

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 26, NO. 17 RUSSELL, KENTUCKY, MAY 25, 1957

WHOLE NO. 987

Security

By CHARLES H. SPURGEON



C. H. SPURGEON

I do not know what may be the peculiarity of my constitution, but I have always loved safe things. I have not, that I know of, one grain of speculation in my nature. Safe things—things that I can see to be made of rock, and that will bear the test of time—I lay hold of with avidity. I was reasoning this in my boyish spirit: Scripture tells me that he that believeth in Christ shall never perish. Then if I believe in Jesus, I shall be safe for time and for eternity, too. There will be no fear of my ever being in Hell; I shall run no risk as to my eternal state; that will be secure for ever. I shall have the certainty that when my eyes are closed in death, I shall see the face of Christ, and shall behold Him in glory.

Whenever I heard the doctrine of the final preservation of the saints preached, my mouth used to water to be a child of God. When I used to hear the old saints sing the hymn of Toplady's, which begins,

"A debtor to mercy alone,
Of covenant mercy I sing;
Nor fear, with Thy righteousness on,
My person and offering to bring,"

I thought I should never be able to sing it myself; it was too high doctrine, too sweet, too consoling. But when they came to the climax, in the last verse,

"My name from the palms of His hands
Eternity will not erase;
Impressed on His heart it remains
In marks of indelible grace:
Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in Heaven,"

My heart was as if it would leap out of my body, and I would cry to God, "Oh, that I had a part and lot in such a salvation as that!"

I distinctly remember having a meditation something like this: "Now I should not like to be a thief, or a murderer, or an unclean person." I had such a train of thought of every sort. "And yet," I thought to myself, "I may even be hanged; there is no reason why I should not turn out a thief;"

"I SHOULD LIKE TO KNOW"

I was reading in the "I Should Like To Know" column your reference to Revelation 18:4. The way you interpret it only Baptists are the true church.

Revelation 18:4 refers to apostate "Christendom" (so-called) in which some of God's people are now and shall be in. God's people are to "come out." And if all of God's children who are in mandated religious organizations to-day would heed God's call, they would come out and unite with a Baptist church that stands for the Word of God. History abundantly proves that all churches except men, Luther, Calvin, Wesley, etc., founded the denominations of Protestantism, and the Catholic church was formed in the early centuries, after a general apostasy on the part of some early churches. In Brother Gilpin's tract, "Let-ter to Life," he quotes from several non-Baptist historians who testify to the antiquity of Baptist churches and Baptist principles. No historian of repute refers to

because I recollected there were some of my school-fellows, older than I was, who had already become proficient in dishonesty; and I thought, "Why may not I?"

No one can tell the rapture of my spirit when I thought I saw in my Bible the doctrine that, if I gave my heart to Christ, He would keep me from sin, and preserve me as long as I lived. I was not quite certain whether that truth was revealed in the Bible, though I thought so. But I remember, when I heard the minister of some small "Hyper" chapel utter the same doctrine, my heart was full of rapture; I panted after that kind of gospel. "Oh!" I thought, "if God would but love me, if I might but know myself to be His!" For the enchanting part of it was that, if I were so loved, He would keep me to the end. That made me so in love with the gospel that, boy as I was, knowing nothing savingly about the truth, I was all the more earnest in desiring to be saved, because, if saved, God would never turn me out of doors. That made the gospel very precious to me; so that, when the Holy Spirit showed me my guilt, and led me to seek the Saviour, that doctrine was like a bright star to my spirit.

The Bible seemed to me to be the full of this truth, "If you trust Christ, He will save you from all evil; He will keep you in a life of integrity and holiness while here, and He will bring you safe to Heaven at the last." I felt that I could not trust man, for I had seen some of the very best wandering far from the truth; if I trusted Christ, it was not a chance as to whether I should get to

Heaven, but a certainty; and I learned that, if I rested all my weight upon Him, He would keep me, for I found it written, "The righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger." I found the apostle saying, "He which hath begun a good work in you will perform it," and such-like expressions. "Why," I reasoned, "I have found an Insurance Office, and a good one, too; I will insure my soul in it; I will go to Jesus as I am, for He bids me do so; I will trust myself with Him."

If I had listened to the Arminian theory, I should never have been converted, for it never had any charms for me. A Saviour who casts away His people, a God who leaves His children to perish, is not worthy of my worship; and a salvation which does not save outright is neither worth preaching nor worth listening to.

OUR RADIO MINISTRY

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The Baptist Examiner Pulpit

"Job's Unconquerable Convictions"

By PASTOR JOHN R. GILPIN

"For I know that my redeemer liveth and that he shall stand at the latter day upon the earth."—Job 19:25.

There isn't any book in the Bible that means more to me as a whole than the entirety of the book of Job. The reason that I say that is, because of the human interest that the book of Job carries.

If you will go back and read the story of Job as recorded in the first few chapters of the book, you will find that Job was an unusually wealthy individual. He lived in the land of Uz. I often refer to him as the millionaire of Uz. He had a lot of property; he had a large family; and God blessed Job, both materially, and

so far as his family was concerned. There wasn't a man in all that country that was as great as Job materially, and what was true of him materially was likewise true of him spiritually, for Job was a spiritually-minded individual. He was so spiritually-minded and so much concerned about his own family, that whenever his sons and daughters would have a feast in one of the sons' homes, Job would always offer burnt offerings in behalf of each of his children, saying that it could be that one of them had cursed God, or that one of them had renounced God in his heart. Therefore, Job offered a burnt offering in behalf of each of his children.

I say, beloved, he was a great man materially, but he was an even greater man spiritually. How few fathers and mothers there are today who are interested enough in the spiritual welfare of their children that whenever their children are away from them and are married and have homes of their own, as was true in the case of Job's family, the father and the mother are sufficiently concerned about their children that they would offer a burnt offering in behalf of their children, not knowing whether they have done wrong, but thinking peradventure that maybe they had gone astray.

The Word of God tells us how,

One of the common assumptions is that Christ ate the last pass-over with the disciples, and instituted the Lord's Supper following the eating of this Supper. "Assumptions" are dangerous. People often hold error for a lifetime, because they "assume" something that they never take the trouble to carefully study. Even a careful Bible student like Scofield, editor of the Scofield Bible, was guilty of the "assumption" that Christ ate the last pass-over. Let us point out right here that there are three things that must be faced when one takes the position that Jesus ate the last passover.

1. The assumption that Jesus ate the last passover, wrecks the whole passover type. God is very careful about His types — so

much so that He refused to let Moses enter the Promised Land because he smote the rock twice, thus breaking a type of Christ, who was to be smitten only once. One reason the Lord assigned for sending Judah into Babylonian captivity was that they had neglected to observe the passover. Now would the Lord have had the passover observed as a type for centuries — then would He have permitted it to be wrecked at the very last? Of what was the pass-over a type anyhow? It was a type of Jesus the real Lamb of God who should die in the place of believers. That's why John exclaimed, "Behold the Lamb of God that taketh away the sin of the world."

(Continued on page eight)

"IS GOD DEAD?"

"At one time I was sorely vexed and tried by my own sinfulness, by the wickedness of the world, and by the dangers that beset the church. One morning I saw my wife dressed in mourning. Surprised, I asked her who had died.

"Do you not know?" she replied: 'God in Heaven is dead.'

"How can you talk such nonsense, Katie?" I said: 'How can God die? Why, He is immortal, and will live through all eternity.'

"Is that really true?" she asked.

"Of course," I said, still not perceiving what she was aimed at; 'how can you doubt it? As surely as there is a God in Heaven, so sure is it that He can never die.'

"And yet," she said, 'though you do not doubt that, yet you are so hopeless and discouraged.'

"Then I observed that a wise woman my wife was, and mastered my sadness."—Martin Luther.

We
Covet
Your
Prayers!



May 25, 1957

My Dear Friends In Christ:

Believing that many of our readers pray often for THE BAPTIST EXAMINER and its editors, I am asking today for your prayers. I want to remind you of a date which causes me from year to year quite a good deal of anxiety—namely June 27.

On that day we owe \$1,900.00 on our note (plus interest), for the payment of our newspaper press, which must be paid on this date.

I am sending this open letter to all our readers this day asking that you will please remember us very definitely in prayer. He has never failed us, and I have the assurance that He will not fail us in 1957.

Incidentally, may I remind you of a prayer promise which means much to me and which I often quote unto the Lord when I pray: "No good thing will be withhold from them that walk uprightly." — Psalm 84:11.

May I have the assurance that you are joining with me in prayer that the God who owns the cattle and the gold—that He will provide for us, for the payment in full of this note?

Very sincerely yours,

John R. Gilpin
THE BAPTIST EXAMINER



Jesus Did Not Eat The Last Passover

THE IDEA THAT HE DID IS DUE TO THE TRADITION OF MEN

By Roy Mason, Tampa, Florida

THE BAPTIST EXAMINER

BOB L. ROSS Editor-in-Chief
JOHN R. GILPIN Editor

PUBLISHED WEEKLY

SUBSCRIPTION PRICE
(Domestic and Foreign)
One year in advance 50c

Send Remittance to Ashland, Ky.

Editorial Department, ASHLAND, KENTUCKY, where communications should be sent for publication.

Entered as second class matter MAY 31, 1941, in the post office at Russell, Ky., under the act of March 3, 1879.

Paid circulation in every state and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

From Our Readers



"I have had the utmost confidence in your ministry and magazine with its God-inspired articles. It is indeed the most helpful periodical, and used of God in the edification of believers and contributing to their understanding of the precious truths of the Bible—making it easier to believe and obey God." (Name lost.)

"I have read the TBE so long and enjoy it. I get a blessing out of every one, and often pray it will be a blessing to others as it has to me. Thank God for putting it in the heart to have your paper sent me by a dear friend years ago. I pray God's blessing on all of you."—Mrs. Emma McKandles, Texas.

"I anxiously look for it (TBE) in my mail box, and read it at the post office before I get home. And when I get home, my wife says, 'Did it come?' And she wants it. I am sure God is blessing you as I fervently pray for every effort you put forth."—George Mann, Louisiana.

"I was given this dollar by a friend after some small favor was done. She said to give it to the Lord's work so I decided subscriptions to TBE would really do His work. The man is in prison and is only allowed printed material. I know if he reads your paper, his testimony will certainly grow in strength, and his soul blessed to overflowing. I pray that you all will continue in the printing of TBE for many years. May God's richest blessings be upon you as you labor for Him."—Mrs. Hap Holliman, Ohio.

