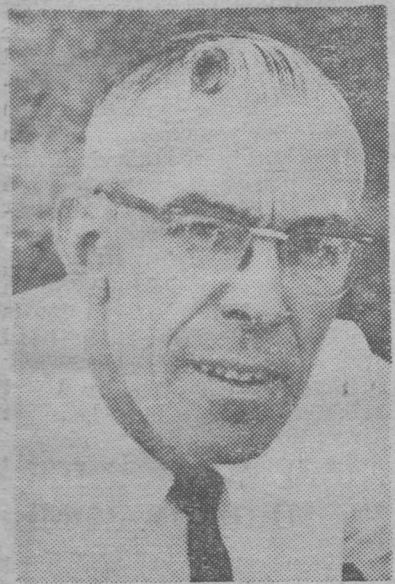


## THE CURSE OF THE GRIEVOUS SIN OF FLESHY PRIDE

By BOB NELSON  
Ada, Michigan

Unchastity, anger, greed, drunkenness, and all that are mere fleabites in comparison to the sin of pride. It was through Pride that the devil became the devil. Pride leads to every other vice; it is the complete anti-God state of mind.

"Every one that is proud in heart is an abomination to the Lord."—Proverbs 16:5. "God re-



ELD. BOB NELSON

sisteth the proud, but giveth grace to the humble."—James 4:6. These two Scriptures remind us that God hates pride above all sins; it is an abomination to Him. We should also hate this terrible sin. "The fear of the Lord is to hate evil: pride, and arrogance, and the evil way."—Prov. 8:13.

God has revealed much in the Holy Scriptures about this sin. (Continued on page 4, column 5)

## OPEN COMMUNION HAS NO PLACE IN A BAPTIST CHURCH

By BEN M. BOGARD  
(Now In Glory)

Open Communion is possible only when there are divisions. As the devil is the author of confusion and division it follows that the devil is the author of open communion. God is the author of peace and harmony and as close communion is based on UNION, FELLOWSHIP AND PEACE it follows that God is the author of close communion.

The restrictions placed around the Lord's Table are many and the following are some of them:

1. The supper must be eaten in church capacity—must come together in the church. This does not mean church house for the house is not the church. To come together in the church means to come together as members of the church. I Cor. 11:18.

2. The social feature is forbidden. We should not take the supper to show our sociability. We have our own house to do that sort of thing in and should not shame the church of God by making it a means of showing our neighborly feeling toward our friends. "What, have ye not houses to eat and drink in?"—I Cor. 11:21-22.

3. There must be a right purpose in the supper. That purpose is to "discern the Lord's body."—I Cor. 11:29.

4. Nobody but those who have been scripturally baptized should partake of the supper. The great commission in Matt. 28:19-20, says that the church should "Teach all nations, baptizing them, teaching them to" (Continued on page 5, column 3)

MISSIONARY

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BIBLICAL

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# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"To the law and to the testimony; if they speak not according to this word

it is because there is no light in them."—Isaiah 8:20

VOL. 39, No. 48

ASHLAND, KENTUCKY, JANUARY 9, 1971

WHOLE NUMBER 1670

## Even In The Face Of Our Great History, Baptists Are Steadily Growing Weaker!

Within the past few years in the Southern Baptist Convention literature, has appeared the greatest amount of error as to church history.

I have never seen the equal whereby the Southern Baptists have denied our historic position on church truth, baptism, the Lord's Supper, and even the great fundamental doctrine of the infallibility of the Bible (January 2, 1971).

In many of these articles the position has been taken that Baptists began in the 16th century.

However, in order that our readers might know the truth as to the origin of the church that Jesus built we are quoting from many historians so that our readers will know that Baptists began in the days of Jesus, and that they have had an unbroken line of continuity to the present. No man can deny the historical facts which follow.

John Clark Ridpath, Methodist author of that monumental work, "Ridpath's History of the World," in a letter to Bro. W. A. Jarrell (Baptist Church Perpetuity, p. 50), says:

"I should not readily admit that there were Baptist churches as far back as A.D. 100, although without doubt there were Baptists then, as all Christians were then Baptists."

"Crossing the Centuries," edited by William C. King, having as associate counsellors, editors and contributors such as "Cardinal Gibbons, Roman Catholic; Bishop John H. Vincent, Methodist; President Theodore Roosevelt; President Woodrow Wilson; W. H. P. Founce, President of Brown University; Albert Bushnell Hart, Ph. D., L. L. D., Head of the History Department of Harvard University; Geo. B. Adams, M. A., Ph. D., Litt. D., of Yale, and many more such famous men says:

"Of the Baptists it may be said that they are not Reformers. These people, comprising bodies of Christian believers, known under various names in different countries are entirely independent of and distinct from the Greek and Roman churches, and have an unbroken continuity from apostolic days down through the centuries. Throughout this

long period they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property; yet they swerved not from the New Testament faith, doctrine and practice."

Sir Isaac Newton, learned English philosopher, student of the Scriptures and of history:

"The Baptists are the only body of known Christians that have never symbolized with Rome." (Whiston, Memoirs of, written by himself, 201).

Dermout, chaplain to the king

## The Grave Dangers Christians Face In Following The Crowd

By ROY MASON  
Aripeka, Florida

The opinion of many people, is determined by the majority vote. There is no absolute standard of right and wrong—it is all a matter of custom and what "everybody is doing." Back be-



ELD. ROY MASON

fore the last war, nudism was becoming current. All over the country nudist clubs were springing up. One of these was located just a few miles from Tampa. There are still such, although the widespread use of "shorts" and other mere substi-

(Continued on page 6, column 2)

of Holland, and Ypeij, professor of theology at Groningen, a few years since received a royal commission to prepare a history of the Reformed Dutch Church. This history, prepared under royal sanction, and officially published contains the following manly and generous testimony to the antiquity and orthodoxy of the Dutch Baptists.

"We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and have long in the history of the Church received the honor of that origin. On this account, the Baptists may be considered the only Christian community which has stood since the Apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages."—(Hist. Ref. Dutch Church, Breda, 1819).

Cardinal Hosius, Roman Catholic, the president of the Council of Trent. Cardinal Hosius wrote in A. D. 1554. This dates Baptists back to at least 354 A.D.

"If the truth of religion were to be judged by the readiness and boldness of which a man or any sect shows in suffering, then the opinion and persuasion of no sect can be truer and surer than that of the Anabaptists since there have been none for these twelve hundred years past, that have been more generally punished or that have more cheerfully and steadfastly undergone, and even offered themselves to the most cruel sorts of punishment than these people." (Hosius Letters Apud Opera, 112 - 113. Baptist Magazine CVIII, 278, May 1836).

Zwingli, the Swiss reformer, co-worker with Luther and Calvin in the Reformation of 1525;

"The institution of Anabaptism is no novelty, but for three hundred years has caused great disturbance in the church, and has acquired such strength that the attempt in this age to contend with it appears futile for a time."

Mosheim, Lutheran historian of great note:

"Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe persons who adhered tenaciously to the principles of modern Dutch (Continued on page 6, column 3)

## HALLIMAN AND SON TO BE OPERATED ON, ON JANUARY 15

Both Brother Halliman and his 10 year old son, Peter, are to be operated on in a hospital in Mt. Hagen on January 15.

Due to his long walks through the brush, and the arduous trails over which he has traveled, Brother Halliman has become ruptured, and the operation which he is to undergo is very definitely an immediate necessity.

Peter has been operated on once during the past year to



FRED T. HALLIMAN

correct a slight deformity as to one of his organs. This second operation is necessary to complete the task.

We ask all of our readers to remember Brother Halliman and his son Peter at this time. Brother Halliman is a worthy man of God and we would certainly ask that our readers remember him very definitely at this particular time, praying that God will raise him up speedily so that he might return to his work again.

## A GOOD QUESTION FOR ALL CHRISTIANS, HOW'S YOUR CROP?

ELD. A. M. OVERTON  
(Now With The Lord)

A common greeting of one farmer to another is "How's your crop?"

By this he raises the question of the condition, growth, and prospects of harvest of the various plantings and sowing in the fields according to God's well known laws of seedtime and harvest. Everything must be planted in harmony with these laws of God, and everything produces "after its kind."

How's your crop, Christian friend?

What have you planted? Where have you planted? How have you planted?

God declares that, as God's children, we reap according to what we plant and how we plant. If we plant that which is of, and according to the directions of the flesh, even though it may be a highly-respected religious fleshliness, we are sure to reap that which perishes. But, if we plant under the directions of the Holy Spirit, we are sure to reap life everlasting in those who are reached by the ministry we support.

By noting verse 6, "Let him that is taught in the word communicate unto (share with) him that teacheth in all good things," we see that it is not the matter of salvation from sin that is under discussion, but that of sharing in the teaching and preaching of the Word of God.

Child of God, how are you investing your Lord's money? You are a steward of God and must give a full account one day? Are (Continued on page 5, column 2)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "WHY WAIT?"

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22:16.

