

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

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IS GOD DEAD?

EARL E. CUMMINGS
Port Jefferson Station, N. Y.

"God is not a God of the dead but of the living."—Matt. 22:32.

An Episcopalian Bishop, James A. Pike, who has been charged with a number of heresies such as a denial of the Trinity (which he claims Christians have borrowed from the Greek notion of polytheism) The Virgin Birth, the Incarnation, The Diety of Christ (in saying that Jesus was a mere man and was so perfect that God adopted Him) has now attempted another heresy, "The God is dead theology." By this he suggests that God died in Christ, and has advanced the new movement called "Christocentric Atheism" or "The God is dead Theology." (Information taken from "Look" magazine, February issue). This dangerous heresy has now spread into the Methodist ranks so much that a television news program carried a showing of what appeared as a mock funeral at a Wesleyan College. In this the participants in the ecumenical movement took part in chanting the phrase "God is dead."

If there is not a spiritual awakening in Protestantism soon we may be near the end of the Protestant era. The Roman Cath-



Earl E. Cummings

olic reform could absorb a number of the Protestant denominations in the Ecumenical movement leaving a small remnant,

of separatist groups to stand alone.

The "Death of God" theory is the worst heresy that has ever hit Christianity, which embraces atheism, infidelity, and agnosticism all rolled up in one. If this deceptive blasphemy is not brought to a speedy halt, the whole of Christendom can suffer a staggering blow from such Satanic strategy.

First, let us for the moment examine this horrible accusation that "God is dead" on the NEGATIVE side to see where it could lead. Second, we shall refute on the POSITIVE side this king size heresy.

NEGATIVE

If God is dead — what of the Church?

Jesus said, "I will build my church and the gates of hell shall not prevail against it."

Christianity is superior to all other religions in that she has a living founder who declares, "I am he that liveth, and was dead; and behold, I am alive for evermore." All of the other religions of the world worship a dead leader, but if "God has died in (Continued on page 3, column 2)

Amazing Grace

"Amazing grace! how sweet the sound
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed!

Thro' many dangers, toils and snares,
I have already come;
'Tis grace hath bro't me safe thus far,
And grace will lead me home.

When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun.

The Lord has promised good to me,
His word my hope secures,
He will my shield and portion be,
As long as life endures.

Yea when this flesh and heart shall fail,
And mortal life shall cease;
I shall possess within the veil,
A life of joy and peace.

The earth shall soon dissolve like snow,
The sun forbear to shine;
But God, who called me here below,
Shall be forever mine."

ECUMENICAL MASS

ELD. BRUCE D. CUMMONS
Massillon, Ohio

Tuesday, January 18, 1966, the following article appeared in Massillon's local newspaper:

In celebration of the conclusion of the octave of prayer for Christian unity, an ecumenical mass will be celebrated Sunday at 10 a. m. in St. Mary's Catholic Church. Ministers of Massillon churches have been invited to march in a procession into the church in their ministerial robes and ministers have been requested to invite members of their congregations to attend.

A reception for the ecumenical mass will follow in the social hall. The Rev. Maurice White, pastor of St. Paul's Lutheran Church will speak on the topic "Unity Move-ment" at the reception. Refreshments will be served.

A committee of St. Mary's parishioners will conduct tours of the church following the mass and

will answer questions concerning the church.

"The mass is a repeat of last's year observance of the octave of prayer for Christian unity."

I have for many years been preaching that protestantism was marching steadily back into Romanism. I believe that this is the long range program of the National Council of Churches of Christ, and that their program has reached the stage of advancing at a much accelerated pace. Romanism has invited protestantism back "into the fold." Protestants are no longer called "heretics" by Catholics, but are now known as "departed brethren." The National Council of Churches of Christ has made known its desire to form some type of union with Roman Catholicism, to form a "World Church" order, embracing not only Romanism and Protestantism, but to also incorporate the (Continued on page 3, column 4)

Here Is A Good Resolution For Any Love At The Cross Of Jesus Season Of The Year

HENRY PALMIERI
Mechanicville, N.Y.

"We will be glad and rejoice in thee" (S.O.S. 1:4)

By the time these words are read New Year's resolutions will have been made and broken by the vast majority of people. However, the eight little words of our text are a good note to open the gates of the year with. Let us look at these nine monosyllables under four sweet P's.

THE PEOPLE—"We." The people of God. Children for kinship, Saints for holiness, Christians for (Continued on page 7, column 2)

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Scripture reading: I John, chapter 3.

"Greater love hath no man than this," says Jesus Christ, "that a man lay down his life for his friends" (John 15:13). This is the highest peak of human love. It is like a human being laying down his life on a cross to save his fellowman. But there is a much greater love than this revealed on the cross of crosses. Behold God laying down His life, not for His friends, but for His enemies! "When we were enemies we were reconciled to God by the death of His Son" (Rom. 5:10).

There is God's Love For A Lost World Seen At The Cross Of Jesus.

"For God so loved the world that He gave His only begotten Son . . ." And to what did He give His Son? He gave His Son

to a cross of hatred and hell, because He loves the world. John 3:16.

This love of God is lavished on believers in and lovers of Jesus Christ. To His disciples Jesus Christ says: "I have loved you" (John 15:12). And speaking of His heavenly Father He says, "The Father Himself loveth you,



Eld. Frank Beck

because ye have loved Me, and have believed that I came out from God" (John 16:27). But this love is manifested at the cross and by the death of the Son of God. Therefore the Holy Spirit says to us through Paul the apostle: "But God commendeth His love toward us, in that while we were yet sinners, Christ died for us" Rom. 5:8). "Hereby perceive we the love of God," the Apostle John writes, "because He laid down His life for us . . ." (I John 3:16).

This love of God is limited to believers in and lovers of Jesus Christ. "For God so loved the world . . ." (John 3:16). What world is this? Jesus Christ is (Continued on page 3, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE UNPARDONABLE SIN"

REPRINTED FROM THE BAPTIST EXAMINER BY SPECIAL REQUEST OF MANY READERS

"And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand; and if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. No man can enter into a strong man's house and spoil his goods, except he will first bind

the strong man; and then he will spoil his house. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Because they said, He hath an unclean spirit."—Mark 3:22-30.

This is a subject which is usually discussed during revival meetings. It is particularly a favorite message to be used by evangelists just a few night be-

fore closing an evangelistic campaign. I presume it is one of the most commonly preached messages of any that is used by evangelists.

At the same time, I doubt seriously if there is any portion of the Word of God that has been more abused, and more falsely preached, than this portion of Scripture. It has been twisted, perverted, distorted, and misconstrued by Arminian evangelists in a thousand ways.

I have heard it discussed by many ever since I was a boy, and (Continued on page 2, column 1)

Calvary Baptist Church's ANNUAL BIBLE CONFERENCE IS ONLY FOUR MONTHS AWAY

Unpardonable Sin

(Continued from page 2)
NOT AS THE CATHOLICS
TO DIE OUTSIDE THE
CATHOLIC FOLD.

So far as they are concerned
only sin which is unpardon-
able to die a Jew, a Protest-
ant or a Baptist — that is, to die
without being a Catholic. This is
the only unpardonable sin they
know — dying outside Catholic-

in this respect I want to insist,
that very definitely in op-
position to the Catholics, there is
salvation in church member-
ship. There is no salvation in any
other church. The church is not
a Saviour — it is the home of
the Saviour. A man may be a Jew,
Catholic, Protestant, or a Baptist
and still be lost and on the road
to Hell. Listen:

"Many will say to me in that
day, Lord, have we not prophe-
sied in thy name? and in thy
name have cast out devils? and
many name done many wonder-
works? And then will I pro-
phesy unto them, I never knew
you; depart from me, ye that
work iniquity." — Mt. 7:21-23.

