

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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THE FAKE AND FRAUD OF EASTER

JESUS DID NOT EAT THE LAST PASSOVER; MAKE HIS TRIUMPHAL ENTRY ON PALM SUNDAY; DIE ON GOOD FRIDAY; RISE ON EASTER MORNING!

By PASTOR ROY MASON
(An Easter Sermon)

Text: "In vain do they worship me, teaching for doctrines the commandments of men."—Mark 7:7.

gest celebration of the whole church year, is a thing wholly without Bible warrant, and purely of human tradition. A whole Easter doctrine has grown up, and the words of Jesus exactly apply to it, as He says, "In vain do they worship me, teaching for doc-



BROTHER MASON

Our text has exact application today. Things purely traditional—things that have neither warrant or command in the Bible, have come to be considered as more important than other things that are plainly taught in the Scriptures. And in other instances, there are traditional things that violate and go contrary to Scripture, that are held on to and practiced by professing Christians. Take Easter for instance; there isn't anything that has a stronger hold on churches

and church people than Easter. Easter celebration is the big celebration of the whole year, and more to do is made over it than over anything else in the whole church calendar. Yet, where is the Bible warrant for observing Easter? The answer is, there isn't any Scripture for observing it. The word "Easter" only occurs one time in the Bible—in Acts 12 and then it occurs as a mistranslation, for the word should be translated passover. So, the big-

1. What is the meaning of I Timothy 2:9, 10 and I Peter 3:3, 5? In I Peter 3:5, wives are told to be in subjection to their husbands. So what if the husband wishes for the wife to do that which is forbidden in the two passages?

The passages mean just what they say. Christian women are not to be concerned about the gaudery of worldly dress, but they are to be adorned with humility within and without. However, no person is to make a show of her humility in this matter, nor is she to glory in her obedience to this Scripture. I have seen women who "obeyed" these Scriptures as far as the outward appearance is concerned, but within they were full of pride, haughtiness, and vain-glory, and their condemning attitude toward other "less pious" women, revealed their true heart condition. Outward appearance is a dry husk unless "the hidden man of the heart" is full of humility, in subjection, and possessed of "a meek and quiet spirit."

No Christian lady is to disobey God to satisfy her husband. I sympathize with you in this matter, for I know that it must be a severe trial. I pray that God may give you sustaining grace and courage to not only endure this

2. Since you teach that the New Testament Baptist church (or churches) is to be the Bride of Christ, and no doubt all other Christians are to be guests at the Marriage Supper, where will the Christian be who was saved and baptized in a true New Testament church but later as a result of moving, joined a Gospel-believing and teaching Baptist Church that doesn't believe in the Baptist Bride? Where do you draw the line, or does the Bible draw such a line?

A person should be careful as to what church he joins. An act of unfaithfulness to the Lord is performed when one joins a church which teaches heresy. However, I could not say that such a person as mentioned by the querist, would be either in or out of the Bride. I simply do not know. My contention is that only the most faithful saints shall be in the Bride. This, of course, narrows the Bride down to the church that Jesus built, which was a Baptist church (now churches). Thus, only the most faithful Baptists shall be in the Bride.

3. In what class is the church (Continued on page eight)

The Grace Of The Trinity In The Salvation Of The Elect

"By grace are ye saved."—Eph. 2:8

By JOHN BUNYAN
(1628-1688)

Famous Baptist preacher, and author of numerous books; known throughout the professing Christian world for his famous volume, "The Pilgrim's Progress."

(This is the first in a series of three messages on this theme.)

Of The Father's Grace

First: How we are saved by the grace of the Father. Now this will I open unto you thus:

1. The Father by His grace hath bound up them that shall go to Heaven in an eternal decree of election; and here, indeed, as was showed at first, is the beginning of our salvation (II Tim. 1:9). And election is reckoned not the Son's act, but the Father's—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world" (Eph. 1:3, 4). Now this election is counted an act of grace—"So then, at this present time also, there is a remnant according to the election of grace" (Rom. 11:5).

2. The Father's grace ordaineth and giveth the Son to undertake for us our redemption. The Father sent the Son to be the Saviour of the world—"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through

blood, and saved by His life. This Christ mentioneth, and tells us it is His Father's will that they should be safe-coming at the last day, and that He had kept them all the days of His life, and they shall never perish (John 6:37-39; 17:2, 12).

4. The Father's grace giveth the kingdom of Heaven to those that He hath given to Jesus Christ—"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

5. The Father's grace provideth and layeth up in Christ, for those that He hath chosen, a sufficiency of all spiritual blessings, to be communicated to them at their need, for their preservation in the faith, and faithful perseverance through this life; "not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9).

(Continued on page eight)

trines the commandments of men."

Then there are other traditional things that are observed, that contradict and do violence to the plain Word of God. I mention "Good Friday" as an instance. The teaching that Jesus was crucified on "Good Friday" absolutely contradicts the plain teachings of the Bible, and the words of Jesus apply to this, as He says, "Ye by your traditions, set at naught the law of God." But I shall speak further of this, as I go along.

Caused Preacher Embarrassment

I have announced to speak today on "Jesus Did NOT—eat the last Passover; did not make His triumphal entry into Jerusalem on 'Palm Sunday'; did not die on the cross on Good Friday; and did not rise from the dead Easter morning." I realize that in dealing with these items, I shall be in disagreement with popular tradition on every point, but I feel that I should challenge the heathen traditions that have grown up to dispute the teachings and promises of Christ. And I do wish to brand the whole

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Romans 8:28, 29 -- Another Passage On Sovereign Grace

SCRIPTURES ON SOVEREIGNTY, ELECTION, PREDESTINATION, TOTAL DEPRAVITY, GOD'S EFFECTUAL CALL, PARTICULAR REDEMPTION AND ETERNAL SECURITY

By BOB L. ROSS

"For whom he did foreknow, 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."—Romans 8:29, 30.

The people whom God "foreknew," referred to in this passage, are the elect of God. For these "foreknown" people are also (1) predestinated by God to be conformed to Christ's image, (2) they are called by Him, (3) they are justified by Him, and (4) they are glorified by Him. The apostle is speaking of the same people throughout this passage. There is an indissoluble connection between each part of this series, and between those referred to in the series.

It is evident, then, that the term, "foreknew," here signifies more than mere prescience or foresight. For in the sense of prescience, God knows every person who ever will live upon the earth. But God does not predestinate, call, justify, and glorify those whom He knows by His simple prescience.

"Foreknew" here has reference to God's foreknowledge of some people, accompanied by a decree to bless those people. God blesses

these people, His elect, in predestination to conformity to Christ's image, in calling, in justification, and in glorification.

This passage lays before us the eternal chain of God's purpose. From eternity past into eternity to come, we are swept by these words of inspiration. Notice, phrase by phrase, the wondrous truth of the passage:

"Whom He did foreknow." These are the elect of God. And this foreknowledge of them is nothing less than that foreknowledge that inheres in God's elective decree.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied" (I Peter 1:2).

Haldane says that "it signifies to choose and recognize as His own." God said to Israel, "You only have I known of all the families of the earth" (Amos 3:2). Not that He had no knowledge of the other nations, but God only chose and recognized Israel as His own. And so with God's foreknowledge, He "knows" only those whom He has chosen.

By foreknowledge, then, there is no reference here to a foreknowledge of man's faith or good works. For it is the elect who are "predestinated to be conformed to the image of His Son," and that by faith and good works. And both the faith and good works are the gifts of God. For only those who were "ordained to eternal life" believe (Acts 13:48), and only those who are "created in Christ Jesus" do good works (Eph. 2:10). Thus, God's elect are not predestinated because of faith and good works foreseen in them, but they are predestinated to faith and good works, thereby becoming conformed to the image of Christ Jesus.

"He also did predestinate to be conformed to the image of His Son." This blessing is the blessing of salvation. For by no other

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The Baptist Examiner Pulpit

"OUR SUFFICIENCY"

By PASTOR JOHN R. GILPIN

"Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God."—II Cor. 3:5.

Beloved, I am more and more coming to realize how impotent and how helpless and powerless man is from day to day.

If you will turn to the New Testament, you will find the story of a woman who had an issue of blood from which she had been suffering for twelve long years. The Word of God says that she came one day behind Jesus and touched the hem of His garment that she might be healed there- by. She had gone to many doc-

tors and had spent all that she had, and hadn't gotten better; rather, she had gotten worse. After she had gone to all the doctors and spent all of her money and hadn't gotten better, but rather had steadily gotten worse, then it was that she came to Jesus. She realized how absolutely helpless and impotent she was without the Lord Jesus Christ.

We have another example in the Gospel of John showing man's helplessness. We read of a man who was lying at the pool of Bethesda, who had been there for thirty-eight years. The Word

of God says that in all those years he had been waiting for an angel to move the waters, with the expectancy that the first one that got down into the waters after the angel troubled the waters, would be healed of his infirmity. Round about that pool of Bethesda lay a great host of impotent folk. One day the Lord Jesus Christ came by and with an eye of a practiced physician looked down upon this man who had been lying there for thirty-eight years, who was helpless and hopeless so far as his condition was concerned, and said to him, "Wilt



JOHN BUNYAN

Christ Jesus" (Eph. 1:7; I John 4:14; John 3:16; verses 32, 33; 12:49).

3. The Father's grace giveth us to Christ to be justified by His righteousness, washed in His

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"Our Sufficiency"

(Continued from page one)
thou be made whole?" Immediately this man began to reason on the basis of "means" — how it would be impossible, and he said, "Many times I have almost succeeded, but somebody else stepped in ahead and has always gotten the blessing." Then it was that this man who had been helpless, hopeless, impotent, and powerless for thirty-eight years was healed of his infirmity by the Lord Jesus Christ, and he rose and walked in the presence of them all. How helpless he was until Jesus came to him!

In the Gospel of Mark we have the story of a deaf and dumb man who was healed. One day Jesus looked at this poor fellow who couldn't hear and couldn't speak, who had been deaf and dumb for a long period of time, and He acted in his behalf that he might be healed. The result was when Jesus put His fingers into this man's ears and when He spat upon the ground and touched the man's tongue that immediately the man's ears were open so that he could hear, and his tongue was loosed so that he spoke plainly. He was completely healed when Jesus came to him.

Let's notice another instance of impotency as found in God's Word. We have the story of a palsied man who was brought to Jesus on a bed carried by four men. I like to think of those four men as four corner-men of faith, for the Word of God says:

"When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee." —Mark 2:5.

Immediately the man got up and walked and carried the bed away. He was hopeless and impotent and unable to help himself until Jesus came to him.

Now, beloved, what was true of this woman with the issue of blood, what was true of the man at the pool of Bethesda, what was true of this deaf and dumb man who had never heard a word spoken until Jesus healed him, and what was true of this palsied man who was healed by the Lord Jesus Christ in the city of Capernaum certainly illustrates the impotency, the helplessness and the powerlessness of every human being.

