

# 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. 35, No. 6 ASHLAND, KENTUCKY, MARCH 19, 1966 WHOLE NUMBER 1426

## THE WINE OF VIOLENCE

Eld. Robert McNeil  
 Charleston, W. Va.

earth shall reel and fro like a drunkard, and shall be removed

it; and it shall fall, and not rise again. And it shall come to pass in that day, that the LORD shall punish the host of the high ones, that are on high, and the kings of the earth upon the earth." (Isaiah 24:18-21)

The earth is going to get drunk, and reel and stagger and go down not to rise, but as we all know, a man does not fall and reel and stagger immediately upon taking one drink. Sometimes it is a long process, especially if the victim is an old hand at drinking. The earth has been on this spree for quite some time, drinking and indulging in many sinful cocktails, but what is the drink that finally is going to fell her? What is the world getting drunk on in our day? — "The Wine of Violence."

Our text is found in Proverbs 4:17 which reads, "For they eat the bread of wickedness, and drink the wine of violence." Immediately someone might ask, (Continued on page 2, column 2)



Robert McNeil

like a cottage; and the transgression thereof shall be heavy upon

## THE CHURCH OF CHRIST'S CHOICE

BY: WILLIAM MIDGLEY, EMMANUEL BAPTIST CHURCH, TRUMAN, MINNESOTA

"And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of which filleth all in all."—Eph. 2:22.

This passage tells us that Christ head over all things to the church, which is his body. I could have used a number of other passages concerning the church for text. Our Lord expresses His personal ownership of the church when he says, "I will build my church." Mat. 16:18. Now I want you to notice that my topic this morning is a direct contrast to the ecumenical palaver we are hearing nowadays: "Go to the church of your choice." There are so many ecumenical meetings and denominational mergers in this day that it will not be long before many people will have no choice. The outstanding ecumenical evangelist of our day is a reference card to all kinds of religious organizations, including the pagan harlot that will be destroyed according to Rev. 17 and 18.

There are many people who think it does not make any difference where you go to church as long as you go to church. But it makes a difference at the grocery store whether you get butter for butter, or whether you get lard, margarine or shortening for butter. When you men became interested in marriage it made a difference what lady you got. Did you choose your wife merely because she was a female? If you chose your wife on that basis, it might not be wise to tell her so.

You are at perfect liberty to choose the church of your choice. We would not be true Baptists if we did not grant you that liberty. But we exercise our liberty to advise you that that church should be the church of Christ's choice. According to Romans 14:12, and many other passages, God is going to call you to account for your life one day. Maybe the church of your choice will be a church which Christ will spue out of his mouth. Then all those dollars and labors will be wasted! Carefully read Mat. 7:21-23 concerning wasted efforts.

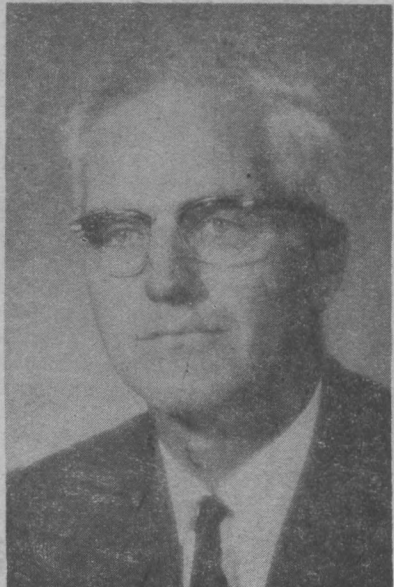
When we look at so-called

Christianity today from the viewpoint of organization, doctrine and practice we see a crazy-quilt pattern so diversified that it seems impossible to find any semblance of order upon which all could agree. Our task would be hopelessly impossible to determine a true church if we could not go directly to the New Testament in order to find what Christ requires for His churches.

The reason for this diversified picture can be explained as a mixture of human and divine motives. One vivid illustration of this mixture is found in the reformation days. Luther, Zwingli and other reformers showed some definite signs of returning to the New Testament pattern, but one human factor influenced them. That factor was not theological, but political. Rather than fully follow the divine leading, they

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felt their reforms could not be carried out without the aid of the state. A number of these men



William Midgley

clearly wrote that they believed baptism meant immersion, the immersion of a believer in water.

Their writings agree with the divine order of the Great Commission in Mt. 28. Those men were persuaded of the Scripture truth of baptism, but they subordinated the divine leading to the fear they would lose the backing of the state, and the backing of many people, if they followed the Scripture on the matter of baptism.

The end result of the reformation was that those men not only retained pagan sprinkling in their respective denominations, but John Knox fastened a state church on Scotland. What Knox really meant in his famous statement was, "Give me Scotland for the Presbyterian Church." Likewise, Zwingli hung a state church around the neck of Switzerland, and Luther saddled Germany with a state church. Remember that all this evil came because those men were afraid to follow the divine leading.

Because those reformers were influenced by something less than (Continued on page 7, column 3)

## SAY WOMAN, KEEP SILENT

This is a question that gets a little consideration among my religious groups. Some people just don't care what God says; they are going to do just what they want to do regardless of what the Bible teaches. To love what you want to, instead of what the Bible says, is

at The Woman Is Not To Do Not to teach men publicly. Not to exercise authority over men publicly. Not to speak publicly in the church. 1 TIM. 2:11-12. Notice V. 12, I suffer not a woman to teach (that is, the men) nor to have authority over the church. The Woman Is To Do 1 TIM. 2:11. She is to learn in silence. 1 COR. 14:34. She is to keep silent. (Continued on page 8, column 3)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "GOD'S GIFTS TO HIS CHILDREN"

"Thanks be unto God for his unspeakable gift."—II Cor. 9:15.

May I say that the gift to whom the Apostle Paul is referring is the Lord Jesus Christ, and the only reason he refers to Him as unspeakable is because he could not find words to describe Him. He doesn't mean that there is any law against speaking about Him. He doesn't mean that there is any reason why we shouldn't speak of Him. Rather, he refers to Christ as an unspeakable gift because there are just not words sufficient, nor words descriptive enough to set forth the Lord Jesus

Christ. Therefore, he refers to Christ as the unspeakable gift. This morning I want to tell you about some of the many gifts which we have in Christ.

### A LOVE THAT WILL NEVER FAIL.

Whenever we talk about the love of God, most people think immediately of John 3:16. I am sure if we were called upon to quote some verse that referred to the love of God, the first verse that would come to mind, would be John 3:16, which says: "For God so loved the world,

that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

However, to me, there is at least one verse in the Word of God that is more descriptive of the love of God than even John 3:16. Now I don't mean to cast any reflection on John 3:16 or any portion of God's Word, for all of it is precious to me. I am just saying that there is one Scripture that refers to the love of God, even more descriptively than John 3:16. Listen: (Continued on page 3, column 1)

## What Does It Mean?

"It does not matter what it means, poor heart;  
 The dear Lord knows, to bear it is your part;  
 Nor think some strange thing happened unto you  
 Which He would not allow it if He knew.  
 He does know, In His all-wise Fatherhood  
 He knows it, and allows it for your good.

He is not hard; you do not think He is  
 When in the dark you find your hand in His;  
 When it was light you tried to walk alone,  
 And thought the strength He gave you all your own.  
 You did not ask what that last blessing meant;  
 Just smiled and took it, satisfied and content.

You did not think it strange. You thought He knew.  
 And planned the sweet surprise which came to you.  
 Tried one, then do you take life's sweet and good,  
 Yet cannot trust that tender Fatherhood.  
 But think it makes mistakes when'er it sends  
 Some hindrance which your eager haste offends?

Or when He lets the wicked plot you harm,  
 And stir a whirlwind when you seek a calm;  
 You think it strange, this trial swift and keen,  
 And in your weakness ask, "What does it mean?"  
 I think the language of God's heart would read;  
 "I love my child, I note His slightest need;  
 I long to prosper him in all his ways,

To give him quiet nights and peaceful days;  
 But if I do, he'll lose himself from Me,  
 My outstretched hand he will not wait to see;  
 I'll place a hindering wall before his feet;  
 There he will wait, and there we two will meet.

I do not in wrath for broken laws  
 Or wilful disobedience, but because  
 I want him nearer, and I cannot wait  
 For him to come for he might wander late.  
 My child will wonder, will not understand,  
 hand;  
 Still half in doubt He'll clasp my outstretched  
 But when at last upon my heart He leans  
 He will have ceased to wonder what it means."

## WHICH PLACE ARE YOU GOING?

The story is told of a traveler who was wandering through an old country cemetery, and he came upon a grave that caught his attention. It was marked with a stone and upon it were these lines of poetry:

"Pause, stranger, as you pass me by;  
 As you are now, so once was I,  
 As I am now, you, too, shall be,  
 So prepare for death and follow me."

The stranger did pause a moment; he thought of eternity. The suffering of the lost, then he thought of the Home of the redeemed with Christ in Heaven, and so he could not leave the cemetery till he wrote the two last lines:

"To follow you, I am not content,  
 Until I know which place you went."



