

The Baptist Examiner

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

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HOW GOD CHANGED THE HARLOT . . .

RAHAB

By WELLIE MIDGLEY
Truman, Minnesota

at this time. I do not know where this outline came from.

A Scarred Sinner

The men "came into an har-



Wellie Midgley

lot's house, named Rahab." (Vs. 1).

Did you ever wonder where her scars began? They could have begun at a chaperoned high school dance! The Bible discloses some very plain facts if you want to see them. When Aaron made the molten calf, the people sat down to eat and to drink and they rose up to play, that is to dance. Later, in that same chapter we are told that Aaron had made the people naked unto their shame among their enemies. (Ex. 32:6,25).

I do not need to tell you that every year there are girls who leave the halls of high school, Truman included, for the maternity ward—scarred sinners. Jesus said that an evil thought means you have committed adultery already in your heart. "Who-soever looketh on a woman to lust after her hath committed adultery with her already in his heart." Mt. 5:28. It is not possible for either sex to be on the dance floor with the opposite sex without evil thoughts passing through the mind. I once knew a dance hall where they had a (Continued on page 3, column 5)

Have You Grieved Jesus?

"I came to your church last Lord's Day,
I walked up and down the aisle;
I noticed your seat was vacant,"
Said the Master with kindly smile.

"Yes, I was home," I answered,
"Some folk from over a neighboring way
Drove over for a week-end visit,
So we stayed 'round the house all day.

"Oh I had an awful headache,
I had a roast in the pan;
Or we over-slept this morning
But I go whenever I can.

"Why I went to the morning service
Not over two months ago:
So much work must wait 'till Sunday,
There's no time for church you know."

The Master gazed at me sadly,
As He was about to speak;
"My child," He replied, "are there not
Six other days in the week?"

"If all of my other children
Should treat me the same as you,
My house would be closed — deserted,
Then what would lost sinners do?"

I saw I had grieved my Master,
As slowly He turned away;
And I vowed He'd not find me
Absent again on His holy day.

Can A Baptist Church Cease To Be A Baptist Church?

By H. C. GREAM
East St. Louis, Ill.

Yes. There are many churches today that wear the name Baptist and if they ever were a Baptist Church they have now ceased to be so.

Any so called Baptist Church that accepts alien, or foreign immersion as baptism is in no sense a Baptist Church.

Baptism and the Lord's Supper are the only two church ordinances given to the local visible church of the New Testament. True Baptist Churches alone have continued them since the Master gave them to the first New Testament church, and in a very special and Biblical sense that church was a Baptist Church.

Any church that has departed from the Faith is just not a Baptist Church doctrinally speaking.

Any kind of baptism not authorized by a true scriptural Bap-

tist Church, is no baptism at all. Regeneration and Baptist baptism like John the Baptist's baptism is vital to the church.

A dear Baptist lady whom I know very well led her husband and two fine children into what she thought was a Baptist Church. After they had been baptized, they observed the so called Baptist Church accepting non Baptist baptism. Pentecost, Presbyterian, and other faiths were accepted into the membership without baptizing them. They questioned the pastor and learned that he not only believed in alien immersion but also in open communion. Then she did the only noble thing any Baptist should do, she led them out of that church into a true Baptist Church. It took faith and courage on the part of that family to take a stand for the truth. The father and two children had to be baptized, and rejoiced in it.

(Continued on page 4, column 5)

An Examination Of More Heresies Of The Russellites

By EDDIE K. GARRETT
Middletown, Ohio

In this third article we want to begin by proving that Jehovah God of the Old Testament is the Jesus Christ of the New Testament.

JEHOVAH OF OLD TESTAMENT IS SAME AS JESUS OF NEW TESTAMENT.

Isaiah 40:3 reads: "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God."

In Matthew 3:3 we are told exactly the same thing. (Continued on page 5, column 5)

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What Will Happen When Comes Reunion With Rome?

If reunion with Rome does in fact take place, will it be on the basis of "give and take" and "agree to differ"—even assuming that such a basis for reunion is desirable? The Times Weekly Review reported the pope's address to the cardinals after his coronation. He made the following points:

1. Protestants are separated from the one true Church.
2. He will defend Roman doctrine (all of it) from "errors" within and without the Church.
3. The purpose of the Vatican Council will be to rejuvenate Romanism and thus, by making it more attractive to Protestants, facilitate their return to papal obedience.

That ought to be clear enough for any Protestant. Rome thinks in terms of absorption only. Pope Paul considers a little trimming, but the structure of Roman dogma is to remain intact. What then will absorption by Rome really

mean for Protestantism? The pope will replace Christ as the Head of the Church.

Roman Dogma will replace the Bible as the standard of belief.

Roman Canon Law (there are 2,414 canons altogether) will replace the Bible as the standard of conduct—and they will be rigidly enforced.

Ministers of the Gospel will become sacrificing priests.

The observance of the Lord's Supper will be abolished and replaced by the sacrifice of the Mass—in direct contradiction to God's Word which teaches that Christ made a complete sacrifice for our sins.

The preaching of salvation by the grace of God, received through faith, will be forbidden, and replaced by instruction in salvation through the rites and ceremonies conducted by the priests.

(Continued on page 8, column 3)

THE THINGS THAT DIFFER

Knowing about Christ is not believing in Christ. No more so than knowing about a useful medicine is taking it.

Reformation is not regeneration. No more so than washing a pig is putting a new nature in him. "Ye must be born again"

Admission of sin is not confession of sin. Judas admitted that he had "betrayed innocent blood," but he did not confess his sin and come to Christ for forgiveness.

Attending Church is not worshipping Christ. Some people attend church because it is "the thing to do." But they do not attend church to worship the Lord in Spirit and in truth.

Speaking to an enemy is not loving him. One can speak to an enemy out of a desire "to be continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE HEALING WATERS"

(Read Ezekiel 47:1-12).

I was impressed by a little incident that I read in the paper a few days ago. An individual who lives in Colorado, near the town of Craig, on a ranch, had a peculiar experience that I want to pass on to you. There was a deer on the ranch that almost daily came up to the back of their house, where people fed it. During the past year of 1965 that deer became so tame that they could approach it, and could pat it gently, and of course, in view of the fact that it came there for its daily feeding and petting, naturally they came to feel quite

closely toward this animal. They even named it, and all during the summer of 1965 they found exceeding joy and delight out of the petting of that deer which, though it was wild, was practically tamed by the family.

The hunting season opened last fall and they knew that this tame deer would be the first to fall. They just had a feeling that this deer that had been tamed, and domesticated by them, would be the very first deer that the hunters would kill. Since it was tame and trustful, they figured that this would be one of the very first of the victims.

The mother of the family came up with a peculiar idea. She decided that she would make a coat for this deer — a red coat, and she put this red coat on the deer with the hope that the hunters might see it, and realize that this one was different, and therefore it wouldn't be killed. They put the coat on the deer, and every day, wearing the coat, the deer would come to their door, to be fed. The strange thing was that every hunter that crossed the field respected that coat of red, and the deer got through the hunting season without being (Continued on page 2, column 1)

THE PRESS STIFLED BY ROMANISM

Many people wonder why The Knights of Columbus constantly advertise in national magazines, but the "POAU" (Protestants and Other Americans United) does not. The answer is,

"POAU's advertisements are refused by the magazines. Why? They give many reasons, but the real one is probably their unstated fear of reprisals by clerical censors. On my desk right now are letters from Time, Look, Newsweek and The Saturday Evening Post. All say the same thing in different words: NO!" (Glenn L. Archer, Executive Director of POAU).

Has American "clericalism" gone so far that the major magazines will accept ads from the Knights of Columbus, favoring Catholicism, but refuse to accept ads from a Protestant Group, in opposition to the Knights of Columbus propaganda?

Certainly, it is high time for (Continued on page 8, column 5)

The Baptist Examiner

The Baptist Paper for the Baptist People.

JOHN R. GILPIN.....Editor

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Entered as second class matter MAY 9, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

Arkansas Church Votes To Support TBE Monthly

We have just received a letter from Pete Pickett, pastor of the Fellowship Baptist Church of Taylor, Arkansas, telling us that their church has voted monthly support in behalf of The Baptist Examiner.

Brother Pickett couldn't have sent us any greetings that would have been appreciated more, as the only hope for the continuance of this paper is that we shall have more and more churches who will regularly send us financial support.

Brother Pickett apologetically made mention of the fact that their church is very small, and therefore their offering would be small each month. For his benefit and for the benefit of others, may I remind you that we are not to despise small things, and we truly thank God and take courage for every offering — regardless of how small it may be — as it is an encouragement to us.

We sincerely trust that many other churches, large or small, will be stimulated by the example set by this small church in Arkansas.

"The Healing Waters"

(Continued from page one) killed. When the hunting season closed, it was with quite a lot of publicity so far as this deer was concerned. The news media were all on hand to publicize the event that this deer had gotten through the hunting season without being killed. Dozens of other deer were shot, but this one escaped.

As I say, the news media all

Another Book Store Places An Order For Our New Book

Brother Harvey Springer, editor of "The Western Voice," of Denver, Colorado has ordered our book "Sermons on Catholicism" for The Western Voice Book Store.

We are most grateful to Brother Springer for this order and for his commendatory words concerning our book. And at the same time we are thanking God today that this book has now been sent into forty of the fifty states of the union.

