

A sinful heart must have sinful delights and sinful company. Heaven would be as Hell to an unregenerate soul.

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

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Easter

[This article from THE TWO BABYLONS by Alexander Hislop may be tedious reading, but none interested in the heathen origin of Easter will fail to be intrigued by the various details herein revealed.]

Then look at Easter. What means the term Easter itself? It is not a Christian name. It bears its Chaldean origin on its very forehead. Easter is nothing else than Astarte, one of the titles of Belshazzar, "the queen of heaven," whose name, as pronounced by the people of Nineveh, was evidently identical with that now in common use in this country. That name, as found by Layard on the Assyrian monument, is Ishtar. (Layard's Nineveh and Babylon, page 629).

The worship of Bel and Astarte was very early introduced into Britain, along with the Druids "the priests of the groves." Some have imagined that the Druidical worship was first introduced by

the Phoenicians, who, centuries before the Christian era, traded to the tin mines of Cornwall. But the unequivocal traces of that worship are found in regions of the British islands where the Phoenicians never penetrated, and it has everywhere left indelible marks of the strong hold which it must have had on the early British mind. From Bel, the first of May is still called Beltane in the Almanac (see Oliver & Boyd's Edinburg Almanac, 1860); and we have customs still lingering at this day among us, which prove how exactly the worship of Bel or Moloch (for both titles belonged to the same god) had been observed even in the northern parts of this island.

"The late Lady Baird, of Fern Tower, in Perthshire," says a writer in Notes and Queries, thoroughly versed in British antiqui-

ties, "told me that every year, at Beltane (or the first of May), a number of men and women assemble at an ancient Druidical circle of stones on her property near Crieff. They light a fire in the centre, each person puts a bit of oat-cake in a shepherd's bonnet; they all sit down, and draw blindfold a piece from the bonnet. One piece has been previously blackened, and whoever gets that piece has to jump through the fire in the centre of the circle, and pay a forfeit. This is, in fact, a part of the ancient worship of Baal, and the person on whom the lot fell was preciously burnt as a sacrifice. Now, the passing through the fire represents that, and the payment of the forfeit redeems the victim."

If Baal was thus worshipped in Britain, it will not be difficult to (Continued on page 2, column 1)

Salvation By A Substitute

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God."—1 Peter 3:18.

"Christ died for the ungodly."—Romans 5:6.

"Christ died for our sins."—1 Corinthians 15:3.

"While we were yet sinners, Christ died for us."

"Christ hath redeemed us from the curse of the law (which is punishment in hell), being made a curse for us."—Galatians 3:13.

There is not a more evident fact in both the Scriptures and human experience than that the lost, sinful human creature cannot save himself from his sins — neither from the past nor the future. It is absolutely impossible for a man to save himself. He cannot atone for past sins, neither can he keep himself from sin. He is therefore utterly hopeless.

If a person would stop from his vain human effort long enough to consider the fact of his utter hopelessness, he would soon arrive at the place of submission. He would first submit to the fact of his utter guilt and depravity, acknowledging God's just claim against him. At the same time, he would realize that the only possible way for him to be saved would be by free grace.

But then, free grace is not something that one can just imagine about God. When a sinner looks at himself in the light of God's holy law, he can hardly think of God's giving any grace

to such a wretch. But this is exactly what God has done for sinful men.

The way whereby God has manifested His grace to sinners is through SUBSTITUTION. Instead of executing the penalty for our sins upon us, He has graciously given His Son to bear our punishment. By this means He has taken away all that would ever condemn us to an everlasting hell.

Nothing can "make up" for past sins. They must be paid for. The Law must have satisfaction, for the Law-giver is a just and holy God, in no wise acquitting sin and sinners. Good deeds cannot outweigh evil deeds. One transgression on the part of the best person on earth is enough to separate him in hell for all eternity from the presence of a holy God. That sin must be paid for, if salvation is to be enjoyed.

It is by Christ Jesus that this is done. The immutable justice of Almighty God was completely honored and satisfied when Christ died for our sins. God did not bypass, overlook, or disregard our sins; He punished them fully in the death of Christ.

In the same act, however, the mercy of God for us was manifested. In pouring out wrath against sin upon Christ, God was in mercy giving a redemptive price for us. He gave His Son. Therefore, God is our justifier, for He furnishes us with our justification. (Continued on page 8, column 5)

Every Christian Is To Be "Filled With The Spirit"

Ephesians 5:17-33

By PASTOR BOB NELSON
Owosso, Michigan

INTRODUCTION—

Several years ago, I read in a local newspaper about a farmer in American-occupied Germany, who was having mysterious troubles with his chickens. It seemed that everyday some of his chickens would be walking along and then suddenly become inflated and burst, killing the fowl. After appealing to U. S. military officials, it was found that the chickens were eating car-bide capsules left from the last war. Once the chicken ate the capsule and the stomach had dissolved the outer-coating, moisture working on the carbide caused a volume of gas and an explosion.

Now as we are about to deal with this subject of being filled with the Spirit, we need to beware that we fall not into the same category as these chickens



PASTOR BOB NELSON

which were previously mentioned. (Continued on page 4, column 5)

New Series — "Amillennialism Examined"

ELDER EDDIE GARRETT

New Testament Baptist Church
Hamilton, Ohio

ARTICLE I

Editorial Note:

Not all Baptists agree on the subject of what is to come. The basic views are classified under the general headings of premillennialism, postmillennialism, amillennialism. There have been and still are some great men who hold to each of these views.

We are premillennialists, believing that this "system" is the teaching of the Bible, although we do not endorse everything which has and still does parade under this term. We think that the abuses and extremes of some premillennialists has done a great deal to prejudice many against the basic points in this system. Only recently an elderly preacher made the statement that in his younger days he had

read an extreme book which confused him so badly that he rejected premillennialism. We believe that this has happened many times and we abhor the suppositions and extremes of fanatical hyper-premillennialists and hyper-dispensationalists as much as those who do not hold to premillennialism.

This present series of articles by Bro. Garrett is written in a good spirit and as far as we can tell is free from extremism. We believe they will do good to all who read them. They will show what we believe are some of the errors and inconsistencies of the "amillennial" theory, and at the same time, present a conservative view of premillennialism.—B.L.R.

Amillennialism, we believe, is causing much damage in the realm of a proper interpretation of Scriptures on the second coming of Christ and related events. It is my purpose in this series of



PASTOR EDDIE GARRETT

articles to present to the reader: (1) What this system advocates, and (2) The unscripturalness of this system. (Continued on page 4, column 3)

A BAPTIST?

The president of the American Baptist Convention, Herbert J. Gerzok, stated in Watchman-Examiner article of October 8, 1959: "Let us also say clearly and strongly, that as Protestant Christians, we should long and pray for a closer fellowship with our Roman Catholic brethren. All who love our Christ and try to follow him are brothers in His name. Anyone who has close contact with Roman Catholics can observe how much deep and genuine devotion of Christ lives in their ranks. On this Reformation Sunday, and in the years to come, let us give our Protestant wit-ness, unashamed and unafraid, in gratitude for what God has wrought in deep repentance for our failures and shortcomings, which in confidence of the future belongs to freedom, know-ing that for freedom, Christ has set us free."

The Baptist Examiner Pulpit

"DESPISED"

Tenth in a Series of Messages from Isaiah 53 — By John R. Gilpin

"He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not."—Isa. 53:3.

At the very outset, I want to establish the meaning of the word "despised." I dare say that if I were to ask the average church member as to the definition of the word "despised" that I would get a definition that is foreign to the meaning of the word, as used in the Bible. I am sure if you would ask the average man of the street that 999 out of 1000 would give you a false definition for the word

"despised." The majority of the people think that "despise" is a synonym for "hate," and that the word "hate" and the word "despise" mean one and the same thing. But that is not true. You can despise an individual, a person or a thing without hating that person, that individual or that thing. As an example of the meaning of this word, we turn to the Word of God, and hear the Lord Jesus Christ Himself say:

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."—Mt. 6:24.

Beloved, you can see that the word "hate" and the word "despise" are not used in opposition one to the other and they are not used as synonyms of each other, but rather hatred is one thing and despising is something entirely different. Even the English dictionary makes it clear that the word "despise" means "to look down upon" or "to hold in contempt" or "to relegate the object or the person as unimportant or of much less importance."

For example, a woman may love her husband, and at the same time despise his trifling ways. Here is a woman married to a (Continued on page 5, column 1)

CALVIN ON DISCIPLINE

Calvin speaks of the purpose of church discipline as being threefold: firstly, "that God may not be insulted by the name of Christians being given to those who lead shameful and flagitious lives, as if the church were a combination of the wicked and abandoned"; secondly, "that the good may not, as usually happens, be corrupted by constant communication with the wicked. For such is our proneness to go astray, that nothing is easier than to seduce us from the right course by bad example"; thirdly, "that the sinner may be ashamed, and begin to repent of his turpitude. Hence it is for their interest also that their iniquity should be chastised, that whereas they would have become more obstinate by indulgence, they may be aroused by the rod." (The Institutes of the Christian Religion).

RALLY DAY, MAY 17 — PLEASE PRAY, ATTEND, GIVE, WRITE!

Easter

(Continued from page 1)

believe that his consort Astarte was also adored by our ancestors, and that from Astarte, whose name in Nineveh was Ishtar, the religious solemnities of April, as now practiced, are called by the name of Easter—that month, among our pagan ancestors, having been called Easter-month.