Many have a Lord-saying pro-
fession, apart from a possession
of Christ as Saviour. Let me in-
sist that no man is saved by his
church membership. When our
Saviour comes, His concern will not
be whether your name is on some
church book, but whether your
name was inscribed in the Lamb's
Book of Life.

And whosoever was not found
written in the book of life was
cast into the lake of fire." — Rev.

How confident that the Cath-
olics are as far wrong in this as
we are on most all other teach-
ings of the Bible. This is only to
be expected since they have sub-
stituted tradition and human
philosophy for the Word of God.

to say that any man is saved
by being a member of a church,
lost by not being a member
of a church, is utterly ridiculous
in the light of God's Word. I thank
God that I do not preach salva-
tion by the church, but by the
Jesus, who is the Head of
the church and the Saviour of all

Thus this is not a sin which
might be committed by a
thoughtless child, or one who is
feeble-minded, or by the ignor-
ant. It is a sin that is committed
in defiance of God, of which very
few have ever been guilty
through all the ages since the
foundation of the world. Even
those who have been given to
flagrant violations of the law by
way of sins of the flesh still have
recognized and feared God, and
even in their sinfulness state
would have shrunk from the
thought of attributing the works
of Jesus unto Satan. This is a sin
of which I am sure very few
have ever been guilty. Only those
who are atheistically inclined
and who view the Word of God
from an infidel viewpoint, would
ever be guilty of this sin. I doubt
if there is even one in this audi-
ence who has ever dared to think
that Christ did His work by hyp-
notism or mesmerism — that He
was in league with Satan.

However, everyone here has
many sins though whereof you
are guilty. While you might
shrink from the thought of this
unpardonable sin, you have will-
ingly embraced many sins of the
flesh to your bosom. In God's
sight, you therefore stand guilty.
Has He not said:

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

Do you feel your guilt tonight?
Do you realize that you are a
sinner? Would you like to be
saved? I am glad, with this
one exception, that all other sins
may be forgiven. God's Word
makes the invitation broad and
wide. Listen:

"For the son of man is come
to seek and to save that which
was lost." — Luke 19:10.

"This is a faithful saying, and
worthy of all acceptance, that
Christ Jesus came into the world
to save sinners; of whom I am
chief." — I Tim. 1:15.

May God in His Grace reach
down and touch the heart of
someone of His elect, that you
now may be saved for His own
glory.

May God bless you!

"Is God Dead?"

(Continued from page one)
Christ" then Christianity is re-
duced to the same plane as all
other dead religions of the world.

The millions of Christian
churches worldwide might as
well hang a sign on their doors
saying, "This building for sale
due to the death of our God,"
for it would be pointless to wor-
ship a dead God.

If God is dead—what of the
Bible?

The Scriptures as God's Word
say, "Heaven and earth shall
pass away but My Word shall
not pass away." God's Word is
said to be more enduring than
the world itself, but if it is a
myth then all the Bibles (which
has been accepted as the most
important and most popular Book

in the world) ought to be gath-
ered up from all the homes on
earth and with them build great
bonfires in memory of its dead
author, for if God is dead His
once wonderful words would be
worthless.

If God is dead — what of the
Minister?

The great Bishop of the soul
said, "As I live ye shall live
also; and as my Father has sent
Me, so send I you." But if God
is dead then every minister ought
to turn in his resignation for if
the God he once preached as the
"true and living God" has died,
he is automatically out of busi-
ness. All missionaries ought to
be recalled from the many for-
eign fields of the world where
they are laboring to win con-
verts to Christianity. If God is
dead every minister and mission-
ary ought to cease preaching the
Gospel and change his occupa-
tion.

If God is dead—what of Pray-
er?

Why call upon a dead God for
help, whose eyes have closed so
that He can never more see, and
whose once mighty hand was
swift to deliver and is now still,
and whose great heart of com-
passion has ceased to beat its
throbs of love. For if our God is
dead He is no different from the
gods of the heathen, having eyes
but can not see, and ears but
can not hear, and a mouth but
can not speak. Perish the
thought.

If God is dead—what of the
Future?

All prophecy pertaining to the
future life which is the blessed
hope of every believer would be
in vain. The promise that "God
shall wipe away all tears from
their eyes and there shall be no
more death, neither sorrow, nor
crying, neither shall be there be
any more pain: for the former
things are passed away," would
be misleading for if God were
dead, He certainly could not pre-
vent others from dying in His
everlasting Kingdom.

All can readily see that if God
were really dead this impossible
tragedy would render Christian-
ity with all of its claims power-
less. But thanks be to our God
who ever liveth to make inter-
cession for us, that He is indeed,
as we shall now present, the true
and living God:

POSITIVE

God is not dead—because of
His self-existing nature.

Those that have blended their
voices in the ridiculous rhythm
to the breaking point of the
imagination "God is dead," need
to tell us further, how He died.
Did God die an accidental death
through some phenomenon be-
yond His control, or was it sim-
ply a natural death due to old
age? If these genuine religious
fanatics would take time to study
the attributes of God, they would
discover that God is not made
up of some material substance
that is capable of death and de-
cay, but "God is Spirit." You can
not kill a spirit. God is Infinite,
timeless, and eternal. "From
everlasting to everlasting Thou
art God."

God is not dead—because of
His Glorious Power.

God the Son declares as to His
own life, "I have power to lay
it down, and I have power to take
it again." He has "the power of
an endless life." For the power
of life belongs to God.

God is not dead—because of
His Living Word.

It is the "Word of life!" "His
Words are Spirit and they are
life." This was the Word that was
in the beginning "with God and
was God." This was the Word
that spoke all things into crea-
tion. This is the Word of God that
holds all things together and by
which "all things consist."

What puny voice of man can
put to silence the Sovereign,
eternal Word of God. It is in-

sanity to say so.

God is not dead—because of
the new life of His people. "In
Him we live, move and have our
being."

If God were dead every man
would also die immediately be-
cause God is the source of all
life. To every believer the great
Apostle Paul penned this power-
ful passage. "And your life is
hid with Christ in God." Every
true Christian has been given
Spiritual and "eternal life"
through faith in Christ. This
"gift of eternal life" is attached
and connected to the author of
all life, even God. For "in Him
is life" and if it were divinely
possible for the God of all crea-
tion to die then all life would
cease to be immediately.

God is not dead—just because
some heretical, fanatical, eccles-
iastical fathers from our churches
and seminaries say so.

Suffer the words of exhorta-
tion from one who is the embodi-
ment of all truth, even the Lord
Jesus Christ, the head of His
church and the founder of Christ-
ianity.

In Matthew 24:4 He says, "Take
heed that no man deceive you."
Verse 11 "And many false pro-
phets shall rise and shall deceive
many."

Even though many are deceiv-
ing others, and being deceived
themselves, if you are one of
God's elect, you have the wit-
ness within, and know the truth
from without concerning any
hideous heresy that shows its
ugly head, such as "God is dead."

Ecumenical Mass

(Continued from page one)
major world's religions.

The protestant ministers of
Massillon have shown their in-
dividual willingness to return to
Rome, by marching in process-
ion into St. Mary's Catholic
church, "in their ministerial
robes" (shades of Romanism!),
for an Ecumenical Mass! The only
"mass" that Catholicism knows
anything about is a Catholic Mass.
Protestant clergyman, who were
to invite their congregations to
attend this service, are showing
their approval and endorsement
of one of the most sacred "sacre-
ments" of the Church of Rome!
They are saying in so many
words, "Let's return to Rome!"

In this message, I would like
to set forth five irrefutable
truths, in the following order:

- I. The History of Baptists.
- II. The History of Roman Cath-
olicism.
- III. The History of Protestant-
ism.
- IV. The Prophetic Picture.
- V. The Perils of Preaching The
Truth.

I. THE HISTORY OF BAPTISTS.

Our Lord Jesus Christ founded
the church. It is built upon Him.
He is the foundation, and He is
the chief Corner Stone. He is the
"Rock" in Matthew 16:18. Peter
is not the "rock," and the church

was not founded upon Peter, nor
upon Peter's confession, but was
founded upon Jesus Christ.

