

The Baptist Examiner

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

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THE YOKE

Matt. 11:28-29

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To many people when the word YOKE is mentioned they begin to think of a burden. They see someone or self bowed down under a weight of trouble of some nature or other. Many can remember in their early days of living an Ox team groaning under the Yoke, and from that picture they gather that the Yoke mentioned in our Scripture has to do with a burden that is grievous to be borne in order to have eternal life.

Let it be known that the Yoke is NOT the burden, but instead, the instrument to which the burden is fastened, and by which the burden is borne. The plough, the saw log, the sled etc., is the burden. The yoke is used to make the burden easier borne. Without the yoke it would be impossible to bear the burden. The only time the yoke is a burden is when the yoke is improperly worn or is used improperly. For one to place the burden to be borne where the yoke is supposed to be would prove to be a very

burdensome if not an impossible task.

THE BURDEN OF WHICH CHRIST SPEAKS IS SET FORTH BY THE LAW

The burden about which Christ speaks is set forth by the LAW. Before the law was given on Mount Sinai to Moses, people were no different in their lusts, desires, actions and manner of life than after the law. God's standard of righteousness has always been the same, that is, absolute perfection as He himself is perfect. Man was unaware of the standard in its true sense until the law pointed out how far man was from being righteous, and just how sinful he was. Man had no righteousness. He then as now was free from righteousness, being the servant of sin. Rom. 6:20, "For when you were the servants of sin, ye were free from righteousness." The law gave emphasis to sin, pointed it out, made it appear sin. Paul

said in ROM. 7:7, "—I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."

The more pressing the law became the more sinful one saw himself to be, and the higher one saw the righteous requirement of God. The burden of which Jesus speaks is the righteous requirements of God. It is that righteousness that one has that is divine, holy, pure and active in the honoring of God and exalting of Jesus in ones life. It is that righteousness that honors the law by loving it and walking accordingly as a rule of life. It is that righteousness that manifests a love for God. I John 5:1-3, "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth Him that begat loveth him also that is begotten of Him. By this we know that we love the children of God, when we love God, and keep His commandments. For this is the

(Continued on page 7, column 1)

The Philistine Expedient

PREPARED BY YOUR EDITOR AS A TRACT NEARLY 40 YEARS AGO

Whenever man knows enough to be responsible, he adopts tactics and ways and means, which to him appear expeditious. However what man may think expedient, God does not always consider resourceful. In order to accelerate the progress of any movement, God may permit the world to use its own plans and resources. But He cannot bless His people when they adopt the tactics used by the world.

David learned this truth six years after he had reigned at Jerusalem. During this time he had subdued Israel's ancient enemies, the Philistines, and now as he had established peace through the land, he desired to bring the ark, the symbol of God's presence, to his capitol city. He built a new cart for this purpose, and with Uzzah and Ahio as teamsters, they began the journey from Gibeah to Jerusalem, accompanied with singers and the music of all manner of instruments.

But God was not pleased! At the threshing-floor of Nachon, He voiced His displeasure, not only to man but to beast as well. There the oxen stumbled and to save the ark from falling, Uzzah took hold of it. Immediately he died. The music ceased; the singers halted; the entire procession was broken up; the ark was placed to one side, and for three months it remained in the house of Obedom, while David pouted and sulked at Jerusalem.

When David realized the enormity of his sin and perceived the blessings that had come to Obedom, because of the presence of the ark, he caused the ark to be brought to Jerusalem, but this time in God's appointed manner. Wherein is the "Philistine Expedient?" About one hundred years before, the Israelites and Philistines were in battle. Israel was defeated and the victorious Philistines carried away the ark. Everywhere they carried it, it brought discomfort and disaster to them. At Ashdod, Dagon the Philistine god, was broken to pieces. At Gath, the male population was smitten with emeroids.

At Ekron, the mice devastated the land. Wherever the ark was carried a deadly destruction followed.

The cry, "God save the king," was changed to "God save the people; What shall we do with the ark of the Israelites?" The diviners counseled them to return it to Israel, upon a new cart, drawn by two oxen. This was successfully done. God permitted these heathen people to carry His ark in this manner, although he had expressly written that only the Levites should touch it. (Num.4:1-15).

David, although he knew God's plan for transporting the ark, adopted the "Philistine expedient." His attempt ended in failure. Three months later when he went about the task in God's way, using the Levites to carry it, he succeeded.

The church is full of Philistine ways of doing service to Christ. Each of them is failing and is causing the church to fail, since God has given explicit directions to the church through the Bible.

Chief and foremost of all Philistine ways is the practice of

bazaars, church suppers, and rummage sales for the support of the local work of the church.

The origin for this plan of supporting the Lord's work can be traced to the Roman Catholic Church. From the sale of relics (falsely called), such as the wood of the cross and the bones of the saints, the practice of sales has grown until one wonders sometimes if it is a church he is attending, or whether it is a clearance sale in a department store.

Believing that it is a pernicious and sinful evil, I submit the following reasons why any true Christian should oppose such a practice.

1. It is contrary to the Scriptures. (Continued on page 7, column 3)

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PASTOR JOHN R. GILPIN
is the speaker for each broadcast

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SHOULD POPE PAUL ASK FOR FORGIVENESS?"

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:17, 18.

Of recent date, the Associated Press quoted Pope Paul as making a statement, just about the time of the close of the Ecumenical Council, in which he said;

"The Roman Catholic Church was neither insensitive nor haughty, and was ready and willing to ask forgiveness for some errors."

Now the conspicuous thing about this is, he didn't say what errors, all he said was that they were ready and willing to ask forgiveness for some errors. Since he didn't say what the errors were for which they were willing to ask forgiveness, and since he of recent date came to the United States, and did some things while here which to my mind were very grievous errors, I'd like to request him to publicly

ask forgiveness of both God, and man, for several errors which grew out of his recent visit to the United States.

I
I THINK POPE PAUL SHOULD ASK FORGIVENESS FOR EXALTING HIMSELF AS THE LORD GOD ON EARTH

Of course it is the position of the Catholic pope always, that he is Lord God on earth, and that he holds the position of God's only representative in this world. By the triple crown which he

(Continued on page 2, column 3)

The Anvil Of God's Word

"Last eve I paused beside a blacksmith's door,

And heard the anvil ring the vesper chime;

Then looking in, I saw upon the floor,

Old hammers worn with beating years of time,

'How many anvils have you had,' said I,

'To wear and batter all these hammers so.'

'Just one,' said he, and then with twinkling eye,

'The anvil wears the hammers out, you know.'

'And so,' I thought, 'The Anvil of God's Word

For ages skeptic blows have beat upon,

Yet, though the noise of falling blows was heard,

The anvil is unharmed, the hammer's GONE."

I Was A Methodist For 30 Years On Bougainville Island

THIS IS THE TYPE OF WORK BEING DONE BY BRO. HALLIMAN AND OTHERS IN THE SOLOMON ISLANDS

My name is Joshua Montoru. I grew up amongst the Methodist on Bougainville Island. I have never known anything but religion. My father was a Methodist preacher for 28 years. I was put through the Methodist schools and then sent to a Methodist Theological College. It was there that I really began to learn of the false doctrines that are taught by the Methodists. In the College we had access to the library and there were many books from different churches that we used in critical work between different churches — it was there that I learned for the first time that there were other denominations and beliefs besides the Methodists and Catholics.

After I completed the course in Bible Training I was sent back to my own people as a missionary and for the next 10 years I preached what I had been taught by the Methodists, but I did not know the Lord as my Saviour; I did not know how to be saved. To me the Bible was like some sort of fairy tale and most naturally not being saved I could not understand the Bible. All these years I spent preaching and teaching what I had been taught and believed i.e., nothing but works for salvation.

In the year 1960 God began to speak to me and for the first few months of that year I was almost like someone in a dream, I had come to realize that I was lost and I was going through some mighty deep waters. By

April 1960 I could hardly think of anything but dying and the terrible punishment of a burning Hell until one night I had a dream about Hell. I thought an angel of God had come to show me the place of torment, and he took me on top of a great mountain and said this is the throne of Satan. He showed me all things round about and I could see nothing but what was covered in ashes. Suddenly I heard a great noise and the mountain shook, I heard voices crying out and I was told not to be afraid but to learn a lesson. These voices he said are coming from people who have rejected the Word of God and have devised their own plan of salvation, the doctrine of works. Now they look back and see that they are forever doomed and they continually cry out too late, too late. We passed on a little farther and I saw the lake of fire and the folk that are forever tormented there.