LENT

The festival, of which we read in church history, under the name of **Easter**, in the third or fourth centuries, was quite a different festival from that now observed in the Romish church, and at that time was not known by any such name as Easter. (The name Easter is peculiar to the British Islands). It was called **Pasch**, or the **Passover**, and though not of Apostolic

institution, was very early observed by many professing Christians, in commemoration of the death and resurrection of Christ. That festival agreed originally with the time of the Jewish Passover, when Christ was crucified, a period which, in the days of Tertullian, at the end of the second century, was believed to have been the twenty-third of March (Gieseler, volume I, page 55, note). That festival was not idolatrous, and it was preceded by no Lent.

Socrates, the ancient ecclesiastical historian, after a lengthened account of the different ways in which Easter was observed in different countries in his time—i.e., the fifth century—sums up in these words—"Thus much already laid down may seem a sufficient treatise to prove that the cele-

bration of the feast of Easter began everywhere more of custom than by any commandment either of Christ or any Apostle."—(Hist. Ecclesiast., lib. V, cap. 22).

Ever one knows that the name "Easter," used in our translation of Acts 12:4, refers not to any Christian festival, but to the Jewish Passover. This is one of the few places in our version where the translators show an undue bias.

"It ought to be known," said Cassianus, the monk of Mar-selles, writing in the fifth century, and contrasting the primitive church with the church in his day, "that the observance of the forty days had no existence, so long as the perfection of that primitive church remained inviolate."

Whence, then, came this observ-

ance? The 40 days' abstinence of Lent was directly borrowed from the worshippers of the Babylonian goddess. Such a Lent of forty days, "in the spring of the year," is still observed by the Yezidis or Pagan Devil-worshippers of Koor-distan, who have inherited it from their early masters, the Babylonians. Such a Lent of forty days was held in spring by the Pagan Mexicans, for thus we read in Humboldt, (*Mexican Researches*, v. I, page 404) where he gives account of Mexican observances: "Three days after the vernal equinox . . . began a solemn fast of forty days in honour of the sun."

Such a Lent of forty days was observed in Egypt, as may be seen on consulting Wilkinson's *Egyptians* (*Egyptian Antiquities*, volume I, page 278). This Egyptian Lent of forty days, we are informed by Landseer, in his *Sabean Researches*, was held expressly in commemoration of Adonis or Osiris, the great mediatorial god (page 112). At the same time, the rape of Proserpine seems to have been commemorated, and in a similar manner; for Julius Firmicus informs us that, for "forty nights," the "wailing of Proserpine" continued (*De Erroribus*, page 70) and from Arnobius we learn that the fast which the pagans observed, called "Castus" or the "sacred" fast, was, by the Christians in his time, believed to have been primarily in imitation of the long fast of Ceres, when for many days she determinedly refused to eat on account of her "excess of sorrow" (*Violentia moreris*) (*Adversus Gentiles*, lib. v. p. 403), that is, on account of the loss of her daughter Proserpine, when carried away by Pluto, the god of hell. As the stories of Bacchus, or Adonis and Proserpine, though originally distinct, were made to join on and fit into one another, so that Bacchus was called Liber, and his wife Ariadne, Libera (Ovid, *Fasti*, lib. 3, l. 512, vol. III, p. 184), which was one of the names of Proserpine (Smith's *Classical Dictionary*, "Liber and Libera," p. 381), it is highly probable that the forty days' fast of Lent was made in later times to have reference to both.

Among the pagans this Lent seems to have been an indispensable preliminary to the great annual festival in commemoration of the death and resurrection of Tammuz, which was celebrated by alternate weeping and rejoicing, and which, in many countries, was considerably later than the Christian festival, being observed in Palestine and Assyria in June, therefore called the "month of Tammuz," in Egypt, about the middle of May, and in Britain, some time in April. To conciliate the pagans to nominal Christianity, Rome, pursuing its usual policy, took measures to get the Christian and pagan festivals amalgamated, and, by a complicated but skilful adjustment of the calendar, it was found no difficult matter, in general, to get paganism and Christianity—now far sunk in idolatry—in this as in so many other things, to shake hands.

The instrument in accomplishing this amalgamation was the Abbot Dionysius the Little, about A. D. 525, to whom also we owe it, as modern chronologers have demonstrated, that the date of the Christian era, or of the birth of Christ Himself, was moved FOUR YEARS from the true time. Whether this was done through ignorance or design may be a matter of question; but there seems to be no doubt of the fact, that the birth of the Lord Jesus was made full four years later than the truth.

This change of the calendar in regard to Easter was attended with momentous consequences. It brought into the church the grossest corruption and the rankest superstition in connection with the abstinence of Lent. Let any one only read the atrocities that were commemorated during the "sacred fast" or pagan Lent, as described by Arnobius and Clemens Alexandrinus, (*Protrepticos*, page 13), and surely he must

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blush for the Christianity of those who, with the full knowledge of all these abominations, "went down to Egypt for help to stir up the languid devotion of the degenerate church, and who could find no more excellent way to 'revive' it, than by borrowing from so polluted a source; the absurdities and abominations connected with which the early Christian writers had held up to scorn. That Christians should ever think of introducing the pagan abstinences of Lent was a sign of evil; it showed how low they had sunk, and it was also a cause of evil; it inevitably led to deeper degradation.

Originally, even in Rome, Lent with the preceding revelries of the Carnival, was entirely unknown; and even when fasting before the Christian Pasch was held to be necessary, it was by slow steps that, in this respect, it came to conform with the ritual of paganism. What may have been the period of fasting in the Roman Church before the sitting of the Nicene Council does not very clearly appear, but for a considerable period after that Council, we have distinct evidence that it did not exceed three weeks.

Gieseler, speaking of the Eastern Church in the second century, in regard to Paschal observances, says: "In it (the Paschal festival in commemoration of the death of Christ) they (the Eastern Christians) eat unleavened bread, probably like the Jews, eight days throughout. . . . There is no trace of a yearly festival of a resurrection among them, for this was kept every Sunday" (Catholic Church, sect. 53, p. 171, Note 35).

In regard to the Western Church, at a somewhat later period—the age of Constantine—fourteen days seem to have been observed in religious exercises in connection with the Christian Paschal feast, as appears from the following extracts from Bingham, kindly furnished to me by a friend, although the period of fasting is not stated. Bingham (Origin. Eccles., vol. IX, p. 100) says:

"The solemnities of Pasch (Easter) began the week before and the week after Easter Sunday—one week of the Cross, the other of the resurrection. The ancients speak of the Passion and Resurrection of Pasch as a fifteen days' solemnity. Fifteen days was enforced by law by the Empire, and commanded to the universal Church. . . . Scaliger mentions a law of Constantine, ordering two weeks (Continued on page 3, column 1)

"It's A Long, Long Way To The Winner's Circle!"



It will take a lot of oats and hay and sunshine and exercise and water for this newly born colt to develop into a winner. Yes, for this little fellow who has just been foaled, it is a long way to the winner's circle.

The same is true of God's children. When we are saved, we are just babes in Christ.

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." —I Cor. 3:1, 2.

"As new born babes, desire the sincere milk of the word, that ye may grow thereby." —I Peter 2:2.

After we have had a lot of the milk of God's Word, we can take the meat (the strong doctrine) of it.

"But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." —Hebrews 5:14.

By and by, we will be full-grown. We will reach our maturity when Christ either comes for His own in the air or else takes us by the route of death itself.

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of Christ." —Ephesians 4:13.

After awhile there will be a "winner's circle" for us, too. When the Lord Jesus Christ returns, He will then reward us for the deeds done in the body.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." —II Cor. 5:10.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." —Rev. 22:12.

Yes, it is a long way to the "winner's circle," but it is going to be wonderful to stand there complete in Him!

*This truly amazing portrait appeared recently in *The Thoroughbred Record*, a nationally known magazine which is devoted to the production of fine horses. Both artist Brewer who produced the picture, and the editors of *The Thoroughbred Record* have graciously lent this picture and cut to us. Our deep appreciation to them!

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LETTER FROM BROTHER HALLIMAN

As this is being written, I am making preparations to leave tomorrow for New Guinea. I will leave Sydney tomorrow (Thursday, April 7), about 8 p. m., and arrive in Port Moresby about 6 a. m. Friday.

I received word from the Administrator in New Guinea this week that all my papers were in order. I will leave my family here with the Robinsons until I return. I shall make a tour of the island while there and seek to know where the Lord would have me to settle my family, etc.

My things that are being sent are due to be in Sydney on April 19th. I hope to have a place to ship them to in New Guinea, by then. Be much in prayer about a place for us to live. Indications still are that a place to live is going to be a real problem, but I am serving a big God and I know that He knew all about this situation before He led me to go there.

I had intended to send an article for TBE this week but this has come up and I will not have time to get it ready now. When I return from New Guinea, I will send a report on the trip, there and my work that I have done here in Australia. I have been very busy preaching and teaching since I have been here.

The family is in good health and seemingly enjoying the stay here in Australia. However, we will be glad when we can get settled in our own place, even if it is a second story apartment in a grass hut.

I feel very free and have lots of liberty in my preaching and am sure that I am in the Lord's will in coming this way. I have not had even one doubt about the Lord's will in my going to New Guinea and am sure that He has a people for me to preach to when I get there.

May the Lord bless each of you! —Fred T. Halliman

Easter

(Continued from page 1)
for Easter, and a vacation of all legal processes" (Bingham, IX, p. 95).

The words of Socrates, writing on this very subject, about A.D. 450, are these: "Those who inhabit the princely city of Rome fast together before Easter three weeks, excepting the Saturday and Lord's day." (Hist. Eccles., lib. V, cap. 22, p. 234.)