I might go further and say that even after we are saved, we are helpless in ourselves to direct our own paths. You and I as saved people don't even know how to direct our own paths. Listen:

"O Lord, I know that the way of man is not in himself: it is not in man that walketh TO DIRECT his steps." —Jer. 10:23.

In the book of Proverbs, Solomon indicates man's helplessness in directing his steps:

"Trust in the Lord with all thine heart; and LEAN NOT UNTO THINE OWN UNDERSTANDING. In all thy ways acknowledge him, and he shall direct thy paths." —Prov. 3:5, 6.

I tell you, beloved, before we are saved we are helpless and after we are saved we are helpless. We don't know how to direct our ways. All that we can do before we are saved is to look to Him, and all we can do after we are saved is to acknowledge Him and He will direct our paths.

I might also remind you that we are so helpless that we don't know how to pray and what to pray for. The Apostle Paul, in writing to the church at Rome, definitely indicates to us as to how helpless we are in the matter of prayer. Listen:

"Likewise the Spirit also helpeth our infirmities: for we know not WHAT WE SHOULD PRAY FOR as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." —Rom. 8:26.

Here is a verse which tells us that after we are saved, we don't really know how to pray or what to pray for, and the third person of the Trinity, the Holy Spirit, has to make intercession for us with groanings that cannot be uttered — He takes our thoughts, even though they are inaudible to us, and presents them to the Father as our prayers.

I don't know whether that has been your experience in your prayer life or not, beloved, but I dare say that not one day goes by but what I will start to pray and I will say, "Lord, I don't know whether I want you to do that or not. I don't know whether that is the best or not. Lord, I will just leave it in your hands and you will have to act in the way that is best for me and all concerned."

I say to you, beloved, before we are saved, we are helpless, we are impotent, and we are powerless to save ourselves. After we are saved, we are still powerless. We don't know how to pray or what to pray for. We don't know how to direct our steps. We don't know what course to take.

Now, beloved, since it is true that we are helpless both before and after salvation, and we have to have help outside of ourselves, that leads me to my text, which says, "Our sufficiency is of God." If I am helpless as a sinner, my sufficiency is in God. Since I am helpless after I am saved, even in my prayer life, my sufficiency is in God.

WE HAVE SUFFICIENT REDEMPTION THROUGH HIS BLOOD.

Every unsaved person needs redemption. We need to be brought back to God. We need to be redeemed from our sins, and, beloved, we have sufficient redemption through the blood of the Lord Jesus Christ.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God: From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified." —Heb. 10:10-14.

In the Old Testament, the priest's work was never finished. If you will go back to the Jewish tabernacle, you will find that there was an altar on which they offered their sacrifices. There was a laver on which they washed their hands and feet after they had sacrificed unto the Lord. There was a table of shewbread, there was a golden candlestick, there was a golden altar of incense, and there was an ark of the covenant inside the Holy of Holies. But, beloved, there was not a chair. There was not a stool. There wasn't a seat of any kind at all connected with the tabernacle. Why? Because the priest's work was never finished. There was never a time that the priest could say that his work was finished. Continuously, some Jew was sinning someplace, and the priest could never say that his work was finished. He could never sit down and say, "I have completed my work." Rather, he was continuously offering sacri-

Examiner Editorials

BY BOB L. ROSS

WHY PUBLISH THE WRITINGS OF MEN NOW DEAD?

You who read THE BAPTIST EXAMINER regularly know that we use a great number of articles and sermons by men who are now, we hope, in Heaven. We rejoice that we are able to give you these great messages by men whom God used in years gone by. There are numerous reasons why we use the writings of these servants of God:

(1) All the great writers have not lived in one particular age. And so, we can go back, back, back for years and years, collecting the writings of men to whom God has given this talent to write, and give these writings unto you. By publishing these writings in the EXAMINER, the reader has the benefit of the best and clearest presentations of truth ever written.

(2) By reading the great writings of men who lived years ago, you are thereby assured that the position which the EXAMINER takes on some particular doctrine is the same position that men of God have taken in years gone by. For instance, as to the doctrine of election: many of our moderns have never so much as heard of it, except when hearing this truth misrepresented and blasphemed by the Arminians. So we publish the testimonies of the old confessions and the old writers; and when people read these testimonies, they are challenged to give the doctrine more thought and deeper study. They thereby are led to see the glorious truth of God's Sovereign Grace. And what is true of election, is true of other doctrines, too.

(3) Frankly, the old writers were much deeper and clearer than we who live today. Religious thought is at its "peak" in shallowness. And that shallowness is not confined to lay people; it also characterizes the pulpit. In fact, I think the reason most people know so little of the great truths of God's Word is that the pulpit gives out with little of the doctrinal truth of the Bible. In the olden times it was not so. As we traverse the ages of time, we find some veritable spiritual giants whose writings still live to inspire us to deeper thought and meditation. Some of the truths of God's Word we can receive only from these great men. Our

fice after sacrifice because the people were continually sinning.

But one day the Lord Jesus Christ came to Calvary and offered one sacrifice forever for sinners, and the Word of God says that He went into Heaven to sit down, to wait until His enemies be made His footstool. He perfected forever, by one sacrifice, them that were sanctified.

I tell you, my brother, my sister, I rejoice when I read this passage of Scripture, for I see in this that we have all the sufficiency that we need for salvation in the blood of the Lord Jesus Christ. I don't need Jesus and church membership for salvation. I don't need Jesus and a good life for salvation. I don't need Jesus and baptism, or Jesus and the Lord's Supper for salvation. I don't need Jesus and a ritual for salvation. Rather, beloved, my sufficiency for salvation is found in the Lord Jesus Christ, for we have sufficient redemption through the blood of Jesus Christ and we don't need anything else.

If a person is saved he ought to be a member of a church. If an individual is saved he ought to take the Lord's Supper. He ought to be baptized just like Jesus was baptized. If a man is saved he ought to live for the Lord Jesus Christ every day. But, beloved, these things are not necessary for salvation, for we have sufficient redemption through the blood of the Lord Jesus Christ.

The only person who doesn't believe that is a ritualist or a modernist. The ritualist who believes in religion for salvation, whether he be an Episcopalian, or whether he be a Catholic, or whether he be a Presbyterian and be guilty of "baptism" of babies, or whatever denomination he may be — he doesn't believe that the blood of Jesus Christ is sufficient for redemption. On the other hand, the modernist doesn't believe it. He denies it.

In olden times, when a person

was sick, they used to bleed one, thinking that they were doing the individual good. Whereas today we give blood transfusions to save lives, one hundred years ago they bled people to get rid of the blood, hoping to save lives. Beloved, it isn't the taking of blood from a person that saves his life; it is the giving of blood to him that saves his life.

Beloved, would you believe me that the modernists are the blood-letters of today? They are the spiritual blood-letters and they have the same tragic effect upon the soul as a doctor's lancet had upon the human body when he opened the veins and drew the blood therefrom, thinking that he was saving the individual's body.

I thank God for the blood of Jesus Christ, for as the song says:

"What can wash away my sins? Nothing but the blood, nothing but the blood.
What can pay sin's old back debt? Nothing but the blood, nothing but the blood.
What can make me a Christian yet? Nothing but the blood, nothing but the blood."

You can turn all the way through the Bible, in the Old Testament and the New, and you will find the same message — that we have sufficient redemption through the blood of Jesus Christ. We read:

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for IT IS THE BLOOD THAT MAKETH AN ATONEMENT for the soul." —Lev. 17:11.

"In whom we have REDEMPTION THROUGH HIS BLOOD, the forgiveness of sins, according to the riches of his grace." —Eph. 1:7.

"And the blood shall be to you for a token upon the houses where ye are: and WHEN I SEE THE BLOOD, I WILL PASS OVER YOU, and the plague shall

moderns do not penetrate into the deep things of the Word.

(4) Few preachers who know and believe the Word of God make any effort to spread the truth through the means of writing. This is shameful. A minister of the Gospel of Christ should make every effort to get the truth into the hands of the multitudes. Due to the fact that our brethren do not set out to write, we have to depend upon the writers of years ago, if we are to really give out with the "whole counsel of God." I would urge preachers to practice writing. If nothing else, write your sermons beforehand, or after they are delivered. This will help to develop the talent of writing. When you have thoughts on some particular subject, get a pen or pencil and write these thoughts down. Don't let them pass away without their being a blessing to someone else. Later, you might develop those thoughts further. Regardless of how little the thought may be, don't let it die.

We are always happy to publish the articles of living brethren. We rejoice to receive manuscripts for consideration. And though some manuscripts may never be used by some paper, don't give up your writing. The first article that most writers have written was probably unfit for the waste can; but lo, what of the articles that come forth from the same writers after many attempts. God only knows the blessings that have been received therefrom.

So write. Write for your own mind's development, even if no one else ever reads your writing.

COMMENT AS TO "MABEL CLEMENT"

"I had the privilege of reading a book called 'Mabel Clement,' by J. M. Sallee, and it explained so plainly some verses of Scripture that I never could understand before. I knew that we Baptists had the truth, but I admit that the Campbellites could quote verses from the Bible that I couldn't explain to them. It is just the book that I have always wanted." —Mrs. Ray Braley, Huntington, W. Va.

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not be upon you to destroy me when I smite the land of Egypt." —Ex. 12:13.

"In whom we have REDEMPTION THROUGH HIS BLOOD, even the forgiveness of sins. And having made peace through the blood of his cross, by him to reconcile all things unto himself by him, I say, whether they be things in earth, or things in heaven." —Col. 1:14, 20.

I say to you, beloved, when a person is saved, I like to see him join the church. When a person is saved, I like to see him follow the Lord in baptism and live for Him from day to day; but the things do not save. We have sufficient redemption through the blood of Jesus Christ. Nothing adds one particle to our redemption.

WE HAVE SUFFICIENT AUTHORITY IN HIS WORD.

Precious it is to know that Jesus' blood is sufficient for our salvation, but it is equally precious to me to know that the authority that I need is found within the Word of God. Notice:

"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a DISCERNER of the thoughts and intents of the heart." —Heb. 4:12.

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THE MODERN TONGUES AND HEALING MOVEMENT

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THE BAPTIST EXAMINER

AS TO GOD'S WISDOM IN ELECTION AND REPROBATION

By Robert Haldane

In the election of some, and the passing by of others, the wisdom of God is manifest; for by this means He displays both His justice and mercy — otherwise one of these perfections would not have appeared. If all had been withdrawn from their state of corruption, the justice of God would not have manifested itself in their punishment. If none had been chosen, His mercy would not have been seen. In the

salvation of these, God has displayed His grace; and in the punishment of sin in the others, He has discovered His justice and hatred of iniquity. This doctrine of election is full of consolation, and is the true source of Christian assurance. For who can shake this foundation, which is more firm than that of the heavens and the earth, and can no more be shaken than God Himself? The sheep whom God hath given to His Son by His predestination no one can pluck out of His hands.

