

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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Laxity Of Doctrine — Grievous

By C. H. SPURGEON

If I am wrong upon other points, I am positive that the sin of this age is impurity of doctrine, and laxity of faith.

Now you know you are told every Sunday that it does not matter what you believe; that all sects and denominations will be saved; that doctrines are unimportant things; that as to the doctrines of God's grace, they are rather dangerous than otherwise, and the less you inquire about them the better; they are very good things for the priests, but you common people cannot understand them. Thus they keep back a portion of the gospel with cautious reserve; but having studied in the Devil's new Jesuitical college, they understand how to call themselves particular Baptists, and then preach general doctrines, to call themselves Cal-

vinists, and preach Arminianism, telling the people that it does not matter whether they preach damnable heresies instead of the truth of God.

And what do the congregations say? "Well, he is a wise man, and ought to know." So you are going back into as bad a priestcraft as ever. Presbyter has become priest written large, and minister has become priest in many a place because persons do not search for themselves and endeavour to get hold of the truth of God.

It is everywhere proclaimed that we are all right; that though one says God loved His people from before the foundation of the world, and the other that He did not; though one says that God is changeable and turns away from His people, and the other, that He will hold them fast to the end. (Continued on page 3)



Did You Forget Us?

By ROY MASON
Buffalo Avenue Baptist Church
Tampa, Florida

What is the Lord Jesus Christ now doing? We know what He did while He was here in the world, but what will He do from the time of His ascension until the time of His return? In other words, what is He doing now? It cannot be stated too emphatically that He is not doing what is commonly taught. It is taught by the large denominations—or at least by the leaders that Christ is now King, ruling over some sort of a spiritual kingdom. It is being taught that the Jews were wrong and that even the disciples were wrong in believing in a personal, literal reign of Christ over this earth. Instead, it is being taught that He is now reigning as King, and that His kingdom is "spiritual." Nothing could be further from the truth. The Jews and especially the disciples, were correct in believing that Messiah shall reign over this earth. They were correct because that is what the Old Testament had taught them. Moreover Jesus taught the same. (See Matt. 25:31).

Positively, what is Jesus doing at this present time? Let us examine the Scriptures and find out:

1. He is seated with the Father on His throne (Heb. 10:12-13 and Psal. 110). He is not NOW on His

own throne, but on the Father's throne, awaiting the time to return to this earth to take over its rule. He is this earth's rejected King, who was crowned with thorns and put to death. During His absence, there intervenes a period of "calling out" during which people are being saved who shall rule and reign with Him in the age to come. (See Acts 15:14-15). The prophet Daniel gives us a picture of Jesus being invested with the authority to return to this earth and take over (see Dan. 7:13-14).

2. He is carrying on a high-priestly ministry on behalf of all believers (see Heb. 9:24; 8:24-25). This intercessory ministry is the thing that precludes the possibility of our "falling from grace" and losing our salvation. His intercession is upon the basis of His blood shed for us—not upon the basis of our being good. As the Jewish high priest went into the holy of holies of the temple to make typical redemption for the people, so Jesus has entered the REAL holy of holies in Heaven—the throne room of God—to make the real intercession typified by the high priest of Israel.

3. Jesus is now preparing a place for us (see John 14:3). That place is the New Jerusalem that John saw in a vision and that the Hebrew patriarchs looked for. (Continued on page 3)

Easter--An Anti-Christian Hoax

SEE PAGE THREE

Sermon by Pastor W. W. Miller
Bible Baptist Church
Meridan, Mississippi

Preached Over "Faith of Our Fathers" Broadcast

In keeping with the theme and purpose of this broadcast it falls my responsibility today to warn my listeners against the encroachment of heathenism into the fold of Christianity. I know that it isn't popular and doesn't help my standing any with organized religion to be forever smashing the traditions of men which are being substituted for the worship of God in Spirit and Truth, but it is needful for me to do so and I know that many hundreds of you dear Christians who love the Lord Jesus Christ in simple faith will thank me for my labor.

Today, as we approach the world's Easter, I want to speak on the subject: EASTER — AN ANTICHRISTIAN HOAX.

I shall preface my remarks on two passages in God's Word. The first is Mark 7:7 which reads, "In vain do they worship me, teaching for doctrines the commandments of men." The second passage is in Colossians 2:8 which says, "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

Easter Is Pagan
Idolatry

Easter, like its counterpart Christmas, is no more Christian

than Mardi Gras or any of the other Babylonian festivals which have been handed down from religious paganism through the Roman Catholic Church and foisted off on gullible people as the worship of God. Already some of you don't like this, because an indictment of these pagan holidays around which you have imagined a halo of Christian sanctity sounds like sacrilege to you, doesn't it? Well, it isn't sacrilege to cast Dagon or any heathen idol down from his throne. If you feel any religious sentiment toward these things, dear friend, it only evidences how your mind has been corrupted from the simplicity of the Christian faith.

Now if Easter is Christian it ought to be the easiest thing in the world to prove it from the Bible, but one searches the Bible in vain for proof. To be sure the word "Easter" is found in Acts 12:4 of the King James Version, but this is a most unfortunate intrusion since the original word here in Greek is PASCHA, meaning "passover," as the Revised Version renders it.

We search our Bibles in vain for any authorization for celebrating the resurrection of Christ on some set day as an annual event. Every first day of the

week, the day on which our Lord arose from the dead, is the Lord's Day and a memorial of His resurrection. The setting of different dates for Easter from year to year is explained thus in Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. 2, page 632: "The present variable time was appointed by early Romanism in amalgamation with the very ancient pagan spring festival to the goddess of spring. It was fixed on Sunday immediately following the 14th day of the paschal moon, which happened on or first after the vernal equinox."

Let us here note Colossians 2:16 which says, "Let no man judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days." Spiritual Christians do not celebrate the resurrection of Christ; they demonstrate it by walking in newness of life.

If space permitted I could produce documentary proof to show

JOHN R. RICE
REVIEWED

(See Editorial Page)

that Easter along with Christmas, Mardi Gras, the Rosary, the sacraments, the candles, the crosses, the monks, the cardinals, the pope, the images and all other religious paraphernalia of the Roman Catholic Church came directly from Babylonian paganism.

Sound Baptists Repudiated
Easter; Modern Baptists
Going Pagan

To illustrate how this leaven of wickedness has penetrated evangelical Christianity let us look at the Baptists who were once on all points at opposite poles from the Roman Catholics. It can be shown from church history that there was a time when Baptists took no stock in Easter—when they repudiated it utterly. John T. Christian in his History of Baptists tells of how several hundreds of Baptists were put to death in England in the early days because they would not observe Easter. But most Baptists of today have gone back on the stand that their ancestors died to maintain. Many of them have swallowed Lent, Good Friday, Easter, and the whole works of Romish-Babylonian paganism. What they once abhorred as pagan traditions and against which

their godly, faithful preachers thundered in fiery condemnation—they now condone, defend and practice. Witness the annual Easter parade, Easter egg-hunt, Easter rabbits, Lenten programs, sunrise services, and so forth. In this same vein, I understand that one of the large local Baptist churches sponsored a musical talent show one Sunday night for the entertainment of its members and two of the numbers sung were Sweet Little Jesus Boy and Ave Maria. Shades of Lucifer, Nimrod and Semiramis, what will apostate Baptists do next? What is left for them to do except to establish the confessional and the mass? How have the mighty fallen!

The Origin of Easter

Well if Easter is not Christian, then what is it? And if Easter did not originate with Christianity, then where did it come from? Furthermore, if Easter is not Christian, then what should Christians do with it? All these are pressing questions and there is an answer to them.

In the first place, the term Easter is not a Christian name. It bears its Babylonian origin on its very forehead. "Easter" is nothing else than "Astarte" or "Ishtar," one of the titles of Bel-tis the queen of Heaven, whose name, as pronounced by the people of Nineveh, was evidently (Continued on page 3)

The Baptist Examiner Pulpit

"HOW IS YOUR CONSCIENCE?"

Sermon Preached by Pastor John R. Gilpin; Mechanically Recorded for Publication

THE LORD'S WILL

Where I shall dwell, what toil
my days employ,
And whether I shall gain thereby
or lose,
Are not, O Lord, for me to will
and choose.
The will, the choice, are thine, I
own with joy.

Tomorrow's lot I know not, nor
can tell
How soon this vapour, Life, shall
flit from sight.

I only know Thy will is ever
right,
Thy child can trust: Thou doest
all things well.

—James S. Tait.

"Which shew the work of the
law written in their hearts, their
conscience also bearing witness,
and their thoughts the mean while
accusing or else excusing one another."—Rom. 2:15.

I wonder just how you would answer this question of my subject, "How is your conscience?" What kind of a conscience do you have? Would you say that you have a good conscience or a bad conscience? Would you say that you have a guilty conscience or one that has been purged? What kind of a conscience have you?

It might be well, first of all, to think what is one's conscience,

and I think I can better illustrate it than define it.

An Indian went to a trading post and in the course of receiving some papers that he was to carry away, a coin, perhaps a quarter, accidentally got wrapped up with the papers. When he got home, he realized that he had a quarter that wasn't his. The next day he brought the quarter back to the trading post and returned it to the man who had given it to him by mistake, and the white man laughed at him for his scruples, his moral honesty, and his ethics in returning it. It didn't amount to much and nobody

would have been any the wiser, and the white man just laughed at the Indian for bringing it back. The Indian said, "I went to bed last night and I realized that I had two men in my heart. One was a good man and one was a bad man. The good man said, 'It isn't yours,' and the bad man said, 'Nobody will ever know the difference.' The good man said, 'Take it back,' and the bad man said, 'Just keep it.' He said, 'I got tired of listening to those two men talk and I turned over and tried to go to sleep, but those two men talked all night' (Continued on page 4)

A MADMAN?

Rowland Hill, the noted preacher of Britain, was often accused of being a madman. This was his reply: "While I passed along yonder road I saw a gravel pit cave in and bury three men alive. I hastened to the rescue, and shouted for help until they heard me in the town almost a mile away. Nobody called me a madman then. But when I see destruction about to fall on sinners and entomb them in an eternal mass of woe, and cry aloud, if perchance they may behold their danger and escape, they say I am beside myself; perhaps I am, but oh, that all God's children might be filled with a desire to save fellows!"

The Baptist Examiner

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Examiner Editorials

By Bob L. Ross

Subscription Price Increased

We received a great number of letters and comments in reply to the recent editorial relative to increasing the subscription price of this paper. The overwhelming opinion of some of our most faithful friends and readers is that the price should definitely be increased. In fact, we can recall but one or two comments that expressed opposite views. Close friends of this paper—those who have backed and supported it for years—all agree that the price should be increased.

Therefore, as of this issue, the price is \$2.00 per year for each subscription. However, you will notice on page eight of a "one-week subscription campaign," and to encourage you to help boost our mailing list, getting God's Word to others via TBE, we are conducting this brief campaign on the basis of the old price of 50c per year.