There is a recorded history of
the first church in existence, but
it is a history largely ignored and
discounted in the world, and in
the world's churches today. This
history is the Book of Acts.

The church was not founded
during the opening chapters of
the Book of Acts. It was not
founded on the day of Pentecost.
The church was founded while
Christ was upon the earth. The
church had its beginning with
Him, and during His earthly min-
istry. The day of Pentecost is
not "the birthday of the church."
The church received "power to
witness" on the day of Pentecost,
but it was not "born" on this day.

Christ said in Matthew 16:18,
"... Upon this rock I will build
my church; and the gates of hell
shall not prevail against it."

In Matthew 18:15-17, Christ
spoke of the church, and gave in-
struction concerning church dis-
cipline, showing that the church
was then in existence. Christ
gathered together a group of bap-
tized believers, conducted serv-
ices, had a treasury, preached to
them, and taught them His word,
and this basically constitutes a
church.

This church, a true church, was
founded by Jesus Christ, and not
by the Catholics, nor Martin Lu-
ther, nor the Wesleys, nor John
Knox, nor John Calvin, nor Judge
Rutherford, nor Joseph Smith,
nor Mrs. Ellen G. White, nor Mrs.
Mary Baker - Glover - Pat-
terson - Eddy, nor by any other
man, woman, or human agency.
Any organization that had its
beginning with a man, or a hu-
man agency is not the church that
was founded by the Lord Jesus
Christ! It would not be! Christ
founded His church. Romanism
and Protestantism both had their
beginning centuries after Christ
lived, and founded His church.

BAPTIST BAPTISM

The group that Jesus organized
into the first church were bap-
tized by a Baptist! Read it for
yourself! Our Lord Himself, (and
I speak reverently) was baptized
by a Baptist! Jesus called him,
"John the Baptist." (Matt. 11:11.)
John baptized (immersed) Jesus
in the Jordan. Matt. 3:1, 13-17.
The disciples in the first church
were baptized by John.

When a successor was chosen
to take the place of Judas, it was
deemed wise, and so directed by
the Holy Spirit, that a man should
be chosen who had "companied"
with them "all the time that the
Lord Jesus went in and out
among us, beginning from the
baptism of John..." (See Acts
1:21, 22.)

MARKS OF THE NEW TESTAMENT CHURCH

The distinguishing marks of the
New Testament church, as clearly
set forth in the Word of God,
are well summed up in a brief
statement taken from a little
book by Bro. J. M. Carroll, en-
titled, "The Trail Of Blood."
(Continued on page 4, column 4)

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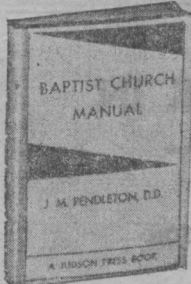
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PAGE THREE



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The Baptist Examiner FORUM

"What is the meaning of the Kingdom of God as found in the Bible?"

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church

South Shore, Ky.



The Kingdom of God simply means that He owns the universe. He reigns over even the heathen.

"God reigneth over the heathen: God sitteth upon the throne of his holiness."—Ps. 47:8.

I assume the querist is asking about such passages as Luke 17:20-21. "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or there? for, (behold, the kingdom of God is within (among) you..." These people were wondering about the second coming of the Lord as described in prophesy — when He would set up his kingdom on earth. Christ merely showed them that the kingdom of God is always here, because God is always king over the earth. For this reason, they are able to breathe and have food.

ROY
MASON

Radio Minister

Baptist
Preacher

Aripeka, Florida



This is a very complex question if it is really considered in its fulness. Let me suggest in brief outline something of what the Bible teaches.

1—The Kingdom of God may be thought of as the UNIVERSAL REIGN OF GOD OVER THE WHOLE UNIVERSE. In one of the psalms we read, "And his Kingdom ruleth over all."

2—There is a sense in which the Kingdom of God is in its invisible STAGE DURING THIS AGE. For illustration, there was a time when the Irish Republic was under the ban of England, and when DeValera the leader was in exile. People who in their hearts accepted DeValera and his rule were members of that "kingdom," but it was not known just who all really belonged. The time came when DeValera returned, and when England recognized his government. Then his "king-

dom" passed from its invisible to its visible stage. Just so, our Lord is now rejected, and is in exile from this world, and his Kingdom is in what might be termed its invisible stage, but when he returns his Kingdom shall be visibly manifested. In the meantime, every person who receives him as Saviour is saved and becomes a member of his Kingdom. To say, (cf. John 3:) "Except a man be born again he cannot see the Kingdom of God" is equivalent to saying, "He that is born again becomes a member of that Kingdom."

3. Then there is the mediatorial or MILLENNIAL Kingdom — the personal reign of Christ over this earth for a thousand years. The Scriptures make it perfectly plain as to when this Kingdom becomes a reality, for in Matt. 25:31 we read, "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 HIS GLORY." How can any person mistake the meaning of this passage? Yet, the prevailing ecclesiasticism of this day refuses to believe this Scripture. I have never attended a session of the Southern Baptist Convention, but I heard palaver about "bringing in the Kingdom" from the time I got there until I left. Seminaries teach that "bringing in the Kingdom" stuff. All post-millennial pastors expect the Kingdom of Christ to be brought in through such denominational agencies as churches, hospitals, schools, missionaries, etc. We are supposed to make the Kingdom of Christ to prevail over the world such that when He comes back we shall be able to present Him with a conquered Kingdom. What tomfoolery! What worse than tomfoolery for men to work and preach without even knowing what the Lord proposes to do in this age. It is like a man hired to clerk in a place of business without knowing the purpose for which the business exists.

What is the purpose of God in this age?

It is plainly stated in Acts 15:14-18. That purpose is to "call out from the Gentiles a people for Christ's name." The conversion of the whole world and the "bringing in of the Kingdom" is not the purpose of God in this age, but the calling out of a select people. And then what? "After this, I WILL RETURN." When he returns WHAT? The answer is, "When the Son of Man cometh... then shall he SIT UPON THE THRONE OF HIS GLORY."

How long shall Christ reign from that throne of his glory? This is answered so plainly that anyone can understand. Listen to it. (I Cor. 15:24-25). "Then

cometh the end when he shall have delivered up the Kingdom to God, even the Father... for he must reign until he hath put all enemies under his feet."

Then the Millennial Kingdom shall be at a victorious end, and shall merge into the universal Kingdom of God.

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BIBLE TEACHER

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The word "kingdom" comes from BASILEIA which is primarily an abstract noun meaning sovereignty, royal power, or dominion. So the kingdom of God simply means that over which He is sovereign, that which is subject to His royal power, or authority. His kingdom in the strict sense of the word knows no boundaries. When this word is used as a concrete noun as in Mt. 4:8 or Mk. 3:24, it is by metonymy, that is, it is like saying that John Doe should stay off the bottle when you really mean he should stay off the contents of bottle.

I make no claim of being an authority on any of the great doctrines found in Scripture, but it seems to me that there is a lot of loose thinking, or should I say false thinking, among Baptists of our day concerning the kingdom. "Bringing in the kingdom" seems to be their watch word, or their theme. As I see it this loose thinking is due, either to ignorance of the term (kingdom) which is the result of the lack of careful study, or to a wilful and deliberate rejection of the truth concerning the kingdom, because that is where the money is. When money talks, there are all too many people who do not check its grammar. Many a preacher of today walks on ankle-deep carpet and lives sumptuously every day as a result of his bringing in an imaginary kingdom when he should be telling his people that "In the days of these kings (that is, at the end of this age) shall the God of heaven set up a kingdom, Dan. 2:44. In this same verse we see that there are some kingdoms that will be broken in pieces and consumed. I often wonder if the kingdom Baptists are bringing in today will be one of those that will be broken in pieces and consumed? Don't you?