But at last, when the worship of Astarte was rising into the ascendant, steps were taken to get the whole Chaldean Lent of six weeks, or forty days, made imperative on all within the Roman empire of the West. The way was prepared for this by a Council held at Aurelia in the time of

Hormisdas, Bishop of Rome, about the year 519, which decreed that Lent should be solemnly kept before Easter. It was with the view, no doubt, of carrying out this decree that the calendar was, a few days after, readjusted by Dionysius. This decree could not be carried out all at once.

About the end of the sixth century, the first decisive attempt was made to enforce the observance of the new calendar. It was in Britain that the first attempt was made in this way; (Gieseler, vol. I, p. 54) and here the attempt met with vigorous resistance. The difference, in point of time, betwixt the Christian Pasch, as observed in Britain by the na-

tive Christians, and the pagan Easter enforced by Rome, at the time of its enforcement, was a whole month; and it was only by violence and bloodshed, at last, that the Festival of the Anglo-Saxon or Chaldean goddess came to supersede that which had been held in honor of Christ.

Buns And Eggs

Such is the history of Easter. The popular observances that still attend the period of its celebration amply confirm the testimony of history as to its Babylonian character. The hot cross buns of Good Friday and the dyed eggs of Pasch or Easter Sunday, figured in the Chaldean rites just as they do now. The "buns," known too by that identical name, were used in the worship of the queen of heaven, the goddess Easter, as early as the days of Cecrops, the founder of Athens—that is, 1500 years before the Christian era. "One species of sacred bread," says Bryant, (Mythology, vol. I, p. 373) "which used to be offered to the gods, was of great antiquity, and called Boun." Diogenes Laertius, speaking of this offering being made by Empedocles, describes the chief ingredients of which it was composed, saying, "He offered one of the sacred cakes called Boun, which was made of fine flour and honey." (Laertius, p. 227, B).

The prophet Jeremiah takes notice of this kind of offering when he says, "The children gather wood, the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven." (Jeremiah 7:18).

The hot cross buns are not now offered, but eaten, on the festival of Astarte; but this leaves no doubt as to whence they have been derived.

The origin of the Pasch eggs is just as clear. The ancient Druids bore an egg, as the sacred emblem of this orders (Davies' Druids, p. 208). In the Dionysiaca, or mysteries of Bacchus, as celebrated in Athens, one part of the nocturnal ceremony consisted in the consecration of an egg (p. 207). The Hindoo fables celebrate their mundane egg as of a golden colour (Coy. Kenedy, p. 223). The people of Japan make their sacred egg to have brazen (Coleman, p. 340). In China, at this hour, dyed or painted eggs are used on sacred festivals, even as in this country. In ancient times eggs were used in the religious rites of the Egyptians and the Greeks, and were hung up for mystic purposes in their temples (Wilkinson, vol. III, p. 20). From Egypt these sacred eggs can be distinctly traced to the banks of the Euphrates. The classic poets are full of the fable of the mystic egg of the Babylonians; and thus its tale is told by Hyginus, the Egyptian, the learned keeper of the Palatine library at Rome, in the time of Augustus, who was skilled in all the wisdom of his native country:

"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" (Hyginus, Fabulae, pp. 148, 149)—that is, Astarte.

Hence the egg became one of the symbols of Astarte or Easter; and accordingly, in Cyprus, one of the chosen seats of the worship of Venus, or Astarte, the egg of wondrous size was represented on a grand scale. (Sabeian Researches, p. 80).

The occult meaning of this mystic egg of Astarte, in one of its aspects (of it had a twofold significance), had reference to the ark (Bryant, vol. III, p. 161), during the time of the flood, in which the whole human race was shut up, as the chick is enclosed in the egg before it is hatched. If any be inclined to ask, how could it ever enter the minds of men to employ such an extraordinary symbol for such a purpose, the answer is, first, the sacred egg of paganism is well known as the "mundane egg," that is, the egg in which the world was shut up. Now the world has (at least) two distinct meanings—it means

THIRTEEN RESTRICTIONS TO THE LORD'S SUPPER

By The Late
BEN M. BOGARD

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

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

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

2. The social feature is forbidden. We should not take the supper to show our sociability. We have our own house to do that sort of thing in and should not shame the church of God by making it a means of showing our neighborly feeling toward our friends. "What, have ye not houses to eat and drink in?"—1 Cor. 11:21-22.

3. There must be a right purpose in the supper. That purpose is to "discern the Lord's body."—1 Cor. 11:29.

either the material earth, or the inhabitants of the earth. The latter meaning of the term is seen in Genesis 11:1, "The whole earth was of one language and of one speech," where the meaning is that the whole people of the world were so. If then the world is seen shut up in an egg, and floating on the waters, it may not be difficult to believe, however the idea of the egg may have come, that the egg thus floating on the wide universal sea might be Noah's family that contained the whole world in its bosom."

Then the application of the word egg to the ark comes thus—The Hebrew name for an egg is Baitz, or in the feminine (for there are both genders), Baitha. This, in Chaldee and Phoenician, becomes Baith or Baitha, which in these languages is also the usual way in which the name of a house is pronounced. The egg floating on the waters that contained the world, was the house floating on the waters of the deluge, with the elements of the new world in its bosom. The coming of the egg from heaven evidently refers to the preparation of the ark by express appointment. (Continued on page 4, column 1)

4. Nobody but those who have been scripturally baptized should partake of the supper. The great commission in Matt. 28:19-20 says that the church should "Teach all nations, baptizing them, teaching them to observe all things whatsoever I have commanded." Note the fact they were to be baptized BEFORE being taught to observe the other things commanded. If we teach people to partake of the supper BEFORE they have been baptized we have reversed the Lord's order and the order of a command is as important as the command itself.

5. The Supper is restricted to those who are members of the church. Acts 2:41-42 says: "Then they that gladly received his word were baptized and the same day there were added unto them about three thousand souls and they continued steadfastly in the apostles' doctrine and fellowship and in the breaking of bread," etc. This passage says the converts were first baptized, then added to the church BEFORE they broke bread. Since this was apostolic practice it is a plain interpretation of the Commission under which they were working which says for the converts to FIRST be baptized and then teach them to observe the other things commanded.

6. The Supper is restricted to those who are walking in Scriptural order. II Thess. 3:6, we are told "withdraw from every brother that walketh disorderly." This does not mean one who is living in a vicious way or as an unconverted sinner. There are other passages which forbid vicious characters and unconverted characters from partaking of the supper, but this passage does not speak of such a character. This passage is speaking of a BROTHER—withdraw from every brother that walketh disorderly." So there are disorderly CHILDREN OF GOD who should not partake of the Supper.

Scriptural disorder consists in such unscriptural practices as the Lord never commanded, in other words walking in a way not commanded by the Lord. Many children of God are in disorder in a Scriptural sense. The church is commanded to withdraw from such and we certainly would not be withdrawing from them if we sat with them at the Lord's Table.

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

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

9. The Supper is restricted to those of the same faith. Heb. 13:8-10. "We have an altar whereof they have no right to eat who serve the tabernacle."

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

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

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

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

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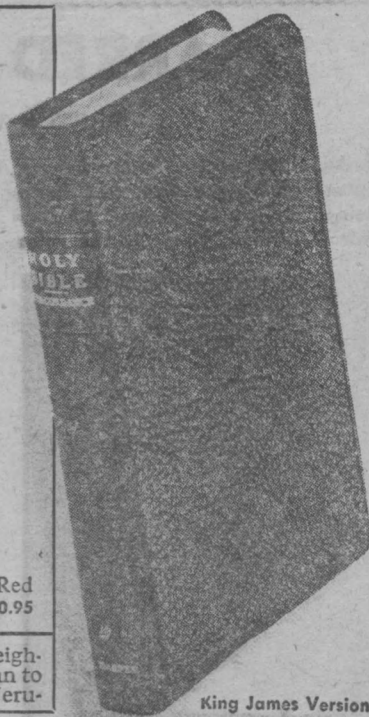
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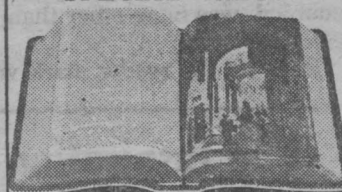


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Easter

(Continued from page 1)

ment of God; and the same thing which was said to have come out of the mouth of the great god. The doves resting on the egg need no explanation. This, then was the meaning of the mystic egg in one aspect.

As, however, everything that was good or beneficial to mankind was represented in the Chaldean mysteries, as in some way connected with the Babylonian goddess, so the greatest blessing to the human race, which the ark contained in its bosom, was held to be Astarte, who was the great civilizer and benefactor of the world. Though the deified queen, whom Astarte represented, had no actual existence till some centuries after the flood, yet through the doctrine of metempsychosis, which was firmly established in Babylon, it was easy for her worshippers to be made to believe that, in a previous incarnation, she had lived in the Antediluvian world, and passed in safety through the waters of the flood.

Now the Romish Church adopted this mystic egg of Astarte, and consecrated it as a symbol of Christ's resurrection. A form of prayer was even appointed to be used in connection with it, Pope Paul V teaching his superstitious votaries thus to pray at 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, etc." (*Scottish Guardian*, April, 1844).