"It (TBE) has been a spiritual blessing to us for 12 or 15 years now. My wife and I think it is the soundest Baptist paper being printed. We will be praying for you and the work of TBE."—Edmond Dempsey, Tennessee.

"I read the paper we get from you all. I enjoy it very much."—Wanda Faye Wright, Tennessee (one of our young readers).

"I praise God for it (TBE). It is America's best paper because it honors the Lord Jesus Christ more than all others. May God bless you folk dearly."—Cletus R. Snyder, North Carolina.

"I am sure glad to get it (TBE), and love to read it. It surely has brought me to light on a lot of things. I look forward to getting it every week. It means very much to me."—Mrs. Beulah Walker, West Virginia.

THE BAPTIST EXAMINER

PAGE TWO

MAY 25, 1957

"Job's Conviction"

(Continued from page one)
in the providence of God, He put Job in the hand of the Devil, and how the Devil put Job through the fire. We read how that Job's camels and his oxen were carried away by the Chaldeans and the Sabeans. We read how his sheep were burned by a miraculous fire that came down from Heaven and destroyed the entirety of the 7,000 of his flock of sheep. Then we read how the Devil brought a cyclone against the eldest son's home one day when all of his children were feasting there, and the cyclone destroyed the house and all the children of Job's family. All nine of them met their death at the same time as a result of the cyclone.

Then still later, as if not content with the damage that he had done, the Devil brings into the life of Job a plague of boils — boils from the crown of his head to the soles of his feet — boils that came upon him on every part of his body, to the extent that we read how Job sat in an ash-heap and took a piece of crockery and opened those boils and then put ashes upon them to thus assuage the grief and pain that he felt within his body. It was then that his wife turned against him and said, "If that is the kind of God I had, I would renounce Him. I wouldn't serve a God like that. If I were you, I would curse God and die."

Then it was that Job's friends came to him, supposedly to offer comfort — but what wretched, miserable comforters they proved to be! I can see those three — Eliphaz, Bildad and Zophar — as they sat down with Job and began to discuss with him his problems. Instead of offering grace, they presented grief. Instead of bringing to him consolation, they brought to him consternation. Instead of bringing to him a message of sympathy, they brought to him a message of scorn, and they accused Job of every sin that was possible for an individual to be guilty of. If you will read these first chapters of the book of Job, you will see how they brought one accusation after another, so by the time we come to this portion of the Word of God in Job 19, we find that they have already made ten speeches — vile, vicious, vehement speeches, against the character of Job. The Word of God tells us how they have badgered him to the extent that he is driven into a corner. These so-called friends who have charged him with all manner of evil, have now gotten him backed up in a corner to the extent that Job is just merely fighting for his life.

Can you imagine Job having been beaten about by these so-called friends with their ten speeches? Can you imagine him suffering with a loathsome disease? Can you imagine him having lost all of his children and all of his property, and his wife having turned her back upon him? Can you imagine him as he cries out beneath the pain that he feels as these individuals talk with him?

If you will notice in this nine-

SPURGEON ON DENOMINATIONAL APOSTASY

When the "Down-Graders" (Modernists) arose in the Baptist Union (of England), Mr. Spurgeon said of the orthodox brethren who lightly considered the matter:

"The most honoured brethren are treated as nobodies the moment they differ from the dominant party. Deep sleep has fallen upon many who are themselves sound in the faith, so that they dream that all is well when the enemy has already wrought grievous mischief in the churches. It can scarcely be possible that they still doubt the fact of a sad apostasy; but they try to persuade themselves that it is not very widely spread, not very serious. The day will come when they will awake to the sad truth; and then they will have themselves to blame for crying, 'Peace, peace,' where peace could not be."

How true this is of many ministers today who are affiliated with groups that have the cancerous apostasy leavening the lump! Especially is this true of the Southern Baptist ministers who know the truth, yet support "the program."

TOPLADY'S OPINION OF THE WALDENSES, BAPTIST PROGENITORS

Mr. Augustus Toplady (1740-1778) was a minister of the Church of England. He is best known today for his famous hymn, "Rock of Ages."

In "Works of Toplady," gathered together and published after his death by Toplady's friends, on pages 89, 90, are statements which affirm the antiquity of the Waldenses to extend back to the apostles. It is through the Waldenses that Baptists contend for a perpetuity of churches holding to the same principles to which Baptists hold today. Here are Mr. Toplady's statements:

"According to Pilchdorffius, the Waldenses themselves carried up the date of their commencement as a body, as high as three hundred years after Constantine, i.e., to about the year 637. For my own part, I believe their antiquity to have been higher still. I agree with some of the oldest and best Protestant divines, in considering the Albigenses, or Waldenses (for they were, in fact, one

teenth chapter of Job, Job again and again laments the conditions into which he has been brought, for he tells how he has been overthrown of God. In verses 6 and 7, he tells how God has refused to hear him pray. In verse 8, he says that God has put a fence across his path and that God has thrown him into total darkness so that he can't see his way out. In verse 9, he says that God has stripped him of his glory and taken away his crown. In verse 10, he says that God has destroyed everything that he had. In verse 11, he says that God has kindled His wrath against him as one of His enemies. In verse 13, he says that God has separated him from his brethren. In verse 14, he says that even his kinfolk have failed him. In verse 16, he says that his servants have turned their backs upon him and only do his bidding at a second command. In verse 17, he tells that his wife has likewise turned against him to such an extent that his breath is strange to her. In verse 18, he says that young children despise

him. In verse 19, he says that all of his friends are abhorring him. In verse 20, he says that his flesh has withered away to such an extent that now he is nothing but skin and bones.

Now, beloved, can you picture this scene — a man who was once the greatest man of all that country, who has lost his property, who has lost his children, who has been separated from his wife as a result of this difficulty, whose

closest friends have turned their backs upon him and have accused him of the vilest kind and manner of sins, who have continually badgered him and caused him grief — can you imagine him as he laments over his sorrows that have come to him? Yet, in spite of the fact that he is lamenting over his condition, in spite of all that has happened to him, I hear Job as he says in the words of

(Continued on page three)

EDITOR VISITS KATY BAPTIST CHURCH



EDITOR GILPIN AND PASTOR SCOTT RICHARDSON

At the invitation of Brother Scott Richardson and the Katy Baptist Church, of which he is pastor, your editor and wife were privileged to visit with them on a recent Sunday.

Brother Richardson is truly one of God's great men and is doing a marvelous work in a section of our Lord's moral vineyard where the truth is practically unknown. Up until a very few years ago, when Brother Richardson went to this field, the community was practically destitute of the truth. Truly it is a joy to see the new building which has been built, to observe the contagious enthusiasm on the part of the membership and to see the zeal and fervor for the truth, which are manifested by Brother Richardson and his wife.

I don't know when I have been any place when it was more of a blessing to me than on this occasion to be with this church. I don't ordinarily offer predictions, but my guess is that Bro. Scott Richardson and the Katy Baptist Church are destined to accomplish great things in the Master's service in days to come.

Examiner Editorials

BY BOB L. ROSS



and the same), to have been a branch of the visible church, against which the gates of hell could never totally prevail; and that continued with them, from the primitive times, quite down to the Reformation: soon after which period, they seem to have been melted into the common mass of Protestants."

Further he says, "Archbishop Usher, whose inquiries were never superficial, and whose conclusions are never precipitate, lays great stress on a remarkable passage in Reinerius, a Popish inquisitor, who died about the year 1259. The passage is this: 'Of all the sects which as yet exist or ever have existed, none is more detrimental to the church,' i.e., to the Romish church, 'than the sect of the Waldenses. And this on three accounts: 1. Because it is a much more ancient sect than any other. For some say, that it has continued ever since the Poppedom of Silvester: others, that it has subsisted from the time of the apostles,' etc.

RUSSELLITES AND THE TRINITY

The Russellites say they cannot understand how there can be three persons in the Godhead, yet one God. Well, it is nothing new that the "natural" man cannot receive the things of God" (1 Corinthians 2:14), so no one should be upset over the inability of the Russellites. They will never see the truth until they are born again (John 3:3). But the saved person has no difficulty in seeing this truth. The saved person accepts God's Word.

God says that when two people marry, they become one flesh (Genesis 2:24). Russellites may not be able to understand how there can be two persons, yet one flesh; but nevertheless, God says that it is so.

God also says that a church is "one body," yet it has many members (1 Corinthians 12:20). The Russellites are probably perplexed about this, also. But it is true, despite Russellite confusion.

And so is the Trinity. God is one, yet three persons—Father, Son, and Holy Spirit. And all the Russellites in the world can't twist that truth out of God's Book.

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SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, JUNE 2, 1957

THE HOLY SPIRIT, OUR HELPER WHEN PRESENTED

JOHN 16:1-35

Memory Verse: "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: be of good cheer; I have overcome the world."—John 16:33.

I. Christ Warns His Disciples. John 16:1, 2.

In these verses, Christ sketches a future portrait of Christianity. The disciples were to be hated by the unsaved world, and Christ warns them as to what they are to expect. Samples of such persecutions are found in Acts 23:12, 13; Acts 26:9, 10; Cf. Prov. 29:27; Amos 5:10.

II. Why Christians Are Hated. John 16:3.

Christ traces this hatred to its true source. It is because of the awful depravity of the human heart. If the world loved Christ, it would also love all Christians. Cf. I John 5:1.

III. Why Christ Didn't Warn Them Sooner Of Persecutions. John 16:4.

A full revelation of the persecutions they must bear was more than their weak faith could stand. He must train them little by little. Gradually He unfolds to them their duties and dangers. Hence, He did not warn them sooner, since He was present to train them.

IV. The Disciples' Sorrow. John 16:5, 6.

Christ's revelation of His departure and of their troubles, brought the disciples into a disconsolate mood. This did not last long though, for after the resurrection, they were filled with unspeakable joy at the thought of a resurrected Christ. Cf. Luke 24:51-53.

V. A Comforter For Their Sorrows. John 16:7.

What difference would it make if sorrows did come after Christ's departure? They would have a Comforter in the person of the Holy Spirit, whom Christ would send.

VI. The Holy Spirit's Three-fold Indictment Of The World. John 16:8-11.

1. He reproves the world of sin. By His work, He proves to the unsaved that they are wrong, guilty and condemned. Cf. Acts 2:37, 38.

2. Having proved the world is guilty for refusing to believe in Christ, the Holy Spirit next attests that Christ is not an imposter on the religious world, but that He is righteous.