This Scripture has to do with Paul's experience after he was saved. Three days previously, on the road to Damascus, Paul was saved. You remember that he was going to Damascus with special authority at his command, that if he found any Christians in the city of Damascus, he was to bring them bound unto the city of Jerusalem, and there they would be tried and punished for the crime of being a Christian. As Paul journeyed on his way

toward the city of Damascus, suddenly a light shined out from Heaven — a light above the brightness of the noonday sun, and the apostle fell to the ground. He looked up and said:

"Lord, what wilt thou have me to do?"—Acts 9:6.

Paul was told that he was to arise and go into the city of Damascus and there he would find those that would instruct him. Apparently three days passed before Paul was baptized. Ananias, a faithful servant of the Lord, came to him and baptized him, but three days passed by after his conversion before

this took place.

This text is sort of a prod whereby the Lord was saying to Paul, "Why tarriest thou? Why are you so dilitary? Why are you waiting in order to be baptized? I saved you three days ago on the road leading to Damascus, and now why are you tarrying? Be baptized and let the world know that your sins have been washed away. When the world sees you baptized in water, they will know that that baptism is symbolically expressing what has taken place inwardly, and they will realize that you have al-

(Continued on page 2, column 1)



## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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## "Why Wait?"

(Continued from page one)

ready had your sins washed in the blood of the Lamb. So, Paul, don't tarry. Don't wait. Don't delay. Three days have gone by in your Christian experience, and you are still an unbaptized man. Why tarry? Why be so dilatory about the matter? If you are saved, arise and be baptized."

I am rather of the opinion that there are a lot of people today that need the injunction that was given to Paul, just the same as Paul needed it. I am of the opinion that there are a lot of folk who are saved that have never been baptized. I am satisfied, as I look backward across my experience of nearly a half century in the ministry of the Lord, that there are lots of people that are just exactly like Paul. They are dilatory. They tarry. They wait. They put off. They procrastinate their baptism, their church membership, and their service for the Lord.

I'd like to ask you, if you are saved, why do you tarry? Why are you waiting? Why don't you allow your life to begin now in the service of Christ as a member of His church?

Beloved, I would like to use this text as a springboard for the message that I wish to bring to you.

I

### WHY YOU SHOULD BE SAVED.

You ought to be saved because the Bible says that you are lost, condemned, under the wrath of God, blind, spiritually dead, without love, without hope, and without God.

Isn't that reason enough in itself why you ought to be saved? In fact, there are a lot of reasons wrapped up in that one statement. But let me read several Scriptures that will prove this statement.

"ALL WE like sheep HAVE GONE ASTRAY; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isa. 53:6.

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

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the WRATH of God ABIDETH ON HIM."—John 3:36.

"He that believeth on him is not condemned: but he that believeth not is CONDEMNED ALREADY, because he hath not believed in the name of the only begotten Son of God."—John 3:18.

"But if our gospel be hid, it is hid to them that are lost: In

whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—II Cor. 4:3, 4.

May I pause to tell you this is exactly what is true so far as you are concerned. If you are unsaved, the Devil, the god of this world, has blinded your mind that you cannot see spiritual truth. I could talk to you about anything else and you could understand it. I can talk to you about anything else and we can have fellowship together, but when I try to talk to you about spiritual verities and spiritual truths, you get a faraway look in your eye, and you are not concerned as to what I have to say. I tell you, it is all because the god of this world, the Devil, has blinded you to spiritual things.

Notice two more Scriptures that you might see what your spiritual state is:

"But we are all as an UN-CLEAN THING, and all our righteousnesses are as filthy rags."—Isa. 64:6.

"That at that time ye were WITHOUT CHRIST, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."—Eph. 2:12.

I say, beloved, one reason why you should be saved is that you are lost, you are condemned, you are under the wrath of God, you are blind, you are spiritually dead, you are without hope, and you are without God. All these Scriptures that I have read would prove this truth anew. You have no hope without God.

The saddest thing that I know is that the unsaved man or woman is without hope and without God. I can't think of anything any sadder than to think that a person who is unsaved, lives his life day by day, and thinks only in terms of this world. He never thinks in terms of that which is to come, and all the time he is drawing nearer and nearer to Eternity — dead, having no hope, and without God. Could there be anything more solemn than to tell you that you are without hope? Oh, sinner friend, pause tonight, then go one step further, and realize that in God's sight you are without hope.

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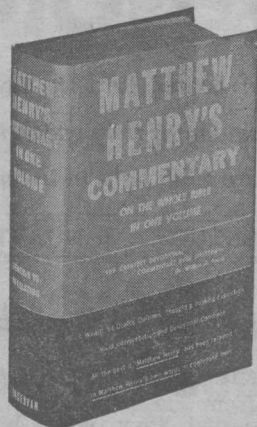
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indebtedness. Another man has a bad heart condition and he hopes someday his heart is going to be better. Beloved, the man that is without Jesus Christ is without hope. Not only is he lost and condemned to the wrath of God, but he is without hope. That is the reason why he needs to be saved.

Another reason why you ought to be saved is that Jesus Christ offers salvation to you, and there isn't anything you have to do to be saved.

Listen:

"He that believeth on the Son hath everlasting life."—John 3:36.

"Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:31.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5:1.

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Eph. 1:7.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."—Mt. 11:28, 29.

Do you have any rest? Do you have any peace? Are you contented? Are you dissatisfied and don't know which way to turn, nor what to do — that it is just impossible to regulate your life in any wise at all? I tell you, beloved, you need to be saved because of what God will do for the saved in Jesus Christ.

Another reason why you ought to be saved is because of the great things that God might be able to do through you.

I say, beloved, God can do great things through those whom He saves. The Apostle Paul said:

"I can do all things through Christ which strengtheneth me."—Phil. 4:13.

Jesus said:

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:7.

Again, I hear Paul say:

"My grace is sufficient for thee: for my strength is made perfect in weakness."—II Cor. 12:9.

I tell you, beloved, you need to be saved first because you are lost, condemned and under the wrath of God; secondly, because of what God can do for you in Jesus Christ as your Saviour; and thirdly, because of what God may do through you to be a blessing unto others.

Never was there an unsaved person but what tried to save himself by his own works. You can't do that. But after you are

saved there is work that you can do whereby you can be a blessing unto others. I say that is reason in itself why you should be saved.

II

### WHY YOU SHOULD BE BAPTIZED.

Baptism doesn't save. It hasn't a thing to do with salvation. There is nobody that was ever saved, but what he was saved prior to baptism. The water washes the flesh, but the water does not wash away your sins. I insist, even though baptism does not save you, every saved person ought to follow Jesus Christ in baptism.

One reason why you should be baptized is, it is a divine command.

Listen:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."—Acts 2:38.

This is a mighty good reason why you ought to be baptized — it is a command from the Lord. Anytime we read anything in the Bible that is a command from God, we need to pause, obey it, and do what God commands.

Another reason why you should be baptized is because the Bible says:

"If ye love me, keep my commandments."—John 14:15.

Beloved, if you are saved, you ought to keep His commandments as to baptism.

I think most of you realize that baptism is only administered by immersion. I don't think there is a person here who would argue with me that baptism could be performed in any manner other than by immersion. In fact, I am satisfied that you would argue just as strongly as I that there could be no baptism apart from immersion. We read:

"Therefore we are buried with him by baptism."—Rom. 6:4.

Beloved, you don't bury a person in baptism when you sprinkle a little water on the individual's head. You don't bury a dead person when you take him out to a grave and sprinkle a few clouds of dust on his head. I tell you, when a man is buried, he is put under the ground — he is put out of sight. When a man is buried with Christ in baptism, he is immersed in water and put completely out of sight.

I read of the experience of Philip and the eunuch and I find that it says:

"They WENT DOWN BOTH into the water, BOTH Philip and the eunuch; and he baptized him."—Acts 8:38.

You can't read this Scripture and say that there is anything there other than immersion.

I say, if you are saved, you ought to be baptized; and there is only one way for you to be baptized, and that is by immersion at the hands of a qualified administrator; and there is only one that is qualified to be an administrator of baptism and that is a church after the pattern and order of the church that the Lord Jesus Christ established when He was here within this world.

I don't believe that any saved person will ever be happy in the service of the Lord until He has been immersed under the authority of a church, and has followed the Lord Jesus Christ in scriptural baptism. I think many a child of God goes through life never happy, just because of the fact that he never followed Jesus Christ in baptism.

How could you expect to be happy if you are saved, and if you are refusing to do the very next thing that He says for you to do? I do not believe that God reveals truth to an individual except one truth at a time, and I think that you have to act on that truth that He reveals to you before He reveals any more. If God has saved you, the next truth for you is baptism, and if you "balk" at that and fail to be baptized in the name of the Lord Jesus Christ, on the authority of a New Testament Church, you needn't expect God to bless you any further until you bow in

submission to Him, and follow Him in baptism.

III

### WHY YOU SHOULD JOIN A BAPTIST CHURCH.

The Lord Jesus Christ founded His church when He was here within the world.

We read:

"I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:18.

The Lord Jesus Christ is the head of His church. Listen:

"And he is the head of the body, the church."—Col. 1:18.

Since the Lord Jesus Christ founded His church, and since He is the head of His church, you ought to join His church if you are saved. I am not saying for you to join a church if you are lost. Until you see Jesus Christ on the cross, and until you see that the blood of the Son of God paid for all your sins—past, present, and future—and until you realize that your sins have been blotted out in the blood of the Lamb, you don't need baptism and you don't need church membership. But if you have been saved, you ought to be baptized, and you ought to join the church that Jesus built, because He is the founder and He is the head of His church, and you certainly ought to do what the Head and Founder of the church has set down for you to do.

