

# The Baptist Examiner

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

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## Satanic Perversion Of The Church

By Roy Mason  
Tampa, Fla.

It is not at all difficult to understand exactly what Jesus had in mind as to the kind of church He desired to be in charge of His work during His personal absence from the world, for we have New Testament examples. The churches of the New Testament times were simple, self-governing, democratic, non-ritualistic. By and by the Roman Emperor Constantine professed to become a Christian, and he did several things. He linked the church onto the state, he had

soldiers baptized by the thousands without any knowledge of regeneration, he had heathen temples converted into Christian places of worship, and he had idols renamed and converted into "saints." Here we have the origin of—

### The National Or State Church

For a long while, after the rise of the papacy, the popes crowned the kings. Church and state were strictly identified. Unspeakable evil grew out of this system.

But what about today? Do we

have any "National Churches?" Yes, and a good example is the Church of England, which heads up in the queen. The clergy is supported from the taxes paid by all the peoples, no matter what their religious beliefs may be. A Baptist for example, in England, helps support two churches — his own by voluntary contributions, and the Church of England by involuntary taxation. The Church of England has become a great formalistic institution that has come to have little spiritual influence upon the nation, for

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## Calvinism Illustrated In The Raising Of Lazarus

By Bob L. Ross

In the town of Bethany, Lazarus, the brother of Mary and Martha, was sick. Jesus was in another country beyond the river Jordan. Lazarus' sisters were anxious that their brother recover from this sickness, and sent for Jesus. Jesus postponed His journey to Bethany for two days. Lazarus died. When Jesus finally arrived, Lazarus had been dead four days. Jesus was taken to the grave of the dead man and there performed the mighty miracle of raising him from the dead (John 11).

Everything the Son of God did while here on earth in the flesh contains spiritual truth. In the miracles, parables, conversations, and other actions of the Saviour are literal mines of precious nuggets of silver. No doubt, the raising of Lazarus contains as much truth regarding salvation as any other deed which He performed. The whole of this miracle illustrates the great fact that "Salvation is of the Lord" (John 2:9).

The late Spurgeon of London, mighty man of God he was, well said, "If anyone should ask me what I mean by a Calvinist, I should reply, He is one who says, Salvation is of the Lord." And this miracle of raising Lazarus from the dead is a perfect example of Calvinism in action. I realize that the world has always and still does hate the doctrines of Calvinism. But in the words of Spurgeon again, "What

though a host of the churches of London may have forsaken the great cardinal doctrines of God, it matters not. If a handful of us stand alone in an unflinching maintenance of the sovereignty of our God, if we are beset by enemies, ay, and even by our own brethren, who ought to be our friends and helpers, it matters not, if we can but count upon the past; the noble army of martyrs, the glorious host of confessors, are our friends; the witnesses of truth stand by us. With these for us, we will not say that we stand alone; but we may exclaim, 'Lo, God hath reserved unto himself seven thousand that have not bowed the knee unto Baal!' But best of all is, God is with us."

As has been explained so many times before, Calvinism is merely a nickname for the theology of the Bible concerning Sovereign Grace in salvation. John Calvin did not originate the great truths of Calvinism, but merely popularized them to the extent that this system was termed "Calvinism." J. R. Graves said, "Baptists were sound, held and taught in all the faith once delivered to the saints, fifteen hundred years before Calvin was born. What he added to it is Calvinism, and that we most heartily repudiate."

John Calvin's greatest mistake was failing to join the Lord's church (Baptist) after renouncing Roman Catholicism. His clinging to infant sprinkling has probably damned more souls

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## Registrar At The L'ville Seminary Slanders Prophets

By RAY WAUGH  
San Antonio 3, Texas

Hugh Peterson, registrar of the Southern Baptist Theological Seminary, has openly and irreverently rejected the teachings of every prophet and Apostle since Moses. In a recent address in Louisville, Kentucky, before an interdenominational and pagan assembly of Bible (?) classes, this supposedly Baptist registrar of a Baptist seminary, in typical worldly fashion, railed on the "prophets of doom." In so doing he proclaimed himself unscriptural and anti-Christ. For every Biblical prophet since Moses has proclaimed the doom of the world and the necessity of fleeing the judgment which will befall it.

In his address, as reported by the Louisville Times, he said, "Never has there been a day when so many prophets of doom have been reminding us that the clock of civilization points to five minutes to midnight . . ." He then followed to say, "The prophets of doom have always been wrong." In this he openly condemned the Scriptural teachings of every Old Testament prophet. His tirade could not be

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## OUR RADIO MINISTRY

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## Why Use Wine Instead Of Grape Juice In Supper

By T. P. SIMMONS

Nearly a year ago we, in some way, made reference to the use of wine instead of grape juice in the Lord's Supper, and one of our readers asked us for proof of our position. Since that time, we have been giving the matter some further study preparatory to the writing of an article on it. Not long ago, we were written to concerning this question, and we find that this is a very live question in a certain section of the country. We find a good deal of difference of opinion among Baptists on this question; some contending for the use of grape juice, others contending for the use of wine, and still others contending that it is immaterial as to which is used. Only one of these three groups can be right. And the one that is right ought to be joined by all. And, even though the question of itself were a trivial one, it would be worthwhile to discuss it for the sake of harmony and uniformity among Baptists; for differences that involve conscientious scruples always have a decisive and paralyzing effect, however small they may be. This question is not of the greatest importance; neither is it trivial. It is not a trivial thing to seek to know how to best "show forth the Lord's death till he come," and how to do it in complete harmony with Scriptural practice. "He that is faithful in that which is least, is faithful also in much" (Luke 16:10).

We hold that wine should be

used. We believe we came to this position through unprejudiced study. There was a time when we had never studied the question and paid no attention to the matter. Then we came to study it and were inclined in favor of grape juice mostly, perhaps, through aversion to alcoholic drinks. Then later we were drawn over in favor of wine. But even after that, we came to wonder if grape juice did not match the unleavened bread better than wine. And it was not until this question was thoroughly settled in our mind that we became firmly established in our present position.

We have three reasons for holding that wine instead of grape juice should be used in the Lord's Supper. They are as follows:

1. Christ used wine in the institution of the Supper. In order to ascertain this point we talked with one well informed converted Jew and with one Jewish Rabbi. The former, Elder Henry Singer, erstwhile superintendent of the Hebrew Christian Mission of Detroit, Michigan. When asked on this point, Mr. Singer replied that the Jews of Christ's day used fermented wine in the Passover. Mr. Singer has a tract on "The Jewish Passover and the Lord's Supper," and in this tract he says: "Every Jew in the night of Passover must have four cups of red wine." Reference to Prov. 23:31 will show what kind of

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## SYMPATHY TO THE PREACHER

A Texas paper comments as follows: "The preacher has a great time. If his hair is gray, he is old. If he is a young man, he hasn't had experience. If he has ten children, he has too many; if he has none, he isn't setting a good example. If his wife sings in the choir, she is presuming; if she doesn't, she isn't interested in her husband's work. If a preacher reads from notes, he is a bore; if he speaks extemporaneously he isn't deep enough. If he stays at home in his study, he doesn't mix enough with the people; if he is seen around the streets, he ought to be at home getting up a good sermon. If he calls on some poor family, he is playing to the grandstand; if he calls at the home of the wealthy, he is an aristocrat. Whatever he does, some one could have told him to do better."

no Bible, that he conducts no weekly or daily prayer meetings, and has no Lord's Day evening preaching service. He says that the church has been turned into a restaurant, theatre, and a recreation hall, and in closing, says that this is but an example of most of the churches of this world today, thus showing that there will be no revival, but deepening shadows as this apostasy rolls on. He says that six churches there have popish crosses and candles, and the end is not yet.

When I read this letter from this elderly brother, I thought (Continued on page two)

## The Baptist Examiner Pulpit

### "HIS SERVANTS"

"But which of you, having a do."—Luke 17:7-10.

servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to

I received a very interesting letter from an elderly gentleman in Danbury, Connecticut, a short time ago, in which he laments the spiritual drift in the area in which he lives. He was telling about the pastor of the church there—how that he said that he was converted by reading Plato, and that he is now enamored with Hinduism. In this letter from this elderly gentleman, he tells that this local minister has introduced the popish cross and candles into his church, has thrown open the doors to a Christian Science lecturer who reads

## JESUS IN THE BIBLE

Jesus Christ is the heart of the Bible. He is the Shiloh in Genesis; the I Am in Exodus; the star and Scepter in Numbers; the Rock in Deuteronomy; the Captain of the Lord's Host in Joshua; and the Redeemer in Job. He is David's Lord and Shepherd; in the Song of Song's He is the Beloved; in Isaiah He is the Wonderful, the Counselor, the Mighty God, the ever-lasting Father, and the Prince of Peace. In Jeremiah He is the Lord our Righteousness; in Daniel He is the Messiah; in Zechariah He is the Branch; in Haggai He is the Desire of all Nations; in Malachi He is the Messenger of the Covenant and the Sun of Righteousness; and in the book of Revelation He is the Alpha and the Omega and the Morning Star. — R. S. McArthur.



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## \$ A-MONTH-CLUB \$

Although it is a long time until June 27, 1956, still the fact that we will be owing \$1,000.00 plus interest on our press at that time, causes us to keep in mind this date. Both in 1956 and 1957 will it be necessary that we pay this amount to have our press debt-free.

Since the 27th of June, very little has been said about it, but some of our friends have been sending in small contributions, which are most deeply and definitely appreciated. The total amount which we now have in hand is \$45.00.

It would be our sincere desire that the Lord might raise up at least one hundred people who would contribute a dollar a month toward this program. If so, at the time this note is due, we will have the money entirely in hand.



### "His Servants"

(Continued from page one)  
that what is true in his community is true in hundreds of communities all over the world. In fact, in most communities, the conditions which he describes exists to a greater or less degree. I am frank when I say to you, beloved, that there is a great apostasy that is sweeping the world today, and people have come to the place where they have virtually little regard for the Word of God, and as this elderly brother says of his church, so the majority of churches today are theatres, restaurants, and recreation halls, with very little of the Word of God being preached therein.

Beloved, as I read about this, I thought about our duty as Christians, how our Lord expects us as His people and His servants, to faithfully serve Him and to stand for His Word.

#### I

### THE LORD JESUS BECAME A SERVANT WHEN HE CAME INTO THIS WORLD.

In my preaching, if I ask you to serve the Lord, I am asking no more of you than was done by the Lord Jesus, when He gave us an example of Himself as servant. He took upon Himself the position of a servant when He came into this world.

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the FORM OF A SERVANT, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. 2:5-8.

"Even as the Son of man came not to be ministered unto, BUT TO MINISTER, and to give his life a ransom for many."—Mt. 20:28.

Let me remind you that when Jesus Christ came into this world, He didn't come, asking folk to minister unto Him, but rather, He came to minister to us, and to give His life a ransom for many.

"For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I AM AMONG YOU AS HE THAT SERVETH."—Luke 22:27.