We are rejoicing and thanking God that there is a remnant scattered here and there who are definitely opposed to the encroachments of Catholicism.

published this. I understand it was on television, and the radio and newspapers carried the story far and wide. When I read the story, my mind went a little farther than just that which was reported. I got to thinking how that deer that was tame, and had been fed by this family, and which they feared would be prey for some trigger-happy hunter—I got to thinking how that deer certainly presents to us a remarkable lesson. We are just easy game for the Devil. Every one of us is easy game for Satan. The only way that you and I can escape the Devil is that God has clothed us in the garments of grace, which of course is a coat of red — made red by the blood of the Lord Jesus Christ. The more I have thought about that deer and his coat of red, the more I have realized that you and I are likewise shielded with a coat of red, and that our coat is an everlasting protection for us, for under the blood of the Lord Jesus Christ every one of us is safe. Listen:

"The blood of Jesus Christ his Son cleanseth us from ALL SIN." —I John 1:7.

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" —Heb. 9:14.

I am wondering, as I begin my message, how many of you are shielded behind the red coat — the red garment — the blood of the Lord Jesus Christ. The only hope that any man can have for safety and salvation is to be under the blood of Jesus Christ.

This passage of Scripture in Ezekiel 47 has always been a blessing to me. I have used it as an illustration to us of consecration. This prophet waded out into the waters for a thousand cubits, or 1500 feet, and found the water was up to the ankles. Then he waded out another thousand cubits, or 1500 feet, and found the water was up to his knees. He waded out another thousand cubits, or 1500 feet, and found the water was up to his loins, and when he went out another thousand cubits, or another

1500 feet, he found that the waters were deep enough to swim in — that they were a river, for the waters were over his head.

As I say, I have used this passage of Scripture as an illustration of growing in grace. Many times I have taken this passage and have shown how that we progress in the service of the Lord. We become more and more consecrated to His service, and more and more sanctified to His will in the light of His Word, and we get into deeper and deeper things of the Lord as the days come and go.

This does serve as a good illustration. If I were preaching in this manner tonight, I would urge each of you to launch out into the deep, that you might become more consecrated unto the service of the Lord Jesus Christ. However, there is a normal meaning that this passage of Scripture has. I say I have used it as an illustration of sanctification, or consecration, in that I have urged you to launch out into the deep and be more consecrated unto the Lord.

But there is a first meaning this passage of Scripture has — a literal meaning, and I'd like to pause long enough to tell you that literal meaning. I think it is literally going to take place just exactly like we have it here. Some of these days there is going to be a stream of water flow out from the temple of God at

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Jerusalem — out from the altar of the Lord. It is going to flow eastward down to the Salt Sea, or the Dead Sea, which has forever, been a sea that has no life within it. It is a sea where an individual cannot sink because of the salt content of the water thereof. It is a sea where there is no fish and never has been a fish within it. It is a sea that is worthless so far as mankind is concerned. I believe there is a day coming, in the light of this Scripture, that there is water going to flow from the temple of God, in Jerusalem, eastward down to the Salt Sea, and the waters of that Salt Sea are going to be made pure and fresh — as fresh as the great ocean, which is a reference to the Mediterranean Sea. I think eventually this Salt Sea, or Dead Sea, will produce fish the like of which the world has never seen before.

This is the meaning of this passage of Scripture, and I believe it literally will take place. In fact, I am satisfied that some of these days, every one of us who are saved, will realize a literal fulfillment, and will see this come to pass. Whether we are in this world, or in the world to come, we'll see it actually fulfilled.

However, tonight, I want to make a figurative application of this Scripture. I want to talk to you about the water that flowed out in this river — that flowed from the sanctuary of God to the Dead Sea.

I

THEIR SOURCE.

It is highly conspicuous that these waters flowed out from the threshold of the sanctuary. Listen:

"Afterward he brought me again unto the door of the house; and, behold, waters issued out from UNDER THE THRESHOLD

of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under the right side of the house, at the south side of the altar." —Ezek. 47:1.

"And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they ISSUED OUT OF THE SANCTUARY." —Ezek. 47:12.

You can see from the reading of these two verses that the waters issued from under the threshold of the sanctuary. In other words, the source of these living waters was the threshold of the sanctuary.

Now may I ask you from what source comes the spiritual living waters that bring salvation to you and to me? Can I say that those living waters that come to your soul and to mine, that bring salvation to us — can I say that those living waters come from man, or the priest, or the preacher, or the rabbi, or the church, or from an ordinance. Can I say that they come in this manner? No, no, beloved, all the living waters that bring eternal life to you and to me come from the same source — from God. Just like these waters flowed out from the threshold under the sanctuary, at the same time, the waters that bring salvation to you and to me, have their source in God Himself.

Where do all the material blessings of life come from? They come from God. Where do we get our rain? The Bible says it rains on the just and the unjust — that God sends His rain upon the saint and the sinner.

What causes the seed to grow? If it were not that God put the germ of life within the seed, every seed that was ever planted would rot beneath the sod.

Where does the air that we breathe come from? You know as well as I that it comes from God. They tell me it is an absolute fact of science, that if the air we breathe every day were suddenly to become a perfect calm, without a single bit of movement, that the whole universe would die instantly. We couldn't live if there were to come an absolute calm, with no air moving in any wise at all. Who causes the air to move? Who causes the wind to blow? Who causes the seed to grow? Who causes the rain to fall? Who causes all the blessings that come to us materially? We know they all come from God.

And our spiritual blessings — from whence do they come? Beloved, those blessings come from God.

You remember the woman of Samaria of whom we read in John 4, how that Jesus met her at Jacob's well in Samaria. Jesus began his conversation in a very tactful manner, and the result was that she asked for water. Before

Our Book Store Appreciated By Michigan Readers

In expressing their appreciation for The Baptist Examiner, Brother and Sister Larry Higgins grew of Michigan also expressed their thanks for our book store.

"We would like to take this opportunity to express thanks for the book store. It is one place where we can depend upon the review. Likewise, as to each book in order, we feel confident of your recommendation."

This commendatory note truly and deeply appreciated. We have often said in the past, "Selling books is not a business, it's a ministry." We are thankful that our readers have a confidence that when they order from us, they will be the best and best that it is possible to obtain.

We thank God that many individuals like the Pettigrews the same. We rejoice for readers that come to us, and for the privilege we have of sending them forth, since we know by we are sending out that honors and glorifies God's name.

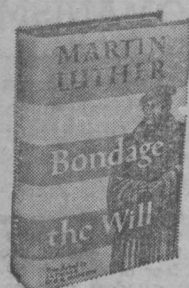
she got through the conversation with the Lord Jesus Christ, living waters had become a reality to her, and she went a saved person. Where did experiences come from? It was from God through Jesus Christ. I say to you, the source of waters that issued out from the threshold of the sanctuary, as a good illustration of the source of eternal life that comes to us through Jesus Christ. Beloved, the source thereof is God Himself. Listen:

"So then it is not of him, neither of him that shall be, BUT OF GOD that showeth mercy." —Rom. 9:16.

Notice again:

"Even so have these also not believed, that through mercy they also may have mercy. For God hath concluded them all in unbelief, that he might have mercy upon all the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways finding out! For who hath known the mind of the Lord? or who hath been his counsellors? who hath first given to him, it shall be recompensed unto him again? For OF HIM, and THROUGH HIM, and TO HIM, are all things: to whom be glory for ever. Amen." —Rom. 11:32.

I tell you, beloved, the source of these living waters is the river of the sanctuary of God — the source of these waters is God Himself. (Continued on page 3, column 1)



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THE BAPTIST EXAMINER

APRIL 16, 1966

PAGE TWO

THE NAME OF JESUS IS . . .

ABOVE EVERY NAME

By ROBERT G. LEE

"Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth" (Phil. 2:9, 10).

There never was another who caused all creation to be ranked to find similitudes and symbols to convey to human hearts and minds His glorious pre-eminence. There never was another who was a human child and also a Divine Son, who was appointed the Saviour of men, who was crucified by men; who was judge of men, yet was led the felon from one tribunal to another.

There never was another who was buried and yet raised; who saved others and himself could not save; who had no sin in Him, yet all sin on Him; who was incarnate Wisdom, who was derided as a fool; who was the King of glory, yet wore no crown but a crown of thorns; who was the Lord of Sabbath, yet was accused of being a sedition man and a disturber of the

public peace; who was the truth, yet was accused of being a liar, a hypocrite, an imposter; who, in the glory He had with God before the world was, had the angelic hails of heaven and yet, on earth, gave Himself to the murderous nails of men.

There never was another who was the Prince of Life, yet died on Calvary—Death's conqueror transfixed on a spear—who was as old as His heavenly Father and infinitely older than His earthly mother.

There never was another who "in eternity rested on the bosom of the Father without a mother, and, in time, rested on the bosom of a mother without a father"; who was the "victim of a Roman cross and victor at a Jewish grave."

There never was another who poured all seas, all rivers out of the crystal chalices of eternity, yet on a cross said, with a mouth hot like a parched furrow that cries for rain, "I thirst."

There never was another who has a name far above every name that is named, not only in this world, but also in that which is to come.

of our blessings. We could put every one of those pieces of furniture inside the brazen altar. What does it tell us? Simply this—the brazen altar was big enough to hold all the rest of the vessels of the tabernacle, and therefore it would tell us that all the blessings we have in God come from the brazen altar; they come from the killing place; they come from Calvary; and we have no blessings that do not come by way of Calvary.