A second reason why you ought to join the Baptist Church is because New Testament Christians joined the church.

If you will read the second chapter of Acts, you will see that there were 3,000 saved on the day of Pentecost, and that they were added unto the body. If those New Testament Christians joined the church, so should you, if you are going to obey the New Testament as your guide.

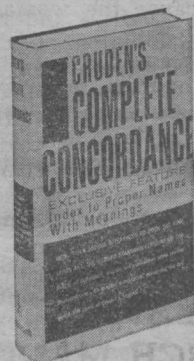
Again, you ought to be a member of His church because the local church is a divinely appointed means, assembling together to worship God and honor Jesus Christ.

We read:

"Not forsaking the assembling of ourselves together, as the manner of some is."—Heb. 10:25.

Oh, how badly, how sadly, how woefully some people neglect the assembling of themselves together in the House of the Lord! Brother, sister, if you are saved, (Continued on page 6, column 1)

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## Patrick, Falsely Claimed By Catholics, Was A Baptist

To most of us, Patrick is a mythical being, vaguely associated with a serpent exodus from the Emerald Isle. Other misconceptions are that he was Irish, that he was an emissary of the Pope, and that his name was Patrick. All of these are false. He was not Irish, he was in his honored grave 175 years before his name was even mentioned in Catholic writings and his real name was Suicat, which means "warlike" in Modern Welsh.

Let us consider first of all.

### Patrick's History

There are two documents by Patrick which are recognized by all parties as being genuine: his "Confession" or "Epistle to the Irish" and his epistle to the Christians under the cruel king, Coroticus. Then, too, we should mention the *Lorica* or *Hymn of Patrick*, originally written in Latin and known as *The Breastplate*.

Patrick, in his own "Confes-

sion" tells us that he was a Briton, not an Irishman. He first saw the light of day in the town of Dumbarton on the River Clyde in the south of Scotland about the year 389 A.D. His father was a Christian deacon and his grandfather a clergyman in the ancient church of Britain, which had never come under the yoke of Rome. These facts in themselves crush the claims of the papacy.

At sixteen years of age, our hero was captured by a band of Scottish slave-dealing pirates who sold him to the Druid chieftain, Milcho, who reigned in the north of Ireland. For six years Patrick herded the cattle of this ruthless pagan chieftain. In his "Confession" he tells us: "When I was a youth, I was taken captive before I knew what I should desire or seek, or what I ought to shun."

It was during this time of servitude in the bleak forests

of northern Ireland that Patrick turned from his frivolous ways and came into a knowledge of Christ as his own personal Saviour. Of that period he says, "Frequently in the night I prayed and the love of God and His fear increased more and more in me." Possibly it was while a hidden onlooker of the weird Druid ceremonies that he was inspired of God to become a missionary to these heathen people.

He relates how, after six years, he managed to escape from his master and, after a tortuous journey over sea and land, returned to his people in Britain. It must have been a beautiful home-coming as his mother embraced him once again and his father, in amazement, learned of the lad's experiences. They had long before given him up as dead.

Like the great apostle Paul, he received a clear and personal "Macedonian call" from the Lord of harvest to preach the Gospel in the land of his former captivity. Patrick described his call in these words: "Again, I was in Britain with my parents, who received me as their son, and besought me to promise that, after the many afflictions I had endured, I would never leave them again. And then, truly, in the bosom of the night I saw a man as if coming from Ireland, whose name was Victorinus, with numerous letters, one of which he gave me, and I read the beginning of the epistle, containing the Voice of the Irish."

"And while I was reading the beginning of the epistle I thought in my mind that I heard the voice of those who were near the wood Focluti, which is near the western sea. And they shouted thus: 'We beseech thee, holy youth, to come and live amongst us.' And I was greatly pained in my heart, and could not read very much more; and thus I was proved. Thank God, that after many years the Lord performed to them according to their entreaty."

If our hero had been an agent of Rome, surely Pope Sixtus or Leo who were his contemporaries, would have informed the Roman constituency of the astounding work being performed by Patrick and his co-laborers.

Dr. J. Lewis Smith, in his scholarly treatise, "Patrick of Ireland Not A Romanist," says, "We have in hand now 140 letters of Pope Leo the Great and we have not found a line written by him or any other Pope or any other man rejoicing over the wonderful additions to the Roman Church by Patrick and his disciples."

Dr. Hamilton, in his book, "The Irish Church," says this of Patrick's confession letter: "There is not a faint Roman tinge about it. It is . . . thoroughly evangelical." And Dr. Todd says: "The Confession of St. Patrick contains not a word of a mission from the Pope Celestine."

We are certain that Patrick was a product of the Celtic Church, noted for its purity of Biblical doctrine, and not an "obsequious tool of the Romish system." Yes, we are positive that Patrick's call to go to Ireland as a missionary was from God Himself and not from Pope Celestine.

The real Patrick was a Bible-

reading, Bible-believing, Bible-preaching missionary and it was the unadulterated Gospel of the Son of God that lifted the Irish out of the darkness of paganism into the glorious light of the Truth.

The Roman Catholic Church down through the years has been very adept at "saint-making," but this old preacher was certainly not one of them. "I, Patrick, a sinner"—that is the way the "Patron Saint of Ireland" begins his own "Confession." He starts his letter to Coroticus in the same striking manner.

The late Bro. Ironside reminds us, "Whatever others may have thought of him or may think of him today, Patrick knew himself as a sinner and found salvation where only sinners find it, in the finished work of the Lord Jesus Christ."

Alongside the theft of Peter stands the brazen act of Catholicism — that of enrolling the great missionary preacher of Ireland among her saints. He is pictured for us as a croziered and mitered Roman prelate, whereas his very own words show us that he was far removed from such pretensions. This is the way Patrick speaks: "I knew not the true God . . . The Lord opened the understanding of my unbelief . . . I was not worthy . . . Love of God and fear of Him increased more and more . . . By the help of God so it came to pass . . . Because of His indwelling Spirit who hath worked in me until this day . . . Let who will laugh and insult . . . Though I be rude in all things . . . I baptize so many thousands of men . . . the Lord ordained clergy everywhere by means of my mediocrity . . . The Lord is mighty to grant to me afterward to be myself spent for your souls."

How humble, how deeply spiritual was Patrick. And though we as Baptists may not agree with every method he used, we do know he cherished

all the leading principles that we accept.

Permit me to parallel the beliefs of Patrick and those of the Baptists Churches.

**BAPTISTS RECOGNIZE CHRIST JESUS AS THEIR HEAD AND FOUNDER.** "He is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence."—Col. 1:18.

Patrick was a Baptist. No one can read his writings, especially the "Breastplate," without knowing that he exalted Christ and secured his authority from Him. Christ was all in all to him. Have no fear, this old warrior of the Faith never bowed the knee to mortal man.

**BAPTISTS ACCEPT THE BIBLE AS THE ONLY RULE OF FAITH AND PRACTICE.** They believe that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—II Tim. 3:16. To them, the Bible is the final authority. "The sword of the Spirit, which is the word of God."—Eph. 6:17.

Patrick was a Baptist. It was the sword of the Spirit he wielded against the pagan Druids. His writings overflow with Scripture. One hundred thirteen references or quotations from Holy Writ may be found in his two epistles and his alphabetical poem, and incidentally, there is never a mention of the merits of saints, salvation by sacraments, the Eucharist, relics or holy places, and you will search in vain for any superstitious teaching about the Virgin Mary and the heathenish doctrine of purgatory.

Patrick was a Baptist. Yes, our Catholic friends have given this early missionary-evangelist of ours a rather exalted place in their galaxy of ecclesiastics but in doing so they have denied him his rightful place in history as a valiant apostle of the true Christian faith.

## The Place Of Women In Relation To Public Prayer

Did Paul in I Cor. 11:5 teach that women were accustomed to pray and prophesy in public?

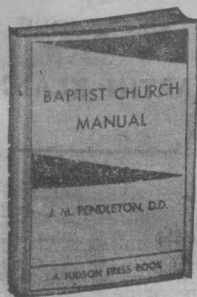
No. The head of the woman was the man. She was to wear a veil or a bonnet or a hat as a sign that she was in subjection to her husband (or father) and because of the angels. The question Paul answers in chapter 11:1-16 is as to how a woman should come into the place of worship. Long hair is a glory to women; bobbed hair is a shame to all women. It is a shame because the woman who has short hair is in rebellion against the authority of her husband, dishonoreth, and reproacheth her husband, does that which is a shame and has lost her glory; not only ought she to wear long hair but she should "also"

wear a covering on her head when she goes to the house of worship. Note the "also" in verse 6. If she does not wear a covering on her besides her hair, she ought to have her head shaved, and Paul says that bobbed hair was such a shame and disgrace that it was unthinkable for a Christian woman. The bobbed haired woman has lost all her glory. The question of where women were to speak or prophesy was not discussed in I Cor. 11. The question there discussed is that in praying and prophesying women should have long hair and have a veil or other covering on their heads. In I Cor. 14:32-37 Paul discusses women speaking and forbids their speaking in the churches. In I Tim. 2:8 he forbids their praying before men everywhere, in public. That forbids women praying before men in a W.M.U. if they permit any men to be present when they speak or pray. The word in I Tim. 2:8 is males. In every place where men are present the males are to do the praying. Pretty strict but God said it, and I believe the Bible.

