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The Baptist Examiner

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

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THE ORDINANCE OF BAPTISM

By JOE WILSON
Winston-Salem, N. C.

Baptism has been one of the major battlefields of Bible doctrine from the time of Christ until now. There has been more persecution, and more blood shed over Baptism than any other doctrine. We stand on a battlefield hallowed by the blood of an unknown number of Baptist martyrs when we stand for Scriptural Baptism.

All sound Baptists contend that there are four essentials to Scriptural Baptism. 1. A Scriptural subject: a believer. 2. A Scriptural mode: immersion. 3. A Scriptural design: to obey the command of Christ and show forth the Gospel; not in order to obtain salvation. 4. A Scriptural Authority: A New Testament Church. The battle over Baptism has raged around each and every one of these points. At times one point has been under special attack, at other times a different point.

At the present time the chief

point under attack is that of Scriptural authority. There are many so-called Baptists who hold

We are happy to present to our readers herewith one of the most powerful messages as to the authority behind baptism that it has ever been my privilege to read.

We have had many wonderful articles on this subject in our paper. I do not deprecate any of them when I say that this is one of the strongest that I have ever read.

We will be printing this in tract form to give it still further and wider distribution.

—JRG

for the first three, but will say that any believer has authority to administer Baptism. So we

need again to emphasize the Baptist landmark of Scriptural Authority in Baptism.

It must be settled at the start that all authority in religious matters belongs to God. No man or group can have any authority in these matters, except it come from God. For any individual or organization to administer Baptism without authority from God is to rebel against God, and to make a mockery out of the first and most sacred single duty of the Christian life. The question to be discussed in this article is: to whom has God given the authority to Baptize?

God gave John the Baptist authority to Baptize.

"And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." John 1:33.

John did not run unsent or (Continued on page 3, column 1)

THE INFIDEL'S GREAT ADVENTURE TO THE MOON

By FERRELL KENNEDY
Grafton, Ohio

No doubt the majority of the American people are aware of the apparent success of the attempt to land a rocket on the moon and to photograph its surface. For a time this project dominated the news, and when the multi-million dollar vehicle landed, those engaged in the work were hysterical with joy. Frankly, I am sickened at the whole idea. To begin with, God never promised to give man dominion over the moon, or any other planet, excepting, of course, the earth. Earth was man's place of habitation, and he was granted dominion over it. Gen. 1:26. Then the moon was not made for a dwelling place of humanity. Its purpose was to be for a light to rule the night, and for signs, and seasons, for days and years. Gen. 1:14-15. God, in His infinite wisdom made the earth to produce all the things necessary to supply man's natural needs. Gen. 1:29-31. The moon was not so furnished.

Then, we find that man's curiosity, his desire to exalt himself, his presumptuousness led him to attempt an early venture into space. God was displeased and scattered the presumptuous ones over the face of the earth. Gen. 11:1-9. As early as this, men refused to believe that God had set the bounds of their habitation. (Continued on page 8, column 5)

ELECTION IS CERTAINLY NOT HARDSHELLISM

By T. P. SIMMONS
Ashland, Kentucky

sions, education, support of pastors, and other religious enterprises." (Jarrell p. 431)

(b) In the split both parties held to unconditional election. It will not be challenged that the Hardshells held to this doctrine. That the Missionaries did too is proved by the testimony of Spencer, who says that the Missionaries "which embraced the main body of the denomination, held the doctrinal sentiments of Andrew Fuller," who believed in unconditional election, even though he taught an atonement of universal sufficiency. (See History of Kentucky Baptists vol. 1, p. 645)

3—There is yet no Difference Between the Missionaries and Hardshells on the Matter of Unconditional Election. This is proved by (a) The fact that both accept the statement on election in the Philadelphia Confession of Faith. Hardshells still accept this. And among Missionaries this confession is still widely used, and in the South is probably the most influential of all confessions. (McGlothlin, Baptist Confessions of

Faith, p. 298)

(b) The fact that unconditional election is taught in the other great American Baptist Confession, The New Hampshire. See proof of this under a later discussion of unconditional election as a Baptist doctrine. (A Systematic Study of Bible Doctrine, Simmons, p. 228) (c) The fact that all our standard theological textbooks and all doctrinal books written by representative and recognized Baptists teach this doctrine. For proof of this see the discussion referred to immediately above.