We have Christ as the Light of the World, and we ourselves shine as lights in the world. Why? Because of Calvary. We feed on Christ as the Bread of Life. Why? Because of Calvary. We have the altar of incense which is typical of prayer. We pray to whom? To the Lord Jesus Christ who went to Calvary. I say that brazen altar was big enough that they could put every one of those vessels of the tabernacle inside the brazen altar. This tells us that all our spiritual blessings come from God.

I go back to this river that flowed out from the threshold of the sanctuary, and I would remind you that the source of that water was the sanctuary itself, which was typical of God the Father; but in going out, it flowed by way of the altar, so that the course of those waters was the altar itself. Thus, all of our spiritual blessings come from God the Father, but they come by way of the altar—the sacrificial place—the killing place—even Calvary itself. Beloved, I don't know how that thrills you, but I want to tell you, it certainly picks this poor preacher up, and lifts him high—just to know that every spiritual blessing I have originated from God, and that it came to me through the Lord Jesus on His cross.

III

THEIR INFLUENCE.

We read:

"And it shall come to pass, that EVERY THING that liveth, which moveth, whithersoever the rivers shall come, SHALL LIVE: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed, and every thing shall live whither the river cometh."—Ezek. 47:9.

Notice, every thing shall live, whithersoever these waters cometh. Now what is the influence of these living waters? They made everything alive wherever they flowed.

Now follow me closely. That water flowed out from the threshold of the sanctuary by way of the altar and flowed down to the Dead Sea, and every place these waters came, they made everything to live. The Word of God says there were trees growing on the bank of this stream that never die, and their leaves never fade. It tells us that there were fish within the waters, and that there was life in all the waters. Everywhere these waters came, life was brought thereby. What is the influence of these living waters? Their influence is that they make everything they touch to live, and I'll show you that everything that comes out from Jesus Christ to my soul or yours is for the purpose of producing life.

That doesn't say that these waters heal all the rest of the salty places in the world, for we have dead seas all over the earth. Take for example the Great Salt Lake in Utah. They tell me you can't sink in it. There is not one hint that these living waters healed the Great Salt Lake in Utah. There is not one hint that these living waters healed any other salt lakes to be found within the world. Where do these waters heal? Their influence is that they heal everything they come in contact with.

Does the grace of God come in contact with every sinner within the world? Nay, I think not, God's Word only reaches a select

few within the world. Others may hear it, but it means nothing to them. It is but a tinkling symbol and a sounding brass and they pass it by. It means absolutely nothing to them.

You can go out on the street and talk to people, and tell them about the Lord Jesus Christ, and you sound as an idiot to them. They'll pass you by, and consider you just a little bit touched in the head. Maybe the next fellow you meet will stand there and rejoice because of what you have to say to him. Why? The healing waters have come to him, yet they haven't come to the others.

How many times I have tried to talk to some individual about these living waters, these healing waters that are ours in Christ, and as I have discussed salvation with him, he has said, "Tell me about the Lord's Supper; tell me which is the proper way to be baptized,"—thus trying to get away from what I was discussing with him. When I would continue talking to him about Jesus—the living waters that we have in Jesus Christ, and the eternal life that we have thereby, you could see a faraway look in his eye, and it wasn't long until he had business elsewhere. Why? The living waters hadn't come to him. The healing waters hadn't come to him. In contrast, I have sat down with an individual who literally despised me, and would rather that I had gone some other way, yet the Word of God came to him with power, and the presence of the Holy Spirit, and he received it and has rejoiced to call me his friend and brother in Christ as a result of my experience in dealing with him at that time.

See, beloved, what I am saying? I say that these healing waters that flowed out from Jerusalem had an influence. They influenced everything wherever they came. But they didn't come every place. They were just found in a select spot.

Likewise, the healing waters of Calvary flow out not to all the world, but to God's elect scattered here and there over the world, who have an ear to hear, and an eye to see. The Word of God says that the hearing ear and the seeing eye, both alike have been made of the Lord, and, beloved, God has given some people a hearing ear and some people a seeing eye, and they can understand spiritual things, whereas others pass them by.

CONCLUSION

Now notice: The source of these waters was the threshold of the sanctuary, typical of God; their course—they came down by the altar; their influence—they cause everything to live that they touch. Our spiritual influence, where does it begin? With God the Father. How does it come to us? Through Jesus Christ. What effect does it have, and what influence does it have? It causes everyone to live, to whom it comes.

In closing, I ask you, have the healing waters of God come to your soul? Have you been saved? Are you satisfied in the Lord Jesus Christ?

May God bless you.

Rahab

(Continued from page 1)

place to check foundation garments in the same way men check their hat and coat.

Christian parent, if you condone dancing in school or out of it, you are inviting your child to become guilty of the thought that leads to actual adultery and fornication. Remember, that for every impure girl there is an impure young man somewhere. No Christian parent in his right mind would want these scars upon his children. No Christian young person would really want to be guilty of one of the worst sins in the Book. The best way to escape this sin is to stay off the dance floor. Once you have "goofed," it is then too late! You are scarred forever. Christian parents and Christian young people confess and forsake your sin before your lives are scarred before the world.

Well, we do not know where the scars of sin began for Rahab. But we do know where they begin in the lives of a lot of young people today. Yes, I agree, that "old fools are the worst of fools" also. Dancing and drinking go together hand in hand. The one who will dance now will soon be drinking also—what a scarred life!

A Scared Sinner

"I know . . . that your terror is fallen upon us, and that all the inhabitants of the land faint because of you." (Vs. 9)

This poor woman had heard reports of the many ways God had blessed that nation that had come out of Egypt. She had heard how God had divided the Red Sea so that these people walked across the sea on dry land. She had heard more recent reports of the way these people had overcome Og, King of Bashan, and Sihon, king of the Amorites. Now she also knew the mission of these two men in her house. She knew these men were spies. She not only knew they were there to view the land, but she also knew "the Lord hath given you the land," V9a.

As soon as God became interested in the salvation of this woman, the enemy got busy to prevent that work. All through the Bible, the city of Jericho has demonstrated its opposition to the law of God. The king of Jericho is given an importance here that may make it appear that he is the type of the devil himself. Jesus called the devil the prince of the world, a liar and the father of it.

Now Jericho is just north of the sites of Sodom and Gomorrah. These people in Jericho knew the judgment that had overtaken these cities for their wickedness. Now the people of Jericho are also hostile to God. As long as men live in sin and pagan darkness, the devil does not care about their country. But as soon as missionaries plan to go there, all kinds

(Continued on page 4, column 5)

The Healing Waters"

(Continued from page 2)

was the temple of God. These living waters flowed out from the threshold of the sanctuary, and the spiritual waters that they typify flow out from God—not from man, but from God.

II

THEIR COURSE.

The Scripture tells us that these waters came down from under the right side of the house, at the south side of the altar. In other words, these waters came down from the altar. Now these living waters had their source, beginning, in the threshold of the sanctuary, and they had their altar in that they came down from the altar.

I ask you, how do the waters of eternal life come to us? They have their source in God, and they have their course through the Lord Jesus Christ—through the altar of God. I tell you, there would never be any salvation for any individual if we didn't find that salvation in Jesus Christ, and in Jesus Christ alone. Listen:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places IN CHRIST."—Eph. 1:3.

God has put all the spiritual blessings that we have in Christ, and the way we get those spiritual blessings that we have in Christ, is by being in Christ.

How did these waters flow out, beloved? Their source was the threshold of the sanctuary, but their course was to come down from the altar. Beloved, we find the living waters that bring eter-

nal life to us have their source in God the Father, but they flow out through the altar of the Lord Jesus Christ—they flow from the killing place of Calvary. The only way that we have any salvation or eternal life—the only way that living spiritual water can come to us, is through the altar—through Jesus Christ Himself, for all spiritual blessings have been given to us through the Lord Jesus Christ.

Notice again:

"For Christ is the end of the law for righteousness to every one that believeth."—Rom. 10:4.

What is the source of these living waters? The threshold of the sanctuary. What is the course? They came down by the altar. Our salvation began with God. It had its source in God, but its course was to come by way of the altar—the killing place of Calvary.

I think of all the articles of furniture the Jews had in the tabernacle of the Jewish worship. When you would open the curtains of the tabernacle courtyard, the first thing you would see when you stepped in was the brazen laver. How big was the brazen altar? Well, I'll not give you its actual dimensions, but I'll just say that the brazen altar itself was big enough that you could go beyond it and pick up the laver where they washed their hands and feet, the golden candlestick that was inside the tabernacle, the table of shewbread, and the altar of incense and bring them all to the brazen altar, and put them all inside the brazen altar.

Every one of those pieces of furniture was typical of some one

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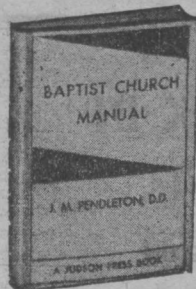
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The Baptist Examiner FORUM

In Rev. 22:19 what does the word "part" refer to? Is there any possibility of that individual losing his salvation?

AUSTIN
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The word part in this verse is referring to rewards.

The answer to this question is, that if one is guilty of taking away from the written Word, God will take away his part (reward) out of the holy city and in the reign of Jesus Christ over the earth. God places great honor on His Word, and He has repeatedly warned us of the seriousness of taking away or adding to it. To me the greatest sin that a child of God can commit (if sin can be placed in a category) is to say what God said, when He didn't say it; or declare that God did not say, when He had spoken it.

Because of this sin God has decreed that their part is to be taken out of the city.