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The Kingdom of God has two different meanings in the Bible. (1) It is the unlimited rule of God over the entire universe including both saint and sinner, beast of the forest, the fowls of the air and the fish of the sea.

"And at the end of the days I Nebuchadnezzar lifted up mine eyes to Heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honored Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation; And all the inhabitants of the earth are reputed as nothing; and He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest thou."—Dan. 4:33-34.

In this chapter Nebuchadnezzar learned the lesson that the kingdom of God is an absolute Kingdom and that this rule of God is an eternal rule and nothing can change it.

"The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." — Ps. 103:16).

From this verse I gather that our God reigns universally and in this Kingdom He has always reigned and will continue to do so. For God says to Moses, "I am That I Am"—Ex. 3:14. God is saying to Moses, I am what I have been, I have been what I Am, What I Am and have been I shall be. Therefore, this part of the Kingdom of God is the universal, eternal rule of a sovereign God over His creation.

(2) The second phase of the Kingdom of God is limited to those who are born again, "Except a man be born again, he cannot see the Kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."—Jn. 3:3-5. You can readily see from these two verses of Scripture that one must needs be born again to see or enter this Kingdom. So then, the Kingdom of God in its limited sense is the Kingdom of which every born again believer living on the earth, at any given time is a member. Now may I point out that this Kingdom is not the family of God, and it is never to be interpreted as such. For the family of God consists of all the saved from the time of Adam down to the last saved man on earth.

"Of whom the whole family in heaven and in earth is named."—Eph. 3:15.

You will notice in this verse that the apostle did not say of whom the whole kingdom, but rather the whole family. All the saved, both dead and alive, make up the family; whereas the kingdom of God is made up of God's children both in Heaven and on earth. Therefore, the family of God is much larger than the Kingdom of God.

"For the Kingdom of God is not meat and drink; but righteousness, and peace and joy in the Holy Spirit."—Rom. 14:17.

From this verse, we can see that this kingdom is spiritual and has to do with righteousness, peace and joy in the Spirit of our God, who leads His children into the truths of the Word.

Ecumenical Mass

(Continued from page three)
These marks are:

"Marks Of The New Testament Church"

1. Its Head and Founder — Christ. He is the law-giver; the Church is only the executive. (Matt. 16:18; Col. 1:18.)

2. Its only rule of faith and practice—The Bible. (II Tim. 3:15-17.)

3. Its name — "Church," "Churches." (Matt. 16:18; Rev. 22:16.)

4. Its policy—Congregation all members equal. (Matt. 23:8; Matt. 23:5-12)

5. Its members — only people. (Eph. 2:21; I Peter 2:9)

6. Its ordinances — baptism, followed by the Lord's Supper. (Matt. 28:19-20.)

7. Its officers — Pastors, Deacons. (I Tim. 3:1-16.)

8. Its work—getting folks saved baptizing them (with a baptism that meets all the requirements of God's Word), teaching them ("to observe all things which ever I have commanded you" (Matt. 28:16-20)

9. Its financial plan—(tithes and offerings) hath Lord ordained that they who preach the gospel should live of the gospel." (I Cor. 9:14.)

10. Its weapons of warfare spiritual, not carnal (II Cor. 4; Eph. 6:10-20.)

11. Its independence—separation of Church and State. (Matt. 22:21.)

There is neither time nor space in this message to follow the history of this church down through all ages, from the days of Christ but suffice it to say there is ample evidence that people trying these identifying marks have lived in every age, since the days of Christ! They have appeared under various names, always with the same characteristics.

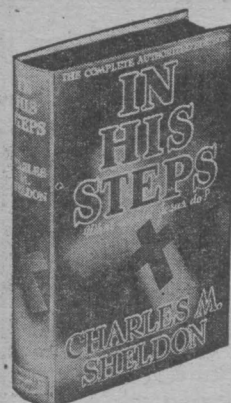
Bible proof is that Jesus concerning His church, that the gates of hell shall not prevail against it... If ever the church that Jesus founded ceased to exist, He did not speak the truth.

People standing for these truths have been martyred by the lions, but the truths prevailed and some lived to carry them in the face of persecution at the hands of government of religion.

II. THE HISTORY OF ROMAN CATHOLICISM

The history of Roman Catholicism does not begin in the New Testament. There is no record of any apostle acting as "Pope" in the New Testament. There is not one instance of "sprinkling" administered as baptism, nor any record of infants being baptized in the New Testament history of the first church. There is no record of people doing "penance," and no record of a place called "purgatory." There is no "confessional" box and not one Scripture, nor any ample of "extreme unction." There are no prayers to Mary, to any saint. You will find no "sacred beads," no "crucifixes," "images" and no "holy water." In fact, you will have to go quite outside the Book of Roman Catholicism, and her dogmas. You will find that Peter was a man, and that he refused to have men bow down to him. Mark 1:30, 31 and Acts 1:26.)

Actually, honest history shows that Roman Catholicism was a development of a state-religious (Continued on page 5, column 2)



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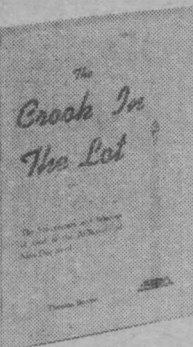
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PAGE FOUR

Ecumenical Mass

(Continued from page 4)

organization, between 300 and 500 A.D. Constantine invited a developing religious hierarchy to unite with his government, and formed the first great "state-church" organization, which became the Catholic, or "universal" church, the Roman Catholic church.

These churches that united to form a religious hierarchy, and then formed a union with the governmental powers of Constantine, were churches that had gradually turned away from pure Bible doctrine, and had begun to practice "infant baptism," and these two errors have caused the shedding of more Christian blood, in all other errors combined, over 50,000,000 Christians died a martyr's death during the period of the "dark ages" alone — a period of about twelve or thirteen centuries.

Until the organization of this religious hierarchy, and the uniting of church and state, all the persecution against Christianity was done by either Judaism or Paganism. Now, a serious change develops, and a religion called "Christian" begins to persecute Christians.

During this period, infant baptism was established by law, and those who would not submit to this law were slaughtered! In A.D. 426, just ten years after the legal establishment of infant baptism, the awful period known as the "Dark Ages" had its beginning. It was early in this period when real Popery had its definite beginnings.

Even the doctrines of the Roman Catholic Church have been developed, rather than a doctrine held from the beginning. Catholic dogmas had their origin during the period of the "Dark Ages," or even in more recent years. To mention just a few, the use of "Holy Water" began in A.D. 1009, and not in the Bible. The marriage of priests was forbidden in A.D. 1079. Rosary beads were invented in the sacrifice of the mass instituted in A.D. 1215. Purgatory was proclaimed in A.D. 1264. The Apocryphal books were added to the Bible in A.D. 1546. The immaculate conception of Mary was inaugurated in A.D. 1557, and the infallibility of the Pope was declared in A.D. 1870.

And much more in an organization that declares herself to be the "true church," dating back to Christ and the apostles, and claiming herself in being a church that "never changes!"

III. THE HISTORY OF PROTESTANTISM

Protestantism began, as is indicated by the name "protestant," as a protest against Roman Catholicism, and her unscriptural practices.

Keep in mind that during the days when Romanism maintained control over the religious and political world, there were many Christians who were not Catholics, and who suffered for their separation from the recognized religion of the day. These were not "protestants" as such, for "protestants" came out of Rome, in "protest," many Christians were never

a part of Rome. Great numbers of these people held the same New Testament, Baptist view points that we hold today.

Protestantism began with men such as John Wycliffe, known as "the Morning Star of the Reformation," (1320-1384); John Huss (1369-1415); and Jerome Savonarola (1452-1498). These men were primarily "reformers," who spoke out against the sins and errors of Romanism.