4—Baptists Believing in Unconditional Election, Coupled With the Gospel as an Indispensable means of regeneration, have ever been most aggressive in the propagation of the Gospel. Modern missionary vision and effort originated, not among the General (Arminian) Baptists, nor yet among the Arminian denomination, but among the Particular (Calvinistic) Baptists of England. See the record in most any Baptist History. Robert Hall Sr., Andrew Fuller, and William Carey

were the leading lights.

American world-wide missionary effort originated in the Philadelphia Association, which adopted the hated Philadelphia Confession of Faith. (See the Story of Baptists, Cook, p. 327) "The Philadelphia Association speedily became the leading body of American Baptists . . . a position that it has not wholly lost to this day (1897). Pretty much everything good in our history, from 1700 to 1850, may be traced to its initiative or active cooperation." (Vedder, Short History of Baptists, p. 204)

5—At the same time God chose His people He ordained all the means necessary to accomplish their full and final salvation. See in Rom. 8:29-30; These means were inseparably joined to election in the decree of God. We have no sympathy with Hardshellism, or hypercalvinism. To say that the elect will be saved whether they hear the gospel or not is to misunderstand completely the connection between election and the means God has ordained for the accomplishment of

the end of election.

Salvation—spiritual, temporal and eternal is by grace through faith. (Eph 2:8-10; Rom. 5:1; Gal. 3:26;) All the heathen that die without hearing the gospel will be lost (Rom. 1:19-20; 2:12;) Faith comes by hearing and hearing by the Word of God. (Rom. 10:17;)

Whenever God has an elect soul, in the fulness of His own time, He will in some way send the gospel to call that one from darkness to light. (II Thess. 2:14). Thus Philip was sent to the elect eunuch, and thus it was given to Paul to endure that the elect might obtain eternal salvation (II Tim. 2:10). Thus we have the divine tie between election and missions. It is ours to preach the gospel to every creature, for so has Christ commanded. It is God's part to bring the dead to life. See the parable of the dry bones in the valley, where we have a picture of conversion through preaching. The bones were lifeless yet preaching to them was not in vain.

Jesus Truly Gives The Best Deal

WASHINGTON — After such a deal as the Roosevelt New Deal, the Truman Fair Deal, the Eisenhower "Great Crusade," and the Kennedy New Frontier, Americans are to be offered the Johnson Better Deal."

NEW DEAL . . . FAIR DEAL . . . GREAT CRUSADE . . . NEW FRONTIER . . . BETTER DEAL . . . by now we should be in the midst of the Millennium. But actually we are worse off by far than when the original "new deal" began. Each man-made "deal" draws us a little nearer the precipice; and when once the world plunges over into the "tribulation" of anti-Christ's kingdom of darkness, then will be that time of trouble "such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21).

The question comes to mind, (Continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"ZACCHAEUS"

"And Jesus entered and passed through Jericho. And behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully.

And when they saw it, they all murmured, saying, that He was gone to be guest with a man that is a sinner. And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost." — Luke 19:1-10.

This is one of my favorite chapters of God's Word. The conversion of Zacchaeus is one of my

favorite Bible stories. When I was just a boy preacher, one of the first sermons that I ever preached was based upon the experience of Zacchaeus. Many times through the years I have preached concerning this man Zacchaeus.

I like to refer to Zacchaeus as "a little man with a great God." He was little in stature. He was little in the eyes of the people because everybody looked down upon him in view of the fact that he was a publican, or a tax gatherer. He certainly was little in the eyes of God; but, beloved, he had a great God, and it is the (Continued on page 3, column 3)

How Popes Contradict One Another

Zoaimus (417-418) pronounced Pelagius an orthodox teacher. Later he reversed his position.

Virgilinus (538-555) refused to condemn certain heretical teachers, and boycotted the fifth Ecumenical Council. The Council threatened to excommunicate him so he submitted and confessed that he had been a tool of Satan.

Gregory I called anyone who would take the title of Universal Bishop an anti-christ. Boniface III (607) felt differently and compelled the emperor Phocas to confer the title on him. It has been used by all the popes since.