"Our Sufficiency"

(Continued from page two)

"Thy word is a lamp unto my feet, and a LIGHT UNTO MY PATH."—Psa. 119:105.

Now, beloved, is there some subject on which you would like to have information? Is there something you would like to know by way of knowledge? I tell you, beloved, you will find it in the Word of God. There is sufficient authority in God's Word.

The Bible is sufficient to regulate every aspect of one's life. The Bible is sufficient in its authority to tell you how to rear your children. If you want to know how to dress and what kind of clothes to wear, you can read it in God's Word. If you want to know what your conversation ought to be like, you can find it in God's Word. I tell you, beloved, there is sufficient authority in the Word of God for every aspect of our life.

Do you want to know how to use your money? Do you want to know what to do about church-going? Do you want to know how you ought to live from day to day? Do you want to know how to carry on your mission work? You will find it here in the Word of God. I tell you, beloved, anything that you want to know you can get it out of the Word of God, for the Bible is our sufficient authority.

I am glad when I stand beside the Cross of Calvary, for I can see in Calvary that I have sufficient redemption through the blood. I am glad when I can look at the Bible, for I can see in it that I have sufficient authority in the Word of God.

III

WE HAVE A SUFFICIENT MESSAGE IN HIS SON.

Would you like to know what kind of a message you ought to give to people whom you meet and deal with from day to day? The message that the world needs is a message that is wrapped up in the Son of God. Jesus, in giving His last words to this world before He left to go up to Glory, said:

"But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses UNTO ME both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

Jesus said that we ought to be witnesses for Him, and the message that this world needs is the message of Jesus Christ, the Son of God.

Years ago, a man went to China as a missionary. The first time that he preached he preached on Jesus, the second time that he preached he preached on Jesus, and the third time that he preached he preached on Jesus. An old Chinaman came to him and said,

"Why is it every time that you preach, you preach about Jesus?" The missionary said, "I will answer your question by asking you one." He said, "What did you have for breakfast?" He said, "Rice." He said, "What did you have for supper last night?" He said, "Rice." He said, "What did you have for yesterday's meals?" He said, "Rice." He said, "What did you have the day before?" He said, "Rice." He said, "What did your forefathers eat all

through the years?" He said, "Rice." He said, "Why is it that you and your forefathers have eaten nothing but rice throughout all the years of your life?" He said, "It takes rice to keep me alive." This missionary said, "What rice is to your physical body is what Jesus Christ is to your soul."

Beloved, He is the message.

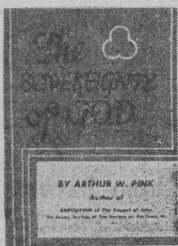
One day, when Jesus was here in the days of His flesh, there came certain Greeks to worship, who said to one of the disciples, "We would see Jesus." Notice:

"The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus."—John 12:21, 22.

I tell you, beloved, what those Greeks needed in that day is what men and women need today. They need to see Jesus.

One day there was a man who went up to Jerusalem to worship, but he didn't get to worship, for there was no one there who could help him. Those blinded Jews at Jerusalem couldn't tell him the way to God. They couldn't enlighten him concerning the Son of God. While he was returning on the way to Ethiopia, having made this long journey to Jerusalem, he got out the portion of the Bible which he had, which was the book of Isaiah, and started reading. A preacher standing by the wayside said, "Understandest thou what thou readest?" And the man said, "How can I, except some man should guide me?" Then Philip got up in the chariot with him and read the Word of

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God to him, for we read:

"Then Philip opened his mouth, and began at the same scripture, and preached unto HIM JESUS."—Acts 8:35.

Notice where Philip started reading. He started with the same Scripture that this man was reading. He didn't have to turn a page. He didn't have to go on to another verse, but rather, he began right where this fellow was reading and began to preach unto him Jesus.

I tell you, beloved friends, so far as we are concerned, our sufficiency is of God. We have sufficient redemption in the blood of Jesus Christ, we have sufficient authority in the Word of God, and we have a sufficient message in Jesus Christ, God's Son.

IV

WE HAVE SUFFICIENT POWER THROUGH HIS SPIRIT.

"Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but BY MY SPIRIT, saith the Lord of hosts."—Zech. 4:6.

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be ENDUED WITH POWER FROM ON HIGH."—Luke 24:49.

Listen, brother, sister, do you have sufficient power? You have it through His Spirit.

I have been impressed the last few Sunday evenings in our doctrinal training class, in the way the brethren have conducted the study. As these brethren have spoken, I don't believe that they spoke as of themselves, but I have a feeling that they found their power through the Holy Spirit. Beloved, it thrills my heart to know that there is nothing that God wants us to do but what we find sufficient power through the Holy Spirit.

"And be not drunk with wine, wherein is excess; but be FILLED with the Spirit."—Eph. 5:18.

There is an alternative — you can either be drunk, or you can be filled with the Spirit.

A few years ago there was a Hardshell Baptist preacher who was a very good friend of mine. He became county judge and one day in conversation, he told me that he was a Hardshell Baptist preacher. I had always thought very highly of him, but I didn't know that he claimed to be a preacher. He said that he had been a Hardshell Baptist preacher for years, and he said, "I am a good one, too." He said, "When I get about a quart of whiskey under my skin, I can really preach." Beloved, when I left him and came away, this text came to my mind. God said, "Be not drunk with wine, but be filled with the Spirit." This is God's exhortation to us.

When a man is drunk, he doesn't act normally; and when a man is filled with the Spirit, he doesn't act normally. A man that is filled with the Spirit is just as abnormal to the average church member in his actions as a drunk man in his actions. Wine changes the talk, and wine changes the walk, and wine changes a man's behaviour. Beloved, when a man is filled with the Holy Spirit, it changes his talk, it changes his walk, and it changes his behaviour.

I tell you, beloved friends, as we have sufficient redemption through His blood and sufficient authority in His Word and a sufficient message in His Son, so we likewise have sufficient power through the Holy Spirit.

V

WE HAVE SUFFICIENT SUPPLY THROUGH HIMSELF.

I don't believe that there is a day goes by but what God can and does meet our every need. He doesn't meet our every want. Thank God, He doesn't. If the Lord meet my every want, I am afraid this old world would be in a bad shape before tomorrow night. I am satisfied that I would want some things that wouldn't be good for you, and I am sure

SOME FRIENDS OF TBE

CHICAGO EDITOR



This is Elder James Kurtz of Chicago, Illinois. Bro. Kurtz is in the pulpit of Lamon Avenue Baptist Church.

Brother Kurtz is a young man in the ministry, and is striving to serve his Lord, despite the criticism and machinations of enemies. He is the editor of THE GOSPEL TRUTH, a young publication, issued monthly, free of charge. I suggest that you write to Bro. Kurtz for a copy of this paper. His address is: P. O. Box 1963, Chicago 90, Illinois. I am sure that you will be blessed thereby.

LITTLE ROCK FRIENDS



MR. and MRS. ELMO WOODSON of Little Rock, Arkansas have been two of our staunchest supporters through the years. Their loyalty and devotion to the Truth and to your editors is truly appreciated. It was our pleasure when in Little Rock for the Bible Conference in November to be entertained in their home. How we thank God for what they mean to us!

MIAMI READER



that they wouldn't be good for me. I am satisfied that if God met my every want and my every desire, it would be just as bad as for me to give to a child a razor blade. Beloved, I am positive of this fact, that while He doesn't supply all of my wants and my desires, He does have a sufficient supply for our needs every day.

"But my God shall SUPPLY ALL YOUR NEED according to his riches in glory by Christ Jesus."—Phil. 4:19.

"I have been young, and now am old; yet have I NOT SEEN THE RIGHTEOUS FORSAKEN, nor his seed begging bread."—Psa. 37:25.

"And he said unto me, MY GRACE IS SUFFICIENT for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."—II Cor. 12:9.

"The eternal God is thy refuge, and UNDERNEATH ARE THE EVERLASTING ARMS: and he shall thrust out the enemy from before thee: and shall say, Destroy them."—Deut. 33:27.

"Casting all your care upon him; for HE CARETH FOR YOU."—I Pet. 5:7.

Beloved, we have sufficient redemption through His blood, we have sufficient authority in His Word, we have a sufficient message in His Son, we have sufficient power through His Spirit, and we have sufficient supply through the Lord Jesus Christ, for He said, "Casting all your care upon him; for he careth for you."

I come back to the beginning of my message and I say that we are impotent, we are powerless, and we are helpless before we

(Continued on page six)

THE BAPTIST EXAMINER

PAGE THREE

MARCH 16, 1957

"Remember now thy Creator in the days of thy youth."—Eccl. 12:1

Baptist Youth Witness

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psalm 71:17

SIXTY-TWO GREEK SCHOLARS TELL WHAT "BAPTIZO" MEANS

By J. R. Graves
(1820-1893)

(1) Thayer (1888) is admitted to be the latest and best authority—"Baptizo. An immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire of salvation, sought admission to the benefits of the Messiah's kingdom."

(2) Robinson—"Baptizo. To immerse, to sink."

(3) Donnegan—"Baptizo. To immerse, to submerge."

(4) Stephanus—"Baptizo. To immerse."

(5) Schleusner—"Baptizo. To immerse and dip in, to immerse into water."

(6) Parkhurst—"Baptizo. To

dip, immerse, or plunge in water."

(7) Schrevelius—"Baptizo. To baptize, immerse."

(8) Wright—"Baptizo. To dip, immerse, plunge, baptize, overwhelm."

(9) Leigh—"Baptizo. To dip into water, or to plunge under water."

(10) Greenfield—"Baptizo. To immerse, immerge, submerge, sink."

(11) Ewing—"Baptizo. To cover with water, plunge into or sink completely under water."

(12) Hederic—"Baptizo. To immerge, overwhelm in water."

(13) Scapula—"Baptizo. To immerse or immerge."

(14) Suidas—"Baptizo. To immerse, to immerge, to dip, to dip in."

(15) Schoettgen—"Baptizo. To plunge, to immerse, or plunge in water."



GRAVES

(16) Dunbar—"Baptizo. To dip, immerse, submerge, plunge, sink." (Continued on next page)

WHICH TYPE OF PERSON ARE YOU?

By RUTH GILPIN

(Matthew 13:3-9)

During His earthly ministry, the Lord Jesus Christ was quite different from the majority of today's preachers who go about the country, claiming to belong to the Lord. Most preachers shun to declare all the counsel of God concerning men's souls. They prefer to "tickle the ears" of the people with their smooth words and fables.

But not so with the Lord Jesus. According to His sermon of the parable of the sower in Matthew thirteen, He preached the truth directly to His audience. He told them that there are four types of the people in the world. Actually there are just two groups, the saved and the lost. But according to the outward actions of folk, the Lord classes us into four groups.