3. Having proved the world guilty, and Christ righteous, only one thing can follow: Judgment must fall upon the unsaved.

VII. Future Revelations. John 16:12, 13.

The apostles were then incapable of receiving all the truth which they needed. Hence, Christ promised that the Holy Spirit would guide them into the truth of God's Word. Cf. John 17:17. Our only hope of understanding the Bible today is through the leadership of the Holy Spirit. There are three classes who need guiding: (1) Those who are blind, (2) those who are too weak to walk alone, (3) and those who are journeying through an unknown country. In each of these ways the Holy Spirit guides God's elect.

VIII. The Holy Spirit Glorifying Jesus. John 16:14, 15.

This is the prime object of the Holy Spirit. Many dishonour Christ, but the Holy Spirit magnifies Him.

IX. Sorrow And Joy Because Of Christ's Departure. John 16:16-22.

Within two hours Christ was to be arrested in Gethsemane. Accordingly, they were sorrowful over the thought of His departure. However, Christ declares this sorrow shall not last, but shall give way to joy. These disciples being identified with the Man of Sorrows, did mourn. Cf. Mark 16:10; Luke 24:17. Likewise, their sorrow turned to joy. Luke 24:51-53.

X. Prayer. John 16:23-26.

The disciples were continually asking Christ questions. He says that when He is gone ("That day") they are to ask Him nothing, but they are to ask the Father everything. What a marvelous prayer promise in verse 23. All praying is to be done in the name of Christ. (V. 26). Cf. John 14:14.

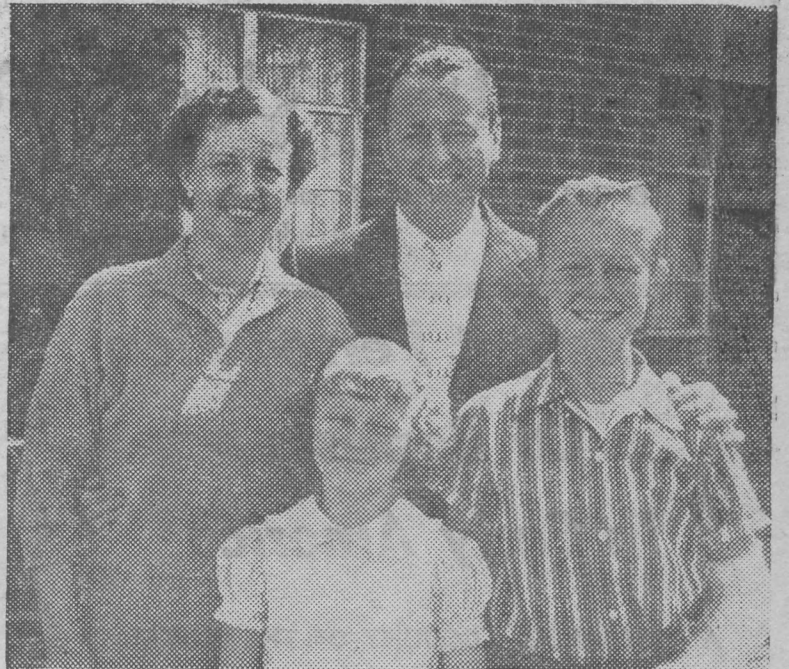
XI. Christ Came From The Father. John 16:27-31.

Many others had realized that Christ was from God. Cf. John 3:2; 4:29; 6:14; 11:27. Doubtless, the disciples had realized it before. Now they confessed His Divinity. They did not understand much that was to come to pass. Cf. Acts 1:6, 7. But undoubtedly, they knew that Christ was God.

XII. Christ Alone, Yet Not Alone. John 16:32, 33.

When Christ was arrested all fled from Him to shelter. Yet, still the Father was with Him. Christ spoke this warning of the approaching storm, which was to burst upon them within a little while. (V. 33). He had thus spoken that they might find peace and comfort in their tribulation. In the hour of trouble and need, may we stand still and hear Him say, "Be of good cheer!"

MR. AND MRS. DeWAYNE AUSTIN AND FAMILY



Of recent date, it was your editor's pleasure to have Brother DeWayne Austin and family of Hamilton, Ohio, as our weekend guests, and it was truly a joy to have fellowship with them in our home and also in Galvary Baptist Church on Sunday.

It is wonderful that God gives us friends like these who, for several years, have been readers and supporters of our printed ministry. It was a blessing to have them as our guests, and likewise an inspiration to converse with, and to have fellowship with them.

For a long time, Brother Austin has been contributing toward the expense of printing THE BAPTIST EXAMINER. Truly, it is a joy to count him as a yoke-fellow and a "fellow helper to the truth."

ALABAMA READERS AND SUPPORTERS



MR. AND MRS. C. A. WHITLOCK

From Opelika, Alabama, we regularly receive encouraging letters from our friends, Brother and Sister C. A. Whitlock. In fact, we don't know how we would be able to get along if it were not for letters such as theirs, which encourage and inspire us relative to our printed ministry.

In a recent letter, Brother Whitlock says: "TBE is the only sound paper that we know of. We do not know of a New Testament church in this part of the country. In event that we should lose TBE, we would lose our only source of spiritual food except our Bible. I am sure there are others in this same condition; so we are praying that all of the readers of TBE will give generously to meet the note due June 28."

May it please God to raise up many more loyal friends like these.

upon that Scripture in Zechariah, when it says:

"And one shall say unto him, What are these wounds in thine hands? Then he shall answer,

Those with which I was WOUNDED IN THE HOUSE OF MY FRIENDS."—Zech. 13:6.

Of course this is a reference to the Lord Jesus Christ, but when I think about my own experience, how true this passage of Scripture is of me. I think how many, many times I have been wounded, even in the house of my friends; yet I, like Job, have learned this truth, that there is a friend that endures in the midst of mistaken friends who fail to endure.

JOB HAD A KINSMAN AMID UNFAITHFUL KINFOLK.
(Continued on page eight)

THE BAPTIST EXAMINER

PAGE THREE

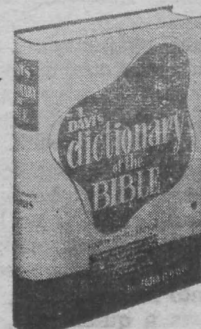
MAY 25, 1957

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THE BAPTIST EXAMINER
ASHLAND, KENTUCKY



"Job's Conviction"

(Continued from page two)

my text, "For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth."

JOB HAD A TRUE FRIEND IN THE MIDST OF MISTAKEN FRIENDS.

His wife he had thought to be a friend. His three friends, Eliphaz, Bildad and Zophar, he had thought to be his closest friends. He had had other friends who had been kind to him and whose friendship he had enjoyed in the days gone by. Now Job is estranged from these mistaken friends, yet he finds that he has a true friend in the midst of his mistaken friends.

If you will notice, in all the preceding verses, and in all the speeches that Job has made thus far, he has referred to that Friend of friends, the Lord Jesus Christ, in various terms. We read:

"For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any DAYS-MAN betwixt us, that might lay his hand upon us both."—Job 9:32, 33.

Notice, he is talking about God and he says he would like to come into His presence; that he would like to find a daysman, a thirdsman, a judge, an umpire, a mediator, a referee, who might be able to come between God and him.

Notice again: "Also now, behold, my WITNESS is in heaven, and my record is on high."—Job 16:19.

That word for "witness" should be spelled with a capital W, for the Lord Jesus Christ.

He also speaks of the Lord Jesus Christ as an advocate, for we read:

"O that one might plead for a man with God, as a man pleadeth for his neighbour!"—Job 16:21.

He also is asking for the Lord to become his surety: "Lay down now, put me in a

SURETY with thee; who is he that will strike hands with me?"—Job 17:3.

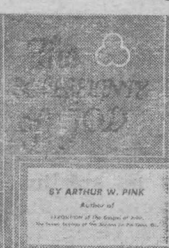
Now notice the expressions he uses for this friend. He refers to him as a thirdsman, as a daysman, as a judge, as a referee, as an umpire, as a mediator, as a witness, as an advocate, and as a surety. I tell you, beloved, in the midst of his mistaken friends, Job realized that he had one true friend in the Lord Jesus Christ.

A little later, it is no wonder that we find him saying, "For I know that my Redeemer liveth and that he shall stand at the latter day upon this earth," for he had a true friend in the midst of mistaken friends.

Would to God that everyone of us could realize this same truth, that in the midst of those whom we may think of as friends, who may turn against us — it is wonderful to know that we have a true friend in the Lord Jesus Christ.

"A man that hath friends must shew himself friendly: and there is a friend that sticketh closer

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than a brother."—Prov. 18:24.

We think that brothers in the flesh ought to stick rather close together, and we think that brothers in the Spirit, those of us who are brothers in Christ Jesus, ought to stick rather close together. Sometimes though, beloved, brothers in the flesh become estranged. Sometimes brothers in the Spirit become estranged. But thanks be unto God, there is a friend that sticketh closer than a brother — the Lord Jesus Christ.

Job, I say, learned that he had one true friend in the midst of his mistaken friends. What difference did it make if Eliphaz, Bildad and Zophar did stand in his presence and accuse him of all manner of sin? What difference did it make if a little later a fourth of these friends, Elihu, came rushing into the presence of Job to accuse him even more vehemently than either of the first three of his supposed-to-be comforters? What difference did it make if these four were mistaken friends? Thanks be unto God, Job realized that he had one true friend in the Lord Jesus Christ, in the midst of many mistaken friends.

I am sure, beloved, that there isn't a one of you that hasn't gone through some experience in life when you found that a lot of people whom you thought were your friends, were not your friends. You have gone through some experience when you found that those whom you had counted to be friends were not even good acquaintances, and when you needed them most, it was then they failed you most severely.

I look back over my own experiences and I think of the individuals here and there, some who had virtually pledged themselves unto death to me, who have become apparently the worst and the vilest of enemies at the present time. I have often wondered how an individual can be so good and fine and considerate for so many years, then because he or she may be crossed in some particular manner, turn against one and become a bitter, vicious, vile enemy. Well, beloved, I look back

"Remember now thy Creator in the days of thy youth."—Ecc. 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

Protestant Persecution Of Baptists In Early America

A HISTORICAL ACCOUNT OF THE BRUTAL
PUNISHMENT INFLICTED UPON ELDER OBADIAH
HOLMES AND OTHER BAPTIST BRETHREN

By BANVARD

PROTESTANT PERSECUTION OF BAPTISTS IN EARLY AMERICA

Part II: A Singular Invitation

The individual referred to at the close of the last chapter was no other than the brother at the mill, whom the old lady had seen in the distance, and who had now reached the travelers. They accosted him, told him that they were strangers, and asked him where they could receive hospitality.