In I Cor. 14:3, when Paul speaks of women prophesying, does that mean that they speak "to the edification, exhortation and comfort" of the church or just to themselves? To women and children for in the same chapter, verses 32-37, the Holy Spirit forbids women speaking in the churches.

Acts 21:8-10. To whom did Philip's daughters prophesy? Certainly not to men. Paul was staying in Philip's home. The Holy Spirit did not send any one of these four prophetesses to speak to Paul: but on the contrary the Holy Spirit sent Agabus from Judea down to Caesarea into the home of these four women to prophesy to a man. The Holy Spirit never consults any body's convenience, when it comes to obeying God's Word—News and Truths.

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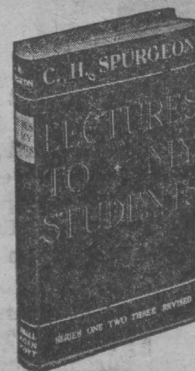
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### Appreciated Letter

Dear Brother Gilpin:

I haven't had the pleasure of seeing you for a great many years now, but I have kept track of you and your ministry through the pages of the Baptist Examiner. My copy bears the word "LIFE" on the mailing label, so I look forward to receiving it for some time yet.

I enjoy the entire paper each week, but especially your sermons. I can almost see you and feel your presence when I read them. Would it be feasible for you to mimeograph them and offer them to your readers at a nominal price — say 25c a copy? Many times I have wanted to send copies of several friends (including some preachers), but had no way of doing so. Please give this idea some thought.

Am enclosing a donation for your church and will try to budget it for regular monthly offerings in 1971, to the best of my ability. I hope to be able to attend one of your Conferences in the future.

Tom Sawyers,  
(Virginia)

THE BAPTIST EXAMINER  
JANUARY 9, 1971

PAGE THREE



# The Baptist Examiner FORUM

"What is the state of the soul of the lost and the saved after death? That is, where are they kept until the final judgment?"

JAMES  
HOBBS

Rt. 2, Box 182  
McDermott, Ohio  
RADIO SPEAKER  
and MISSIONARY  
Kings Addition  
Baptist Church  
South Shore, Ky.



There are two words in the New Testament that speak of the soul after death. One is Hades and the other is Gehenna.

The word Hades is the same as the Hebrew word Sheol which means simply the place of the dead.

Apparently there was at one time a division in Hades, one part called paradise and the other a place of torment. That is the lesson found in Luke 16:19-31. In this passage Lazarus was taken to paradise—in a place that was separated by a great gulf from the place of torment. "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come thence." (verse 26) This very definitely shows us that there is no hope after death and there is a division in Hades.

The paradise division of Hades is no longer found. After Christ died, He went to Hades and took saints back to Heaven with Him. (see Eph. 4:8-10) Now when a Christian dies he goes directly to Heaven to be with Christ. Paul said, *For me to live is Christ, and to die is gain . . . For I am in a strait betwixt two, having a desire to depart, and to be with Christ . . .*—(Phil. 1:21-23)

When a Christian dies, he goes immediately to be with Christ in Heaven. There he waits for the coming of the Lord during the rapture when he will come with Christ and be reunited with his glorified body. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—(I Thess. 4:14).

When a sinner dies, he goes to Hades to the place of torment. There he waits for the final judgment where he too will be reunited with his body to be sent on into Gehenna. "And the sea gave up the dead which was in it; and death (the grave) and hell (Hades) delivered up the dead which were in them; and they were judged every man according to their works."—(Rev. 20:13)

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.  
BIBLE TEACHER  
Philadelphia  
Baptist Church  
Birmingham, Ala.



It would appear that not too much has been revealed concerning the question before us. However, I realize that it could be that I am not able to find what has been revealed on it. I know quite well that this could be the case.

But it seems that Sheol in the Hebrew or Hades in the Greek is the place where the lost are

kept until they are resurrected at the millennium. The teaching of a general resurrection is an absolute absurdity. In I Thess. 4:16 the dead in Christ rise first. And in Rev. 20:5 "The rest of the dead lived not again until the thousand years were finished." So in order to have a general resurrection one of these references would have to be discarded.

Sheol or Hades is to the eternal hell (the lake of fire) what the jail is to the penitentiary. The criminal is held in the jail until he has been sentenced. In the same way the lost are kept in Hades until they have been sentenced at the white throne judgment. They are then cast into the lake of fire. And when the last of the inmates has been brought up out of Hades and has been consigned to the lake of fire we find in Rev. 20:14 that Hades itself is cast into this same lake of fire. So we see that Hades cannot be the eternal hell.

As for the saved, it seems that they were saved on what we might call the layaway plan during Old Testament times. It would appear that Sheol or Hades was made up of two compartments. One was where the lost are kept. The other was where the saved were kept until our Lord ascended back to the Father. This compartment was called Abraham's bosom in Lk. 16:23. And in Lk. 23:43 our Lord called it paradise.

But it seems that when our Lord ascended back to the Father He carried the saved with Him. In Psalms 68:18 and in Eph. 4:8 we are told that when He ascended He led captivity captive. A better rendering would be "He led a host, or a multitude of captives." After this Paul expressed a desire in Phil. 1:23 "to depart, and to be with Christ; which is far better". So from the time of our Lord's ascension the saved are carried by the angels into the very presence of Christ.



ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida

Negatively, the souls of the lost and the saved are not asleep. Soul sleeping is taught by the Seventh Day Adventists and Jehovah's (false) Witnesses. Jesus refuted soul sleeping in his story of the Rich Man and Lazarus as recorded in Luke 16:19-31.

The wicked rich man died (v. 22) and was buried. That is, his body was buried. But what of the spiritual self that had moved out of the body? It went to HADES (not hell as inaccurately translated.) In Hades, the abode of departed spirits, there were two localities—the place of torment, and "Abraham's Bosom", (v. 22)—a place of happiness, where Abraham was. This place is designated by Jesus as PARADISE. (He told the repentant thief on the cross, "This day shalt thou be with me in Paradise.")

Jesus went there after his physical death and before He was raised from the dead, and when He ascended on high, He took with Him all of the saved. This is indicated by Ephes. 4:8-10.

"When he ascended up on high, he led captivity captive." That is He abolished the place of "captivity" or Paradise, and took the souls of the saved into heaven with Him. This is made further plain by Paul's words, "Absent from the body—present with the Lord." Further he says, "Having a desire to depart and be with Christ, which is far better."

To summarize: The souls of the wicked dead go to Hades, the abode of departed spirits, and to that section or compartment of Hades that is a place of torment. There they will stay until the final resurrection, when "Death and Hades shall give up the dead."

The souls of the saved dead go immediately upon death to heaven to be with Christ. ("Absent from the body— at home with the Lord.") They will remain there until the "Rapture" at which time Jesus will bring them "with him." (See I Thess. 4)

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The souls of both the saved and lost leave the body at death going into Hades, which is the realm of departed spirits. The soul of the saved is taken by the angels into paradise (Heaven) and kept there until the rapture (resurrection of the body) of the saints. The soul of the lost is taken into Hell where they are kept until the resurrection of their bodies at the close of the millennium. Both are kept in a conscious state, having knowledge of where they are and the events that are taking place on earth.

Our Lord, knowing that His children would seek knowledge of the departed souls drew back the curtain—thus giving to us a picture of the hereafter. No one is more qualified than the Son of God to tell us about our souls after death. His record is given to us in Luke 16:19-31.

Here he pictures two men who in physical life were opposites. Continuing His narrative, He tells us that when these men died their souls went to opposite places. One was in Paradise

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(Heaven); the other in Hell. I realize that many interpret this to be a parable, but I can find nothing in the story which indicates that He was not relating an actual event.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried."—Luke 16:22.

Death came to Lazarus and his soul was carried by the angels to Abraham's bosom, or the place where faithful Abraham was, which could only be Heaven. Therefore, the souls of the saved are not houseless, homeless or wanderers. He pictures Lazarus in a definite place where he is comforted and has no need of anything. Here in Heaven, the souls of the saved are kept until God resurrects the body.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."—I Thess. 4:16.

The soul of the rich man was placed in hell. Since the place where the soul of Lazarus abided is a definite place, so it was with the rich man's soul. He too was very much conscious, and Jesus describes for us his feelings and desires while in a state of confinement.

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."—Luke 16:23-24.

Hell is therefore a place of torment, both by this soul's own confession and the words of Abraham. Not only are the souls in Hell capable of being tormented, but their memory is also very clear, and he is given knowledge of future events for we hear the rich man's soul say to Abraham:

"Then he said, I pray thee therefore, Father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment."—Luke 16:27-28.

What a terrible experience awaits the soul of the unregenerate, yet that will not be his final abode, for Hades is only temporary, and it will be emptied at the judgment of the Great White Throne.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were

judged every man according to their works."—Rev. 20:13.