Now the other rates are as follows:

2 Years	\$3.50
5 Years	\$7.00

Club rates for churches—15 or more subscriptions, each \$1.00

We are also giving a special rate to those who send donor subscriptions to others. To anyone who gratuitously sends "subs" for others, a discount of 50c is given on each one-year subscription.

Also, anyone who secures subscriptions from others may likewise may have the same rate, keeping 50c of the \$2.00 price as a commission.

This increase in price should help alleviate the expenses we have in publishing this paper. Also, the price is now more on the level with the quality of the printing and content of the paper. Pray with us that this will work out for the good of the paper and the glory of God.

Spurgeon's Messages Coming In TBE

Next week the series of articles on "The Doctrine of the Blood" will be concluded. After that, TBE will begin publishing full-length messages by C. H. Spurgeon under the general theme, "Spurgeon's Sermons On Sovereignty." Some of the great-

est sermons Spurgeon ever delivered will be carried in TBE in the coming weeks.

Also, if the Lord be willing and if He supplies the need, these messages shall later be published in book form. We have seen several books containing a number of sermons by Spurgeon on various themes. But we have never seen a book containing a number of his sermons on the theme of Sovereignty. It is our hope that this great book may be soon available to Christian people. Pray with us to this end.

Certainly you won't want to miss a single one of these clear, simple, Christ-exalting, soul-feeding, Scriptural messages by the "prince of preachers." And no one else who knew they were to appear in TBE would want to miss them either. But many people will miss these messages because they do not receive TBE. Many preachers and others who would be encouraged and strengthened by these Bible sermons will miss the blessing. But we can see to it that some get to read them! You and I know some people to whom we can send TBE. Personally, we already have a list of names. Won't you join us and send TBE to others? What better time could you pick than now to do so! With these great messages almost on the press now, plus the other helpful features of this paper—Pendleton's articles, Bro. Gilpin's sermons, Bro. Mason's articles, Bro. Beck's outlines, and all the other material—shall the future hold anything much better? Then act now and send in subscriptions for TBE.

John R. Rice Reviewed

Austin Phelps once had an article in C. H. Spurgeon's magazine, "Sword and Trowel" (see TBE, Jan. 4, page 3), in which he said: "It is one of the rarest achievements of theological candour, if its (Calvinism's) opponent gives a statement of it which its believer can accept as his own."

These words, though written many years ago, are no less true today. It can truthfully be said that no system of theology has been so mistreated and misrepresented as true Calvinism. The carnal mind has taken one brief look at it, and a thousand and one carnal objections have flowed forth. When someone takes it up for a discussion, it is usually dragged through the gutter of misrepresentation. This system has been continually subjected to the fire of carnal passion, but despite the heat of man's hatred of it, it has come forth as gold. Like David, it has had the javelin of Saul hurled at it time and again. But Saul's javelin could not keep the anointed of God from the throne, and all the javelins of the opponents of Calvinism have not kept the great truths of grace from the throne of the saved man's heart.

Well, Mr. John R. Rice has taken up the javelin and has hurled

ed forth the weapon against Calvinism. His first heave missed the mark very widely, and his javelin proved to be a crooked one indeed, having the dullest of points, and most unbalanced in every particular. It will be an act of wisdom if Mr. Rice casts this javelin aside forever.

Though at this writing, we have seen only the first of his heaves, we are venturing to examine and scrutinize the crooked weapon since it is most likely that we shall have little to say concerning the remaining eight. Mr. Rice's future articles are to set forth his views on election, predestination, etc., and as for these views, we care very little and shall say even less. We are only interested in the defense of true, unadulterated Calvinism, though we do have intentions of showing that Mr. Rice is at least in harmony with Arminius, if not in many respects beyond him. But our main purpose is to show that this man has grossly misrepresented true Calvinism. We do not consider ourselves to be capable of unraveling all of the misrepresentation set forth, but we do feel obligated to endeavor to set the crooked straight, according as our feeble hands are capable of doing. So we proceed.

1. Mr. Rice jumbles together a lot of nonsense, one time calling it "Calvinism" and at another time "hyper-Calvinism," making no distinction whatsoever between the two.

Mr. Rice is supposedly dealing with the "errors of hyper-Calvinists." But we are not far into his article until we are reading quotations from John Calvin, Loraine Boettner and Herman Hoeksema, none of the three being hyper-Calvinists. Mr. Rice does not quote from a single man who is a hyper-Calvinist! Instead, Mr. Rice quotes once from Calvin and Hoeksema, and a few times from the Calvinist, Loraine Boettner, supposedly to show the position of hyper-Calvinists!

Thus, this man has hopelessly confused matters. Not only does he quote from Calvinists to show the hyper-Calvinist position (?), but he uses the terms "Calvinism" and "hyper-Calvinism" interchangeably to apply to the same doctrine. He makes no distinction whatsoever. He does not show what true Calvinism is and does not show how hyper-Calvinism goes beyond it. This is the very thing one must do, if he writes on hyper-Calvinism. The

The Doctrine of the Blood, No. 15—

Cleansing By The Blood

(THE BLOOD IN THE NEW TESTAMENT)

In I John 1:7, 10, 2:1, 1, we read:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have not sinned, we make him a liar, and his word is not in us . . . My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

These verses of Scripture were written to Christians. They tell us how a Christian is cleansed from sin, **after he is saved.** These verses do not have reference to unsaved people, but to children of God. Many times, we have heard someone quote I John 1:9, and then tell a lost sinner to confess his sins to God, and he would be cleansed. But this verse in no wise teaches that a sinner is to do this. It is a verse that teaches a child of God how to be cleansed.

Christians Are Not Sinlessly Perfect

I want you to first note that these verses of Scripture clearly teach us that even the best of God's people need to be cleansed from sin. In verse 7, reference is made to those who walk in the light of God and in fellowship with one another. And the Scripture says, "The blood of Jesus Christ cleanseth us from all sin." Please note: this verse refers to those who are walking in the light, and it says that their sins are cleansed by the blood. This verse

"I Should Like To Know"

1. Briefly show the error of the universal invisible church theory.

It is not true for a great many reasons, but we shall mention only a few:

(1) The word "ecclesia" means "an assembling body." Thus, this word could not apply to the un-assembling, disorganized "invisible church."

(2) The Scriptures never use the word "ecclesia" to apply to such a "church."

(3) Such a notion involves the absurdity of there being two kinds of churches.

Why do men want to mis-use the word "ecclesia," applying it to all the saved, when the Bible has furnished us with the word that should thus be used? That word is **family**. (See Ephesians 3:15).

word "hyper" means "to go beyond." Thus, hyper-Calvinism is that which goes beyond the true, unadulterated Calvinistic position. But our author jumbles together a lot of extreme hyper-Calvinistic nonsense with a few over-stated Calvinistic positions, adds the aforementioned quotations, and uses the terms "Calvinism" and "hyper-Calvinism" to designate this mixture.

Now why does Mr. Rice say that he is dealing with the "errors of hyper-Calvinism," and then act so confusingly in the whole matter? Why does he not keep the doctrines straight? Why does he blindly stir the two into one soup? Why does he make such a "pot pourri" of Calvinism and hyper-Calvinism? Does he not know the differences between the two? Can he not give a proper representation of them, distinguishing one from the other? What justifies his using these terms interchangeably?

There is something that is rather amusing in connection with this particular principle. Several months ago, in an article published in the EXAMINER, the terms "Pentecostal" and "Holy Roller" were used interchangeably. Mr. Rice, in a letter to our writer, said: "Any man who sets out to write in a Baptist paper ought to know the difference" (Continued on page six)

2. What does the Bible say about mixing the colored and white people in the churches?

We do not know that the Bible specifically says anything about this. However, God has given a principle on the matter of race-mixing, and He has never changed it.

3. Is the office of deacons now a blank, empty office, as some say, or is it still in the church as in Acts 6:1-7?

We see no reason for believing that there is no longer such an office.

4. It is generally stated that there were four kings that ruled over Israel before the division. But what about Rehoboam? Wouldn't he make five?

No, Rehoboam was the fourth, following Solomon (3rd), David (2nd), and Saul (1st).

5. In a printed article, a preacher says, "I know that the resurrection is one of the two pillars of the Christian faith, the conversion of Saul of Tarsus being the other." Do you agree?

We believe that Jesus Christ Himself is the chief cornerstone of the Christian faith. His resurrection simply manifested. His power and victory; it signified who He was. Paul was a lively stone built upon this Foundation. He is no more a "pillar" of the Christian faith than Peter, James, or John.

6. Can you name some things that the Campbellites practice that are not found in the New Testament, but perhaps were gotten from the Old Testament?

Frankly, the only thing they practice that is found in either Testament is baptism by immersion.—B.L.R.

A Request

In sending questions for this column, please—

(1) List your questions on a separate piece of paper. In other words, do not include them in a letter, book order, etc.

(2) Please number each question.

(3) Be as brief as possible.

Your following these simple requests will be deeply appreciated.—The Editors.

is but an introduction to the teaching that follows, relative to confession and cleansing. John first of all reminds Christians that even though they are walking with the Lord, there are still sins that need to be cleansed by the blood. In other words, beloved, if you and I are walking in the light, we are not without sin, but we still need to have sins cleansed.

The Blood—The Cleansing Agent

Now, what does John mean when he says, "The blood . . . cleanseth us"? Does he mean that we literally take a bath in the blood, or are actually washed in Christ's blood. Is that what we mean when we sing, "Washed in the Blood"?

No, this is not what John means. Remember, "the blood" refers to the work of Jesus Christ. It speaks of His sacrificing His life that we might have life. So John has reference here to the work of Christ. **And this cleansing that we as Christians have by the work of Christ, has to do with our inward spiritual state. It is received in our quickened conscience, applied by the Spirit of God.**

Now, let me illustrate this in a simple manner so that you will clearly understand. Suppose I do something that I know is wrong (I won't name a particular sin). If I am walking in the light of God's Word and Spirit, my conscience will be burdened because of that sin. I will be under a load of conviction because of my wrong-doing. How, then, am I to be relieved? Go to a neighbor and tell him? No. Go to the preacher and tell him? No. Go

(Continued on page eight)

TO OUR READERS IN AND NEAR PORTSMOUTH, OHIO

We are now broadcasting over WPAY—1400 on your dial, each Sunday morning at 7:30-8:00 o'clock. Please listen in and let us hear from you if you are able to pick up the program. Tell your friends about the program and pray much for us every day.

DID YOU FORGET US? More About The Future Of The Baptist Examiner

In our February 1 issue, as we began our twentieth year, I frankly stated to our readers our financial condition, under the heading, "We Face A Real Crisis."

In the intervening three weeks, several of our friends have rallied to our defense and we have been able to pay about \$1000.00 on our indebtedness, and for these friends and defenders of the faith we are indeed grateful. However the bulk of this offering has come from a very few of our readers, and the amount received is less than one third of our total deficit, and actually we have today a little more than \$2500.00 worth of paper and material bills for 1957 that are pressing us sorely.