"As to that, our rulers are very jealous lest hospitality should be extended to unsuitable persons, and therefore require the license of the magistrates to authorize the virtue; but if ye will go with me, I will show you where there is a house which no one will prevent you from entering, and where there is food which no one will forbid your eating. If ye understand, follow me."

There was something so original, hearty, and frank in this invitation that they accepted it. They did understand, and were resolved not to compromise the stranger for his kindness. During the walk to the house, the conversation assumed such a chatter that the parties found that they were in sympathy with each other in their religious views. The walk was not long. When they reached the threshold, the brother said:

"This is my house. I will neither invite ye in nor forbid ye to enter; ye may do as ye please. But as yet ye have commenced following me, ye will probably continue."

They understood, and followed him in.

When the dinner was ready, he said, at the same time preventing, with difficulty, the smiles from playing upon his countenance:

"Here is food. I will neither ask ye to taste it nor prohibit ye from eating it. Ye may do as ye please; but hungry men, with a meal before them, are never at a loss." They understood again, and were soon at work discussing, with a relish which keen hunger alone can give, the plain, but healthful diet before them. It is scarcely necessary



to intimate to the reader that the object of this caution on the part of Eaton was to throw the whole responsibility of their proceeding upon the three men themselves, so that he might avoid the liability of a conviction under this arbitrary law.

During the conversation that ensued, the trio of travelers understood that the colony was agitated upon the subject of baptism; the ministers and rulers were exceedingly fearful of Baptist sentiments, and were vigilant in discovering, and severe in treating all of that sect.

Leaving this hospitable family, they prosecuted their journey toward Lynn, where they arrived in the latter part of the afternoon.

At a distance of two or three miles from the main village stood a small house, partly built of logs, in which resided an old man by the name of William Witter. He was a member of the Baptist Church which had been gathered at Newport. In consequence of his age, he was unable to meet with his brethren at Newport, and therefore had requested his church to send some of its members to visit him. His request was complied with, and John Clarke, Obadiah Holmes, and Crandall were appointed to that service. Clarke and Holmes were both Baptist ministers. Clarke was the pastor of the church. Subsequently, Holmes became his successor in that office.

Whether these representatives of the Newport church attracted attention and awakened suspicion by inquiring where Witter lived, or whether this brother had given notice that he was expecting some of his church to see him, it is difficult now to tell; but certain it is, the magistrates were alarmed, and ordered the constable to be on the alert for the apprehension of any suspicious persons. The travelers found Witter's house, and received a cordial greeting. The old man was overjoyed to see them. He little thought of the protracted and painful trials which this fraternal visit would occasion. Both parties had so much to say that conversation was continued until late in the night.

Continued Next Week, D. V.

Next week: Part III, "The Results of a Meeting."

A Cow Teaches Theology

Old Mr. Bunnell was a peculiar man. When a little child he was peculiar. He didn't want to rock, or creep, or walk like other children. He seemed to prefer to creep sideways or backward, rather than forward. And when a boy, no play suited him, no plan was exactly right. When other boys wanted to skate, he wanted to slide. When they wanted to slide down hill, he wanted to run on the ice. When they learned to read in the usual way, he turned his book bottom upwards, and learned to read in that way. Not that he was cross or morose, but peculiar. He wanted everything done his own way. When he became a man, and rode bare-backed when others used the saddle, and milked his cow on the left side instead of the right, and used an ox harnessed with the old horse, why, people said, "Mr. Bunnell is a peculiar man," and let it all pass.

But there were places where he found it hard to travel with other people. Especially was this so on the Sabbath. He never could enjoy the singing in the church, because the chorister always got hold of the wrong tunes; and he could not enjoy the prayers, because they were too long or too short, too abstract, or too common. They were always out of joint. If the heathen were prayed for, he thought that the heathen

at home might as well be remembered. If the nations were mentioned, he thought the Jews ought to be mentioned by name. In all cases, somebody was left out or put into the prayers that ought not to be. He didn't "mean to scold or find fault," he said, but he did "love to have things done right." Poor man! he never had them done right!

But a greater trouble was the preaching. He professed to like his minister, and did like him as well as he could like anybody. But there were awful mistakes in his preaching. Sometimes a most important point, as he thought, was left out. Sometimes things were put in which nobody could understand. Sometimes things almost heretical were broached. What could he do? He gave hints and propounded queries to his minister, and his minister so gently and kindly passed them off, that it seemed like pouring water on a duck's back.

At length, when patience seemed about to give out and when he could stand it no longer, he went over to his neighbor, Deacon Wright, and poured his troubles into his ear. Now, Deacon Wright was a quiet man, said but little, but thought more. When he did speak, it was always to the point. He knew all about Mr. Bunnell, had great patience with him, and

a great regard for him. He used to say, "Mr. Bunnell loves to growl, but he never really bites."

The Deacon was just going out to the barn to fodder his cattle, when Mr. Bunnell came up and bade him "Good morning — if I can call such a cold morning good."

"Now, Deacon, I've just one word to say. I can't bear our preaching! I get no good. There's so much in it that I don't want, that I grow lean on it. I lose my time and pains."

"Mr. Bunnell, come in here! There's my cow Thankful — she can teach you theology!"

"A cow teach theology! What do you mean?"

"Now see! I have just thrown her a forkful of hay. Just watch her. There now! She has found a stick — you know sticks will get in the hay — and see how she tosses it one side and leaves it, and goes on to eat what is good. There again! She has found a burdock, and she throws it one side, and goes on eating. And there! She does not relish that bunch of daisies, and she leaves them, and goes on eating. Before morning she will clear the manger of all, save a few sticks and weeds, and she will give milk. There's milk in that hay, and she knows how to get it out, albeit there may be now and then a stick or a weed which she leaves. But if she refused to eat, and spent the time

(Continued on next page)

THE UGLY DUCKLING

Hans Christian Andersen, of Denmark, has written some of the best stories for children that were ever told. One of his prettiest is about "The Ugly Duckling."

A duck sat on her nest, watching for her young brood to hatch; and at length all the shells broke but one, which was larger than the rest. Another duck declared that the big egg contained a turkey, and advised the mother not to hatch it. But she still sat for a day or two, and at length there came out such an ugly duckling.

It was not a turkey, however, for it began to swim as soon as the others; but when it got to the farmyard, all the other ducks and hens began to peck at it, and bite its neck; even its brothers and sisters were very unkind to it.

So it flew away, and came to a moor, amongst some wild ducks; but it was not happy there.

Then it got amongst some wild geese; but the sportsmen soon came to shoot, and the geese were killed. The sportsmen's dog came quite near the duckling, but it was so ugly that even the dog would not touch it.

After that, it got shelter in a cottage, where there was only an old woman, a hen, and a cat; but the hen treated it badly because it could not lay eggs, and the cat was cruel to it because it could not purr. So it flew away again, and came to some water; but all the other creatures avoided it because it was so ugly.

One day, it saw some white swans, and the duckling felt so happy in looking at them, and uttered a strange cry, which frightened itself, and when they flew away, it dived under the water to hide its excitement.

But winter came on, until at last there was none at all. The duckling was so cold that it might have died had not a peasant taken it home; but there it was so awkward, fluttering into the milk pan, the meal tub, and the butter cask, that they were glad to get rid of it.

All winter it lay in a thicket, and one day, early in spring, found itself on a moor amongst the rushes. It felt the warm sun, and heard the lark singing, and flapping its wings at its sides, found that they were strong. So it flew up and on, and by-and-by found itself in a beautiful garden, and, what was best of all, saw some graceful swans on a lake.

"They will be sure to kill me, I am so ugly," it said; "but better be killed by such royal birds than tormented by all the others."

It swam up to them, and bending its neck, said, "Kill me." But what did it see in the clear water below? Its own image, no longer

that of a grey bird, ugly and disagreeable; it was a swan. To be born in a duck's nest, in a farm yard, is of no consequence to a bird, if it be hatched from a swan's egg. It stayed with the other swans, and presently the children saw it, and running to the father said, "There is another swan come, and it is the most beautiful of all."

This story is almost worth repeating simply because it is so pretty, but I tell it now because it reminds me of something else. The children of God, who are truly born of the Holy Spirit, have often been, and sometimes are yet, treated as badly by the world, and by worldly people, as was "the ugly duckling" by the other birds, who did not know it was a cygnet, and would grow to something better. Of course, it really was not beautiful when it was young, but it had the swan's nature, and grew better every day.

And that is like boys and girls who believe in Jesus, and trust Him day by day. They are not perfect yet, but they will daily grow better. You remember the text (do you know where to find it?):

"It doth not yet appear what we shall be, but when HE shall appear, we shall be like him, for we shall see him as he is."

Then we shall be more beautiful than the full-grown swans, and be clothed in whiter robes. So we need not mind if now our companions treat us roughly, and laugh at us. It really does not matter how much we are misunderstood here; if only we have the nature of the child of God, it will be all right by-and-by.

—W. Y. Fullerton

False Conversions

Getting into a hammock is an art. I have seen a stranger attempt it and succeed so well that in getting in on one side he has fallen out at the other. It is an amusing sight to see how simultaneous are the getting in and the tumbling out, but the sight suggested to us a sad parallel. Conversions are thought to be easy things by a certain enthusiastic school, and truly they ought to be, for they are soon over. We have known men converted just long enough to become apostates — a week sooner and they could not have so dishonoured the church, for they had not then been found in the enquiry room. Conversion is something more than this. It is a divine work. "Turn us, O God, and we shall be turned."



For Little Children

JESUS IS THE DOOR
John 10:1-18

Jesus spoke of Himself as being many things. He said that He was the bread of life, for no one can have eternal life without trusting Jesus for salvation. He said that He was the light of the world, for there is no spiritual light apart from Him. He also spoke of Himself as being the water of life, for He is truly refreshing to the thirsty soul.

In the tenth chapter of John, He speaks of Himself as being the DOOR. And He compares His people to sheep. He says, "I am the door of the sheep."

In verse 9, Jesus says, "I am the door; by me if any man enter in, he shall be saved."

Now why did Jesus compare Himself to a door? Well, a door is an entrance into some place. And the door into a place where sheep are kept, is a door into a place of safety for the sheep.

When sheep enter into the door, they enter into a place of safety. The wolves and other wild animals cannot reach the sheep inside the door. The sheep are safe.

Now Jesus is the spiritual door for His spiritual sheep, His people. His sheep are in danger of sin and the Devil on the outside. But when they enter the Door, they are safe. Sin has no power over them to condemn, and Satan has no more power to do anything to them than God will permit.