If we suffer, we shall also reign with Him; if we deny Him, He also will deny us." 2 Tim. 2:12.

"But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:33.

From these verses we can safely say, that those who deny the Lord or take away from His Word, He will also deny the right to reign with Him and also He will not introduce them to the Father as He will those who are careful to maintain good works. In other words, He knows those who do not add to nor take away from the Word. Therefore if one takes away from the written Word, let that one know that he could not receive a full reward."

"Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward." II Jn. 8.

Paul states:

"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness." II Tim. 4:7-8.

Because that Paul kept the faith (Word of God) and did not take away from it, there will be a reward given to him in that day, or we might say, his part will not be taken out of the holy city.

Now in the verse under consideration you will notice that his name is not taken out, but

rather his part (reward) and also you will notice that his part is to be taken out of the city, not out of Heaven. The holy city is not Heaven. In fact John saw it descending out of Heaven. Read Rev. 21:10. From this verse I gather that not every one will have a part in the New Jerusalem. The new Jerusalem is to be the bride of Jesus Christ. From this city the bride and the bridegroom are to reign, and those who are not members of the bride will have been guilty of taking away from the Word; thus they are shut out of the city.

Not only is his part to be taken out of the city, but also he is to lose the blessings that are mentioned in this book. Those who are guilty of taking away from God's word will not eat of the tree of life, drink of the river of life, eat the hidden manna, wear a stone that no one knows the name of save he who wears it. These blessing are within the city and the one who takes away from the Word, his part is taken from this city.

To you who believe that it doesn't make any difference how one lives after he is saved, or what one believes let him ponder the words of the Holy Spirit when he states that one's part will be taken out of the city.

This portion of God's word is spoken to the child of God, not to the dead depraved sinner. God did not state that his part would be taken out of Heaven but out of the city, for it is impossible for one to lose his salvation. When one is born again as the result of the supernatural work of God it would take the same power to remove it from us, as it took to place it within us.

As God did the work in the first place, it would take the power of God to undo what he wrought within us. Therefore one cannot lose his salvation because he has no power over it. See 1 Pet. 1:5.

E. G.
COOK

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Birmingham, Ala.

BIBLE TEACHER

Grace
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It is amusing, if not down right pathetic to see how the universal church writers handle, or should I say, do not handle this verse of the precious Scriptures. Ironside mentions the verse, but he makes no attempt to inter-

pret it. Larkin quotes it, but makes no comment. Newell stops with verse 12, and DeHaan ignores it completely. Why this treatment of such an important verse of Scripture by those who hold themselves up before us as our teachers? And why is it that the wonderful book of Revelation is down graded by most Baptists of today, and verses like this one completely ignored by them? There must be a reason.

In Rev. 21:9 we hear an angel saying to John, "Come hither, I will shew thee the bride, the Lamb's wife." And in the next verse John says, "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God." When we speak of Rome we may mean the city of Rome, or we may mean that great false religious system that has its headquarters in Rome. So it is here concerning the bride. The holy Jerusalem, her abiding place, and the bride herself are used interchangeably. Now if the bride consists of all born again ones, and some born again one "takes away from the words of the book of this prophecy" and God takes away his part out of the holy city, he has no other place to go except hell. That is true according to the universalists because to them if you are saved you are a part of the bride, and therefore you will dwell in that holy city, but if you are not a part of the bride you are lost. Does that not tell us why universal church writers and teachers shy away from Rev. 22:19 as if it were the small pox? I can have some patience with protestants on this score, because he simply must have a universal church, or no church at all. But the most detestable of all the universal churchites are the Baptists who have absolutely no need for such a mess. Why a Baptist who has such a great heritage; who has all the truth, and who has no need to shy away from any Scripture, would put himself in such a position that he must explain away precious Scriptures, and completely ignore others is beyond me. Maybe it is because it makes him popular with the religious world, and at the same time keeps him from suffering for Christ's sake at their hands.

But, if the bride of Christ consists of a selective group from among the born again ones, and a person loses his place in the bride, he still has some pretty good company. You see all the Old Testament saints as well as the New Testament saints who have not met the requirements will not be a part of the bride. Therefore, since the holy city is the abiding place of the bride, and the tree of life (not the book of life) is in the holy city (verse 2), to take away a person's part of this tree of life, and to take away his part out of the holy city simply means, as I see it, to take that person out of the bride of Christ, and thereby remove him from the holy city with all its wonderful blessings. Our Lord reserves blessings and favors for His bride that other saints will not receive. There are many saintly women of my acquaintance who are so precious to me, but my choicest favors go to the wife who is dearer to me than life itself. But to take a person out of the bride does not by any means infer that that person is lost. The word "part" here in this verse means his part in the bride. It has absolutely nothing to do with his salvation, "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." If Rev. 22:19 means that a person can lose his salvation, the rest of the Bible doesn't mean anything at all.

ROY
MASON

Radio Minister

Baptist
Preacher

Aripeka, Florida



The term "part" used here seems to refer to the part, or portion, that belongs to any and every person who has eternal life.

The question is also raised as to whether it is possible for a person to lose salvation. In interpreting this scripture we must realize that the whole New Testament does not teach the security of the saved, only to take it back in the last verses of the Bible. Neither is it sensible for us to believe that John says in his gospel, (10:28) "I give unto them eternal life and they shall never perish," then that he contradicts what he said here in this passage. But more than this, the veracity of both Jesus and the Holy Spirit as well as John, is at stake. The Holy Spirit would not have inspired John 10:28, then later changed His mind and inspired the apostle to write something entirely contrary.

And remember that Jesus Himself is uttering the words of 22:19, and he is the one who said in John 10:28, "I give unto them eternal life and they shall never perish."

Not a chance then for 22:19 to mean that a truly saved person will lose his salvation. But it is possible for even an ardent professor who is not a possessor of eternal life, to deliberately and wilfully whittle out the teachings of the Revelation. Such wilful denial of what is revealed in this Book, is in itself good evidence that one is a stranger to the saving grace of God. For Jesus in the same 10th chapter of John from which we have quoted, likewise said, "MY sheep HEAR my voice, and I know them, and I GIVE UNTO THEM eternal life..." Those who won't hear what Christ says in Revelation to accept it, and who don't "FOLLOW him," are not his sheep.

Incidentally, what about those two professors in Baptist seminaries, whose commentaries on Revelation I have in my library? They deny that there will be any Millennium, or that Jesus shall reign on this earth, or that Revelation contains prophecy to be fulfilled in the yet future. Poor fellows! It looks as if they are among those who shall find out in the end that they are among those who shall be shut out of the Holy City.

One thing I am sure of, this passage does not teach that a person can be lost. Whatever its meaning, we can trust in the eternal security of God's salvation. "He that believeth on Him is

not condemned..." (John 3:18) "He that believeth on the Son hath everlasting life..." (John 3:36).

"For I am persuaded, 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

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shall be able to separate us from the love of God which is Christ Jesus our Lord." (Rom. 8:38,39). These passages plus teaching of the whole Bible show us that a person cannot be lost once he is saved.

We know that the teaching of this passage conforms to the tire teaching of the Bible, because it is God's word and it does not contradict himself.

Baptists... Cease

(Continued from page 1)

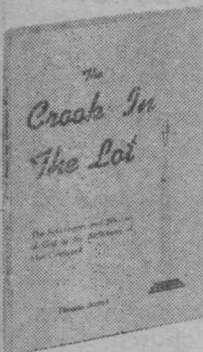
There are many so called Baptist Churches today with the name Baptist in large letters painted on the front of the building, that are not Baptist Churches. Beware! "They have a name but are dead." Rev. 3:1.

An organization with a variety of faiths does not constitute a Baptist Church. For example, three Methodists, four Presbyterians and two Baptists do not add up to one Baptist Church. Nor do they add up to a Methodist Church, nor a Presbyterian Church. (Continued on page 8, column 1)

Rahab

(Continued from page three) of hindrances arise to keep out. As soon as this woman received these messengers, attracted royal attention. This probably the first time the king of Jericho ever bothered his head with her.

We do not wonder that this woman lied to her king, who is the type of the devil, a liar and father of it. We are not surprised that his subjects lie to him. It is significant that the New Testament always describes this woman as a harlot, but never as a liar. She told the king of Jericho "There came men unto me, and I wist not whence they were, and it came to pass about this time of shutting of the gates when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly: for ye shall overtake them." Vs. 4, 5. This lie is never mentioned in the New Testament. It is not because her lie was overlooked, but it was given. She was still called a harlot. (Continued on page 5, column 1)



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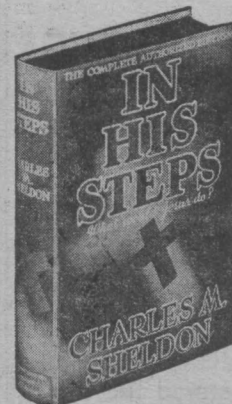
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Eld. Gene Hensley Turns Into A Poet

Our old buddy out in Texas, Gene Hensley, who is pastor of the Caddo Baptist Church of Stockdale, Texas, in addition to his many and varied abilities, is



Eld. Gene Hensley

also a poet. Well—maybe his poetry will never make American literature, but it tickles the Examiner. Here is a sample.

"I'D RATHER BE A BAPTIST"
I'd rather be a Baptist than anything I know.

I'd rather be a Baptist and with a holy band of brothers and sisters, who love each other so.