When Martin Luther nailed his "Ninety-five Theses" on the church door in Wittenberg, Germany, on October 31, 1517, he started the reformation, and the protestant movement that broke the power of Rome, until this day. Contemporaries with Luther were Zwingli and Calvin of Switzerland, and John Knox of Scotland and England. From these men came the protestant churches such as the Lutheran church, the Presbyterian Church, and later the Congregational Church, and the Methodist Church.

Remember, these churches were established in protest to the doctrines and errors of Roman Catholicism!

Today, all that "protestantism" is "protesting" is fundamental Baptists! To think that we would see the day, in our very city, when protestant clergymen would don their clerical robes, and join in a processional into a Catholic Church, to participate in an "ecumenical mass"! Oh, for Lutherans like Martin Luther! Oh, for Presbyterians like John Knox! Oh, for Methodists like John and Charles Wesley!

What is the "mass"? Let me answer in their own language, as stated in the Roman Catholic Catechism Number 2, prepared by order of the Third Plenary Council of Baltimore.

What is the "mass"? Let me tell the unbloody sacrifice of the body and blood of Christ.

"Is the Mass the same sacrifice as that of the cross? The Mass is the same sacrifice as that of the cross."

"Protestant" clergymen are joining in the Catholic Sacrament of the sacrifice of Christ, taught to be the same as the very sacrifice of Christ on the cross! Romanism teaches that the bread becomes the very body of Christ, and the wine becomes the very blood of Christ, as the sacrament is taken. Protestantism is giving her approval!

The Bible teaches that Christ was sacrificed once for our sins! "So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation." Hebrews 9:28. (See also, Hebrews 7:27; Hebrews 9:11-15; Hebrews 10:11-20).

If Christ is offered again by the Roman Catholic church as they claim, then the preceding Scriptures are not true! There are about 200,000 masses said in 24 hours all over the world; according to Catholic teaching, Jesus would suffer the terrible agony of Calvary 200,000 times in 24 hours. This is not what the Scriptures teach us. God forbid! We must believe the Holy Scriptures.

IV. THE PROPHETIC PICTURE.

Now, if "protestantism" wants to march boldly back into Romanism, that's entirely up to them. After all, Baptists are not

Protestants, and were never a part of Romanism, so we have no part in it. However, I do believe that protestant clergymen are obliged to their congregations to show them the compromise, and the coming results when all "protestant churches" are united as one, and then embrace Rome under one "church head." Never you doubt this for a minute, that when they are united under one "church head," and one "church rule" that leadership will be none other than the Pope of Rome!

The Bible prophecies the coming day when the nations of the world will be united under one leadership — a union of nations with one director over all — and then that leader is revealed as the anti-Christ!

Comparing Revelation 13:1-9, with Revelation 17:12, shows us that the "ten horns" are ten kings, and they give their power to "the beast" for a short time, (Rev. 13:13.) Thus a federated "ten power kingdom" shall be ruled by one king for a brief season, at the end time.

Daniel 7 further confirms this truth by his vision of a "beast with ten horns," showing us defi-

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nately that these horns speak of kingdoms, and an evil rule, until the King of Kings comes, the Lord Jesus Christ, to establish a righteous kingdom upon the earth.

Now, these kings make a league, and an agreement with the popular religion of that day, and form a "church-state" organization. Study Revelation very carefully, and you will see this religion, as well as the location of this religion. Revelation 17 defines this religion as a religion... drunken with the blood of the saints, and with the blood of the martyrs of Jesus: (vs 6). It is a religion, represented by a woman. It is a religion that is very rich. It is a religion that makes much of the colors purple and scarlet. It is a religion that is situated upon seven mountains. It is a religion that will rule over the kings and the affairs of men. Beloved, if the Bible is an honest Book, and it is, the evidence all points to Rome! If apostate protestantism wants to be a part of that, then that is entirely up to them! I feel that the clergy are obligated to tell their people the truth, however.

I say that the nations form a league, a union, with the popular religion of that day, and that popular "religion" is not Baptist! We've never been very popular in the eyes of the world!

Of course, all of this points to the fulfillment of prophetic Scripture, so the sooner protestantism

returns to Rome, the sooner must be the coming of our Lord Jesus Christ!

I fear that the average person today does not at all understand the implications of the "ecumenical mass" conducted in our city this evening. They speak of "Christian unity," but really mean a return to Romanism, her false teachings and dogmas, and her power to control individuals and kingdoms.

V. THE PERILS OF PREACHING THE TRUTH

John the Baptist was beheaded for one reason — he preached the truth! Christ was crucified by religion and government, because he preached the truth! Stephen was stoned by religious leaders, because he preached the truth! Paul was slandered, persecuted, imprisoned, and beheaded, because he preached the truth! This world, religious, or political has never wanted to hear the truth! Men have not changed.

Those who preach the truth in this day will be laughed at, slandered, mocked, ridiculed, and in many cases even persecuted. Their words will be twisted to say what was not said. They will be accused of "hating other faiths." They will be misunderstood, often by even good people who mean well. All this must be expected.

Let me emphasize that every statement in this message is truth! This message was not prepared in haste, nor delivered without much thought and prayer. I have no malice toward any individual. When speaking on the subject of Romanism, or modernism, I do not speak concerning the individual, but of the false system that enslaves the individual.

I love the souls of men, and want to see them saved. There cannot be two ways of salvation. If Rome is right, then we should all go join Romanism! If Rome is wrong, then we must declare the truth, which is right, to win souls to Christ, and Christians need to come out of modernism and Romanism.

Romanism presents five ways of salvation.

First, they teach that "baptism" (really, "sprinkling") makes a person a child of God. For this reason they sprinkle infants, and teach that if a person dies without baptism, he is lost. The Bible does not teach this! This is Roman doctrine based on tradition, and adopted by protestantism.

Secondly, Rome teaches that "confirmation" places one in the church, and in the family of God. The Bible does not teach this! Protestantism has also adopted this tradition of Rome.

Thirdly, when a person confesses his sins to a Catholic priest, he supposedly "absolves him from his sin." Now, if a man had the power to "absolve one's sins," this would be the same as teaching that he had power to save. The Bible does not teach this! The Bible says that we have only "One mediator between

God and men, the man Christ Jesus." I Tim. 2:5.

In the fourth place, Rome teaches that man can pay for his sins by doing penance. By praying the Rosary, or by attending certain masses, or by abstaining from certain things, his time is shortened in "purgatory." Masses are said, at a cost to the relatives, to pray people out of "purgatory;" the Bible does not teach this! This is a tradition and dogma of Romanism.

The fifth method of "salvation" to Romanists is "extreme unction." This is administered by the Catholic Priest when one is on his death bed, and is supposed to absolve one from his sins.

Five teachings on salvation, yet when one dies, regardless if he be a layman, a priest, or a pope, he must still be prayed out of "purgatory."

My friend, in all love and respect, this is not salvation! This is not Bible Christianity!

The Bible says, "come out of her, my people."

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

The Bible says, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book." Rev. 22:18, 19.

The Bible says,

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness: and what communion hath light with darkness: and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols: for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Cor. 6:14.

Then, I must tell you the truth concerning salvation. There is but one way of salvation, according to the Bible.

"For there is one God, and one mediator between God and men, the man Christ Jesus." I Tim. 2:5.

Not "many mediators," or "priests," but one mediator!

Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we

(Continued on page 7, column 3)

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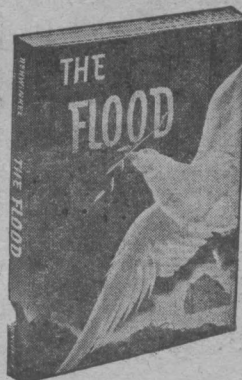
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It was evident that the betrayal of Mr. Desaulnier would be followed by new efforts on the part of the bishop to crush us. Two new priests were sent from Canada, Mr. Mailloux, a vicar general, and Mr. Campo, to strengthen his hands, and press the people to submit. Mr. Brassard wrote me from Canada in December: "All the bishops are preparing to hurl their thunders against you, and your people, on account of your heroic resistance to the tyranny of the Bishop of Chicago. I have told them the truth, but they don't want to know it. My lord Bourget told me positively that you must be forced, at any cost, to yield to the authority of your bishop; and he has threatened to excommunicate me if I tell the people what I know of the shameful conduct of Desaulnier. If I were alone I would not mind his excommunication, but would speak the truth, but such sentence against me would kill my poor old mother. I hope you will not find fault with me if I remain absolutely mute. I pray you to consider this letter confidential. You know very well the trouble you would put me into by its publication."