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JOHN R. GILPIN, Editor

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## BAPTIST COLLEGE ORDERS CATHOLIC BOOK TWICE

The Southeastern Baptist College of Laurel, Mississippi ordered two dozen copies of our book "Sermons On Catholicism" on February 14th, and again on March 8th, ordered two dozen additional copies.

Not only are we deeply grateful to Brother Cochran, the president of the school for these orders, but we are rejoicing over the opportunity we have to send out the Word of God by way of this book.

Truly God is being good to us in the circulation of this book. May it please Him to lead many others to likewise buy and distribute this book liberally for the good that may be accomplished thereby.

## Medicare The Greatest Joke Of This Century

And we laughed until we hit the pavement!

A sample of what might happen under Socialized Medicine is currently making the rounds. It goes something like this:

A man, feeling the need of medical care, went to the Medical Building for that purpose, and upon entering the front door, found himself faced with a battery of doors, each marked with the name of an ailment such as Appendicitis, Heart, Cancer, etc. He felt sure his trouble could be diagnosed as Appendicitis, so he entered the door so marked. Upon entering he found himself faced

with two more doors, one marked "Male" and the other "Female." Of course he entered the door marked "Male," and found himself in another corridor where there were two doors, one marked "Protestant" and the other "Catholic."

Since he was a Protestant, he entered the proper door and found himself facing two more doors, one marked "White" and the other "Colored." He entered the door "White" and again was faced with two more doors marked "Taxpayer" and "Non-taxpayer." He still owned equity in his house and wasn't on Government Welfare so he went thru the door marked "Taxpayer" and found himself confronted with still two more doors marked "Single" and "Married."

He had a wife at home, so he entered the proper door and once more there were two doors, one marked "Republican" and the other "Democrat."

He was a Republican, so he entered the proper door and fell nine floors to the alley!

—Selected

## The Wine of Violence

(Continued from page one)

who? Who are they? The answer can be found in the 14th verse of the same chapter of Proverbs, "Enter not into the path of the wicked, and go not in the way of evil men." God is saying that the end of wicked and evil men is violence. Now it may not appear that way at first. The book of Hebrews talks about the deceitfulness of sin. Sin is so deceitful that many times its end is not even pictured or even thought about. So often sin appears attractive, exciting, different, alluring, just the opposite from violence, but the Bible does not lie. God warns again and again, do not traffic with sin for if you do, you will drink the wine of violence. Once you drink this wine of violence you can rest assured that you have departed from the living God. God's ways will not be your ways, His wrath and hatred will be poured out upon individuals or a world made up of such individuals. The Psalmist tells us, "The Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men. The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth."—Psalm 11:4,5.

God hates violence according to His Word, and the world is getting drunk on violence. What then do you think lies in the future for the earth that is beginning to stagger and reel with the wine of violence?

The word violence in Scripture is a very interesting one. There are at least 5 different Hebrew words used to translate our English word and 4 different Greek words. In one instance the very same word (Greek) that is used to describe the gospel, is also used to describe fire. The Greek word is "dunamis" from "dynamite." So we read in Romans 1:16 that

the gospel is "the power of God" (dunamis), but in Hebrews 11:34 we find when describing what the saints have gone through for God by faith, the word dunamis is translated, "the violence of fire." That may seem rather strange at first but when you meditate on those two uses of the same word it shouldn't surprise a student of the Word. Didn't John the Baptist predict that Christ would baptize with the Holy Ghost and fire? The gospel is powerful, violent — it will turn a man inside out, in fact make a new man — and literal fire is powerful, violent, sometimes destroying city blocks or miles of timberland.

There is a verse in the New Testament that contains this word violent and also violence that has caused discussion and controversy and even able men are not sure exactly what the verse means. I refer to Matthew 11:12 which states, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." (See footnote in Scofield Reference Bible.) As many important words in the Bible are first found in the book of Genesis so it is true of "violence" and the last mention of this word is in the Book of Revelation when God destroys Baby-

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lon with great violence. With these words of introduction I would like to turn to a closer examination of this very word for there seems to be much instruction and warning concerning "The Wine of Violence."

### The History of Violence

The dictionary defines violence as "physical force used so as to injure or damage; roughness in action, unjust use of force or power, as in deprivation of rights." Another definition is "distortion of meaning" such as doing violence to a text — (think of the preachers that have been guilty of violence with that definition.) It can also mean, "desecration, profane."

With those definitions it wouldn't take one very long to trace violence back to the Devil himself. He was the one who so violently asserted his so called rights, the unjust use of force and power when we read in Isaiah 14: "I will ascend into heaven, I will exalt my throne above the stars of God; I will ascend above the heights of the clouds; I will be like the most High." But God said, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! Yet thou shalt be brought down to hell, to the sides of the pit."

Do you know that Satan used this very word in its many shaded meanings to bring down the fall of Adam and Eve. Now we do not usually think of the word violent in connection with the fall, we usually think of the subtlety, the slyness, the smoothness of the serpent as he talked to Eve. But if the word violence means "deprivation of rights," "the unjust use of force," isn't that the approach Satan used with Eve. Satan told Eve, "God is depriving you of your rights

Eve; you should be able to eat of the tree; God knows that the day you eat of it, your eyes shall be open and ye shall be as gods." The underlying meaning of course — think of the power you will have.

Of course we can see violence better in action after the fall. Adam and Eve desecrated the Garden, remember desecrate is also one of the meanings of violence. But look at the terrible violence in the action of their first-born. The first human being born on this earth was a violent man, he was literally "Public Enemy No. 1," a man upon whom God had to put a mark for his own protection, a man who in his own words described himself as a fugitive and a vagabond — Cain the child of Adam and Eve slew his brother Abel, murdered him in cold blood because God had accepted Abel's offering and not his own. Does that help explain some of the actions of Cain's descendants to this day?

From the hour of Cain's murder to the very present moment the world has known violence in every way and form and by all races and all types of men and women, educated and uneducated. Time magazine reports that a Norwegian statistician recently used a computer to ascertain the number of wars that have been fought during the 5,560 years of man's recorded history. The computer came up with the number 14,531 or an average of two point six one three five a year. It also indicated that there have been only ten generations of the human race that have not known war.

Like produces like and dead, depraved, violent sinners will produce dead, depraved, violent sinners. Oh, every once in a while the world thinks it is doing a great job of producing a wonderful society and making all kinds of advancement and progress. They even went so far a few years ago to announce that they were going to fight just one more war — just one more mind you, this one was to end all wars. They forgot one thing — the children of these men we were fighting or who would be born after the war was over, would grow up with violent natures, and there is only one way to radically change a man's nature. To have men live in a place where they will not have war the population would have to know the Lord Jesus Christ. We have spent millions and now billions on war and weapons of war since World War I and in the meantime just spent pennies in comparison on missions. Is it any wonder that we have fought three wars since the war to end all wars was fought? Man never seems to learn that violence can only be overcome by love and Christ instead of more violence.

### The Present State Of Violence

The World Council of Churches, the One Worlders, the Pinks, the liberals seem to be like the proverbial ostrich with its head in the sand. They tell us we are really making all kinds of pro-

gress, even though there trouble spots in the world, Communism isn't so bad, it has good points, we should try to exist with the Communists. Imagine such stupidity when Communists have produced the record, the most atrocious list of violence since the start of the world. Millions have been put to death, starved, frozen, beaten, tortured, brain washed, mutilated, imprisoned all over the world. A man or woman has to be blind, deaf and dumb not to recognize that violence is on the increase in the world today. In the lightened 20th Century? The right. In days when there are more church members than ever. Right again. In the midst of great scientific advancement? Yes, and the statistics prove it. Check with the F.B.I. and see if just the last year — but the number of years crime is not increasing every year in so-called civilized America. It is unsafe to be out in most of our large cities at night. So most Americans stay at home and feed on more violence and crime all night long. front of a "Smellivision" set.

Do you want another test, other check to see if violence prevalent in even our own country today? Let's take a current news magazine. Time Magazine's first issue for 1966 chose a Man of the Year. That man was General William Westmoreland for cover page. Now we thank God for Westmoreland's leadership and stand in Viet Nam, but it is significant that the man of the year was a soldier. Violence is over the first few pages of the issue of Time Magazine because they are describing the war in Viet Nam with the Viet Cong using "G. I. s. o. a. b." at men and hand to hand fighting page 18. A couple of pages over see a picture of a professor at Yale protesting our policies in Viet Nam and smeared with mud, on the same page Joe Namachi who squealed on the CIA. Nostra is described as living in \$3,000 a month jail cell even though the justice department estimates he took part in 32 murders. In his "penthouse" he has T.V., a well stocked refrigerator and he is now writing his memoirs. God put a mark on the most violent man, but the 20th Century treats their murderers differently. On page 26 of this magazine we turn to world news and discover that the new President of the Philippines, Ferdinand Marcos in his inaugural address said, "The Filipino has his courage! Our people have come to a point of despair. Justice and security are as myths. Smuggling alone deprives the government of nearly \$125,000,000 a year, the overall crime rate has risen 50.8 per cent during the last two years and more than 100,000 crimes have been committed by police officers.