The Lord Jesus didn't come to sit at meat, to be served Himself. He didn't come into this world to be served, but rather, He came as one among the world, to serve. Now, beloved, if the Lord Jesus Christ, who is our Saviour, came into this world to give His life as a ransom and to minister unto us, and took upon Himself the form of a servant and died upon the Cross of Calvary — if this be true, then how can you and I, who claim to be His children, fail to be the right kind of servants unto our God today? If our Saviour came to be a servant, and if He came to serve us, then how much more ought each of us to be the right kind of servants to Him today.

#### II

### WHEN A MAN IS SAVED, HE BECOMES A SERVANT TO THE LORD JESUS CHRIST.

"Paul, a SERVANT of Jesus Christ, called to be an apostle, separated unto the gospel of God."—Rom. 1:1.

You will notice that the apostle Paul referred to himself as a servant of the Lord Jesus Christ, and I am saying that when a person is saved, he immediately becomes a servant of the Lord Jesus Christ.

I was rather impressed of recent date in studying through the Bible to see that there were four ways that a man could become a servant. First of all, he could be born into a family and thus be a servant. In the book of Genesis, we find that Abraham had servants born into his own home. Listen:

"And when Abram heard that his brother was taken captive, he armed his trained servants, BORN IN HIS OWN HOUSE."—Gen. 14:14.

So, beloved, one way that a man can be a servant in this world is to be born a servant. If you will put that into a spiritual realm, you can see how we are servants of the Lord Jesus Christ, not by natural birth, but by spiritual birth. We were born into the family of God on the day that we were regenerated — on the day that we became children of God. Since that day of being born into the family of God, we are His servants.

Then, beloved, a second way that a man becomes a servant is by purchase. Take, for example, Joseph. He became a servant because he was sold by his brothers to the Ishmaelites, and they, in turn, sold him into Egypt.

"And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard."—Gen. 37:36.

In other words, Joseph became a servant by being purchased.

Beloved, how did I become a servant of the Lord Jesus Christ? I am a servant not only because I was born into the family of God the day that Jesus Christ saved me, but I am His servant because at Calvary's Cross He purchased me and paid my sin-debt. I belong to Him on the basis of purchase. I was purchased at a tremendous price — the price being the life of Jesus Christ, the shedding of His blood, that I might become His child. So, beloved, as Joseph became

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# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, SEPTEMBER 11, 1955

## THE CALL OF MOSES

EXODUS 3-4

### I. The Backside Of The Desert. Ex. 3:1.

In chapter two, we learned that Moses identified himself with Israel. However, this action was too early. During all of his forty years in Egypt, he learned all that was necessary to deliver Israel from Egypt. Yet out in the desert, human nature must be laid in the dust and God alone exalted. There he learned God's program. Cf. Gal. 1:15-17; Psalm 46:10.

### II. The Vision Of Moses. Ex. 3:2-4.

There in the desert Moses saw a bush which burned and yet was not consumed. This was a symbol of the children of Israel in Egypt. Although Pharaoh might put them in the fiery furnace of affliction, yet they could not be destroyed. This burning bush should be a comforting symbol to any of God's children when in affliction. In sickness, fire, famine, flood, pestilence, or plague, God is with His child. Cf. Psalm 91:3.

"When through fiery trials thy pathway shall lie,  
My grace, all sufficient, shall be thy supply;  
The flames shall not hurt thee, I only design  
Thy dress to consume, and thy gold to refine."

### III. Worship. Ex. 3:5.

The place of God's presence is holy, whether it be a brush-arbor, tent, or church building. May God help us to learn more reverence for His house. We ought to be quiet and prayerful in it. We ought never enter while His Word is being read. We ought to cease all conversation of worldly things when we enter. May we learn to tread His courts with unshod feet.

### IV. The Effect Of Living Close To Jesus. Ex. 3:6.

The nearer men came to God through all the

a servant by being purchased into the family of Potiphar, I became a servant of the Lord Jesus Christ by being purchased by Jesus Christ on the Cross of Calvary.

In fact, beloved, the Word of God would indicate in very forceful language that the very day that a man is saved, being bought by the Lord Jesus, he thereby becomes a servant, for the Apostle Paul, writing to the church at Corinth, says:

"What! know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are BOUGHT with a price: therefore GLORIFY GOD in your body, and in your spirit, which are God's."—I Cor. 6:19, 20.

There is a third way that a person might be made a servant and that is that he might be sold for a debt and become a servant to work out his debtorship. For example, if you will go back to Elisha's day, you will find that there was a woman who was a widow, whose sons were just about to be sold for a debt. Her sons were just about to be taken into servitude to pay off the debt that she owed. If you will read the fourth chapter of II Kings, you will find that Elisha came by and asked her what she had in her house that was of any value and she told him that she had a little oil. He told her to go to the neighbors' houses and borrow all the vessels that she could. She did so, and when she came back and started pouring the oil into these vessels, she poured and poured and poured, and the oil still remained. She had more oil than she knew what to do with, and so she sold the oil and her sons were not sold into slavery. You can see from this that a man could be sold for a debt, and as a result thereof, he became a servant for having been sold for his debt.

Well, beloved, I owed a debt, too, and the debt that I owed was a debt of sin. It began the day that I was conceived in my mother's womb.

"The wicked are estranged from the womb: they go astray AS SOON AS THEY BE BORN, speaking lies."—Psa. 58:3.

That debt of sin that began when I was in my mother's womb grew and grew and accumulated as I became a man. One day, Jesus Christ came to the Cross of Calvary and paid my sin-debt in full. When He said, "It is finished," He literally stamped the bill paid in full. Thank God, my sin debt is all

paid. I didn't pay it for myself, for the only way that I could pay it would be to go to Hell and suffer thereby, but my sin-debt was paid in full by the Lord Jesus Himself. Beloved, my servitude to the Lord Jesus Christ goes back to the time when Jesus Christ paid my debt in full, so from that time on, I am a servant of the Lord Jesus Himself.

The Bible tells us of a fourth way whereby a man might become a servant, namely, that he, being a thief, not able to make restitution for what he had stolen, would be sold for the restitution of his thievery.

"If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution: if he have nothing, then he shall be sold for his theft."—Ex. 22:3.

If you will read the context of this Scripture, you will see that Moses is saying that when a man steals something and then sells it, so that he has it no more, he can be taken as a servant to make restitution for his theft. Well, beloved, I am not complimenting you one particle when I tell you that everyone of us stand in the sight of God as thieves, but it is true.

We will assume that a man is sent out from an Eastern firm and he goes to the West Coast to represent that Eastern firm. That firm sends him a check once a month for his salary and a check for his expense account. While he is there and getting those checks, instead of representing the firm which is paying him, he is representing a competitive firm, and it is months and months until that man's crime is known by the house that sent him out from the East Coast. Now, beloved, you would say that that man was a thief because he received money from one company and yet represented a competitive firm, yet, beloved, what have you done from the hour that you were born into this world? You breathed God's air, you ate God's food, you drank God's water, you enjoyed God's sunshine, you lived off of God's bounty, but who did you serve all the time? You served the Devil. You took all of God's bounty, and yet, at the same time, you did everything for the service of the Devil. I tell you, beloved, everyone of us stand in the sight of God as a thief before we were saved, because we took blessings from God and yet served the Devil every day.

In the Old Testament, if a thief became known of his thievery,

Scriptures, the more they abhorred themselves. Moses (Ex. 3:6), Isaiah (Is. 6:5), John (Rev. 1:17), and Job (Job 42:5, 6) are good examples. Some boast of living sinless lives. In the light of the above Scriptures, such a boast merely argues one's distance from God, rather than a nearness to God.

### V. Moses' Excuses And God's Answers. Ex. 3:4:13.

1. "Who am I?" (Ex. 3:11). Moses wasn't policking for the task, for if he had been, he would have told who he was and his ability. God's answer was, "I will be with thee." It makes no difference as to who we may be, so long as He goes with us.

2. "Whom shall I say it is that sent me?" (Ex. 3:15-22). God's answer was, "I am hath sent you." Cf. John 8:58. The true believer can take every name of divine beauty and having placed it after "I am," will find Jesus there. I am the bread of life, light of the world, good shepherd, resurrection, true vine, Alpha and Omega, and the bright and morning star.

3. The unbelief of the people. Ex. 4:1-9.

4. Moses' lack of eloquence. Ex. 4:10-12.

5. I don't want to go. Ex. 4:13. In this verse, Moses may as well have said, "I just don't want to go. Choose anyone else, Lord."

### VI. Hardening The Heart. Ex. 4:21.

In several instances it says that Pharaoh hardened his own heart. In several more, it says God hardened it. Cf. Rom. 9.

### VII. An Unsympathetic Wife. Ex. 4:24-26.

It is noteworthy that it is said that God hardened Pharaoh's heart first.

he could be sold and thus make restitution for his thievery. Well, beloved, the only way that we might make restitution to the Lord Jesus Christ for the days and years that we lived without Him, when we used His blessings without receiving Him, is that we become servants of the Lord Jesus Christ Himself. Since Jesus paid our sin-debt, in order that we might make restitution for our spiritual thievery, we thereby become servants of the Lord Jesus.

#### III

### IF WE ARE SERVANTS OF THE LORD JESUS CHRIST, HOW OUGHT WE TO SERVE?

In the first place, we certainly ought to serve God and not be servants of men. Too many people, in their Christian service, are nothing more or less than servants of men. Paul came in contact with a group like that. Listen:

"Ye are bought with a price; be NOT YE THE SERVANTS OF MEN."—I Cor. 7:23.

Too many people today are serving men rather than serving Almighty God. Too many people today are doing man's service instead of God's service. A man that stands before a congregation and preaches in such manner that he trims his message instead of his congregation, is a man-pleaser instead of a pleaser of God. A man who stands before his congregation and fails to give them the whole counsel of God because he knows that it will not please them—that man is a servant of man instead of a servant of Almighty God. The man who observes Easter and Xmas just because everyone else is doing so, and since it is the fashion of the day, is a servant of man, instead of a servant of God. I say to you, beloved, you and I as God's children need to be mighty careful that we are not the servants of men.

In fact, beloved, in order to answer this question as to how we ought to serve the Lord, I say that we ought to serve the Lord to this extent, that we put our Lord's work even above our necessary food. The Word of God gives us an example of a servant like that. If you will read in the Old Testament, you will find that Abraham sent his servant to secure a bride for his son Isaac. This man went far away, and as he sat down beside a well he offered a prayer to God. When he prayed, he said, "Lord, I want to ask that you will prosper my journey into

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## Calvinism

(Continued from page one)

than his preaching of God's sovereignty has saved. But despite his heresies Spurgeon claimed that Calvin knew more about the gospel of Jesus Christ than any other man who ever lived, uninspired.

The first thing we want to notice about this miracle is that

### Lazarus Was Permitted To Die

By being permitted to die is simply meant that Christ could have prevented the death. From His own lips Jesus said that the whole event was "for the glory of God, that the Son of God might be glorified thereby" (11:4). The words of Jesus, "This sickness is not unto death," simply mean that Lazarus' death was not designed by God, who gives and takes life, to be permanent, but only temporary.

The Calvinist parallel is the fall of Adam. The fall brought spiritual death upon all the race of Adam. The fall was permitted that God might be glorified in His great scheme of redemption. He could have prevented Adam's fall as easily as Christ could have prevented Lazarus' death. But God permitted it, and His name and works in saving sinners—raising them from spiritual death—have and still are being glorified to His honor.