The Pomegranate

Besides the mystic egg, there was also another emblem of Easter, the goddess queen of Babylon, and that was the Rimmon or "pomegranate." With the Rimmon or "pomegranate" in her hand, she is frequently represented in ancient medals, and the house of Rimmon, in which the King of Damascus, the Master of Naaman, the Syrian, worshipped, was in all likelihood a temple of Astarte, where that goddess with the Rimmon was publicly adored. The pomegranate is a fruit that is full of seeds; and on that account it has been supposed that it was employed as an emblem of that vessel in which the terms of the new creation were preserved, wherewith the world was to be sown anew with man and with beast, when the desolation of the deluge had passed away. But upon more searching inquiry, it turns out that the Rimmon or "pomegranate" had reference to an entirely different thing. Astarte, or Bybele, was called also Idaia Mater, (Dymcock's *Classical Dictionary*) and the sacred mount in Phrygia, most famed for the celebration of her mysteries, was named Mount Ida—that is, in Chaldee, the sacred language of these mysteries, the Mount of Knowledge.

"Idaia Mater," then, signifies "the Mother of Knowledge"—in other words, our Mother Eve, who first coveted the "knowledge of good and evil," and actually purchased it at so dire a price to herself and to all her children. Astarte, as can be abundantly shown, was worshipped not only as an incarnation of the Spirit of God, but also of the mother of mankind. When, therefore, the mother of the gods, and the mother of knowledge, was represented with the fruit of the pomegranate in her extended hand, inviting those who ascended the sacred mount to initiation in her mysteries, can there be a doubt what that fruit was intended to signify? Evidently, it must accord with her assumed character; it must be the fruit of the "Tree of Knowledge"—the fruit of that very "Tree, whose mortal taste Brought death into the world, and all our woe."

The knowledge to which the votaries of the Idaean goddess were admitted, was precisely of the kind as that which Eve derived from the eating of the forbidden fruit, the practical knowledge of all that was morally evil and base. Yet to Astarte, in this character, men were taught to

look at their grand benefactress, as gaining for them knowledge, and blessings connected with that knowledge, which otherwise they might in vain have sought from Him, who is the Father of lights, from whom cometh down every good and perfect gift.

Popery inspires the same feeling in regard to the Romish queen of heaven, and leads its devotees to view the sin of Eve in much the same light as that in which paganism regarded it. In the Canon of the Mass, the most solemn service in the Romish Missal, the following expression occurs, where the sin of our first parent is apostrophized: "O beata culpa, quae talem meruisti redemptorem." (Merle D'Aubigne's *Reformation*, vol. I, p. 179). "Oh blessed fault, which didst procure such a Redeemer!" The idea contained in these words is purely pagan. They just amount to this: "Thanks be to Eve, to whose sin we are indebted for the glorious Saviour."

It is true the idea contained in them is found in the same words in the writings of Augustine; but it is an idea utterly opposed to the spirit of the Gospel, which only makes sin the more exceedingly sinful, from the consideration that it needed such a ransom to deliver from its awful curse. Augustine had imbibed many pagan sentiments, and never got entirely delivered from them. It is wonderful that one so good and so enlightened as Merle D'Aubigne should see no harm in such words!

As Rome cherishes the same feelings as Paganism did, so it has adopted also the very same symbols, so far as it has the opportunity. In this country, and most of the countries of Europe, no pomegranates grow; and yet, even here, the superstition of the Rimmon must, as far as possible, be kept up. Instead of the pomegranate, therefore, the orange is employed; and so the Papists of Scotland join oranges with their eggs at Easter; and so also, when Bishop Gillis of Edinburgh went through the vain-glorious ceremony of washing the feet of twelve ragged Irishmen a few years ago at Easter, he concluded by presenting each of them with two eggs and an orange.

Now, this use of the orange as the representative of the fruit of Eden's "dread probationary tree," be it observed, is no modern invention; it goes back to the distant times of classic antiquity. The gardens of the Hesperides in the West are admitted by all who have studied in the subject just to have been the counterpart of the paradise of Eden in the East. The description of the sacred gardens, as situated in the Isles of the Atlantic, over against the coast of Africa, shows that their legendary site exactly agrees with the Cape Verde or Canary Islands, or some of that group; and, of course, that the "golden fruit" on the sacred tree, so jealously guarded, was none other than the orange.

Now, let the reader mark well:

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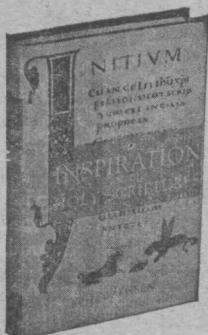
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Amillennialism Examined

(Continued from page 1)

Amillennialism has had a tremendous increase in popularity in the past thirty or forty years, mainly due to the diminishing of the Postmillennial position and fanatical extremes of some Premillennialists.

First let us consider just what Amillennialism means. The word itself is divided as follows: "A" (no) and "Millennium" (thousand). In other words, this system says that there is to be no thousand-year reign of Christ on the earth, or at least not in a literal sense.

The advocates of this position hold to the fact of the imminent return of Christ. They also maintain that the world is not going to be converted to Christ in this age, in contradiction to the views of the Postmillennialists. In these last two points this system is like Premillennialism.

The one thing that is apt to make one Amillennialist or a Premillennialist is whether he takes a literal interpretation or an unjustified spiritual interpretation of the Word of God. When one takes a spiritualizing or allegorizing interpretation of the Scriptures—without evident ground for doing so—he may come up with anything he so desires. But to interpret a passage literally—unless there is cause to do otherwise—is to be bound to the exact meaning of the words used. In the Old Testament, and the New Testament as well the context will have a qualifying adjective or statement which will forbid us from taking a passage literally when it is to be spiritualized. Passages that are clearly set forth in the New Testament as allegorized portions are such as Galatians 5:22-31 and Hebrews 12:18-24; but to say that the actual persons and places mentioned in the passages are not actual is evident heresy.

In order to present some of the background of the Amillennial system, I cannot do better than to quote J. Dwight Pentecost in his book entitled "Things To Come," pages 381-382.

With the contribution of Augustine to theological thinking amillennialism came into prominence. . . . Origen laid the foundation in establishing the non-literal view of the millennium into what is now known as amillennialism.

A. The importance of Augustine.

The relationship of Augustine to the whole doctrine has been stated by Walvoord:

According to the classic pagan story, there was no serpent in that garden of delight in the "islands of the blest," to TEMPT mankind to violate their duty to their great benefactor, by eating of the sacred tree which he had reserved as the test of their allegiance. No; on the contrary, it was the Serpent, the symbol of the Devil, the Principle of evil, the Enemy of man, that prohibited them from eating the precious fruit—that strictly watched it—that would not allow it to be touched. Hercules, one form of the pagan Messiah—not the primitive, but the Grecian Hercules—pitying man's unhappy state, slew or subdued the serpent, the envious being that grudged mankind the use of that which was so necessary to make them at once perfectly happy and wise, and bestowed upon them what otherwise would have been hopelessly beyond their reach. Here, then, God and the devil are exactly made to change places. Jehovah, who prohibited man from eating of the tree of knowledge, is symbolized by the serpent, and held up as an ungenerous and malignant being, while he who emancipated man from Jehovah's yoke, and gave him the fruit of the forbidden tree—in other words, Satan under the name of Hercules—is celebrated as the good and gracious Deliverer of the human race.

What a mystery of iniquity here! Now all this is wrapped up in the sacred orange of Easter.

Not only did his thinking crystallize the theology which preceded him, but to a large extent he laid the foundations for both Catholic and Protestant doctrine. B. B. Warfield, quoting Harnack, refers to Augustine as "incomparably the greatest man whom, 'between Paul the Apostle and Luther the Reformer, the Christian Church has possessed.'" While the contribution of Augustine is principally noted in the areas of the doctrine of the church, hartiology, the doctrine of grace, and predestination, he is also the greatest landmark in the early history of amillennialism.

The importance of Augustine to the history of amillennialism is derived from two reasons. First, there are no acceptable exponents of amillennialism before Augustine. . . . Prior to Augustine, amillennialism was associated with the heresies produced by the allegorizing and spiritualizing school of theology at Alexandria, which not only opposed premillennialism, but subverted any literal exegesis of Scripture whatever.

The second reason for the importance of Augustinian amillennialism is that his viewpoint became the prevailing doctrine of the Roman Church, and it was adopted with variations by most of the Protestant Reformers along with many other teachings of Augustine. The writings of Augustine, in fact, occasioned the shelving of premillennialism by most of the organized church.

B. Augustine's view on the chiliastic question. In his famous work, *The City of God*, Augustine set forth the idea that the church visible was the Kingdom of God on earth. Of the importance of this work Peters says:

"Probably no work has appeared that had such a powerful influence in overwhelming the more ancient doctrine, as Augustine's leading one, *The City of God*. This was specially designed to teach the existence of the Kingdom of God in the Church beside or contemporaneous with the earthly or human Kingdom."

Out of this basic Ecclesiology, which interpreted the church as being the kingdom, Augustine developed his doctrine of the millennium, which is summarized by Allis as follows:

"He taught that the millennium is to be interpreted spiritually as fulfilled in the Christian Church. He held that the binding of Satan took place during the earthly ministry of our Lord (Lk. 10:18), that the first resurrection is the new birth of the believer (Jn. 5:25), and that the millennium must correspond, therefore, to the inter-adventual period or Church age. This involved the interpreting of Rev. 20:1-6 as a 'recapitulation' of the preceding chapters instead of as describing a new age following chronologically on the events set forth in chapter 19. Living in the first half of the first millennium of the Church's history, Augustine naturally took the 1000 years of Rev. 20 literally, and he expected the second advent to take place at the end of that period. But since he somewhat inconsistently identified the millennium with what then remained of the sixth chiliad of human history he believed that this

period might end about A. D. 650, with a great outburst of evil, the revolt of Gog, which would be followed by the coming of Christ in judgment.