It was then revealed to me that through Christ and Him alone that Heaven could be gained. Indeed He is the WAY, the TRUTH and the LIFE. Soon after that I trusted in the finished work of Christ for my salvation and began to know a joy and peace of mind that I had never before known.

I cannot say that I hate Methodist people for if I did I would have to hate most all of my own people, but I do say that I hate their teaching as to salvation. It is completely false from beginning to end. Many of my Methodist friends practice demon worship and believe in witch doctors just as has gone on here on this island for untold generations. Some of the native pastors take part in this sort of thing. Recently the Methodist missionary here baptized a little baby just before it died in order for it to go to heaven.

I was saved now and knew that I would have to leave the Methodist Church, but before I did I tried to direct the Methodist folk to the Bible truth about salvation. I tried to get the church leaders to stop smoking and stop going to the witch doctors, but they said, how can these things be wrong when our ministers and pastors do these things — many of them still practice these things today. Eventually I was a marked man and was hated in the Methodist ranks.

(Continued on page 8, column 3)

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The Baptist Examiner FORUM

"In Ezekiel 1:15-25 what do the wheels refer to? We just cannot make anything out of it or what it refers to."

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



In reading the passage referred to, I do not find any explanation given. Some people have the faculty of spiritualizing and finding "spiritual meanings" in passages like this, but I am always afraid of the speculations of such persons. Where God does not explain the meaning of a thing, speculation becomes futile. However, there is one important thing that this Scripture seems to teach, and that is that in the eternal world there are living beings that do not look like human beings. We find corroboration of this in the book of Revelation, where we read of "living creatures" that are of a different order from humankind. It is interesting to think that in heaven there is a variety of intelligent beings that are entirely different from any that we know anything about here.

AUSTIN
FIELDS

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Arabia, Ohio



The wheel mentioned in this chapter is symbolic of the providence of God. In this chapter Ezekiel portrays God riding in a chariot through the heavens with the wheel reaching all the way to earth and going in a straight line, never varying from its course. The one that he saw riding this chariot had the likeness of four living creatures, and he tells us that one looked like a man, one like an ox, one like a lion and one like an eagle. From this I gather that he was looking at God in Jesus Christ riding the chariot of the government of God.

Ezekiel saw only one person in the chariot, but with four different faces. I believe that this can best be explained with the four Gospels. The four Gospels tell the story of one man, namely Jesus Christ, but the Holy Spirit had four men write of Him, and all four painted a different picture of Him. Matthew pictured Jesus Christ as the Lion or the King, Mark painted Him as the ox, or the lowly servant, Luke portrays Him as the man or the Son of man, while the Holy Spirit gave John the task of showing forth Jesus as the all-seeing One or the eagle, and thus a picture of the Son of God.

So it is with the wheel — there is only one wheel, but within the wheel there are four different pictures of the providence of God. When they went, they went upon their four sides; and they turned not when they went. V. 17. The four sides represent four directions, east, west, north and south. Therefore the wheel of God's providence runs in all directions or on all sides. The wheels never run out of line or contrary one to the other. God does nothing

amiss.

"But He is of one mind, and who can turn Him? and what His soul desireth, even that He doeth. For He performeth the thing that is appointed for me; and many such things are with Him." Job 23:13-14. See Isa. 46:9-13.

The wheels turned not when they went, so God cannot in any sense turn or change, for he is God and cannot err. To turn out of the way is human, but God is perfect, therefore could not change from worse to better, and if he would change from better to worse he would cease to be God. The wheel and the wheels within the wheel pointing in all directions tell us that God's wheel of providence changes not, for His providence is one.

As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about the four. V. 18. God's providence is so high that a mere human mind cannot comprehend it. Our mind would say, "surely God is not controlling the governments of the earth for all things seem to be out of order," but beloved, His ways are much higher than our ways, His thoughts much higher than our thoughts. Isa. 55:8.

The eyes of God which are symbolized by the eyes in the rim of the wheel, are everywhere.

"The eyes of the Lord are in everyplace, beholding the evil and the good." Prov. 15:3.

Wherever we may go, the eyes of God's providence will still be looking after us. You may send me to Siberia, or to the South Pole or to China, or to Europe still the eyes in the rim of the wheel of providence will guide, direct and watch over me.

To me the vision of Ezekiel in this chapter is but a picture of my Lord as in all His glory, might and power, directing the wheel of providence as He rules the earth and all things therein.

"And all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven, and among the inhabitants of the earth, and none can stay His hand; or say unto Him, What doest thou?" Dan. 4:35.

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I have studied this passage a few times in the past and quite a lot in preparation for this answer. Someday, I can be more sure, but now I am only saying what it appears, through my few studies.

Let us keep in mind that Ezekiel is seeing a vision of God in His sovereign reign in this chapter. As God reveals to Ezekiel His majesty and power, He includes the wheel touching the earth and reaching heaven.

To me, this indicates the fact that God controls earth. We see that "whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them for the spirit of the living creature was in the wheels." (Verse 20). This shows the fulfillment of God's eternal plan. For instance, we read: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the

bounds of their habitation." (Acts 17:26). This passage tells us that God has purposed all things — including where we will live.

Again we read: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." (Acts 2:25).

It was God's purpose for Jesus to die, and He did.

From these two verses alone, we see that God turns the wheels of His providence and all things occur as He has purposed.

For this reason "we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28).

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When I, the poor unworthy Bible teacher that I am, find myself confronted with such a question as the one before us, I am prone to say with the king of Israel in 2 Ki. 5:7 "Am I God." But, when the shock of such a gigantic task has subsided, I realize that God put this Scripture in His Book for our learning. But how this realization does fling us at the feet of our Lord crying for the wisdom we find ourselves so much in need of.

In Acts 10 we see a great man of God who had to be prepared for the task before him. Peter, being a Jew, would naturally feel that Cornelius who was a Gentile was not worthy to even hear the gospel. God knew Peter would have to be prepared for such a distasteful task, so He gave him the vision recorded in Acts 10:8-16. So here in Ezek. 1 we see another great man of God who, like Peter, must be prepared for a distasteful job. What unspeakable joy it is to proclaim God's Word to those who will receive it, and love it. But Ezekiel was told plainly that he was being sent to a rebellious people. He was to give them God's Word even though they would refuse to receive it, and also would cause him to suffer. Our Lord has to prepare poor finite men for such hard tasks. That is still true today. Brother Fred Halliman is not in New Guinea, half way round the world from his relatives and friends on a glorified vacation. God had to prepare Brother Fred for such a distasteful task (without the preparation) just as He had to prepare Peter and Ezekiel for theirs. And if anyone goes to relieve this dear Brother while he returns for a much needed rest, and for the recuperation of his good wife, God will have to prepare the one who goes.

With this in mind, let us look at the wheels in the Scripture before us. First, however, may we say that the four living creatures in this Scripture are identical with the beasts (erroneously so-called) in Rev. 4 and 5. They are the cherubim of other Scriptures. I am led to believe that their God-given task is to point to, and to guard the way of life. The first time we meet these cherubim is in Gen. 3:24 where we are told that they were to keep the way of, or to the tree of life. The meaning seems to be here that they were to guard the way to the tree of life to see that no one came to this tree of life by a wrong way. Abel came the right way and was accepted. Cain came another way and failed to reach the tree of life. We see this same function of the cherubim set forth in Ex. 25 where a cherub is placed at each end of the mercy seat, looking toward the mercy seat under which was placed the testimony of the Lord. The cherubim in Ezekiel's version was to remind him that he too was a guardian of the Word. He was not to amuse the people by telling them the latest jokes

in order to get them in the right mood for his message. Neither was he to try for numbers by means of scary graveyard tales. He was to give them "Thus saith the Lord God," whether they will hear, or whether they will forbear. The results were to be the Lord's, not his.

As to the wheels, we find that everywhere the cherubim went, the wheels went. If the cherubim went on the earth, the wheels went with them. If the cherubim were lifted up from the earth, the wheels went up with them. How this does remind us of Him who said, "And, lo, I am with you always, even unto the end of the world (or consummation of the age)," Mt. 28:20. While we labor here on the earth He is ever with us, and when we are lifted up from the earth He will not leave us. We are told that the rings (rims) of these wheels were so high that they were terrible. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out." (Rom. 11:33). Then we are told that the rims were full of eyes. How this speaks of the omniscience of our Lord. And how comforting it is to know that He who is ever with us sees and knows everything. Nothing slips up on His blind side.