I'd rather be a Baptist, because in them I find.
A lovely, happy people all of a saintly mind.

I'd rather be a Baptist and with the gospel fed;

I'd rather be the King of England, with a Crown upon my head.

I'd rather be a Baptist and hear the old gospel sound;

I'd rather be the greatest statesman, that walks upon the ground;

I'd rather be a Baptist and suffer all reproach,

I'd rather be a railroad President and riding in his coach.

I'd rather be a Baptist and bear all scorn and shame,

I'd rather be a dandy preacher with a D.D. to my name.

I'd rather be a Baptist, and live from hand to mouth,

I'd rather have all the D.D.'s from either North or South.

I'd rather be a Baptist and live on bread and water,

I'd rather be a fancy preacher, and live and please old Babylon's daughter.

I'd rather be a Baptist and be behind in times;

I'd rather have my pockets full of junk, feeding with the swine.

I'd rather be a Baptist and wear a ragged coat,

I'd rather be a swine feeder, and be a milker of the goats.

I'd rather be a Baptist, and labor for my bread,

I'd rather have the Gold of Ophir to leave when I am dead.

I'd rather be a Baptist the balance of my life,

I'd rather go down into Babylon to seek my Master's wife."

Rahab

(Continued from page 4)

lot, but what she did was put away forever. What she was is only mentioned in order to magnify the grace that saved her.

Rahab lied to her old master, the king of Jericho, but she was perfectly truthful and strictly honest with these two men who came to her house. From some source she had learned that God had given her land to Israel, and apparently she had a pretty good idea what God was going to do to her city.

A Softened Sinner

"Our hearts did melt . . . because of you." (Vs. 11)

Again, I want to remind you that this woman was afraid because she knew what the Lord had done at the Red Sea and with the kings of the Amorites, v10. But the power of God to deliver His people Israel had a very definite softening process upon the Canaanites. She tells those two men, "our hearts did melt, neither did there remain any more courage in any man, because of you." Did you ever wonder why they barred the gates and none went out and none came into the city? ch.6. 1. Rahab gave the answer already to the two spies. They knew the attitude of the Canaanites before all Israel crossed the Jordan. Israel could walk across the Jordan without fear of retaliation.

Every move of Israel was well-known to all these people. It almost seemed as if the Canaanites had a new correspondent on the spot with a short wave radio to report every detail. This news media was no comfort to the Canaanites but it was a great encouragement to Israel to know that there was no more courage in the hearts of the people who dwelt in that fortified city. They were dreadfully afraid of Israel. This scene is very much like the scene presented in Acts 2. 43. The result of the power of God manifested in the lives of the apostles by the word of God was that "Fear came upon every soul." Nearly forty years ago at Kadesh-barnea Israel had been greatly afraid of the Canaanites. But now the Canaanites are terribly afraid of the Israelites. The devil does not fear us, but he does fear the Lord who is with us and in us.

There is a note of tender softness in her words, "For the Lord your God, he is God in heaven above, and in earth beneath." 11b. She referred to Jehovah as the God of these two men though she did not personally know Him. But she concluded that the God who could dry the Red Sea must be the God of heaven and earth. Her recognition of God's power and sovereignty did not deter her from seeking to know His grace. Therefore, she makes the plea, "Now therefore, I pray you, swear unto me by the Lord, since I have showed you kindness, that ye will also shew kindness unto my father's house, and give me a true token." We notice that she is first interested in her father's house and then she asks for a true token for herself. She is different from the Philippian jailer who asked Paul, "What must I do to be saved?" However, the jailer was saved and Rahab was

also granted her request.

A Saved Sinner

"We will deal kindly and truly with thee. (Vs. 14) Also ch. 6:25, "And Joshua saved Rahab the harlot alive, and her father's household, and all that she had."

Many of us are familiar with the fact a scarlet thread was hung in her window. See Ch. 2:18. This thread was not hung where the people of Jericho could see it. It was hung in the window that was outside the wall. Rahab was not to utter the business of these messengers to anyone. Her salvation out of the city of Jericho depended upon this matter.

There are two New Testament passages that tell us about this woman. Heb. 11:31 "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." James 2:25 "Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?" These verses tell us clearly that she received the messengers. Her faith in receiving the messengers is emphasized rather than hanging the scarlet line in the window. The only other New Testament reference to this woman is in the genealogy of Mat. 1:5.

In Joshua 6:25, partially quoted

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ted above, this scarlet thread is not mentioned. Therefore, it appears very clearly that the Holy Spirit would teach us that the important thing about Rahab is that she received these messengers with peace. In receiving them, she received Him who sent them. This is the chief mark of a new born soul. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13.

I have not set aside this scarlet line, but I have placed the emphasis where the Holy Spirit has placed it. This scarlet line is the true token she asked for. These men were let down by this rope. This rope was the signal to the armies of Israel that the inhabitants had aided their armies. We note that the word "whosoever" appears two times in ch. 2:19. Whosoever shall go out of the doors of her house his blood will be upon his own head. But whosoever was in her house would be safe. Thus she left that rope hanging in the window from that very day, ch. 2:21.

There were many houses much better located and far more beautiful in the city of Jericho. But not one of those houses would be safe when the Lord overthrew

the city of Jericho. Even the royal palace did not afford any protection to its occupants. But this house of Rahab was in the most dangerous place possible from a human standpoint. But the safety did not depend upon its location. The scarlet line was the banner of safety for that house. The sprinkled blood on the door-posts had been the banner of safety for Israel when the death angel passed through Egypt forty years earlier. Likewise, this scarlet line was the banner of safety to this household when the armies of Israel invaded this city. God honored this arrangement when He caused the walls of the city to fall down. Therefore, we note that the scarlet line was the banner of safety to her house, but her receiving the messengers with peace saved her soul and life.

So in this beautiful story before us we have seen how a scarred sinner became a scared sinner, and then a softened sinner became a saved sinner. We must remember that Christ Jesus came into the world to save sinners. He did not come to save good people. He did not come to call the righteous. He did not come to save people who think they are good enough as they are. He came to call sinners to repentance. He came to save those who will take their place as lost sinners in need of a Savior. The magazine of a famous evangelist recently featured an article by one of the astronauts. That writer talked about church attendance and other good things necessary to a Christian life, but he totally failed to tell about the beginning of the Christian life, namely the new birth by faith in Christ's finished work on Calvary.

A woman went to Charles Wesley, the great hymnwriter, and said: "Mr. Wesley, I have come to ask you to pray for me, for I am a great sinner." Mr. Wesley answered, "Indeed, you certainly are a great sinner, and I will be glad to pray for you." Immediately, the lady exclaimed, "Who has been talking about me to you? I am just as good as anyone else in this community."

Many people have this same kind of attitude when they appear before God. God is still saving sinners—those who will confess and forsake their sins, and who will believe in Jesus to the saving of the soul. Rahab had nothing to boast so far as her standing in Jericho was concerned. She may not have been the worst woman in town. But we may also assume that she was not "as good as anyone else in the community" either. She was a harlot.

Those two spies came to her house and she received them. She hid them because she knew the authorities would soon be seeking them. By faith she acted and by faith she was saved. The temporal part of her salvation was that time when the walls of Jericho fell down and her house did not fall down. But more important is her eternal or spiritual

salvation. She was personally saved and her name is recorded in the hall of fame of faith in Heb. 11:31. The Lord not only saved her, but He straightened her life out and she became the great grand-mother to the great leader in Israel, David. Here we see in Rahab a vivid illustration of the power of God to save a soul and transform a life.



The Russellites

(Continued from page one)

actly whom Isaiah spoke of here. "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the LORD, make his paths straight."

It is crystal clear that Matthew is speaking of Jesus Christ, and that He is Jehovah of Isaiah 40:3. These words recorded in Matthew are actually spoken by John the Baptist. So the thing that we have is that Isaiah is giving a prophecy of the coming of John the Baptist, and that he would prepare the way of the LORD (Jehovah) whom we find to be Jesus Christ.

Isaiah 8:13-14 states: "Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem."

In I Peter 2:7-8 we are told that this "stone of stumbling" and this "rock of offence" was none other than Jesus Christ. If anyone had a copy of The American Standard Version of 1901, he will notice that where the word LORD appears in the King James version it is JEHOVAH.

And again in Psalm 78:35: "And they remembered that God was their rock, and the high God their redeemer."

In I Cor. 10:4 we have this spelled out for us. "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." How clear this is. The Russellites only reveal themselves to be strangers to the grace of God when they reject such teaching of the Scriptures.

J. M. Pendleton writes in his book "CHRISTIAN DOCTRINES": "Isaiah in the sixth chapter of his prophecy records a wonderful vision, in which he saw the LORD 'high and lifted up, and his train filled the temple.' He saw the six-winged seraphim, and heard them cry with reverential awe, 'Holy, holy, holy is the LORD of hosts: the whole earth is full of his glory.' No one will deny that the LORD Jehovah of hosts is the supreme God. But in the twelfth chapter of the Gospel of John are referred to this vision of the prophet; and the evangelist, with Christ as the theme of his discourse, says, 'These things said Esaias, when he saw his glory and spake of him.' John 2:41. Nothing is plainer than that (Continued on page 8, column 3)

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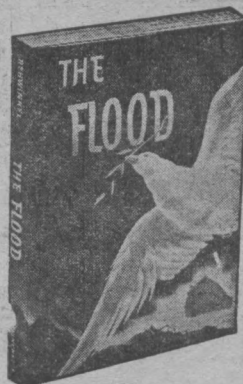
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THE BAPTIST EXAMINER

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"FIFTY YEARS IN THE CHURCH OF ROME"

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

To His Lordship O'Regan, Bishop of Chicago.