Thus Augustine made several important assertions which molded eschatological thinking: (1) He denied that the millennium would follow the second advent, (2) he held that the millennium would fall in the inter-advent period, and (3) he taught that the church is the Kingdom and there would be no literal fulfillment of the promises made Israel. These interpretations formed the central core of the eschatological system that dominated theological thinking for centuries. The fact history has proved that Satan is not bound, that we are not in the millennium, experiencing all that is promised to those who enter it, that Christ did not come in A.D. 650, has not been sufficient to dissuade the adherents of this system. In spite of its obvious failure it is still held widely.

In the next article in this series, I will present to the reader the two camps of Amillennialism as it is being set forth today. Let us be sure that we interpret Scripture literally, unless Scripture plainly designates otherwise. Words are vehicles to convey thought, therefore, must understand words to mean literally what they say unless otherwise stated, such as John 7:38-39. The Amillennialist's method of interpretation is unsound in many, many cases.

"Filled With The Spirit"

(Continued from page one) We shouldn't gobble-up the doctrine called "holiness" doctrine. The Arminian or "holiness" church say that one is saved without receiving the Spirit, then later obtains the Spirit in a "second work of grace." This false doctrine might look like food for the soul, but later we will find this emotional experience will flate us, leaving us in a state of spiritual confusion. I care for their testimonies, but we saith the Scriptures?

I. What or Who is the Spirit? We, as Bible-believing Baptists interpret the Scriptures as declaring the Spirit to be a Person. Therefore, the Spirit is not a power or an influence, but a Person. (1) The personal pronoun scribes this Person as "He." We speak of an article of faith as an "it," because there is feeling or an expression of person. The Holy Spirit, being a Person, can be resisted, grieved and vexed. (2) Also, an "it" which is an "it" cannot perform acts of which the Holy Spirit does. The Scriptures tell us the Spirit seeks, knows, speaks, quickens, creates, moves, makes intercession. Therefore God tells us to be filled with Spirit, He means we are to be filled with a Person. This Person is the third Person of the Trinity. (Continued on page 8, column 1)

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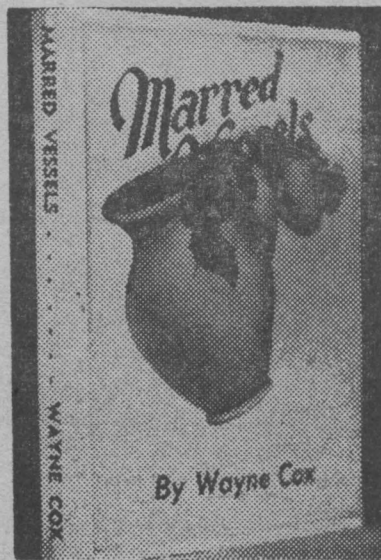
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Here I will meet with friends of **The Baptist Examiner**, its editors, and the members of Calvary Baptist Church, which will be a great blessing to me. I attended the Conference last year and was blessed by the fellowship which I had with the others who attended. I hope to see many of these people again this year and renew our fellowship together once more.

The program for this year's Conference will undoubtedly be as well-rounded as last year's and I would urge every reader of this paper to make every effort possible to come. The preaching is sound, the time is enjoyable both in the services and elsewhere. The food is like unto a banquet's and every one is taken care of in a hospitable manner.

I know that at this Conference people meet that would probably never meet on this earth, were the Conference not held. Those who are the friends of **The Baptist Examiner** and Calvary Baptist Church are my friends, too, and I want to meet them. Last year I made some visits in several places and met with some of the people who were at the Conference and I hope to see all of them this year.

I thank God that He has put it into the hearts of the people of Calvary Baptist Church to have this Conference and that it can be nationally publicized to Baptists through **The Baptist Examiner**. If you read this article and attend the Conference in September, please look me up, for I will be there, God willing.

"Despised"

(Continued from page 1)
man who fritters his time away, and doesn't attend the services at God's house, and who just more or less wastes his time in unimportant matters. Now she may love him as far as an individual is concerned, and yet at the same time despise his trifling ways. She looks down upon him.

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been out in the field and was hungry and faint. In the excitement of the day's hunt he had forgotten about food. He had forgotten the fact that he was hungry and tired and weary. When he came home, as he walked in the house, the smell of those beans that Jacob was cooking attracted Esau, and it went to his brain like the fumes of liquor goes to the brain of a drunkard. Immediately the Word of God says that Esau cried out, saying, "Give me some of that red stuff." Jacob thought, "Now this is my chance. For a long time I have been wanting to get the birthright. To be sure, Esau is the elder of the two of us, and the birthright is to go to him, and he becomes the spiritual head of the home, but I have heard him speak contemptuously of his birthright because he thinks of it as a thing of little value." Accordingly, we read that Jacob said to Esau, "If you want some of this dish of red beans that I have been cooking, then give me your birthright." I can see Esau as he partakes of that food, then gets up from the table and walks out satisfied, but the Word of God says that he had despised his birthright. That is to say, Esau looked upon a bowl of red beans soup and said it was worth more than the birthright. He despised his birthright. He held it in contempt. He looked upon it as a thing of little value. He looked down on his birthright as he looked up to the bowl of bean soup.

From these two experiences you can see that each individual held something or someone in contempt. They looked down on something or someone as unimportant or as of much less importance than someone else or something else. So I say that the word "despise" just literally mean that you hold in contempt, or you look down upon some person or some thing.

Now I come to my text that says concerning the Lord Jesus Christ, "He is despised." As I read it, I remember the meaning of the word. It is possible that the Lord Jesus Christ is held in contempt? Is it possible that the Lord Jesus Christ is looked down upon? Is it possible that people would look at Jesus Christ and compare Him with someone else, or compare Him with something else, and say this individual or this particular person is of more importance than the Lord Jesus Christ? That is exactly what this text teaches.

(Continued on page 6, column 1)

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She holds him in contempt for the things that he does.

Or here is a mother. She loves her son, but her son is given over to drunkenness and extravagance and idleness, and the result is that she despises him. She loves him because she is his mother, but she despises the ways that he follows.

You can see then the word "despised" means "to look down upon" or "to hold in contempt." We have two good illustrations of that in the Word of God. I am sure that you recall the time when Abraham and Sarah came up out of the land of Egypt and brought along with them Hagar the servant girl. When Sarah had no children, she said to Abraham, "Now here is our servant girl Hagar. You take her, and cohabit with her, and the child that shall be born of Hagar will be my child, for she is my servant." Following the suggestion of Sarah, the Word of God tells us that Hagar conceived by Abraham, and then when she saw that she had conceived, her mistress was despised in her eyes. Listen:

"And he went in unto Hagar, and she conceived; and when she saw that she had conceived, her mistress was DESPISED in her eyes."—Gen. 16:4.

In other words, when Hagar conceived a child, and she knew that her mistress Sarah had not been blessed with any children, it was then that Hagar despised Sarah. She looked down upon her. She held her in contempt. She was now to have a child by Abraham, whereas Sarah had not been able to do so, and therefore Hagar held Sarah in contempt. She looked down upon her. She despised her.

We have another good illustration in the experience of Esau. We read:

"Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way; thus Esau DESPISED his birthright."—Gen. 25:34.

Esau was the elder of the sons of Isaac. Jacob was Esau's younger brother. One day Esau had

Some Professing Christians Who Possess Un-Christian Conduct

By **ROY MASON**
Tampa, Florida

There are numbers of types of that which professes to be Christianity, and some of these types are entire opposites. This makes clear that somebody is entirely in the wrong. We need to look some of these types over to see what is right and what is wrong.

The Extreme "Piosity" Type

There are those who are extremely pious of speech. Sometimes they make themselves offensive to others with their piosity. They are extremely proud of the fact that they don't do certain things considered worldly, yet practically they are not strong on POSITIVE CHRISTIANITY. They are not strong on being helpful to others, being kind and generous and charitable, and in actually promoting the Lord's cause. Their code is largely made up of "I DON'T DO this or that" rather than "I DO . . ."



BROTHER ROY MASON

Then, also, some of the pious acting—like most of the holiness groups—make pious talk to substitute for sound doctrine. Some are so desirous of giving God glory that they will tell a lie to glorify Him. Example: The woman who shouted at the "healing meeting" and proclaimed herself cured of goitre, when investigation revealed that she had NEVER HAD goitre. It was a plain fake.

How is practical sure-enough religion manifested? (See James 1:27).

The "Better Than Thou" Type That Scores Others With The Tongue

There are those who refrain from doing certain things which they consider worldly, then look down on every other person who is not up to their standard of purity. They continually find fault with some and pick flaws with others. It never occurs to such that a scoring, scourging, tongue used like a whip-lash can hurt and harm and injure as badly as playing cards, or going to the show or something else. Such a person can usually give you the low-down on other church members, and can recite all of their faults. What does the Bible say about such a tongue? (See James 1:26; also James 1:19-20).

The Type Whose Chief Religion Is The Faults Of Others

Many unsaved persons have a religion that is based on the fault of others. "I am just as good as hypocrites in the church" is their chief phrase. Many a professing Christian harps mightily on the failings of other people, rather than spending his energy trying to win the lost and to help the saved. Very often such persons so criticize everybody around their church, from the pastor on down, that it becomes difficult to reach their children. No wonder—the children get the idea that Christians are scoundrels and hypocrites. Such need to read what the Bible says: (Romans 14:12).