The first group is the person by the way side who receives the seed but keeps it for only a short while. Soon the fowls come along and devour this seed. Young person, are you this person by the way side? If so, then you are lost! Your father is Satan, and you are still held captive by sin because as you hear the "seed" of God's Word, you can't understand

it in the least. Soon your father Satan, comes along and catches away the words spoken by the Lord's preacher. And then you go on in your sins, and the memory of God's seed is soon forgotten.

The second group of persons is that person who receives the seed in a stony place where there isn't much soil. Immediately the seed springs up, but is soon withered by the sun and dies. Is this you? Are you the lost person who hears about the death of the Lord Jesus Christ whose emotions are affected, whose mind is opened but your heart remains closed and darkened? Then you profess to trust in the Lord Jesus before He has really saved your soul. Oh, you go to church for awhile, but it doesn't last long. Your heart hasn't been changed any only your mind and emotions have been touched. Until your deceitful heart which is incurably sick has received new life found only in the Lord Jesus Christ, you will remain the same unsaved, lost soul that you have been ever since birth.

The third group contains you who receive the seed that falls among the thorns of this world but soon these thorns spring up and choke the seed so that it does not grow. Does this describe you? Christian? Yes, you are a Christian, and the Lord has revealed Himself unto you; you do belong to Him. But you are one of His unfruitful branches (John 15:1-8). You are still a little baby in Christ and are feeding only on the simple, "milk-like" truths of His Word. The worldly thorns of cares, idols, lusts, and desires are choking out His precious nuggets which you could be learning and enjoying. When are you going to grow up? When will you begin to eat meat? Certainly you can not grow in the Lord until you go to Him and confess the sins of your sinful flesh, your neglect, your lack of testimony for Him, and your disobedience. And when you confess your sins He will be faithful and just to forgive you your sins! Thank the Lord for that fountain where His blood continually flows to wash us from our daily sins. The Lord says, "Come unto me." You will not be refused, young Christians! Go to Him.

The fourth group of persons in the world today is the smallest group. Oh, that there might be more who have received the seed which fell into good ground where there were no thorns or stones; just plenty of rich soil. Presently the seed of God's Word burst forth and a continuous steady growth in the Lord began. The Lord blessed the truths of His Word to your heart, and He gave you understanding so that you could grasp them. Soon your life began to bear some fruit for the Lord, and the Lord now continues to use you to bring forth even greater fruit. Thank the Lord if He has been pleased to receive you into His group, that you are now bringing forth much fruit for the Lord Jesus Christ. But remember that we can never serve Him too much or do too much in His service!

Young reader, which group are you in? You may say, "Oh, I'm young now. I don't want to start living for the Lord until I'm older. I want to have fun now. Dear friend, you can't begin to live for the Lord until first of all you have begun to live IN Him. The Lord says to you, "Him thou comest to me I will in no wise cast out" (John 6:37). Won't you go to Him this moment, putting your complete trust in Him alone that He is the ONLY One who can pardon you from your sin-debt, and receive Him as your Saviour? May He give you grace to do so this moment. And then as one of the Lord's band, "let us go forth therefore unto him with out the camp, bearing his reproach" (Hebrews 13:13). And may those who look at our lives be able to take knowledge of us that we have been with Jesus.

The Little Baptist

(CHAPTER XIII (Continued))

"But there are occasions," said he, "when forbearance ceases to be a virtue. I have labored earnestly and faithfully with Sister Brown, but my efforts have been fruitless—my counsels to no purpose. She is immovably fixed—a firm and uncompromising Baptist. She disseminates doctrines, both publicly and privately, that are obnoxious to us and detrimental to our cause. She does not withdraw from the church, and yet she refuses to withhold a free expression of heretical opinions. Thus, she is guilty, not only of gross errors in doctrine, but of sowing discord in the church. We have patiently suffered this for many months, and, in my opinion, the time has now come when some action by the church is demanded. She must change her course, or, to speak without evasion, she must be excluded from our communion. Our self-respect requires that we do this, much as we may regret the necessity for it."

Elder Jeffreys was the first to speak, saying, "This erring member being a woman may as well be allowed to enjoy her own opinions unmolested. She is not a preacher, and can do but little harm, I suppose. If we let her alone, she will, no doubt, soon settle down and become quiet again. It is a woman's right to talk, and if Sister Brown enjoys it, let her have the gratification it affords her."

Elder Sprague objected to this policy, "because," he said, "Mrs. Brown already has done our church much injury. She has the reputation of being a pious woman, which gives her a strong influence with the public. Her daughter, as well as herself, has been continually uttering sentiments detrimental to our church, and the leaven is spreading and affecting the whole community; and if it is not checked, it will work great harm in our church here. These two ladies—members, I might say—have already done us more harm than all the Baptists in the community. Members who don't endorse our doctrines and practice are a curse to us, and for my part, I favor their expulsion. Let us act boldly and promptly, and make short work of the case before us, as an example to others."

"Yes," said the pastor, "make an example of her, so that others may fear—that is the plan. I know that Colonel Brown and his family have been strong supporters of the church, but we can't permit one of our members to be continually inveighing against our doctrines and practice. The usage of our church will not approve keeping a member under such circumstances."

Elder Jeffreys raised his spectacles to his forehead, and with a knowing look at the pastor, remarked: "Such cases of discipline have been very rare. Such members generally leave of their own accord, and, perhaps, a little longer forbearance in this case will relieve us of all trouble. And by what law will you try her? Where is the statute? What rule in our church government will apply to the case? Remember that this is not a case of scandal; no crime is alleged against Sister Brown. She is charged with no offense against public morals, but she entertains only opinions that we think erroneous, yet not such as to impair her Christian character, or to create a suspicion as to her piety."

"It is true," remarked the pastor, "that our forms for the trial

of such cases are not as explicit as I would desire, yet there are general principles laid down, covering this offense. On page 460 of the Confession of Faith, it is declared that 'an offense is anything in the principles of a church member which is contrary to the Word of God; or which, if it be not in its own nature sinful, may tempt others to sin, or mar their spiritual edification.'

"Again, the rule is that 'nothing, therefore, ought to be considered by any judicatory as an offense, or admitted as matter of accusation, which cannot be proved to be such from Scripture, or from the regulations and practices of the church, founded on Scripture.'

"The matter of accusation against Mrs. Brown is clearly an offense against the 'regulations and practices of the church, founded on Scripture.' Therefore, she is, clearly, within the meaning of the law, a subject of discipline. Heresy and schism are offences to be dealt with according to our rules; and the apostle Paul, in his Epistle to the Romans, says: 'Mark them which cause divisions and offences contrary to the doctrine you have learned; and avoid them.'

"In his letter to Titus, Paul says: 'A man that is a heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself.' The usage of all the Christian churches is to exclude from their fellowship all members who openly avow sentiments opposed to their faith and practice. They could not be consistent and do otherwise."

"Yes," said Elder Sprague, "our Methodist brethren have a very plain, consistent rule on this subject in their Discipline, a copy of which I have with me. It is on page 144 in the edition published in 1859."

"Read it, Brother Sprague," said the pastor.

Elder Sprague read as follows: "If a member of our church shall be clearly convicted of endeavoring to sow dissension in any of our Societies, by inveighing against either our doctrines or discipline, such a person so offending, shall be first reprov'd by the senior minister, or preacher of his circuit, and if he persists in such pernicious practices, he shall be expelled from the church."

"That's it!" said the pastor. "That's the way to do it. We can't have a church platform wide enough to hold all the heterogenous notions in the world. If those who do not agree with us, will not leave us, we must leave them."

Elder Jeffreys made a motion to adjourn and to meet at the residence of Colonel Brown on a future day. But after some consultation and interchange of opinions, it was decided to send a committee to inform Mrs. Brown of the proceedings commenced against her, and to request her presence at the next meeting of the Session. The pastor instructed the committee to say to her, that if she would recant the alleged heresy, or even agree to cease hereafter to speak against the doctrines and usages of the Presbyterian church, all further proceedings would be stayed; but otherwise, she would force on them the necessity of excluding her from their communion.

(Continued next week, D. V.)

How Firm A Foundation

By GEORGE KEITH

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He hath said,
You who unto Jesus for refuge have fled?

In every condition, in sickness, in health,
In poverty's vale, or abounding in wealth;
At home and abroad, on the land, on the sea,
As your days may demand, shall your strength ever be.

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

"E'en down to old age, all my people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne.

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to its foes;
That soul, though all Hell should endeavor to shake,
I'll never, no, never, no, never forsake!"

What "Baptizo" Means

(Continued from preceding page)

(17) Laing—"Baptizo. To baptize, to plunge in water."

(18) Morel—"Baptizo. To immerse, to immerge, to overwhelm in water."

(19) Bass—"Baptizo. To dip, immerse, plunge in water."

(20) T. S. Green—"Baptizo. To dip, immerse."

(21) Sincer—"Baptizo. To dip, immerse."

(22) Grove—"Baptizo. To dip, immerse, immerge, plunge."

(23) Jones—"Baptizo. To plunge, immerse in water, dip, baptize."

(24) Stokins—"Baptizo. To immerse, to dip into water."

(25) Robertson—"Baptizo. To immerse."

(26) Schwarzins—"Baptizo. To baptize, to immerse, to overwhelm, to dip into."

(27) Mintert—"Baptizo. To baptize, to plunge, to immerse, to dip into water."

(28) Pasor—"Baptizo. To immerse."

(29) Alestedius—"Baptizo. To immerse."

(30) Bretschneider—"Baptizo. To immerse."

(31) Art—"Baptizo. To cover over, to overwhelm."

(32) Liddell and Scott—"Baptizo. To dip in or under water."

(33) Sophocles (Greek Lexicon of the Roman and Byzantine periods B. C. 146, A. D. 1100-1870)—"Baptizo. To dip, to immerse."

(34) Rost and Palm—"Baptizo. To dip in or under."

(35) Stephanus (1572. Thesaurus)—"Baptizo. To plunge or immerse."

(36) Zanchius (1619. Opera 6, page 217)—"Baptism is a Greek word, and signifies, first and properly, immersion in water."

(37) Alsted (1625. Lexicon Theology)—"Baptizo signifies only to immerse."

(38) Leigh (1646. Critica Sacra on Baptismos)—"Signifies immersion in water; from the very etymology, it would appear what had been originally the custom of administering baptism."

(39) A. Smyson (1658. Lexicon of N. T.)—"To dip or plunge into water."

(40) "Thesaurus Disput." vol. 1, page 769: 1661—"Entirely immersed in water."

(41) Schrevellins (1685) — "To immerse, dip."

(42) Hoffman (1898. Universal Lexicon)—"The Jews, apostles, and primitive churches used immersion."

(43) "Stocku Calvin" (1725)—"Baptismo originally designated immersion in water to make clean."