Even the religious world is getting violent. On page 36 this news magazine we read where the 5th Avenue Presbyterian Church of New York City is (Continued on page 5, column

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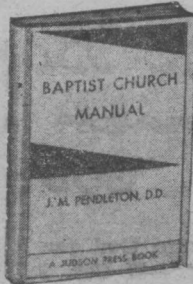
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PAGE TWO



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If we pray and read the Bible only as a habit, or only to make a report, we are doing little more than counting beads or lighting candles.

## "God's Gifts"

(Continued from page one)

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an EVERLASTING LOVE; therefore with loving kindness have I drawn thee."—Jer. 31:3.

Notice that God has loved us with an everlasting love. In other words, it isn't a love that goes just a little while, but it is an everlasting love. Some people marry and love until the freshness of marriage wears off. Then when the physical attraction of marriage wears off, the marriage is a thing that is dead, and we say it has gone "on the rocks." But notice this, our Lord Jesus tells us by inspiration that God has loved us with an everlasting love.

A little later we find that He refers to that love in a different manner when He says that we are loved to such an extent that though a woman may forget her nursing child, yet God will never forget us.

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee."—Isa. 49:15.

This is that kind of love which God cannot forget us. You say it would be almost impossible for a woman to forget her nursing child, yet that is done time and time again.

I remember one morning, when I was pastor in the suburbs of Cincinnati forty years ago, that I went down to a small bus stop on the side of the road, where we used to catch the bus to go down into Cincinnati. Just before I had gotten there, someone who had gotten there before I did, found a basket, and in that basket was a little baby that had been left in that bus stop that morning. Just a few minutes before I got there that baby had been abandoned. Some mother had forgotten her nursing child. Somebody had cast aside her offspring. Some mother did not have the natural affection, and the natural inclination of a mother toward her child, and she had left the child there in that bus station for somebody else to find, and care for.

God says that a woman may forget that, though it is contrary to nature, but so far as He is concerned, the love with which He loves us is an everlasting love. Though a woman may forget her nursing child, yet God will never forget us.

So I say, beloved, when I think about the gifts that are ours in the Lord Jesus Christ, I say, first of all, that we have a love that will never fail.

## II A RIGHTEOUSNESS THAT CAN NEVER BE DEFILED.

When I speak about a righteousness that can never be de-

filed, I am not talking about your righteousness, nor my righteousness, because God knows that our righteousness is a defiled righteousness in every respect. Listen:

"But we are all as an unclean thing, and ALL OUR RIGHTEOUSNESSES ARE AS FILTHY RAGS."—Isa. 64:6.

The very best there is about any of us looks like a dirty, filthy, repulsive rag that you wouldn't want to touch in any wise at all. Well, God says our righteousnesses, the best there is about us, affects Him in the same manner.

God gives to us a righteousness though, that can never be defiled. We find the Apostle Paul saying:

"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.

What does this tell us? It says that God took our sins and laid them over on Jesus Christ, and that Jesus Christ thus bore our sins at Calvary. Now because of what Jesus Christ did for us at Calvary, God takes the righteousness of His Son, Jesus Christ, and puts it over on us. Thus, when God saw Jesus at the cross, He saw Jesus as a sinner, dying for sin—not His sin, but the sin of the elect of God that was laid on Him. Now when God sees us, He sees us not as sinners, but He sees us clothed in the righteousness of His Son. What a blessing it is to know that at Calvary God saw Jesus as a sinner dying for sin, and now God sees you and me who are saved, as righteous as Jesus Christ Himself, for we are clothed in His righteousness.

We find that righteousness described in the Word of God, for we read:

"In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our righteousness."—Jer. 33:16.

Beloved, when we walk down the streets of Glory, we are not going to be there because of our righteousness, but we'll be there because of the righteousness of the Lord. I am glad as I grow older, and face the future, and realize that the setting of the sun cannot be too far in the distance, even at best, as I think about this, I am reminded that some of these days we are going to walk the streets of Glory, and when we do, it won't be because of any goodness, or morality, or righteousness in ourselves, but we'll be there to shout the praise and sing the paeans of joy, because we are clothed in the righteousness of Jesus Christ.

I say, then, a second blessing we have in Jesus Christ is not only a love that will never fail, but we have a righteousness that can never be defiled. It is not your righteousness, but it is the righteousness of the Lord Jesus Christ that has been imputed

unto us.

## III A PEACE THAT PASSETH UNDERSTANDING.

You can go to school, and if you are of normal mentality, you are usually able to understand the greater part of the lessons that are taught you. Now I don't mean to say that you or I could sit down under an Einstein, and understand things that go out into dimensions that you and I know nothing at all about. I don't mean to say that the average man would be able to understand those things, but we can, generally speaking, understand things that enter into the first three dimensions of life. But here is something that goes beyond Einstein's fourth dimension. Here is something that transcends all earthly dimensions, and that is the peace that we have in Jesus Christ, because it is a peace that passeth understanding.

We read:

"Therefore being justified by faith, we have PEACE WITH GOD through our Lord Jesus Christ."—Rom. 5:1.

"And the PEACE of God, which PASSETH ALL UNDERSTANDING, shall keep your hearts and minds through Christ Jesus."—Phil. 4:7.

Beloved, the peace of God is a peace that goes beyond all understanding. There is not a man in this world that has ever understood the peace of God. I could sit down and talk with you about the Bible, and explain the things about God's Word, and you could probably understand them. Somebody else could explain to you the Word of God and you could understand most anything that is of a normal nature. In other words, even the unsaved man can understand the history, and literature, and geography of the Bible, but there is no saved person that can put his hand over his heart and say "I know that my Redeemer liveth and I have a perfect peace within my heart" who is able to fully understand why it is that he has that peace. There is not one of us that can understand why, or how, or the way, in which God has made us over, and made us new, and has given us that peace. I know the Word of God says that we have that peace through Jesus Christ, but to understand it, I say that it is beyond all understanding.

How I thank Him, and how I praise Him for that peace! How I rejoice everytime I am brought face to face with the fact that I am at peace with God. I say to you, I thank Him, and praise Him, that two thousand years ago on Calvary's Cross Jesus Christ died for my sins, and there made peace with God in my behalf, and I have that peace, but I still can't understand the wondrous depths of peace that is mine to enjoy.

A BRAND NEW BOOK

By

JOHN R. GILPIN, Editor

THE BAPTIST EXAMINER

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## IV

### A REST THAT CAN NEVER BE DISTURBED.

I turn to the Word of God and I find the Lord Jesus Christ said, when He was here in the days of His flesh:

"Come unto me, all ye that labour and are heavy laden, and I will give you REST."—Mt. 11:28.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find REST unto your souls."—Mt. 11:29.

In Mt. 11:28, He is talking to the sinner. He says to that sinner who has been laboring and is heavy laden, who has been trying to work out his own salvation, to be at peace with God—He says to that sinner to lay that all aside, and come unto Him, and He will give Him rest. Then in Mt. 11:29, He is talking to the saint of God; "After you get that rest for your soul, put on the yoke and get busy in my service. I'll walk right along beside you and you'll find rest unto your souls." So, beloved, there is a rest for the sinner, and for the saint, wrapped up in Matthew 11:28, 29.

As God's children, there are some gifts that God has given us, and one of them is we have a rest that cannot be disturbed. I rejoice for this truth, and I thank God because of it. It makes me happy to know that we have a rest that cannot be disturbed.

Notice again:

"For he that is entered into his rest, he also hath ceased from his own works, as God did from his."—Heb. 4:10.

Go back to the Old Testament to Genesis and you will find that God labored and built this world, and then after He had labored six days, God rested on the seventh day. In other words, God rested after His labor.

Beloved, the same thing is true so far as you and I are concerned. When we quit our laboring, we find a rest in Jesus Christ. As long as you are laboring—as long as you are trying to save

yourself—as long as you are attempting to work out your own salvation, you will never find any rest. God Himself didn't find rest until He had ceased from His laboring in the creation. He labored six days and rested on the seventh. He ceased from His labor in order to find His rest. Beloved, you that labor in your earthly efforts to save yourself, when you cease from your labors, you will find that perfect rest that is ours in the Lord Jesus Christ.

So I say, one of the gifts that we have as God's children is that we have a rest that can never be disturbed.

## V

### AN ASSURANCE THAT HE'LL NEVER FORGET US.

Isn't it wonderful to know that we have an assurance that God will never forget us? We read:

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, YET WILL I NOT FORGET THEE. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."—Isa. 49:15, 16.

As I have already said, a woman may forget her nursing child, but God says, "I'll never forget you." Why? He says, "I have graven you upon the palms of my hands." The word for "graven" as used here is the word for "tattoo." God says, "I have tattooed you onto my hand."

Every once in a while you'll see somebody that has tattoo marks on his arms and maybe across his chest. You'll see some of these boys that have been in the armed forces and maybe one will have a battleship tattooed across his chest. I saw a fellow sometime ago that had weighed 300 pounds who had a battleship tattooed on his chest. He had lost weight until he weighed about 150 pounds and his tattoo looked like a row boat. My, that tattoo had really sunk! I said to him, "Why don't you take it off?" He said, "The only way (Continued on page 4, column 4)



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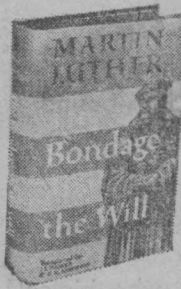
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PAGE THREE



## The Baptist Examiner FORUM

"Please explain the meaning and the difference briefly of pre-millennialism and post-millennialism."