The Type Whose Religion Consists Of Perverted Doctrine

1. The Hardshell is largely of

this type. They argue about doctrines while the world goes to Hell unevangelized.

2. The Campbellites. They are as cold as a wedge. They reduce salvation to a sort of algebraic formula—believe, repent, confess, be baptized, etc., equals salvation. No heart, just cold calculation to the head. Hear one of their preachers, and you will never hear a heart warming message—it is mainly argumentation.

3. The Roman Catholics. They reduce Christianity to a multitude of forms and ceremonies, and people go through many of them without knowing what it is all about. Prayer is reduced to "vain repetition" as they count beads.

The Normal Christian—What Is He Like?

The normal, Bible Christian doesn't go "nuts" emotionally; doesn't freeze up doctrinally; doesn't dote on his own piosity; doesn't score everybody not up to his supposed spiritual elevation; doesn't adopt a negative form of religion. The normal Christian is a balanced person who associates with others normally, cherishes no delusions of personal perfection, seeks to obey the teachings of the Bible, is warm hearted and compassionate, is kind but insistent in his stand for the right and for the truth always and lives a life that causes others to think, "I should like to be like that person." A good Scripture just here is Acts 4:13.

CAN YOU GIVE US SOMETHING TO GO WITH THIS PICTURE?



I'm stumped. I got this picture for TBE, thinking that I could add some "conversation" with it and use it to "push" our Bible Conference. But I can't seem to "hit" on anything. Brother Gilpin can't (or won't) either.

So I wonder if our readers would like to write something for it, featuring the Bible Conference as the topic. We'll print whatever you can send us and give a free one-year renewal for the best contribution. (We will judge.)

—B.L.R.

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ALL OF THEE

Gal. 2:20

Dear Lord, I fain would have my selfish life
Submerged completely in Thy blessed will;
Self wholly slain with Thee at Calvary,
Thy life its place in me completely fill.

I would drink deep each day the bitter cup
That Thou didst drink unto the very last,
And thus have kinship with Thy sacrifice
And know Thy love so great and unsurpassed.

Dear Christ, give me to feel in some small way
The meaning of Thy cross and thorny crown;
The fellowship of Thy suffering humbly know,
And in Thy death find life to carry on.

Thus would I live, and yet not I but Thou,
In resurrection power illumine this clay
Till all transformed, Thy spirit shining through—
No more of self, but all of Thee always.

For only thus may mankind's wayward path
Be led again to Calvary and Thee;
Sonship restored and Paradise regained
Must find it through the Christ who lives in me.

CHARLES C. KISER
Oklahoma City, Okla.

"Despised"

(Continued from page five)

DESPISING SACRED THINGS IS LOOKED UPON AS A TERRIBLE SIN ALL THROUGH THE BIBLE.

If you will study the Word of God you will find that God tells us that despising sacred things is a terrible sin, and He not only mentions it once or twice or a few times, but He mentions it many, many times throughout the Word of God.

For example, if you will turn to the Word of God you will find that Israel despised God's laws. That is to say, that Israel, God's people, looked down upon, and held in contempt, the laws of Almighty God. We read:

"Thus saith the Lord; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have DESPISED the law of the Lord, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked."—Amos 2:4.

Here Amos is preaching against Judah, the southern kingdom, and he says that one of the sins of Judah is that they despise the law of God. They haven't kept His commandments. They have looked down upon, and have held in contempt, the commandments of Almighty God.

What Amos declares to be true, the prophet Ezekiel later declares to be true, for we read:

"But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they DESPISED my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them."—Ezek. 20:13.

"Because they DESPISED my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols."—Ezek. 20:16.

You can see from these verses that Israel despised the laws of God. In other words, they looked down upon the law of God. The very thing that they ought to have striven to attain was the law of God, yet they looked down upon God's laws and held God's laws in contempt.

Listen again:
"Thou hast DESPISED mine holy things, and hast profaned my sabbaths."—Ezek. 22:8.

You can see from this that one of the sins that Israel was guilty of, and for which the people of Israel went into captivity, was that of despising the law of God. I say, you can't read this without realizing that despising sacred things is looked upon as a terrible sin. It was terrible enough that God sent Israel into captivity for seventy years in the coun-

try of Babylon. It was terrible enough that God put it upon the heart of Amos and upon the heart of Ezekiel to condemn the people because they had despised or looked down upon or held in contempt the law of Almighty God.

Not only was God's laws despised, but Israel's priests had despised God's name. Now can you imagine anybody despising the name of God? You would certainly think that a priest would be the last one to despise God's name. Here are individuals who are sworn to the task of upholding the things of God, and teaching the laws of God, and carrying on the sacred offices of offering sacrifices unto the Lord, yet these priests who had this sacred responsibility despised the very name of God. We read:

"A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that DESPISE my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor: will he be pleased with thee, or accept thy person? saith the Lord of hosts."—Mal. 1:6-8.

The sin on the part of the

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priests was that they offered up blind and crippled sacrifices. If you will go back and study the Old Testament, you will find when a beast was offered for sacrificial purposes that it could not be offered, if it were lame or crippled or blind. The beast had to be a perfect beast, typical of the perfection of the Lord Jesus Christ. These priests were offering animals that were sick and lame and crippled, and God says, "When you have done it, you have offered polluted bread upon mine altar, and you have despised my name." As a result, God said through Malachi, "I am against you, you that have despised my name with false sacrifices."

It is also possible even in this day for individuals to despise His church. Listen:

"What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not."—I Cor. 11:22.

Many a Baptist despises the church. The man who stays away from the services where his membership is, and does not attend services just because he is tired or because he thinks there may be an interesting program on television, or because of something of the flesh—that individual is despising the church. That individual who goes to a lodge meeting when there is a church service in progress is putting his lodge higher than he does his church. He is looking down upon his church while he looks up to his lodge.

That individual who recognizes false churches of men is likewise

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despising the church of God. You know I just simply refuse to recognize Campbellites, Methodists, Holy Rollers, Catholics and all the Protestants as being true churches. I consider them nothing else but what John says of them in the book of Revelation as "Synagogues of Satan." I look upon them as such, and contend that they are such. I will not even call upon a man who is a minister of a Protestant church, to pray within our services. If a man were to come into our services who is a Protestant preacher, I would not in any wise at all recognize him as such. I tell you, beloved, if I were to do so—if I were to recognize him or his false organization that he is a member of, I would at the same time, by virtue of my act, be despising the church of God. There is no church in this world except a Baptist church, and there is no church except a Baptist church that is true to the faith that was once for all delivered to the saints. We have no business recognizing any other false organizations, and whenever we do, we despise the church of God.

Also, to despise one of God's own is to despise even God Himself. Listen:

"He that heareth you heareth me; and he that DESPISETH YOU despiseth me; and he that despiseth me despiseth him that sent me."—Luke 10:16.

The Lord Jesus Christ was sending out His disciples, and as He sent forth these seventy to preach in the areas where He Himself planned later to go, He said to them, "The man that hears you, hears me, and the man that despises your message is despising me, and when he despises me, he despises Him that

ASSURANCE

In The Philadelphia Confession Of Faith

1. Although temporary believers, and other unregenerate men, may vainly deceive themselves, with false hopes and carnal presumptions, of being in the favor of God and state of salvation, which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavoring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.

Job 8:13, 14; Matthew 7:22, 23; I John 2:3; 3:14, 18, 19-24; 5:13; Romans 5:2-5.

2. This certainly is not a bare conjectural and probable persuasion, grounded upon a fallible hope, but an infallible assurance of faith founded on the blood and righteousness of Christ revealed in the Gospel; and also upon the inward evidence of those graces of the Spirit unto which promises are made and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God; and as a fruit thereof; keeping the heart both humble and holy.

Hebrews 6:11, 19; 6:17, 18; II Peter 1:4, 5, 10, 11; Romans 8:15, 16; John 3:1.

3. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it; yet being enabled by the

Spirit to know the things are freely given him of God, may, without extraordinary illumination, in the right use of the attain thereunto; and thereby his heart may be settled in peace and joy in the Spirit; in love and thankfulness to God, and in strength and fulness in the duties of assurance;—so far is it from leading men to looseness.

Isaiah 50:10; Psalm 138; Psalm 11; I John 4:13; Hebrews 6:11; Romans 5:1, 2, 5; 14:17; Psalm Romans 6:1; Titus 2:11-14.

4. True believers may have assurance of their salvation ways shaken, diminished, or terminated; as by negligence, preserving it, by falling into special sin which wounds conscience and grieves the Spirit, by some sudden temptation, withdrawing the light of countenance, and suffering such as fear Him to walk in, and to have no light, are they never destitute of seed of God and life of faith, love of Christ and the true sincerity of heart and conscience of duty out of the operation of the Spirit, assurance may in due time be revived, and by the which, meantime, they are preserved from utter despair.

Song of Solomon 5:2, 3; Psalm 12, 14; 116:11; 77:7; 30:7; Luke 22:32; Psalm 42:5; Psalm 3:26-31.

sent me." In other words, He is literally saying that when you despise one of God's own messengers, you are despising Almighty God Himself.

Beloved, we need to realize that we are so closely related to the Lord Jesus that when an individual looks down upon us, and holds us in contempt for what we preach, he is actually holding Almighty God in contempt. I think of some of these false religionists who, I am sure, are on the road to Hell, for I can not believe that they could be saved in view of what they preach and teach. When I think of them and realize how they hold us in contempt, and what they say about our doctrinal position and stand, I tell you, beloved—I insist that those individuals are actually holding Almighty God in contempt. They are looking down on God.