(44) P. Mintert (1728. Lexicon of N. T.)—"Baptisma, properly and from its origin, denotes a washing which is performed by immersion."

(45) Calmet (1729. Biblical Dic.)—"The Jews dipped themselves entirely under the water, and this is the most simple notion of the word baptize."

(46) J. Alberti (1735. Glossarium Greacum) — "Baptize, immerse."

(47) Schleusner's Lexicon (1808) — "Those who were to be baptized were anciently immersed."

(48) Stourdza (1816)—"Baptizo has but one signification. It signifies, literally and invariably, to plunge."

(49) Larcher - Hederich (1816. Greek Lexicon) — "Baptizo, immerse."

(50) G. G. Bretschneider (1829. N. T. Lexicon) — "In the New Testament, used only for a sacred submersion."

(51) Buttman (1829. Grammar, page 88)—"Baptizo. To immerse."

(52) Rof. Rost (1829. German-Greek Lexicon)—"The primary signification of baptizo is plunge, submerge or immerse."

(53) "Conversation's Lexicon, Art Taufe"—"In the age of the apostles, baptism was very simple. They and their successors dipped their candidates into a river or tank filled with water."

"Did Jesus once upon me shine?
Then Jesus is forever mine!"

(54) Kaltschundt (1829. Lexicon)—"Baptizo. To dip, immerse."

(55) William Veitch on Greek Verbs (1848)—"Baptizo. To dip."

(56) W. F. Hook (1854. Church Dictionary)—"In performing the ceremony of baptism, the usual custom was to immerse and dip the whole body."

(57) Bishop E. H. Browne (1861. Smith's Dictionary of the Bible on Baptism)—"The language of the New Testament and of the primitive fathers sufficiently points to immersion as the common mode of baptism."

(58) John Henry Blunt (1870. Dictionary of Doctrinal Historical Theology)—"The primitive mode of baptizing was by immersion, as we learn from the clear testimony of holy scriptures of the fathers."

(59) E. A. Sophocles (1870. Greek Lexicon, on Baptizo) — "Baptizo. To dip, to immerse, to sink."

(60) Pape (1880. Greek-German Dictionary)—"Baptizo. To dip in, dip under."

(61) Cassell (Bible Dictionary)—"Baptism in early times was generally administered by immersion."

(62) Charles Anthon, LL.D. (Episcopalian. Prof. of Latin and Greek, in Columbia College, N.Y.) — "The primary meaning is dip or immerse. Secondly, if it has any, refers to the same leading idea. Sprinkling and pouring are entirely out of the question." (See "Stuart on Baptism," page 7.)

(Taken from "John's Baptism," by J. R. Graves, 252 pages, \$1.00. Order this great book from us.)

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For Little Children

JESUS HEALS A MAN'S SON

(John 4:46-54)

Once when Jesus was in the city of Cana, a ruler came to Him and asked Him to heal his son. The ruler's son was very sick, and was almost dead.

Jesus said to the ruler, "Except ye see signs and wonders, ye will not believe."

But the ruler believed very much that Jesus could heal the son. The ruler did not ask to see any signs and wonders.

So Jesus said, "Go thy way; thy son liveth."

And the ruler believed what Jesus had said, and he went home. When he was almost home, his servants came out to tell him

that the young boy was well.

The ruler asked his servants what time it was when his boy began to get well. The servants told him, and it was at the same time that Jesus said, "Thy son liveth."

This miracle by Jesus taught this ruler a lesson: always believe God's Word.

Boys and girls, this is a lesson we need to remember. What the Bible says is true. We can believe it all, and know that everything is true.

Here is a verse from God's Word which is certainly true:

"The blood of Jesus Christ cleanse us from all sin," — I John 1:7.

A Christian's Popularity

Many people think and teach that a person can be a Christian and still be popular. This is a far cry from the Word of God. Jesus said in John, chapter 15, verse 14: "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." In Luke's Gospel, 21st chapter, verse 17, Jesus says: "What fellowship hath light with darkness?" He also says, "All that live Godly in Christ Jesus shall suffer persecution." — II Tim. 3:12.

You just cannot be a Bible Christian and have fellowship with the world. David, who was a man after God's own heart, said: "I hate them with a perfect hatred; I count them as mine enemies." (He was speaking of the workers of iniquity.) Psalm 139: 22. Ephesians 5:11 states: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Christians are strangers in a foreign land; Heaven is their home. The Devil is the prince and power of this world. A Christian just does not find fellowship or popularity in the Devil's kingdom. God's children are a peculiar and separated people. What kind of popularity do we find in the Bible? John the Baptist lost his head because he dared to tell Herod of his sin, which was taking another man's wife, a sin that is quite common today! Stephen was stoned for preaching the Gospel; James, son of Zebedee, was beheaded; Philip stoned; Barnabas burned; Mark burned; Peter crucified; Paul beheaded; Thomas baked in an oven; Matthew beheaded and Luke hanged. It is only the laws of this land that protect us today, but if a Christian abides by God's Word he will not be liked, nor will he be popular! Remember: "Woe unto you when all men shall speak well of you! For so did their fathers to the false prophets." — Luke 6:26.

—A. G. Aspinall

GOD'S MINORITIES

During the time Noah was building the ark, he was very much in the minority—but he won!

When Joseph was sold into Egypt by his brothers, he was in a decided minority—but he won.

When Gideon and his three hundred followers, with their broken pitchers and lamps, put the Midianites to flight, they were in an insignificant minority—but they won.

When Elijah prayed down fire from Heaven and put the prophets of Baal to shame, he was in

a notable minority—but he won. When David, ridiculed by his brothers, went out to meet Goliath, in size he was in a decided minority—but he won.

When Jesus Christ was crucified by the Roman soldiers, He was a conspicuous minority—but He won!—Selected

DANIEL WEBSTER'S SAVIOUR

This story is told of Daniel Webster when he was in the prime of his manhood. He was dining with a company of literary men in Boston. During the dinner the conversation turned upon the subject of Christianity. Mr. Webster frankly stated his belief in the divinity of Christ and his dependence upon the atonement of the Saviour. One said to him, "Mr. Webster, can you comprehend how Christ could be both God and man?" Mr. Webster promptly replied, "No, sir, I cannot comprehend it. If I could comprehend Him, He would be no greater than myself. I feel that I need a super-human Saviour." — Christian Witness

BOOKS FOR YOUTH

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First the out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

MATT. vii. 5, 6.

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." — Matthew 7:5, 6.

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From Spurgeon's Pulpit

Dreams And Visions

By Charles H. Spurgeon

I have enjoyed very hearty laughs at the expense of some people who have trusted in their visions. Really, if you had passed among so many shades of ignorant professing Christians as I have, and had to resolve so many doubts and fears, you would be so infinitely sick of dreams and visions that you would say, as soon as a person began to speak about them, "Now, do just hold your tongue."

"Sir," said a woman, "I saw blue lights in the front parlor when I was in prayer, and I thought I saw the Saviour in the corner and I said to myself, I am safe." (Mr. Spurgeon here narrated a remarkable story of a poor woman who was possessed with singular delusion.)

And yet there are tens of thousands of people in every part of the country, and members too of Christian bodies, who have no better ground for their belief than they are called and elected, than some vision equally ridiculous,



lous, or the equally absurd hearing of a voice.

A young woman came to me some time ago and wanted to join the church, and when I asked her how she knew herself to be converted, she said she was down at the bottom of the garden, and she thought she heard a voice, and she thought she saw something up in the clouds that said to her so-and-so.

"Well," I said to her, "that thing may have been the means of doing good to you, but if you put any trust in it, it is all over with you."

A dream, ay, and a vision, may often bring men to Christ; I have known many who have been brought to Him by them, beyond a doubt, though it has been mysterious to me how it was; but when men bring these forward as a proof of their conversion, there is the mistake; because you may have fifty thousand dreams and see fifty thousand visions, and you may be a fool for all that, and all the bigger sinner for having seen them.

makes it plain that Jesus did not make His triumphal entry on Sunday at all—but on Saturday, the Jewish Sabbath. It is commonly supposed that it was on the occasion of that entry that Jesus cleansed the temple, but that isn't true. Let me read Mark's account of this (Mark 11:11):

"And Jesus entered into Jerusalem, and into the temple and when he had looked round about upon things, and now the eventide was come, he went out unto Bethany with the twelve."

Jesus went into the temple and looked around and went out without doing anything. Why didn't He drive out the money changers and others who desecrated the temple? The answer is, because it being Saturday — the Jewish Sabbath, there was no buying, selling, or money changing going on. But the next day, when He came into the city, all of this was going full blast, so He cleansed the temple. Let's see if Mark doesn't teach this (Mk. 11:12, 15):

"And on the morrow, when they were come from Bethany, he was hungry: And they came to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves."

So much then for "Palm Sunday."

Good Friday A Lie

2.—GOOD FRIDAY. It is taught almost everywhere that Jesus was crucified on Good Friday, and that He arose from the dead early Sunday morning. And on this assumption, services are held in cities all over America on Good Friday afternoon, with ministers of the various denominations lamenting and speaking on the seven sayings of the cross. Often schools are turned out for these occasions. Now what is there wrong about this Good Friday observance? Well, it just makes a falsifier out of Christ—that's all. He said that He would be in the grave three days and three nights, and you are going to have to be a mathematical genius that makes Einstein ashamed of himself, if you can figure three days and nights between Friday afternoon and Sunday morning. You can't figure more than two nights to save your life.

Eleven different times it is reiterated in the New Testament that Jesus would be in the grave three days and three nights, and one type was involved. Jesus has told us that the one type setting forth the length of time that He should be in the grave is the type of Jonah . . . "for as Jonah was three days and three nights in the stomach of the sea monster, so shall the Son of Man be three days and three nights in the heart of the earth." Do you believe that that type of Jonah is true, or a phoney something? Do you believe the eleven times reiterated statement that Jesus would be three days and three nights in the grave? You can't believe it, and believe in Good Friday, for they are mutually contradictory. "But, folks say, 'We

need not be sticklers—a portion of a day or night was accounted as a full day or night.'" I want to flatly deny it, and then I want to remind you that even if that were true, it wouldn't work, for there are only two nights allowed by the Good Friday myth. I want to point out to you that God is a God of exactness. If that were not true, we would have a whole universe in confusion. "When the fulness of time was come, God sent forth his Son." God wasn't behind one minute. A study of the Bible will reveal that God fulfills His Word in the most careful, minute, and painstaking way. I made a list of fifty prophecies that were accurately fulfilled on the day of the cross. The very words that our Lord should utter on the cross were foretold seven hundred years before He hung there. Then, in the face of all the Bible—with its dozens and scores of accurately fulfilled predictions, we are asked to believe that the Lord just part-the-way, slap-hazily, carelessly, sorta fulfilled the prediction concerning Christ being in the grave three full days and nights. And why do men impugn the Word of God? Why do they contradict the words of Christ? Why do they wreck the type of Jonah? Why do they deny the accurate and literal fulfillment of the promise of Christ to be in the grave three days and three nights? The answer is, in order to validate a wretched tradition, and to join in with the popular order of things. Truly the words of our text aptly apply, when it says, "teaching for doctrines the commandments of men;" and truly do these other words of Christ apply, as He says, "Ye by your traditions set at naught the law of God." I say, Away with such traditions! Let God be true, and every man a liar!