My Lord:—As my actions and writing in opposition to your orders have, since a few months, given some scandals, and caused some people to think that I would rather prefer to be separated from our holy church than to submit to your authority, I hasten to express the regret I feel for such acts and writings. And to show the world and to you, my bishop, my firm desire to live and die a Catholic, I hasten to write to your lordship that I submit to your sentence, and that I promise hereafter to exercise the holy ministry only with your permission. In consequence, I respectfully request your lordship to withdraw the censures and interdicts you have pronounced against me and those who have had any spiritual communications with me. I am, my lord, your devoted son in Christ. C. Chiniquy.

It was eleven o'clock at night when I consented to sign this document, which was to be handed to the bishop and have any value, only on the above conditions. The two deputies were beside themselves with joy at the success of their mission, and at my readiness to sacrifice myself for the sake of peace. Mons. Desaulnier said: "Now we see, evidently, that Chiniquy has been right with his people from the beginning; that he never meant to create a schism and to put himself at the head of a rebellious party, to defy the authority of the church. If the bishop does not want to live in peace with the people and pastor of St. Anne after such a sacrifice, we will tell him that it is not Chiniquy, but Bishop O'Regan, who wants a schism—we will appeal to the Pope—I will go with Chiniquy, and we will easily get the removal of that bishop from the diocese of Chicago."

Mr. Brassard confirmed that sentence, and added that he also would accompany me to Rome to be the witness of my innocence, and bad conduct of the bishop. He added that it would not take him a week to raise twice the amount of money in Montreal we would require to go to Rome.

After thanking them for what they had done and said, I asked Mr. Desaulnier if he would be brave enough to repeat before

my whole people what he had just said before me and Mr. Brassard in the presence of God. "Surely, I would be most happy to repeat before your whole people that it is impossible to find fault with you in what you have done till now. But, you know very well, I will never have such an opportunity, for it is now eleven o'clock at night. Your people are soundly sleeping, and I must start tomorrow morning, at six o'clock, to take the Chicago train at Kankakee at 8 a. m. I answered: "Alright." We knelt together to make a short prayer, and I led them to their rooms, wishing them refreshing sleep, after the hard work of the day. Ten minutes later I was in the village, knocking at the door of six of my most respectable parishioners, and telling them: "Please do not lose a moment; go with your fast horse to such and such a part of the colony; knock at every door and tell the people to be at the church at five o'clock in the morning, to hear with their own ears what the deputies from Canada have to say about past struggles with the Bishop of Chicago. Tell them to be punctual at five o'clock in their pews, where the deputies will address them words which they must hear at any cost." A little before five the next morning Mr. Desaulnier, full of surprise and anxiety, knocked at my door and said: "Chiniquy, do you not hear the strange noise of buggies and carriages which seem to be coming from every quarter of the globe. What does it mean? Have your people become crazy to come to church at this dark hour, so long before the day of day?"

"What! What!" I answered, "I was sleeping so soundly that I have heard nothing yet. What do you mean by this noise of carriages and buggies around the chapel? Are you dreaming?" "No, I am not dreaming," he answered; "not only do I hear the noise of a great many carriages, wagons, and buggies; but, though it is pretty dark, I see several hundred of them around the chapel. I hear the voices of a great multitude of men, women, and even children, putting questions to each other, and giving answers which I cannot understand. They make such a noise by their laughing and jokes! Can you tell me what it means? I have never been so puzzled in my life."

I answered him: "Do you not see that you are dreaming, Let

me dress myself that I may go and see something of the strange and awful dream!"

Mr. Brassard, though a little more calm than Desaulnier, was not, himself, without some anxiety at the strange noise of that multitude of carriages, horses, and people around my house and chapel at such an hour. Knocking at my door, he said: "Please, Chiniquy, explain that strange mystery. Do the people come to play us some bad trick, and punish us for our intruding in their affairs?"

"Be quiet, my dear friends," I answered, "You have nothing to fear from that good and intelligent people. Do you not remember that, last night, a few minutes before eleven o'clock, Desaulnier said that he would be honest and brave enough to repeat before my whole people what he had said before you and me, and in the presence of God. I suppose that some of the angels of heaven have heard those words, and have carried them this night to every family, inviting them to be here at the chapel, that they might hear from your own lips what you think of the grand and glorious battle they are fighting in this distant land for the principles of truth and justice, as the gospel secures them to every disciple of Christ."

"Well! well!" said Desaulnier, "there is only one Chiniquy in the world to take me in such a trap, and there is only one people under heaven to do what this people is doing here. I would never have given you that answer had I not been morally sure that I would never have had the opportunity to fulfil it. Who would think you would play me such a trick? "But," he added, "though I know that this will terribly compromise me before certain parties, it is too late to retract, and I will fulfil my promise."

It is impossible to express my own joy and the joy of that noble people when they heard from the very lips of those deputies that, after spending a whole day and two nights in examining all that had been done by their pastor and by them in that solemn and fearful contest, they declared that they had not broken any law of God, nor of His holy church; and that they had kept themselves in the very way prescribed by the canons.

Tears of joy were rolling down every cheek when they heard Mr. Desaulnier telling them, which Mr. Brassard confirmed after, that the bishop had no possible right to interdict their pastor, since he had done well not to pay any attention to an

New Guinea Mission Fund

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Macedonia Baptist Church, Chicago, Ill.
(Solomon Island)

act of excommunication which was a sham and sacrilegious comedy not having been signed nor certified by any known person. Both deputies said:

"Mr. Brassard will be your pastor and Mr. Chiniquy, as his vicar, will remain in your midst. He has signed an act of submission, which we have found sufficient, on the condition that the bishop will let you live in peace, and withdraw the sentence he says he has fulminated against you. If he does not accept those conditions we will tell him, it is not Mr. Chiniquy, but he, who wants a schism, and we will go with Mr. Chiniquy, but he, who plead his cause and prove his innocence before his Holiness." After this, we all knelt to thank and bless God; and never people went back to their homes with more cheerful hearts than the people of St. Anne on that morning of the 25th of November, 1866.

At six o'clock a. m., Mr. Desaulnier was on his way back to Chicago, to present my conditional act of submission to the bishop, and press him, in the name of the bishops of Canada, and in the name of all the most sacred interests of the church, to accept the sacrifice and the submission of the people of St. Anne, and to give them the peace they wanted and were purchasing at such a price. The Rev. Mr. Brassard remained with me, waiting for a letter from the bishop to accompany me and put the last seal to our reconciliation. The next day he received the following note from Mr. Desaulnier:

"Bishop of Chicago, Nov. 26th, 1866. "The Rev. Mr. Brassard, "Monsieur,—It is advisable and indispensable that you should come here, with Mr. Chiniquy, as soon as possible. In consequence, I expect you both day after tomorrow, in order to settle that matter definitely. "Respectfully yours, "Isaac Desaulnier."

After reading that letter with Mr. Brassard, I said: "Do you

not feel that these cold words mean nothing good? I regret when you have not gone with Desaulnier to the bishop. You know his levity and weakness of his character, always bold with his words but soft as wax at the least provocation, sure which he feels. My fear is that the bulldog tenacity of lord O'Regan has frightened him and all his courage and bravery have melted away before the fierce temper of the Bishop of Chicago. But let us go. Be so, however, my dear Mr. Brassard, that if the bishop does not accept you to remain at the head of this colony, to protect the guide it, no consideration will ever will induce me to betray people and let them become prey of the wolves which will devour them."

We arrived at the Illinois Central depot of Chicago, the 27th at about ten a. m. Mr. Desaulnier was there, waiting for us. He was pale as a dead man. Marks of Cain and Judas were on his face. Having taken him a short distance from the crowd, I asked him: "What news?" He answered: "The news is, you and Mr. Brassard have nothing to do but to take your money and go away from St. Anne, Canada. The bishop is unwilling to make any arrangements with you. He wants me to be the pastor of St. Anne, pro tempore, he wants you with Mr. Brassard to go back quietly to Canada and tell the bishops to mind their own business." "And what become of the promise you given me and to my people to go with me and Mr. Brassard to Rome, if the bishop refused proposed arrangements you fixed yourselves?" "Tati tati!" answered he. "The bishop does not care a straw about it." (Continued on page 8, column 2)

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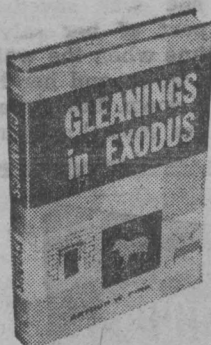
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HATRED OF THE CROSS

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Scripture reading: Matthew 26: 59-68; 27:24-44.

There is hatred at the cross of Jesus! What a mixture of hatred. Divine hatred. The holy hatred of heaven. Sinful hatred. The hatred of hell. Christian hatred. All the fires of hatred burn on the coals of the altar of Calvary. THERE IS THE HATRED OF MAN AGAINST GOD AT THE CROSS OF JESUS. That is human hatred. Sinful hatred. The



Eld. Frank Beck

hatred of hell. When God came down in the person of His Son into this world we took Him and slew Him.

This hatred is witnessed in our accusations against the Almighty.