From this verse, we learn that the sea gave up the bodies buried in her, the graves on earth delivered up their bodies, and then it is revealed that Hades gave up its souls. Thus, both body and soul of the lost are reunited and brought before the judgment seat to be judged as to degree of punishment, then death and Hades are cast into the Lake of Fire which is the second death.



Pride

(Continued from page one)

This brief Bible study is to bring to your attention how heinous this sin is. Even today many Christians have listened to the Freudian psychologists spew out their propaganda that says sex is the chief motivating principle within man. If this be true, then, sin is inherent in the body and not in the soul (or mind).

The sin of PRIDE is a very DECEPTIVE sin.

It is a sin that is hard to detect. We may look at the drunkard with pity or disgust, or at the man who swears profusely with a look of disapproval, but not so with the proud person. That person may parade around with his or her dashing clothes, or drive his deluxe car, or speak braggartly and we envy them.—Jer. 49:16; Psalm 73:3-8; Mal. 3:15.

The sin of PRIDE is a TOUCHY sin.

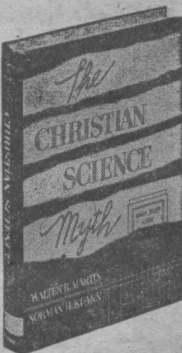
You may tell the drunkard or thief of his sin and frequently he will own up to it and show remorse or excuse. Have you ever told some proud person that he or she was vain, a braggart, even a show-off? Don't try it because you'll have a situation on your hands that you can't handle.—Rev. 3:17.

The sin of PRIDE is a COM-PETITIVE sin.

Pride gets no pleasure out of having something, only out of having more of it than the next man. We say that people are proud of being rich, or clever, or good-looking, but they are not. They are proud of being richer, or cleverer, or better-looking than others. Nearly all those evils in the world which people put down to greed or selfishness are really far more the result of pride.—II Cor. 10:12.

(Continued on page 5, column 1)

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# John's Baptism

A Methodist preacher in Tennessee, said sometime ago that John's baptism was heathen baptism. How ignorant! The Bible says a good many things about John's baptism that that poor fellow might covet. This fellow's baptism came from the Catholics, through the Episcopalians and Methodist churches, the daughter and granddaughter of Rome. And John Wesley himself said that the Catholic Church was the mother of harlots; so the only baptism the Methodist preacher has is harlot baptism. But what does the Bible say about John's baptism?

1. The Bible says it came from heaven. Is heaven heathen? Matt. 21:25.
2. The Bible says John's baptism came from God. John 1:33.
3. The Bible says John's Baptism

was the counsel of God and to reject John's baptism was to reject God's counsel. Lu. 7:30.

4. The Bible says that Jesus received John's baptism and that God the Father spake from heaven to tell the folk He was well pleased with it. What would this Methodist descendant of Rome give to have heaven's approval of his harlot baptism?

5. The Holy Spirit gave His approval of John's baptism by descending upon Jesus when he submitted to it.

6. All the 12 apostles had John's baptism and no man could be one of the 12, unless he had John's baptism. Acts 1:21.

7. The folk on Pentecost all had John's baptism, for they were baptized by 12 men, who were baptized by John. No other baptism is Christian, except John's.

## Pride

(Continued from page 4)

The sin of PRIDE is a very POWERFUL sin.

It wasn't attending the movies, playing cards, shooting crap, or smoking cigarettes that caused Satan, the chief archangel, to fall from heaven. No, it was PRIDE. Adam and Eve's sin of the Garden of Eden was their desire to be like God.—Isa. 14:12-17; I Tim. 3:6; Gen. 3.

The sin of PRIDE is an AL-LUSIVE sin.

When we look to the Ten Commandments we find clear commands against adultery, murder, stealing, lying, disobedience to parents, etc. But, no command against PRIDE is found. Yet, when one considers this sin of PRIDE you can see it seems to encompass all the commands.—Prov. 13:10; Psalm 10:2.

The sin of PRIDE is a UN-VERSAL sin.

Where in the world is it not found? Blacks, whites, and yellows are all guilty. It can be found in all ages. The little child in kindergarten proudly goes before the class during "show and tell" time and exalts himself. The mother can brag how much brighter her child is compared to others. When dad buys a car he is not satisfied with a cheap six-cylinder but he wants all the options.

It is found in a place it should not be found. It is found in churches. We have "elite"

churches where the uppercrust attends. Then there are preachers who brag about their church buildings, attendance records, or the number of converts as though they converted people and not God. Did you ever attend church on Palm or Easter Sunday and observe the PRIDE?—I John 2:16.

This raises a terrible question. How is it that people who are quite obviously eaten up with PRIDE can say they believe in Christ and appear to themselves very religious? It appears that they are worshipping an imaginary God, not the God of the Bible.—Luke 18:10-14.

The sin of PRIDE has a THOUSAND LIVES.

You can go about to kill it one place and before you know it, it springs up in some other realm. It takes continuous vigilance to see that it does not devour you.—I Cor. 8:1; Prov. 21:4; Rom. 12:3.

## "How's Your Crop?"

(Continued from page one)

you one of those who have been lulled to sleep by the sweet assurances of highly paid "leaders" that certain programs, movements, etc., are "of the Lord," and you unquestioningly pour your investments into the well organized man-made religious programs, and into the well-greased religious machinery?

Do you know where and how your Lord's money is being spent? Do you know whether or not those you are helping to support are faithful to the Lord and to His Word? Are you taking the advice and guidance of the Holy Spirit, or of men, in this important matter?

In emphasizing the eternal importance of the doctrine of Christ (the teachings of God's Word concerning the Christ as Saviour and Lord), the Holy Spirit says through John, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds," (II John 10,11).

It is a terribly serious matter to be guilty of endorsing and supporting that which is untrue to our Lord Jesus Christ. We are certain to reap what we sow. If we support the faithful ministry of His Word, we shall reap rich spiritual rewards. But, if we, even ignorantly, endorse and support that which is of the flesh, and not of the Lord, we must take the consequences of an awful harvest.

How's your crop, Christian friend?

Are you using as much wisdom in this spiritual and eternal matter as the farmer uses in his crops of corn, cotton, wheat, potatoes, etc? No farmer would be so foolish as to disregard God's plain laws of the field. Why be less wise?

In this day of apostate Christianity, with so many worldly-wise, man-made religious programs, and with so many highly paid "high-pressure" salesmen selling what they label as "the Lord's work," we need to make sure, as sure as humanly possible, just what, where and how our investments of the Lord's money are being used.

Let us investigate every preacher and every activity before we invest the Lord's money. If he or it, is true to the

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Lord and to His Word, then invest as much as possible. If the Lord Jesus Christ is not exalted and His Word not faithfully taught then let us be good stewards, and beware!

"Moreover it is required in stewards, that a man be found faithful."—I Cor. 4:2.

Christian friend, how's your crop?

## Open Communion

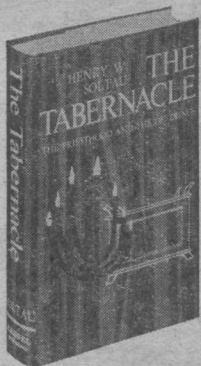
(Continued from page one)

observe all things whatsoever I have commanded." Note the fact they were to be baptized BEFORE being taught to observe the other things commanded. If we teach people to partake of the supper BEFORE they have been baptized we have reversed the Lord's order and the order of a command is as important as the command itself.

5. The Supper is restricted to those who are members of the church. Acts 2:41-42 says: "Then they that gladly received his word were baptized and the same day there were added unto them about three thousand souls and they continued steadfastly in the apostles' doctrine and fel-

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## "The Heart Against a Thorn"

Once I heard a song of sweetness,  
As it cleft the morning air,  
Sounding in its blest completeness,  
Like a tender, pleading prayer;  
And I sought to find the singer,  
Whence the wondrous song was borne;  
And I found a bird, sore wounded,  
Pinioned by a cruel thorn.

I have seen a soul in sadness.

While its wing with pain was furl'd,  
Giving hope, and cheer, and gladness  
That should bless a weeping world;  
And I knew that life of sweetness,  
Was of pain and sorrow borne,  
And a stricken soul was singing,  
With its heart against a thorn.

Ye are told of One who loved you,  
Of a Saviour crucified,  
Ye are told of nails that pinioned,  
And a spear that pierced his side;  
Ye are told of cruel scourging,  
Of a Saviour bearing scorn,  
And He died for your salvation,  
With his brow against a thorn.

Ye "are not above the Master."  
Will you breathe a sweet refrain?  
And His grace will be sufficient,  
When your heart is pierced with pain.  
Will you live to bless his loved ones,  
Though your life be bruised and torn,  
Like the bird that sang so sweetly,  
With its heart against a thorn?

—Selected

lowship and in the breaking of bread," etc. This passage says the converts were first baptized, then added to the church BEFORE they broke bread. Since this was apostolic practice it is a plain interpretation of the Commission under which they were working which says for the converts to FIRST be baptized and then teach them to observe the other things commanded.