"Pope Paul"

(Continued from page two)
thing in heaven, or in earth, or that which is in the water under the earth, yet the Catholics are the grossest idolaters in all this world. You can look at it in this country, or you can go to Mexico, or you can go to any country where Catholicism holds sway, and you'll find that the Catholics are the grossest perverters and idolaters that you'll find any place in all the world.

You go around town and you'll see lots of people that have a statue of St. Christopher sitting right on the dashboard of their car. It is an idol. Why is it there? St. Christopher is a patron saint of the road to the Catholic. They say that if a man carries that little image, that St. Christopher will smooth out the highway and keep him from having an automobile wreck. The strange thing about it is that the Catholic has to pay the same rate of insurance on his automobile policy that I have to pay on mine. Somehow or other the automobile insurance companies don't recognize St. Christopher as having a bit of power, yet the Catholics all recognize him as one of their patron saints which they bow before and worship.

In the Old Testament we find that some of the Jews worshipped Baal, yet all the idolatrous practices on the part of the Jews is nothing to compare with the idolatrous practices on the part of Rome. I tell you, beloved, if the Pope wants to apologize, if he is willing to say that he is sorry for some errors, then I would suggest that he start out by saying that he is sorry that his gang are the grossest idolaters that ever lived in this world.

IV

I WOULD SUGGEST THAT POPE PAUL APOLOGIZE AND ASK FORGIVENESS FOR SLANDERING THE MOTHER OF OUR LORD

I am perfectly willing to admit at the time Jesus Christ was conceived, that Mary was a virgin. In fact, I have her own word for that, for when the angel came to Mary and said that she was to bear a child, Mary said to the angel:

"How shall this be, seeing I know not a man?"—Luke 1:34.

I am ready to grant, in the light of this Scripture, that Mary was a virgin when the Lord Jesus Christ was conceived in her; however, after the birth of the Lord Jesus Christ Mary was not a virgin, for the Word of God would indicate that Mary lived a normal life with her husband

Joseph, as a married woman should. Listen:

"Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: AND KNEW HER NOT TILL she had brought forth her firstborn son, and he called his name Jesus." Mt. 1:24, 25.

Now what is the meaning of this passage of Scripture? I say it means nothing at all unless it means that Joseph and Mary did not live together as husband and wife until after the birth of the Lord Jesus, and then after that time, they lived together—they cohabited together—they lived together normally as husband and wife should.

There was some fruit of the cohabitation on the part of Joseph and Mary, for we read:

"Is not this the carpenter's son? is not his mother called Mary? and HIS BROTHERS, James and Joseph, and Simon, and Judas? And HIS SISTERS, are they not all with us? Where then hath this man all these things?"—Mt. 13:55, 56.

These were the enemies of the Lord who were criticizing Him and they said, "His mother name is Mary. We know her. Her foster father is a carpenter. The man Jesus is nothing but a carpenter's son." Then they said, "We know all his brothers and they named them. 'And his sisters, are they not all with us?'"

Now we know that there were more than two of the sisters. He had had just two sisters, they would have said, "Are not His sisters BOTH with us?" However, the very fact that they said "And not His sisters ALL with us" would indicate that He had more than two sisters. He had four brothers, more than two sisters, and who was the mother of them? Mary, the same woman who was the virgin mother of the Lord Jesus Christ.

When I read Scriptures like this, and then hear the Pope talk about the perpetual virginity of Mary, that Mary never did have as a wife to Joseph—that Mary always remained a virgin, I say in the light of these Scriptures to call Mary a virgin now is nothing but a lie on the part of the man that said it, and it is a slander on Mary herself.

I go back in my own memory. My father's name was William Gilpin. My mother's name before she married was Lucia Jackson. After my father and mother were married, my mother dropped her maiden name of Jackson and began calling herself Mrs. William Gilpin. Time passed by and the first child that was born in my parent's home was my sister. Later on a brother was born. Then later on, as the last one of the three, I was born. Now would you say that Lucia Jackson was still a virgin after I had been born into this world some twelve years after they were married? Of course, that is a ridiculous slander on my mother to say that!

I say to you, whenever you read in the Word of God that Mary had four sons besides the Lord Jesus, and she had more than two daughters, it is a lie as the part of the individual who refers to her as the "Virgin Mary," and it is a slander against Mary.

I say that it is even wrong for us to refer to her as the virgin Mary today. She was a virgin until after Jesus Christ was born, but then Joseph and Mary began living together normally as husband and wife, and from that time on she was not a virgin, and it is wrong for us to refer to her as the virgin Mary. I have always had in mind that when people got married the wife dropped her maiden name. Therefore, I would say that, as far as Mary was concerned, instead of referring to her as the virgin Mary today, in view of the fact that she was the wife of Joseph, it would be proper if we would refer to her now, not as the virgin Mary, but as Mary Joseph, for actually that was her status before God and man. (Continued on page 5, column

YOUR MISSION DOLLAR IS MAKING POSSIBLE SCENES LIKE THESE IN NEW GUINEA



In this picture you will see one of the natives going down into the water to be buried in Baptism. It is a pleasure to share with you folk the joys we receive in seeing these heathen folk come to know Christ as Savior and then receive New Testament baptism. All of this is made possible from the human point of view through the faithfulness of your support to this work.



Perhaps you will wonder what is taking place in this picture. First, what appears to be a house top is a bridge with a top over it. Without some protection from the rain and sun here timbers soon rot. The object that you see being carried by men is a sawmill bed 30 ft. long made of 4x12 timbers. It had been carried about 2 miles by 60 men. I was having it moved from where I had been cutting timber up to my house.

"Pope Paul"

(Continued from page 4)
Yes, I am glad to suggest to Pope some errors that I think he should be willing to apologize for, and as one of the errors wherein I am sure that ought to apologize—I think ought to ask forgiveness for the slanders that they have heaped upon Mary, and for all lies that they have told concerning her when they refer to her as a perpetual virgin.

V

WOULD SUGGEST THAT POPE PAUL ASK FORGIVENESS FOR HIS DEMANDS FOR STATE AID FOR SCHOOLS

I read rather carefully the report of the Ecumenical Council at the time that it was begun and ended, and on October 26, 1965, the Ecumenical Council demanded state support for state aid for parochial schools. When the vote was cast, it was 2,000 for and 83 against. They didn't ask for state aid for parochial schools. I said, "We would appreciate state aid for parochial schools." They went on record as supporting it. And do you know what was that led the fight for state aid, for parochial schools? Spellman, the leading Catholic in the United States, who was the fight for state aid of parochial schools, saying that religious freedom should have a full share of public support. Religious freedom in the United States died on October 26, 1965.

I say to you, the day will come when there will be some Baptists who will go to jail before they'll pay one penny of income tax that goes into the support of parochial schools. I hope the day comes when we shall see many Baptists, are truly

are Baptists in name only, and are traitors to the truth of God's Word.