Hadrian II (867-872) said that all civil marriages were valid but Pius VII (1800-1823) said they were not valid.

Pope Eugene IV (1431-1447) condemned Joan of Arc to be burned as a witch, but Pope Benedict XV, in 1919, declared her to be a saint.—Selected

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JOHN R. GILPIN

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THE PLACE OF

BAPTISTS IN HISTORY

John Clark Ridpath, Methodist, author of that monumental work, "Ridpath's History of the World," in a letter to Bro. W. A. Jarrell (Baptist Church Perpetuity, page 59), says:

"I should not readily admit that there were Baptist churches as far back as A. D. 100, although without doubt there were Baptists then, as all Christians were then Baptists."

"Crossing the Centuries," edited by William C. King, having as associate counselors, editors and contributors such as Cardinal Gibbons, Roman Catholic; Bishop John H. Vincent, Methodist; President Theodore Roosevelt; President Woodrow Wilson; W. H. P. Founce, President of Brown University; Albert Bushnell Hart, Ph.D., L.L.D., Head of the History Department of Harvard University; George B. Adams, M.A., Ph.D., Litt. D., of Yale, and many more such famous men, says:

"Of the Baptists it may be said that they are not Reformers. These people, comprising bodies of Christian believers, known under various names in different countries, are entirely independent of and distinct from the Greek and Roman churches, and have an unbroken continuity from apostolic days down through the centuries. Throughout this long period they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property; yet, they swerved not from the New Testament faith, doctrine and practice."

Sir Isaac Newton, learned English philosopher, student of the Scriptures and of history:

"The Baptists are the only body of known Christians that have never symbolized with Rome." (Whiston, Memoirs of, written by himself, 201).

Dermot, chaplain to the king of Holland, and Ypeij, professor of theology at Groningen, a few

years since received a royal commission to prepare a history of the Reformed Dutch Church. This history, prepared under royal sanction, and officially published contains the following manly and generous testimony to the antiquity and orthodoxy of the Dutch Baptists:

"We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and have long in the history of the Church received the honor of that origin. On this account, the Baptists may be considered the only Christian community which has stood since the Apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages." — (Hist. Ref. Dutch Church, Breda, 1819).

Cardinal Hosius, Roman Catholic, the president of the Council of Trent. Cardinal Hosius wrote in A.D. 1554. This dates Baptists back to at least 354 A. D.

"If the truth of religion were to be judged by the readiness and boldness of which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be truer and surer than that of the Anabaptists since there have been none for these twelve hundred years past, that have been more generally punished or that have more cheerfully and steadfastly undergone, and even offered themselves to the most cruel sorts of punishment than these people." (Hosius Letters Apud Opera, 112--113. Baptist Magazine CVIII, 278, May 1826).

Zwingli, the Swiss reformer, co-worker with Luther and Calvin in the Reformation of 1525:

"The institution of Anabaptism is no novelty, but for three hundred years has caused great disturbance in the church, and has acquired such strength that the attempt in this age to contend with it appears futile for a time." Mosheim, Lutheran historian of

great note:

"Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe persons who adhered tenaciously to the principles of modern Dutch Baptists."

Edinburgh Cyclopaedia:

"It must have already occurred to our readers that the Baptists are the same sect of Christians that were formerly described as Anabaptists: Indeed this seems to have been their leading principles from the time of Tertullian to the present time."

Terullian was a Montanist. He was born about fifty years after the death of John the apostle.

Professor Wm. C. Duncan, of the Department of Greek and Latin, University of Louisiana:

"Baptists do not, as most Protestant denominations, date their origin from the Reformation of 1520. By means of that great movement they were brought out of comparative obscurity into prominent notice. They did not, however, originate with the Reformation; for long before Luther lived, yea, long before the Catholic Church itself was known, Baptists and Baptist churches flourished in Europe, Asia and Africa."

Edward T. Hiscox, noted Baptist author, says:

"Few denominations have better claim to antiquity than have the Welch Baptists. They trace their descent directly from the Apostles, and urge in favor of

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their claim arguments which never have been confuted.