But all those who remain outside the Door are in danger of Hell's fire. They are lost and condemned. And Satan rules over them.

If you have not entered the Door, Christ Jesus, then we urge you to do so. There is no safety on the outside. You are in great danger. Oh, hurry! Enter the Door, and be saved.



THE CONTRAST
INFIDELITY ANSWERED
DRAWN BY E. J. PAGE

**Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.**

**In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeoning of chance
My head is bloody, but unbowed.**

**Beyond this place of wrath and tears
Looms but the horror of the shade;
And yet the menace of the years
Finds, and shall find, me unafraid.**

**It matters not how strait the gate,
How charged with punishment the scroll,
I am the master of my fate;
I am the captain of my soul.**

Invictus by Wm. Henley

**Out of the light that dazzles me,
Bright as the sun from pole to pole,
I thank the God I know to be
For Christ the conqueror of my soul.**

**Since His the way of circumstance
I would not wrince nor cry aloud.
Under that rule which men call chance
My head with joy is humbly bowed.**

**Beyond this place of sin and tears
That life with Him and His the aid,
That, spite the menace of the years,
Keeps, and shall keep, me unafraid.**

**I have no fear though strait the gate,
The cleared from punishment the scroll,
Christ is the Master of my fate;
Christ is the Captain of my soul.**

"My Captain" by Dorothea Day

God's Anger Is Consistent With His Love

Theon was one day reading in the Holy Scriptures, when he suddenly closed the book, and looked thoughtful and gloomy.

Hillel perceived this, and said to the youth, "What aileth thee? Why is thy countenance troubled?"

Theon answered, "In some places the Scriptures speak of the wrath of God, and in others He is called Love. This appears to me strange and inconsistent."

The teacher calmly replied, "Should they not speak to man in human language? Is it not equally strange that they should attribute a human form to the Most High?"

"By no means," answered the youth, "that is figurative—but"

Hillel interrupted him, and said: "Listen to my story. There lived in Alexandria two fathers, wealthy merchants, who had two sons of the same age, and they sent them to Ephesus on business connected with their traffic. Both these young men had been thoroughly instructed in the religion of their fathers.

"When they had sojourned, for some time at Ephesus, they were dazzled by the splendor and treasures of the city, and, yielding to the allurements which beset them, they forsook the path of their fathers, and turned aside to idolatry, and worshipped in the temple of Diana.

"A friend at Ephesus wrote of this to Cleon, one of the two fathers at Alexandria. When Cleon had read the letter, he was troubled in his heart, and he was wrath with the youths. Thereupon he went to the other father, and told him of the apostasy of their sons, and of his grief thereat.

"But the other father laughed, and said, 'If business do but prosper with my son, I shall give myself little concern about his religion.'

"Then Cleon turned from him, and was still more wrath.

"Now, which of these two fathers," said Hillel to the youth, "dost thou consider as the wiser and the better?"

"He who was wrath," answered Theon.

"And which," asked the perceptor, "was the kinder father?"

"He who was wrath," again answered the youth.

"And what," asked the teacher, "thinkest thou is the cause of such displeasure against evil?"

"The sacred love of truth," answered his disciple.

"Behold then, my son," said the old man, "if thou canst now think divinely of that which is divine, the human expression will not longer offend thee."

—From the German

"I Should Like To Know"

(Continued from page one)

any man except Jesus Christ as the founder of the churches and principles which are now called "Baptist."

2. I have always been a Methodist, but I go to the Baptist church or Methodist church so long as there are Christians. I don't believe in any sect. Am I not right?

If I didn't believe that the sect with which I am affiliated is true to God and His Word, then I certainly wouldn't associate with it. And if I didn't believe that any sect was right, then I wouldn't attend any services at all. If the church that Jesus built is not in the world today, then His Word has failed. He said in Matthew 16:18 that He would build His church, and that "the gates of hell shall not prevail against it." You say that you do not believe in any sect. You mean, of course, that you think all the churches on earth are (or, are not) God's churches, and that it does not matter what church one belongs to. And in saying that, you logically mean that it doesn't matter what one believes. So you thus discard the Word of God which teaches us what we should believe. But if I accept God's Word, I must accept only what it teaches. And if I do that, I

must affiliate with a group which also accepts what God's Word teaches. If I do that, I cannot affiliate with those who do not accept what His Word teaches. If I do affiliate with those whom I believe to be rejectors of God's Word, then I compromise God's Word, as I understand it. So I do not think you are right. You should renounce man-made Wesleyism and study God's Word. After doing so, you will, no doubt, unite with a Baptist church that is sound, for you will see the truth. If you don't search God's Word for what it teaches, and if you don't accept it, then you will, no doubt, remain a Methodist.

3. Which concordance do you recommend more highly—Young's or Strong's?

Both of these concordances are excellent, and each has some qualities that the other does not have. I use them both, and would suggest that you use them both, if you can afford to do so. But if I had to choose between the two, I would choose Young's. I say this because of its helps relative to the meaning of the Greek and Hebrew words.

4. Who wrote the Book of Hebrews?

There has been much speculation on this matter, and many persons have been suggested as being the author. But I believe that the arguments presented in favor of the apostle Paul are more conclusive than any of the arguments presented favoring someone else.

5. Are the men who wrote the various books of "John" different men?

No. The John who wrote the gospel of John also wrote I John, II John, III John and Revelation.

6. Did John Gill believe in the universal church theory?

Gill believed that all the elect compose the church. But I do not find that he endorsed the different churches of Protestantism as being "branches" of "the church."

7. Did Gill believe in mission work?

Yes, he did. He believed that the elect are called unto salvation by the gospel.

8. Where do the Catholics get all of their silly doctrines?

Not from the Bible, that's for sure. Their unsaved leaders are used of the Devil to invent all their heresies.

9. What about a modernist who says that one does not have to believe the virgin birth of Christ to belong to a Presbyterian church?

If you refer to Bonnell, who wrote an article in which he made this statement, I think that he needs to have the same revelation that God gave to Peter in Matthew 16. In other words, he needs to be saved. However, I do not doubt that his statement is true, for modern Presbyterianism is just about that loose as to the Word of God.

(Continued from preceding page) in scolding about the fodder, she, too, would 'grow lean,' and my milk would be dried up. Just so with our preaching. Let the old cow teach you. Get all the good you can out of it, and leave the rest. You will find a great deal of nourishment in it."

Mr. Bunnell stood silent a moment, then turned away, saying: "Neighbor, that old cow is no fool, at any rate."—Todd.

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A Cow Teaches Theology

(Continued from preceding page)

Resurrection verbs: "Come!" "See!" "Go!" "Tell!"

On the first resurrection day, life and death faced each other in mortal combat. And life won.

The risen life is the best testimony to a risen Christ.

GIVING WITH A PROPER MOTIVE

It is related that when Andrew Fuller went into his native town to collect for the cause of missions, one of his old acquaintances said, "Well, Andrew, I'll give five pounds, seeing it's you."

"No," said Mr. Fuller, "I can take nothing for this cause, seeing it's me." And he handed the money back.

The man felt reproved, but in a moment he said, "Andrew, you are right. Here are ten pounds, seeing it is for the Lord Jesus Christ."

ONE OF TOPLADY'S DYING REMARKS

Augustus Toplady, writer of the great hymn, "Rock of Ages," died at an early age of 38. A few days prior to his death, a close friend who attended to him, felt of the waning preacher's pulse.

"I told him," records the friend, "that his heart and arteries evidently beat, almost every day, weaker and weaker. He replied immediately, with the sweetest smile upon his countenance, 'Why this is a good sign that my death is fast approaching; and blessed be God, I can add that my heart beats every day stronger and stronger for glory.'"

BOOKS FOR YOUTH

Mabel Clement by J. M. Sallee. The story of a young girl who was converted to the Lord, and from the error of Campbellism. A thrilling, moving spiritual account. \$2.00

All About The Bible by Sidney Collett. This little work is still growing in popularity, after many years of blessed usefulness. Fresh, lively, and informative. \$2.00

Studies In Galatians by A. M. Overton. Recently published serially in BYW. An excellent commentary by a Baptist preacher now in glory. 1.00

Relation of Baptism To Salvation by J. R. Graves. Clear teaching on these two subjects. Will prove a blessing to all who read it with honest hearts. 25c

Why Be A Baptist? by H. B. Taylor, Sr. Every young Baptist should read this book, learning more about Baptist doctrine thereby. 25c

A Baptist Catechism by Charles H. Spurgeon. Parents and young people can make use of this little pamphlet in many ways. 10

Christian Martyrs of the World by John Foxe. This book is still a Christian classic, though hundreds of years old. 3.95

The Pilgrim's Progress by John Bunyan. An allegorical narrative of the life of the Christian as he journeys to glory. 2.00

All of Grace by C. H. Spurgeon. An excellent little book, clearly showing the way of salvation. Exalts Christ Jesus before the eyes of the needy soul. 35c

God's Plan With Men by T. T. Martin. A most excellent book on the glorious theme of the Gospel of Christ. Shows why Christ died, and what the benefits and effects of His death are. \$1.25

Baptist Church Manual by J. M. Pendleton. Not only the young, but every Baptist and every Baptist home should have this manual of Baptist truth. 1.00

Modern Tongues and Healing Movement by Stegall and Harwood. Get the bare facts on the modern healing racketeers. 50

The Heart of the Rose by Mabel McKee. Every young person who is old enough to be interested in the opposite sex should read this booklet. It will help you a great deal. 35

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READ THE BIBLE BY SYMBOLS

Even them will I bring to my holy



and make
them joyful
in my



their

and their



shall be
accepted
upon mine



for mine house shall be called a house of prayer for all people.

"Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people."—Isaiah 56:7.

mexican news flashes

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Three Objects Of Prayer

Frontera Mission Growing; Several Awaiting Baptism

In the last issue of MEXICAN NEWSFLASHES we told you of the visit to the missions in Gonzales, Guillermo Prieto, Abasolo, and El Platano, and in this issue we want to tell you of the work in other missions that we have in the States of Tabasco and Chiapas.

Leaving the mission of El Platano, not far from Villahermosa, the capitol of the State of Tabasco, we returned to Villaher-

mosa where we visited with some of the believers before catching a boat for Frontera.