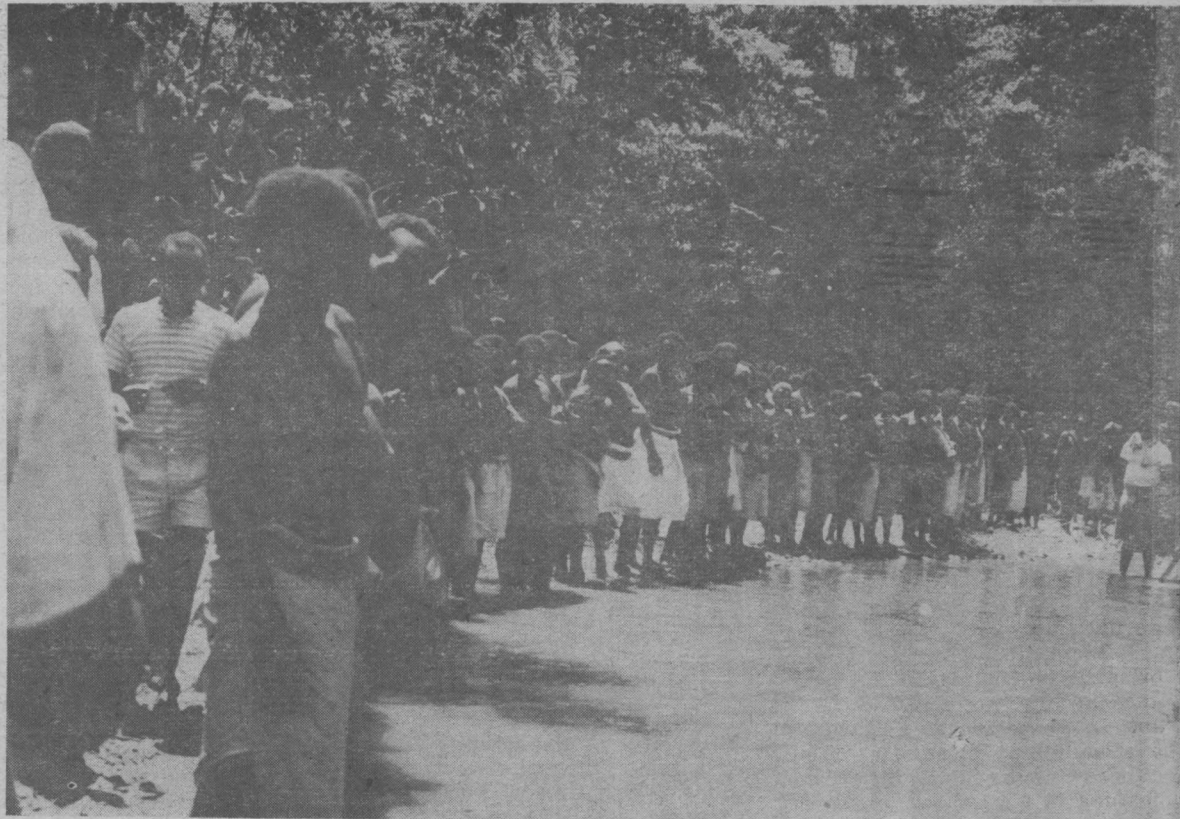
I say, beloved, Pope Paul ought to ask forgiveness for demanding state aid for parochial religious schools.

VI

POPE PAUL OUGHT TO ASK FORGIVENESS SINCE HE DEFINES ROMAN CATHOLICISM AS THE WORLD'S ONE TRUE RELIGION

You say, "Brother Gilpin, do they go that far?" Yes, they do. October 26th, thirteen days after they demanded state aid, by a vote of 2,031 to 193, they went on record defining Roman Catholicism as the world's one true religion. That means that every Baptist in this world is following a false religion. That means that every Protestant in this world is following entirely a false religion, instead of Rome being defined as the world's one true religion, actually God says that Rome is the world's one false religion. Listen:

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS



In this picture can be seen the group as they looked just before we preached and baptized them. There were 63 of them in all. Many of them have been coming to some of the services ever since we have been here and all of them have attended services for a long time. This was a beautiful place to hold a baptizing. It is the same river that we have the baptizing in here at our Station, but it quite a way farther down. There was one of the largest crowds that attended this baptizing that I have seen at any of them. The river banks and trees were literally filled with natives. Look in the upper left hand corner of the picture and you will see several natives up in the trees.

AND ABOMINATIONS OF THE EARTH."—Rev. 17:1-5.

Instead of being a true church, that is represented by a virgin in the book of Corinthians, (II Cor. 11:2) Rome is represented as an impure woman, who is the mother likewise of harlot daughters.

We are getting ready to print within a few days my book on anti-Catholic sermons, sermons that I have preached against the Catholics for the past nearly 50 years. These messages have been gathered together into one volume now, and before this appears in THE BAPTIST EXAMINER, the Lord willing, this book will have been printed. One of the sermons in this book is my lengthy exegesis of this 17th chapter of Revelation. I have handed that exegesis to many Catholics, including priests, and have asked them to show me wherein I have erred, and not one of them has ever dared attempt to do so. I take the position in my exegesis of Revelation 17 that the old whore, thus pictured, is Roman Catholicism, and the harlot daughters are the churches that have come out of Rome. Beloved, instead of Rome defining Catholicism as the world's one true religion, Pope Paul ought to apologize for saying this, since God says that she is the world's one false religion.

VII

I SUGGEST THAT POPE PAUL APOLOGIZE AND ASK FORGIVENESS FOR THE ERROR OF PERSECUTING THOSE WHO DO NOT AGREE WITH HIM

Let's go back to the Dark Ages and begin reading along about 600 A.D. and come down to 1500 or 1600 A.D. Beloved, you'll find what is called in history as the Dark Ages, when the world was dominated by the Catholics, and when Catholicism held sway, and when all who differed with the Catholics were destroyed. It was a dark period, and no wonder it was called the Dark Ages. It was a bloody period, for the blood of martyrs flowed freely for a thousand years. J. M. Carroll who first prepared the lectures entitled "The Trail of Blood" said that more than 50 million Baptists died in defense of the faith during the Dark Ages.

I remember the story of the Hugenots in France. They were Protestant people, not Baptists. They protested against Rome's

errors. I remember how the Hugenots were enticed into Paris by the Catholic king and his queen mother, and how they were slaughtered on St. Bartholomew's day, to the extent that the blood of those Hugenots ran in the streets of Paris. Seventy thousand of them were slaughtered in one single day. When the pope at Rome received the news, he said, "Let all the bells of the churches in the city of Rome be rung and let the hymn 'Te Deums,' or 'Praise God from Whom All Blessings Flow' be sung in all the churches."

You say, "Brother Gilpin, that was back in the Dark Ages. That was several hundred years ago." Oh, you are going to take the same position as Cardinal Spellman. Cardinal Spellman went to Toronto along in August and he said, "Yes, I know we did some things wrong, but let's forget history." In fact, the subject of his message was, "Let's Forget History."

Beloved, I have some history I'd like to forget too, but somehow or other forgetting it, doesn't change it. I expect you have some history that you'd like to forget—some things that you have done in the past that you would be glad if you could forget all about. But you know that just doesn't change the fact.

Cardinal Spellman said, "Let's forget history." Wouldn't that just be wonderful if we could just forget it and pass it by? You say, "Oh, yes, we have done things that are wrong. Let's just forget them. It doesn't help now to bring up these old sores and talk about them. It just opens up old wounds. Let's forget about those things."

Beloved, can you imagine a man in court who is guilty of murder, and when they are just getting ready to sentence him, he says, "Now listen, let's not talk about this. It is true. I know I have done wrong. I admit that, but bringing it up doesn't help any. It just makes the family of the man I have killed feel badly. Let's forget it, and if you don't mind, the chief of police and I will go out and have a cup of coffee."

You say, "A man wouldn't dare make a statement like that in a courtroom." Well, beloved, it is just as intelligent as for Cardinal Spellman to go to Toronto and talk about forgetting history. You say, "That was back yonder, so long ago." Well, let's come down a little closer. In 1941, which is 24 years ago, the Cath-

olics in Yugoslavia killed 850,000 Orthodox Serbs. I don't say they slaughtered them, but they butchered them, and they forced a quarter of a million of them to become members of the Roman Catholic church. Now, who was it that they slaughtered in this manner? It was the Orthodox Serbs, the individuals who follow the Greek Orthodox church. The Greek Orthodox church was the church whose religion was the controlling religion in the country of Serbia. The Catholics took possession. One man received a gold watch because he was able to kill more people with his butcher knife one night than anyone else, and he was called "the king of the butchers." That is Catholicism for you.

Yes, if the Pope wants to ask forgiveness for some errors, I would suggest that he ask forgiveness for persecuting those who do not agree with him, the error of persecuting the Hugenots of France, of persecuting Baptists in every country in the world during the Dark Ages, and of killing over three-fourths of a million Orthodox Serbs during 1941.

VIII

I THINK THE POPE OUGHT TO ASK FORGIVENESS FOR HIS HYPOCRISY

The Pope says he can't make a mistake. To be sure, Peter never knew anything about that. None of the rest of the so-called popes knew anything about it until about a hundred years ago. Just about a hundred years ago they found out that whenever the pope wore his robe, or when the pope had his coat on, he couldn't make a mistake. In other words, he was infallible, and they passed a decree of papal infallibility. Now they say that the pope when he wears his robe or cape cannot make a mistake.