The French Canadians of Chicago saw, at once, that their bishop, strengthened by the support of Desaulnier, would be more than ever obstinate in his determination to crush them. They thought that the best way to force him to do them justice, was to publish a manifesto of their grievances against him, and make a public appeal to all the bishops of the United States, and even to the Pope. On the 22nd of January, 1857, the Chicago Tribune was requested by them to publish the following document:

At a public meeting of the French and Canadian Catholics of Chicago, held in the hall of Mr. Bodicar, on the 22nd January, 1857, Mr. Rofinot being called to preside, Mr. Franchere, (these two gentlemen were still living in Chicago, 1885) acting as a secretary, the following addresses and resolutions being read, have been unanimously approved: "Editors of the 'Tribune.'—Will you allow a thousand voices from the dead to speak to the public through your valuable paper?"

"Everybody in Chicago knows that, a few years ago, there was a flourishing congregation of French people coming from

France and Canada in this city. They had their priest, their church, their religious meeting. All that is now dispersed and destroyed. The present Bishop of Chicago has breathed his deadly breath upon us. Instead of coming to us as a father, he came as a savage enemy; instead of helping us as a friend, he has put us down as a revengeful foe. He has done this very contrary to which was commanded him by the Gospel. 'The bruised reed He shall not break, and the smoking flax He shall not quench.' Instead of guiding us with the cross of the meek Jesus, he has ruled us with an iron rod.

"Every Sunday, the warm-hearted and generous Irish goes to his church to hear the voice of his priest in his English language. The Germans have their pastors to address them in their mother tongue.

"The French people are the only ones now who have no priest and no church. They are the only ones whose beautiful language is prohibited, and which is not heard from any pulpit in Chicago. And is it from lack of zeal and liberality? Ah! no, we take the whole city of Chicago as a witness of what we have done. There was not in Chicago a better looking little church than the French Canadian church called St. Louis. But, alas! we have been turned out of it by our very bishop. He is now publishing many stories to contradict that fact, we owe to ourselves and to our children to raise from the tomb, where Bishop O'Regan has buried us, a voice to tell the truth.

"As soon as Bishop O'Regan came to Chicago, he was told that the French priest was too popular, that his church was attended not only by his French Canadian people, but that many Irish and Germans were going daily to him for religious duties. It was whispered in the ears of his Rt. Reverence that, on account of this, many dollars and cents were going to the French priest which would be better stored in his Rt. Reverence's purse.

"Till that time the bishop was not, in appearance, taking much trouble about us. But as soon as he saw that there were dollars and cents at stake, we had the honour to occupy his thoughts day and night. Here are the facts, the undeniable public facts. He (the bishop) began by sending for our priest, and telling him that he had to prepare himself to be removed from Chicago to some other place. As soon as we

knew that determination, a deputation was sent to his Rt. Reverence to get the promise that we would get another French priest, and we received from him assurance that our just request would be granted. The next Sunday an Irish priest having been sent to officiate instead of a French one, we sent a deputation to ask him where the French priest was that he had promised us? He answered that we ought to take any priest we could get, and be satisfied. This short and sharp answer raised our French blood, and we began speaking more boldly to his Reverence, who got up and walked through the room in a rage, saying some half dozen times, 'You insult me!' But seeing that we were a fearless people, and determined to have no other priest but one whom we could understand, he at last promised again a French priest, if we were ready to pay the debt of our church and priest house. We said we would pay them, but our verbal promise was nothing to his Reverence. He immediately wrote an agreement, though it was Sunday, and we signed it. But to attain, soon or later, his object, he imposed upon that unfortunate priest a condition that he knew no Christian would obey.

"This condition was that he should not receive in his church any one but the French. This was utterly impossible, as many Irish, Germans, and American Catholics had been in the habit, for years past, of coming to our church; it was impossible to turn them out at once.

"We did everything in our power to help our priest in the matter, by taking all the seats in the church, against the will of the respectable people of the different nations who had occupied them for years. Finding themselves turned out of the church, and unable to conceive the reason of so gross an insult from a fellow-Christian people, they said to us, 'Have we not paid for our seats in your church till this day? Double the rent if you like; we are ready to pay for it; but, for God's sake, permit us to come and pray with you at the foot of the same altars.'

"We explained to them the tyrannical orders of the bishop, and they, too, commenced cursing the bishop and the ship that brought him over.

"They continued, however, to come to our church, though they had no seat. They attended divine service in the aisles of the church, and we did not like to disturb them; but our feelings were too Christian for the bishop. He kept a watch over our priest, and, of course, found out that he was receiving many who were forbidden by him to attend our religious meetings.

"The bishop, then, thought once more of his dear French priest, so he came in person to his house, and asked him if he had kept his orders. The priest answered that it was quite impossible to obey such orders and remain a Christian. He acknowledged that, in many instances, he had been obliged, by the laws of charity, to give religious help to some who were not French people.

"Well then, answered the bishop, from this very moment, I silence you, and I forbid you the functions of priest in my diocese."

"The poor trembling priest, thunderstruck, could not say a word.

"He went to some friends to relate what had just happened to him; and he was advised by them to go back to the bishop immediately to beg the privilege of remaining at the head of his congregation till Lent was over. The bishop said: 'I will consent to your request, if you pay me one hundred dollars.' 'I will give you the sum soon as I can collect it, and will give you my note for thirty days,' answered the priest.

"I want the money, cash down," said the bishop, 'go to some of your friends, you can easily collect that amount.'

"This poor priest went away in search of the almighty dollars; but he could not find them as soon as he wished, and did not return to his lordship that day. The bishop started that night for St. Louis, but he did not forget his dear French people in his long journey. As soon as he arrived in St. Louis, he wrote to his grand vicar, Rev. Mr. Dunn, that the French priest pay him one hundred dollars or remain suspended.

"This goodwill of the bishop for our spiritual welfare, and his paternal love of our purses, did not fail to strike us. Our priest made a new effort that very day; he went to see an old friend who had been absent from town for some time, and related to him his sad position. This old friend (P. F. Rofinot), seeing that he could redeem a priest for so little a sum (for the priest had collected part of it himself), immediately proceeded with the priest to the house of very Reverend Dunn, with the money in hand, to satisfy the bishop.

"But, alas! that bargain did not last very long; for as soon as the bishop returned, the watch that he had left behind him performed his duty well, and told him that the French priest was going on as before. So the poor priest had to go again to the bishop to explain his conduct. But this time he could not bear the idea of officiating any longer under such a tyrant. He left us to fight the hardest battle ourselves against the bishop.

"As the church and the house of our priest were on leased grounds, the lease had to be renewed or the buildings removed. We went to the bishop, who advised us to buy a lot and remove the church on it, and sell the house to help pay for the lot. Suspecting nothing wrong in that advice, we followed it. We bargained for a lot, agreed to sell the house, and went to report our progress.

"But we were going too fast. The bishop must stop us, or he would be frustrated in his calculations, for he had a lot himself to put the church on; he opposed our moving our church, by telling us that there was another lot adjoining the one we had bargained for; and that we must buy it also. We went immediately and bought the lot on ninety days time. But he objected to this again, saying that he would not allow us to touch the church, unless we had the whole lot paid for, and put the deed in his hands, and that the deed should be made to himself personally.