AUSTIN  
FIELDS

610 High Street  
Coal Grove, Ohio

PASTOR,

Arabia Baptist  
Church

Arabia, Ohio



Post-millennialists are those who believe that the second coming of Christ will come after the millennium. It is their belief that the age of peace will precede the actual return of our Lord back to this earth. Those who call themselves Post-millennialist are following a man by the name of Daniel Whitby who made their doctrine famous. It was Whitby who proclaimed that Jesus Christ was not coming until the age of peace had come to a close and he called his theory a "new hypothesis." To me it is no wonder that he called it a new hypothesis for it originated with man and therefore must needs be new.

The doctrine of Post-millennialism was not taught by the first church, or any other, until several hundred years after the Lord founded His church. It was then that they began to teach that there is to come a golden age of peace, which is to come about through the preaching of a social gospel, culture and education. This old world's society will become so good that the Lord will leave His throne in glory and come to earth to reign, so they say.

The history of mankind from Adam down until now will disprove such a theory. Man has been seeking peace from the first man until now, but he has miserably failed. He has sought out many inventions to bring about an age of peace, but with all his inventions, still peace has fled from him. The reason that man is not at peace is, because the Prince of Peace Jesus Christ is not on the earth. Isa. 9:6.

The nature of man is so depraved that it would be impossible for him to usher in an age of peace without the Lord. His mind is continually evil, (Gen. 6:) his heart deceitful and desperately wicked (Jer. 17:9), his feet are swift to shed blood, the way of peace they have not known (Rom. 3:1-17). In the book of Revelation from chapter four through chapter nineteen, the Holy Spirit paints for us a vivid picture of what is to take place just before the Lord returns to the earth. When we read these chapters, we do not see an age of peace but rather a time of

judgment, a time of sorrow, a time of war, for it is a time of God's vengeance upon Israel and the nations of the earth. This judgment will end with the battle of Armageddon, and Armageddon is to be fought after the Lord returns all the way back to the earth. Therefore the Post-millennialist are in error for the age of peace is not to precede the coming of Jesus Christ.

When the angels announced the birth of Jesus Christ they sang, "Glory to God in the highest and on earth, peace, good will toward men." (Luke 2:14).

Now let us listen as the multitude sings about peace: "Saying, Blessed be the King that cometh in the name of the Lord, peace in heaven and glory in the highest." (Luke 19:28). Why the difference? Christ is the true peace and when He left, He took peace back to Heaven with Him, and on earth there cannot be peace without Him who is peace.

Pre-millennialism is the teaching that the coming of Jesus Christ will precede the age of peace or the millennium. It is their belief that this old world's society will become so corrupt that the Lord will come and destroy it, and set up His own Kingdom over which He will reign as King.

"But as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37.

The days of Noah were evil days and so it will be when the Lord comes back. To have an age of peace, there first must be the binding of Satan, for it would be impossible to have peace with the deceiver of the nations loose. In Rev. 20, John describes for us the chaining of Satan and his being thrown into the bottomless pit, and then John tells us of the thousand years of peace, which this earth will enjoy while Satan is confined in the pit. The Lord has also taught us in parables and in words that His coming is to precede the millennium.

Therefore it is my firm conviction that the theory of the post-millennialist is wrong, and the theory of the Pre-millennialist is the Scriptural one.

Among those who believe that there is to be a Millennium on this earth, there are two different schools of thought. Those who believe that Christ's return shall precede the Millennium — is indeed necessary for it, are called pre-millennialists. His return is to be PRE-millennial, in other words it is to come BEFORE the Millennium. Those who believe that the Millennium will take place before the return of Christ,

are termed POST millennialists. That is, Christ will return AFTER the Millennium.

The pre-millennial view holds that the world will grow worse and worse, climaxing finally in the awful rule of Anti-Christ. Mankind will get into such a fix that Jesus predicted that "except those days were shortened, there should no flesh be saved." His return will prevent man's total destruction, and he shall begin

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a reign that will climax in the fulfillment of the Model Prayer: "Thy Kingdom come, thy will be done on EARTH as it is in heaven."

The post-millennial view holds that the world will grow better and better. Denominations by means of schools, hospitals, missionary endeavors, etc., are now building the Kingdom for Christ and eventually when it has been built and the world conquered for Christ, He will come back and receive it as the crowning achievement of a wonderful eclesiasticism.

In this connection it should be said that in view of two horrible world wars, coupled with the fact that more heathen are being born than Christians are being made, the ecclesiastical man-made Kingdom seems rather remote. These facts coupled with the existence of nuclear weapons that threaten the extermination of millions, has largely destroyed postmillennialism. From post-millennialism, many have shifted to what is called, "AMILLENNIALISM," which signifies NO Millennium.

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There are volumes of books written on this great subject. I cannot begin to answer this question briefly. In the first place, there are many things about the last days that we cannot understand. In the second place, in order to be qualified to deal with this great subject intelligently, one must have spent years of study and prayer. I am but a young Christian and do not feel capable of trying to do justice to this doctrine at this time.

Even though I cannot attempt to explain this, I can show some very definite truths.

Pre-millennialism simply means the coming of the Lord before the one-thousand year period of Revelation 20. Post-millennialism means that the coming of the Lord is not until after the one-thousand year period.

The second phase of the coming of Christ explains very clearly that it must be "pre" rather than "post." (The first phase is in the air. I Thess. 4:15-17). When Christ comes to earth again it will be to sit on his throne. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of glory." (Matthew 25:31). He will bring His saints with him. "And Enoch also, prophesied of these, saying, behold, the Lord cometh with ten thousands of his saints." (Jude 14). See also Rev. 19:14 "... and the Lord my God shall come, and all the saints with thee." (Zechariah 14:5). The saints will reign with

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him." ... and they lived and reigned with Christ a thousand years." (Rev. 20:4).

When He comes He will come as a judge, "To execute judgment upon all..." (Jude 15), and as a destroyer, II Thessalonians 1:7-9; 2:8.

At this time, He will set up His kingdom. "And the Lord shall be king over all the earth..." (Zechariah 14:9). "And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords." (Rev. 19:16). See also Revelation 20:1-5.

All of the above Scriptures show clearly that the Lord will come before the one-thousand year period, and there are many other passages that would indicate this as well.

### "God's Gifts"

(Continued from page three) that it can be taken off would be for a surgeon to get down underneath it, with a knife and cut it out. It is tattooed there, and when it is tattooed, it can't be taken off unless it is cut out."

Beloved, that is exactly true so far as the Lord Jesus Christ is concerned. We are graven on the palms of His hands; We are tattooed to Him. We are joined to Him. The only way that you and I can be removed from the Saviour is to be cut out — that is we might be cut out of the palms of His hands.

Isn't it wonderful to know that while God promises never to forget us, yet there is one thing that God does promise to forget: Listen:

"For I will be merciful to their unrighteousness, and their SINS and their INIQUITIES will I REMEMBER NO MORE."—Heb. 8:12.

God has promised to forget our sins. God has promised to forget our iniquities. God has promised to forget the things we do that are wrong. Isn't it wonderful to know this, that while God forgets the sins and iniquities and things we do that are contrary to His moral code, while that is true, isn't it wonderful to know that He'll never forget us? This is our assurance. It blesses my heart and thrills my soul when I think that God has given to us an assurance in this respect that He'll never forget we have sinned. He'll forget about the times the number of times we have sinned. He'll forget about the greatness of our sin. He'll forget everything we have done so far as sin is concerned. But, beloved, He'll never forget us.

We read:

"And God remembered Noah."—Gen. 8:1.

Look at Noah. He is on board the ark. He is surrounded on that ark by all kinds of wild beasts, and creeping things, and fowls of the air. They weren't tame. They weren't domesticated. They were just as wild inside that ark as they had been before they got on that ark. Noah was surrounded with them, and was living with them. There was no way for him to get out. If those creeping things, and beasts and birds had decided to have done so, that ark could have become confusion personified. Look at it. Noah was on board that ark surrounded by all these beasts and creeping things and flying things. He won-

ders when the rain is going to stop. He wonders when they are going to land. He wonders they are going to have to. He wonders how the food supply is going to hold out until the does come to rest. He doesn't have a rudder to steer the He doesn't have any sort of compass to know where he is going. He doesn't have any of a wheel whereby he can steer that ark. He is just cast out in the water. His ark drifts and drifts there, until ultimately it comes to rest on the top of mount Ararat. If there were a man that was helpless — if there were ever a man that needed help — if there were ever a man that was absolutely in need of it was Noah, but the Bible says "And God remembered Noah." Isn't it wonderful to know God remembers His own?