But look at the hypocrisy of Pope Paul. As he closes the Ecumenical Council, and as he has a great number of Protestants, and maybe some few Baptists, in his presence at the closing of the council, he says, "We are perfectly willing to ask forgiveness for some errors." But, beloved, I didn't think he could make a mistake. I didn't think that his religion was ever able to make

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THE BAPTIST EXAMINER

FEBRUARY 5, 1966

PAGE FIVE

"FIFTY YEARS IN THE CHURCH OF ROME"

By CHARLES CHINIQUY

From "Fifty Years In The Church Of Rome"

The next day I was, at the appointed hour, with my noble friend, who said: "I could not give you more than ten minutes yesterday, but I will give you twenty today. I want your views about a thing which is exceedingly puzzling to me, and you are the only one to whom I like to speak on that subject. A great number of Democratic papers have been sent to me lately, evidently written by Roman Catholics, publishing that I was born a Roman Catholic and baptized by an apostate, on account of that; and they heap upon my head mountains of abuses. At first I laughed at that, for it is a lie. Thanks be to God, I have never been a Roman Catholic. No priest of Rome has ever laid his hand on my head. But the persistency of the Romanish press to present this falsehood to their readers as a gospel truth, must have a meaning. Please tell me, as briefly as possible, what you think about that."

"My dear President," I answered, "it was just this strange story published about you, which brought me here yesterday. I wanted to say a word about it; but you were too busy. Let me tell you that I wept as a child when I read that story for the first time. For, not only my impression is that it is your sentence of death; but I have from the lips of a converted priest, that it is in order to excite the fanaticism of the Roman Catholic murderers, whom they hope to find sooner or later, to strike you down; they have invented that false story of your being born in the Church of Rome, and of your being baptized by a priest. They want, by that, to brand your face with the ignominious mark of apostasy. Do not forget that, in the Church of Rome, an apostate is an outcast, who has no place in society, and who has no right to live."

"The Jesuits want the Roman Catholics to believe that you are a monster, open enemy of God and of His Church; that you are an excommunicated man. For every apostate is (ipso facto, by that very fact) excommunicated. I have brought to you the theology of one of the most learned and approved of the Jesuits of his time, Buessembaum, who, with many others, say that the man who will kill you will do a good and holy work. More than that, here is a copy of a decree of Gregory VII, proclaiming that the killing of an apostate, or an heretic and an excommunicated man, as you are declared to be, is not murder; nay, that it is a good, a Christian action. That decree is incorporated in the canon law, which every priest must study, and which every good Catholic must follow."

"My dear President, I must repeat to you here what I said when at Urbana in 1856. My fear is that you will fall under the blows of a Jesuit assassin if you do not pay more attention than you have done, till now, to protect yourself. Remember that because Coligny was an heretic, as you are, he was brutally murdered in the St. Bartholomew night; that Henry IV was stabbed by the Jesuit assassin, Revailiac, the 14th of May, 1610, for having given liberty of conscience to his people; and that William the Taciturn was shot dead by another Jesuit murderer, called Girard, for having broken the yoke of the Pope. The Church of Rome is absolutely the same today as she was then; she does believe and teach today, as then, that she has the right and that it is her duty to punish by death any heretic who is in her way as an obstacle to her designs. The un-

animity with which the Catholic hierarchy of the United States is on the side of the rebels is an incontrovertible evidence that Rome wants to destroy this republic, and as you are, by your personal virtues, your popularity, your love for liberty, your position, the greatest obstacle to their diabolical schemes, their hatred is concentrated upon you; you are the daily object of their maledictions; it is at your breast they will direct their blows. My blood chills in my veins when I contemplate the day which may come, sooner or later, when Rome will add to all her other iniquities the murder of Abraham Lincoln."

When saying these things to the President, I was exceedingly moved, my voice was so choked, and I could hardly retain my tears. But the President was perfectly calm. When I had finished speaking, he took the volume of Buessembaum from my hand, read the lines which I had marked with red ink, and I helped him to translate them into English. He then gave me back the book, and said:

"I will repeat to you what I said at Urbana, when for the first time you told me your fears lest I would be assassinated by the Jesuits: 'Man must not care where and when he will die, provided he dies at the post of honour and duty.' But I may add, today, that I have a presentiment that God will call me to Him through the hand of an assassin. Let His will, and not mine be done!" He then looked at his watch and said, "I am sorry, that the twenty minutes I had consecrated to our interview have almost passed away; I will be forever grateful for the warning words you have addressed to me about the dangers ahead to my life, from Rome."

I know that they are not imaginary dangers. If I were fighting against a Protestant South, as a nation, there would be no danger of assassination. The nations who read the Bible, fight bravely on the battlefield, but they do not assassinate their enemies. The Pope and the Jesuits, with their infernal Inquisition, are the only organized powers in the world which have recourse to the dagger of the assassin to murder those whom they cannot convince with their arguments or conquer with the sword.

"Unfortunately, I feel more and more, every day, that it is not against the Americans of the South, alone, I am fighting, it is more against the Pope of Rome, his perfidious Jesuits and their blind and bloody-thirsty slaves, than against the real American Protestants, that we have to defend ourselves. Here is the real danger of our position. So long as they will hope to conquer the North, they will spare me; but the day we will rout their armies (and that day will surely come, with the help of God), take their cities, and force them to submit, then, it is my impression that the Jesuits, who are the principal rulers of the South, will do what they have almost invariably done in the past. The dagger, or the pistol of one of their adepts, will do what the strong hands of the warriors could not achieve. This civil war seems to be nothing but a political affair to those who do not see, as I do, the secret springs of that terrible drama. But it is more a religious than a civil war. It is Rome who wants to rule and degrade the North, as she has ruled and degraded the South, from the very day of its discovery. There are only a very few of the Southern leaders who are not more or less under the influence of the Jesuits, through their wives, family relations, and their friends. Several members of the family of Jeff Davis belong to the Church of Rome. Even the Protestant ministers are under the influence of the Jesuits without suspecting it. To keep her ascendancy in the North, as she does in the South, Rome is doing here what she has done in Mex-

ico, and in all the South American Republics; she is paralyzing by a civil war, the arms of the soldiers of liberty. She divides our nation in order to weaken, subdue and rule it.

"Surely we have some brave and reliable Roman Catholic officers and soldiers in our armies, but they form an insignificant minority when compared with Roman Catholic traitors against whom we have to guard ourselves, day and night. The fact is, that the immense majority of Roman Catholic bishops, priests and laymen, are rebels in heart, when they cannot be in fact; with very few exceptions, they are publicly in favor of slavery. I understand, now, why the patriots of France, who determined to see the colours of liberty floating over their great and beautiful country, were forced to hang or shoot almost all priests and the monks as the irreconcilable enemies of liberty. For it is a fact, which is now evident to me, that, with very few exceptions, every priest and every true Roman Catholic is a determined enemy of liberty. Their extermination in France, was one of those terrible necessities which no human wisdom could avoid; it looks to me now as an order from Heaven to save France. May God grant that the same terrible necessity be never felt in the United States! But there is a thing which is very certain; it is, that if the American people could learn what I know of the fierce hatred of the generality of the priests of Rome against our institutions, our schools, our most sacred rights, and our dearly bought liberties, they would drive them away tomorrow, from among us, or they would shoot them as traitors. But I keep these sad secrets in my heart; you are the only one to whom I reveal them, for I know that you learned them before me. The history of these last thousand years tells us that wherever the Church of Rome is not a dagger to pierce the bosom of a free nation, she is a stone to her neck, and a ball to her feet, to paralyze her, and prevent her advance in the ways of civilization, science, intelligence, happiness and liberty. But I forget that my twenty minutes are gone long ago."

"Please accept my sincere thanks for the new lights you have given me on the dangers of my position, and come again. I will always see you with a new pleasure."

My second visit to Abraham Lincoln was at the beginning of June, 1862. The grand victory of the "Monitor" over the "Merri-mac," and the conquest of New Orleans, by the brave and Christian Farragut had filled every heart with joy; I wanted to unite my feeble voice to that of the whole country to tell him how I blessed God for that glorious success. But I found him so busy that I could only shake hands with him.