The next point to notice is that

### Lazarus Was Dead

He had been dead four days by the time Christ arrived at the tomb. There was a stone which lay upon the grave. Lazarus was wrapped, bound hand and foot, with grave clothes, his face being bound about with a napkin. And the sister of Lazarus, Martha, made the remark that "by this time he stinketh."

What a picture this is of the total depravity of man! Through the fall man became alienated from God; dead to God. He inherited by birth a corrupt nature, every faculty of his being is depraved. The heart is a fountain of iniquity; the mind is void of understanding, and is enmity against God; the "inward parts" are polluted by sin; the will is motivated by the corrupted nature, thus is in bondage; the eyes, mouth, ears, feet, hands, and all of man is bent to sin. He is dead, and decaying in trespasses and in sins.

Mary and Martha it seems had lost all hope for their brother Lazarus. He was dead, yea, even stinking, what could be done? But they overlooked grace! Thank God for grace! Was there any hope for Lazarus? Yes, there was in grace. Likewise, in grace lies hope for the dead sinner. Grace abounds to the chief of sinners. And to the tomb of Lazarus came

### Unconditional Elective Grace

Lazarus' death had been fore-ordained for the purpose of glorifying God. The words of Christ in v. 4 reveal this fact. There was nothing in Lazarus that prompted Christ to raise him from the dead. What could Laz-

arus do but rot? And it wasn't the pleas of Mary and Martha which caused the Lord to do the miracle. The Scripture reveals that they were faithless after their brother died. It was merely by God's own choice that it happened. God chose and ordained all that came to pass. The whole incident was due to His unconditional elective grace.

After this same pattern God saves sinners. The Scriptures teach that "before the foundation of the world" God elected to salvation a great number which no man can number, marking them out as "vessels of mercy." In Romans 8:29, 30 we have the eternal chain of God's elective grace. "For whom he did fore-know, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

This election had to be unconditional; that is, without any conditions in the creature, because the creature was yet unborn. But someone will say, "But God foresaw this or that, etc." I reply, God foresaw man as being dead in trespasses and in sins. He foresaw who would do this and who would do that, and what did they do? They all sinned! They all fell. There is none that seeketh after God! Read Romans 3 for yourself.

Did Christ foresee that Lazarus would do this or that? What could be foreseen in a dead man but death? Foreknowledge rests upon foreordination. Otherwise, as Toplady remarks, old dame Fortune is the god of this universe, and God is but a spectator.

Next notice:

### The Effectual Call

Jesus cried with a loud voice, "Lazarus, come forth. And he that was dead came forth" (vv. 43, 44).

Ah, here we have life given through the word. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63). Only Calvinists depend wholly upon the Word to convert souls. The Arminians brought in the mourner's bench, the picture show, the high-pressure invitation, and all the other devices now used to get "decisions." The Calvinist depends upon the Word of God preached in the power and demonstration of the Spirit. And is he not right? Did Jesus give Lazarus a massage of some sort to help along with the restoring of life? Did He give him a blood transfusion, a bath, etc? No! Like the prophet Ezekiel preached to the dry bones, Christ spoke to Lazarus. What happened? The Spirit quickened and there was life.

The Calvinist message is repentance toward God and faith in the Lord Jesus Christ. The Spirit takes this message and quickens to life those whom God has elected. As Lazarus came forth, the sinner comes forth. Thus we have a sinner "born again by the word of God" (I Pet. 1:23).

Now, do we not also see in this miracle the Calvinist doctrine of a

### Limited Atonement

It was not an offer of life to all the dead which was given, but a personal call. On this point A. W. Pink says, "Lazarus was addressed personally for, as it has been well remarked, had Christ simply cried 'come forth' Hades would have been emptied and every tenant of the grave would have been raised from the dead." A logical parallel to Pink's statement is that if Christ's atonement was for all men (every single person) then all will be saved. I find no middle ground between Calvinism and Universalism. The atonement is limited to the "whosoever believeth."

Notice that Christ did not merely make a plan whereby Lazarus and all the rest of the dead might have life if they

would but avail themselves. Isn't it strange what some men will tell us? They tell us that God has a plan to give all spiritual dead men life if they will but comply with its conditions. How can a dead man repent? How can a dead man believe? How can a dead man shake off the shackles of spiritual death and come to Christ? Before man can do anything he must be quickened to life by the Spirit of God. Then he can and will repent and believe.

Not an ounce of Christ's atonement shall turn out to be in vain. Away with the Arminian trash which would have us believe that God's purpose is thwarted, that Christ's work for the most part is in vain, and the Holy Spirit is only a helper or an influence instead of a quickening power!

The last point to notice which is illustrated in this miracle is that it teaches the Calvinist doctrine of

### Eternal Security

Certainly, if one whom God has saved and given eternal life is ever lost, it will be a victory for Satan. But this miracle reveals that Satan can never steal one of God's redeemed.

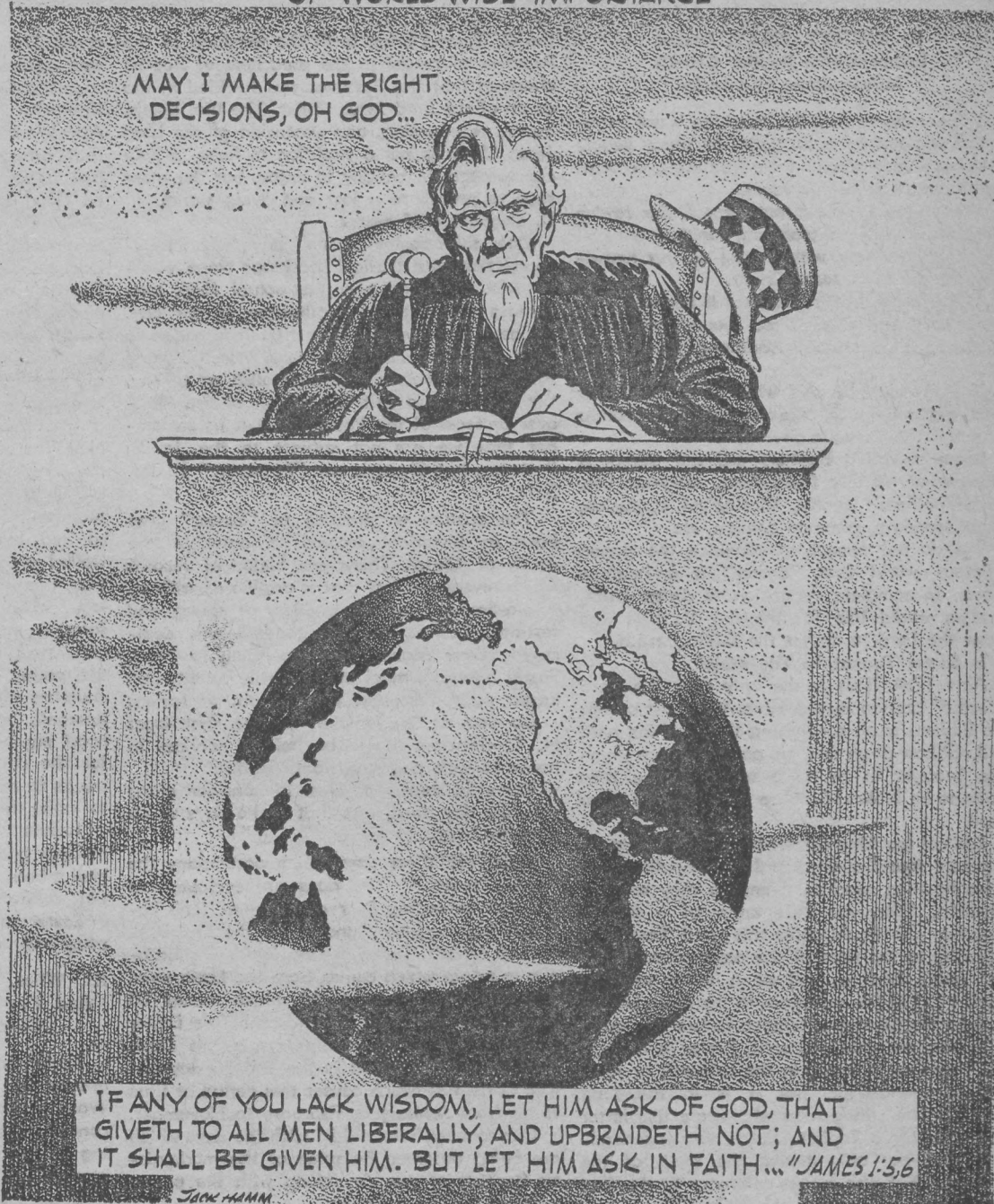
In John 12:10, 11, we read, "But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus."

In these verses we see Satan and his children consulting how they might destroy one of God's children. Lazarus' testimony was the cause of many turning to Jesus. But did Satan and his cohorts succeed? No! The Bible says nothing about them ever putting Lazarus to death. The silence of the Bible on this point is more powerful it seems than if it had spoken. Satan and his demons can never snatch one of God's children from His hand (John 10:28). They are "kept by the power of God" (I Pet. 1:5).

The greatest use of life is to spend it on something that will outlast it.

## OF WORLD-WIDE IMPORTANCE

MAY I MAKE THE RIGHT DECISIONS, OH GOD...



"IF ANY OF YOU LACK WISDOM, LET HIM ASK OF GOD, THAT GIVETH TO ALL MEN LIBERALLY, AND UPBRAIDETH NOT; AND IT SHALL BE GIVEN HIM. BUT LET HIM ASK IN FAITH..." JAMES 1:5,6

Jack Haman

### "His Servants"

(Continued from page two)

this land. When a woman comes to this well, and when I ask her for a drink, put it into her heart and her mouth for her to say that she will not only give me a drink, but water for my camels also. In that way I will know that she is the one whom I am to take home for Isaac's bride." He had hardly ended his prayer when tripping down the walk came a young girl by the name of Rebecca, and when he asked her for a drink, she not only got him a drink, but immediately brought water for his camels. He said, "Surely it is an answer from Almighty God. Surely it is the answer to my prayer." Immediately he went to this girl's house to lay before them his plans. When he went to the house, water was given him for his camels and also that he might wash his feet, and they set food before him that he might enjoy his food, but what did he say? He said:

"I will not eat, until I have told mine errand. And he said, Speak on."—Gen. 24:33.

Here was a man who preferred his master's business to his necessary food. Likewise, if we are true children of God, we will prefer to take care of the business of our Master before the food for our normal bodies from day to day.

In answer to this question, how ought we to serve the Lord, we ought to serve Him in a very, very faithful manner. In fact, beloved, the man who isn't faithful to God shouldn't be called any kind of a servant at all.

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

What kind of a steward or a servant would you be if you were not faithful to the individual for whom you worked? Likewise, what kind of a steward would you be to the Lord if you were not faithful unto the Lord? Oh, my brother, the man who is faithful to man but not unto the Lord is no part of a servant to the Lord. The Lord wants stewards who are faith-

ful to Him every day.

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."—Luke 16:10.