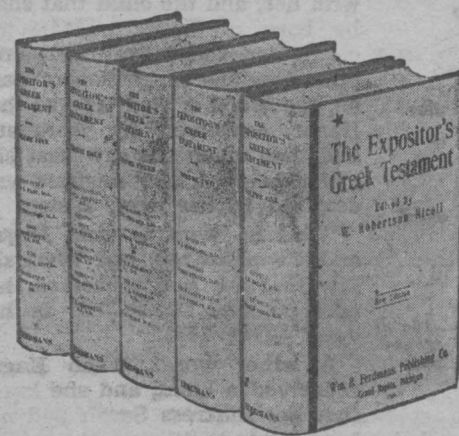
I tell you, beloved, it is a ter-

rible sin to despise sacred things, and it was a terrible sin on the part of the man who despised Moses. Listen:

"He that DESPISED the LAW died without mercy, two or three witnesses."—10:28.

Go back to the Old Testament and look at that man who has despised the law of God, who might have looked upon or held in contempt of Moses. The Word of God says that all that was necessary to bring in two or three witnesses, and if two or three witnesses could be found who swear that this man had despised the law of Moses, that man would die without mercy. I tell you, beloved, it is a terrible sin to despise sacred things.

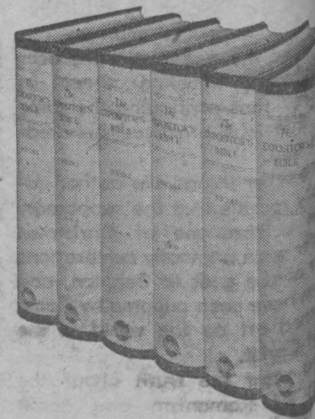
Now sum this up. From the time Israel despised the commandments of God, (Continued on page 7, col. 3)



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DeSoto, Missouri

"Despised"

(Continued from page six)
that Israel's priests despised His name, to the fact that people today can despise the church and God, to the fact that heretics despise God's own and thereby despise God Himself. Go back to the fact in the Old Testament that a man despised Moses' law he like witnesses testified against him. I say, beloved, when you read it all up, you come face to face with the fact that to despise things is a terrible sin in the sight of Almighty God.

II THIS TEXT PRESENTS THE CLIMAX OF SIN.

Our text tells us that the Lord Jesus Christ was despised. Listen:

"He is **DESPISED** and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."—Isa. 53:3.

Can you imagine anything that is any worse? Can you imagine a sin that could be equal to this? It was bad for Israel's priests to despise God's name. It was bad for the people of Israel to despise God's laws. It is bad for a Baptist to despise the church of God today. It is bad for a heretic to despise God's own people who are standing for the truth. It was bad for a man to despise Moses' law. But how much greater is it for any individual to despise the Lord Jesus Christ. I tell you, beloved, so far as I am concerned I consider it the sin of sins. The greatest sin that an individual could commit is the sin of despising the Lord Jesus Christ. Beloved, He is God in the flesh.

Instead of despising Him and holding Him down and looking upon Him in contempt — instead of despising and relegating Him

as someone who is less important, we ought to lift Him up. We ought to hold Him high and we ought to shout His name to the ends of the earth. I tell you, beloved, we need to lift Him high. What a sin it is when a man despises the Lord Jesus Christ.

III

WHY WAS IS THAT JESUS WAS DESPISED?

First of all, they despised Him because the crowd thought He was a mad man. They thought He was crazy. You know, and I speak kindly when I say this, we just naturally think a little less of an individual who is demented than we do otherwise of someone else. You just naturally look down upon the person who is demented. You feel sorry for the individual — you have a sorrow for the family — you have a sympathy for the home and yet you can't help but look down upon that individual who is demented because you know that individual is not on a par with normal human beings. The crowd thought of Jesus as a mad man. We read:

"The people answered and said, Thou hast **A DEVIL**: who goeth about to kill thee?"—John 7:20.

"Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast **A DEVIL**?"—John 8:48.

I say, beloved, they despised Jesus first of all because they thought He was crazy.

Then in the second place they despised Jesus because there were none of rank that were assembled about Him. If the Lord Jesus Christ had gotten the mayor, the chief of police, the heads of the schools, the lawyers and the doctors, the learned, the intelligent, the wealthy, the refined, the cultured and the folk of high rank about Him, I am satisfied the world at large would have felt differently concerning Him. Instead, the Word of God tells us that the Lord Jesus Christ did not gather this type of crowd about Him, but that He associated with a few fishermen, some harlots and some publicans. Could He have picked a lower group? Could He have picked a group of less rank than He did?

We read:

"Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have ANY OF THE RULERS OR OF THE PHARISES BELIEVED ON HIM?"—John 7:45-48.

In other words, they were saying that nobody that is anybody had believed on Him, and that the rulers didn't have anything to do with Him. Beloved, they despised Jesus because He was associated with those who had no rank so far as this world was concerned.

I'll go further and say that He was despised because of the lowliness of His birth. The Lord Jesus Christ wasn't born of a family that was outstanding in the land of Israel. To be sure, it was a royal and illustrious family from whom He came, but that royal and illustrious family was far down the scale the day Jesus was born—so much so that when He was born, the innkeeper refused to give His mother a room, and she had to take a manger from an ox in order to use it for the crib for her first born child. Surely the Lord Jesus Christ came of lowly birth.

We read concerning Him:

"Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house." —

Mt. 13:55-57.

Beloved, the people looked down upon Jesus' birth, as being of the type they didn't want to accept. His birth was lowly. The meanness and lowliness of His birth was such that they despised Him.

They also despised Him because of His education. We read:

"And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence HATH THIS MAN THIS WISDOM, and these mighty works?"—Mt. 13:54.

If you will read the thirteenth chapter of Matthew, you will find that the Lord Jesus Christ had given to them the parable of the kingdom, the parable of the sower, the parable of the tares, the parable of the grain of mustard seed, the parable of the leaven, the parable of the hid treasure, the parable of the pearl, and the parable of the drag net, and when He had finished, the people were astonished at what He had to say. They said, "We don't know where He got this wisdom and these mighty works, but we know one thing, He surely isn't in our class." I tell you, beloved, they despised Him because of His education.

They despised the Lord Jesus Christ primarily because of His teachings. Did you ever stop to think that it was the teachings of Jesus that caused Jesus to become most unpopular? Let's go back to the Gospel of John to that day when He fed 5,000 men, not counting women and children. He was a popular man that day. I dare say that if He had given them a free fish fry the next day that He would still have been popular. This crowd looked upon Jesus as a great man the day He fed the 5,000 and the next day they followed Him across to the other side of the Sea of Galilee and threw out a gentle hint. They said, "Our fathers did eat manna in the wilderness for forty years," as if to say, "That was a pretty good fish fry we had yesterday. Moses gave our fathers manna in the wilderness for forty years. You gave us fish yesterday. Let's have a repetition."

Beloved, the Lord Jesus Christ didn't come to take care of the bodies of human beings. The Lord Jesus Christ never came to take care of the bodies of devils. He knew this crowd was a crowd of devils. He knew they were only following Him for the loaves and fishes and He refused to work another miracle to take care of their bodies. Instead, He

started to preach to them. What did He preach?

In the first place, He preached **depravity**. Listen:

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."—John 6:44.

He preached election, for we read:

(Continued on page 8, column 1)

Evidences Which Reveal The Bible As A Unique Book

Hold on tight while we list through the evidences to prove that the Bible is unique—first in every realm.

1. **It is first in Popularity.** The Bible is the oldest and the longest book in common use. It is still the world's best seller. Not only so, other books often make phenomenal sales because of their impure contents, whereas people turn to the Bible because it answers in such unforgettable fashion the deepest questions of the human heart.

2. **It is first in Literature.** It is so much more than a book. It is an institution honored the world around. It is the miracle of literature. Certainly, the Bible has been more widely translated than any other book. In its entirety, it may now be read in 138 languages. Besides that, it has appeared in some substantial part in almost a thousand more tongues. No other book even faintly approximates this record. For the past forty years missionaries have been translating the Scriptures into new languages at the rate of one every thirty-two days.

3. **It is first in History.** Think of the impressive and majestic opening sentence of the Word of God, "In the beginning God created" (Genesis 1:1). In the beginning of human history and experience—God. Thus we have history with a purpose—history from a divine standpoint. Other books? To be sure, some of them plow deeply into history for weal or woe—Plato, Kant, Marx. Most books, however, float briefly and sometimes impressively on the surface of things, then sink and are forgotten. The Bible continues to guide the affairs of man, no matter how these affairs may deepen, expand and interlock.

4. **It is first in Theology.** This Book is not the evolution of the human mind; it is the revelation of the divine mind. "Thus saith the Lord" is an oft recurring phrase. Brother Joseph Parker once said, "To describe the Bible as the Word of God, is in my view, to describe the Book by its supreme purpose, which purpose is the revelation of God in such degree and proportion as the human mind is able to receive it."

5. **It is first in Prophecy.** Throughout this Book there run two threads of prophecy: the golden thread and the scarlet. Holy men in days gone by spoke of the Messiah who would come to suffer and the Messiah who would come to rule. He has come and suffered; history attests that. He will come to rule; prophecy proclaims it. The great day will dawn, and the long-looked for reign of peace and tranquility will truly be a blessed reality.