We are indeed most grateful for the amount of this special offering which we have received, but at the same time, I wonder why we have not heard from more of our friends. Last year approximately 700 friends made contributions toward our printing ministry. Within the past three weeks we have heard from only about 75 of these, plus a few new ones from whom we had never received an offering before.

I realize that business is in a bad tail-spin all over the country and that many folk are not working. It could be that this is the reason that many have not responded to our S. O. S., but I do not believe that it will account for the forgetfulness of all our readers. I think perhaps the following letter from one of our

preacher friends, and faithful supporter, in Topeka, Kansas, may offer a hint as to the real reason:

Dear Bro. Gilpin:

If TBE is forced to silence its powerful voice, I am afraid that I, too, will acquiesce.

So many families have been leaving our little church over the issue of predestination and church discipline, that I have been pressed almost beyond strength.

Could we be so far down the road of apostasy that God would allow His witnesses to be silenced by sheer force of enemy numbers and lack of support?

I realize that something must be done and done immediately, if we are to continue our militant ministry. Thus, the following is in prospect:

Beginning with this issue, the subscription price is being raised with the understanding that all those who want the paper and can't pay for it will still receive it as a gratuity from us. This step has been urged upon us by dozens and even hundreds of our readers.

Unless God graciously, and almost miraculously intervenes this week, we will cut our paper to 4-pages. It is not that we want to do so, but some solution must be found to temporarily aid our financial condition.

I am again calling upon our friends and those who are blessed by this paper asking that you pray for us, and if possible, that

you make a special offering for its ongoing. Regardless of what steps may be taken as to the future, just now we need bushels of mail and offerings from many of our friends.

Did you forget us? Please don't forget us today. While we are in your mind, won't you mail that offering you intended to mail last week! The future of our paper is in our readers hands, as God directs and leads. May we hear from you today!

Remember: what none of us can do by himself, all of us together can do.—JRG.



Easter

(Continued from page one)
identical with that now in common use in this country.

The Babylonian "queen of Heaven," Semiramis, the wife of Nimrod, was the original impersonation of the heathen goddess Astarte and Venus of the Greeks, Juno of the Romans, Ashtoreth of the Zidonians, Ishtar of the Babylonians, and Eostre the goddess of spring of the early Anglo-Saxons. The Druids of Britain held religious festivals in her honor and also in honor of the sun-god in April, calling it "Easter-Monath." Hence the careless insertion of the word "Easter" instead of "passover" in Acts 12:4 by the King James translators. This is an inexcusable blunder in their otherwise excellent work.

This Ishtar, or Eostre, was worshipped as the goddess of love and fertility, and as the life of nature. In Babylonish mythology this "queen of Heaven" was worshipped as the goddess of the sexual impulse. In Hastings' Encyclopedia of Religious Ethics, page 117, we read of these ancient "easters": "A spring festival was celebrated. These occasions were marked with great sexual license."

This is the vile phallic worship referred to in Isaiah 57:5-8 and Ezekiel 16:17. The "groves" connected with the "high places" that Israel so frequently "went a whoring with" (Psa. 106:28-39) were the images and places where these filthy "queen of Heaven" festivals were carried on. The word "groves," found some 40 times in our English Bible, comes from the Hebrew word "Asherah" and is always associated with the worship of Ashtoreth, alias Ishtar of Eostre, the goddess of spring.

The specifications given, the city will tower 1500 miles in space. Plainly no man-made city could ever have the characteristics of this city, but let us remember that this city will not be built by human carpenters. It will be built by divine hands. "I go to prepare a place for you."

4. Jesus is taking a present interest in the affairs of His people. When Stephen was killed as a martyr, Heaven was opened to him, and he was given to see Jesus STANDING at God's right hand. Why standing? He was standing as if to welcome the incoming spirit of His faithful disciple who had laid down his life for Him.

Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them." He promises to be with us when we meet for worship—invisibly, but in a very real sense.

Jesus knows what His churches are doing. "I know thy works," He said to the churches of Asia described in Revelation. He knows not only the good things, but He knows the perversion, the substitution, and all of the departures from His way. He not only knows what His churches DO, He knows what they DON'T DO. He knows their lack of missionary zeal. He knows their lukewarmness even as He knew it in the case of the church at Laodicea. Has He not "removed the candlestick" in many cases? True it is that many, as He said, "have a name to live, and are dead."

Take A Long Look Into The Future For Him!



He is just a little fellow now . . . but, my, how he will grow! How quickly, too, the years will pass . . . until, almost before you know it, he will be ready for college, marriage, his own home—and eternity!

In view of this he surely needs your guidance. In the light of God's Book, you had better be planning for him today. Remember:

"Train up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22:6.

THE BAPTIST EXAMINER can be a real help to you in his guidance and training. Be sure to keep your subscription renewed promptly. Read our paper that you might learn, and thus be able to train your children. And don't forget, your neighbor or your relative may have a boy, too, who needs the spiritual food of our paper.

Did You Answer Your Editor's Appeal Of February 1?

AND DON'T FORGET: WE NEED YOUR SUPPORT TODAY AS WE DOUBTLESSLY WILL NEVER NEED IT AGAIN.

Lent

shake hands.

The so-called Lent season which precedes Easter is also of purely Babylonish origin. This forty days of religious observance, which is ushered in by the unmitigated carnival of Mardi Gras, comes to us from paganism through Roman Catholicism. The word "Lent" came from the Saxon word "lenct" meaning "spring." Research demonstrates that this spring celebration of forty days following the Vernal Equinox was widespread among the heathen nations. Cassianus, a monk of Marseilles, writing in the fifth century, and contrasting the primitive church with the church of his day, said, "It ought to be known that the observance of the forty days had no existence, so long as the perfection of the primitive church remained inviolate."

Whence, then, came this observance? The forty days of abstinence of Lent was directly borrowed from the worshippers of the Babylonian goddess, Semiramis. Such a Lent of forty days in the spring of the year is still observed by the Yezidis of pagan Devil-worshippers of Koordistan, who inherited it from their early masters of Babylonians. Such a festival was observed by the pagan Mexicans in honor of their sun-god. Such a festival was observed in Egypt in commemoration of the death and resurrection of Tammuz, or Nimrod, which was celebrated by alternate weeping and rejoicing. This pagan festival was celebrated by the Canaanites of the land of Palestine, and the Jews in their apostasy became partakers with them in this abominable idolatry. In Ezekiel 8:13-14 we hear God's condemnation upon Israel for their participation in this celebration.

But how did this Babylonian abomination get its Christian baptism? Well, in just the same way as all the others. Rome, pursuing her usual policy to conciliate pagans to nominal Christianity, took measures to get the Christian observance of passover and the pagan observance of easter amalgamated; so, by a complicated but skillful adjustment of the calendar, paganism and idolatrous Christianity were made to

Surely God's anger is still being provoked when Christians take up these heathen customs in connection with the resurrection of His beloved Son. By the way, do you know who this "queen of Heaven" is in modern terminology? Why "Mary" of the Ave Maria, the Alma Mater, the Virgin Mother, the Madonna, the Mother of God — this is the modern counterpart of Semiramis "the queen of Heaven." The Madonna of Rome, then, is just the Madonna of Babylon. The two systems are one piece. This is "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

Easter Eggs

One may well ask what connection have buns, eggs, rabbits and new clothes with the resurrection of Jesus Christ the Lord of glory. The origin of modern "hot cross buns" is sufficiently explained in Jeremiah 7:18 and 44:17-19, saying, "The children gather wood and the fathers kindle the fire and the women knead their dough, to make cakes to the queen of heaven and to pour out drink offerings to other gods, that they may provoke me to anger."

The custom of eggs at Easter can be traced to the philosophy and theology of the Egyptians, Persians, Gauls, Greeks and Romans, among whom the egg was an emblem of the universe. In mythology, an egg of wondrous size is said to have fallen from Heaven into the river Euphrates. The fishes rolled it to the bank, where the doves having settled upon it, and hatched it, out came Venus, who afterwards was called the Syrian goddess — that is, Astarte or Eostre. Hence the egg became one of the symbols of Astarte or Easter. The dyeing of eggs can be traced to the Chinese. Rome made the egg to become the consecrated emblem of Christ's resurrection. Pope Paul V taught the people to pray at

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THE BAPTIST EXAMINER

PAGE THREE

FEBRUARY 22, 1958

Laxity Of Doctrine

(Continued from page one)

end; though the one says that the blood of Christ avails for all for whom it was shed and the other, that it is inefficacious for a large number of those for whom He died; though one says that the works of the law are in some measure necessary, or at any rate that we must endeavour to improve what we have, and then we shall get more, while the other says, that "by grace we are saved through faith, and that not of ourselves, it is the gift of God," yet both are right.

A new age this, when falsehood and truth can kiss each other! New times these when fire and water can become friendly! Glorious times these when there is an alliance between Hell and Heaven, falsehood and error are linked hand in hand; "all we are brethren," is the cry now, though God knows, we are of vastly different families.

Ah! now, who cares for truth except a few narrow-minded bigots as they are called. Election—horrible! Predestination—awful! Final perseverance — desperate! Yet, turn to the pages of the Puritans, and you will see that these truths were preached every day. Turn to the Fathers; read Augustine, and you will see that these were the truths for which he would have bled and died. Read the Scriptures, and if every page is not full of them I have not read them aright, or any child of God either.

Ay, laxity of doctrine is the great fault now; we solemnly protest against it. You may fancy

that I am raising an outcry about nothing at all. Ah! no; my anxious spirit sees the next generation — what will that be. This generation — Arminianism. What next? Pelagianism. And what next? Popery. And what next? I leave you to guess. The path of error is always downward. We have taken one step in the wrong direction; God knows where we shall stop.

If there had not been sturdy men in ages gone by, the Lord would not have left to us a remnant even now; all grace must have died, and we had become like unto Gomorrah and unto Sodom. Oh, church of the living God, awake! awake! Once more write truth upon thy banner; stamp truth upon thy sword; and for God and for His Word, charge home. Ye knights of truth, charge home! Spare not, but slay; let error die before you, until truth, and truth alone, shall sit king over the whole world!

(From New Park Street Pulpit, Vol. II, pages 115-116.)



Christ's Present Work

(Continued from page one)
ward to enjoying (see Heb. 11:13-16). The New Jerusalem IS NOT HEAVEN, and never will be Heaven. To the contrary John saw it "descending FROM heaven" and abiding upon the renewed and transformed earth. It will be the capitol city of the new earth, and God shall come and dwell in it and shall govern the whole universe from it. Will we see the New Jerusalem after we are caught up to meet the Lord in the air? Will the "marriage supper of the Lamb" be in that city? We don't know, but it is interesting to think about such. The Millennial earth shall be ruled by immortals. Will we then have access to the New Jerusalem? We don't know. Will the New Jerusalem descend and rest upon the earth, or will it hover above the earth, like a satellite? Again we don't know. The Bible does tell us that the city will be as high as it is wide or long. Bible scholars say that on the basis of

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Distinctive Principles Of Baptists

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I. BAPTISTS REGARD THE BAPTISM OF UNCONSCIOUS INFANTS AS UNSCRIPTURAL, AND INSIST ON THE BAPTISM OF BELIEVERS IN CHRIST, AND OF BELIEVERS ALONE.