"When Austin, the Romish monk and missionary, visited Wales at the close of the sixth century, he found a community of more than 2,000 Christians quietly living in their mountain homes. They were independent of the Roman See, and wholly rejected its authority. Austin labored zealously to convert them — that is, to bring them under the papal yoke — but entirely failed in the effort. Yielding things in general, he rendered his demands upon them to three particulars: 1. That they should observe Easter in due form, as ordered by the church. 2. That they should give Christening or baptism to their children. 3. That they should preach the Word of God to the English, as directed. This demand proves that they neither observed the popish ordinance of Easter, nor baptized infants. They, however, rejected all his overtures, whereupon he left them with many threats of war and wretchedness. Not long after Wales was invaded by the Saxons, and many of these inoffensive Christians cruelly put to death, as was believed, at the in-



stigation of this bigoted zealot, the exacting heartless Austin." (The New Directory for Baptist Churches, pp. 506, 507).

T. T. Eaton:

"Those who oppose Baptist succession have no logical ground to stand on in organizing a church out of material furnished by other churches, and with those baptized by regular ordained ministers."

R. B. Cook:

"Baptists are able to trace their distinctive principles to the apostolic age . . . When from the union of the church and state Christianity became generally corrupt, there still remained, in obscure places churches and sects which maintained the pure doctrines and ordinances of Christ, and hence it is certain that these churches and sects held substantially the same principles which are now held as the distinctive views of the Baptists. (Story of the Baptists).

False Notions

(Continued from page one)
workers" readily fall into that habit. Especially those who get mixed up in a denominational program. We have seen church workers that kept as busy as bees, getting up programs, arranging socials and doing "church work" in general, yet they were not spiritual people, and there was nothing to indicate that they really loved the Lord or enjoyed His worship.

Service is activity. We can serve with our hands, but we can't worship with our hands. Worship is a spiritual exercise in which the love and adoration of our very souls is involved. Note some Scriptures in this connection: (Gen. 24:26, 48; Matt. 28:9; Acts 17:5; Rev. 5:14).

Churches of today are long on activity and "service" and short on worship. One doesn't have to have spirituality in order to render "service," but such is necessary to real worship. A church that continually has drives for money, and that specializes in programs and "activities" will usually have little spirituality. People who want to worship God usually find little spiritual food and little real worship at such services.

Sing-Song Spiritual

There are churches that set forms of worship. Even Scripture that the minister is read on a certain Sunday is prescribed. Prayers are "intoned" (That means they are sing-song ed through the nose). Likewise responses are to be sing-song by the congregation. In the Catholic Church interminable "Marys" are chanted. The old stuff, written out by men recited to God. And this, spite the words of Jesus, "use not vain repetitions as heathen do, for they think shall be heard for their much speaking." Does not God get fully tired with that sort of some stuff? More probably doesn't even listen to all that rigamarole. Ritual is borrowed from paganism. Heathen people have their ritual in which certain results from their devotion. Baptist leaders have for several years been clamoring in the publications for more "dignity" among Baptists. To this end Sunday School Board marks choir robes and things of the sort. "Dignity" is as dry as dust. Churches dry up and die on ritual, form and dignity. The Bible says, "Where the Spirit of the Lord is, there is liberty." The clatter and noise of Holy Rollism is to be preferred to "dignity" of many a dead con-

gation.
A prayer that wells up from sincere heart may not be expressed in an educated phraseology but it means more to God than the most elegant prayer that recited as a formality, because the Holy Spirit puts our earnest but imperfectly worded prayers into proper form before God. (Read Rom. 8:26, 27, 34.)

The worship of God should be carried on decently and in order (I Cor. 14:40) yet there should be life and vitality and freedom and the absence of all that is stilted and formal. Read about the worship of heaven as John saw and heard it, and you will find that the inhabitants are not too dignified to fall down in worship and adoration, nor are they too stilted to cry "hallelujah." People starve spiritually around a formalistic church. Some are aesthetically that everything must be so, but they are thinking about what is dignified in their sight — not about what constitutes (Continued on page 8, column



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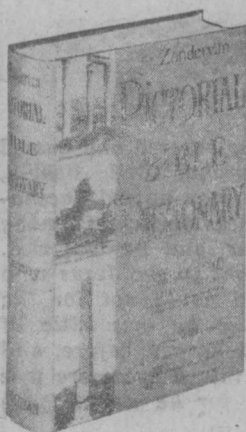
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THE BAPTIST EXAMINER

MARCH 6, 1965

PAGE TWO

CHRIST AND HIM CRUCIFIED

Do not tell me that we ought only to preach Christ exalted. I will preach my Lord upon the throne and delight therein, but the great remedy for ruined mankind is not Christ in glory, but Christ on the cross, and raised from the dead on the third day in vindication of His claims and work.