The third and last time I went to pay my respects to the doomed President, and warn him against the impending dangers which I knew were threatening him, was the morning of June 8th, 1864, when he was absolutely besieged by people who wanted to see him. After a kind and warm shaking of hands, he said: "I am much pleased to see you again, but it is impossible, today, to say anything more than this: Tomorrow afternoon, I will receive the delegation of the deputies of all the loyal states, sent to officially announce the desire of the country that I should remain the President four years more. I invite you to be present with them at that interesting meeting. You will see some of the most prominent men of our Republic, and I will be glad to introduce you to them. You will not present yourself as a delegate of the people, but only as the guest of the President; and that there may be no trouble, I will give you this card, with a permit to enter with the delegation. But do not leave Washington before I see you again; I have some important matters on which I want to know your mind."

The next day, it was my priv-

ilege to have the greatest honor ever received by me. The good President wanted me to stand at his right hand, when he received the delegation, and hear the address presented by Governor Dennison, the President of the Convention, to which he replied in his own admirable simplicity and eloquence; finishing by one of his most witty anecdotes. "I am reminded in this convention of a story of an old Dutch farmer, who remarked to a companion, wisely, 'That it was not best to swap horses when crossing a stream.'"

The next day, he kindly took me with him in his carriage, when visiting the thirty thousand wounded soldiers picked up on the battlefields of the seven days' battle of the Wilderness, and the thirty days' battle around Richmond, when Grant was just breaking the backbone of the rebellion. On the way to and from the hospitals, I could not talk much. The noise of the carriage rapidly drawn on the pavement was too great. Besides that, my soul was so much distressed, and my heart was too much broken by the sight of the horrors of that fratricidal war, that my voice was stifled. The only thought which seemed to occupy the mind of the President was the part which Rome had in that horrible struggle. Many times repeated.

Copied specially for
The Baptist Examiner, by
L. E. Jarrell, Lordsburg, N. M.
(To be continued)

"Pope Paul"

(Continued from page 5)
a mistake. In view of the decree of papal infallibility, how is he able to have any errors at all, to ask forgiveness for? Do you know what it was when he said "We are willing to ask forgiveness for some errors"? It was nothing but an attempt to curry favor with the crowd that was present. It was the shrewdest piece of religious hypocrisy that was ever pawned off onto an unsuspecting public. Beloved, if he wants to ask forgiveness for some errors, I would suggest that he ask forgiveness for his hypocrisy.

IX I WOULD SUGGEST THAT POPE PAUL ASK FORGIVENESS FOR HIS BIGOTRY

The Catholics are exceedingly bigoted. They think that nobody else in the world has any right to exist, and that nobody else has any right to his religious belief, but themselves. The most authoritative of all the Roman Catholic creedal statements is that of the Council of Trent that was published years ago. Concerning the pope, this Council of Trent says:

"He hath all power on earth . . . All temporal power is his; the dominion, jurisdiction, and government of the whole earth is his by divine right. All rulers of the earth are his subjects and must submit to him."

The 14th article of the Creed of Pope Pius IV, which is an abbreviated form of the Creed of the Council of Trent, refers to what it terms as the "true Catholic faith, out of which none can be saved." That is bigotry.

In the Catholic Encyclopedia, Vol. XVI, p. 768, they say: "Heretics may be not only excommunicated, but also justly put to death." That is bigotry.

In Bronson's Review of Catholicism, he says: "Protestantism of every form has not, and never can have, any rights where Catholicity is triumphant." That is bigotry.

In a Catholic school book entitled "Living Our Faith," pp. 247, it says: "Non-Catholic methods of worshipping God must be branded counterfeit." That is bigotry.

Again: "In themselves all forms of Protestantism are unjustified. They should not exist." That is taken from a magazine, AMERICA, published January 4, 1941. This is bigotry.

Listen again: The Baltimore Catechism, after declaring the four marks by which a church can be known are, it is one, that it is holy, that it is Catholic, and that it is apostolic, asks: "In which Church are these marks found?" (Question 133), and here is the answer: "These attributes and marks are found in the Holy Roman Catholic Church alone." That is bigotry.

Pope Boniface VIII made a claim: "We declare it to be necessary to salvation for every human creature should be subject to the Roman Pontiff. That is bigotry.

Pope Pius XII had the audacity to tell an American audience in a radio broadcast that the pope in Rome is "the one authorized to act and to speak for God. In 1953 he declared that, 'What is not in accord with truth (i.e., Roman Catholicism) has objectively no right of existence, propagation, or activity.' That is bigotry.

Pope John XXIII was not inaugurated into office in 1958, than in his coronation dress he gave expression to the same sentiment, for in speaking about the "fold" of Jesus Christ by which is meant the communion of the saved, he said: "Into the fold of Jesus Christ no one can enter if not under the guidance of the Sovereign Pontiff; and can securely reach salvation when they are united with him since the Roman Pontiff is Vicar of Christ and representative of His person on this earth." That is bigotry.

If that shocks you, then listen to this: "The true (Roman Catholic) Church can tolerate strange churches besides herself" (Catholic Encyclopedia, Vol. XIV, p. 766). That is bigotry.

Listen again: "The Roman Catholic Church . . . must demand the right of freedom herself alone" (Civiltà Cattolica, April, 1948; official journal of the Vatican). That is bigotry.

"The pope has the right to pronounce sentence of deposition against any sovereign" (Pope's Review, Vol. 1, p. 48). That is bigotry.

"We declare, say, defined pronouncement that every man should be subject to the Roman Pontiff" (Pope Boniface VIII, Catholic Encyclopedia, Vol. p. 136). Beloved, that is bigotry.

I say it is bigotry for the pope to teach that all outside the Roman church, are heretics.

It is bigotry for the Pope to claim infallibility, or that the mouthpiece of God on earth.

I say it is bigotry for the Pope to claim for himself the title of "Holy Father," a title which is simply blasphemous.

It is bigotry for the Roman Catholic church in its pronouncements, such as the Council of Trent, to pronounce anathemas or curses on all those who dare differ from them.

I say it is bigotry for the Roman Catholic Church to refer to Protestants as heretics, and to teach its people that it is a mortal sin to read any Bible other than its own annotated one. Catholic footnotes.

I say it is bigotry for the Roman Catholic Church to teach that the marriage of a Catholic and a Protestant, or a Baptist, before a Protestant preacher or an official of a state is null and void, and such is only an attempt at bigamy, and that the parties after are living in sin, and their children are illegitimate; that is to say, unless your father and mother were married by a Catholic or under the authority of the Roman Catholic Church, you were born in sin and are an illegitimate child; that is to say, unless you yourself were married by a Roman Catholic, your marriage is nothing but concubinage and that your children are illegitimate children. (Continued on page 7, column 1)

The Yoke

(Continued from page 1)

of God, that we keep His commandments: and His commandments are not grievous. His burden then is: THE COURSE OF DIVINE LIFE.

THE LAW BECAME A BURDENSOME YOKE.

Countless millions in the past had now have tried to use the law as a yoke to claim the burden of righteousness and have found that it was so burdensome that the yoke became the instrument of death. In the fifteenth chapter of Acts is an account of a church having to render a decision as to the worth of the law in the salvation of a soul. Men from the Jerusalem church had gone among the converts of Antioch, and told them that except they kept the law of Moses they could not be saved. Many were disturbed as young Christians are today when told that salvation is not complete by Christ, but that baptism and church membership or some work of the flesh must be added. The members of the church met, and accidentally, this was not an association, a convention or even a council of churches, it was a church disciplining its members by interfering erroneously in the work of the Gospel. The church wrote letters and sent them to the people disturbed by the teaching telling them that effect righteousness did not come by the law but by the faith in Christ. Peter, in setting forth his part in the matter, said, Acts 10, "WHY TEMPT YE GOD, PUT A YOKE UPON THE NECK OF THE DISCIPLES, WHICH NEITHER OUR FATHERS NOR WE WERE ABLE TO

do?" This was a case where people were trying to ease the load by changing the wrong yoke, and the burden became greater; in fact it was impossible to bear it. The yoke came to be, through the law, a yoke of bondage. To those in our day who fall upon works of some nature other than to keep themselves or to win favor with God, Paul speaks in Gal. 5:1, "Stand therefore in the liberty wherewith Christ has made us free."

THE Yoke of which Christ speaks is, Divine Life. The burden being a divine course of living can be borne only by a Divine Life. This should be obvious. One's natural course of living in all of its elements of being, relative to every connection with the material universe, manifested by, has five senses of, feeling, hearing, seeing, smelling and tasting could not be without man being of the nature of an earthly being. Man is of the earth, earthly. No other being could experience the emotions, desires, the reasonings etc. except he be of the human race and be endowed with a nature from Adam the federal head of the race.