Easter Biggest Lie

3.—Let us consider EASTER. I can take Baptist history and show you that the time was when Baptists took no stock in Easter — when they repudiated it utterly. John T. Christian in his *History of the Baptists* tells of how several hundred Baptists were put to death in England in the early days, because they would not observe Easter. But most Baptists of today have gone back on the stand that their ancestors died to maintain. Many of them have swallowed Lent, Good Friday, Easter, and the whole works. That's their business of course, but personally I can't go into something that I know to be a fraud and that contradicts the Bible that I believe and preach. I say to you that I would no more be a party to observing Easter Day than I would to observing Baal Day. I can't think of anything much more wicked than for us to engage in Easter observance. Strong words, you say. Yes, and it deserves strong words. Let me tell you in plain words what is wrong with Easter:

Where "Sunrise" Services Started

1.—It is wrong BECAUSE IT BEARS THE NAME OF AN OLD PAGAN GODDESS. The very name is heathen. The Teutonic tribes of Northern Europe had a goddess of the Spring and the sunrise called Eostre, and every Spring at a certain time they would meet out on a hill or mountain top and have a big drunken revel — then as the sun came up over the horizon, that marked the climax of their revel, those heathen would go wild. And those heathen sunrise revels furnish the background and the ancestry for our present day "sunrise services." What about bringing the name of pagan goddess into our worship today? I remind you that God in the ancient time told the people of Israel not to even mention—not to even name the names of the heathen gods of the tribes that surrounded them.

This pagan goddess of Spring, Eostre, can be identified with pagan worship in other lands. She

was the same as the "Ishtar," the we read about in the Bible, and the Lord condemned her worship in the most scathing terms. You can easily verify the pagan origin of Easter by consulting an encyclopedia.

2.—Easter is wrong, BECAUSE IT DOES NOT REPRESENT THE RESURRECTION OF CHRIST.

How could it, when it comes at one time one year and at another time the next year? The truth is, Easter is not determined by the resurrection, but by the full moon and the vernal equinox. For Easter always comes on the first Sunday, following the first full moon after the Spring equinox. These things had much to do with the festival of the goddess of Spring, but they had nothing to do with the resurrection of our Lord. Why false pretend that Easter represents the resurrection when it does not? Why not tell the truth about it?

3.—EASTER IS WRONG, BECAUSE IT IS FILLED WITH PAGAN SEX SYMBOLS. If you want to embarrass some ardent Easter worshipper, just ask the question as to what rabbits, chickens, and the like have to do with the resurrection? They don't have any, slightest connection. They are pagan symbols of sex and fertility.

4.—Easter is wrong, BECAUSE IT CANCELS 51 RESURRECTION DAYS A YEAR IN FAVOR OF ONE DAY. Why do we have Sunday, or the Lord's Day as a special day to observe? Because it was on that day—the first day of the week, that Jesus disclosed Himself as risen from the dead. And history shows that always down through the centuries Christians have observed this day as their worship day. Fifty days a year, we are to commemorate the fact that our Lord is not dead, but risen. The day has no significance apart from the resurrection, and we had as well throw it away, if it is not resurrection day. Any crooked business man would be a slick schemer if he could manage so as to pay off his debts at the rate of one dollar for every fifty-two. Yes, and the Devil is a slick schemer, too, for he has managed to cancel 51 resurrection days a year, and to substitute one day with the name of a heathen goddess, and he has dumped in that day new clothes, chickens, rabbits, colored eggs, and so forth.

5.—Easter is wrong BECAUSE IT SETS ASIDE THE DIVINE APPOINTED MEMORIALS OF THE RESURRECTION. I have already said that each first day of the week is resurrection day, but in addition the Lord has given us two other things to memorialize the resurrection. One is BAPTISM. The Bible says "we are buried with him by baptism . . . that like as Christ was raised from the dead . . . so we also should walk in newness of life." Every time a believer is raised from the watery grave, it is a testimony to the resurrection. (Continued on page seven)

IT HAPPENED IN CHINA

By CYRIL E. BOUSFIELD



This book was written by a medical missionary, who spent some years in the country of China, having entered it in 1896. You will be interested as you read of the various experiences of this missionary. chapters are short, and they interesting reading throughout.

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"Our Sufficiency"

(Continued from page three)
are saved. We don't know which way to turn. We can't help ourselves. After we are saved, we don't even know what to pray for. We don't know how to guide or direct our steps. We are so helpless that we must look to Him. Thank God, in our helplessness, we find that we have a sufficiency in Jesus Christ so that I can read again my text, which says, "Our sufficiency is of God."

Have you found Him sufficient? Is He a sufficient Saviour to you? If He is a sufficient Saviour, you will find an abounding sufficiency every day through the Lord Jesus Christ.

The Fraud Of Easter

(Continued from page one)
"Holy Week Calendar" as historically and Biblically false, and Easter as a fake and a fraud that has nothing whatsoever to do with the resurrection of Christ. For years now I have denounced these things both from this pulpit and in various published sermons and articles, and never one time has anyone tried to show that I am not correct in the position I take. One preacher wrote and complained that I had caused him a lot of embarrassment by inducing people to ask him questions. For instance, some had asked him this: "How can Easter be resurrection day, when it comes on a different day each year—sometimes as much as a month removed from the Easter of the previous year?" Another question was this: "Why is the day called 'Easter' and what does Easter mean?" Another question was, "How could Jesus be crucified on Good Friday and rise on Sunday and be in the grave three days and nights?" They sure had that preacher cornered—for if he tried to answer either of those questions, he would have to admit the fake and fallacy of the

whole "Holy Week," Easter tradition. So, he said that he wished I would quit putting notions in people's heads. I just want to say that when any preacher is afraid of the truth, there is something wrong.

Now every one of us ought to be honest in religious matters. And we ought not be so filled with traditions and prejudices that we get angry when the truth is presented. I want to commend the attitude of the old judge who attended church and heard my anti-Easter sermon. We had a very delightful and distinguished old gentleman who attended our services over a period of weeks. He was for 12 years a judge of the Court of Appeals in Indiana. As a lawyer he had learned through the years to consider evidence, and to settle things on the basis of facts. On Sunday morning, he said to his nephew, "Easter Sunday — the greatest day of the year" — or something like that. He had been saturated with the Easter tradition, and had been in a church that always had a big Easter blow-out. Imagine his surprise, when I got up in this pulpit and began to denounce Easter as a fraud. Some men would have been so filled with prejudice as to close their ears to anything that I might have said contrary to their long established way of thinking, but the old judge, with his habit of weighing evidence didn't do that. He was interested to know why I opposed Easter observance, and I began to give my reasons, one by one. The old judge came across, when I gave the facts, and he went away saying, "The preacher is right—he has the facts in the case." I want to commend his attitude, and to urge that you consider the facts that I shall present this morning. Let me take up some items of the "Holy Week" calendar.

Palm Sunday A Fake

1 — PALM SUNDAY. It is taught that Jesus made His so-called triumphal entry into Jerusalem on Palm Sunday, and I used to live in a community where they gathered great quantities of palm branches and shipped them for use in churches, where they were waved on Palm Sunday. A careful study of the Scriptures

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SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, MARCH 24, 1957

JESUS AND THE WOMAN TAKEN IN ADULTERY JOHN 8:1-31

Memory Verse: "Jesus said unto her, neither do I condemn thee: go, and sin no more."—John 8:11.

I. Christ Forsook All For Us. John 8:1.

While all of Christ's hearers went away to their own homes (John 7:53), Jesus, having no home of His own, went out into the Mount of Olives. This tells us how poor Christ really was. He had forsaken the riches of Heaven that we might be saved. Cf. II Cor. 8:9; Luke 9:58; Phil. 2:5-8.

II. A Practical Lesson. John 8:2.

Jesus' first act in the early morning was to go into the Temple. This is a splendid example set before us. In like manner, early in the day, we should seek out the Lord in communion. Cf. Mt. 6:33.

III. The Double Standard Of Sex Morality. John 8:3, 4.

In order to trap Jesus, the Pharisees brought a woman to Him whom they had caught in the sin of adultery. The law demanded that both the adulterer and the adulteress should be put to death (Lev. 20:10). If they were so scrupulous about the law, why didn't they bring the guilty man as well? For one reason only: they were practicing, as many do today, the double standard of sex morality. May God help us to learn that sin is sin, and that an act of indiscretion on the part of a woman is no worse than the same on the part of the man.

IV. A Trap For Jesus. John 8:3-6.

The Pharisees thought they were setting a trap for the Master. They thought they had Him in a dilemma. If He said, "Let her go," they would accuse Him of being an enemy of the law. If He said, "Stone her," they would ridicule Him as a friend of sinners. Although they might not be able to harmonize the justice of the law and the mercy of God, it was no problem for Jesus to escape from the snare.

V. Quoting Scripture. John 8:5.

These wicked Pharisees quoted Scripture to Jesus in order to condemn the woman. Wicked men can often quote Scripture to suit their purpose. Don't be deceived into thinking that one is a God-fearing man because he can quote Scripture.

VI. The Woman Was A Sinner. John 8:4.

1. She, like all others, was born with a sinful disposition. Cf. Gen. 5:1, 3.
2. This sinful disposition had come to the place that it controlled and dominated her life. Every sinner eventually is overpowered by his sin.
3. Her sinful disposition had led to violate the law. Cf. Ex. 20:14. In this respect, she is no worse than all others, for all have violated God's law. Cf. Rom. 3:10-12, 23; James 2:10.

VII. The Woman Was Helpless.

The sentence of death had been passed upon her. The law demanded that she should die for the sin of adultery. Cf. Deut. 22:22. She was helpless to save herself. The sentence of death has, likewise, been passed upon all. Cf. Rom. 6:23. Every

sinner is just as helpless to remove the sentence of death from his life as was this woman.

VIII. The Crowd Was Not Composed Of Holy Rollers. John 8:7.

When Jesus gave them an opportunity to stone the woman, had they been Holy Rollers, they would have done so since they claim to be above sin.

IX. What Christ Came To Earth For. John 8:9-11.

The Son of God had only one purpose in coming to this world—that was to save the woman, and those who are lost. Cf. Jn. 3:17; Luke 19:10; I Tim. 1:15. In saving this woman, He saved one of the lowest characters He ever met. This leads us to say that even the vilest can be saved.