"We know some who select but Christ's Second Advent as their one great theme, and we would not silence them; yet do they err. The second coming is a glorious hope for saints, but there is no cure in it for sinners; to them the coming of the Lord is darkness and not light; but Christ smitten for our sins, there is the star which breaks the sinner's midnight.

"I know if I preached Christ on the throne many proud hearts would have Him; but, oh, sirs, ye must have Christ on the cross before ye can know Him on the throne. Ye must bow before the Crucified, ye must trust a dying Saviour, or else if ye pretend to honor Him by the glories which are to come, ye do but believe Him, and ye know Him not.

"To the Cross, to the Cross, to the Cross! write that upon the sign posts of the road to the city of refuge! Fly here, ye guilty ones, as to the only sanctuary for the sinful, for 'with his stripes ye are healed.'"

—Adapted from C. H. Spurgeon

Baptism

(Continued from page 1)

presume to act on his own, but went out under Divine authority to preach and administer Baptism. John was not the only one baptizing in his day, but he was the only one who had authority from heaven. Jesus honored God's authority in Baptism and, not willing to settle for Baptism without authority, walked approximately sixty miles to receive Scriptural Baptism. What a rebuke this example of our Lord is to those who belittle the question of authority in Baptism. John could not delegate his authority, and when some unknown person sought to carry on John's Baptism without Divine authority, that baptism was rejected and the recipients thereof were rebaptized. Acts 19:1-7.

In John 4:2 Jesus gave his disciples authority to Baptize. So for a short period we have John and Jesus and His disciples with authority to Baptize. John is soon removed from the scene as his work was done, and the only authorized Baptism on the earth was in the hands of Jesus and His disciples.

Forty days after His resurrection, Christ stood on Olivet ready to return to the Father. At that time only the disciples had authority to Baptize. If Jesus had returned to heaven without giving any further instruction on Baptism, then the authority to baptize would have died with the last of the twelve Apostles, and Scriptural baptism would have disappeared from the earth. Just before His ascension, Jesus gave the great commission, Matt. 28:18-20, in which He gave to some, or some organization, the authority to Baptize. No man living can show any authority to carry on the Lord's work and to Baptize except that which is given here. Oh! how important this Scripture becomes when seen in this light. No man or organization has authority from God to carry on His work or to Baptize.

Now the important question is; to whom was the great commission given? The answer is crystal clear to all who bow to the au-

thority of God's Word. This commission was given to His church which He had organized during His earthly ministry. That it was not given to the disciples is clear from the fact that they already had authority to baptize, and that if given to them as individuals, it would have died when they died. That it was not given to them as a special apostolic group to be continued as such in the Church is clear from the facts that there is no such body in the Church today, and that pastors and deacons are set forth as the permanent officers of the church.

Jesus organized His church during His personal ministry and promised it continued existence until His coming again. He gave the great commission to carry on His work consisting of making disciples, baptizing them, and teaching Baptized disciples. That it was to His church that He gave the commission is clear from the following reasons. 1. The promise of His continued presence proves that it was given to the church which He promised to continue in the world. 2. The Church is the body of Christ through which He as head does the work outlined in the great commission. 3. The Church is the temple of the Holy Spirit who empowers it to do the work of the great commission. 4. The church is the pillar and ground of the truth which is set forth in the great commission. 5. The church is the institution through which God's work is to be done and God to get glory. 6. Baptism is the door into the church and surely the church is to have authority over its own door.

All these things prove that it was the church to which He gave authority to baptize, and that outside the church which He started and has continued to this day, there is no authority to Baptize. Outside the true church of the Lord Jesus Christ there is no such thing as Scriptural baptism. Any baptism performed without church authority, is null and void and no more to be considered as baptism than the dunking one another of children at the old swimming hole.