The boat that we caught was a large steamboat. It was built in 1898 by some American engineers and has been used primarily for the transportation of copra (dried coconuts, bananas, horses, etc., to the small villages along the river bank. The river is a very large river, deep and wide and it takes

We have lost our dormitory in Guanajuato. I have received a letter from Brother Isidro Estrella telling me that he has received word from the owner of the building that our contract will not be renewed and that we have one month in which to vacate the property. I know most of you are familiar with the problems you have in Mexico in securing a place for a dormitory, so we know without the help of God, we will not be able to locate a new place, so we urge all of you to make this a definite object of prayer.

In Mexico, nearly everyone is Catholic and as soon as they learn that you are not Catholic, they will not rent you any property. Some will rent you property, but as soon as the priest finds out about it, he brings pressure to bear on the owner of the property, until the owner, under the threat of the Catholic Church, must force us to vacate the property. I don't know if that is what has happened or not, but we have been using this old hotel building for over two years now, and this is the first time that we have had trouble with the owner. Since we have not had trouble before, and I am certain that she knew about the school, then it stands to reason that someone has brought pressure upon her.

Again, the pressure could have been brought from her family, or the local authorities. They (the authorities) do not know of the mission, but they did know of the mission and it could be that they have located us again. Those of you who have been reading the MEXICAN NEWSFLASHES for sometime now, know that two years ago the local authorities closed our mission because we were having services in a private home, which is prohibited by the Constitution of Mexico, and we have been meeting in the home where we have the boys dormitory for some time now, and it may be that the local authorities have learned of it and are bringing pressure to bear upon the owner of this building as they did

the owner of the other house where the mission formerly met. If so, they can expect them to try to keep us from locating a new building, so we ask all of you to make this a definite object of prayer. The life of our seminary could depend on this.

This will be solved probably by the month of June if we are able to locate another building, because the church building that we are building in Guanajuato is just about ready for us to use, although not completed, and the Lord willing, we are hoping to be able to begin using the church building in Guanajuato by the month of June, so the boys dormitory will not be used for the services of the mission, nor for the classes of the seminary. Please pray that the Lord will open up for us another building, and that we will be able to have our church building ready for use by the month of June. If we have no place for the students and faculty to stay, then we face real difficulties in continuing the school. So we ask each individual and each of the churches helping in the support of our mission work, to make this a definite object of prayer that the Lord will open up an-

other door for us so that we will have a dormitory for the boys and the place for the classes of the seminary.

Another object for prayer is in Guanajuato as well. As you know, the preachers who are students in the seminary go out to preach on Saturday and Sunday of each week, and some of them are going into small towns and villages near Guanajuato, trying to visit among the homes where they can leave tracts, New Testaments, and preach to the people. I have just received a letter from Oscar Cruz (printed in a separate article) telling of the persecution or threat of some of the young preachers in the seminary. Some of our preachers could be killed, so we ask each of you to pray that the Lord will protect them in their work of preaching the Gospel and in personal witnessing in the surrounding areas of Guanajuato. This area is very fanatical, and every time these young men go out to preach the Gospel they are risking their lives. Please pray for them that the Lord will permit them to witness and to reach many of these for Christ who have sought to injure or kill them.

Another need of prayer is in the church in Vicente Guerrero. As you know, every church has its problems. No church, whether in the United States or in Mexico, is ever free from problems for very long, or if the day comes when there are no problems, I wonder if the devil is satisfied with us as we are. It is the same with churches in Mexico, as they have their problems, too, and as much as we would like to see the churches in Mexico, as they know without any problems, we know that Satan will fight the cause of Christ there just the same as he will here, and it is true now in the church in Vicente Guerrero.

The church has a problem with its own members now and seemingly it can divide the church. It shouldn't because the problem is small and trivial, but (Continued on next page)

CRUZ TELLS OF JOYS AND DIFFICULTIES

April 15, 1957.

Very Esteemed Brother:

Please forgive the fact that I am late in writing you as I have had my hand hurt and couldn't write.

With relation to the mission, the Lord has been blessing, but Satan has been trying to stop the mission work. I especially want to tell you about the work in Villahermosa. The first few Sundays that the students visited this place, they did not encounter any opposition of any kind, but now there is very strong opposition from the Roman Catholic priest. Recently when Joel de los Rios and Candelario, two of the students, visited a new home there, (Continued on next page)



ISRAEL MARIN AND WIFE

eight hours to travel down the river from Villahermosa to Frontera.

We arrived in Villahermosa about 9:30 p. m. and since it was too late to go to the house of Brother Israel Martin, since we didn't know where the house was located, we slept aboard the ship. We didn't have beds on ship, but there was screen wire over the

windows to protect us from the mosquitos, and I did have a blanket to use for cover, and we slept on a wooden surface that was supposed to be a bed. There was no mattress, but as tired as we were we had no difficulty sleeping. We were a little hungry, but there was nothing to eat since the ship didn't have any food (Continued on next page)

THESE PICTURES TELL THEIR OWN STORY AS TO WHAT YOUR MISSION DOLLAR IS ACCOMPLISHING IN MEXICO



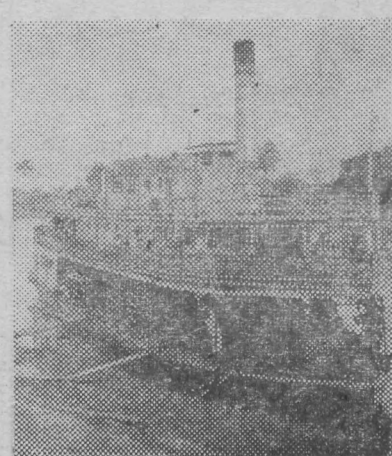
The work on the church building in Vicente Guerrero has progressed during the past year. They have put a floor in the building and covered the brick on the outside with concrete. This was all done by their own tithes and offerings and this church is completely self-supporting. They pay their pastor and also all of the expenses of the church, with the exception that we furnish them with tracts which are distributed by the church.



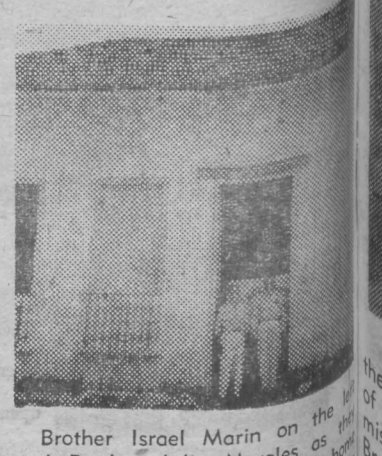
This is a picture of the congregation that came out for the afternoon services in Frontera. On the left is Brother Marcos, and just behind him is Brother Julio Morales, and I am standing in the middle in the back. We had twice that many for the evening services.



This is a close-up of the door of the mission in Frontera. You can see the name over the door of the mission and on the inside the Scripture quotation, John 14:6.



This is the steamboat that we used to go down the river "Grijalva" from Villahermosa to Frontera. The trip took 8 hours going down the river and takes 12 hours coming up the river.



Brother Israel Marin on the left and Brother Julio Morales as they stand in the doorway of the mission rented for the services of the mission in Frontera, Tabasco. The home is in the middle of town and has the name of the mission over the door, "The Independent Baptist Mission."

Fontera

(Continued from preceding page) aboard. We knew that to start with, so we bought us some bananas and oranges to eat on the trip down the river, but we had already eaten these and there wasn't any place to buy more at this hour of the night, so we went to sleep anyway.

The next morning we got our belongings together and left to hunt up the house of Brother Israel Marin. We found a small restaurant in the middle of town and we ate a little breakfast, found our directions, and began to walk to the house of Brother Israel Marin, one of the native missionaries supported by us.

We didn't know how far it was when we started walking and we found that he lives on the outskirts of town and we had quite a nice walk before we got to his house, but we arrived there about 9:30 a. m., hot and a little tired.

Brother Israel Marin told us that the mission is doing real well. They are not very large, but they together are studying the Bible and he is indoctrinating them, little by little, in the truths of God's Word. There were several candidates for baptism, one a man 84 years of age, but since the Gulf of Mexico is 14 kilometers away (10 miles) and there was no transportation, we were not able to perform the baptisms and will have them the next time we go to Frontera for a visit.

We are renting a small house in the middle of town, and over the door of the house there is a sign that says "Mission Bautista Independiente" in English "Independent Baptist Church." I took pictures of the house, and the sign shows up real good in the pictures. We had afternoon services and the night services, and we had a full house at all of the services.

One of the newest men who is now a member of the mission is a man by the name of Marcos, Mark in English. He is about 75 years of age and has been very active in the Presbyterian denomination before. In fact, he was the Ruling Elder of the Presbyterian Church in Villahermosa when Brother Isidro Estrella was pastor of the Presbyterian Church, and when Brother Estrella was baptized by him, it made quite an impression upon Brother Marcos, and he began anew a study of the Scriptures, and as a result has become a Baptist. Brother Marcos was also the Ruling Elder in the Presbyterian Church in Frontera and was the preacher of the church for eight years while the church was without a pastor, so Brother Marcos is also a believer, widely known and respected in Tabasco. We thank the Lord that he was led to the study and belief of the truth and is now a member of the

mission in Frontera.

In the mission of Frontera we had both afternoon and night services, and we took pictures of the afternoon services. I didn't have any flash bulbs with me so I was not able to take pictures of the congregation that came for the evening services, but there were more than that in the afternoon. These pictures are included in this issue of MEXICAN NEWSFLASHES.

Cruz Letter

(Continued from preceding page) the priest entered the house without permission, and using many obscene words, told the boys to leave not only the house, but the whole town, saying that if they returned, he would cause the whole town to rise up against them and if they returned that the people of the town would kill them.

Last Sunday two different boys went to the same place, and the priest, expecting them to return, had a mob formed with ball bats and large clubs, waiting for them in the center of town. Some of the young men of the town invited them to come outside the city to preach to them, but actually they wanted to get them out there where there were no federal soldiers to protect them, and so they could beat them or kill them without intervention of the police. The preachers, knowing their intentions, thought it better to return to Guanajuato without accepting their invitation. This is the experience of the work in Valanciana.

In the other missions, we have been gaining victories for Christ and souls are being saved. We have started a new place called Chapulin. I'll write you more about it later.

Your brother in Christ,
OSCAR CRUZ.

Three Objects

(Continued from preceding page) since these people for the most part are new in the Scriptures and new in the Lord's work, they are permitting a small thing to divide them, and it is possible that the church will be divided. I have talked with them and tried to reason with them, and it appeared that everything was okay, but I have since learned that the problem is still there and because of this, I feel that each one of us need to especially remember this in our prayers.