6. The Supper is restricted to those who are walking in Scriptural order. II Thess. 3:6, we are told "withdraw from every brother that walketh disorderly." This does not mean one who is living in a vicious way or as an unconverted sinner. There are other passages which forbid vicious characters and unconverted characters from partaking of the supper, but this passage does not speak of such a character. This passage is speaking of a BROTHER—"withdraw from every brother that walketh disorderly." So there are disorderly CHILDREN OF GOD who should not partake at the Supper. Scriptural disorder consists in such unscriptural practices as the Lord never commanded, in other words walking in a way not commanded by the Lord. Many children of God are in disorder in a Scriptural sense. The church is commanded to withdraw from such and we certainly would not be withdrawing from them if we sat with them at the Lord's Table.

7. The Lord's Supper is forbidden to those who live bad lives. I Cor. 5:11.

8. The Supper is restricted to those whom the church has judged and found worthy. I Cor. 5:12-13. "Do not ye judge them that are within?" The passage in the Lord's Sermon on the Mount which says, "Judge not that ye be not judged," means that no individual should set himself up as judge for there are constituted authorities who should act as judges. In civil matters the courts should judge and in religious matters the CHURCH SHOULD JUDGE and individuals as such must not arrogate to themselves the place of judge.

9. The Supper is restricted to those of the same faith. Heb. 13:10: "We have an altar whereof they have no right to eat who serve the tabernacle."

10. The Supper is restricted to the elements used — bread and wine. Matt. 26:26; Luke 22:19-20.

11. The Supper is restricted in its design — to remember the Lord. Luke 22:19: "Ye do show forth the Lord's death till he come."

12. The Supper is restricted to a UNITED CONGREGATION. I Cor. 11:16-20. A divided church is forbidden to eat the supper. How much less right, then, would those have who are so badly divided that they can't live together in the same church?

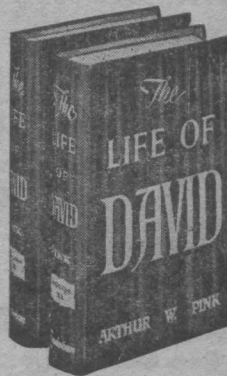
13. On top of all this and in addition to all these restrictions every one must examine himself. I Cor. 11:28. Yet some think this is the only restriction. It is one of many.

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Another year nearly over, and we have been enjoying the paper for about 12 years. I am sure there is no other paper that teaches the Word of God like this one, and it has been of great help through the years.

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## "Why Wait?"

(Continued from page two)

you ought to be baptized, you ought to be a member of His church, and you ought not to stay away from His church — you ought to assemble yourself with the people of God. If you are saved, you ought to be a member of His church because you need the ministry of the church in order to develop your own Christian character, and to teach you and admonish you relative to the things of the Lord.

You look at television and you don't get anything there that will admonish you in the things of the Lord. You listen to the radio and you get nothing there that will admonish you in the things of the Lord. You read the newspaper and you get nothing there. You read monthly periodicals that come to your home and you get nothing in them that will admonish you concerning the Lord. But, beloved, you need His church in order that you might grow, that you might become a better child of God.

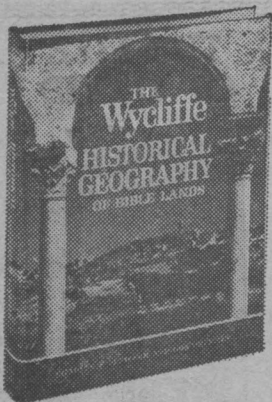
The fact of the matter is, being a church member commits you more than ever to the program of the Lord Jesus Christ. When a person is saved, baptized, and a member of His church, that puts you on God's side and commits you definitely to the program of the Son of God.

### CONCLUSION

"Paul, why are you waiting? Why are you so dilatory? Why don't you be baptized?" Great man that Paul was, God had to admonish him through his preacher, Ananias, to go ahead and be baptized.

I have tried to tell you that you shouldn't tarry. You ought to be saved, you ought to be baptized, you ought to be a mem-

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ber of His church. If you are unsaved, may God save you, and may God lead you in the truth that I have preached to you as to baptism and church membership.

May God bless you!



## Following The Crowd

(Continued from page one)

tutes for clothing, has furnished keen competition to the nudist organizations. Nudism became a fad because "people were doing it."

Is There Any Moral Standard To Go By?

Yes,—that standard is set up by the One who creates us and created the world. He, the Moral Governor of the universe, is the only One who has the right to say what is right and what is wrong. In His Word, the Bible, He has laid down His moral code. Our conduct should be determined—not by what is "being done" but by what God says. And just why is this true?

1. Because the Moral Governor of the universe has the right to set standards.

2. Because His standards are eternally right, because based on eternal truth and justice, rather than on shifting customs.

3. Because before this Moral Governor we shall have to stand for judgment.

Human Courses In Human Ethics Lacking

In colleges they teach courses in "Ethics" in which standards of conduct are set up. God is not taken into consideration. Future judgment is not considered. Hence "Ethics" amount to nothing. Manifestly one group of human beings have no right to arbitrarily set the standard for other groups. As in etiquette—what right has Emily Post to tell me how to handle my knife and fork? None. I was born with as much right to eat peas with my knife as Emily was to tell me not to. But in the case of God it is different. He being my Maker and Sustainer, and the One before whom I must be judged, has the right to tell me what to do.

What God Says About Going With The Crowd

Read Exodus 23:2. "Thou shalt not run with a multitude to do that which is evil."

Remember, the whole race went off into evil before the flood. (Gen. 6:5-6). The conduct of the multitude was not right because numbers were involved, for God wiped the human race off the face of the earth.

Jesus warned against going through the wide gate, and down the broad road. (See Matt. 7:13).

We are warned that in the closing days of this age, people will go the same way that people went in the days of Noah. "So also shall it be in the days of the Son of Man." We are told that in the "last days, perilous times shall come." We cannot go the way of the multitude without going to ruin.

Examples Of People Following The Crowd Rather Than God

1. Drunkenness. Men and women in droves are frequenting the drinking places. Women drink because drinking has been popularized. Same is true of cigarette smoking.

2. Near Nudity. This characterizes many church people — and even some preachers and their wives.

3. Divorce. Formerly frowned upon — now popular until there are almost as many divorces as marriages. But God's law hasn't changed one bit.

4. Materialism. The masses give themselves over to the things of this world, with prac-

tically no thought of God and eternity. People readily fall into materialistic ways of thinking and doing. They join with the "men of this world who have their portion in this life."

But Almighty God must still be faced. Then, we shall be judged according to His commands and not according to the trend of our times.



## Baptists . . . Weaker

(Continued from page one)

Baptists."

Robert Barclay, Quaker, says:

"We shall afterwards show the rise of the Anabaptists took place prior to the Reformation of the Church of England, and there are also reasons for believing that on the Continent of Europe small hidden Christian societies, who have held many of the opinions of the Anabaptists, have existed from the times of the apostles. In the sense of the direct transmission of Divine Truth, and the true nature of spiritual religion, it seems probable that these churches have a lineage or succession more ancient than that of the Roman Church." (Barclay, The Inner Life of the Societies of the Commonwealth, 11, 12, London, 1876).

Alexander Campbell, founder of the "Christian" church or Campbellite, says:

"I would engage to show that baptism as viewed and practiced by the Baptists, had its advocates in every century of the Christian era . . . and independent of whose existence (the German Anabaptists), clouds of witnesses attest the fact, that before the Reformation from popery, and from the apostolic age, to the present time, the sentiments of Baptists, and the practice of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced" (Maccalla and Campbell Debate on Baptism, 378, 379, Buffalo, 1824).

Edinburg Cyclopaedia:

"It must have already occurred to our readers that the Baptists are the same sect of Christians that were formerly described as Anabaptists. Indeed this seems to have been their leading principles from the time of Tertullian to the present time."

Tertullian was a Montanist. He was born about fifty years after the death of John the apostle.

Professor Wm. C. Duncan, of the Department of Greek and Latin, University of Louisiana:

"Baptists do not, as most Protestant denominations, date their origin from the Reformation of 1520. By means of that great movement they were brought out of comparative obscurity into prominent notice. They did not, however, originate with the Reformation; for long before Luther lived, yea, long before the Catholic Church itself was known, Baptists and Baptist churches flourished in Europe, Asia and Africa."

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## "What Does It Mean?"

I Peter 4:12, 19

"It does not matter what it means, poor heart; The dear Lord knows, to bear it is your part; Nor think some strange thing happened unto you Which He would not allow if He knew. He does know. In His all-wise Fatherhood He knows it, and allows it for your good. He is not hard; you do not think He is When in the dark you find your hand in His; When it was light you tried to walk alone, And thought the strength He gave you all your own. You did not ask what last blessing meant; Just smiled and took it, satisfied, content. You did not think it strange. You thought He knew. And planned the sweet surprise which came to you. Tried one, then do you take life's sweet and good, Yet cannot trust that tender Fatherhood, But think it makes mistakes when'er it sends Some hindrance which your eager haste offends? Or when He lets the wicked plot your harm. And stir a whirlwind when you seek a calm; You think it strange, this trial swift and keen, And in your weakness ask, "What does it mean?" I think the language of God's heart would read; "I love my child, I note his slightest need; I long to prosper him in all his ways, To give him quiet nights and peaceful days, But if I do, he'll lose himself from Me, My outstretched hand he will not wait to see; I'll place a hindering wall before his feet; There he will wait, and there we two will meet. I do not in wrath for broken laws Or willful disobedience, but because I want him nearer, and cannot wait For him to come for he might wander late. My child will wonder, will not understand, Still half in doubt He'll clasp my outstretched hand; But when at last upon my heart He leans He will have ceased to wonder what it means."