Here is a man who says, "If I had a thousand dollars, I would give it to missions." Beloved, I am not concerned with what you would do if you had a thousand dollars. What are you doing with that fifty cents you have in your pocket? I am not concerned about what you would do with a million dollars, but I am concerned about what you are doing with the hundred dollars the Lord has entrusted you with. God says that a man who is faithful in the least things would be faithful in much. I tell you, beloved, those people who always say that if they had a little bit more they would do thus and so, I think that the more they had, the bigger rascal, the bigger thief, the poorer steward, the poorer servant that person would be.

Beloved, in answer to this question, how ought we to serve our God, that we ought to be faithful unto Him, even to the extent that though we are misunderstood and hurt by others, we ought to go on and serve Him just the same.

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, WHEN YE DO WELL, AND SUFFER FOR IT, ye take it patiently, this is acceptable with God."—I Pet. 2:19, 20.

Oh, may I impress it upon each of us, that you and I are the servants of the Lord Jesus Christ, and even though we may be misunderstood, or injured, we are to go on and serve Him just the same, regardless of what.

(Continued on page seven)

THE BAPTIST EXAMINER

PAGE THREE

SEPTEMBER 3, 1955

## NUGGETS OF SCRIPTURE

By I. M. SHIVER

30 Years A Bible Teacher

SIMPLE, UNDERSTANDABLE TEACHING OF SCRIPTURE ON:

Tithing; Hell — The Gehenna; The Bride of Christ; Second Coming of Christ; Discipline, Divorce; Men Lost by Own Sin, Only; The True Church, Its Work; Covetousness; Creation; Heaven; Jesus Chooses 12; Law in the Bible; Biography; Assembly Line Healing, etc.

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# THE HERESY OF EASTER EXPOSED BY THE BIBLE

By KIRTLEY JOLLY, Pastor  
Independence Baptist Church  
Independence, Kentucky

We are aware that this teaching is not popular or will not be appreciated by many people who have been taught false traditions, customs and false doctrine for years.

We certainly would not expect the Jewish world to accept this teaching, for they are still living by the law without the saving knowledge of the Lord Jesus Christ.

The Catholic will not accept it because their worship is built or centered around holy days, holidays, laws, creeds, traditions, ceremonies, etc.

The Protestant world will not accept it for they are too much like their "great mother church," the Catholic church.

Some so-called Baptists will not accept it because of worldly friendships, religious ties, denominational loyalty, theological confusion, social standing, common opinion, etc.

We do not expect to convince the pagan religious world that "Easter" is a heathen season in complete opposition to divine truth, but we would like for the few Baptists who know the Lord to accept the Biblical truth.

## I. Is Easter Taught In The Bible?

Acts 12:4. This is the only time the word "Easter" is used in the Bible. We must accept the Biblical truth concerning the teaching here and not bow down to some pagan custom which was brought in by false teaching and then claim to be Biblical because we found the same word.

Biblical teaching cannot be accepted because someone found a word and then applies it to some heathen practice. Someone may ask the question, "Did you ever know of a Baptist preacher who would apply this word 'Easter' as referring to the time of the resurrection?" We will quote here a part of a letter received April 19, 1954 in reference to the radio broadcast on the Sunday afternoon before this date. "Contrary to what you said, Easter is in Acts 12. I realize it is not in the original, or most ancient manuscript, but it is in the King James." The young man who wrote this letter was pastoring a Baptist Church near Independence. He not only denied the truth of the Scripture, but also makes reference to the fact that there is error within the Bible. This preacher is one of the many infidels who denies the Word of God.

The word "Easter" in Acts 12:4 is the Greek word "pascha" (referring to the passover). We should not have to go back into

the O. T. and bring forth the teaching of the Passover to reveal to the preachers of Baptist churches that the Passover was fulfilled in the death of the Lord Jesus Christ. The life, death, burial, resurrection, and ascension of the Lord Jesus Christ is not a tradition to keep, a holy day to observe, holiday to enjoy, but the message to preach to a lost and dying world.

## II. Paganism Of Easter.

Does the "Easter Season" have any Biblical connection with Biblical teaching? None whatsoever. We shall give the actual facts concerning the state of heathenism of our day.

Easter Sunday—To show that it is pagan in form, it varies in dates between March 22 and April 25. Some may be so foolish as to say, "It is moved to suit the season of the Passover or feast of the Passover." Let us remember that we are not subject to the Jewish Passover, but Christ is our "Passover." (1 Cor. 5:7).

The custom or practice of "Easter" goes back in historical records to antedate the death of Christ. There are historical records which reveal the fact that it originated with an Anglo-Saxon, Teutonic goddess of spring and fertility, Eastre. To this goddess was dedicated "Estre Monath" corresponding to April. Easter bunny, symbol of the fertile rabbit, and Easter eggs, represent the sunlight of spring.

Do you as a Christian believe that local N. T. churches should be holding services in honor to such pagan customs as this?

There is something else to consider along with the day itself, and that is the days which go with Easter.

What are these days which accompany the "Easter season?" The days are ecclesiastical festivals extending over a period of time between Septuagesima Sunday and the first Sunday of Advent. Septuagesima Sunday is Catholic in origin which comes from the Latin word "septuagesimus" (seventieth) which means 70 days before Easter or 9 Sundays before Easter which would be three Sundays before Lent. The Sunday of Advent is the 4th Sunday before Christmas which causes this period of time to be from January or February to November.

Our concern here will be with the days which are being observed by some of the modernistic Baptists of our day along with the pagan customs of the Catholics.

Why didn't the Baptist preachers who observed Good Friday also observe the other pagan days? These preachers should have started with the observance of Easter with the 40 days of Lent, beginning on Ash Wednesday and

concluding at noon on Holy Saturday, which was yesterday, April 9. Probably some of these sophisticated men who had their names in the Kentucky Post, would not want to stand with Ash Wednesday for they are so nasty clean that ashes might contaminate them. Let us look at some of these characters which observed Good Friday, but failed to start with Ash Wednesday. One, a former professor at the Seminary of Louisville, one a product with a Doctor's Degree, one pastoring the Masonic Baptist work in Covington, one a man who claims that God lied and didn't know what He meant in 1 Tim. 3:2. Any man who has more than one living wife, or having divorced and remarried, then claims God called him to preach is a liar.

It is a shame for the name of Christ and the New Testament churches to be desecrated by the compromising, yellow backed, weak kneed, limber spined, Bible denying, worldly minded, program blinded, convention bound, religious spirited, man ruled, church paid, church controlled preachers who have a job, think that they are professional men, preaching psychology, when the world needs the Saviour, reforming individuals when men must be regenerated, using social influence and denying the power of God, drawing people into the churches with a program of the world, such as baseball, basketball, Cabana parties, brotherhood organization, S. S. literature, with idols for the children to look at, and lies for the adults to read, coke machines in the basement, to make the church more like the world.

It sure is going to be hard on some of these modern preachers and their congregations in Hell where there will be no amusement, parties, coke machines, etc., to help entertain.

Easter and all the days connected with it are completely unscriptural and pagan in form.

## III. When Was Jesus Crucified, Resurrected, And How Should We As Christians Stand Concerning This Biblical Truth?

1. When was Jesus Crucified? We must answer this question by going directly to the Word of God. First let us take the Scripture concerning the day of the resurrection then going back to the time which He spent in the grave.

Matt. 28:1; Mark 16:2,9; Luke 24:1; John 20:1,19, tells us that Jesus arose on the first day of the week, which is Sunday.

The question which troubles the world of our day is this, "What day was Christ crucified on?" This may be a question of confusion

for some people who have been taught traditionalism for years instead of the Scriptural truth concerning this crucifixion and resurrection. The modernists of our day would try to tell us that Jesus was crucified on Friday, but this is Biblically impossible. The Scripture speaks clearly when the statement is made in Matt. 12:40. There is no question concerning the fact that Jesus was in the grave three days and three nights.

We shall now take the Scriptures which many try to use in conflict with the truth of Christ's crucifixion.

Matt. 27:62. Some would try to say that the day of preparation was Friday, but you would not have found the Pharisees going to Pilate on the Sabbath day; therefore, this teaching will not stand.

Mark 15:42. This passage is often used to try and prove the Catholic tradition of "Good Friday" but this idea is not in agreement with the three days and three nights which Jesus spent in the tomb. Now, let us accept the true Biblical statement made here. Taking this passage in the truth of its teaching, let us quote in the text of the Greek Scripture. "And already evening being come since it was preparation that is before Sabbath." The translation here is correct, but misunderstood by many. Monday comes before Tuesday, but it also comes before Wednesday or Thursday. This passage in Mark was to reveal the truth that the body of Jesus was removed from the cross on the even of the preparation which was before the Sabbath, but not the day immediately preceding the Sabbath for the Scripture did not say that.

Luke 23:54. This passage in Luke also teaches that the day of preparation was the day of crucifixion, but not being the day immediately preceding the Sabbath.

Let us remember this one great truth—To accept the modernistic, Bible denying tradition that this day was Friday, is to deny the Biblical truth that Jesus was in the grave three days and three nights, but to accept the fact that He arose on the first day of the week, which is Sunday, then realize that three days and three nights before He had been buried.

Men would much rather deny the simple, understandable truth of the Bible and receive a certain amount of world recognition for their worldly knowledge than to accept the truth of God's Word and be called peculiar by the educated theologians of our day who have no more concern for the truth than any other God-denying infidel.

## Wine

(Continued from page one)

wine "red" wine is. The other one consulted is "Rabbi" Abraham Feinstein of Huntington, W. Va. Mr. Feinstein, without hesitancy, said that the Jews of Jesus' day used fermented wine in the Passover. And when asked if there could be any doubt on this he replied in the negative. We also wrote the American Board of Missions of the Jews in Brooklyn, N. Y., about this matter. Our letter was answered by J. Hoffman Cohn, general secretary. He said: "Every Jew knows that the Passover Supper must be celebrated by the drinking of real wine, and not unfermented grape juice . . . You will find all this fully corroborated if you will consult the Jews' Encyclopedia, which is the most dependable and authoritative on all matters Jewish."

Now there is absolutely no satisfactory reason for assuming that Christ broke with Jewish usage on this point and used grape juice in the farewell Passover. Some arrive at this conclusion by reasoning in a circle. This deprives the conclusion of any force. Also the conclusion is false because the premise that all drinking of wine is essentially wrong is false. This is assumed in the face of the fact that Christ turned the water into wine at the wedding in Cana. The remark of the ruler of the feast proves that this was real wine and not just grape juice. This is assumed also in the face of the fact that just before His death, Christ drank "vinegar" (Mark 15:36; Matt. 27:48; John 19:28-30), which, according to Thayer, Broadus, Hovey and W.

