Assembly in the name of Christendom.

Believing, as we do, such sanguinary laws constitute a sufficient reason why the representative of such laws, etc., the Pope, should not be allowed to address the peoples of the world as with the sanction of the United Nations.

Elder J. B. Rowell,
Victoria, B. C., Canada

True Baptist Church

(Continued from page one)

History demonstrates that the promise of Christ has been fulfilled. So the church that Jesus built is here today and every saved person should find, unite with, and support that church and no other.

Jesus gave to the church and to this church only two ordinances: baptism and the Lord's Supper. Scriptural baptism demands 1. A Scriptural subject: a believer in the Lord Jesus Christ. 2. A Scriptural mode: immersion. 3. A Scriptural design: to show forth the gospel of Christ. 4. A Scriptural authority: A New Testament Church. Now if so called baptism lacks any of the four ingredients mentioned here, it is not Scriptural baptism, and is just as much disobedience to the command to be baptized as no baptism at all which the Quakers and some others teach.

The Lord's Supper as set forth in the New Testament embraces the following points. It is a local church matter. The table is set in the church and no one can be invited to the table except those over whom the church has disciplinary authority, that is its own members. To invite others to the table is to invalidate the ordinance. It is not a Christian ordinance as such, but is strictly a church ordinance. This ordinance is under the authority of the church and no organization other than a Baptist Church can set a Scriptural table. The elements of the Lord's Supper are unleavened bread and real wine. The Scriptures are clear on this. Any other element is to rebel against the Bible and to contaminate and to invalidate the supper.

These things I surely believe to be the teachings of God's Word about the church and her ordinances. In such a short article, it is not possible to explain and expand as much as would be preferred, and it is not possible to prove the points as I would like to do. If anyone desires to write me relative to Scriptural proof on these points, I will be glad to answer them. I believe that the greatest privilege I have as a child of God is the glorious privilege of being a member of a New Testament Missionary Baptist Church. Praise God!

"A Rare Word"

(Continued from page 7)

that the way that you choose your wife? Well, I would suggest that you keep it to yourself if you chose her on that basis.

Billy Graham says to join the church of your choice. Beloved, you don't have any choice when it comes to spiritual things, but you are to take God's choice. You have no choice. You can only take what God says. If you are a saved man, that is all you want to take.

Beloved, the church that Jesus built (and I am satisfied it was a Baptist Church) is far better than all the churches that have been built by the Devil, and by man, and I am glad to talk to you about that church that Jesus built. It may be rare to hear anybody mention it, but I thank God for the privilege of preaching this to you this morning.

CONCLUSION

It says in my text that in the days of Samuel the Word of God was unusual. It was unusual to have a word from the Lord. Beloved, today it is rare to have a word from the Lord. It is rare to hear anything that magnifies the Word of God today. It is rare to find a church that will tolerate a pastor who wants to preach the Word of God. I am thankful to be pastor of a church that wants the Word of God preached, and who tolerates and encourages a pastor to preach the Word of God — I am glad to say to you who are not members of our church, we would be exceedingly happy to have you cast your lot with this church that is trying to stand for the things of God, and who is preaching the Word of God. We would be exceedingly happy to have you stand with us as we

try in this 20th century to get out the Word of God, even though it is a rare thing for God's Word to be preached today.

May God bless you if you are saved, and add you to this body. If you are lost, may He save you and then add you to this body.

May God's blessings be on you.

Infant Baptism

(Continued from page one)
believed were baptized. An infant cannot possibly meet this requirement and thus is not to be baptized.

THE ORIGIN OF INFANT BAPTISM

The practice of infant baptism was born in error. It was the outcome of another error. When people began to depart from the faith, one of the first great errors they embraced was what is called "baptismal regeneration." This is the false teaching that an individual has to be baptized in order to be saved. When people began to believe this error, the next natural step was to baptize babies in order to guarantee their safety. One error led to another.

THE DANGERS OF INFANT BAPTISM

One can easily see the danger of infant baptism. The individual trusts in the fact that he was baptized as a baby and never feels his need of salvation. **THIS IS A TRAGEDY.** Millions have been deceived and given a false hope of salvation by infant baptism.

HOUSEHOLD BAPTISMS

Many have tried to justify the error of infant baptism by pointing to what is called "household baptisms" in the Bible. These are records where whole families were baptized. They try to reason from this that these baptisms must have included infants. Let us look at these scriptures.

"And I baptized also the household of Stephanas . . ." — I Cor. 1:16.

Paul states that he baptized the household of Stephanas. **IT DOES NOT SAY THERE WERE INFANTS IN THIS HOUSEHOLD.** Infant baptism could not be shown in this verse.

"And when she was baptized, and her household . . ." — Acts 16:15.

This is the record of the baptism of Lydia, a seller of purple. It is another example of "household baptism." Again notice that it does not say that there were any infants present. Lydia was about 300 miles from home, on business. It is hardly likely any infants were with her in her household!

"And he took them the same hour of the night, and washed their stripes; and was baptized, he, and all his straightway." — Acts 16:33.

This is the record of the baptism of the Philippian jailer. The verse states that he "was baptized, HE AND ALL HIS STRAIGHTWAY." Those who try to justify the error of infant bap-

tism will state that this meant his entire family, infants and all, were baptized. Let us look at the context. In verse 32 it says:

"And they spake unto him the word of the Lord, AND TO ALL THAT WERE IN HIS HOUSE."

"All that were in his house" were able to hear the word of the Lord. This does not sound like infants! Look at verse 34.

" . . . believing in God WITH ALL HIS HOUSE."

All that were in his house believed! **THIS IS NOT INFANT BAPTISM.** All those in the household of the jailer heard the word, believed and then were baptized.

THERE IS NOT A SINGLE RECORD OF AN INFANT BEING BAPTIZED IN ALL THE ENTIRE BIBLE!

WHEN SHOULD A CHILD BE BAPTIZED?

The scriptural answer is simple. A child should be baptized when he is old enough to repent and believe.

—The Central Contender

Dancing

(Continued from page 6)

"No woman can waltz well and waltz virtuously."

Louis J. Guyon, owner and operator of the Paradise, one of Chicago's largest dance halls said, "We know that sex is the strongest impulse planted in the human race. You can just picture the effect on a boy or girl of 18 or 20, when this hunger is kept, when knowledge and experience are lacking in the formation of judgment, of one of these dances which calls for close bodily contact and frequently entwines the limbs. Yet, we find thousands of boys and girls dancing this way who do not realize they are doing anything out of the way, and whose fool parents look on complacently. This form of dancing is a menace to the future of our nation."

The Bible

Romans 13:14 — "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

I Thessalonians 5:22 — "Abstain from all appearance of evil."

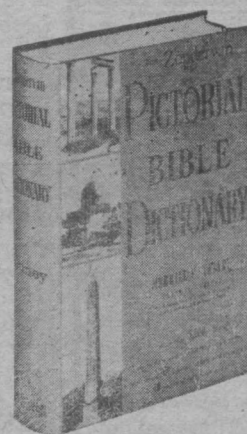
I John 2:15-17 — "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the eyes, and the lust of the flesh, and the pride of life, is not of the Father, but of the world. And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever."

Colossians 3:17 — "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

Proverbs 15:3 — "The eyes of the Lord are in every place, holding the evil and the good."

—West Indies Beacon

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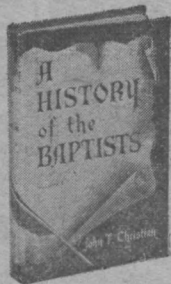
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