SECTION III

There is no instance of infant baptism on the day of Pentecost, nor in Samaria under the preaching of Philip.

The day of Pentecost was a memorable day. Forty days after His resurrection Jesus had ascended to Heaven. Before His ascension, however, He gave His apostles express command to tarry at Jerusalem till endued with power from on high. This power was received, in connection with their baptism in the Holy Spirit, on the day of Pentecost. They were copiously imbued with the Spirit—placed more fully under His influence than ever before. All things whatsoever Jesus had said, to them were brought to their remembrance. They were required for the first time to show their understanding of the Commission of their ascended Lord.

How did they understand it? How did they execute it? First, the Gospel was preached. Peter in his great sermon proved Jesus to be the Christ, and derived his proof from the Old Testament Scriptures. Then he charged his hearers with the crime of crucifying the Lord of glory. The people were pierced to the heart, and said, "Men and brethren, what shall we do? It was an important question, asked for the first time after the apostles received their world-wide Commission. The answer is in these words:

"Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38, 39).

No one says that the command "repent" is applicable to infants, and it is certain that the injunction "be baptized" has no reference to them; for it is as clear as the sun in Heaven that the same persons are commanded to repent and be baptized. Then too it ought to be remembered that it would not be rational to address a command to unconscious infants. It is supposed by some, however, that the words "the promise is to you and to your children" refer to infants. The term "children," however, evidently means "posterity," and the promise cannot be divested of its relation to the Holy Spirit. This promise was not only to the Jews and their posterity, but to Gentiles. The latter are referred to in the words "to all that are afar off." This restriction is laid upon the promise: "Even as many as the Lord our God shall call." Whether the word "call" is used in its general sense, as in Proverbs 8:4, "Unto you, O men, I call," or in its special sense, as in I Cor. 1:24, "But unto them which are called, both Jews and Greeks," it is in either case inapplicable to infants.

Did any obey Peter's command, "be baptized"? It was written, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41).

The baptism was limited to those who gladly received Peter's word; and, as infants were not of that number, to infer that they were baptized is utterly gratuitous. There is nothing in the

Pentecostal administration of baptism which intimates that infants were considered proper subjects of the ordinance. Let it not be forgotten that the converts on the day of Pentecost were the first persons baptized under the Apostolic Commission, and therefore, we have in their baptism the first practical exposition of its true meaning.

There is nothing like infant baptism in the account given of Philip's labors in Samaria. The reader can examine for himself the eighth chapter of the Acts of the Apostles. There it will be seen that Philip began to execute the Commission by preaching; he "preached Christ unto them." He doubtless remembered the words of the risen Redeemer: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved."

The Samaritans "believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ;" and what then? It is said, "They were baptized, both men and women."

Here the Commission of Christ was practically expounded. Is there anything in the exposition which can suggest the idea of "infant dedication to God in baptism"? Surely not.

Philip's plan of operation was evidently uniform. Hence, when he fell in with the Ethiopian eunuch—as we learn from the latter part of the same chapter—he first "preached unto him Jesus." The eunuch professed faith in the Messiah. Then Philip baptized him. As "faith comes by hearing, and hearing by the word of God" (Romans 10:17), there must be preaching before faith, and there must be faith before baptism, because this is the order established by Christ in the Great Commission. Alas for those who invert this order!

(Section IV next week)

Easter

(Continued from page three)

Easter: "Bless O Lord, we beseech thee, this thy creature of eggs that it may become a wholesome sustenance unto thy servants, eating it in remembrance of our Lord Jesus Christ." So the eggs are a symbol of a licentious heathen goddess worshipped by an apostate world, and the deluded unthinking Christian takes this abominable symbol without conscience.

Rabbits, Easter Bunnies

The rabbit fad at Easter time can be traced back to pagan Germany. Children were told that if they were good a white hare would steal into the house while they were asleep and secrete any number of beautifully colored eggs in odd corners of the house. Here then originated the modern "Easter-egg-hunt" provided for innocent children. Any custom or practice that takes the child's mind away from the glorious truths of the death, burial and resurrection of the Lord Jesus Christ, through which He conquered Satan, death, Hell and the grave, pleases Satan well. If you want to dye eggs for your children and make a pleasant game of hiding and seeking them, why do it just once a year and that at the exact time of the pagan festival? Why follow the custom of the heathen?

Fashionable Easter Dress

But where did the custom of wearing new clothes at Easter come from? In early England it was considered unlucky not to wear some new article of clothing at Easter time. Hence today we have the fashion plates on parade through the churches at Easter time, and at that, many people would not go except for the opportunity to see or be seen

in their worldly finery. Shame on you Christians who join in the godless commercialism and vain-glory of this idolatrous pagan festival.

The Sunrise Service

Lastly, what about the Easter sunrise service? East and West, North and South, and points in between, sunrise services, big and little, are being planned for Easter morning. I judge, according to established custom, there will be one here at Meridian in which infidel and saint, modernist and Evangelical, will join in the fashion parade and sentimental service purportedly honoring the resurrection of Christ. What about these sunrise services? Do they also come under Divine condemnation? Regardless of just how or when they started, we need only to look to the criterion of God's Word, for "faith cometh by hearing and hearing by the Word of God . . . and whatsoever is not of faith is sin." Hebrews 11:6 states that "without faith it is impossible to please God." It is also true that without tradition it is impossible to please men. Just you try and see.

Long ago, God's people, Israel, learned the ways of the heathen nations about them and took to the idea of "sunrise services." In Ezekiel 8:15-18 we hear God's disapproval of their doings, saying, "Turn thee yet again and thou shalt see greater abominations than these. And he brought me into the inner court of the LORD'S house and behold, at the door of the temple of the LORD between the porch and the altar, were about five and twenty men with their backs to the temple of the LORD and their faces toward the east, and they worshipped the sun toward the east . . ."

Reading this in God's Word and knowing that the sun-god, Baal, or Tammuz, the husband-son of Semiramis, or Ishtar, has been given idolatrous homage from the very beginning of all idol worship, the spiritual, God-fearing Christian can have no part with a Christ-rejecting world in the seemingly innocent and sentimentally beautiful Easter sunrise services or in any of the Christ-deflecting customs which are of proved, Satan-inspired, pagan origin.

What Will You Do?

Dear Christians, Easter is wrong. It matters not from what angle you look at it, Easter is a pagan festival and belongs to apostate religion. Easter was spawned in the same system that produced justification by works,

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HE has promised grace and glory. Grace for all our journey here; Grace, should we with time grow hoary; Grace for every fleeting year.

GRACE for trials; grace for sorrows; Grace for problems which arise; Grace to meet the unknown morrows With their vague uncertainties.

AFTERWARD 'twill be the glory. When the shadows flee away; When we've finished life-time's story; When shall break the endless day.

GLORY past all comprehending, In that Land where all is fair; Glory, wondrous and unending, Which, through grace, we then shall share.

—F. Dawson Smith.

baptismal regeneration, prayers for the dead, purgatory, masses, rosaries, Mariolatry, confessionals, image worship, priestcraft, etc. There is only one righteous thing you can do with this festival of the pagan goddess and that is to repudiate it and have no part with it. The glorious bodily resurrection of our Lord Jesus Christ is a blessed indisputable fact, but the celebration of Easter is an anti-Christian hoax perpetrated with malicious intent.

I want to make an earnest plea to you preachers who know the Lord Jesus Christ as a personal Saviour. Ask God to show you the whole truth about this pagan festival and then take a stand on Bible ground regardless of the consequences. Gather the facts and then tell your people that the Bible does not support any of the Easter customs and practices. Let's tell our people that every first day of the week is a memorial of the blessed Lord's resurrection, apart from which we have no hope and would be of all men most miserable. Too, let's instruct them that a resurrection memorial apart from a resurrection experience is only futility and vanity in the end.

I am sure that many of you who possess not the resurrection experience love the Easter customs and will disdain my message; but I thank God that it will not be so with all who hear. To you who know the Lord and desire to abide in the simplicity of Christ, I say, let us not "follow a multitude to do evil" for "that which is highly esteemed among men is abomination in the sight of God." God's Word to us is, "Be ye not conformed to this world but be ye transformed by the renewing of your mind, that ye may know what is that good and acceptable and perfect will of God."

To many of you this message has sounded like a strange thunder, simply because you have not heard the like before. Believe me, friends, God is my witness that the words which I have spoken unto you are truth. These are facts which are easily verified. If you are earnest and love the truth—you must either take my word for this, or you must make the effort to ascertain it for yourself. If you want to be an obedient, spiritual, Bible Christian—then there is no alternative but to repudiate the heathen customs, however sanctimonious or widely accepted they are. Remember, there is no middle ground, there is no neutral position between Christ and Satan. "Choose ye this day whom ye will serve" is God's call to you and me.

How Is Your Conscience?

(Continued from page one) and kept me awake." He said, "I got up this morning determined that I was going to bring it back because I wanted to be able to sleep tonight."

Now, beloved, in homely terms, that is a good description of conscience. I don't know of any definition that I could give you that could equal the description that I have given to you.

There are a lot of different types of consciences that are mentioned in the Bible and I ask you, what kind is yours?

I

AN EVIL CONSCIENCE.

"Let us draw near with a true heart in full assurance of faith,

having our hearts sprinkled from an EVIL CONSCIENCE, and our bodies washed with pure water." —Heb. 10:22.

I might say in passing that the "hearts sprinkled" refers to the blood, and this is pictured when it speaks about our bodies being "washed with pure water." It is a picture of the Old Testament sacrifices and back of this passage of Scripture is the imagery of the Old Testament. However, that which I want you to see is that he says some people have an evil conscience, which is the same as a guilty conscience.

Take, for example, David when he sinned. Did you ever realize what kind of a conscience David carried about with him during that period of time when he had sinned with Bathsheba and killed her husband? Listen?

"For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am NOT ABLE TO LOOK UP; they are more than the hairs of mine head; therefore MY HEART FAILETH ME." —Psa. 40:12.

Now he doesn't use the word "conscience" in this Psalm at all, but he is evidently talking about the guilty conscience that he had during that period of time. In between the time that David committed adultery with Bathsheba and killed her husband to hide his sin and the time when Nathan pointed the accusing finger at him and said, "Thou art the man"—in between that time I think David possessed a guilty conscience—an evil conscience, such as is described here.

You will find that same kind of conscience on the part of many individuals in the Bible. Take for example Adam and Eve when they sinned in the Garden of Eden. The Word of God tells us that when they sinned, they hid from the presence of the Lord. Listen:

"And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." —Gen. 3:8-10.