N. Clarke (the latter being writers in "An American Commentary on The New Testament") was the sour wine that soldiers drank. Also we find Paul exhorting Timothy to take wine as a medicine (1 Tim. 5:23). And it was only the excessive use of wine that was forbidden to bishops and deacons (1 Tim. 3:3,8; Titus 1:7). A. T. Robertson of the Southern Baptist Theological Seminary, of world-wide reputation as a scholar, said in a letter under the date of Sept. 14, 1927: "I know of no reason in the world why wine mentioned in the New Testament was not real wine. The Jews used it diluted with water (one-third wine, two-thirds water)." J. W. Porter, editor of the "American Baptist" and also of quite a reputation as a scholar, being mentioned in "Who's Who of America," takes the position that the wine at the marriage of Cana was fermented wine. He said in a letter under the date of Sept. 17, 1927: "In John 2:9, 10, the governor of the feast said: 'Every man at the beginning doth set forth good wine, and when men have well drunk, then what which is worse; but thou hast kept the good wine until now.' Here the reference is clearly to the fact that after men had drunk freely of the good wine, they would not so easily detect the difference, owing to the effect of the wine. Grape juice does not stimulate, and would make no sense used in this connection." Editor Porter said further: "Mr. John A. Broadus, who is generally regarded as one of the world's greatest Greek scholars, takes the position that it was wine, and not grape juice. In fact, no one, so far as my information extends, ever questioned the fact that it was wine until in recent years." Peloubet's Bible Dictionary says: "It has been disputed whether Hebrew wine was fermented; but the impression pro-

duced on the mind by a general review of the above notices is that the Hebrew words indicating wine refer to fermented, intoxicating wine." Again: "A great attempt has been made to prove the wine drunk at the Lord's Supper unfermented, by and for the sake of temperance workers of our day and nation. Such attempts are apt to do more harm than good, among those familiar with eastern customs today, or the history of those nations. But the apostle Paul has stated the case for total abstinence in Rom. 14 in such a way that does not heed the treacherous aid of doubtful exegesis for its support."

The writer is a prohibitionist; always has been, and always will be. But he will not let the fact so prejudice him as to blind him to Scriptural facts and cause him to evade those facts. Prohibition does not need this in its defense. It is today a social necessity because of the abuse that has been made of alcoholic drinks. And had alcoholic drinks always been confined to wine, prohibition would probably never have been necessary. However, the writer is a total abstainer from all alcoholic drinks except for sacred or medical purposes.

2. The church at Corinth used wine and received no correction from the Apostle Paul in this matter. We know that the church at Corinth used wine because through abuse of the Supper some became drunk (1 Cor. 11:21). A Greek lexicon will show that the Greek word here means exactly what we commonly understand from the English term "drunken." Other cases of the use of the same Greek word (mehuo) will be found in Matt. 24:49; Acts 2:15; 1 Thess. 5:7. Concerning the word in 1 Cor. 11:21 we read from "An American (Baptist) Commentary on the New Testament": "The word itself means drunk, and nothing

softer. The passage is conclusive as to the wine used at the Lord's Supper." Now the fact that, under such circumstances, said so, since some had done the Apostle Paul did not prohibit such an unseemly and vicious use of wine is a very strong argument indeed for the use of wine. Argument from silence is not always strong or even valid; but in this case it is strikingly

both. Surely, if it had been improper to use wine in the Lord's Supper, the apostle would have said so, since some had done so. (Continued on page five)

## OUR PASTOR

Who is it comes when we are ill,  
With cheerful word and right good will,  
And lingers gently then to pray  
And soothes our care and fear away?  
Our Pastor

Who is it comes when sorrow falls,  
And death of friends our soul appalls,  
And tells us of the mansions fair  
And that sweet home just over there?  
Our Pastor

Who is it shares our happiest hours,  
When life is crowded with wedding flowers,  
And to the scene lends added grace  
With reverent voice and kindly face?  
Our Pastor

Who is it that on the Sabbath day  
Points to Heaven and leads the way,  
And brings a message from the Word  
'Til our hearts within are stirred?  
Our Pastor

For whom, then, shall we daily pray,  
And ask for him God's grace away,  
And wish for him a happy year,  
With newborn souls his heart to cheer?  
Our Pastor

--Selected



## Wine

(Continued from page four)

the weak. Was not Paul as much concerned for the weak as those who were? We know from his writings that he was supremely concerned for the weak. Thus he must have had prevented his forbidding the use of wine! Marcus Dods says: "Although the wine of Holy Communion has been so badly abused, Paul does not prohibit its use in the ordinance. His moderation and wisdom have not, in this respect, been universally followed. On infinitely many occasions alterations have been introduced into the administration of the ordinance with a view to preventing its abuse by reclaimed drunkards and, on still slighter pretext, a more sweeping alteration was introduced many centuries ago by the Church of Rome."

Now, in the face of Paul's failure to forbid the use of wine in the Lord's Supper in the light of the fact that some of the members of the church had actually gotten drunk at the time when the Supper was supposed to be celebrated, what shall we say of those today who oppose the use of wine in the Lord's Supper through fear of injuring the weak? Their argument sounds very much like the argument against immersion for baptism on the ground that it is indecent.

3. The symbolism of the Supper demands wine. On this point we find some very curious reasoning on the part of some in the Seventh-day Adventist paper thus concluding. Also a Sunday School teacher for young people published somewhere in the North converted this in the contention of one converted Jewish rabbi, to whom we write. But that this contention is false and that grape juice naturally contain leaven (a type of sin and evil) ought to be apparent to any one upon a moment's reflection. If grape juice did not contain leaven, it would not ferment. In answer to our query concerning this matter, Fredric J. Haskin, director of Information Bureau at Washington, D. C., gave the following significant reply: "The Bureau of Plant Industry of the U. S. Dept. of Agriculture says that grapes naturally contain a leavening agent and that this is present in the juice." Does the leaven in the juice? We inquire what it is talking about? We inquire the question as to what becomes of the leaven in the process of fermentation. In answer to this Mr. Haskin continues: "The leaven is used up in the process of fermentation so that the finished product, or wine, does not contain any."

Therefore, we contend that it takes fermented wine to match unleavened bread, and the former is as essential as the latter. The fruit of the vine that properly represents the sinless blood

of Christ must not have any leaven in it. Therefore, wine should be used.

But someone asks if the use of wine in the Lord's Supper is not a violation of the Eighteenth Amendment and the Volstead Law. We answer that it is not; but if it were, we would be under obligation to obey God rather than men (Acts 5:29). But happily the Eighteenth Amendment and the Volstead Law prohibit intoxicants only for "beverage purposes" and exempt wine used for "sacramental" purposes. But someone asks what is to be done about the pledge that many have made when young never to touch any intoxicants. We reply that Scriptural consistency and the proper commemoration of the Lord's death should come before a pledge or anything else. It is better to break a pledge than to fail to properly keep this memorial. God does not hold anyone responsible for the keeping of a pledge that hinders him in properly honoring Christ. Stick to your pledge in general, for it is a good one, but do not let it come between you and the proper observance of the memorial of Christ's death. To do so would be a sin. —Reprinted from a previous issue of The Baptist Examiner.

## Registrar

(Continued from page one)

less than a blasphemy of the teachings of Isaiah, Jeremiah, Ezekiel, Daniel, Amos, Zechariah, and all other Old Testament prophets. For every one of these were prophets of doom; every one proclaimed the folly of the world and all who were enslaved thereby.

In every instance the prophecies of doom, in the Old Testament, of an unrepentant and faithless people as well as of pagan nations came to be fact; witness Egypt, Nineveh, Babylon, Jerusalem, and many others. Always in conjunction with these Scriptural, Godly prophecies of doom, however, there were the prophets of ease, who, as Hugh Peterson, joined pagan groups and in pagan ceremonies to prophesy peace in a world in which there was no peace. Always the Scriptures declare these enemies of God to be "false prophets" (Deut. 18:20; I Kings 13:18; Zech. 13:3; Neh. 6:12).

Not only, however, has Hugh Peterson blasphemed Old Testament prophets, his denunciations fall also on our blessed Lord who constantly announced the doom of the world. Our Lord enunciated the doom of Jerusalem as well as the world and all who are ensnared thereby. In fact, ere the New Testament is closed, He presents Himself not only as prophet but as the executor of the world's judgment.

Every apostle of whom we have any note likewise followed Him to proclaim the doom of the world. Peter is most exact in, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Pet. 3:10). Even John, the apostle who speaks so voluminously of love, says, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you," as he recounts the words of Christ (John 15:19). Further, "Love not the world, neither the things that are in the world . . . The world passeth away and the lust thereof . . ." (I John 2:15, 17). Paul, a master prophet of the world's doom, says, "Be not conformed to this world . . ." "Set your affections on things above, not on things on the earth" (Rom. 12:2; Col. 3:2). James mightily admonishes all with regard to the world, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the



world is the enemy of God."

Hugh Peterson, in apparent ignorance of the Scriptures, though he is supposed to be a leader in "Israel" and Southern Baptists pay him to be so, follows the World and National Councils' lines of "brotherhood" and no-doom ideology in the midst of a world which is breaking at the seams and heading for certain and complete destruction. Thus the Post-Millennial and A-Millennial heresy in the Southern Baptist Seminary has issued in a confidence in human flesh and the pride of men designed to gain the favor and praise of a pagan world.

But despite this false prophet, Hugh Peterson, and all of his cronies in the Southern Baptist Theological Seminary who prophesy "peace when there is no peace," and a Millennium brought in by men when Christ Himself promised judgment, our Lord assures us of the doom of the world, its civilizations, and all of its ungodly practices and lies. This is the assurance grasped and believed by John when he said, "Even so come Lord Jesus." Our Lord leaves no one who has ears to hear in doubt for we hear Him say, "But as in the days of Noah, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark, and knew

not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39).

Hugh Peterson and all who join and support him may gain some worldly satisfaction from their tickling of human fancy with their anti-prophecies of doom denunciations but in the process they openly prove themselves blasphemers of the Word of God and Christ Jesus.

While the Scriptures loudly proclaim the utter blasphemy of Hugh Peterson's unscriptural denunciations, they also provide an escape from the world's certain destruction for all who will come to the crucified and resurrected Christ Jesus in simple faith. Our Lord makes the invitation to turn from the world and the ways of the world clear in, "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life;" "Whosoever drinketh of the water that I shall give him shall never thirst . . ." "Whosoever will, let him take of the water of life freely" (John 3:16; 4:14; Rev. 22:17).

To all who have ears to hear this day, I would say, believe not this generation's false prophets who proclaim peace and safety in this day of awful confusion and reject every teacher, preacher, or leader who offers this world as an end in itself. Instead, Scripturally I proclaim,

## A Prayer For Revelation

Phil. 3:14, 15

To see myself as others see me?  
No, Lord, 'tis not my prayer,  
For other's eyes may be deceived,  
Their judgment be unfair.  
For men look on the outward man,  
But Thou, Lord, on the heart:  
Reveal myself as Thou seest I am—  
Cleanse Thou mine inmost part.

## I Should Like To Know

(Continued from page one)

wish any information by way of policy concerning THE BAPTIST EXAMINER. I asked these individuals what they thought about such a weekly feature, and without a single exception, all agreed that it was a much needed column in the paper. In the light of their advice, and in view of the above stated facts, we proceeded accordingly.

Years ago, Bro. Roy Mason used to have an article in his paper each month written by his wife, which was most helpful. I remember especially one of these articles which Mrs. Mason prepared, written to preachers' wives, on the subject, "Dumb Doras." It was indeed a most helpful article, as were the entire series that she prepared. I read them all and never felt for a moment's time that Mrs. Mason was usurping authority over me in any wise.