States Department of Commerce:

"The Baptist bodies of today trace their origin as distant communities to the Protestant Reformation. It is claimed, indeed, that the churches of the apostolic age were in doctrine, polity and ordinances the exact counterparts of Baptist churches today."

Edwin A. Lane, Managing Editor of Church Management, in an article entitled, "Anabaptists: Forgotten Reformers," writes:

"It is rather strange that the role of the Anabaptists is all but forgotten, although they played an important part in the Reformation and, according to some church historians, probably had a greater following than the Catholic Church of the Lutheran Reformers."

The following are statements from noted Baptists themselves concerning their origin and perpetuity.

The Baptist historian that is regarded by many leading Baptists as their greatest historian is John T. Christian, occupying much space in "Who's Who in America," says:

"I have no question in my own mind that there has been a historical succession of Baptists from the days of Christ to the present time." (A History of the Baptists, p. 5).

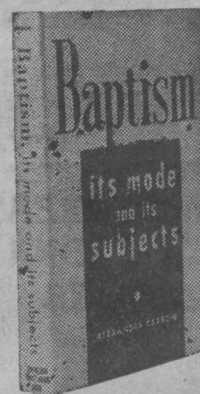
Edward T. Hiscor, noted Baptist author, says:

"Few denominations have better claim to antiquity than have the Welch Baptists. They trace their descent directly from the Apostles, and urge in favor of their claim arguments which never have been confuted."

"When Austin, the Romish monk and missionary, visited Wales at the close of the sixth century, he found a community of more than 2,000 Christians quietly living in their mountain homes. They were independent of the Roman See, and wholly rejected its authority. Austin labored zealously to convert them—that is, to bring them under the papal yoke—but entirely failed in the effort. Yielding things in general, he rendered his demands upon them to three particulars: 1. That they should observe Easter in due form, as ordered by the church. 2. That they should give Christening or baptism to their children. 3. That they should preach the Word of God to the English, as directed. This demand proves that they

neither observed the popish ordinance of Easter, nor baptized infants. They, however, rejected all his overtures, whereupon he left them with many threats of war and wretchedness. Not long after Wales was invaded by the Saxons, and many of these inoffensive Christians cruelly put to death, as was believed, at the instigation of this bigoted zealot, the exacting heartless Austin." (The New Directory for Baptist Churches, pp. 506-507). (Continued on page 7, column 1)

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PAGE SIX



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## Baptists . . . Weaker

(Continued from page 6)

J. B. Moody

"Church perpetuity is scriptural, reasonable, credible, historical and conclusive." (My Church).

J. L. Smith

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J. W. Porter

"If Baptists have not perpetuity, then Christ's prophecy and promise have failed. This is unthinkable."

H. B. Taylor

"Baptist churches are the only institutions that are divine on this earth. Without them Matthew 16:18 has failed of fulfillment" (Bible Briefs).

T. T. Eaton

"Those who oppose Baptist succession have no logical ground to stand on in organizing a church out of material furnished by other churches, and with those baptized by regular ordained ministers."

R. B. Cook

"Baptists are able to trace their distinctive principles to the apostolic age . . . When from the union of the church and state Christianity became generally corrupt, there still remained, in obscure places churches and sects which maintained the pure doctrines and ordinances of Christ, and hence it is certain that these churches and sects held substantially the same principles which are now held as the distinctive views of the Baptists. (Story of the Baptists).

D. B. Ray

"Baptists have with one voice denied any connection with the Romish apostasy, and claimed their origin as a church from Jesus Christ and the apostles." (Baptist Succession, p. 10).

D. C. Haynes

"The Baptist church is the primitive church — there has never been a time when it was not in being." (The Baptist Denominations, p. 21).

C. H. Spurgeon, eminent Baptist

historian:

History has hitherto been written by our enemies, who never would have kept a single fact about us upon the record if they could have helped it, and yet it leaks out every now and then that certain poor people called Anabaptists were brought up for condemnation. From the days of Henry II to those of Elizabeth we hear of certain unhappy heretics who were hated of all men for the truth's sake which was in them. We read of poor men and women, with their garments cut short, turned out into the fields to perish in the cold, and anon of others who were burnt at Newington for the crime of Anabaptism. Long before our Protestants were known of those horrible Anabaptists, as they were unjustly called, they were protesting for the "one Lord, one faith, one baptism." No sooner did the visible church begin to depart from the gospel than these men arose to keep fast by the old way. The priests and monks wished for peace and slumber, but there was always a Baptist or a Lollard tickling men's ears with Holy Scriptures and calling their attention to the errors of the times. They were

## Subscribe For The Baptist Examiner

a poor persecuted tribe. The halter was thought to be too good for them. At times ill-written history would have us think that they died out, so well had the wolf done his work on the sheep. Yet, here we are, blessed and multiplied; and Newington sees other scenes from Sunday to Sunday. As I think of the multitudes of our numbers and efforts, I think of the multitudes of our brethren in America. I can only say, What hath God wrought! Our history forbids discouragement." (Spurgeon's Expository Encyclopedia, Vol. I, page 41).

Geo. Lorimer:

"That the Baptists are more likely the oldest, is generally conceded and grows more certain with the progress of scholarly investigation." (The Baptists in History, p. 49).

Geo. W. McDaniel:

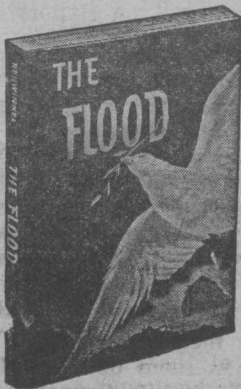
"There is no personality this side of Jesus Christ who is a satisfactory explanation of their origin." (Churches of the New Testament).

The following is a list of the (Continued on page 8, column 3)

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I was in Spain in 1809, attached to that part of Napoleon's army which was stationed at Madrid. While it had been decreed by the Emperor that the Inquisition and the monasteries should be suppressed, several months passed away and the decree was not executed. I used to express my opinions freely among the people regarding the priests and Jesuits of the Inquisition, and one night as I was walking along the street, two armed men sprang from an alley and made a furious attack upon me. While struggling with them I saw at a distance the lights of the French patrols, who carried lanterns and rode through the streets of the city at all hours to preserve order. I called to them, and they hastened to my assistance, the assailants took to their heels and escaped — not however, before I saw by their dress that they belonged to the guards of the Inquisition.

I went at once to Marshall Soult, then governor at Madrid, told him what had taken place, and reminded him of the decree to suppress the Inquisition. The troops required were granted, and I proceeded to the Inquisition, nearly five miles from the city. It was surrounded by a wall of great strength, and defended by a company of soldiers.

When we arrived at the walls, I addressed one of the sentinels, and summoned the Jesuit fathers to surrender to the Imperial army, and open the gates of the Inquisition. The sentinel, who was standing on the wall appeared to enter into conversation for a moment with someone within, at the close of which he presented his musket and shot one of my men. This was the signal for attack, and I ordered my troops to fire upon those who appeared upon the wall.

It was soon obvious that it was an unequal warfare. The walls of the Inquisition were covered with the soldiers of the "Holy office," there was also a breastwork upon the walls, behind which they partially concealed themselves as they discharged their muskets, while we were in the open plain and exposed to a destructive fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them. We could not

retire and send for cannon, without giving them time to lay a train for blowing up our troops. I saw, therefore, that it was necessary to change the mode of attack, and directed that trees should be cut down and trimmed, to be used as battering rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all they could exert, while the troops kept up a fire to protect them from the shots that were poured upon them. Presently the walls began to tremble, a breach was made, and the Imperial troops rushed in. Here we met with an incident to which nothing but Jesuitical effrontery is equal. The Inquisitor-General followed by the father-confessors in their priestly robes, all came out of their rooms as we were making our way into the interior of the Inquisition; and with long faces, and their arms crossed over their breasts, their fingers resting upon their shoulders, as though they had been deaf to all the noise of the attack and defense, and had just learned what was going on, they addressed themselves in the language of rebuke to their own soldiers, saying: "Why do you fight our friends, the French?" The intention was no doubt to make us think that the resistance was wholly unauthorized by them; and if they could have succeeded in making a temporary impression in their favor, they would have had an opportunity in the confusion of the moment to escape. But their attempt was too shallow, and did not succeed. I caused them to be placed under guard, and all of their soldiers to be secured as prisoners.

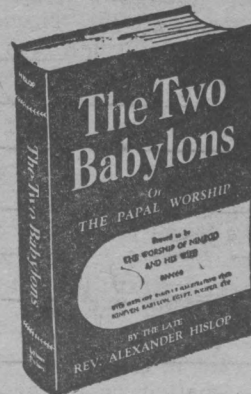
We then proceeded to examine the stately edifice. We passed from room to room and found all perfectly in order. The parat-

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ments were richly furnished, with altars, crucifixes and wax candles in abundance, but no evidence could be discovered of iniquity being practiced there — none of the peculiar features which we expected to find in an Inquisition. Splendid painting adorned the walls; there was a rich and extensive library. Beauty and splendor appeared everywhere and the most perfect order on which the eyes ever rested. The architecture, the proportions were perfect. The ceiling and floors of wood were scoured and highly polished. The marble floor were arranged with a strict regard to order. There was everything to please the eye and gratify a cultivated taste; but where were those horrid instruments of torture which were reported to be there, and where were those dungeons in which human beings are said to be buried alive?