I turn to the Old Testament and read the story of Hannah the childless woman, who desired that she might have a baby. She stood in the temple and prayed. The old prophet Eli looked at her, and saw her eyes closed, her lips moving, but did not hear her speak a word. He didn't know the burden that was in her heart. He rebuked her for being drunk in the temple. She said, "I am not a drunken woman, O God. I am a woman of a sorrowful experience. I am sorrowing because God has not given me a child. Our home, and I am praying that God will do so. I'll rear that child for Him. I'll bring him here to the temple and have that child brought up for Him." When the old prophet ceased talking to her, the Word of God says, "And she remembered Hannah."

I thank God for this fact. I rejoice for this truth, that God and I as God's children have the assurance that He'll never forget us. (Continued on page 5, column 1)



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## "God's Gifts"

(Continued from page 4)

He forgets our sins, He forgets our iniquities, and He forgets all we do that is wrong, but He remembers us. When I count the blessings that I have, and when I count the gifts that He has given to His children, I name along all of them, maybe even more than most of them, this assurance that He'll never forget us.

VI

### A STRENGTH THAT CAN NEVER BE OVERWHELMED.

Do you realize that you have a strength that cannot be overwhelmed — that the Devil just simply can't overwhelm you?

And I give unto them ETERNAL LIFE; and they shall NEVER PERISH, neither shall any man pluck them out of my hand. Father, which gave them me, greater than all; and no man is able to pluck them out of my hand. — John 10:28, 29. We have a strength that can never be overwhelmed.

The Apostle Paul says of the truth:

For I am persuaded, that NEITHER death, NOR life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, SHALL BE ABLE TO SEPARATE us from the love of God, which is in Christ Jesus our Lord. — Rom. 8:38, 39.

Let old Splitfoot come forward and do his best, but he can never take a child of God out of God's hand. Why? Because we have a strength that can never be overwhelmed. Sometimes we have very hard times. Sometimes we have our problems so far as this world is concerned. Sometimes people of the world give us a lot of grief, and sometimes it seems like we are just about to be overwhelmed. But thanks be to God, we have a strength that can never be overwhelmed.

Let me say again: My covenant will I not break, neither the thing that is gone out of my lips. Once have I sworn by my holiness that I will not break my covenant. His seed SHALL DURE FOR EVER, and his covenant as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah. — Psa. 89.

David is speaking for God, and saying that God has made a covenant with him, and that covenant is such that God will never break it. How strong is a covenant? It is a covenant as just as strong as the sun or the moon by night. Can you get up in the sky and knock out the sun? Can you knock out the moon? I often think about folk who say they are going to the moon. I am not concerned whether they are or not. I am concerned about what they

find on the moon. But I'll tell you one thing — if they could get on the moon, and do something that would wreck the moon, and cause it to fly into nothing into space, I'd still be secure in Jesus Christ because the Bible says that we are established as the sun.

Beloved, they would have to destroy the moon, and go beyond it, and destroy the sun, before my salvation would at all be in danger. Whenever a man can take the sun by day or the moon by night out of the sky, it is then, and then only, that I'll begin to worry about my salvation. I have a strength not in myself, but in Him, that guarantees my salvation is going to last, and it is just as certain to last and be secure, as the sun that shines by day, or the moon that shines by night.

VII

### A LIFE THAT WILL NEVER END.

In our printing shop two and three and four times a week we print what we call "funeral announcements" for a funeral home. These tell the facts that an individual was born and died on such-and-such a date, the funeral service will be held at such-and-such a place, and the sermon will be preached by such-and-such a preacher. Every time I print one of those, I am reminded that the individual's life has come to a physical end. Though the physical life may come to an end, thanks be unto God, there is a life that you and I have in Jesus Christ that can never come to an end. Listen:

"He that believeth on the Son HATH EVERLASTING LIFE; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." — John 3:36.

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

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

"And I will make an EVERLASTING COVENANT with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." — Jer. 32:40.

Notice, God said, "I won't turn away from you, and you can't turn away from me." Can you think of anything that is more secure?

You say, "Brother Gilpin, I have seen people that turned away from the Lord, and lived horrible lives." In the first place, how do you know that fellow was saved? We argue about what we have seen, and what we think is true. In the first place, you don't know anything about it, and in the second place, that old fleshly nature is mighty strong in the life of every one of us. But there is one thing certain,

God has put a nature inside us that is going to last forever, for God said, "I won't turn away from you, and you can't turn away from me."

Years ago I was preaching at the new car shop at Raceland, Kentucky, at the noon hour while the men were eating. I used to go there two or three times a week, and stand in the large wash basins, and preach to the men while they were eating. One day after I had finished preaching, a fellow came around and said, "Couldn't a man crawl off the Rock of Ages if he wanted to?" I said, "Brother, where would you ever find a man that was big enough fool to even want to?" I said, "Suppose you did? Could he crawl off the Rock of Ages?" and I turned to this passage here. What does it say? "I will not turn away from them . . . that they shall not depart from me."

I tell you, beloved, we are eternally secure. We have a life that will never end. A man might decide one day that he is going to lose his salvation. He might say,

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"I am tired of being a Christian. I am tired of going to church. I am tired of association with God's people. I don't want to go to Heaven. I want to go to Hell. I am going to lose my salvation. I ask you, could he do it? Beloved, listen, he might wreck his life and testimony and influence forever, but he could never take himself out of the hand of God. I tell you, we have a life that will never end.

### CONCLUSION

So I say that we have some marvelous gifts in Jesus Christ. We have a love that will never fail; a righteousness that can never be defiled; a peace that passeth all understanding; a rest that can never be disturbed; an assurance that He'll never forget us; a strength that can never be overwhelmed; and we have a life that will never end.

If time would permit, I might also tell you that we have a wisdom that comes only from God. I might tell you that we have a forgiveness that washes away all sin. I might tell you that we have a salvation that will outlive the coming ages of eternity. These are just a few of the gifts that God gives to His children in Jesus Christ.

After God gives these gifts to you, do you have any worry about Him taking them away? Listen:

"For the gifts and calling of God are without REPENTANCE." — Rom. 11:29.

The word "repentance" literally means "a change of mind." It says that God has some gifts for us, and God doesn't change His mind after He has given them.

Did you ever meet someone who gives you something, and then asks for it back? We call that fellow an "Indian-giver." A

man gave me a dog once years ago and his wife nearly cried her heart out that night. The next day he was around to my house begging for that dog back. His wife was burdened to death because he had given that dog away.

Beloved, that is not the way God gives. God is not an Indian-giver. God's gifts are without repentance. He doesn't change His mind and ask us to give them back, after He has given to us.

I thank God for these gifts that He has given to us, and I rejoice today for these gifts that His children have. Like Paul, I say, "Thanks be unto God for his unspeakable gift."

May God bless you.



## The Wine of Violence

(Continued from page 2)

a jazz concert with Duke Ellington swinging Genesis. Listen to this blasphemy — "In the beginning . . . no mountains, no valleys, no bottom, no topless, no symphony, no jive, no Gemini 5." You turn on to page 51 and there under the theater you read, "Blood Bath" which describes a current play on Broadway which depicts insane asylum inmates killing, raping, etc. Next turn to the music section and there you will discover that Manhattan's Philharmonic orchestra is playing music in which they puncture balloons with ice picks and rifles. If music is suppose to soothe the savage beast we sure have reached the violent stage. The Book section of the magazine describes three new books — one about an assassination, one about killing in Texas called, "The Texas Devils" and another from England whose hero is a 23-year-old dwarf described as "his mind is warped, but he has a lovely little body" and he ends up drowned and his wife in asylum for the insane. In the sports world we are giving men \$600,000 a year to carry a football up and down a 100 yard field, dodging other men who are trying to tackle him. We are living in a day when the old national past-time baseball is fading because it is not violent enough — football is going to take over as the national sport.

Now just to check myself again since this news magazine for one week may have overemphasized the violence in the world I watched our local newspaper for a few nights. The Charleston Daily Mail on Thursday night, January 6th tells of a young man who killed his grandmother because she wouldn't give him \$1,000 for a new sports car. On Saturday night the headlines and picture on the front page for January 8th show two men dead on the floor of a Chicago automobile showroom. A man disgruntled about a new car purchase, walked in, shot three salesmen dead and in turn was killed by a police officer himself.

Automobiles must be pretty violent business.

I turn to another popular weekly magazine for its first issue of 1966 and discovered that "Life" had 4 or 5 pages of pictures of a new book to be shortly released entitled, "In Cold Blood" — telling how 4 innocent people in Kansas were tied and then had their throats cut. And still our state governments are repealing capital punishment despite the plain statement of God in Genesis 9:6 "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." That has never been repealed and we are going to reap what we have sown in these last days of violence. A murderer will kill two innocent people then go to a nice prison for the rest of his life with all his meals, TV in his room, recreation. If he doesn't like his set up he may go on strike or get paroled in a few years, and of course the liberal theologian tells us that this is putting into practice "the brotherhood of man." God calls it violence, God hates it, God says the murderer should pay with his own life — and don't forget in spite of what we do in the 20th century God will have the last Word, God will be the final judge.

With most of the TV programs depicting violence in westerns, gangster and underworld shows; with movies taking space in our papers to advertise horror movies; with most of our literature in paper backs and comic books given over to crime, lust and sin what can we possibly reap? Nothing but more violence. A school teacher told me not too long ago — it is not just sex in much of our literature that is bad — we have had adultery, fornication and prostitution since the start of time, but it is now the perversion of even these sins into sadistic features that are flooding the nation.