"This had the effect desired by the bishop. We had collected all the money that could be collected then, in our small congregation; it was impossible for us to do any more, so we concluded to give up the battle. The bishop then went on, took the money we had

sold the house for (one thousand two hundred dollars). A Catholic lady, whose husband had bought the house, had subscribed one hundred dollars for removing the church, providing the bishop would promise that it would remain in the hands of the French and attended by a French priest. The bishop proffered again to the lady the lie, which he so often uttered to us, everywhere, from the altar, that upon the word of bishop, it would remain a French church, and that they should have a French priest. (This we shall call lie number one). He then moved the church to another lot of his own, and an Irish priest to officiate in put the money in his pocket, made the congregation, which was now Irish, pay for the lot, moving and repairing of the church, and he takes quarters the revenues, which are no more than two thousand dollars a year.

"This is the way we have been swindled out of our church, the house of our priest, and our all, by the tyrant, Bishop O'Regan; and when a French priest visits our city, he forces him to address us in our mother tongue. This is the way French Catholics, as a whole, have been blotted out of the face of the living!

"And when Rev. Father Chiniquy has publicly accused Bishop O'Regan to have deprived us unjustly of our church, he proffered a truth which has many witnesses as there Catholic and Protestant in Chicago.

"We know well that Bishop O'Regan is proclaiming that he has not deprived us of our church, that if it is in the hands of the Irish, it is because the Irish built it. This lie number two, which can be proved by more than a thousand witnesses."

"We would like to know if has forgotten the agreement (mentioned above) which he made us sign in bargaining for a French priest. He has the receipts every cent that was due up to the time he took possession of our church. He then proffered these words with the gentlemen who brought him the receipts: 'It takes the French to collect money quick these times,' (being in the winter).

"We must also add that the French people, have paid for very vestments that the bishop uses in his cathedral, which has taken from our church. He uses them only on some feast, thinking too much of his own property, to use them on sermon day.

"Will it be out of my power here, to say that the cathedral of Chicago was built by the French, and that the lot which is build on was given by a Frenchman? It is very reluctant that we expose all these facts before the eyes of the public, having waited patiently, during two long years, and having used all the influence we could command in French Canada, to purpose, we must resort to sympathy of the public for justice through the free press of the United States.

"RESOLUTION.

"Resolved, 1st. That the O'Regan of Chicago, has entirely lost the confidence of the French and Canadian population of Chicago since he has taken away from us our church.

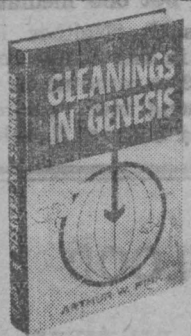
"Resolved, 2nd. That the Rev. O'Regan has published base slander against the French and Canadian population of Chicago, when he said he took the church from our hands on pretense that we could not pay for it.

"Resolved 3rd. That the Rev. O'Regan, having said to his deputies, who went to inquire from him by what right he was taking our church from us, give it to another congregation, 'I have a right to do what I please' (Continued on page 7, column 1)

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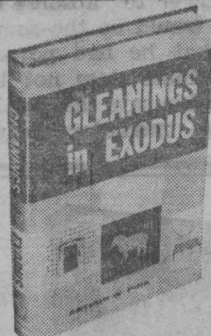
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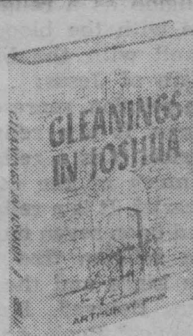
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THE BAPTIST EXAMINER

APRIL 23, 1966

PAGE SIX

MODERN JEHOVAH'S WITNESSES ARE JUST . . .

RUSSELLITE HERETICS

By EDDIE K. GARRETT
Middletown, Ohio

In this concluding article I want to get to the text that possibly gives the Russellites the most trouble. That text is John 1:1-3. In this Russellite booklet that I have before me they again are forced to run to "far out" versions of the Scriptures. But this is futile. Let me quote the text in full.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning

Scripture St. John has not only declared, that Christ is God; but, to prevent any possible mistake concerning what he meant by the word GOD, has told us, that he is co-eternal with God the Father; and that he is the Creator of everything, which exists. Were the Scriptures allowed to speak their own language, this single passage would decide the controversy: for it is impossible to declare in stronger language, or more explicit, that Christ is God in the highest sense, originally, and without derivation."

That by the WORD is meant the Being who became incarnate, we are taught in the fourteenth verse of John One: "And the Word was made flesh and dwelt among us." See also I Tim. 3:16.

Romans 9:5 reads: "Of whom, as concerning the flesh, Christ came, who is over all, God blessed, for ever. Amen." This verse cannot be avoided, by any means except a resolute denial.

Matthew 1:23, and Isaiah 7:14, "Behold a Virgin shall conceive, and shall bring forth a son; and thou shalt call his name Emmanuel; that is, God with us," Christ, therefore, is God WITH US.

I refer to one more passage in which our Lord Jesus Christ is referred to as God: "And we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal." I John 5:20. Here Christ is not only said to be God, but the true God. As surely there can be but one true God, the epithet TRUE, in its application to Christ, makes him one in essence with the Father.

There is a great deal more that could be set forth to prove the Russellite position on Christ as blasphemous, but we will let this suffice for now.

A Good Resolution

(Continued from page one)
identification, Brethren for fellowship, Sheep for character, Servants for employment, Friends for companionship. "We," the Called of God, the faithful, the elect and chosen of God. "We" will be glad and rejoice in thee. "We" who have the Scriptures, as our sole authority. "We" who have redemption as our blessing. "We" who have everlasting life as possessed here and now. "We" who have peace as our consolation. "We" who have access as our privilege. "We" who are united to Christ, our Surety and Security. "We" who live in "Him" (Acts 16:28). "We live unto the Lord" (Rom. 14:8). "We" who live by the Spirit (Gal. 5:25). "We," the people of God! The beloved sons of God.

Behold, what manner of love! What manner of love the Father hath bestowed upon us, That we, that we should be called, Should be called the sons of God.

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—GEORGE WASHINGTON

We are resolved about it. How wonderful, a resolution of Holy Scripture. Only the believer can resolve to do good, for he is in the state of grace or begun recovery and as such can choose between good and evil. The ungodly is not so. Being in the state of fallen nature or entire depravity, he chooses evil only for that is his nature and can resolve nothing good for God. In our text, "We will" is the language of faith. The language of one who has resolved to renounce the old calendar of the flesh and begin anew by a fresh dedication and yieldedness to Him who loveth us and loosed us from our sins and is now living at the right hand of the Majesty in the

(Continued on page 8, column 4)

Ecumenical Mass

Continued from page 5)
must be saved." (Read Acts 4: 10-12.)

All men have sinned. Roman 3:23.

Christ died for us. Romans 5:8. If an individual will confess with his mouth the truth that Christ died for his sins, that He was buried, and that He was raised the third day, and will believe from the heart, that individual shall be saved. Romans 10:9-13.

The saved person has now everlasting, eternal life, and shall never perish. John 5:24; John 3:16, 36; John 10:27-29.

I have spoken the truth. It is up to you to receive it or reject it.

May God bless you.

Fifty Years

(Continued from page 6)
with your church, and your church properties; I can sell them and put the money in my pocket, and go where I please with it, has assumed a power too tyrannical to be obeyed by a Christian and a people.

"Resolved, 4th. That the nature

of the different suits which the Right Rev. O'Regan has had before the civil courts of this state, and which he has almost invariably lost, have proved to the whole people of Illinois that he is quite unworthy of the position he holds in the Catholic Church.

"Resolved, 5th. That the Right Rev. O'Regan is hereby publicly accused of being guilty of simony for having extorted one hundred dollars from a priest to give him permission to officiate and administer the sacraments among us.