Then Mrs. Muse has for years had a column in her husband's paper, and I have read it monthly with the feeling that it was doubtlessly the most spiritual part of Bro. Muse's paper, and I never once had any impression that she usurped authority over me when I finished reading the article.

One of my preacher brethren offered a suggestion when I asked for his advice, saying that I (Continued on page six)

THE BAPTIST EXAMINER

PAGE FIVE

SEPTEMBER 3, 1955

## WHAT ABOUT THIS NEW BOOKLET ON CAMPBELLISM?

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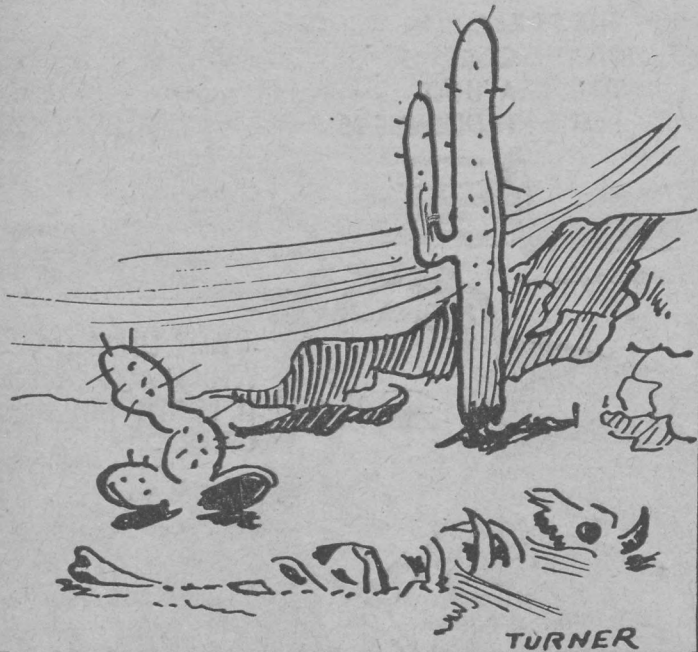
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THERE IS A WAY  
THAT SEEMETH RIGHT  
UNTO MAN, BUT THE  
END THEREOF ARE  
THE WAYS OF  
DEATH

PROV. 14:12



## I Should Like To Know

(Continued from page five)  
might state in connection with Ruth's article each week that it was not to be read by men, and that if anyone did read it and felt that authority was being usurped over him by a woman, that it was then his own fault, and he alone was to blame.

I might say that the most popular column in the paper in the last few weeks has been the article by Ruth. Many have been the comments that we have received from some of the soundest preachers, most consecrated laymen, and most Godly women of my acquaintance, who have marvelled at the consecration and the Bible-wisdom that God has given my sixteen-year-old daughter.

I trust that this may clear up any question that might be in the minds of any of our readers, and if any man still feels that a sixteen-year-old woman is usurping authority over him, I will be glad to omit that page from his paper when I send it to him each week—that is, if he hasn't will power enough to leave that page alone.

2. Please give Bible grounds for "close communion."

To do this one has only to cite any reference to the Lord's Supper, either expressed or implied, in the Bible. There was "close communion" in the institution of the supper. Only the apostles were invited. There was "close communion" following the day of Pentecost of Acts 2—"Then they that gladly received his word were baptized; and the same day there was added unto them about three thousand souls. And they continued steadfastly in the apostle's doctrine and fellowship, AND IN BREAKING OF BREAD..." (Acts 2:41). Note the order here: First, faith—"gladly received his word." Second, baptism—"were baptized." Third, church membership—"were added unto them." Fourth, the Lord's Supper—"continued steadfastly..." in breaking of bread." This is exactly the order insisted upon by close communionists and the order open communionists seek to destroy.

We have "close communion" in the words of Paul in I Cor. 11:

2—"Keep the ordinances as I delivered them unto you." The Lord's Supper is hereby shown to be a church ordinance and not merely a Christian ordinance. Then further on in the eleventh chapter of First Corinthians, we have "close communion" doubled and twisted. Paul tells the Corinthian church that a divided church cannot eat the Lord's Supper. Since this is true, then how in the wildest imagination can it be supposed that a promiscuous group of radically divided individuals can eat the Lord's Supper?

Furthermore New Testament instructions on discipline require "close communion." Those instructions require the church to exclude wilful personal offenders (Matt. 18:18-20); the immoral (I Cor. 5); busybodies (II Thess. 3:6, 11, 14); and heretics (Rom. 16:17; I Tim. 6:3-5, Titus 3:10) and Paul sums up the meaning of church discipline when he commands "not to keep company" with offenders and "with such a one, no, not to eat" (I Cor. 5:11). This church discipline involves upon the church the solemn duty of not inviting the excluded to the Lord's Table. Now every follower of the doctrines of man as represented by man-made denominations that have sprung like toadstools from the soil of human depravity stands to a true New Testament church as one, excluded therefrom for heresy. To invite them to the Lord's Table is to condone and encourage heresy and make a sham of church discipline.

3. Did the ordinance of sprinkling originate with Ezek. 36:25?

No. This was the sprinkling of the Jewish ceremonial law, and was in no sense baptism. Sprinkling for baptism developed gradually in post-apostolic ages, growing out of pouring, which was first used in "baptizing" the sick, being later extended to infants. Sprinkling was not pronounced valid baptism by any Roman Catholic council until 1310 A. D. Sprinkling for baptism is another Roman Catholic invention.

4. Is it right to have a children's choir of mixed voices, including both saved and unsaved in church services?

This question is asked in the light of Rom. 8:8: "So then they that are in the flesh can not please God." And in the light of this passage I must answer this question for myself in the negative. Singing is a part of the

# The Lord's Supper, One Of The Great Fundamentals Of Our Baptist Faith

By James H. Sims  
407 Schumaker  
Carmi, Illinois

Once a person has been saved and baptized into a New Testament Baptist Church, the next scriptural privilege and responsibility is that of participating in the sacred memorial of the Lord's Supper. Like baptism, the Lord's Supper is a picture of the gospel—the good news of the death of our Lord Jesus Christ to save lost sinners. Through this supper, Paul said "ye do shew (declare, preach) the Lord's death till He come." The greatest sermons ever preached in a Baptist church are silent pictures: the two ordinances, baptism and the Lord's Supper.

Let us note three main things about this ordinance:

I. The origin of the ordinance of the Lord's Supper. It is not an outgrowth nor a hangover from nor a fulfillment of the Jewish Passover. It is something entirely new for the new church under the new covenant (Matt. 26:28).

1. It originated from the Son of God Himself on the night of His betrayal (I Cor. 11:23, Matt. 26:21). He calmly and deliberately gave a vivid picture of the cruel, bloody death that He knew He was to die the next day.

2. It originated for His church, to be perpetuated only in His church (Matt. 26:20, I Cor. 11:26). Not even His own mother

worship of God. The lost cannot worship God sincerely. If we put them through an outward form, we only make a sham of worship. Besides, unless there is a very careful selection of songs, lost children will be found singing a falsehood to God, who "desireth truth in the inward parts" (Psa. 51:6).

For instance, I once heard a choir of predominantly lost children sing: "I know not why God's wondrous grace to me he has made known," etc., and then the chorus: "I know whom I've believed and am persuaded that he is able to keep that which I've committed unto him against that day." I know that lost children are encouraged to join junior choirs as a means of interesting them in their salvation and winning them to Christ, but I do not believe we ever achieve truly spiritual results by unscriptural means. This may raise other questions. If so, send them in.

5. Will Jesus reign on the earth with His people a thousand years and when will this take place?

Yes, Jesus will reign on this earth a thousand years with His people. The fact that Jesus will reign on the earth is made clear in Luke 1:32; Zech. 14:9; Psalms 72:11; Isa. 24:23; Jer. 23:5; Hosea 3:4, 5. The fact that His people will reign with Him is plainly taught in Matt. 5:5; I Cor. 6; Rev. 2:26, 27; 3:31; 5:10; Rev. 20:4. This latter message is the one that gives us the length of this reign of Christ with the people on the earth. All the passages supplement and reinforce one another. The time of the beginning of that reign will be immediately following the judgment of the nations depicted in Matt. 31:46, which will come to pass when Christ comes to the earth in fulfillment of the promise of Acts 1:11.

6. As Mary wrapped her baby in swaddling clothes, should mothers have their helpless infants' pictures taken in the nude?

No. Nudity at any age is neither decent nor beautiful.

7. Is an undertaker defiled in preparing the dead for burial?

No. Jewish ceremonial laws respecting defilement from touching the dead bodies has no place in the New Testament dispensation. Those who affirm such are grossly ignorant of the Scripture.

was present since she was not a member of His church until after His resurrection (Acts 1:13-15). Baptists are criticized for practicing "closed communion," but it was the Lord Himself who closed and restricted it to His church. Since it is His Supper, none should partake that He has not invited to His table. Since each church is a body of Christ (I Cor. 12:27) independent of all others with Christ as the Head, none other than the members of the local church should partake. The Bible picture of I Cor. 10:16, 17 is that of one body eating one loaf. Also, if I Cor. 5:7, 11 is to be obeyed, only those can partake over whom the local church has the power of discipline.

3. It originated as a supper, not a "breakfast" or "lunch." (Matt. 26:20, I Cor. 11:23, Acts 20:7). Jesus instituted it as an evening meal just as the Passover was an evening meal.

4. It originated with the materials used in the Passover feast (Matt. 26:17-19). There is plenty more proof, but this should be sufficient to cause anyone to see that the Lord's Supper was instituted with unleavened bread and fermented grape wine. Jesus didn't intend for us to change the elements of the Supper any more than He intended that we change the mode of baptism.

II. The nature of the ordinance of the Lord's Supper.

1. It is not a sacrament. Some ignorant Baptists call it that. The Roman Catholic hierarchy refers to the sacrament of eucharist, meaning the "divine channel through which grace is conferred upon the eater of Christ's body." The only channel through which grace is conferred is faith (Eph. 2:8, 9) and that is not of human work or merit. The sacrament idea also:

(1) Offers Christ for sins day after day in the "mass" — but God says Heb. 10:10.

(2) Takes the wine from the people and gives it all to the priest in violation of Luke 22:17.

2. It is not "communion with others." I Cor. 10:16 says it is the communion of the body and blood of Christ. It is not a fraternal observance or a fellowship feast to show affection and friendship for others. It is a time for deep spiritual meditation upon the sacrificial death of Christ for us. Most arguments against restricting the Supper to the local church membership are between believers. Such an idea is

sentimental but not scriptural. 3. It is a simple memorial of the death of the Son of God for us. Since it is not to save half-save, or help save, symbolism is the only valuable thing about the Supper even as in baptism. Therefore the symbolism must be right or the Supper comes a farce and a failure.

III. The symbolism of the ordinance.

1. It is symbolic of His sacrifice "once offered for the of many."

2. It is symbolic of the unity of the church, His body (I Cor. 10:16, 17).

When divisions (splits) exist the Supper cannot really be served. (See I Cor. 11:18-19). If this is true of the local church how much more of denominational holding to diametrically opposed doctrines.