### The Future Of Violence

Sad to say it is going to get worse. I realize that doesn't sound very encouraging but that is what the Bible says. Take your Bibles and let us read Luke 17:26 "And as it was in the days of Noah, so shall it be also in the days of the Son of Man." Verses 29 and 30 go on to say, "The same day Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even so shall it be in the day when the Son of Man is revealed." Matthew 24:37 likewise says, "But as the days of Noah were so shall also the coming of the Son of Man be." Now what were the days of Noah like? Why did God destroy the world with water once and then later destroy the cities of Sodom and Gomorrah with brimstone and fire? Because the world was drunk with the wine of violence. If you don't believe that statement turn with me to the first place in the Bible that you find the word "violence" — Genesis 6:11, 13 "The earth also was corrupt before God, and (Continued on page 7, column 1)

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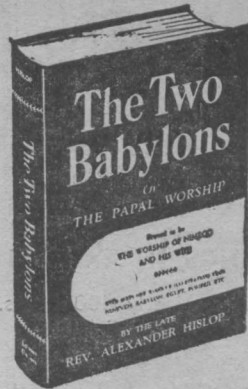
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THE BAPTIST EXAMINER

MARCH 19, 1966

PAGE FIVE



## "FIFTY YEARS IN THE CHURCH OF ROME"

By CHARLES CHINIQUY  
From "Fifty Years In The Church Of Rome"

It was from the very lips of the priests, who were constantly coming in and going out of their house, that those young ladies had learned those anti-social and anti-christian doctrines. Read in the testimony concerning Mrs. Mary Surratt (pp. 122, 123), how the Jesuits had perfectly drilled her in the art of perjuring herself. In the very moment when the government officer orders her to prepare herself, with her daughter, to follow him as prisoners, at about ten p. m., Payne, the would-be murderer of Seward, knocks at the door and wants to see Mrs. Surratt. But instead of having Mrs. Surratt to open the door, he finds himself confronted, face to face, with the government detective, Major Smith, who swears:

"I questioned him in regard to his occupation, and what business he had at the house at this late hour of the night. He stated that he was a labourer, and had come to dig a gutter at the request of Mrs. Surratt. 'I went to the parlour door, and said, 'Mrs. Surratt, will you step here a minute?' She came out, and I asked her, 'Do you know this man, and did you hire him to come and dig a gutter for you?' She answered, raising her right hand, 'Before God, sir, I do not know this man; and I did not hire him to dig a gutter for me.' \*Assassination of Lincoln, p. 122.

But it was proved after, by several unimpeachable witnesses, that Payne was a personal friend of her son, who, many times had come to her house, in company with his friend and pet, Booth. She had received the communion just two or three days before that public perjury. Just a moment after making it, the officer ordered her to step out into the carriage. But before doing it, she asked permission to kneel down and pray; which was granted. \*\*Ibid. p. 123.

I ask it from any man of common sense, could Jeff Davis have imparted such a religious calm and self-possession to that woman when her hands were just reddened with the blood of the President, and she was on her way to trial!

No! such sang froid, such calm in that soul, in such a terrible and solemn hour, could come

only from the teachings of those Jesuits who, for more than six months, were in her house, showing her a crown of eternal glory if she could help to kill the monster, apostate—Lincoln—the only cause of that horrible Civil War! There is not the least doubt that the priests had perfectly succeeded in persuading Mary Surratt and Booth that the killing of Lincoln was a most holy and deserving work, for which God had an eternal reward in store.

There is a fact to which the American people have not yet given a sufficient attention. It is that, without a single exception, the conspirators were Roman Catholics. The learned and great patriot, General Baker, in his admirable report, struck and bewildered by that strange mysterious and portentous fact, said: "I mention, as an exceptional and remarkable fact, that every conspirator, in custody, is by education a Catholic."

But these words which, if well understood by the United States, would have thrown so much light on the true causes of their untold and unspeakable disasters, fell as if on the ears of deaf men. Very few, if any, paid attention to them. As General Baker says, all the conspirators were attending Catholic Church services and were educated Roman Catholics. It is true that some of them, as Atzeroth, Payne and Harold asked for Protestant ministers, when they were to be hung. But they had been considered, till then, as converts to Romanism. At page 437 of the trial of John Surratt, Louis Weichman tells us that he was going to St. Aloysius Church with Atzeroth, and it was there that he introduced him to Mr. Brothy (another Roman Catholic).

It is a well authenticated fact, that Booth and Weichman, who were themselves Protestant converts to Romanism, and had proselytized a good number of semi-Protestants and infidels who, either from conviction, or from hope of the fortunes promised to the successful murderers, were themselves very zealous for the Church of Rome. Payne, Atzeroth and Harold, were among those proselytes. But when those murderers were to appear before the country, and receive the just punishment of their crime, the Jesuits were too shrewd to ignore that if they were all coming on

the scaffold as Roman Catholics, and accompanied by their father confessors, it would, at once, open the eyes of the American people, and clearly show that this was a Roman Catholic plot. They persuaded three of their proselytes to avail themselves of the theological principles of the Church of Rome, that a man is allowed to conceal his religion, nay, that he may say that he is a heretic, a Protestant, though he is a Roman Catholic, when it is for his own interest or the best interests of his church to conceal the truth and deceive the people. Here is the doctrine of Rome on that subject: "It is often more to the glory of God and the good of our neighbour to cover the faith than to confess it; for example, if concealed among heretics, you may accomplish a greater amount of good; or if, by declaring our religion more of evil would follow—for example, great trouble, death, the hostility of a tyrant." \*Long Latin quotation: (Iguori, Theologia Meralis, t. ii. n. 14, p. 117. Mechlin, 1845.).

It is evident that the Jesuits had never had better reasons to suspect that the declaration of their religion would damage them and excite the wrath of their tyrant, viz., the American people. Lloyd's, in whose house Mrs. Surratt concealed the carbine which Booth wanted for his protection, when just after the

## Restrictions God Has Placed About The Lord's Supper

Luke 22:17-20; Matthew 26:26-30

(1) The Lord's Supper is one of two ordinances placed in the Lord's Church by the Saviour Himself, according to Scriptures given above.

(2) He has placed some restrictions around His table.

THESE ARE:—

a. *Proper place*—the church of the Lord Jesus Christ. It is to be observed by the church in church capacity. I Corinthians 11:18... This is a concrete example.

b. *Proper elements*—these are bread and wine. Unleavened bread and the pure fruit of the vine. Luke 22:18-20. This is what the Lord used in His observance. Matt. 26:26-30.

c. *Proper design*—we are to remember Jesus Christ's death and coming again, I Corinthians 11:23-25. We are not to observe it be-

cause of some favor for me to refresh our memory of who died and is coming.

d. *Proper subjects*—believers, Acts 2:41... Bible example of Lord's observance reveals that saved persons who had been baptized with scriptural baptism served this ordinance. The counts are Matthew 26:26-28; Luke 22:17-20; Mark 14:22-24; I Corinthians 11:23-25... ample means anything, should serve as our guide in observance of the Lord's Supper.

e. *Proper motive*—it is a social function—it is a solemn occasion... It is to honor the Lord and Saviour, not to some man or woman. "For whosoever shall eat bread or drink the cup of the Lord in an unworthy manner shall be guilty of the body and the blood of the Lord." I Corinthians 11:27—ASR.)

f. *Proper fellowship*—partake of it must be in fellowship with one another, Acts 2:42... I Cor. 5:11—Baptism not partake with people of denominations for they are in fellowship with each concerning major doctrines.

Word. An example: Can a Baptist partake with another believer who does not believe the security of the believer a Baptist partake with a believer who does believe scriptural baptism?

g. *Proper authority*—the Bible and the Bible both dictate someone must have the authority for the use of the Lord's Supper... This authority is in the local church of the Lord Jesus Christ... Each church is responsible for its own membership—no more and no less.

The Scriptures for that found in Paul's letter to the Corinthians (11:18, 22, 23) a local Church Ordinance to whom Beacon Baptist Church serve the Lord's Supper under her jurisdiction or authority, or a better church discipline? We must use the Scriptures to enforce this I Corinthians 5:9-13.

Each church is responsible for the discipline of its own members; likewise each church is responsible for the observance of the Lord's Supper. Baptist churches have survived long, and never survive, the removal of the restrictions around the Lord's Supper.

There is not one verse of Scripture that invites anyone to take of the Lord's Supper there are many verses commanding us to eat and drink in church of our membership we must accept past examples now! — Beacon Bulletin.

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murder he was to flee towards the Southern States, was a firm Roman Catholic. Dr. Nudd, at whose place Booth stopped, to have his broken leg dressed, was a Roman Catholic, and so was Garrett, in whose barn Booth was caught and killed. Why So? Because, as Jeff Davis was the only man to pay one million dollars

to those who would kill Abraham Lincoln, the Jesuits, were the only men to select the murderers and prepare everything to protect them after their diabolical deed, and such murderers could not be found except among their blind and fanatical slaves.