Prior to this time there had been nothing that was as satisfying and refreshing to Adam and Eve as the voice of Almighty God. I am satisfied that they had never heard anything that was as pleasing as the voice of Almighty God, but now when they have sinned, they hid themselves from God. See Adam hiding behind the trees in the garden. The Word of God says when he hid himself that God sought him out, and when God did so, He spoke and said, "Where art thou?" and Adam said, "I was afraid, because I was naked." In other words, Adam had sinned, and he was afraid because he had sinned.

What was wrong, beloved? Adam and Eve were the possessors of a guilty conscience. They wouldn't have hidden themselves if they hadn't known that they were guilty in the sight of Almighty God. They were the possessors of an evil conscience.

If you will turn to the book of Daniel you will find another individual with an evil conscience. I rather imagine that Belshazzar thought himself something indeed when he was elevated to the position as king. You bear in mind (Continued on page five)

Trouble In Church

The attitude prevails with some preachers and some churches that trouble in the church is an indication that it is time for the pastor to move. If Jesus had followed this policy He would have walked out on the twelve. If husbands should follow this policy many families would be without fathers and husbands. If presidents of our country had followed this policy, the United States would have been without a president most of the time. Then, why should this be a policy of as pastor or a church?—Selected.

How Is Your Conscience?

(Continued from page four)

that Belshazzar actually never was king. His father was king, but he had been shut out of the city of Babylon, by the besieging armies of the Medes and Persians, and when he couldn't get back into the city, Belshazzar took over the position of king, and he acted as king while his father was shut out of the city.

Belshazzar put on a big feast for a thousand of his lords and nobles. The Word of God tells us about that feast. My, what a feast that was! I rather imagine, beloved, that the tables groaned beneath the weight of the food, both in and out of season, upon those tables. I rather imagine that the jest and repartee flashed back and forth across the tables as the revelry continued through the night. I imagine that hired Oriental dancers weaved with their exotic dances in and out among those tables, while the jest and repartee flashed backward and forward, and drinking and debauchery went on. They brought out the golden and silver vessels that had been taken out of the temple of God at Jerusalem, when it had been sacked by Nebuchadnezzar some years before. I rather imagine that when they brought out those golden and silver vessels and passed them around from one to the other to drink wine out of, and to praise the gods of gold and silver, and brass, iron, wood, and stone — I rather imagine that when Belshazzar did so, he thought that he was somebody. He was king of the country and he thought to bring shame to the God of Israel by passing out these golden and silver vessels that were used for the worship service in Jerusalem. Beloved, while the jest and the repartee and the drinking and the idolatry were going on, God put in His appearance. I can see Belshazzar as he lifts his glass to his lips to drink a toast to the crowd before him, and as he does so he looks over on the wall and he sees the finger and the thumb of a man's hand writing mysterious words in a foreign language upon the plaster of the wall of the king's palace. I rather imagine that he set down his glass untouched. I am satisfied that that

was one toast this man never finished. I am sure that that was one drink Belshazzar never swallowed, for we read:

"Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." —Dan. 5:6.

Beloved, I can see Belshazzar as he stands there beside that table with the joints of his loins loosed, until he felt like the entrails of his body were going to fall out, and with his knees smiting one against the other. I can see him as his countenance changes and as his thoughts trouble him. What is the matter with him? There is just one thing: he has an evil conscience because of the sins of his life.

I will give you another example. Go back to the days when the children of Israel were facing extinction even before they hardly became a nation. I speak of the time when Jacob's sons, of necessity, had to go down into Egypt to buy corn and bring it back that they might live and not die. The Word of God tells us that when they arrived in Egypt they found Joseph their brother whom they had sold unto the Ishmaelites, who had in turn been sold to the Egyptians as a slave — they found their brother as the chief and ruling despot of the land of Egypt, though they knew him not. They didn't expect to find Joseph controlling the food supply of Egypt, which was, then, the grainary and the bread-basket of the world. They didn't expect for one moment's time to find him doling out the food to everybody and that they would have to bow down before him. Surely, he had dreamed long years before, and had told them how their sheaves of grain bowed down to his sheaf, while his sheaf stood upright, but they had forgotten about that. They didn't remember about that dream. They go down now into Egypt to buy grain and Joseph recognizes them, but they don't recognize Joseph. The Word of God tells us that when they failed to recognize Joseph, Joseph spoke roughly to them and said, "You are spies," and they said, "We are not spies," yet he put them in jail in order to test and prove them. When they were put

in jail and were together and could discuss the matter, immediately they realized that they were there because of what they had done to their brother Joseph. Listen:

"And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." —Gen. 42:21.

They hadn't thought about their brother for some period of time. Years had passed since he had been sold. Now he has become the chief ruler of the whole land of Egypt. He is prime minister of that country. They hadn't thought about him for years but now just as soon as trouble comes their way, they say, "We are verily guilty concerning our brother." What is it? It is that guilty conscience. It is that evil conscience. It is that old guilty, evil conscience reminding them of that fact of their sin. It was that conscience that Paul is talking about in Hebrews 10:22 — an evil conscience.

II

A SEARED CONSCIENCE.

"Speaking lies in hypocrisy; having their conscience seared with a hot iron." — I Tim. 4:2.

What kind of a conscience is a seared conscience? It is a hardened conscience — one that gets so hard that you won't listen to it any longer.

Did you ever take some hot food in your mouth, and it was too hot to swallow, and before you could get it out of your mouth you had burned the taste buds on your tongue — you had seared your tongue? Beloved, a seared conscience is a conscience that is hardened to the extent that you no longer can tell whether a thing is right or wrong.

I ask you, what kind of a conscience do you have? Do you have a conscience that has been seared to the extent that you can't tell right from wrong, just like a tongue that has been burned, so that you can't taste and you can't feel?

Years ago I remember reading of a man who bought a fine, well-bred dog for the purpose of being a watch dog. Every time a prowler or anyone would come around the house that dog would bark and scare them away. Anytime anybody came about the dog would bark and raise considerable commotion. It was a good watch dog because of the fact that he would raise a commotion anytime anyone approached. The man's wife didn't like the dog's incessant barking, and everytime the dog would bark she would hit it on the head, until finally the dog learned that his barking wasn't appreciated and he quit barking. He was no good as a watch dog any longer.

Let me tell you something, beloved, your conscience is the watch dog of your soul, but you can keep hitting that "watch dog" in the head until your conscience is seared. You can go right on persisting in your sins until your conscience becomes so seared and so hardened that your conscience refuses to speak to you. God's Word gives us a description of this. Listen:

"Who being **PAST FEELING** have given themselves over unto lasciviousness, to work all uncleanness with greediness." — Eph. 4:19.

This is the picture of the man whose conscience is seared. He has come to the place where he is past feeling. When the taste buds are burned off the tongue, you can't taste and you can't feel. One's conscience gets in the same condition. A man sins and he comes to the place that he can't feel any longer. Ah, my brother, he gets to the place that he is past feeling, and that is when he gives himself over unto lasciviousness and uncleanness with

EVANGELISTIC OUTLINES

By PASTOR FRANK B. BECK
Millerton, New York

Title: "TOUCH CHRIST"

Scripture Reading: Mark 5:24-34.

INTRODUCTION: God does not begrudge us salvation. We need not try to steal it. Neither should we hide it. Salvation and healing (as every other blessing) should be confessed publicly. No case too hard for Christ. He heals the incurable (Jer. 17:9-10).

I. THE WOMAN'S CONDITION (vs. 25-26).

A. She was sick (v. 25). All are sick, yea, dead with sin (Gal. 3:22, Isa. 1:6.)

B. She was spent (v. 26). So is the sinner. Bankrupt. "Spent all" (Luke 15:14; Matt. 5:3).

C. She was separated, as an unclean and untouchable woman (Lev. 15:25). Spiritually we are by nature separated from God, hiding from Him (Gen. 3:8), going away from God (Gen. 4:16) and must be sought after by God (Luke 19:10). If not saved by Christ separated forever (Rev. 20:15).

II. THE WOMAN'S CONFIDENCE (vs. 27-28).

A. Someone's testimony (v. 27). "She heard of Jesus." Someone testified (Rom. 10:14). That hearing brought faith (Rom. 10:17). Acts 1:8.

B. Her timidity (v. 27). Nicodemus timid? Came to Jesus by night (John 3:2). See John 7:13—"fear of the Jews." John 12:42—"because of the Pharisees." Mark 8:38! Illustrate and apply. Do you keep silent because of friends, position, job, persecution?

C. Her touch (v. 27). Others touched and were made whole (Mark 3:10). Why the hem of His garment? Numbers 15:38-39. Ribbon of blue. Blue a heavenly color signifying a heavenly walk. Here, recognizing Christ as come from Heaven as God (John 1:1, 14; Matt. 1:23). John 20:28—"God!"

D. Her trust (v. 28). Heb. 11:6; Jas. 1:6-7; Mark 1:15; John 3:16, 36.

III. THE WOMAN'S CURE (v. 29).

A. It was a present cure—"straightway." Salvation is immediate! Now! John 5:24. I John 3:2—"Now . . . are." I John 3:14—"We have passed."

B. It was a perfect cure—"her blood was dried up." Complete! "Made whole," or cured (v. 34). God saves them to the uttermost who come to Him by Christ (Heb. 7:25). Forever (John 10:27-30). Body, soul and spirit (I Thess. 5:23).

C. It was a personal cure. "She felt . . . that she was healed." Personal experience. She knew it! Rom. 8:16. Job 19:25. John 9:25.

IV. THE WOMAN'S CONFESSION (vs. 30-34).

A. It was ordered (vs. 30-32). His question was inviting (v. 30). His actions were inducing (v. 32). Psalm 50:23; Rom. 10:11; Rom. 10:9-10.

B. It was open (v. 33). Matt. 10:32-33; Rom. 10:9-10; I John 4:15.

C. It was owned (v. 34).

1. Relationship—"Daughter." Family relationship! Child of God (John 1:12-13; I John 3:1-2).

2. Realization—"Thy faith hath cured thee." O the joy of being so healed from some dread disease! How much greater to be saved from sin and Hell! Believe this—Matt. 9:2; Eph. 1:7; II Tim. 1:9.

3. Result—"Go in peace and be whole."

a. "Perfect peace" (Isa. 26:3), "peace forever" (I Ki. 2:33), "abundance of peace" (Psalm 37:11), "great peace" (Psalm 119:165), "peace with God" (Rom. 5:1), "the peace of God that passeth all understanding" (Phil. 4:7).

b. "Be whole of thy plague." Rom. 6:4 over the plague of dominating sin. II Cor. 5:17-18. Saved from plague of sin (Matt. 1:21), worldliness (Gal. 1:4), fleshly lusts (Gal. 5:24), self (Gal. 2:20).

The crowds bump into Christ and handle Him, but the elect touch Him by faith. Come to Christ now! Be saved forever in peace! Amen.

greediness. Surely it describes, good, and good evil; that put graphically and accurately, the darkness for light, and light for man who has a hardened, seared darkness; that put bitter for conscience. sweet, and sweet for bitter." — Isa. 5:20.