The devil would like to hurt this church more than any other because it is the first Baptist Church organized in the State of Tabasco, and still is the only Baptist Church in Tabasco, so we urge all of you to remember this church in your prayers.

MORE FRUIT OF JULIO MORALES' WORK



The home in Guillermo Prieto where we met these men for the first time and talked with them concerning the doctrines of the Bible. On the extreme right is Brother Julio Morales, a missionary supported by us, and the third from the right is Brother Ramon Bautista, who is in charge of a Presbyterian congregation there, but who now believes in believer's baptism only, and by immersion, and in the democratic form of church government. We do not have a mission here, so we ask you to remember them in your prayers as they continue to study their Bibles together.

A SERVICE AT ONE OF OUR CHURCHES



This picture of the church in Vicente Guerrero was taken after services. They use gasoline lanterns for lights and they were hid behind the pillars in the middle of the auditorium and helped to give light for the picture. These are all Chontal Indians, each of them speaking their own Indian dialect and Spanish. I preached to them in Spanish.

Church At Vicente Guerrero Celebrates First Anniversary

We arrived at the church in Vicente Guerrero on Sunday for the Sunday services, and it was the time of their first anniversary. One year ago on March 18, the first Baptist church ever organized in the State of Tabasco was organized in Vicente Guerrero. It was my privilege to baptize the ones who were to become the charter members, and also, I had the privilege of assisting in the organization of the church.

It gives us great joy to be able to go as the Apostle Paul into the areas where the Baptists have never gone, and we have had the privilege of beginning the Baptist work in two States, the States of Yucatan and the State of Tabasco, by supporting the first Baptist missionaries to go into these States and then in the organization of churches in these States.

This church in Tabasco is a young church in more ways than one. For them, all of it was new. Being a long way from the cities, they have not been civilized for too long a time, in the sense of wearing clothing, etc., so some of the younger boys up to 10 and 12 years of age still do not wear clothes, and it is difficult many times to teach even the believers the need of dressing their children. It is a custom that has been among them for hundreds of years, and customs are hard to change, but they are gradually coming around to putting clothes on their children. At least, the men and women all wear clothes now instead of the loin clothes that they used to wear.

The Church was gathered for the services and we again had a full house, many of them visitors who came because I was to preach to them, others who were not Baptists, but who wanted to know what Baptists believe and why, so we had a full house to preach to.

The church wanted me to help them in a business meeting, and they had been waiting until I got there because none of them knew how to conduct a business meeting, make motions, or transact any business at all, so I helped them with that.

Now to those of us in the United States that may seem a little odd, but we must remember that these people have never known anything about conducting their own business, but everything has been done for them by someone else before, and they had nothing to say about it at all, so they needed to be taught even those things that we take as commonplace. They still haven't learned many of these things, but little by little, they are learning.

It is for that reason that we need to remember them much in our prayers. They have their troubles just like any other church, and since they are all new in the

doctrines of the Word of God, we need to remember them much in our prayers. Satan will do everything in his power to hurt this church since it is the first one in the whole State of Tabasco, and if he can hurt this church, it will reflect on the name of Christ and the name of Baptists throughout the State of Tabasco, so I ask each of you to remember this church in your prayers.

Brother Raul Garcia, the pastor of the church, also needs our prayers. He is physically sick and may go to the hospital for an operation, but he has been postponing it as long as possible so that he might continue to preach at the church.

The work on the church building in Vicente Guerrero has progressed as well. They have now put a floor (concrete) in the building and have concreted the outside of the church building, and you can see a picture of the building in this issue of MEXICAN NEWSFLASHES.

While here I stayed in the home of Brother Raul Garcia, the pastor of the church, and slept on a hammock with a blanket for cover.

OFFERINGS RECEIVED IN MARCH, 1957

Divide Baptist Church, Sulphur Springs, Texas	\$ 25.00
Woodlawn Terrace Baptist Church (Ladies Auxiliary)	
Memphis, Tenn.	10.00
Mr. and Mrs. J. L. W., Monticello, Arkansas	30.00
Grace Baptist Church, Tyler, Texas	15.00
Mr. and Mrs. T. J. A., Memphis, Tenn.	20.00
Woolsey Baptist Church, Point, Texas	25.00
Mr. W. C. C., Dallas, Texas	6.00
Mrs. L. S., Washington, Indiana	1.00
Tabernacle Baptist Church, Tulsa, Oklahoma	20.00
Girls' Prayer Band, Dukedom, Tenn.	5.25
Mrs. R. E. H., Garland, Texas	1.00
A friend, Arkansas	5.00
First Baptist Church, Baden, Penn.	7.27
Mr. and Mrs. N. R. Y., Campbell, Texas	5.00
Calvary Baptist Church, Ashland, Ky.	75.00
Mr. R. R. M., Melbourne, Fla.	15.00
Ross Avenue Baptist Church, Fort Worth, Texas	75.00
Mr. D. E. A., Shepard Air Force Base, Texas	25.00
Mountain View Baptist Church, Denver, Colo.	49.12
Miss E. M., Philadelphia, Penn.	3.50
Mr. and Mrs. L. T. W., Bardwell, Ky.	11.00
Providence Baptist Church, Henderson, Texas	21.00
Mr. E. D. B., Lexington, Ky.	20.00
Rogers Baptist Church, Garland, Texas	50.00
First Baptist Church, Clute, Texas	10.00
Mrs. M. T. B., Alexander, Arkansas	1.00
Woodlawn Terrace Baptist Church, Memphis, Tenn.	75.00
Mrs. O. R., Mountain View, Arkansas	10.00
Woodlawn Terrace Baptist Church (Ladies Auxiliary),	
Memphis, Tenn.	10.00
Miss H. C., Little Rock, Arkansas	5.00
Central Baptist Church, Little Rock, Arkansas	563.13

\$ 1,214.32

As the Lord may lead you, please send all your offerings for Mexican mission work to ELD. M. L. MOSER, JR., P. O. BOX 1146, LITTLE ROCK, ARKANSAS.

Are YOU Giving To Missions?

Workers Needed To Evangelize The Country Of Mexico

In returning to Chontalpa from Vicente Guerrero, we went along the Gulf of Mexico until we were due north of Chontalpa and then turned south and followed the road to Chontalpa. This is an area where we still do not have any work.

The first town that we went to was the Port of Port Ceiba. This is a small town, but there is no Baptist work there in it at all. It is too far from our other native missionaries to work there, so we are praying that in some way, the Lord will enable us to have another worker to go into this area and work. It is only about 10 minutes from the town of Paraiso, so that a preacher could visit in the two towns and possibly begin a work there at the same time.

ATTENTION

We covet your prayers and your offerings as God may lead and enable you.

Send All Offerings to—

**LATIN AMERICAN
BAPTIST MISSIONS**

c/o CENTRAL BAPTIST
CHURCH

LITTLE ROCK, ARKANSAS

All Offerings Are Acknowledged
By An Official Receipt.

We then went to the next town called Comalcalco, Tabasco. This is a larger town than Paraiso and Port Ceiba, but there still is not any work there. The next town is Cardenas, a strategic location as the new road from Vera Cruz to Villahermosa passes through Cardenas, and the road from the railroad in Chontalpa to Port Ceiba also passes through Cardenas.

All of these towns are in the western part of the State of Tabasco, but we are not able to begin work in them because of a lack of workers. We are praying that the Lord will raise up others to help us in the spread of the Gospel in these towns.

Job's Conviction

(Continued from page three)

Job's own wife became a stranger to him, and his own kinsmen failed him; yet, in spite of all this, Job had a kinsman that stood with him in spite of all the unfaithfulness of his own kinfolk.

Isn't it wonderful to know that even though your own loved ones turn against you, and even those for whom you have done the most, or perhaps those who have done the most for you, turn against you, even though there may be unfaithfulness so far as your own kinfolk are concerned — isn't it wonderful to know that we have a kinsman in the Lord Jesus Christ that remains the same?

That's what Job meant when he said, "For I know that my Redeemer liveth." He thought: Suppose my breath is strange to my wife. Suppose that young children who knew me once, now despise me. Suppose it is that inward friends abhor me. Still, I rejoice to know that my Redeemer liveth. The word for "Redeemer" is the word for "kinsman" or "vindicator," so Job had a kinsman in the midst of unfaithful kinfolk.

What a Kinsman you and I have today! Do you realize that the Lord Jesus Christ is even closer to you than your own loved ones are? Do you realize that when the Lord Jesus Christ came into this world, He came to be closer to us than even our own loved ones are?

We read:

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."—Heb. 2:14.

Beloved friends, your children are partakers of your flesh and blood, and the Lord Jesus Christ likewise took part of the same, making Him just as close to you as your own children are.

Oh, brother, sister, doesn't this make the Lord Jesus Christ a little nearer to you? Doesn't it cause you to realize that your Kinsman, your Redeemer, your Vindicator, is exceedingly close? No child that has come out of your womb — no child that has been begotten of your loins, could be closer to you than the Lord Jesus Christ.

I think about this Kinsman and I am reminded that He is one that lives forever. Listen:

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he EVER LIVETH to make intercession for them."—Heb. 7:25.

Some of these days, beloved, you and I are going to come down to the end of the way. Some of these days, our homes are going to be broken by death. Beloved, when we rise yonder in the future, we are not going to rise as husbands and wives, and fathers and mothers, and children and parents, but we are going to rise as saints of God, with the relationships of this flesh completely severed.

I thank God for this truth, that Job had a Kinsman in the midst of kinfolk who failed him. He had a Kinsman who "ever liveth," in the midst of those unfaithful kinfolk all about him.

III

JOB HAD REAL PROPERTY AMID ABSOLUTE POVERTY.

In the beginning of the book of Job, Job was rich, but he became poor. His sheep were burned. His camels and his oxen were stolen. Everything that he had was taken from him. He had nothing left so far as this world was concerned. He had had a lot of property, but it is all gone now; yet in the midst of his absolute poverty, he still had real property, the like of which that if a man owns, he is a millionaire in the sight of God.

What property did he have? Beloved, he still possessed a Redeemer, for he said, "For I know that my Redeemer liveth."

I say to you, a man who can speak of Jesus Christ as "My Redeemer," is a millionaire if he doesn't have a penny in his pocket. Even if he is not a millionaire so far as this world's goods are concerned, but can say "My Redeemer," he is not poverty-stricken. After Job had lost everything that he had and was absolutely bereft of all of his property and was in absolute poverty, he still had real property, for he still possessed a Redeemer.