The great, the fatal mistake of the American Government in the prosecution of the assassins of Abraham Lincoln was to constantly keep out of sight the religious element of that terrible drama. Nothing would have been more easy, then, than to find out the complicity of the priests, who were not only coming every week and every day, but who were even living in that den of murderers. But this was carefully avoided from the beginning to the end of the trial. When, not long after the execution of the murderers, I went, incognito, to Washington to begin my investigation about its true and real authors, I was not a little surprised to see that not a single one of the Government men to whom I addressed myself, would consent to have any talk with me on that matter, except after I had given my word of honour that I would never mention their names in connection with the result of my investigation. I saw, with a profound distress, that the influence of Rome was almost supreme in Washington. I could not find a single statesman who would dare to face that nefarious influence and fight it down.

Several of the government men in whom I had more confidence, told me: "We had not the least doubt that the Jesuits were at the bottom of that great iniquity; we even feared, sometimes, that this would come out so clearly before the military tribunal, that there would be no possibility of keeping it out of the public sight. This was not through cowardice, as you think, but through a wisdom which you ought to approve, if you cannot admire it. Had we been in days of peace, we know that with a little more pressure on the witnesses, many priests would have been compromised; for Mrs. Surratt's house was their common rendezvous; it is more than probable that several of them might have been hung. But the civil war was hardly over. The Confederacy, though broken down, was still living in millions of hearts; murderers and formidable elements of discord were still seen everywhere, to which the hanging or exiling of those priests would have given a new life. Riots after riots would have accompanied and followed their execution. We thought we had had enough of blood, fires, devastations and bad feelings. We were all longing after days of peace; the country was in need of them. We concluded that the best interests of humanity were served by their escape." (Continued on page 8, column 1)

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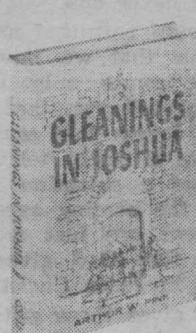
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## The Wine of Violence

(Continued from page 5)

Earth was filled with violence. "And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and I will destroy them with violence." One of the signs of the increase of violence but the great increase in homo-sexuality which is the reason or at least one of the reasons for Sodom's destruction. God said it would be like the days of Noah, just like the days before His return to this earth. The second time, and we are getting drunk on violence, America has had the wine cup of violence to her lips for quite

What should a Christian do in an hour when the world is getting drunk on violence? (1) Prayer is almost a good thing in any situation but with violence increasing it certainly is. David lived in violent times, fought Philistines as well as enemies and had to flee to his father-in-law King Saul. In the 140th Psalm we have a prayer of David's for such a time as this. "Deliver me, O Lord, from the evil man; preserve me from the violent man; which in-mischiefers in their heart; usually are they gathered together for war. Keep me, O Lord, from the hands of the wicked; who have purposed to destroy me." (Psalm 140:1-4).

In Psalm 86:14, 15 David says, "O God, the proud are against me, and the assembly of violent men have sought my soul; and have not set before them. But thou, O God, art a God full of compassion and gracious, long-suffering, plenteous in mercy and

(2) Trust in God's Eternal Purpose and Final Victory.

If there ever was a President of the United States who had enemies and lived in violent times it was President Abraham Lincoln. Do you know his favorite Psalm? It was Psalm 37 which begins, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord and do good." When Hitler came to power he boasted that the Third Reich which he founded would last 1,000 years. It collapsed in less than a decade and a half. The system that he expected to rival Rome had a disappointingly brief existence. Founded on personal ambition, boastful godlessness, and ruthless violence, it perished in a bloody struggle culminating in the suicide of its founder. The same happened to many other violent and godless men. We should not become nervous wrecks because of the increase in violence but trust in the living God who has redeemed us.

(3) We Should Be Thankful

David not only prayed for deliverance from violent men but when God delivered him he remembered to be thankful. In II Samuel 24:49-51 the sweet singer praises God — "Thou hast lifted me up on high above them that rose up against me; thou hast delivered me from the violent man. Therefore I will give thanks unto thee, O LORD, among the nations, and I will sing praises unto thy name. He is the tower of salvation for his king; and sheweth mercy to his anointed, unto David, and to his seed for evermore." We who know Christ are David's seed — we have been delivered in the past from violent men — look how God wonderfully saved us from the Japanese and Nazis just a few years ago, God could do the same thing against Communist violence if we trust Him instead of our arms and materials (which He has given us).

We should all thank God for His grace. In the 6th chapter of Genesis when violence is first mentioned and God destroys the world because of violence why does Noah escape? Only one answer. In Genesis 6:8 we read, "But Noah found grace in the eyes of the Lord." Why wasn't Noah outside the ark perishing with the rest of the world because of its violence? Simply because God saved him by sovereign Grace. Why are you not doing some of the sins and committing much of the violence in America today — because you have had a good education, fine environment, Christian parents? Oh, no — simply because you have found grace in the eyes of the Lord, like Noah you are one of God's chosen ones — have you been grateful enough, have you thanked Him again and again for grace? We are told to do so in Hebrews 13:15 "By Christ therefore let us offer the sacrifice of praise to God continually, that

is, the fruit of our lips giving thanks to his name."

Conclusion: And you sinner friend, surely you can see that violence is on the increase, surely from the Word of God you can see it has been promised that as it was in the days of Noah so shall it be in the Coming of the Son of Man — God destroyed the world because of violence the first time by water, the next time God has said it will be fire, II Peter 3:10-12. Why not receive the Lord Jesus Christ as your own personal Redeemer? There is an old negro spiritual that goes,

"O my lovin brother, when the world's on fire  
Don't you want God's bosom to be your pillow?  
Hide me over in the Rock of Ages,  
Rock of Ages, cleft for me!"

Come to the Saviour now and do not drink the Wine of Violence.



## The Church

(Continued from page one)

The New Testament, they gave birth to a motley litter of denominations. When a group is wrong on baptism, they are usually wrong on the doctrine of the Bible, the doctrines of God, Christ, sin, salvation, man and the church. I need say no more about these groups except to remind you that Rev. 17-18 refers to the harlot and her daughters in the reference to "the Mother of Harlots."

I say this in a kindly Christian spirit that infant sprinkling and indiscriminate baptism are unthinkable because there is not the slightest sanction for these doctrines in the Word of God. We hear a lot about church unity today. I have a book in my library written about the turn of this century by a Church of England man. He stated:

"Look at the Christian people of England at this time, rent and torn and divided as they are, suspicious of one another and often fiercely hostile to one another. Unity will never be secured by banishing the question of the church from our public speech; unity is to be gained only by arriving at right views about the church. It is the difference of views that keeps us apart at present; it is only a true understanding of the church that will bring us together."

I also have in my library an old, old book that contains a sermon delivered in England in 1647 by Paul Hobson, a Baptist. He was immediately arrested and accused of delivering blasphemy. Hobson defined the church as not invisible, but visible; not national, but local; not parochial, but spiritual. If you believe the Bible you must believe what that old Baptist of 300 years ago preached.

On May 16, 1920, Dr. George W. Truett, Pastor of First Baptist Church, Dallas, Texas, stood on the east steps of our national capitol in Washington and delivered a message to some 15,000 people on the subject, "Baptists and Religious Liberty." Dr. Truett answered the Church of England man concerning the "true understanding of the church" probably without realizing that such a statement was in print. Dr. Truett stated in that message: "I will speak yet another frank word for my beloved Baptist people, to our cherished fellow Christians who are not Baptists, and that word is that our Baptist people believe that if all the Protestant denominations would once for all put away infant baptism and come to the full acceptance and faithful practice of New Testament baptism, that the unity of all non-Catholic Christians in the world would be consummated, and that there would not be left one Roman Catholic Church on the face of the earth at the expiration of the comparatively short period of

## THE USIN' AND THE THUMMIN'

A young pastor, unduly impressed with his own knowledge of the Bible, was talking with an elderly saint who knew his Bible, but was lacking in formal education. He asked the elderly brother a catch question: "Can you tell me what the Urim and Thummim were?" "No," replied the elderly brother, "I don't think I know exactly, though I understood they were on the breastplate of the High Priest, and that through them the priest could observe the mind of the Lord. But their use suggests to me another way to find the mind of the Lord."

"How is that?" asked the young pastor. "By just changing three letters," said the elderly man. "I take this blessed old Book, and by Usin' it and Thummin' it I gain a clear understanding of the will of God!"

another century."

It can be said without fear of contradiction that when people get straight on baptism, they will hold sound doctrine concerning the Bible, God, Christ, salvation, church, etc. The matter of baptism is most important if we are going to have "a true understanding of the church." My friend, it does make a difference which church you attend. Are you saying that a church founded by a man is just as good as a church founded by our Lord Jesus Christ? If you are parroting that worn-out phrase, "Go to the church of your choice," then you are admitting there is no difference between the church with doctrines contrary to the New Testament and the church which bases its doctrine squarely on the New Testament. Surely, you would not admit that the religious organization which presents the wrong way of salvation is as good as the church that offers the Bible way of salvation to lost men?