I ask you, what kind of a conscience is yours?

III

A DEFILED CONSCIENCE.

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." — Titus 1:15.

Beloved, what is a defiled conscience? It is worse than a guilty conscience. It is worse than a seared conscience. A defiled conscience is an unholy conscience. It just means that that conscience has gotten to the place it doesn't protest against sin, but rather approves that which is wrong.

You know, beloved, an individual can keep on sinning in such a way that he gets to such a place his conscience won't even protest against what he is doing, but rather his conscience will approve what he has done. We have an example of that in the Word of God:

"Woe unto them that call evil

This tells us that there are people whose conscience is so defiled they call good evil, and darkness light, and bitter sweet. They have a defiled nature that doesn't protest against what is wrong, but rather approves the wrong that they wish to do.

I have said repeatedly through the years that a man can train his conscience to say "Amen" to any sin he wishes to commit. All you have to do is to commit that sin often enough and long enough. That, beloved, is a defiled conscience.

Every once in a while I hear somebody talking about making his conscience his guide. I remember talking to a man some years ago who said he had made up his mind that he wasn't ever going to do anything in his life unless his conscience approved of it. I tell you, beloved, your conscience is not a reliable guide. The only reliable guide that you can have is not your

(Continued on page seven)

The Preacher And His Work

THE PULPIT

The piety of the pulpit decides the piety of the pew. Never go into the pulpit without exalting Christ. In the pulpit self and the concerns of time must be forgotten. There is no place where Christ is more ready to reveal Himself to His servants than in the pulpit. Thousands of souls have been harmed through the mistakes of the pulpit.

Every moment spent in the pulpit is privileged time.—Anon.

PUBLIC PRAYER

Remember that you are in the presence of God, and that you address HIM. Never pray to be admired of men. Let the sermon be omitted rather than the prayers be slurred. The prayers should make the people conscious of the reality of prayer. The prayers prepare the ground, the sermon sows the seed. The manner in praying is as important as the matter in preaching.—Anon.

THE VOICE

A gentle voice is of untold value. All should seek to attain it. Feigned voices are the great causes of relaxed throats. He who seeks, by a feigned voice, to make men wonder, makes them smile. Speak oftener, and your voice will not fail so often. The voice depends on the heart. If we think how we are saying a thing, our hearers will see it, and despise us for it. A man cannot walk well when he thinks how he is walking, nor speak well when he thinks how he is speaking. A man's own heart is influenced by the tone of his voice, and the tone of his voice is affected by the state of his heart. —Anon.

The Preacher's Page

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

Baptist Youth Witness

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

A LOST BOY

A boy and his dad used to go for walks in the great woods. It was a very dense woods and the father could not let the boy go alone, because the boy must learn, little by little, how to travel through such a forest. Each time their walks took them just a little farther into the woods and one day this little boy of ten said, "Dad, let's go much farther today."

"No, son," replied the man, "that will be enough for today," so they went home.

The next day the boy was all ready to go for the walk, but his father could not go, and said, "I guess we will have to call off our walk for today, son." The boy wanted to go very much and as the man looked at his son, he saw a large tear roll down the sweet face.

Finally, the man said, "Son, I am not able to go this time, but if you would like to go, you may go by yourself, but go only as far as the old oak tree on the hill, no further, you understand, son."

"Yes, dad, thank you so much. I'm sorry you cannot go today, but I think I can go by myself." Off he went, all alone, no one this time to guide him, only his father's command not to go beyond the oak tree on the hill.

The lad came to the great oak tree, he stopped awhile, then a

great temptation came to him. He thought of how often he had asked his dad to take him further into the woods, but he would not.

"I think I can find my way further all by myself, I know I can. Dad won't know and I won't tell him. I'll just go over the hill, that's all."

Off he went, thinking how wonderful it seemed to be on his own; but before he knew it he had gone much farther than just over the hill.

The boy was lost before he knew it, yes, lost in the great woods, alone. He tried to find his way back, but instead of getting closer to home, he was getting further and further away. He became frightened at being lost and cried out, "Daddy, Daddy, please save me." Then the words of his father came to him, "Son, if you are ever lost, don't wander any farther, stay where you are, call aloud, wait and pray."

Many hours passed and when the boy did not return, his father realized his son was lost, went out to find the lad and bring him safely home. After searching the woods for quite a while, he heard a faint call, "Daddy, please save me, here I am, over here."

The little fellow cried out in anguish, "I am lost, suppose my daddy cannot find me. Oh, Dad-

dy, Daddy, here I am, can't you hear me, please find me and take me home."

His dad at last heard the call and found him, and the little boy was overjoyed at being found.

"Oh, Daddy," cried the boy, "I disobeyed you and went farther than you commanded me, please forgive me."

"Certainly, I forgive you, son, I am glad that I found you."

Does this simple story not remind us of how the Good Shepherd found His lost sheep?

"And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:3-7).

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:6).

See the confusion of this poor writer? He cannot distinguish one thing from another. Evidently, he does not know what he deals with nor whereof he speaks. It is quite apparent that it would be well for him to assign the task of showing the "errors of hyper-Calvinism" to someone else, one who is able to make a proper and orderly presentation. We are very happy that the man is able to keep us straight about the differences between Pentecostals and Holy Rollers, but it is only too clear that he is incapable of keeping himself straight as to Calvinism and hyper-Calvinism.

2. By thus confusing Calvinism and hyper-Calvinism, using the terms interchangeably to mean the same thing, the man prejudices the uninformed reader against true Calvinism.

When it comes to representing Calvinism, Mr. Rice has truly patched together a coat of many colors. For instance, he scraps up the old worn-out "babes in Hell a span long" patch. Of course, such an idea is to be classified as hyper-Calvinism, for it "goes beyond" Calvinism. But remember, Mr. Rice classifies true Calvinism as being one and the same as hyper-Calvinism, using the terms interchangeably, as has been shown. Why does he do this? It must be due to one of two things: lack of knowledge — the man does not know the difference; or else he does so deliberately in order to prejudice the reader against true Calvinism by making him believe that Calvinists teach infant damnation. These are the only possible reasons for such writing, and we trust that the man did not do so deliberately.

He also brings forth another illustration to patch to his coat of many colors. He tells of one who said to a certain pastor that he (the pastor) was regenerated when a babe in his mother's arms, or even possibly before birth. He calls this one "an arrogant and prominent hyper-Calvinist."

You see, this man has used the terms "Calvinist" and "hyper-

Calvinist" interchangeably and has no doubt prejudiced many people against true Calvinism by bringing forth these fanatical and hyper-heretical illustrations which no true Calvinist believes. So Rice has simply wheeled into the same deep rut of misrepresentation that has been the traditional method of Arminian and semi-Pelagian opposition. If Mr. Rice convinces anyone against real Calvinism by such abuse, it will only be the ignorant, uninformed, or prejudiced person. No honest, well-informed, open-minded person will have the least respect for this unholy misrepresentation.

Mr. Spurgeon well described this type of tactics when he said: "To this day, there are many of our opponents, who, when they run short of matter, invent and make for themselves a man of straw, call that John Calvin, and then shoot all their arrows at it."

3. Rice asserts that thousands of professed "Calvinists" are not Calvinists, after all.

He says, "One who says he is a Calvinist generally means simply that he is not an Arminian, that he is kept by the grace of God, and is not saved or kept by his own works or life." He says that these "mistakenly" are called Calvinists. But note these things—

(1) Rice completely overlooks the historic distinctions that exist between Calvinism and Arminianism, which truly distinguish a Calvinist from an Arminian. He leaves the impression that the matter of eternal security is the basic difference between the two. But this is not the basic issue at all. The Calvinistic position on security is simply a by-product (so to speak) of the Calvinistic doctrine of salvation by God's elective grace; whereas the modern-day doctrine of apostasy (actually not taught by Arminius himself—see his works) is the by-product of the Arminian notion relative to "free-will."

Rice's position on security and his position on election are actually a mixture of Calvinism

The Devil's Bid For Boys

'Tis somebody's boy; is it yours or mine
That will fill the place in the drunkard's line?
We see the mournful funeral train,
The sodden heart and the reeling brain;
We see the low down in the noisome grave,
The man who once had a soul to save;
We can hear the wail of a helpless child,
And the drunkard's voice by drink made wild;
The wretched homes and the wretched lives
The wailing babies and the mourning wives.
But somebody's boy will fill the place,
In the broken ranks of the drunkard's race.
'Tis somebody's boy; is it yours or mine
O God! that will march in the drunkard's line?

The drunkards are dying one by one;
Their cups are full and their race is run;
But their ranks are full as they were before
They silently pass to the unseen shore;
Their ranks are as full, for the boy today
Who drinks with the rest in a "manly way"
Will be in the future the drunken sot,
For a wasted life is the drunkard's lot.
'Tis somebody's boy; God grant it be
Not the boy we loved in his infancy.
'Twill be somebody's boy, for the power of sin
Is surely drawing our darlings in;
So let us watch with tears and prayer
That the boys we love will not march there.

—Selected

and Arminianism. He denies the first four points of Calvinism accepting Arminianism, but holds to security. This is the general position of most Baptists today, though logically, the man who takes the Arminian position on election and free-will crosses himself completely when he asserts security. But the historic distinction between Calvinism and Arminianism is not security; it is what part God and man play in salvation. It is the question of Paul: "Who maketh thee to differ from another?" Is it God, or is it "free-will?" If it is "free-will," then man makes himself to differ, and man therefore is not totally depraved. But if all men are totally depraved, then their wills all act according to their common depraved nature; so if a man gets saved, it is because some outside Power has made him to differ from his fellowmen. This proves eternal election, for what God does in time, He always purposed to do. And following this is the particular atonement, effectual calling, and security.

But Mr. Rice runs completely off course by trying to shift the issue. He tries to cast off the "Arminian" brand by saying that he holds to eternal security. In a letter to this writer sometime ago, Rice vehemently denied be-

ing an Arminian. His position was that he believed in the doctrine of security, and therefore was not an Arminian. But when I asked him to state his position on the other points of difference between Calvinism and Arminianism, he demurred and referred me to Webster's dictionary to show that he was not a follower of Arminianism.

(2) In thus shifting the issue, Mr. Rice has misrepresented true Arminianism. It is not true, strict Arminianism to represent it to be a teaching that man keeps himself "by his own works or life," as Rice represents it. Those who teach this are hyper-Arminian, for they go beyond true Arminianism. True Arminianism teaches the possibility of falling, but also that all who are kept are kept by God's grace. True Arminianism simply follows through with its position on "free-will." Arminians teach that in salvation a sinner must, through the Spirit's help, "yield" his natural will, then God's grace saves him. In security, they teach the same thing; a man must, by the help of the Spirit, "yield" to God's grace to be kept.