There is the accusation of unbelief. "Art Thou the Christ?" we ask Him (Mark 14:61). "Art Thou the King of the Jews?" (Matt. 27:11). These questions asked in unbelief. We will not believe Him when He tells us that He is this and more. How plainly He has said us: "I am the way, the truth, and the life; no man cometh unto the Father, but by Me." (John 14:6). And in our minds we ask Him, "Art Thou?" Thus we accuse Him of folly or falsehood, and crucify Him with our questions of unbelief.

This hatred is witnessed in our accusations against the Almighty.

What do we do with this Jesus? We take Him captive and bind Him with the cords of prejudice (John 18:12). We drag Him before the judgment throne of our pride (Matt. 27:1-2). We mock Him by arraying Him in the gorgeous robes of our imagination, we dress Him up, or dress Him down to our standards (Luke 23:11). We lead a crown of thorns upon His head to signify that His thinking and teaching is warped by sin and conformity just as ours is not final (Matt. 27:29). We put a reed or weak in His hand to show that He is weak and often defeated and that we bow down before Him and call Him "Dear Jesus," and "Lovely Lord Jesus," and

mean it not. We spit upon Him, as if He were the dirt under our feet. (Heb. 10:29). We smite Him on the head (Matt. 27:30). We take Him outside the city of our thoughts and our pleasure and our business and our worship (lest He contaminate it) and nail His hands (so that He cannot touch us) and nail His feet (so that He cannot come to us) with spikes to a cross of wood (John 19:18). We tear His garments of Deity and sinlessness and salvation from Him (John 19:23) and seek to obtain them by chance, instead of by faith in Him (Rom. 5:1). And we watch Him while He dies out of our life (sometimes it is in youth). And to settle it we take the long, heavy spear of determinate unbelief and dig it into His broken heart after He is gone (John 19:33-34). We are through with this weak, dead, unwanted Jesus forever! Or so we think. Behold the hatred of man against God at the cross of Jesus!

THERE IS THE HATRED OF GOD AGAINST SIN AT THE CROSS OF JESUS.

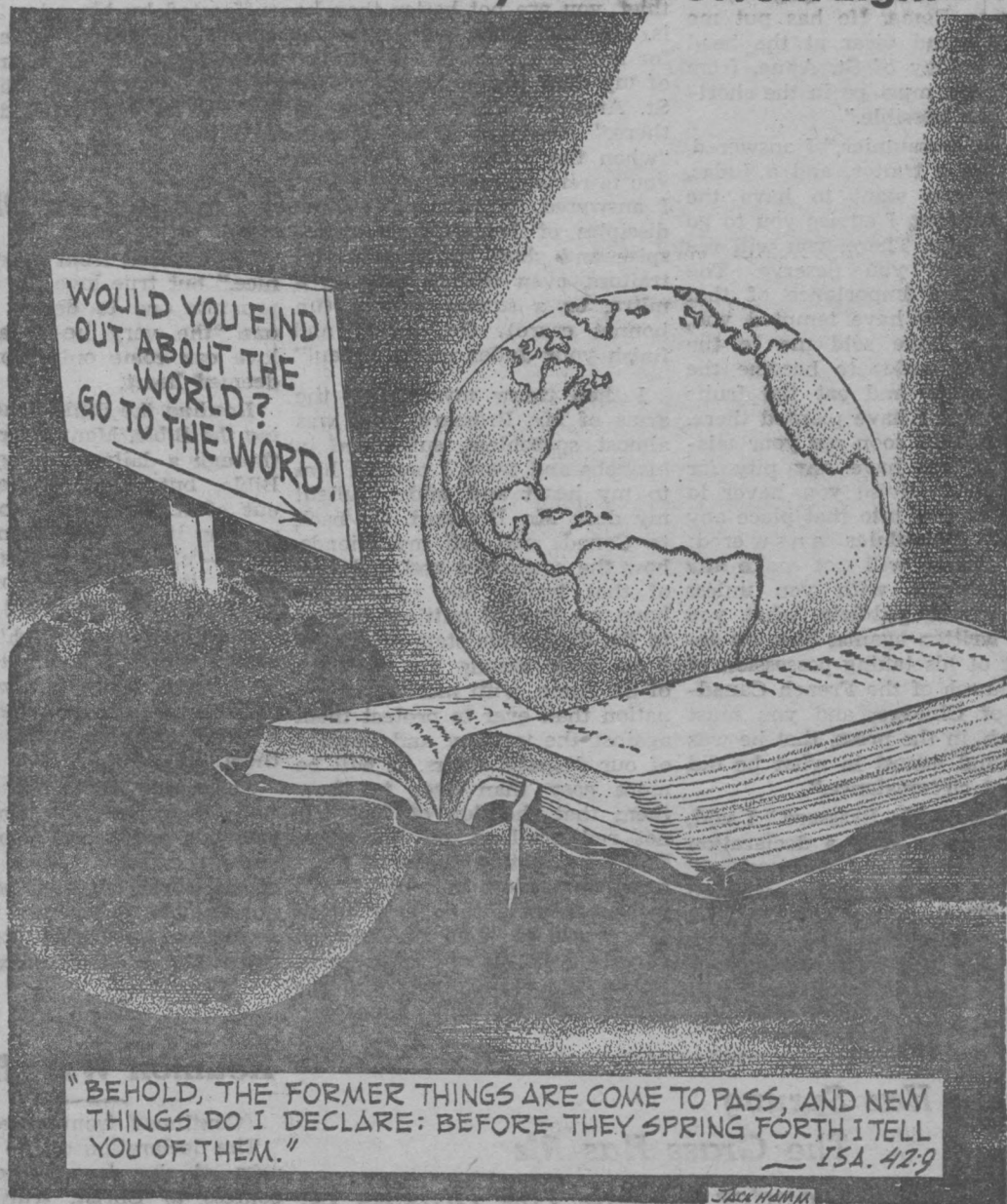
The living God hates "evil" (Psalm 97:10) and "iniquity" (Heb. 1:13) and "every false way" (Psalm 119:104). He hates idolatry, bowing down to and serving other gods. He hates taking His holy name in vain, and will not hold him guiltless who does so. He hates the Sabbath-breaker. He hates the dishonor of parents. He hates murder, adultery, stealing, lying, and covetousness (Ex. 20:1-17). God hates sin.

This holy hatred against sin is manifested on the cross of Christ.

On the cross by an act of God, Christ Himself "bare our sins in His own body on the tree . . ." (1 Pet. 2:24). "The Lord hath laid on Him the iniquity of us all" (Isa. 53:6). Our sins were laid on Jesus. God "hath made Him to be sin for us, Who knew no sin. . ." (2 Cor. 5:21). When the fierce anger and wrath of God fell upon sin it fell upon Christ, your substitute! Read of the external sufferings of Christ in Psalm 22. Read of the internal sufferings of Christ in Isaiah 53. He cried out on the cross: "My God, my God, Why hast Thou forsaken Me?" (Ps. 22:1; Matt. 27:46). That is hell. To be forsaken of God. That is the hatred of God against sin. Enough to make Him turn His back on His Son. Enough to separate the Trinity. Enough to fracture the Trinity. It is manifested at the cross of Jesus.

This holy hatred against sin is measureless at the cross of Jesus. All the sins of all the saved were laid upon Christ and all the hatred and wrath of God that only an everlasting hell could consume struck Christ on that cross. Verily His soul went to and through hell for us (Acts 2:31). O the breadth of Christ's death that it can cover all the elect (1 John 2:2), the depth of Christ's death that it can rob hell of its victims (2 Cor. 1:10), the height of Christ's death that it can fully satisfy a just and holy God

"The Entrance Of Thy Words Giveth Light"



(Rom. 3:25-26), the length of Christ's death that it's effectiveness is for ever (Heb. 10:17). Behold the hatred of God against sin at the cross of Jesus!

THERE IS THE HATRED OF THE CHRISTIAN AGAINST SELF AT THE CROSS OF JESUS.

This hatred of self is complete at the cross of Christ. What does the cross tell us? That "even Christ pleased not Himself; but as it is written, the reproaches of them that reproached Thee fell on Me" (Rom. 15:3). The cross declares to the Christian: "And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24), so that the disciple of Christ must always say: "I am crucified with Christ . . ." (Gal. 2:20). I am "dead with Christ" (Rom. 6:8). Crucified! Dead! Is that not complete? Dead to sin (Rom. 6:2), dead to self (Gal. 2:20), dead to the present evil world (Gal. 1:4; 6:14). Cling to the blood-smeared cross of Jesus and you will hate self completely. If this is the opposite of your philosophy or foreign to your experience it is because you have never felt the power of the Christ and His cross.

This hatred of self is continuous at the cross of Christ. "If any man will come after Me," says the Saviour, "let him deny himself, and take up his cross daily, and follow Me" (Luke 9:23). Daily! Not only on Sundays, or during Lent or on Christmas or Easter. Every day. Every moment. Denying self, carrying the cross, dying to sin, living in Christ! That is the Christian life. There is no other. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (John 12:25). Present tense. He that hateth his life! And there is life eternal, to be gained by grace.

Thus there is hatred at the cross of Jesus. The hatred of man against God. The hatred of God against sin. The hatred of the Christian against self. But there is also divine love in the cross of Jesus (1 John 3:16) and forgiveness for you now and for ever (Eph. 1:6-7). Do you believe it?