X. The Woman's Life In The Future. John 8:11.

Our Saviour commanded this woman that her life should be lived above the world in the future, when He said, "sin no more." While a child of God will never overcome Satan fully, yet, he ought to strive to starve out the old nature (Rom. 13:14) as much as possible. This was Jesus' command to her and is His command today to each one who is saved.

XI. Christ Is Divine. John 8:12.

Jesus claimed to be the light of the world. I John 1:5 tells us "God is light." Then Christ's claim of being the light of the world is a bold assertion of His Divinity.

XII. Universalism Disproved. John 8:12.

Universalism teaches that everybody will be saved. Jesus clearly stated in this verse that only those who follow after Him or who trust in Him will be saved.

XIII. How The Light Was Received. John 8:13-20.

Jesus had just announced that He was the light of the world. Immediately the Pharisees said, "Thy record is not true" (V. 13). This perfectly fulfills John 1:5.

XIV. Unable To Find Christ. John 8:21-24.

In these verses, Jesus said that the time would come when they might seek for Him, yet in vain. How dreadful that the Saviour might be sought and yet He cannot be found. Cf. Heb. 12:16, 17. Some will not be able to find Him because they seek Him in the wrong manner, expecting to find Him by "praying through" at an altar of prayer, or expecting the blessing of God through the waters of baptism. Still others will be unable to find Him because they do not seek Him in earnest.

XV. The Perfection of Christ. John 8:29.

Christ always did that which was pleasing to the Father. He was the only one who has ever lived a sinless life. Cf. II Cor. 5:21; I Pet. 1:18, 19; 2:22.

XVI. A Test Of Christianity. John 8:31.

The finest manifestation of discipleship is that a professor of religion continues living according to the Word of God. It is not sufficient that he start right, but if he wants to prove that he is one of Christ's disciples, he should continue to do according to the things written in His Word.

Romans 8:29, 30

(Continued from page one)
way can the elect be conformed to the image of Christ. Those whom God chose for Himself, He has appointed to be saved (I Thess. 5:9). This salvation consists not only of freedom from sin's penalty, but also from the habit and practice of sin, and finally, from the presence of sin. In this salvation, the elect are thus conformed to Christ, their elder Brother, and the Head of the elect of God, He having been elected to the office of Mediator (I Peter 2:6, Isaiah 42:1).

Conformity to the image of Christ is the portion granted to God's elect. Thanks be unto God, it is not left to the frail elect to bring about their conformity. God begins and finishes the work of conformity in the elect (Phil. 1:6), working in them "both to will and to do of His good pleasure" (Phil. 2:13).

The means whereby God's elect are initiated into this salvation, are "calling" and "justification." Thus, the apostle declares:

"Moreover whom he did predestinate, them he also called."

The "calling" here referred to is that call which is peculiar to the elect of God—the effectual call. Effectual calling is the first grace shed abroad within the soul of the elect. It is the quickening call of God's Word and Spirit, such as the call which our Lord gave unto dead Lazarus. Unto Lazarus who had been in the tomb of death for four days, our

Lord cried, "Lazarus, come forth!" And lo! that call was effectual. Lazarus came forth (John 11:43).

And though God's elect are "dead" in trespasses and in sins (Eph. 2:1), when God's quickening call goes forth, they arise from spiritual death and are delivered from the power of darkness and translated into the kingdom of God's dear Son (Col. 1:13).

In His discourse upon man's depravity and the effectual call, Jesus said, "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).

Thus, our Lord reveals that the Word of God and the Spirit of God accomplish the effectual call of the elect out of darkness into light (I Peter 2:9). The Word goes forth, and the Spirit "opens the heart" so that the elect attend to the Word spoken (Acts 16:14). This is the "holy calling" of God unto His own (II Tim. 1:9). It is a calling into the grace of Christ (Gal. 1:6). It is a calling into a holy life (Eph. 1:4; I Pet. 2:9).

Please note the pronouns, "whom" and "them," used in this phrase. We have these pronouns used three times each in verse 30. The use of the pronouns (Continued on page eight)

The Fraud Of Easter

(Continued from Page Six)

of Jesus. The second is the Lord's Supper. It commemorates the death of Christ and points to the Lord's return. That has to imply that the Lord has risen, else He could not return.

6—Easter is wrong BECAUSE IT IS NOT IN THE BIBLE, except by mistranslation, as I have already said. Why should Christian people ignore the things that ARE in the Bible, and substitute something that is not in the Bible? We Baptists are supposed to be "Bible people." We have always prided ourselves on being able to give a "thus saith the Lord," for our practices; but when it comes to Easter, there isn't any "thus saith the Lord." And when somebody condemns me for not observing Easter — or for opposing Easter — just ask him why he should condemn me for not observing something that is not in the Bible.

Jesus Didn't Eat Passover

But now I promised to deal with another thing — the EATING OF THE LAST PASSOVER. I made the statement that Jesus did not eat the Last Passover with His disciples, and I stick to it. It is commonly assumed—and the King James translation of the Bible helps this assumption, that Jesus ate the last passover with His disciples, and then at the close instituted the observance of the Lord's Supper. The truth is He did NOT eat that Passover, for He DIED AS THE PASSOVER LAMB at the same hour that the Passover lamb was accustomed to be slain. I have several reasons for saying this:

1—BECAUSE PAUL BY DIVINE INSPIRATION SAYS SO. I Cor. 5:7 Revised Version says, "For even Christ, our Passover hath been sacrificed for us." Is that so, or not so? It is so of course.

2—I say that Jesus did not eat the last Passover, because John makes it clear that at the time of the mock trial of Jesus, the PASSOVER HAD NOT BEEN EATEN. Listen to this (John 18:20):

"Then led they Jesus from

Caiphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover."

There is no way in the world in which that passage can be reconciled with the idea that Jesus had eaten the passover that night. It is true that Jesus had the disciples to prepare for the passover, but if you will go into a study of the Greek original — or if you will read a good modern translation, you will find that Jesus did not eat it. To the contrary He said, "With desire have I desired to eat the passover with you, but I say unto you that I shall not eat it with you again, until all things be fulfilled in the Kingdom of God."

But I can hear somebody say, "What does it matter whether He ate the last passover or not?" I'll tell you what it matters. It matters whether or not, the greatest type of Christ and redemption in all the Old Testament was fulfilled or not. Would the Lord have instituted this observance and commanded that it be kept through all their generations, rebuking and punishing them when they became careless about its observance — then let the whole thing fall to the ground at the end? The most amazing and awful happening that this world ever witnessed was the death of the first-born in Egypt. In one night there was a death in every Egyptian home. But God made provision for a lamb to be the substitute for the first-born. A lamb was killed, the blood was sprinkled on the doorway, and no home thus protected suffered death. And down through the centuries following, that Passover Lamb was held up as the type of the Redeemer that should come. John meant to tell Israel that he had arrived, when there on the bank of Jordan he pointed to Him and dramatically cried, "Behold the Lamb of God." Jesus was born to be that Lamb. Jesus was revealed to Israel to be that Lamb. Jesus lived to be that Lamb, and Jesus died as that Lamb.

Jerusalem was filled with people that year, and thousands of lambs had been bought. On a Wednesday afternoon those lambs were killed. You see, the Jewish

day closed with sundown, and the new day begun. So right close to sundown the lambs were slain. But listen — outside the city — out there on a skull-shaped hill called Golgotha, God's Lamb was already dead. He was the one that every lamb slain down through the centuries pointed forward to. They hurried His body into Joseph's tomb so that it might not hang there on Passover night and on over the period of the high Sabbath day — the Passover Sabbath day. And the body of Jesus lay there in the tomb Wednesday night, Thursday night, Friday night — then at sundown Saturday afternoon, just as the old day ended and the new first day of the week begun, having been in the tomb three full days and three full nights, the angel of God came and hurled back the stone door, and Jesus came forth to reveal Himself on that first Lord's Day as alive from the dead!

Ah, if that Passover type had failed, then there would be no redemption. I would not be here today; this church building would not be here today; and there would be no blessed gospel of everlasting life to preach. We would be a race of poor, feeble, dying men and women in a ceaseless march toward the grave, had He not died there as the Sacrificial Lamb of God. But since He hung there as the Lord's true Passover, I can exclaim with the Apostle Paul, "For even Christ our Passover hath been sacrificed for us."

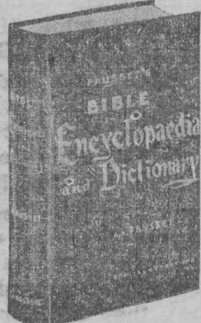
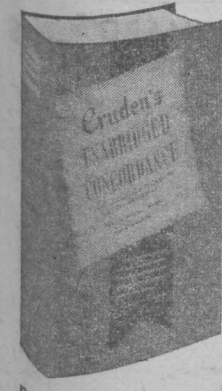
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POSSUM RIDGE LETTER

dere bro. gilpeens—

the last kopys of TBE hav shore been gude wuns. hit jist gits better all the tim. hits a right smart pece down the hill frum mi hous to the male box and if i dont fele gude i dont go after the male every da, seein how im pestered with roomatiz. on the das when the rfd feller brings TBE —well thats differunt. noin as how we want tu see hit he alwas blos his horn and u ort tu see old Rock and me go lickify split down the hill.

tother da when it kam i hurried to git hit. i alwas stand by the male box and luk hit over frum front page to hind kiver. i dont dare tak hit bak to the hous at wunce fer if i do my wife Samantha will tak hit away frum me. i never saw a woman lik her. hits a plum site the way she likes that paper. on the da hit kums i dont git no wurk out of her. she jist sits and rocks and reeds. Tother da she got tu reedin that sarmon on Rev. 17, 18 and she got so rapped up in hit, that she wus tetotally disinterested in all else and she let the vittles burn, the biskits wus burned blak on the bottom, the beens boiled dry and scorched and the hog jole tasted lik kraklins.

when i stod ther besid the male box old Rock jist set down and loked up at me as if he wuz waitin fer me to tel him what wuz in hit. firs thing i saw was about bro bob bein the idioter now. thats the finest thing yore church kud adun, makin him the idioter. that jist meens we ort tu git this blessed old jernel fer a long spell yet. u 2 put me in rikolekshun of mi teem of horses. wun is yung and jist gittin broke fer wurk while tother wun is fully broke. they pull gude together like u and bro. bob.

tellin u about mi horses helps me to rikolekt sumthin i wont tu tell u about. i had tu mak a trip tu the kounty sete last weak and on the way into town i passed the golf kourse. sum fellers wuz hittin a little white ball and nockin it all over the plac. i thot they had on the funniest britches i ever did see—sort of nee pants like. i asked what they wer warin and they told me that they wus plus fours. i went on a little further and i seed sum yung wimin playin tennis. i asked what they wuz warin and a feller told me that they wus shorts and a halter. i misonderstud him at first. i thot he sed they were short on halters and i rite then decided that they wuz short on klose too. then he explained to me that them two pece suits what faled to kum together in the middle wuz kalled shorts and halters. ef i had put all that both them gals had on together hit wudnt ben enuf tu mak wun halter fer wun of mi horses. by grannies if they kall them funny britches

the men wuz warin plus fours, then what the women wuz warin ort tu be kalled minus sixteens.