3. It is symbolic of the sinless body and blood of Jesus. Why it is sinful for churches to use leavened crackers and grape juice in the observance. It is a slander on the Son of God.

4. The perpetuity of the church is tied up in the symbolism of the Lord's Supper, for it is be perpetuation "till He come by the church (I Cor. 11:26). 5. The sure return of the Lord should be remembered by every Christian as he partakes of the Lord's Supper.

6. The worthiness of the Lord of God to sacrifice Himself for us who are unworthy should be uppermost in our minds. We are all unworthy to partake — why we do: to memorialize one who was worthy in our stead. But we should never partake in an unworthy manner, for so is to drink judgment upon ourselves. Violation of any of the Bible teaching on the Lord's Supper leads people to eat and drink unworthily.

## PRAYER

"Be not afraid to pray; to pray is right; Pray if thou canst with boldness; but ever pray, Though hope be weak and faith be no light; Pray in the darkness if thou wilt; And if for any wish thou dost not pray, Then pray to God to take thy wish away."

## DO NOT JUDGE TOO HARD

Pray don't find fault with the man who limps  
Or stumbles along the road  
Unless you have worn the shoes he wears  
Or struggled beneath his load.  
There may be tacks in his shoes that hurt,  
Though hidden away from view,  
Or the burden he bears, placed on your back,  
Might cause you to stumble, too.

Don't sneer at the man who's down today,  
Unless you have felt the blow  
That caused his fall, or felt the same  
That only the fallen know.  
You may be strong, but still the blows  
That were his, if dealt to you  
In the self-same way at the self-same time,  
Might cause you to stagger, too.

Don't be too harsh with the man who sins  
Or pelt him with words or stones,  
Unless you are sure, yea, doubly sure,  
That you have no sins of your own.  
For you know, perhaps, if the tempter's voice  
Should whisper as soft to you  
As it did to him when he went astray,  
'T would cause you to falter, too.



"His Servants"

# MABEL CLEMENT

(Continued from last week)

"This I will certainly do," began Mabel; "the salvation of the text is not a *primary*, or present salvation; but a future final salvation in Heaven. It is the same as that referred to by 'He that endureth to the end shall be saved.' Mark 13:13. Let us suppose you are right in saying it means the present remission of sins. Then it will read as follows: 'He that believeth and is baptized is pardoned; but, he that believeth not is damned!' Doctor, it will take more ingenuity than you possess to dodge that absurdity. Such is the ridiculous dilemma changing the future tense into present to support your unscriptural theory throws you into. Now read the text and see where the stress falls. Does it not fall on *believeth*? 'He that believeth not shall be damned.' That is true, for the Book so teaches abundantly. But suppose one believes—will he be damned then? Not if words have any meaning. The plain inference is that he who believes will not be damned. And this the Book teaches as incontrovertibly as that two and two make four. Jesus solemnly avers that the believer is *not condemned*, but *has eternal life and shall not come into condemnation*. John 5:24. So faith is the hinge upon which salvation turns."

"What is the use of a preacher?" exclaimed the Doctor. "There is no work for him in the great plan of salvation, though Paul declares 'we are workers together with' God. Let him quit the ministry and go to plowing corn and cotton."

"Yes," replied Mabel, "there is work for him to do; but he must not undertake to do God's work. There is no third party upon whom the salvation of a soul depends except to impart Bible knowledge."

"I dispute it," affirmed the Doctor. "Did not the apostles have to go and preach and baptize? Did not they constitute a third party performing a work indispensably necessary to salvation? They did. Now open your Bible and show some one saved without this third party."

"It is easy to do," said Mabel. "Turn to Luke 23:40-43. Was not this penitent thief saved? Jesus in answer to his prayer said: 'Today shalt thou be with me in Paradise.' And there was *no third party*. He was saved like every other sinner, by faith in Christ—a faith leading him to pray and cling to Christ. Now turn to Luke 18:13,14. Was not this publican saved? Jesus declares he went down to his house justified. Will the Doctor dispute it? Then he and the Master for it. And there was *no third party*. Where is your unscriptural theory now?"

The Doctor's confusion was woeful and painful at this point. Dismay was written on the faces of his people, while the spectacle man ran his bony fingers through his long locks and seemed to be full of joy.

"I would like you to notice," added Mabel, "that in Mark 16:16, Jesus states both the moral, or Scriptural, and ceremonial. He tells what is necessary to both salvation and its public profession before men. According to this text and all the New Testament faith precedes baptism. Now let us refresh our minds by what has already been settled by this discussion. 1. The believer is pardoned, saved, justified, etc., etc. Shall he now be baptized in order to be saved? No! a thousand times no! Hence we believe also. 2. That baptism is a figure—a formal and figurative washing away of sin. This has been abundantly proven. I give on this point an additional passage in Heb. 10:22,23. 'Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering.' First, the heart is sprinkled from an evil conscience. This is done by the blood of Christ (Heb. 9:14), and done when the sinner believes (Rom. 3:25). Then our bodies are washed in pure water, in which we figuratively represent that cleansing by a public profession of our faith in Jesus. Cleansed from sin by blood when we believe; then profess that cleansing by baptism. Now I am confident my position is plain and impregnable, and it laughs at all efforts to overthrow it."

"That's so, sure," said Brother Jones; "I never saw anything clearer. I declare this is equal to a theological institution. I do believe we will all be real Baptists if it keeps on."

"It is not hard," retorted the Doctor, "for persons to be what they want to be, right or wrong. The more and more I see the people of Sterling are like the Athenians, having itching ears for something new."

"I think it's been shown," replied the brother, "that these things are as old as the Bible and the things we've been a holden are the new. Anyway, I'm just bound to hold on to the Bible, new or old."

"I believe," said Arthur, "that every passage produced so far, bearing on the subject of baptism is essential to remission and salvation, has been so explained as to disclose the fact that it does not teach that doctrine. This is a fact clearly made out to my mind so far. I wish to know if there are any other passages to be examined; and if not do we give up the doctrine of baptismal remission, because it is unsupported by the Scriptures?"

There was a lull of half a minute. All eyes turned instinctively to the Doctor. He could have made a long speech, but he had been beaten so often, routed, driven from his intrenchments and hedged in on every side, that he just mutely curled his mustache and squirted tobacco juice into the grate, unconsciously. It was amusing at this juncture to see the wry looks and comical movements of the spectacle man. He was evidently trying to avoid notice, but made a most signal failure. He seemed to think a complete victory won and to rejoice at the tumbled and demolished fabric of Campbellism. The silence, which seemed an age, was broken by our heroine:

"Before we give up the discussion I would like to show that persons have been saved in all ages in the same way; that there was not a change of the way of salvation under the Christian dispensation."

"Can that be proven, Doctor?" inquired Mr. Tibbs.

"I think not," was the reply. "If she undertakes that she will give it up before she gets far on the way."

"I would like to try it," said Mabel.

"Let us adjourn the matter till tomorrow night and have a good chance at all," added Mr. Tibbs. "It is something new to me, and if it is taught in the Bible, I wish to learn it."

As the crowd was dispersing the Doctor said to some of his members it was utterly impossible to prove such a ridiculous absurdity. Arthur and Mabel kept their seats while the crowd went out. Only those who have truly loved can conceive how they appreciated being left to themselves. After a little hesitation and palpitation of the heart and reddening of the face Arthur moved a little uncomfortably in his chair and said: "There has been a complete revolution in my views of Scripture since your return home. You have under God led me out of the fog of error and delusion and have shown me the true way of salvation. How shall I ever repay you?"

"I am so glad," said Mabel, "if I have done you good. Repay me by teaching some one else the true way." Her eyes were swimming in tears.

"Mabel," said Arthur, his manly chin quivering, "eternity alone will reveal the magnitude of blessing brought me by this discussion. I am under weighty and eternal obligations to you." He drew nearer as he said this, took her fair hand in his, which clasped it gently, but firmly, as if it never meant to let go, and said in a voice toned down as if he had been touched by zephyrs blown from floral-gardens: "Mabel, I have known for months that I was dependent on you for earthly happiness; but I never dreamed till now that my salvation in a sense depended on you also. I am glad to tell you, Mabel, because I think you will rejoice at it, that not only is my mind changed, but my heart also."

"When," eagerly inquired Mabel, "when did it occur?"

"Last night," was the response. "I have been praying earnestly since the discussion on the condition of the believer closed. I think I never realized till last night how sinful I was. I was long on my knees by some power I cannot describe, overwhelmed by a sense of my sin, afterward by a sense of God's goodness to me. After this I was filled with a peaceful, joyful, satisfying sensation that I had never felt before and which I cannot now describe. I believe I have a saving connection with Christ which I never had till last night. I am happy, unutterably happy, and I owe it all under God to you."

Mabel was choked with feelings of joy. She wanted to speak, but could not trust her voice.

"Now that you have helped me into the way to happiness in eternity, I am wondering if you will go any further," continued Arthur. "Did it ever occur to you that it is in your power to wither my hopes, blast my prospects, cripple my powers, and in fact wreck my earthly happiness, and all with a single word?"

"No," said Mabel softly; "I never arrogated to myself so much importance as to believe I was so essential to any one's happiness."

"Mabel," said Arthur, "could I be happy without you?" And, enamored with looks of cordial love, he gazed fixedly and fondly into the face of the beautiful girl, while a crimson blush mantled her dimpled cheeks.

(Continued Next Week, D. V.)

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## MABEL CLEMENT

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THE BAPTIST EXAMINER  
RUSSELL, KENTUCKY

Continued from page three)  
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IV  
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PAGE SEVEN  
SEPTEMBER 3, 1955



# "MY LORD IS REAL"

BY  
RUTH GILPIN

## Divorce: The Marriage-Wrecking Tool Of Satan!

Having been born into a preacher's home, and having lived therein during my entire life thus far, I naturally have seen many young as well as old couples come to my father seeking advice as to their marital and home problems. I remember one couple in particular who, at a very early age of my life, separated in much grief and sadness and were soon granted a divorce later. Although I was only five years of age, I shall never forget the heart-breaking sorrow that each caused the other with the stinging words of accusation that were flung. Somehow, this affair made a deep impression into my mind, and from that day hence, I have had some rather strong convictions concerning a Godly home and marriage, as are patterned for us in God's Word.

It is indeed a tragic thought when we realize that two of every five marriages have a fatal end via divorce! This means that 400 of every 1000 marriages end with broken homes and great sadness, almost one-half of our nation's marriages. Think of this! Oh, Heaven, what will be the record in ten years or even five years from now! Satan has cautiously brought this monster of divorce into America, training and rearing it as an infant, but today divorce has grown and developed into young manhood and is rapidly increasing into full maturity. Why, friends, are conditions as such? Because, men love darkness rather than light, because their deeds are evil (John 3:19).

If the participants of marriage would only listen to what the Lord says in His Word concerning marriage, the rate of divorces, broken homes, and unhappy marriages would be greatly decreased. Let us study and read now from God's Word concerning the Lord's commandments for a true marriage. This type of marriage WILL abolish divorce!