Job also had a salvation that the Devil couldn't shake. In the first chapters of Job, the Devil said to God, "I will take him out of your hands. I will make him apostatize. I will make him fall from grace. I will make him curse you to your face. I will make him renounce you." The Devil told God that if He would give him a chance, he would take Job out of God's hands, yet the Devil failed to do so. He caused Job's property to be taken away from him. He caused Job's family to die. He caused young children to turn away from him. He caused Job to lose his health. He caused his friends to renounce him. He caused his wife to turn her back upon him. Yet, beloved, in spite of all this, Job's salvation couldn't be shaken. He was still the possessor of his salvation.

I tell you, beloved, a man may have lost everything in this world materially. He may have lost everything so far as material prosperity is concerned, but if he has a salvation like Job had, that couldn't be shaken, he is a rich man in the sight of God. Like Job, he has real property in the midst of absolute poverty.

Job was rich also in that he looked forward to a resurrection. Let's notice Job as he talks concerning the resurrection:

"If a man die, shall he live again?"—Job 14:14.

Job gives us the answer to this question, when he says:

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God."—Job 19:25, 26.

In other words, Job says that God is going to work a resurrection. He is going to resurrect his body and he is still going to see God in his flesh.

Listen, beloved, Job had a perfect Redeemer, he had a salvation that the Devil couldn't shake, and more than that, he had absolute assurance of a resurrected body. I tell you, he had real property in the midst of absolute poverty.

IV

JOB HAD A LIVING KINSMAN AMID A DYING FAMILY.

Job had a dying family. All nine of his children were taken in death. His wife might as well have been dead so far as Job was concerned, for she had turned her back upon him. Job, himself, was in a dying state, to such an extent that he is barely alive. He has lost weight and there is nothing left of him physically but skin and bones. I say, beloved, Job had a dying family, yet he had a living Redeemer — a living Kinsman in the midst of a dying family.

Isn't it wonderful to know that a man can have a living Kinsman, a living Redeemer, in the midst of a dying family? Sooner or later, every one of us are going to bury our loved ones, unless they bury us first. Sooner or later, our homes are going to be broken asunder by death. Sooner or later, every one of us is going to come to the realization that our homes have come to naught as a result of death. In spite of these facts, isn't it wonderful to know that we have a living Kinsman in the midst of a dying family?

Several years ago, I was called to a hospital where a child had died, and I assisted in burying that child. Two days later, I helped bury the second child in the same home. Five days later, I helped bury a third child in that same home. I remember as I talked to that grief-stricken father after that third child had been put down beneath the ground to await the morning of the resurrection — I remember that he said to me that day what I have

said to you now — that it is wonderful to know that we have a living Redeemer in the midst of a dying family.

V

JOB HAD ABSOLUTE CERTAINTY AMID UNCERTAIN AFFAIRS.

Everything about Job was uncertain — his wife, his supposed-to-be friends, his health, his property; yet, in spite of this, he had an absolute certainty, for we hear him saying, "I know that my Redeemer liveth."

I tell you, beloved, I would rather be able to say what Job said than to be president of the United States. I would rather be able to say what Job said than to be prime minister of England. I would rather be able to say what Job said than to be able to control the entire world. I would rather be able to have the assurance, the certitude, and the knowledge that I have a Redeemer than to have all the wealth and the pleasures that this world might be able to offer to me. I tell you, beloved, Job had an absolute certainty amid uncertain affairs.

Do you realize that every child of God can have that same experience here within this world? Listen:

"And WE KNOW that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. 8:28.

"WE KNOW that we have passed from death unto life, because we love the brethren."—I John 3:14.

"He answered and said, Whether he be a sinner or no, I know not: one thing I KNOW, that, whereas I was blind, now I see."—John 9:25.

"For the which cause I also suffer these things: nevertheless I am not ashamed: for I KNOW whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—II Tim. 1:12.

Job, I say, had absolute certainty in the midst of uncertain affairs.

Beloved, all about us is uncertainty. We don't have any assurance what tomorrow holds. This world is exceedingly uncertain to every one of us, and we live in an uncertain state from day to day. But thank God, like Job, we can have an absolute certainty amid uncertain affairs. Like Job, we can say, "I know that my Redeemer liveth."

I ask you, is Job's experience your experience? Thank God, it is mine. I look back upon the unfaithful friends that I have had in the past and I thank God that I have had a friend that stood by me day by day. I look back upon unfaithful kinfolk and I thank God that I have a true Kinsman in the Lord Jesus Christ. I look back upon some experiences that would have beggared me, but thank God, in the midst of absolute poverty that might have come, God gave me real property — property, like Job's that could not be shaken, a hope of a resurrection, and a Redeemer that cannot be compared. I thank God that like Job, I have a living Kinsman in the midst of a dying family, and that in the midst of uncertain affairs, I have absolute certainty in the Lord Jesus Christ.

Beloved, that is my experience, and it can be yours too. If you are God's child, it is your experience. If you are not God's child, "Acquaint now thyself with him, and be at peace."

—May God bless you!

POSSUM RIDGE LETTER

dear bro Gilpeens—

this last issue of TBE wuz a dandy. that artikle by Broadus wuz jist tu mi likin. i hav ben toald that he preeched hit when he wuz konnekted with the Zoological Cemetery at Louisville — maby a teecher ther, and that hit reflekted ther posishun then. well they shore hav kum a rite fur pece sinse then. i hav herd lots of preechers frum the Cemetery in the last 20 yers and every wun beleaved in unbridling the wimmen foakes, and that in spite of all that God has sed in His Word.

and then i see in the paper that Bob and Ruth air tu be married. i had sort of suspishun hit myself. and then jist uf resent date i hear tell frum a preecher that they wer plannin tu kommit matrimony. this preecher didnt luv u and TBE like i do, and he sed that Bob was jist saltin the kow tu ketch the kalf. now i no that aint so. Bob is jist tu loyel tu u and tu our dere old Baptist jernel for that tu be tru.

anyhow i am glad that they air tu be married. they air 2 fin yung foakes. Samantha sed when she red hit, that they jist aint nun finer. i no u air proud of both of them.

and jist tu think that in spite of all the wurk that Ruth has dun fer TBE, she is the hed of her klas in skule. her long hare and sweet smile shore tak the kake with me. wun of mi friends wuz in Memfis fer the Bible Konfurence last July and he told me she wuz dressed so modest and that her sweet disposishun wud jist win eny wun. he sed that a kind of welkum air seamed tu mitigate her vicinity. he sed her smile

wud hav brote out the dogwood blossoms in Decembur, and that her ise resembled a cuple of quarts of kream skimmed rite off the milky way. bless her little hart. i am plum loco about her miself and i no Bob and u and Mrs. Gilpeens must be also.

my kongratulashuns tu Bob in that he will akure her as part and parcel in and to his hereditaments forever, both domestick, sociabul, legal and otherwise until deth of them part. i dont no when Ruth insurted an oscillation into Bols bosom, but i am glad hit happened, and that they air tu be married. i am glad fer both of them that he felt a sensashun in his left side — sumthin lik dough rising in the krook by the fire, and that hit is now leedin tu matrimony.

i think that i wil kum to the weddin. i wud shore lik tu visit in mi favorite idioters hoam, and then i wud shore lik tu see Bob and Ruth married sinse they air of the wuns that wil be karryin on the paper after u and me are gon. enyhow jist as soon as we red about hit in the paper Samantha and me driv tu the kounty seat and bote them a present. if we git tu kum we wil fetch hit along. on tother hand we wil make hit. tell Ruth tu be on the lookout fer hit and that me and Samantha luv her and Bob a lot.

i am glad u reminded us about the last note bein due on the pres. dont u wurry nun. u air doin God's wurk and God will provide. we will all pray and giv as we kan, and i no that when June 27 kums, the debt wil be paid. i jist no, bekaws, i am,

yore frend,
i s hardtufule

Jesus . . . Passover

(Continued from page one)

2. The assumption that Jesus ate the passover, contradicts Paul who plainly declared that Christ had been sacrificed as our passover. (See I Cor. 5:7. "For even Christ our Passover, hath been sacrificed for us." If Christ died as the Passover, then He didn't eat the last passover—He died at the time the passover lamb was customarily slain.

3. The assumption that Jesus ate the last passover, brings about a clear contradiction in the Bible. It makes John to contradict the other gospel writers. There is no possible escape from this. Listen—note this carefully now: Jesus was taken into Pilate's judgment hall, long after the last supper. If that supper had been the passover meal, then the time of eating the passover would have been over. Yet, note that John 18:28 says of the Jewish leaders, "They themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover." Doesn't that make plain that the passover was not PAST, but yet AHEAD? Of course it does.

Why The Idea Then That Jesus Ate The Passover?

The tradition that Jesus ate the last passover is a part of the tradition of the whole (un)Holy Week tradition. English scholars—Episcopalians — who translated the King James version of the Bible, were committed to Easter and Holy Week, so they translated in line with their prac-

tices. That's why they translated in the word "pasca" (passover) in Acts 12:4 "Easter." They were committed to sprinkling for baptism — that's why they refused to translate "baptizo" (immerse) and Anglicized it by using the word "baptize." So they translated Luke 22:16 in such a way as to make it fit in with their tradition. As there translated it does not positively say that Jesus ate the passover, but it gives that impression. James Moffat, a modern Englishman, in his modern translation of the New Testament corrects those former translators and makes it to read something like this, "With desire I have desired to eat this passover with you, BUT I say unto you, I will not eat it again, until it be fulfilled in the Kingdom of God." Let us make clear with an illustration. Suppose you have been invited to a supper, and shortly after you arrive, you receive an urgent telephone call telling you that a member of your family has been injured and has been rushed to the hospital. The supper is in honor of your birthday — and the same friend has a supper for you every year at this time. You speak to your host and you say, "With desire I have desired to eat this supper with you, but I say unto you, I will not get to eat it again until my birthday next year." That was the situation with Jesus. To paraphrase his words: "I wish I could eat this forthcoming passover with you, but I say unto you, I won't get to do it, until after the Kingdom of God has come."

Why Didn't Jesus Make It Clear Before?

The disciples wanted to know about preparing the passover. This required the procuring of the lamb and everything else necessary. Jesus gave them instructions about the passover because He knew that they would observe it, even though He was not with them. Perhaps it was in the same place, where this last supper (a regular meal) was held. He didn't come right out and tell them where it would be — didn't give the place—perhaps because Judas would have led His enemies there. (Note John 13:29.) This makes doubly clear that this was not the passover meal.

?? WHAT ??
will be your answer to our appeal relative to our obligation of June 27?

?? WHAT ??