"Resolved, 6th. That the Right Rev. O'Regan, in forbidding the Irish and German Catholics to communicate with the French Catholic Church, and allowing the French and Canadians to communicate with Irish and German Churches, has acted with a view to deprive the French Church of religious fees and other donations, which act we consider unjust and against the spirit of the church, and more resembling a mercantile transaction than a Christian work.

"Resolved, 7th. That the French Canadian people of Illinois have seen with feelings of grief and surprise that Rev. Mr. Desaulnier has made himself the humble valet of the merciless and shameless persecutor of his countrymen.

"Resolved, 8th. That the Rev. Mr. Chiniquy, pastor of St. Anne, deserves the gratitude of every Catholic of Illinois, for having, the first, put a stop to the rapacious tyranny of the Bishop of Chicago.

"Resolved, 9th. That the French Catholics of Chicago are determined to give all support in their power to the Rev. Mr. Chiniquy, in his struggle against the Bishop of Chicago.

"Resolved, 10th. That a printed copy of these resolutions be sent to every bishop and archbishop of the United States and Canada. That they may see the necessity of giving to the church of Illinois a bishop more worthy of that position.

"Resolved, 11th. That a copy of the resolutions be sent to His Holiness Pius IX, that he may be inclined to make inquiries about the humiliated position of the church of Illinois, since the present bishop is among us.

"Resolved, 12th. That the independent and liberty-loving press of the United States be requested to publish the above address and resolutions all over the country.

"P. F. ROFINOT, President,
DAVID FRANCHERE, Secretary."

(To be continued)



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THE BAPTIST EXAMINER

APRIL 23, 1966

PAGE SEVEN

Love At The Cross

(Continued from page 1)

the "propitiation for our sins, and not for ours only, but also for the sins of the whole world" (I John 2:2). What world is this? It is the world of believers, of all the elect who are ordained to eternal life and believe only in Christ (Acts 13:48). The Lamb of God taketh away the sin of this world (John 1:29).

It is this world that is saved through Jesus Christ (John 3:17). Christ is the Saviour of this world (John 4:24). Christ gave Himself for the life of this world (John 6:51). "Having loved His own which were in the world, He loved them unto the end" (John 13:1). "The world of the ungodly" is another world in itself (2 Pet. 2:5). It is the world of those who never come to repentance of sin and faith in Jesus Christ. That world is outside of Jesus Christ. "Outside of Christ, God is only anger and destruction; in Christ, He is love and grace" (Concordia Theological Monthly, October, 1952, p. 735).

This is illustrated at the cross of Jesus. There were two thieves crucified with Christ. One was saved. The other apparently was lost. One was loved by God. The other was hated, and that justly, for God hates all workers of iniquity (Psalm 5:5). The Christ and the cross existed only for the saved thief. It might as well not have existed for the unre-

pentant thief (Luke 23:39-43). Where there is no cross there can be no love of God for sinners, and there is no saving cross but in the world of elect believers in Christ.

There is love at the cross of Jesus for all who believe in Jesus Christ as Saviour and follow Him.

There Is The Believer's Love For God In The Cross Of Jesus.

This deep, inward, abiding love for the Crucified is influenced by the cross. "We love Him because He first loved us" (I John 4:19). And that love is perceived by us at the cross (I John 3:16). Remove the cross from our theology and thinking and preaching and praying and what have we left? We could not love Jesus Christ as our Redeemer for without the cross He would not be our Redeemer. It is by His "precious blood" He redeemed us to God (I Pet. 1:18-19). If Christ be not our Redeemer, He is our Judge! We may fear our Judge, but we could not love Him (Rev. 6:12-17). Oh thank God for the cross!

But the cross is more than an influence. The love of God is imparted to us via the cross of Christ. The Apostle Paul tells us that the "love of God is shed abroad in our hearts by the Holy Ghost" (Rom. 5:5), but he does not stop there, but takes us on to Calvary (in v. 6 and 8), saying: "Christ died for the ungodly . . . Christ died for us." The same order is given in Gal. 5:22-

24. "But the fruit of the Spirit is love . . ." but this spiritual life comes only through the crucifixion of Christ (v. 24). Do you find it hard to love God? Go by faith to Calvary's cross and receive the suffering Saviour as your Redeemer and King. You will find the love of God soon burning in your soul.

There Is The Believer's Love For Each Other In The Cross Of Jesus.

There is an innate desire in the heart of every human to be loved by someone. The New York Times a few years ago (12-5-54) told of two little children who were forsaken by their mother on the sidewalk of New York City, and taken to a children's hospital. The three year old little girl, Karen, along with her younger brother, Billy, was being photographed by newspaper reporters

love laid down His life for us, when he adds: "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17). No, the cross will slay such selfishness in the Christian.

The true love of Christians for each other is a sacrificial love. It could not be otherwise. The Holy Spirit says to them through John the apostle: "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren" (I John 3:16). But the holy example is given us at the cross of Christ.

Beloved friend, there is love at the cross of Jesus, and the greatest truth of it is that God loves you in Jesus Christ! May that love grip you and melt you and drive you to the crucified, risen Redeemer — even now. Amen.

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when she expressed the longing of the human heart for affection and love, running with outstretched arms to a woman among the reporters saying, "Mommy." She wanted a mother so desperately she was willing to accept a stranger as her own.

How much more does a born again Christian love and seek to be loved. The Christian family is a family of love. If I do not love my Christian brother I am not his brother. I have not been to the cross of Jesus. I know not the Crucified. Read I Corinthians 13, the Christian love chapter. "Paul W. Hoon gives us this paraphrase of the apostle Paul's famous words: 'Though I speak with the tongues of scientific men and psychological angels, though I have the gift of analytical prophecy and understand personality mysteries and all Freudian knowledge, though I have faith in my techniques so that I can remove mountains of complexes and tensions, and though I bestow all my goods to feed the emotionally poor, and though I give my psyche to be burned beneath the searching analysis of an expensive psychotherapist, if I have not love I am nothing'" (Chas M. Crowe, The Sanctuary, 1957, p.p. 17-18).

The love of Christians for each other is a spiritual love, it is not a sentimental emotion as changeable as circumstances, but as unfading as Christ who gives us such love. The cross of Christ makes it so. Christians love one another "in the truth" (2 John 1). Their love to one another is in the walking after God's commandments (II John 1:5,6). And this love is centered in the cross work of Christ (I John 4:10-11).

The love of Christians for each other is a social love also. John no sooner tells us that God in

rejoicing as the gates of the are opening? "Sing aloud to God, our strength" (Ps. 66:2). "Sing forth the honor of name: make his praise glorious" (Ps. 66:2).

Rejoice, rejoice, O Christ lift up your voice and sing Eternal Hallelujahs to Christ the King!

The Hope of all who Him, the Help of all who None other is so loving good and kind.

THE PERSON — "We will glad and rejoice IN THEE." The last word is the soul of the There is no true gladness rejoicing outside of Christ joy, but in Him and His "We will be glad and rejoice Thee" for Thou art "My Beloved . . . My Friend" (S.O.S. We joy in Thee our living, loving, lifting, lavishing, ing and lovely Friend. What ens are laid up in Thee. "Mine eye affecteth mine within and be distressed, back and be defeated, around and be distracted, we will look up and be del "in Thee."

Brethren, "We" who have sweetening tree to cast into rah's pool (and we will all our little bitter pools), theless, with joy "we will"

Send TBE to A Friend.

nify His Name, for rivers of have their source in Him, and every drop of their in Him. To "be glad and in Thee," is to endure. It courage, steadfastness and ance. Since "Thou are the ent portion of Thy people, us this year with such a of Thy preciousness, that first day to its last day, we be glad and rejoice in Thee January open with joy in Lord and December close gladness in our exalted Lord sus Christ.

Only in Thee, dear Saviour Losing Thy life my own to Trusting, I'm cleansed from ev'ry stain, Thou art my only plea. Only in Thee my heart will delight, Till in that land where no night, Faith will be lost in heav sight, Only, dear Lord, in Thee!

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