6. **It is first in Influence.** The writer to the Hebrews says, "The Word of God is quick and powerful, and sharper than any two-edged sword" (Heb. 4:12). This explains its influence on world culture. No one can successfully refute the assertion that where the Bible is best known, civilization has risen to its highest levels in every aspect of life. The Bible leads in law. The Ten Commandments, if obeyed, would make a paradise on earth.—The Pilot.

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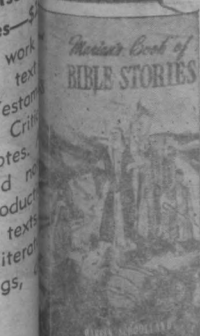
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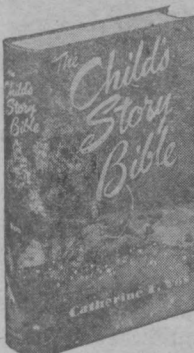
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My Dear Friends In Christ:

Believing that many of our readers pray often for **THE BAPTIST EXAMINER** and its editors, I am asking today for your prayers. I would remind you that the success or failure of our Rally Day of May 17 means much not only to me, but to all those who love the truth this paper contends for.

I am send this open letter to all you readers, asking that you please remember us very definitely in prayer. He has never failed us and I have the assurance that He will not fail us in 1960.

Here is our prayer promise: "No good thing will He withhold from them that walk uprightly." Psalm 84:11. Won't you plead this promise with us day by day that God will bless this spring rally?

I can't help feeling that somewhere some of our readers have some of this world's goods that God has given them for just such a time and purpose as this. Our hearts are in God's hands and He directs and controls us as He sovereignly wishes. Will you join with me in prayer that the God who owns the cattle and the gold—that He will provide for us, by causing hundreds of our readers to share with us in carrying the financial burden of this paper.

Very sincerely yours,
JOHN R. GILPIN

P. S.—Please forward your Rally Day offering at once. It will be opened on the evening of May 17. Please be present with us on that occasion if possible.

"Despised"

(Continued from page seven)
"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John 6:37.

He preached that nobody can be saved by his works. Listen:

"Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."—John 6:28, 29.

He preached that men are justified by faith, for we read:

"Verily, verily, I say unto you, He that believeth on me hath everlasting life."—John 6:47.

He preached the doctrine of se-

curity, for He said:

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John 6:37.

Beloved, when Jesus had finished His sermon, and had emphasized these five great truths, He looked about, and He could see people going in every direction. The day before He had an audience of 5,000, and now how many are left after He finishes His sermon? Listen:

"From that time many of his disciples went back, and walked no more with him."—John 6:66.

They despised the Son of God because of His doctrines and they went away. All that Jesus Christ had left was a dozen men that were standing with Him.

"Filled With The Spirit"

(Continued from page four)
II. The Spirit's Relation to the Believer

In John's Gospel, chapter three, our Lord makes it quite clear that for one to be born again, the Spirit of God must do the work. When this happens, the

I come back to my text which says that He was despised. They looked upon Him as a mad man and despised Him because they thought He was mad. They looked at Him because of the crowd that He had assembled about Him—the publicans, the harlots, and the fishermen—and they despised Him because He had no men of rank about Him. They looked at the lowliness of His birth, and they despised Him because of it. They looked at His education, because He didn't graduate from their seminary, and despised Him because of His education. They heard the great doctrines that He preached and they despised Him because of His teachings. Beloved, surely my text is true when it says that He is despised.

CONCLUSION

There is a terrible end awaiting the man who despises the Lord Jesus Christ. We read:

"He that despised Moses' law DIED WITHOUT MERCY under two or three witnesses."—Heb. 10:28.

This passage of Scripture is spoken primarily to saved people, but I don't think I would do it any damage to say that the unsaved man who despises Moses' law, or the unsaved man who despises Jesus Christ, has a terrible end awaiting him. If it is true of a saved man, and if a man in the Old Testament who despised Moses' law died without mercy, surely the man who is unsaved, who despises Jesus Christ, and looks upon Him as someone of lesser importance, and holds Him in contempt—surely that unsaved man has a terrible end of destruction awaiting him.

Beloved, I wonder just where you stand in the sight of God. I trust there is not a one of you who would despise the Lord Jesus Christ, and hold Him in contempt. I trust there might not be even one that would be tempted to do anything, but to lift Him high, and to say, "Let Jesus Christ be praised forever." May God help you not to look down upon. Don't hold Him in contempt. Do not despise my Lord and my Saviour, Jesus Christ.

May God bless you!

Holy Spirit indwells the sinner, giving him a new nature. In Romans 8:9, we are told that "if any man have not the Spirit of Christ, he is none of His." The context makes it quite clear that a Person is spoken of and not an attitude. In light of this, how can one be saved and not be indwelt by the Spirit of God?

But now we are faced with a problem because God tells us to be filled with the Spirit, yet we already have the Spirit indwelling us.

III. The Meaning of Our Text

(1) Notice the first phrase of Ephesians 5:18 which tells us not to be drunk. Consider then a drunk person. Liquor has control of his walk, talk, and thoughts. A person under the influence of alcohol speaks with heavy lips which are hard to interpret; he swears and talks, trying to exalt self; he staggers, not being able to walk circumspectly. The reason Paul mentions drunkenness is to contrast the results to that of being filled with the Spirit. Therefore, a person who is under the control or filled by the Spirit, will have his walk, talk and thoughts in the control of the Spirit. His thinking will be godly (Proverbs 23:7; Phillipians 4:8); his speech will be full of grace (Colossians 4:6); his walk will be according to God's Word (I John 2:5, 6).

(2) Secondly, both the Greek verbs (Ephesians 5:18) are in the present, passive, imperative, which means that these are commands and they have continuous action. Paul does not say, "Do not get a big drunk on," but he says, "Do not ever get drunk." Likewise, do not get filled with the Spirit once, but always "be filled with the Spirit." These commands are imperatives that we need to obey!

IV. Results of Our Being Filled

In verses 19 and 20 of Ephesians five, we find two things in general mentioned.

(1) First, God reminds us that we will have a song in our hearts. Most all of America sings light, silly popular songs. They have no real meaning, they are superficial, and only the lips give them forth. But, beloved, our salvation ought to cause us to sing from the bottom of our hearts and not give mere lip service.

(2) Secondly, an attitude of thanksgiving is prominent. Every reader of this paper is probably guilty on this score. We not only fail to thank those around us for the kind gestures given to us, but we fail to thank God for His sovereign blessings. In the early chapters of Romans the attitude of unthankfulness heads the list of the sins of man in his steps of

total depravity.

Not only do we see the results of a song in our hearts and attitude of thankfulness, but Paul goes on to give us some concrete illustrations. The example of a husband and wife in verses 21 through 27 brings this matter home. As you know, we can't fool everyone in this world, it is extremely hard to fool your own family and you certainly cannot fool God. When the author of this message was a member of a "holiness" church, he attended one of their schools, heard the testimonies of those who "got filled with the Spirit" and "got" the Spirit. Nevertheless, he saw no difference in their conduct in the dormitory or on the basketball floor.

Dear friend, if you want to prove to God and those around you that you are filled with the Spirit, then take heed to the verses. Husbands, it says to love your wives and not beat them. Some men testify that they have never laid a hand on their wives, but you ought to see how they "brow-beat" their wives. Now, wives, you are to obey your husbands and not dominate him. A woman was not taken from man's head so she could dominate him; neither was she taken from his side so he could trample on her, but she was taken from a place near his heart so there would be intimate love.

V. How to be Filled

In grade school we were taught equations in mathematics; that things equal to the same thing are equal to each other. On this basis we need to turn to Colossians 3:16 and compare it to Ephesians 5:19. We can see that "being filled with the Spirit" and "singing the Word of Christ dwelling in you richly" will accomplish the same exact results. Therefore, if you want to be filled with the Spirit, then read God's Word and let it control your life.

Also, we read through the book of Acts and notice that "after they prayed" they were filled with the Spirit. Prayer shows our absolute dependence on our Lord Jesus Christ. Christian, if your prayer life is meager, then you are self-centered and feel that you do not depend on God.

In conclusion, let me summarize this message in a phrase or two. We are commanded to be filled with the Spirit. This is not receiving an emotional experience, but an influence, but having a power to control your life. It is not a second work of grace but a everyday practical experience.

Salvation

(Continued from page one)
tification.

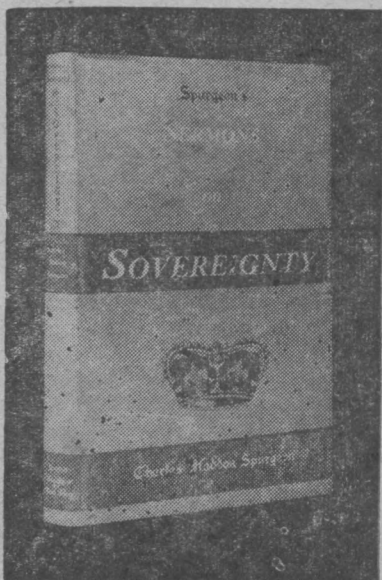
The most hated doctrine of Satan is undoubtedly this work of the substitutionary work of Christ, for Satan is utterly defeated by this great work. Satan, don't be blinded by the work of Satan regarding this truth. Don't trust anything but the substitutionary work of Christ for complete redemption. Nothing to it, take nothing from it. He did enough, rendering perfect obedience to the Law. His life and suffering every detail of its just demands in death.

Christ as your substitute is Christ who saves. Believe on Christ—rely on His work as your deemer—and you shall not taste everlasting death in hell.

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