Rice only goes half-way with them. He teaches that a sinner must "choose of his own will" to be saved, but on security, he

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Rice Reviewed

(Continued from page two)
between Pentecostalism and Holy Rollerism." Then he gives a few things which are different about the two, and adds, "A preacher who writes for publication ought to pay more attention to the facts. Just a little investigation would make you able to talk sensibly and truthfully on such matters." His conclusion of the matter is that such a use of these two terms "shows a carelessness of facts which I think is lamentable in a preacher."

This is amusing indeed coming from the man who so unjustifiably uses "Calvinism" and "hyper-Calvinism" to denote the same doctrine.

Now to show the reader that Rice definitely uses these terms interchangeably to apply to the same doctrine, here are a few quotations from his article:

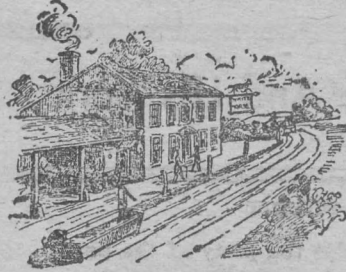
"Calvinism especially appeals to those who think that hyper-Calvinism is the only answer to Arminianism." (Emphasis supplied in these quotations.)

"Hyper-Calvinists would like to make people believe, and do make many believe, that if one does not teach universal salvation, he must be either a Calvinist or an Arminian."

In another place he speaks of "a philosophy developed by John Calvin," and immediately thereafter says: "It is a sectarian tenet followed only by hyper-Calvinists." By this statement we can only conclude that Mr. Rice considers Calvin himself to have been a hyper-Calvinist. If his "philosophy" is adhered to only by hyper-Calvinists, as Rice says, then Calvin must have been a hyper-Calvinist!

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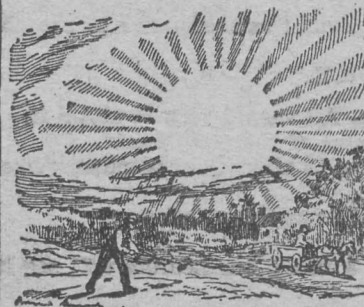
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"... in earth, as it is in heaven. Give us this day our daily bread." (Matt. 6:10, 11)

The Second Epistle Of Peter

THE SECOND COMING OF JESUS

II PETER 3

How Is Your Conscience?

(Continued from page five)
conscience, but the Word of God. God gives us a way to test false prophets. We are not to test them according to our conscience, but rather we are to test them by the Word of God. Listen:

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

Beloved, the only safe test that you have is the Word of God. Conscience is the most unreliable test in all the world because you can train your conscience to say "Amen" to anything.

I ask you, what kind of a conscience do you have? A guilty conscience? A seared conscience? A defiled conscience? What kind of a conscience is yours?

IV

A PURGED CONSCIENCE.

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, PURGE YOUR CONSCIENCE from dead works to serve the living God?"—Heb. 9:14.

May I say in passing that all a sinner ever has before he is saved are dead works. He may have lots of works, but they are dead works. He may be a bishop but his works are still dead works if he hasn't been saved. I tell you, no man has anything to offer to God but dead works until he is saved, and the only way that your conscience will be purged from dead works to serve the living God is through the blood of the Lord Jesus Christ.

If I speak to somebody who may have a guilty conscience, or a seared conscience, or maybe even a defiled conscience, may I remind you that I have good news for you. I have the best news that came out of Heaven. I have news for you that your conscience might be purged from your dead works to serve the living God. By joining the church? No. By turning over a new leaf? No. How? By the blood of the Lord Jesus Christ.

I remember years ago reading a statement by Gladstone, an English statesman, in which he said, "The disease of an evil conscience is beyond the practice of all the physicians of all the countries in all the world." How true that is! Beloved, what is beyond the practice of physicians, is not beyond the practice of the Great Physician, the Lord Jesus Christ.

I remember reading about a Sunday School teacher who was talking to a group of her pupils — a group of boys about twelve and thirteen years of age. She was telling them about the still, small voice, and how that God spoke to them through their conscience. One of the little boys had been stealing out of his father's fishing tackle and had been renting that fishing tackle out to other boys, thereby making money in order that he might get enough to buy a BB rifle. As this teacher was talking to this group of boys, this little boy interrupted and said, "Is that what has been ailing me? Teacher, is there any way that a person can chloroform that still, small voice?"

Yes, I suspect that a lot of us have wished that we might be able to chloroform that still, small voice. Beloved, you can't chloroform it. You may go on until your conscience becomes seared and hardened and defiled and you may kill the voice of conscience. I am saying to you, if you haven't gone that far, then may I remind you that there is a way your conscience may become a purged conscience, and that is through the blood of the Lord Jesus Christ.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." — I

John 1:7.

Thank God, the blood of Jesus Christ cleanses us from all sin—the sin that we committed yesterday, the sin that we committed today, and the sins that we shall commit tomorrow. The blood of Jesus Christ wasn't shed for a part of your sins, but it was for all of your sin, and the individual who believes that Christ died for all of his sins, that individual will find his conscience purged from dead works to serve the living God.

We read:

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."—Psa. 119:9.

Brother, sister, you will never get your conscience cleansed apart from what the Word of God has to say. You ask most anyone that you might meet, and he will tell you that you have to join a church. Some will tell you that you have to go to a priest and confess your sins. Beloved, that will never purge your conscience. The Word of God says that the only way any person can be cleansed is by taking heed to what the Word of God has to say, and the Word of God says that "the blood of Jesus Christ his Son cleanseth us from all sin."

Listen again:

"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh." — Ezek. 11:19, 20.

I ask you, how are you going to get rid of that stony heart? How are you going to get that new heart? How are you going to get that new spirit on the inside of you? How are you going to be able to walk in the statutes of the Lord? I'll tell you, beloved, God has to take away that old heart, and He has to give you a new heart. God Himself has to supernaturally operate upon you, and the only way that you can have that experience is by trusting the Lord Jesus Christ who died for your sins on the Cross of Calvary.

I ask you, what kind of a conscience is yours?

V

A GOOD CONSCIENCE.

"Having a GOOD CONSCIENCE; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ."—I Pet. 3:16.

"Holding faith, and a GOOD CONSCIENCE; which some having put away concerning faith have made shipwreck."—I Tim. 1:19.

"Now the end of the commandment is charity out of a pure heart, and of a GOOD CONSCIENCE, and of faith unfeigned."—I Tim. 1:6.

"And herein do I exercise myself, to have always a CONSCIENCE VOID OF OFFENCE toward God, and toward men."—Acts 24:16.

From these verses you can see that it is possible to have a good conscience.

Now what is a good conscience? That is the kind of a conscience a person has when he has already had a purged conscience — when he has been purged by the blood of the Lord Jesus Christ and is living in the light of the Word of God. You can't have a good conscience until first of all you have been purged by the blood of Jesus Christ; then after your conscience has been purged from sin, you have a good conscience if you are obedient

MEMORY VERSE: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."—II Peter 3:11.

I. Why II Peter Was Written. II Pet. 3:1-2.

All of us are prone to forget. We must be taught the same thing, again and again. The apostle thus wrote this book that we might keep in mind the second advent of the Lord Jesus.

II. Christ's Return To Be Generally Disbelieved. II Pet. 3:3-7.

This is a prophecy as to the general unbelief concerning Christ's return to the earth. Many supposedly great preachers deny His literal return, chief of whom is Harry Emerson Fosdick.

This disbelief is not the outgrowth of their habits of study, but rather it is their willing ignorance (Vs. 5). The same Bible which tells of the world's destruction by water in Noah's day also tells of the world's destruction by fire at Christ's return. Anyone who scoffs and denies this, the return of Christ, is willingly ignorant.

III. God's Promises Concerning Christ's Return. II Peter 3:8, 9.

Though the time, even years pass by, we are not to be discouraged about Christ's return. A thousand years seem like a long time to us, but to God they are only the matter of a day. God will keep His promise as to Christ's return. His delay is only that the ungodly may enjoy a season for repentance and that all of His elect shall be saved.

IV. God's Longsuffering To Usward. II Pet. 3:9, 15.

Verse 9 of this chapter is probably the most distorted of all passages in the Bible. It is generally "quoted" in favor of Arminianism. But a careful study of the passage shows that Peter is writing to a particular people. To yank this statement from its context is to do an injustice to the Word.

Peter says that God is longsuffering to "usward," and in verse 15 states that the longsuffering of God "is salvation." He is not willing that any (of us) should perish, but that all should come to repentance. Thus by His longsuffering to us, He leads us to salvation. Peter does not mean that God is trying to save everybody, and is therefore delaying Christ's coming; but he has reference to "usward," the elect to whom he writes (compare I Pet. 1:2 with II Pet. 3:1). God knows that the

but he went no farther.

Beloved, you can't have a good conscience when you stay away from God's house. You can't have a good conscience when you refuse to be baptized if you are saved. You can't have a good conscience if after you are saved you won't be a member of the church that Jesus built. You can't have a good conscience if you rebel against the teachings of the Word of God. You can't have a good conscience if you know what God teaches in His Book and you refuse to do it. I tell you, beloved, no man has a good conscience who is in disobedience to the Word of God.

I ask you, what kind of a conscience is yours? A guilty conscience? A seared conscience? A defiled conscience? A purged conscience? A good conscience? What kind of a conscience do you have?

CONCLUSION

May God help you to have a conscience that has been purged by the blood of Jesus Christ and that it might be a good conscience — one that grows out of a life that is given over wholly, fully and solely to the service of God as revealed in His Book. That is the kind of a conscience that I pray for myself, and for you, that we might have, daily — a good conscience toward God.

There is a man in the Bible who said that he had a good conscience, and I think he did. His name was Paul. He stood in the presence of another man and preached to him about his own conscience. Listen:

"And herein do I exercise myself, to have always a CONSCIENCE VOID OF OFFENCE toward God, and toward men." — Acts 24:16.

Paul preached about righteousness, temperance, and judgment unto Felix, and the Word of God says that Felix trembled and said: "Go thy way for this time; when I have a convenient season, I will call for thee." — Acts 24:25.

Felix's conscience was a conscience that made him tremble,

world will only increase in wickedness and unbelief, and has told us so beforehand. Thus it would be foolish to say that He puts off the second coming, hoping to save the world. The only reason Christ has not yet returned is due to the long-suffering of God who is not willing that a single one of His elect should perish. Therefore, Christ will not come until God has saved all of His people from sin.

V. How Christ Will Come. II Pet. 3:10.

A thief never sends word that he plans to enter your home. Christ's return to earth will be just as sudden—at the time when it is least expected.

VI. The Effect Of Christ's Return Upon The Christian. II Pet. 3:10-18.

Since the world is to be burned up (Vs. 10. Cf. Rev. 21:1), each child of God thus living in expectancy of His coming, ought to show forth holiness and godliness in his life. We should be living each moment as though the next we would be standing in the very presence of God. Nothing will purify a Christian like the thought of the coming of the Lord Jesus.

We should remember that though He tarries, it is for the purpose of salvation (Vs. 15). In view of that we should live pure and clean lives, working for the salvation of others, being careful lest the wicked who scoff at His return should lead us astray; and above all, we should be careful to grow in grace and in the knowledge of the Lord Jesus Christ.