There are several paintings of the angry Christ in art. But there is no more angry Christ in art than that of the Dartmouth panels. Not even Michelangelo's great muscular and thundering figure of "The Last Judgment." Orozco's Christ strides in cold rage over the debris of the wrecked symbols of a decadent culture. In the stormy background are piled smashed tanks and discarded rifles and cannon. But what is most astounding is that this Christ has cut down his own cross! It lies on its side in the general wreckage (Edwin Morgan in Pulpit). When the Christ returns in judgment the cross will be no more to welcome sinners to the Saviour. Nothing then but wrath upon the unsaved and impenitent. Now the cross stands. Now the Christ calls you. There is still time. Will you surrender to Him now, take up the cross and follow Him from this moment on? Amen.

RELIGIOUS HATRED

Egon Vosswinchel is a tall blond German who thought he had visited all the famous religious shrines since his release from General Rommel's Afrika Korps. He had spent four months a year at Lourdes, praying for

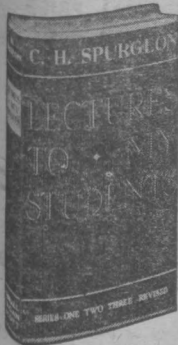
days on end at the grotto and visiting the sanctuaries. Then someone told him about the Cross of Glory, a huge stone cross built by Roger de Letoile, on a small hill overlooking the city.

Vosswinchel determined to find the Cross of Glory in order to pray, but the fanatical Frenchman was furious at the sight of the German ex-soldier praying before the cross. He chased him away and angry words were exchanged between these two religiously devout men.

Early in June Vosswinchel returned, this time packing a gun as protection against the raging Letoile. No one would keep him from the Cross of Glory!

He pitched his tent on the hill during the night and when Roger de Letoile awoke for his morning devotions he discovered the German already kneeling before the Cross. Infuriated, he rushed toward the praying man, shouting to him to leave at once. But the German, convinced of his right to pray before the Cross, pulled out his revolver and shot a warning bullet into the air. Within seconds the two men were in mortal conflict; the Frenchman falling near the cross on which he had inscribed the words, "Peace on Earth."

(Continued on page 8, column 5)



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Fifty Years

(Continued from page 6)
going to Rome. He has put me as his grand vicar at the head of the colony of St. Anne, from which you must go in the shortest time possible."

"Now, Desaulnier," I answered, "you are a traitor, and a Judas, and if you want to have the pay of Judas, I advise you to go to St. Anne. There, you will receive what you deserve. The beauty and importance of that great colony have tempted you, and you have sold me to the bishop, in order to become the grand vicar and eat the fruits of the vine I have planted there. But you will soon see your mistake. If you have any pity for yourself, I advise you never to put your feet into that place any more." Desaulnier answered: "The bishop will not make any arrangements with you unless you retract publicly what you have written against him, on account of his taking possession of the church of the French Canadians of Chicago, and you must publish, in the press, that he was right and honest in what he did in that circumstance."

"My dear Mr. Brassard," I said, "can I make such a declaration conscientiously and honourably?" That venerable man answered me: "You cannot do such a thing." "Desaulnier," I said, "do you hear? Mr. Brassard and your conscience, if you have any, tell you the same thing. If you take

sides against me with a man whom you have yourself declared, yesterday, to be a sacrilegious thief, you are not better than he is. Go and work with him. As for me, I go back into the midst of my dear and noble people of St. Anne." "What will you do there," answered Desaulnier, "when the bishop has forbidden you to remain?" What will I do?" I answered. "I will teach those disciples of Jesus Christ to despise and shun the tyrants and traitors, even though wearing a mitre, or a square bonnet (un bonnet carre). Go, traitor and finish your Judas work! Adieu!"

I then threw myself into the arms of Mr. Brassard, who was almost speechless, suffocated in his sobs and tears. I pressed him to my heart and said: "Adieu! my dear Mr. Brassard. Go back to Canada and tell my friends, how the cowardice and ambition of that traitor has ruined the hope we had of putting an end to the deplorable state of affairs. I go back among my brethren of St. Anne, with more determination than ever to protect them against the tyranny and impiety of our despotic rulers. It will be more easy than ever to show them that the Son of God has not redeemed us, on the cross, that we might be slaves of those heartless traders in souls. I will more earnestly than ever teach my people to shun the modern gospel of the bishops, in order to follow the old Gospel of Jesus Christ, as the only hope and

life of our poor fallen humanity." Mr. Brassard wanted to say something; but his voice was suffocated by his sobs. The only words he could utter, when pressing me to his heart, were: "Adieu, dear friend, adieu!" (To be continued)

Things That Differ

(Continued from page one)
nice," but true love for a person prompts one to desire for that one "the very best," and such love can come only from a redeemed heart.

Reading the Bible is not studying the Bible. Many people hurry through a daily "reading" of the Bible, but they get very little out of it. To profit from Bible reading it is good to "meditate" on it—"chew the cud" as it were; think it over and ponder its meaning. See Psalm 1:2.

Encouraging your children to attend church is not taking them. It is much better to take your children to church—and to set a good example—than to send them.

Separation from the world is not separation unto God. Some religious and moral people separate themselves from the sins of the world, but their hearts are not devoted, in love and full consecration, to Christ. Read Romans 12:1-2.—God's Order

Reunion With Rome

(Continued from page one)
The declaration of the forgiveness of sins to all those who confess to Christ, truly repent and believe the gospel, will be declared heretical, and confession to a priest will be compulsory.

Direct access to Christ will be discouraged. Mary, the saints, and the priests will virtually replace Christ as the only mediator between man and God.

Belief in the dogma of transubstantiation—that a priest has the power to summon Christ down to a Roman altar, localize Him in a wafer of bread, offer that wafer to God as a sacrifice for sins and hold it aloft to be worshipped—will be imposed on all Christians.

Reunion with Rome will mean the end of Christian liberty as it has grown since the Reformation. The individual will be subject to the authority of the priest; so will the congregation. The priest in turn will be subject to a bishop who will be subject to the pope.

Is this the unity you desire? This is the unity that you will eventually get when you work for unity as advocated by the National Council of Churches, and the World Council of Churches, who are fast heading to Rome, or as expressed by the Pope, "Our separated brethren are walking towards us."—Old Faith Contender.

The Russellites

(Continued from page 5)
Isaiah, in seeing the glory of the LORD of hosts, saw the glory of Christ; and why not? Because Christ is Jehovah of hosts."

In Isaiah 42:8, God says, "I am Jehovah, that is my name, and my glory I will not give to another."

In this passage, God states, that HE WILL NOT GIVE HIS NAME, or glory, both terms meaning here the same thing, TO ANOTHER. Yet, in the word of this same God, his several peculiar and distinguishing names are given to Jesus Christ. Compare Exodus 3:14 with John 8:58, etc.

Baptists . . . Cease

(Continued from page 4)
Church.

Then what kind of a church do you have? You have an interdenominational church, you have a divided church and a divided church cannot eat the Lord's Supper. 1 Cor. 11:17-20.

What a pity some preachers can't learn this fact. They say much about individual examination, but nothing about church examination.

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My dear Bible loving Baptists, when you seek a church home it would be well to inquire about the church ordinances, baptism and the Lord's Supper, before you sit down in the pew.

Careless observances of the ordinances and alien immersion and open communion will kill not only a Baptist Church, but will produce weak and sickly Baptists. 1 Cor. 11:20.

Some convention Baptist Churches (Southern) deny that they accept alien immersion. Yet they accept Northern Baptists into the church without baptizing them and the Northern Baptists accept protestant baptism of all faiths. Therefore, you have alien immersion in Southern Baptist Churches and in so doing the first step to open communion has been taken. The church is divided. It is no longer a church with one Faith, one Lord and one Baptism. Eph. 4:4-5.

"Repent; or else I will come unto thee quickly and will fight against thee with the sword of my mouth." Rev. 2:16. "And I

gave her space to repent of fornication; and she repented." Rev. 2:21. When she comes there will be many churches and pastors greatly ashamed and embarrassed, if not eternally lost. "I will make them to be and worship before thy throne." Rev. 4:9.

Great shall be the reward of faithful churches in the day of the coming of our Lord, cause thou hast kept the law of my patience, I also will keep thee from the hour of temptation which shall come upon the world." Rev. 3:10.

No so-called Baptist Church who accepts alien immersion practices open communion thereby creates a division in the church, will be able to claim this promise of our Lord when he comes.

May God give us more churches like the church in Philadelphia. Rev. 3:7-13. "Hast kept My commandments." vs. 8.

Every Baptist ought to be out of the stupor and seek fellowship of a true scriptural New Testament Baptist Church that can, at least, meet the ordinance test, that they are not be embarrassed at the coming of our Lord.

Religious Hatred

(Continued from page 1)
Today, according to Irish newspaper accounts, the ex-soldier recovering from his wounds awaiting trial for the murder of Roger de Letoile.

History is full of stories as this, warning us that religious fervor quickly degenerates into fanatical hatred that can be men at the very foot of the cross. Instead of honoring the Lord Whom they profess to adore, they bring disgrace upon His Holy Name by the erroneous assumption that they are authorized to give others the right to approach the altar of Calvary.

Vossinchel and Letoile both Roman Catholic.

Ed. Note: We placed this posely at the end of Bro. Vossinchel's article, as it truly illustrates hatred of men's hearts at Calvary.

Press Stifled

(Continued from page 1)
the Lord's people to WAKE UP and see what is going on in our once "protestant" land. Protestant Roman Catholic clericalism not stifle the true testimony of this country for our dear Saviour and the Gospel of Justice by Faith.

—Christian

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