Like begets like. All follow after his kind. The case is no different in the Spiritual realm, like begets like. All follow after his kind. To live righteous one must first be, by nature, righteous, I John 3:7. Jesus said the burden was light. That is His burden, His righteousness, which must be our righteousness before we are accepted with God. It is impossible to bear the burden of His righteousness without the proper yoke which then is His life or Divine Life. He said, "I am the Way, the Truth, and the Life: no man cometh to the Father but by Me." To come to the Father one must be like Him, righteous, like Him, Divine.

The yoke is fashioned by another. An ox does not fashion his own yoke. The yoke is fashioned for him. It is patterned to fit the load to be borne. Only the owner knows what he would have from the ox that would be pleasing and honoring to Him. Man would have God to be pleased with what man is pleased to fashion for Him, and is grieved at times because God will not have it. God told Abraham, when asked, "Where is the lamb for the burnt offering?" GOD WILL PROVIDE HIMSELF A LAMB. God makes all things for Himself and must do so because He alone knows that with which He would be pleased. An example, the Ark. He gave the pattern. I'm sure many makeshift boats were constructed after the rain began to fall, but only one was made after the pattern of God, and only one rode over the judgment.

The Ox hasn't been changed into another creature but has been given something that has made him a worthwhile beast. The ox is now worth something in the kingdom of His master. He becomes a part of the masters household. He has been subdued, tamed, domesticated to a worthy cause. It is so with man. God, in regeneration, does not change his natural being into something else; he is still of the old nature, but God has added something to Him that now moves him to the things of God whereas before he was a rebel, a wanderer, a selfish godless hell bent heathen. He now by the new birth, by the impartation of Divine life, is conscious of a new Master, a Lord of Love, a life worthwhile. He labors in love; he works in wondrous servitude, his burden is light, his life is full, he is fed, he is housed, he is cared for, he is loved, he obeys in a walk manifesting the righteousness of the law and magnifies the law. He seeks to do his master's will, he studies His word, he doesn't run with the wild cattle, but turns his head toward home where food, water, love and joyous fellowship await him. He will even withstand the rebuffs and revilings of the wild herd to be true to and obey His master.

The yoke is received as a gift. "Take My yoke—." It is an expression of grace and mercy, Jesus speaks to those who are labouring not only under the burden of sin, but also under

AND BE NOT ENTANGLED AGAIN WITH THE YOKE OF BONDAGE."

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THE BURDEN BEING A DIVINE COURSE OF LIVING CAN BE BORNE ONLY BY A DIVINE LIFE. THIS SHOULD BE OBVIOUS. ONE'S NATURAL COURSE OF LIVING IN ALL OF ITS ELEMENTS OF BEING, RELATIVE TO EVERY CONNECTION WITH THE MATERIAL UNIVERSE, MANIFESTED BY, HAS FIVE SENSES OF, FEELING, HEARING, SEEING, SMELLING AND TASTING COULD NOT BE WITHOUT MAN BEING OF THE NATURE OF AN EARTHLY BEING. MAN IS OF THE EARTH, EARTHLY. NO OTHER BEING COULD EXPERIENCE THE EMOTIONS, DESIRES, THE REASONINGS ETC. EXCEPT HE BE OF THE HUMAN RACE AND BE ENDOWED WITH A NATURE FROM ADAM THE FEDERAL HEAD OF THE RACE.

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By

JOHN R. GILPIN, Editor

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the delusion that God will accept something from their hand as a peace offering — that God will look favorably upon their works of goodness and relieve their sins. If sins have come to be a heavy load, you may have them lifted from your soul by turning away from your ways and surrendering by faith in Jesus, who says that He will give you rest.

TO WHOM DOES JESUS SPEAK?

Jesus does not speak to all everywhere without exception. He speaks to those who, "labor and are heavy laden." He speaks to those who have donned the yoke of self effort and are, trying to bear the burden of pure righteousness and thus win God's favor. He speaks to those who are tired and sore from wearing the wrong yoke. He says take My yoke. The simplicity of this little message should be appreciated by anyone. Man is lost, rebellious, "There is none that seeketh after God." He is as a wild ass' colt, he is on his way to an eternal hell. To have rest, peace, to be unburdened of sin, to be able to bear the burden of God's righteousness one must have Divine life. This is simple. The WAY, Jesus. How, by faith. "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast."

Philistine Expedient

(Continued from page one)

... Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changer's money and overthrew the tables; and said, take these things hence; make not my Father's house an house of merchandise." (John 2:13-16). If Jesus were not pleased with this practice while on earth, would He be any more pleased with it today?

"And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, it is written, my house is the house of prayer; but ye have made it a den of thieves." (Luke 19:45,46). Every bazaar, rummage sale, and church supper turns God's house into a den of thieves rather than a house of prayer.

2. It makes a bad impression upon the outside world.

Many, humanly speaking, have been lost in an endless Hell, because some zealous but unthinking church worker has said, "help us; we are begging for the church!" How many men who think business six days out of the week will attend the Lord's house on His Day if the impression is left upon them that the church is

a money grabbing institution?

3. It lowers the church in the eyes of the community.

The church that resorts to pie sales and bazaars soon becomes the laughing stock of the community. When the church becomes a begging proposition, Mr. Worldly Wiseman jokingly says, "The church is asking the Devil to pay God's bills; God must have become a pauper."

4. It makes God a beggar.

The Scriptures tell us that God is anything else but a beggar.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Psalm 24:1).

"For every beast of the forest is mine, and the cattle upon a thousand hills." (Psalm 50:10).

"The silver is mine and the gold is mine, saith the Lord of hosts." (Hag. 2:8).

The Scriptures further tell us that God is not to be served as if He were a beggar:

"God . . . dwelleth not in the temples made with hands; neither is worshipped with men's hands, as though he needed anything." (Acts 17:24,25).

5. You would not support your family in that manner.

Every sale makes God the beneficiary through His church. Would you be willing to put your name to a sign stating that you were the beneficiary of such a sale? Then why should we treat God in this manner? There is far more justice in making man the beneficiary than in making God such.

6. It never results in a giving church.

I don't know of anything that (Continued on page 8, column 3)

"Pope Paul"

(Continued from page six)

say that is bigotry.

It is bigotry for the Roman Church to teach its people to "detest" other groups and churches, as they do in the pledge which converts to Romanism take as part of their induction ceremony, which reads: "With a sincere heart, therefore, and with unfeigned faith, I detest and adjure every error, heresy and sect opposed to the said Holy Catholic and Apostolic Roman Church."

It is bigotry for the Roman Church in Latin America to tell its people that Protestantism and Communism are the same thing.

Beloved, I want you to carry home with you these three thoughts that I am going to lay before you:

Rome in the minority is a lamb.

Rome as an equal is a fox.

Rome in the majority is a tiger.

I am satisfied that in the light of these bigoted statements that I have read, which pictures Rome, I am satisfied as to the truth of this which I have said to you this evening. I say if they want to ask forgiveness for some errors, I would suggest that they ask forgiveness for the error of the bigotry of Rome.

X

I WOULD SUGGEST THAT THEY ASK FORGIVENESS FOR THE PERVERSION OF THE GOSPEL OF THE LORD JESUS CHRIST

When the Apostle Paul wrote to the churches of Galatia, he said:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; Which is not another; but there be some that trouble you, and would PERVERT THE GOSPEL OF CHRIST. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1:6-9.

I don't know how many of you followed the Pope when he was here on television. Several preachers told me that they never left the room—that they stayed close by him all day—that they wanted to see first hand just what Catholicism was. I don't know how much you may have looked at it, but if you saw the mass that was observed in Yankee Stadium, then you know of the perversion of the gospel of the Lord Jesus Christ. I say to you, if the Pope wants to apologize, if there are some errors he would be glad to right, if there are some wrongs that he would be glad to make right, if he wants to apologize and ask forgiveness for some errors, I say that Pope Paul, for the glory of God, should go on his knees before God and ask forgiveness of God for the perversion of the gospel of Jesus Christ as he perverted it in Yankee Stadium; then for the glory of God, speak to the world and ask forgiveness of man for what he had done by way of perverting the gospel of the Son of God from its simplicity of simple faith in Christ to that of an ordinance and a form through which he passed in Yankee Stadium.