QUESTIONS

1. Is Jesus coming again literally to this earth? (Vs. 1-4).
2. Why is the second coming generally disbelieved? (Vs. 2, 3).
3. Does time mean anything with God? (Vs. 8).
4. Can we be assured that God will keep His promise? (Vs. 9).
5. Who is the group God is not willing to see perish? (Vs. 9).
6. Will we know when to expect the return of Christ? (Vs. 10).
7. What will happen to this world and the heavens? (Vs. 10, 11).
8. How should the second coming affect our conversation? (Vs. 11).
9. What will be the character of this world after Christ's return? (Vs. 12).
10. How do the unlearned treat God's Word? (Vs. 16).

that is by having a conscience that has been purged by the blood of Jesus Christ, and then by committing your life unto the Lord, and living in the light of the Word of God. May God bless you!

JOHN'S BAPTISM

"The baptism of John, whence was it?"

—Christ

And they answered, "We can not tell."

—the Jews

WHY COULD THEY NOT TELL?

For centuries the religious world has been divided between three theories touching the place of John's ministry:

- I. It belonged to the JEWISH DISPENSATION.
- II. It was an INTERMEDIATE DISPENSATION.
- III. It belonged to the CHRISTIAN DISPENSATION.

To Which Did It Belong?

How Did John Baptize?

How Deep Was Jordan?

What Church Would Christ And

The Apostles, Baptized By John, Belong To, If They Were Here Today?

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THE BAPTIST EXAMINER

PAGE SEVEN

FEBRUARY 22, 1958

POSSUM RIDGE LETTER

dere bro Gilpeens—

mr. hardtufule has ben powful sik this weak. eber since he hurd tel uf the krisis facing TBE, he ben down in the dumps. Miss Samanthu she kal me tu kum tu the hous and she say Mose u wil hav tu rite bro. Gilpeens and splanify for usens.

she say that al sum fokes want out uf lif is toast and roast, but she wants all the readers uf TBE tu wine and dine hit with ther muny so hit wil kep komin evry weak jist as hit has fer a long time.

she say that wimmen sumtimes go shoppin and then again they'll buy things they nead, but now she wants tu do without what

she neads even, so's to help TBE and kep hit in the mails. she say that lots uf fokes make ther tummy ther waist baskit, but that she is willin tu go without her vittles even tu kep TBE comin tu her hoam.

She say dat dey is a lot uf the readers uf TBE that ort tu git sum krutches fer ther lame ox-kuses for not s'portin TBE.

she say everbody wurried about the sputniks, but what we nead is larger kalibur men and smaller kailbur guns. she say dat de kind uf fitun u and bro. Bob duz jist suits her and ter kep hit up.

she say mos' eberbody konfused about de konfushun in de world, but dat hit shore wud be konfused if TBE wer tu stop hits weakly visits.

she say dat when mr. hardtufule swept her off her feet she landed smak dab in de kitchen, and that she wud be willin tu git a job in a kitchen rite now jist tu s'port TBE.

she say a powful lot moar but i am jist to tired tu rite it all up. this is the mostest wuk i hav dun in a long time, but i have rit hit all fer mr. hardtufule and Miss Samanthu bekaws we air

yore frends.

Mose

Rice Reviewed

(Continued from page 6)
teaches that a man has no such "freewill," no such power of choice that God unconditionally keeps him saved. Thus, Mr. Rice is quite inconsistent, being an Arminian as to salvation, but a Calvinist on security.

But the whole trouble with Mr. Rice's so representing this matter is that he manifestly does not want it to be known that on the principle points, he is not only Arminian, but actually goes beyond Arminius in some particulars. But this shall be shown at a later date when Mr. Rice comes forth with his other articles. His position shall be compared with the position of James Arminius, and I am sure that the parallel will be quite revealing.

Mr. Rice is right in saying that many who call themselves "Calvinists" are not Calvinists. They are really and truly Arminians and hyper-Arminians who inconsistently believe in eternal security. But Mr. Rice has greatly confused matters by not making the true distinctions clear. He has put a somewhat new definition upon the term Calvinism and has cast more unjustified stigma upon the term Arminianism. He has watered down Calvinism in a manner that makes Calvinists of some of the rankest Arminians on earth, and he has represented Arminianism in a manner that even casts out Arminius, putting him outside the camp! Such things as this are completely inexcusable in a man who is supposed to be "carefully" giving facts. I think perhaps Mr. Spurgeon had such persons in

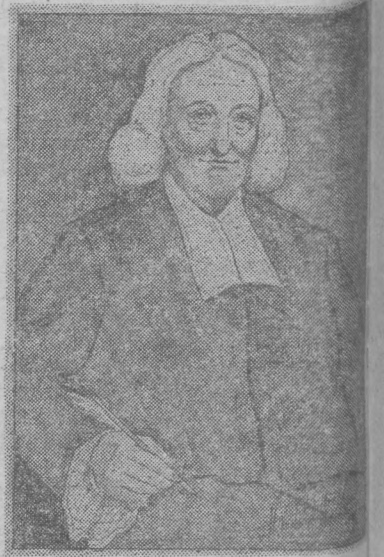
A Friend Disagrees With Hartufule; 'Re-touches' The Picture Of John Gill

dere brother gilpeens:

i wuz so sori to read that brother hardtufule would call the great writer john gill a "sourpuss." i kant understand this. bro hardtufule seems to have a dizzurnment of spirichool things an cannot be led astra when it comes to doktrin, arminians er calvinists, then too, he never misses to spot a modurnist or ununist. i kant understand why he kant see the smile bihind the face of "sourpuss."

in looking at the pikcher of the great writer, john gill, even though his face shows evedent, desisiv, distruktiv marks of his pashenit long kentinued panztaking and komprihensiv study, i as an artist, pastor and a defender of the truth can see bihind the aged harsh fecheder face of our friend and note his amiebel komprihensiv soul.

so to put our bro hardtufule at eez—i hirwith would like to show what i see in the "sourpuss," so i have re-drown the liknis of bro gill with a smile. i no



that i. s. is hardtufule so i kant right out with it and say i have re-drown this pikcher. if i thot that i. s. kood be fuled we might hav tried to do that.

yore frend,
i. m. sikaboutit

One-Week 'Sub' Campaign

Regular readers of TBE will recall that it has been over a year now since we have had a major subscription campaign. Of course, we are always encouraging and requesting our readers to send TBE to other folk, but what might be properly called a "campaign" was the one we had at the close of 1956.

Those of you who joined in that campaign will rejoice to learn that many hundreds of those who received free subscriptions at your expense have renewed their subscriptions. Many write to us and ask if anyone for whom they subscribed renewed. Of course, we could not keep such a record for the simple reason we don't have the office help and time to do so. It is difficult enough to simply keep the mailing list up to date. But we are happy to report that your efforts have been fruitful, and we now have hundreds of new readers as a result of your interest.

Many, naturally, did not renew their subscriptions. In fact, we have just removed a very large number of names from our mailing list, practically all being persons who received subscriptions as a result of the campaign of '56. But despite the fact that they are not renewing, they have received the truth, they have had

the WITNESS of the Word of God. Therefore, we have fulfilled our obligation to them; and who knows, the Lord willing, the Word sown may even yet bear fruit in the lives of many of these.

Well, enough said for now as to the last campaign. We are now calling on our readers — readers who love the truth and want others to have it — to join with us in a one-week effort. This campaign will not be a lengthy one, extending over a period of weeks — it will only be for THIS week. We pray that many of you will send in subscriptions just as soon as you have read this article relative to this campaign. We hope that a year from now we will be able to say, "Many hundreds of those who received free 'subs' again renewed their subscriptions to TBE." We hope that the same interest will be manifest this year that was manifest in '56. Many for whom you subscribe will not care for TBE. But if only one out of ten or twenty is blessed by the Word of God, then your money and effort has certainly been fruitful. Think of the worth of one soul alone! It is worth more than the riches of this world!

So fill out the blank below, enclose \$3.00 (or the amount needed to cover the cost of the subs you send), clip out, and mail to us.

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The Doctrine Of The Blood

(Continued from page two)

to a priest and tell him? No. How, then? Go to Jesus Christ, and tell Him. Confess your sin, and rest in the work of Christ — His substitutionary sacrifice which paid for all of your sins. Now, when you confess that sin to God, the Spirit of God witnesses to your conscience that you are forgiven, and your conscience is at rest, though you still regret that you sinned. It is no longer a burden to conscience, for you have been cleansed by the blood. Listen to Hebrews 10:22: "Let us draw near with a true heart in full assurance of faith, **having our hearts sprinkled from an evil conscience**, and our bodies washed with pure water."

Confession For Cleansing

Next, you will note that these verses teach us that we are to **confess** our sins. Listen to verse nine: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Again, I want to emphasize that this verse is speaking of Christians, not lost sinners. John said, "If we," that is, we Christians. Now, some people who profess to be Christians think that they don't have any sins to confess. They say that they have had the old nature "burnt out." But, beloved, these verses are mighty hard on the man or woman who claims to be sinless. In verse 8, it says that if we say we have no sin, we deceive ourselves, and the truth is not in us. In other words, the professing Christian who professes to be sinless is a self-deceiver and a liar. In verse 10, the Word says that such a person makes God to be a liar. God has said, "There is not a just man upon the earth, that doeth good, and sinneth not" (Ecclesiastes 7:20). And all through the Bible, through the mouths of the writers, God tells us that none but He is perfect. Thus, whoever says that he has no sin, that he lives above sin, makes God a liar, for God says otherwise.

If we are truly in the light, we will see our sins, will confess them to Christ, and will be cleansed. The reason that so many Christians live defeated, cast-down lives, is because they do not confess their sins. Their sins just continue to accumulate on their consciences, until they say, "Well, I'm just not saved." Such

a person, Peter says, gets to the point where he has "forgoten that he was purged from his old sins" (1 Peter 1:9). He gets to the place where he doesn't believe that God will hear his prayer. He says, "I have too many sins!" But don't make God a liar, sinning Christian! His Word says, "If we confess our sins," He will forgive and cleanse us. May God drive you to your knees in confession, you are out of fellowship with Him.

Christ—Our Advocate

Note in 1 John 2:1, that John says, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have **an advocate** with the Father, Jesus Christ the righteous."

He says, "if we" (we Christians) sin, then we have an Advocate. Who is this Advocate? A priest? Yes, a priest. But not an earthly priest. We don't need an earthly priest, for we have a heavenly High Priest. Listen:

"Seeing then that **we have a great high priest**, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:14-16).

In view of these verses, a Christian has no business ever going to a so-called priest here on earth. We have a High Priest in Heaven to whom we are to pray. In the Old Testament the Jews had to have priests to offer up sacrifices, but listen to what God's Word says about our High Priest:

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily as those high priests to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself" (Hebrews 7:26, 27).

Thus, Christian friend, when you sin, go to your Heavenly Advocate, your great High Priest, Jesus Christ.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).