but i got off the subjekt. i started to begin tu tell u how glad i wus that bro. bob is now the idioter of our paper. u and yore reeders will jist hav to oxkuse an old man fer his ramblins. that ther bob is shore wun fine promisin yung feller. why that artikle he rote about the Hardshells in which he giv the real meanation of Acts 13:48 — that wuz jist plum gude. he nocked the props out frum under every Hardshell on possum ridge and at the sam time he driv the Arminuns plum out of the kountry. konsarnin both thos groops, he never left them a big toe to stand on much less two laigs or even wun. ef we jist put out a little ddt powder we will be able tu keep all the flies and Hardshells and Arminuns off possum ridg all summer.

i shore got a laff out of that queshtun about eatin ham and kum tu think of hit i do hav a few hams hangin hi up in mi smokhous and im agoin tu send u wun. ill be glad tu hav mi ham tu enter the Baptist ministry. i wudnt want hit tu enter eny uther kind of ministry. i wudnt even want hit tu enter the ministry by way of mi pastor sine he is sich a heretik on the sundy skule. i shore dont want eny Arminun to eat mi ham but as fer u bro gilpeens i hav shore wished often that i kud do a lot fer u and nows my chance. by grannies ill git that ham off in the male within the next few das. u kontinue to giv us the meet of the Wurd and ill konsider miself well paid fer given u meet out of mi smokhous.

tell bro bob that his artikle on Acts 13:48 wuz jist to mi liken. the way he hit the Hardshells and then wheeled right arond and kut the ground frum under the Arminuns wuz plum gude. ef i wuz that feller Ballard bob quoted id krawl off in a holler log and not let enybody see me enymor. he wudnt hav to find a very big log—jist a little two by four log ort to hold him er eny uther Arminun lik him. he reely ort to go to skule and larn to reed. ef he had ever red the Bibul he wud no a hole lot mor than he nos now about elekshun.

well bro gilpeens u and bro. bob keep rite on pullin together and thers a lot us us that will pull with u and help u. mayby i kan find another ham sumtim and who nos, maby sum of yore uther reeders mite send u a jug of sorgum er a poke of beens. enyhow u and bro bob kepe faithful and God and yore frends that luv the truth u prech will stand with u and support u.

yore frend
i s hardtufule

"I Should Like To Know"

(Continued from page one) that teaches eternal security, practices separation from any part of interdenominationalism, practices close communion, is very strict on Baptist baptism, but preaches conditional salvation, and does not believe in the Baptist Bride?

I should think that the church is in the class with the churches at Ephesus (Rev. 2:1-7), Pergamos (Rev. 2:12-17), and Thyatira (Rev. 2:18-29).

4. Please tell me the meaning of I Timothy 5:9, 10. Does this have reference to a Christian, or to an unbeliever?

The reference is to Christian widows of the church. The church is responsible to provide for such

as are described in this text.

5. Why is it that the word "Israeli" is used in the newspapers, while the ancient nation was called "Israel"?

Upon receipt of this question, we wrote to the Israel Office of Information in New York, and here is their reply:

"May we advise that Israel is the name of the reborn Jewish state. The term, Israeli, is applied to a person who is a citizen of the country of Israel."

6. Can it be for us to say who are the saved?

No, not in the sense of actually judging. But Christ has told us that we may know men "by their fruits." The church is to receive only those who evidence the fruit of salvation. (See Matt. 3:8; 8:15-20).

7. Are the saved only in Baptist churches?

By no means. Baptists are often accused of believing this, due to the fact that we contend that

Christ established a Baptist church, and that no other church has the authority of Christ for existing. But we believe that salvation is of grace, not of church membership; that grace is in Christ, not in a Baptist church. The church does not save; it is the home of the saved. Every saved person should be a member of a New Testament Baptist church. But salvation does not depend upon his being a Baptist. However, his rewards won't amount to very much (I Cor. 3:12-15).

8. Is a Jew the same as an Israelite?

Yes. Compare Phil. 3:4, 5 and Acts 16:19, 20. These passages show that Paul was of Israel and a Jew. Anyone who has read the Bible, if he has any intelligence at all, realizes that the Jews and Hebrews and Israelites are all the same people—the seed of Abraham according to the flesh.

9. Is it wrong for women to teach adult men in a Sunday School class?

It is very definitely wrong. Read I Timothy 2:12.

10. In our day, does the Lord ever call a man to preach after he is 60 years of age?

It is unusual, but God can, and I doubt not that He has, though such is unknown to me. God did not use Moses until he was 80 years of age. (See Acts 7:23, 29, 30).

11. Do you believe that the Lord ever calls Methodist preachers to preach the Gospel and teach sprinkling and pouring for baptism?

Does it make sense to say that God wrote a Book to teach one thing, and calls preachers to preach another? In John 3:34, the Book says: "He whom God hath sent speaketh the words of God." I may be mentally unbalanced, but I just can't be brought to believe that God would call a man to preach contrarily to what He has written in His Book. Read Isaiah 8:20.

12. Is it right for the pastor to call the preacher to help in a revival, or is it the church's place to call him?

In most churches, the pastor is asked by the church to seek out a sound, God-called man for the meeting. Then the pastor suggests to the church that the man be called for the meeting. It is up to the church to call or not call the man.

13. Does the pastor have the right to keep another preacher from preaching in the church?

No, not if the church has voted to have another man preach. However, it is the pastor's duty to oversee the flock and to warn of heretical preachers who might be trying to lead off some of the flock. Read Acts 20:28-31. This is Paul's admonition to the Ephesian elders, and thus to elders today.

Grace Of The Trinity

(Continued from page one) 1:9; Eph. 1:3, 4).

6. The Father's grace saveth us by the blessed and effectual call that He giveth us to the fellowship of His Son Jesus Christ (I Cor. 1:9; Gal. 1:15).

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7. The Father's grace saveth us by multiplying pardons to us, for Christ's sake, day by day—"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

8. The Father's grace saveth us by exercising patience and forbearance towards us all the time of our unregeneracy (Romans 3:24).

9. The Father's grace saveth us by holding of us fast in His hand, and by keeping of us from all the power of the enemy—"My Father," said Christ, "that gave them me, is greater than all, and no man is able to pluck them out of my Father's hand" (John 10:29).

10. What shall I say? The Father's grace saveth us by accepting of our persons and services, by lifting up the light of His countenance upon us, by manifesting of His love unto us, and by sending of His angels to bring us to Himself, when we have finished our pilgrimage in this world.

Next week: "Of The Son's Grace."

Romans 8:29, 30

(Continued from page seven) in each case teaches us that the Lord of Heaven does not fail to accomplish His purpose for His elect. He does not predestinate one, and fail to accomplish effectual calling; He does not call one, but yet is hindered in justifying that one; He does not justify, and then lose that one to Satan, but He accomplishes the glorification of the chosen one. "THEM," the apostle says throughout! "WHOM" He foreknew are predestinated, called, justified, and glorified! He who "worketh all things after the counsel of his own will" hath purposed it, "and who shall disannul it?" (Eph. 1:11; Isaiah 14:27).

"And whom he called, them he also justified." Those who receive the effectual call of the Spirit to partake of the grace of Christ, find in Him justification from all sin and the guilt thereof. Just as the Father has acted on behalf of the elect in predestination, and the Spirit on their behalf in effectual calling, the Son has acted on their behalf to bear away their sin-debt and to establish righteousness for them. The elect are thus justified by the imputed righteousness of Christ (Romans 4:5, 6).

To be justified means not only to be declared innocent, but also righteous. The elect are made innocent from sin by the imputation of their guilt to Christ, and they are made righteous by having "the gift of righteousness" imputed to their account (Rom. 5:17). This righteousness is the righteousness wrought for them by Christ, while He lived in the flesh under law (Gal. 4:4).

"For he hath made him (Christ) to be sin for us, who (Christ) knew no sin, that we might be made the righteousness of God in him."—II Cor. 5:21.

Though the elect were once "ungodly" (Rom. 4:5), "children of wrath, even as others" (Eph. 2:3), and "were afar off" (Eph. 2:13), they are now "made nigh" by the blood and righteousness of Christ Jesus, who has satisfied the law and established righteousness for them (Romans 3:24-26).

Paul says in II Thess. 2:14 that the elect are "called" unto this salvation "by the gospel," and of course, the Spirit makes the gospel effective to the elect (I Thess. 1:5), so that they by faith receive the imputed righteousness of Christ.

"Whom he justified, them he also glorified." Here we see eternal security. All who are called are justified, and all who are justified are glorified. None who are justified by Christ's righteousness "fall from grace." Only those who seek to be justified by works are "fallen from grace" (Gal. 5:4), and such, it may be said, never tasted of the grace of the right-

eousness of Christ.

To be glorified is the end of the purpose of election. It is to be completely conformed to the image of Christ. It is to be like Him. This glorification is yet future; it shall be accomplished by God at the resurrection of the just, when new bodies shall be given unto the regenerated souls of the saints (I Cor. 15:56). Then shall come to pass that which is written, "Death is swallowed up in victory" (I Cor. 54).

And note that the glorification here spoken of is in the present tense. This is a glorious truth to behold. For it emphasizes the certainty of the glorification of the elect. God who has immutably and eternally purposed the glorification of the elect, "calls things that be not, as though they were," so sure and steady are His decrees. And so, of Christ Jesus, God had decreed that he be born into the world to redeem His people, and many years before His birth, the prophet spoke the inspiration of God spoke if Christ had already been born when he said, "Unto us a child is born, unto us a Son is given" (Isa. 9:6). And though in the experience of the elect glorification is yet future, it is so sure to come to pass that God inspired the apostle to write in words of absolute certainty, to leave no doubt and to give comfort to God's people thereby.

The elect should realize, however, that they do have a glorification at present: they have such glory as is spoken of in John 17:22, and they are glorified in their Federal Head and Representative who is seated in the Heavens. We read this glory in Ephesians 2:6:

"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Surely, if we now have such glory in our Federal Head in Heaven, we shall experience the same at a future date!

What a marvelous and blessed comfort do the elect receive from this passage! It shows them that their salvation is laid in the eternal purpose of God, and that God who hath purposed our glorification, will bring it all to pass. He who ordained the elect in beginning to such a glorious end, hath ordained the means to the end. This is the "chain by which man is drawn up to Heaven" (Haldane). It is entirely the work of God. No link in the chain is to be connected or held in place by man. Man is passive throughout—the recipient of God's grace.

It is such passages as Romans 8:29, 30 that cause us to shout, "Salvation is of the Lord" (Jonah 2:9).

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