The search seemed to be in vain. The "Holy fathers" assured us that they had been belied, and that we had seen all, and I was prepared to abandon the search, convinced that this Inquisition was different from others of which I had heard. But Colonel de Lile was of a different mind, and said to me, "Colonel, you are commander today, and as you say so it must be; but if you will be advised by me, let this marble floor be examined. Let water be brought and poured upon it, and we will watch and see if there is any place through which it passes more freely than other." I replied to him, "Do as you please," and ordered water to be brought accordingly. The slabs of marble were large and beautifully polished, and when the water had been poured over the floor, much to the dissatisfaction of the Inquisitor, a careful examination was made of every seam to see if the water ran through. Presently Col. de Lile exclaimed that he had found it. By the side of one of these marble slabs the water passed through rapidly as though there was an opening beneath.

All hands were now at work for further discovery; the officers with their swords and the (Continued on page 8, column 3)

THE BAPTIST EXAMINER

JANUARY 9, 1971

PAGE SEVEN



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### Baptists . . . Weaker

(Continued from page seven)  
various so-called "Christian" groups giving their founder, and date of origin. This list is compiled from the Bureau of Census of the U. S. Dept. of Commerce: "Religious Bodies" Vol. II, Title: "Separate Denominations," 1926,

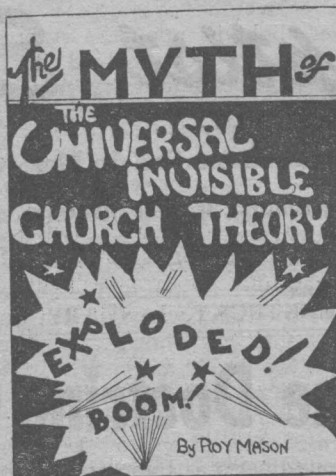
Roman Catholic (Present Universal Church) . . .	610 A.D.
Greek Orthodox . . .	1504 A.D.
Lutheran—Martin Luther . . .	1530
Episcopal—Henry VIII . . .	1530
Presbyterian—John Calvin . . .	1541
Congregational—Robert Browne . . .	1581
Friends . . .	1624
Church of the Brethren (Dunkard) . . .	1708
Alexander Mack . . .	1727
Free Will Baptists—Paul Palmer . . .	1728
Seventh Day Baptist—Josh C. Beissel . . .	1729
Methodist—John and Charles Wesley . . .	1800
Evangelical—Jacob Albright . . .	1800
United Brethren in Christ—P. W. Otterbein and M. Boehm . . .	1800
Christian—Alexander Campbell . . .	1811
Church of Christ—Alexander Campbell . . .	1811
Churches of God in North America—John Winebrenner . . .	1825
Unitarians—W. E. Channing . . .	1825
Plymouth Brethren—J. N. Darby . . .	1829
Latter Day Saints—Joseph Smith . . .	1830
Primitive Baptists—Daniel Parker . . .	1831
Christadelphians—John Thomas . . .	1844
Spiritualism—Andrew Jackson Davis . . .	1845
Seventh Day Adventists—James White . . .	1845
Church of God (New Dunkards)—George Patton . . .	1848
Advent Christian Church—Jonathan Cummings . . .	1852
Salvation Army—Wm. Booth . . .	1865
Church of Christ Scientist—Mary Baker Eddy . . .	1879
Church of God—Daniel S. Warner . . .	1880
Christian and Missionary Alliance—A. B. Simpson . . .	1881
Brethren Church . . .	1882
Swedish Evangelical Mission Covenant . . .	1885
Swedish Evangelical (Free Church) . . .	1888
Church of Christ (Holiness) U.S.A.—C. P. Jones . . .	1894
United Evangelical . . .	1894
Church of the Nazarene—B. F. Bresse . . .	1907
W. H. Hoople and B. F. Bresse . . .	1907
National Council of the Churches of Christ in America . . .	1907
Assemblies of God . . .	1914
Churches of God, Holiness—K. H. Burruss . . .	1914
Four Square Churches—Aimee Semple McPherson . . .	1918

### Romanists Overlook

(Continued from page 7)  
soldiers with their bayonets cleared out the seam, and endeavored to raise the slab; others with the butt-end of their muskets struck the slab with all their might to break it; while the priests remonstrated against desecrating their house. When thus engaged, a soldier who was striking with the butt of his musket hit a spring and the marble slab flew up. The faces of the Inquisitors instantly grew pale as Belshazzar's when the handwriting appeared on the wall.

Beneath the marble slab, now partly up, there was a staircase, I stepped to the altar and took one of the lighted candles, four feet in length, that I might explore the room below. As I was

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doing this, one of the Inquisitors laid his hand gently upon my arm, with a very demure look, and said, "My son, you must not take those lights with your bloody hands; they are holy." "Well," said I, "I will take a holy thing to shed light on iniquity; I will bear the responsibility." I took the candle and proceeded down the staircase. As we reached the foot of the stairs we entered a large square room which was called the Judgment Hall, in the center of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was an elevated seat, called the Throne of Judgment, which the Inquisitor-General occupied, and on either side were seats less elevated for the "Holy fathers" when engaged in the solemn business of the "Holy Inquisition."

From this room we proceeded to the right and obtained access to the small cells, extending the entire length of the edifice, and here such sights were presented as we hope never to see again. These cells were places of solitary confinement where the wretched objects of inquisitorial hate were confined year after year, till death released them from their sufferings; and there their bodies were suffered to remain until they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this being offensive to those who occupied the Inquisition, there were flues, extending to the open air, sufficiently capacious to carry off the odor. In these cells we found the remains of a number who had paid the debt of nature; some who had been dead apparently but a short time, while of others nothing remained but their bones still chained to the floors of their dungeons.

In other cells there were living sufferers of both sexes and of every age, all in a state of complete nudity. Here were old men and aged women, who had been shut up for many years. Here, too, were the middle-aged and the young man, and the maiden of fourteen years old. The soldiers immediately went to work to release these captives from their chains, and took from their knapsacks their overcoats and other clothing, which they gave them to cover their nakedness.

We then proceeded to explore another room on the left. Here were found instruments of torture of every kind which the ingenuity of men or devils could invent. The first was a machine by which the victim was confined, and then, beginning with the fingers, every joint in the hands, arms and body was broken or drawn, one after another, until the sufferer died. The second was a box in which the head and neck of the victim was so closely confined by the screw that he could not move in any way. Over the box was a vessel, from which one drop of water fell upon the head of the victims every second, each succeeding drop falling in exactly the same place; by which

in a few moments the circulation was suspended and the sufferer had to endure the most excruciating agony. The third was an infernal machine, laid horizontally, to which the victim was bound, the machine being then placed between two beams in which were a score of knives so fixed that by turning the machine with a crank the flesh of the sufferer was torn from his limbs in small pieces. The fourth surpassed the others in fiendish ingenuity. Its exterior was an immense doll, richly dressed and having the appearance of a beautiful woman, with her arms extended ready to embrace her victim. A semicircle was drawn around her, and the person who passed over this fatal mark touched a spring which caused the diabolical engine to open; its arms immediately clasped him and a multitude of knives cut him in pieces while in the deadly embrace.

The sight of these engines of infernal cruelty kindled the fire of indignation in the bosoms of the soldiers. They declared that every Inquisitor should be put to the torture. They began with the "Holy fathers." The first was put to death in the machine for breaking joints. The torture of the Inquisitor that suffered death by the dropping of water on his head was most excruciating; the poor wretch cried in agony to be taken from the fatal machine. Next the Inquisitor-General was brought before the infernal engine called "The Virgin." He begged hard to be excused. "No," said the soldiers, "You have caused others to kiss her, and now you must do it." They interlocked their bayonets so as to form a large fork and with these they pushed him over the deadly circle. The beautiful image, prepared for the embrace instantly clasped him in its arms and cut him into innumerable pieces. Having witnessed the torture of four of the barbarous Inquisitors, I sickened at the awful scene and left the soldiers to wreak their vengeance on the other guilty inmates of that prison house of hell.

In the meantime the news had spread to Madrid that the prisons of the Inquisition were broken open, and multitudes hastened to the fatal spot. Oh, what a meeting was there! It was like a resurrection. About one hundred and fifty who had been buried for many years were now restored to life. Fathers found their long-lost daughters, wives were restored to their husbands, sisters to their brothers, and parents to their children. The scene was such as no tongue can describe.

When the people had retired, I caused the library, paintings, furniture and other articles to be removed, and having sent to the city for a wagon-load of powder, a large quantity was deposited in the vaults beneath the building, and a slow match placed in connection with it. All having withdrawn to a distance, in a few moments the walls and turrets of the massive structure rose majestically in the air, impelled by a tremendous explosion, and then fell back to earth an immense heap of ruins. The Roman Catholic Inquisition of Spain was no more.

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