Beloved, I would be glad if Pope Paul would apologize. I would be glad if he would apologize for all these errors. I expect to send him a copy of this message and say, "If you insist that you are ready to apologize for some errors, here are ten; and when you get through apologizing for these, I have ten more for you. Then when you get through apologizing for those, I'll have another ten. In fact, when you get through apologizing, you'll apologize for the history of Catholicism from the year 251 to the present time, and you'll come back to a Baptist Church, and renounce Catholicism in its entirety."

May God bless you.

THE BAPTIST EXAMINER

FEBRUARY 5, 1966

PAGE SEVEN

USED BOOKS

(Continued from page three)

Evangelistic Sermons. William Biederwolf. 250 pages. 50c.

Latin-English Dictionary. John White. 650 pages. \$2.00.

Evolution Disproved. William Williams. 125 pages. 50c.

The Moslem World. Samuel M. Rama. 239 pages. \$1.00.

Ben Hur—A Tale of the Christ. Wallace. 560 pages. \$3.00.

The Holy Spirit — The Secret of Spiritual Power. William Nevins. 96 pages. 50c.

Notes of Sermons. J. N. Darby.

Beginners Greek Book. Smyth. 393 pages. 50c.

The Prayer Life of Jesus. M. E. C. 173 pages. 50c.

Spirit Driven Men. Wil. R. Benson. 95 pages. 50c.

The Modern Use of the Bible. E. Fosdick. 291 pages. 50c.

Paul's Superlative and Other Sermons. M. P. Hunt. 164 pages.

Good News for All Men. John Ham. 221 pages. 50c.

DIVINE HEALING

Divine Healing. Micajah Henrich. 118 pages.

Christ the Healer. F. F. Boswell. 172 pages.

Can Christ Still Heal? Henry Wilson. 170 pages.

Healing via Redemption. David Carney. 135 pages.

Healing Question. A. C. McLean. 133 pages.

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Philistine Expedient

(Continued from page 7)
will kill a church quicker than this method of financial support. Instead of developing a church in Scriptural ways of giving, it develops a chronic case of lethargy and sooner or later, the church comes to depend upon this method for entire support.

7. God has given a better plan by which to support His work. If these worldly means of supporting God's cause are approved by God, then it is strange that we never read about the chicken supper at Philippi, the rummage sale at Ephesus, the oyster soup at Corinth, or the bazaar at Laodicea.

Surely the absence of any mention of these practices in the Bible is enough evidence to warrant their discontinuance.

God not only has condemned this "Philistine expedient," but He has given us a better plan in the tithe. There is no plan today that will work except the plan of the tithe. The reason is obvious; the tithe is God's plan.

In numerous instances, He lays claim thereto:

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's. It is holy unto the Lord . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." (Lev. 27:30-32).

"Will a man rob God? Yet ye have robbed me. Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even unto this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open unto you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:8-10).

"Woe unto you Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: **these ought ye to have done, and not to leave the other undone.**" (Mt. 23:23).

The Philistines could use a method which differed radically from the command of God. David couldn't use this method. The world may be able to succeed when using the "Philistine expedient," but God's children and His cause are doomed to failure and defeat when they attempt to use other than His appointed means for propagating truth. God's children are a "peculiar people." God's plan for supporting His cause may seem peculiar to the world, **but it will work.** WHY NOT BEGIN TODAY FOR LIFE?

"There was a church in our town, Which thot 'twas wondrous wise, It tried to pay expenses By selling cakes and pies; But after years of trying That plan to raise the cash, The folks got tired of buying And the whole thing went to smash.

"There was a church in our town And it was wondrous wise; It always paid expenses By simply paying tithes. For when 'twas found the tithe did pay, It seemed so very plain, Forwith 'twould have no other way, Not even once again."

—J. R. G.

"I Was A Methodist"

(Continued from page one)
In 1965 God sent a baptist missionary to our island and he taught some mighty strange

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JEHOVAH'S WITNESSES GROWING

NEW YORK—Jehovah's Witnesses have increased worldwide membership tenfold since they opened a school train full-time missionaries in 1943, the religious sect's leaders said this week.

Nathan H. Knorr, president of the Watchtower Bible Tract Society, corporate name of the sect, said the membership increased from 106,000 to 1,001,870.

This cult is one of the worst heresies of our times. I deny the Deity of Christ, His bodily resurrection, and Trinity, as well as salvation by Grace, based on the atonement of Christ, and many other doctrines.

—Christian Victory

The Cup

ELD. JOHN REYNOLDS
Henderson, Texas

"And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in My Father's kingdom."—Matt. 26:27-29.

By way of introduction I want to say that many of our Baptist brethren have differed on whether it is Scriptural to have only one container, or more than one in the observance of the Lord's Supper. It seems that when we review the question as it has been discussed by some Bible scholars of the past that some have become very sharp in their discussions — on both sides of the subject. I want to say that all that has been said on the container itself, has, in the light of the Scriptures, been immaterial.

The only importance the container bears to the Supper is, I think, that in which the real "cup" is held. It is important that some kind of container be used simply because the liquid—the wine—cannot be held or handled without it. If a church wants to use only one container, there is no Scripture against it, although it might not be as sanitary. Those who hold that the Scriptures teach one cup or container, refer to the Scriptures in our text that says He took the cup and they hold that the definite article "the" means one container.

I take the position that the container is not the issue here, and I believe it is Scriptural to have more than one container, because the cup spoken of here is not the container, but is the contents of the container. I give herewith three Bible reasons for this stand:

1. First because of the Greek word and how it is used here. The Greek word was or is "Poterion." The word has a Primary, things, strange to our land that is, but wonderful truths of God's Word. I was already saved when he came but weak on many things, he strengthened me. A few others were saved while he was here. Five were baptized. Our number is strictly in the minority, but our God is big and we believe that He is going to do great and big things here on Bougainville Island. It makes me so happy now to know that I have been saved from Methodism and saved for eternity, by the grace of God, through the shed blood of the Lord Jesus Christ.

I am now preaching the doctrines of grace, that the Baptist Church is the church that the Lord Jesus established and all related doctrines. I am a reader of THE BAPTIST EXAMINER and thank the Lord for such a wonderful paper, it teaches me many things and when I finish with it some one else reads it. I don't know any of you folk back in America but will some day meet you face to face if you have put aside ALL your works, for salvation and trusted only in Christ.

—Joshua Montoru

and a Secondary meaning. Primary or literal meaning the container. But the law interpretation is that if the word is used in a figurative sense it means "the contents." Of course here its meaning has to be figurative for it is related to the ordinance of the Lord's Supper. The meaning is the contents of the container — wine.

2. The second reason I do believe the cup here refers to the container is because of the definition the Lord gave of the container. Notice when the Lord took the cup and blessed it, He said, All of you drink of it, this is My blood of the new Testament which is shed for many for the remission of sins. He said, "This is My blood —." What is the blood? Is it the container or is it the contents? Of course it represents His blood. Which is it that symbolizes or represents His blood — the literal container or the wine in the container? The only thing it could be is the contents of the container. Otherwise the definition of the word that Jesus gave would be a grossity.

Bro. Reynolds is a great man of God whom we love. He has differed with us as to an article on this subject months ago, but we are glad for him to express his views even though we do not agree. He's one man I differ with in love.

3. The third Bible reason causes me to believe the container is the contents — the wine, and not necessarily have to be in a container is the grammar of the text used. Take notice that He said, "Drink ye all of it."

There is one little grammatical construction here that might be unnoticed as unimportant. That is, the preposition "of" instead of "from." One may wonder what difference does that make? Well, it makes a lot of difference. The word "from" means "out of," which if it had been used Jesus would have made it necessary to have used only one container. But He said drink of it. All the contents must be the same — fermented wine. If I drink of this same wine, all the others do I am drinking of "of" the contents of the wine, whether I drink out of an individual container or a common container. The important thing to remember is that the element in the Supper, which are unleavened bread, and unleavened fermented wine, must be "as oft as we eat and as often as we drink, to show His death, He come."

APPRECIATED LETTER

Please find enclosed my check for one year's subscription to Baptist Examiner. I thank you sincerely for the roll of Examiners you sent me. For the first time in at least 25 years I read a paper that once I heard in Baptist Church that I attended whether on a journey or at my own church. I like what I read in The Baptist Examiner and assure you I never realized how hungry my soul was to hear God's Word in sermon. Mrs. William A. V. Massachusetts.