We must set the record straight in your mind at this time. Water baptism, no matter what the mode, has no part whatsoever in the salvation of a soul. No passage of Scripture, taken in its proper exegesis of what the text actually says, can be interpreted to make baptism any part of salvation, all the Campbellites and Pedo-baptists notwithstanding.

I want to deal with a few principles by which you can determine a church of Christ's choice. A full-length sermon could be preached on any one of them. Since Christ owns His church, and He is the Head of His church, we naturally expect the New Testament to set forth some prerequisites concerning the government, the officers and the members of His Church.

1. The polity, or government, of His New Testament Church is

clearly set forth as a congregational form in which all members are equal. Carefully read Mt. 20:24-28. We are clearly told by your Lord that no one is great, no one can exercise authority like a dictator, though responsibility without authority is also very weak-kneed. Mt. 23:8, 9 tells us to call no man on earth father for one is our Master namely the Lord Jesus Christ. The Romish hang-over into Protestant churches of that clergy-laity distinction is strictly forbidden. The pastor of a New Testament Baptist church wears a business suit in the pulpit just like the men in the pew for any service. There is no room in the New Testament for a bishop over several churches in a geographical area.

2. The membership of a church of Christ's choice is made up exclusively of saved people. Peter preached at Pentecost in Acts. 2 and 3000 people were saved and then baptized. The witness of these people resulted in other people being saved. Then we read that the Lord added to the church daily those that were being saved. Wherever Paul preached people got saved. He commanded them to be baptized, and the believers in various places were organized into churches. Paul wrote epistles to several of those churches. There is no room in the New Testament for unregenerate membership. Any organization that admits people who have not personally trusted Christ for salvation, ceases to be, if it ever was, a Church of Christ's choice. It cannot be called a New Testament Church are restricted to stance.

3. The officers of a New Testament Church under any circumstance Pastor and Deacons. Their qualifications (Continued on page 8, column 3)



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The Baptist Examiner is a blessing to the members of our church. It has backed up my teaching and preaching in many instances. One of our men was a staunch Mason when he came into our church. I gave him several copies of past issues of T.B.E. and in one of them there was an article on Masonry which he didn't like, but after a while it soaked-in and he discarded his ring and turned his back on it, THANK THE LORD. Many other subjects have proved very helpful to a good number of our folk.

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PAGE SEVEN



## Fifty Years

(Continued from page six)  
manity was to punish only those who were publicly and visibly guilty; that the verdict might receive the approbation of all, without creating any new bad feelings. Allow us also to tell you that the policy was that of our late President. For you know it well, there was nothing which that good and great man feared so much as to arm the Protestants against the Catholics, and the Catholics against Protestants."

But if any one has still any doubts of the complicity of the Jesuits in the murder of Abraham Lincoln, let them give a moment of attention to the following facts, and their doubts will be for ever removed. It is only from the very Jesuit accomplices' lips that I take my sworn testimonies.

It is evident that a very elaborate plan of escape had been prepared by the priests of Rome to save the lives of the assassins and the conspirators. It would be too long to follow all the murderers when, Cain-like, they were fleeing in every direction, to escape the vengeance of God and man. Let us fix our eyes on John Surratt, who was in Washington the 14th of April, helping Booth in the perpetration of the assassination. Who will take care of him? Who will protect and conceal him? Who will press him on their bosom, put their mantles on his shoulders to conceal him

from the just vengeance of the human and divine laws? The priest, Charles Boucher, swears that only a few days after the murder, John Surratt was sent to him by Father Lapierre, of Montreal; that he kept him concealed in his parsonage of St. Liborie from the end of April to the end of July, then he took him back, secretly, to Father Lapierre, who kept him secreted in his own father's house, under the very shadow of the Montreal bishop's palace. \**Trial of John Surratt*, vol. ii. pp. 904-912. He swears that Father Lapierre visited him Surratt often, when secreted at St. Liboire, and that he (Father Boucher) visited him, at least, twice a week, from the end of July to September, when concealed in Father Lapierre's house in Montreal.

That same father, Charles Boucher, swears that he accompanied John Surratt in a carriage, in the company of Father Lapierre, to the steamer "Montreal," when starting for Quebec; that Father Lapierre kept him (John Surratt) under lock during the voyage from Montreal to Quebec, and that he accompanied him, disguised from the Montreal steamer to the ocean steamer, "Peruvian." \**Trial of John Surratt*, p. 910.

The doctor of the steamer "Peruvian," L. I. A. McMillan, swears that Father Lapierre introduced him to John Surratt under the false name of McCarthy, whom he was keeping

locked in his state room, and whom he conducted disguised to the ocean steamer "Peruvian," and with whom he remained till she left Quebec for Europe, the 15th of September, 1865. \**Ibid.* vol. i. p. 460.  
(To be continued)

## Keep Silent

(Continued from page one)  
silent in the church.

3. I COR. 14:34. She is not permitted to speak in the church.

4. I COR. 14:34. She is COMMANDED to be under obedience.

5. I COR. 14:34. "If they will learn any thing, let them ask their husbands at home."

6. If she has no husband, she can ask a friend or the pastor after church services.

I COR. 14:34. It is a shame for a woman to speak in the church.  
—Victory Baptist Bulletin

## The Church

(Continued from page 7)

fications are clearly given in 1 Tim. 3. A number of other references could be cited concerning the office and the officer. I must make it clear to you that the Pastor of a New Testament church is the servant of God, and not the representative of the people. The Pastor is commissioned by the New Testament to "Preach the Word." When we stand before you with an open Bible and declare, "Thus saith the Lord," we are in the New Testament position of the servant of the Lord. But if we place the Bible on a lecturn on the corner of the platform, and then stand with our back to the people before an altar of idols, we become a representative of the people or a priest for the people. This action would not only destroy the priesthood of all believers, but it would be sin—the sin of strange fire that brought about the death of Nadab and Abihu in Lev. 10.

4. The church of Christ's choice will operate its financial plan on tithes and offerings gathered on the first day of the week, I Cor. 16:1. 2. That building on the corner is the place of a bake-sale on Monday, a tasting tea on Tuesday, a rummage sale on Wednesday, a chicken supper on Thursday, and a card party on Friday. By Sunday, the man in the street asks, "What kind of a business establishment is that thing? When the upper room of prayer is transformed into a supper room, and when the house of prayer becomes a den of thieves, there is no New Testament church of Christ's choice.

5. The program and work of the church of Christ's choice is preaching the gospel of grace to others that they might be saved. I have spoken at length about baptism, but I must emphasize again that the New Testament church does not depend upon any kind of sacramental salvation because the Bible plan of salvation is clearly set forth as "repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21. Any town of any size will have several churches with varying programs. Some people will suggest that you go to the church of your choice. But we advise you to make sure that church follows these New Testament principles so that you can be sure it is a church of Christ's choice.

In the church of Christ's choice you will find that the Head and Founder of that church is not some man, but Jesus Christ. Their rule of faith and practice will be an open Bible on the pulpit in the center of the auditorium, and an open Bible on the knees of the people in the congregation. The

AN EXAMPLE FOR CHRISTIANS THAT THEY KEEP . . .

## THEIR EYES ON JESUS

A boy with a violin under his arm once roamed the streets of a great European city. Because he had no home or family, he wandered from place to place for food and shelter.

This urchin had a strange gift for music. He had somehow gotten hold of a violin, and he would stand on the street corners and play for the passing crowd. They were entranced by what they heard and would gather around to listen. When he had finished playing, they would toss some coins at his feet. In this way he made an honest but meager living.

In the same city was a famous musician. One day he happened to pass by the place where the ragged boy was playing. His attention was arrested by the un-

usual quality of the music. He lingered until the crowd passed on and then said to the little violin player, "Son, to whom do you belong?"

"I don't belong to anybody," the boy answered.

"Well, where do you live?" was the next question.

"I don't have anyplace to live. I just sleep on the streets wherever I can."

The man thought for a moment and then said, "How would you like to be my boy and to live with me? I'll teach you all I know about how to play the violin."

The boy's eyes sparkled through the dirt and grime, he said, "Mister, I'd love it!"

So the great musician took him to his own home. He cleaned him up and dressed him, and he became like a father to him. For several years he poured into the eager young mind all that he knew about playing the violin.

Finally the boy was ready for his first public recital, and word went out that a great musical prodigy was about to appear on the concert stage. The night of the performance the house was filled to capacity, and the balcony was packed.

At last the boy came out, the violin beneath his chin, and began his concert. He played such music as the crowd had never heard before. At every pause there was deafening applause.

For some reason, however, the boy did not seem to pay attention to the ovation. He looked up and on. The audience was mystified by his strange manner. Finally one of the persons present said, "I don't understand. He is so insensible to all the thunderous applause. He is looking up all the time. I'm going to find out what is attracting his attention!"

Moving about in the concert hall, the observer found the boy. There in the topmost balcony was the old music master peering over the banister toward his young pupil. He was nodding his head and smiling, as if to say, "You are doing well, my boy. Play on!"

And the boy did play on, seeming to care whether the audience laughed or applauded. He kept his gaze upward. He was playing to please the master.

Is not this story a vivid reminder that we Christians are to live so as to please only? He is our Master, the one to Whom we should look for approval.—Maranatha.

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