First of all, a Scriptural marriage must be an equal yoke of two Christians, that is, two who have trusted in the blood of the Lord Jesus Christ, which was shed on Calvary's Cross to pay for their sin debt in remission for their sins; yes, two born-again believers. We read in II Corinthians 6:14: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" We see from this that **two believers** must constitute a true marriage, and if this requirement is lacking, the Lord will not bless the unequal yoke, because of disobedience to His commands in sinning wilfully. When both husband and wife are "in the Lord," it is indeed a happy relationship!

The second requirement for a happy and successful marriage is that the **woman's place** be clearly understood by the wife. And how important this is! Oh, I've seen so many sad and unhappy homes because the wife persisted in "running" the household and **ruining** her husband's life! The wife must first realize that her husband is her earthly head and lord. As Abraham of old, the wife's husband is to be her lord as Sarah spoke concerning him in Genesis 18:12. With the husband as her earthly lord, the wife then realizes her place as his beloved servant and helper. We read in Genesis 2:18: "And the Lord God said, It is not good that the man

should be alone; I will make him an help meet for him." Later God did create Eve to be Adam's help meet for him, his helper **sufficient** for his use. Oh, if modern women would only realize their place of servitude to their husbands, homes of today would suddenly have a different outlook!

In Ephesians 5:22, 24, 33, we read: "Wives, submit yourselves unto your own husbands, as unto the Lord. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing . . . and the wife see that she reverence her husband." And in I Peter 3:1, 5: "Likewise, ye wives, be in subjection to your own husbands . . . Even as Sara obeyed Abraham, calling him lord." These verses certainly represent a contrasting picture in comparison with today's modern wife, who perhaps drives her husband to work for the day, so that she might have the car to go to her bridge club or tea party in the afternoon. When leaving for her afternoon engagement, she hastily scribbles a short note that part of his evening meal is in the oven being kept warm and if he desires anything else, he can open a can of something and eat thereof. She concludes her little note by a reminder to wash his dishes, clean the kitchen, and have the children in bed by 8:30.

Yes, husband, you just DO this and DO that and wife will appreciate your work so much! Today your wife has the liberty to boss your life in every particular, so you might as well consent to her doing so. Yes, this is the daily practice of modern women and **most husbands allow such relations!** What does the Lord tell us concerning the wife, though? We read in Titus 2:5: "To be discreet, chaste, keepers at home, good, **obedient to their own husbands**, that the word of God be not blasphemed." Woman, if you are sinning against your husband and against Almighty God by your dominating words and actions, you should repent right now of your wrongdoing before the Lord. If you do continue to control your household, though, great unhappiness will be your lot and your marriage may end on the rocks!

The **husband's duty** in marriage is likewise a very important factor in the constitution of happy married life. This we are told in Colossians 3:19: "Husbands, love your wives." We also read in Ephesians 5:25, 28, 33: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; So ought men to love their wives as their own bodies . . . let every one of you in particular so love his wife even as himself." Yes, love your wives as the Lord Jesus loved the church and gave His life for it. This tells us that no husband can love his wife too greatly because his love is to be patterned after Christ's love for the church.

Husband, your wife is the weaker vessel (I Peter 3:7). Consider her as such. She is not to rule over you, nor is she to be trampled under your feet, but to walk equally by your side under your protecting arm and near to your heart. A woman's natural disposition desires the love and affection of the man whom she loves; therefore, men, if the Lord has given you a Christian wife to be your help meet, love and cherish her in your heart second to the Lord Jesus Christ. Husbands, if you perform your role in the Lord's plan for marriage as He commands you to do so, your home will be blessed. Let us read in I Corinthians 4:2: "Moreover it is required in stewards that a man be found **faithful**." If you are faithful in keeping His commands, you will be rewarded for so doing.

I was asked recently, "What would you say concerning a Christian father, though, who turns to drink, card playing, and other ways of the world, divorces his wife, deserts his support of their children and allows his life to count wholly for the Devil?"

(1) Either this professing Christian father has not really trusted the Lord Jesus as his Savior and become saved, or (2) he is in a deeply rebellious condition of backslidingness. However, I am inclined to believe the first is true because we read in Galatians 5:22, 23: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law." I firmly believe that if a professing Christian lacks the fruits of the Holy Spirit as are set forth in this Scripture, this one has not really been saved and therefore has no inward Guide for his life to lead him according to God's Word. If the Holy Spirit were leading, this so-called Christian father whom we have mentioned, the Lord certainly would not permit him to desert his family. We read concerning this in I Corinthians 7:10, 11: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: **and let not the husband put away his wife.**"

Oh, friends, correct the wrong that exists in your home whether it be that you, wife, are out of your place or that you, husband, are being unfaithful in your love and devotion to your wife. By correcting this sin in your home, place the Lord Jesus Christ as the Heavenly, eternal Head of your home. In Ephesians 5:1 we read: "Be ye therefore followers of God, as dear children." Then strive to faithfully serve Him daily by humble obedience to His commands in accordance to the wife's place and the husband's duty in marriage. We read in I Peter 3:7: ". . . being heirs together of the grace of life; that your prayers be not hindered." Don't let carnal thoughts hinder you in the Lord's service; but rather, begin daily family worship together with your minds and hearts centered on your service to the Lord Jesus Christ, your love for Him and His Word, and thank the Lord for the Christian mate that He gave you. Remember, that "perfect love casteth out fear" (I John 4:18). Do not doubt your loved one's faithfulness or love, if some darkening shadow might arise; instead take your problem to the Lord Jesus in prayer. Divorce will **never** come to your marriage if you obey the Lord's commands and trust Him completely in everything!

"When the clouds are hanging low, When the raging tempests blow,  
When your soul is burdened with its weight of care;  
There's a place of perfect rest,  
Where no evil can molest;  
Leave your burden at the place of prayer."

## Perversions

(Continued from page one)  
church going has reached a very low ebb in England. It was the deadness of the religious situation that led Church of England clergymen to come to the United States and personally appeal to Billy Graham to come to England and hold an evangelistic campaign, in the hope that there might be brought about a religious awakening.

Christ never meant that such a thing as a State Church should exist. The Scriptures of the New Testament have no slightest warrant for such. Whole populations come to be included "in the church" where state churches exist. They are virtually born into that religion without any right of choice, and they grow up in the church without any knowledge of the new birth, hence are lost.

## The Ecumenical Church Idea Of The Present Day

Modernistic ecclesiastics are working insidiously today to bring about a "World Church." Thus we have in America the "National Council of Churches"—an ecclesiastical octopus with tentacles reaching out to embrace most of the large denominations. This big church super-government presumes to speak for Protestantism today. It wangles free radio time from the networks, and it influences men high up in national affairs. Secretary of State Dulles is a man prominent in National Council affairs, and it seems that his policies are somewhat determined by National Council ideals. The World Council of Churches is the still more inclusive organization. Several things may be said about the National and World Councils:

1. It is infidelistic. The leadership is drawn from the so-called "liberalistic" ministers. Fostick was the spokesman for years, put forth as their preacher, and he is a denier of every fundamental doctrine of Christianity.

2. It is socialistic. Men prominently connected with these organizations are inoculated with socialistic ideology, and some are plainly sympathetic with Communism. Bishop Oxnham circulated hundreds of books favorable to Communism among the Methodist clergy. Communist clergymen were brought over to the Evanston, Illinois gathering a few months ago. They returned to their Communist dominated countries to vilify and berate the United States.

3. It has its own (per) version of the Bible. The "New Bible" was put out by the National Council, and they derive the profits from the sale of it. Some of the translators are not only the rankest of modernists—they are listed as belonging to subversive organizations.

4. The National and World Council designs to bring the denominations into a "World Church," dominated by a group of men who have repudiated historic Christianity. In our judgment they will largely succeed, and will create a great ecclesiasticism ready for the dominance of anti-Christ's "false prophet" which is scheduled to make his appearance on this earth. Thank God for the Scripture which tells us of the ultimate destruction of this ecclesiastical Frankenstein!

## "His Servants"

(Continued from page seven)  
of the Lord Jesus Christ.

"And every man shall receive his own reward according to his own labor."—I Cor. 3:8.

God isn't going to expect you to serve Him without giving you some pay when you come down to the end of the way.

I say to you, beloved, the man who is faithful to God here on this earth, when he comes to the end of life's little day, is going to find a reward for what he has done, by way of his service to God. I would think that I was a very, very poor employer if, when Friday comes, those boys in the printing shop came around to get their money and I didn't give them anything for their wages for the week. Beloved, when we come to the end of life's journey, our Lord is going to be a good employer, and He is going to have some pay for that man who has been faithful to the Lord Jesus Christ.

V

THERE IS GOING TO BE SOME CHASTISEMENT FOR THE MAN WHO ISN'T FAITHFUL TO JESUS.

"And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to

whom men have committed much, of him they will ask the more."—Luke 12:47, 48.

Beloved, if you know anything about this Bible, then you ought to live up to it. If you know anything that the Word of God teaches that you are not doing, then you ought to be mighty careful to mend your ways, and to bring yourself into subjection to this Bible. If you know what this Bible teaches and don't do it, you will be beaten with many stripes.

How about that fellow who has lived on a far away island, far up in the hills and hasn't heard much preaching? God says that He will not expect much of that individual.

Beloved, I would like to come down to the end of the day and have a big reward waiting for me. I would like to have a big reward for my service during my life. I would like to have a reward for what I have done in the service of Jesus Christ. I would hate to come down to the end of life and find that that God had done was just continually "beat" me, because I had been a poor servant of the Lord Jesus all my days.

VI

NOTICE WHAT THE BIBLE SAYS ABOUT A PERPETUAL SERVANT.

We have an instance in the Bible where one is spoken of as a perpetual servant.

"And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the doorpost; his master shall bore his ear through with an awl; and he shall serve him for ever."—Ex. 21:5.

Let's get the story. A Jew's man couldn't be a servant longer than six years. At the Sabbatic year every man was free, but here's a servant who has worked for his master for seven years. Furthermore, the master has given him a bride. He loves his wife and his children, and he loves his master, but when he comes down to the Sabbatic year he can go free if he chooses. He can leave his wife, his children, and his master, and can go to the master, who will take him to a door post, and he leaned up against that door post, his master would take an awl and bore a hole through his ear, which would show to everybody that he was a perpetual servant—that he never expected to go free.

Beloved, the Lord Jesus Christ is the perpetual servant. Listen!

"Sacrifice and offering didst not desire; MINE EARNS HAST THOU OPENED; burnt offering and sin offering thou not required. Then said I, Lo, I come: in the volume of me, I de book it is written of me. I desire to do thy will, O my God: yea, thy law is within my heart."—Psa. 40:6-8.

Beloved, there was never but one that could say that, and that was Jesus Christ. The Son of God is the only individual that could ever fulfill that Scripture. When it speaks of his ears being "dugged" or "pierced." Thus Jesus is the one who became the perpetual servant.

Now, get the application. When that wife and those children see that husband and father with that ear lobe pierced, they realize how much he must love them. Beloved, you and I are the children of the Lord Jesus Christ, and when we realize how much He has done for us—that He bore a perpetual servant on our behalf—how we ought to love Him, and how our lives ought to be given over in servitude to Him, and how we ought to pray that God would make us that kind of servants that we should be for Jesus' sake. Oh, may I please God to help us see what Jesus has done for us and help make us be the right kind of servants for Him. May God bless you!