The cases of Philip and the

eunuch, Peter and Cornelius, and Paul and Ananias are urged as objections to the doctrine of church authority in Baptism and in favor of any believer baptizing anyone else. In answer to this the following things may be pointed out. Peter was authorized by Christ to Baptize. Philip was probably a deacon of the church at Jerusalem and an evangelist and could have easily had the authority of the church at Jerusalem for his act. The three were acting under a direct authority from Christ different from our experience today. There is no direct proof that Ananias baptized Paul. The above are given simply to show how easily the objection to Church authority may be met. I am certain that the truth of the matter in all three cases is that the administrator of baptism was acting on church authority from the church of which each was a member. It may be said that this is a mere assumption. Well, it is an assumption based on the clear teaching of the Bible on baptism and Church authority, and thus becomes a certain fact. The assumption that they acted without church authority is in contradiction to the clear teaching of the Word, and thus proved to be false. How foolish for men to prefer their assumptions to the clear teaching of God's Word.

I was converted at the age of sixteen, and received by alien baptism into a false church. What

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a precious experience it was when God opened my eyes to the truth and I received Scriptural Baptism.

One of the essentials of a sound church is soundness on Baptism, on all that relates to Baptism. Brethren, let us be steadfast and unmoveable in this matter as well as others, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord.



"Zacchaeus"

(Continued from page one) story of that great God dealing with this little man that makes such a tremendous impression upon me.

I wonder if you can visualize the picture. Jesus has come to town. If a circus, or a carnival, or a sideshow were to suddenly put in its appearance in a small town it would create quite a great deal of excitement. Folk would line the streets to watch the parade. Little boys that couldn't see because of tall people standing in front of them would climb up telephone poles, and up into the trees, in order to observe what is going on.

Well, that is the story of Zacchaeus. It is a never-to-be forgotten day in the city of Jericho. Jesus has visited that town. Everybody turned out to give Him a welcome. There is not an indication that anybody in the town is saved but Zacchaeus, but the whole town turned out to see

Him as He walked by. I am satisfied, though the Word of God doesn't tell us, that there were a lot of little boys that couldn't see, who climbed up in the trees and looked down at Jesus as He went by. Then here was this little man Zacchaeus who was short of stature — so short that he couldn't see over the crowd. He didn't happen to be one who got a standing place in front, and he couldn't see over the crowd, so rather than miss the opportunity of seeing Jesus, Zacchaeus, one of the richest men in all the country, climbed up a tree, and sat there on a limb with the boys of the town to see Jesus as He went by.

Can you imagine that scene? Street urchins, barefoot children, boys in their early teens, and the richest man, in all probability, in all that land, sitting up there in the trees, watching as Jesus goes by.

There is not a hint that Jesus spoke to a single man in the town. There is not a hint that He performed a miracle there. There is not a hint that He preached one single sermon or even gave one single religious proverb. Instead, the Word of God says that He entered into Jericho and passed through, which would indicate that He merely walked through the town. He never spoke until He came to that sycamore tree, and without anybody telling Him that there was a man up there who wanted to see Him, He looked up and said, "Zacchaeus, make haste, and come down; for today I must abide at thy house." Beloved, Zacchaeus came down out of that tree, and took Jesus home with him for dinner, much to the amazement and consternation of the crowd, to the extent that this crowd said, "We don't understand why a man like Jesus would go to the home of a man like Zacchaeus." However, when Jesus put in His appraisal of Zacchaeus, He said, "This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."

This is the story of Zacchaeus briefly told. Now let me give you a few thoughts that I think will take you out of the seat, and set you up in that sycamore tree, or maybe even higher than the sycamore tree; it may even set your heart in the skies, and it may even cause us to sit together in heavenly places in Christ Jesus, as I present these few thoughts that have blessed my soul anew and afresh in the last week's time.

I

THE CALLING OF ZACCHAEUS WAS AN ACT OF GRACE.

Jesus said, "Zacchaeus, make haste, and come down; for today I must abide at thy house." I say to you, this was an act of grace, and I think I can easily prove that it was grace (unmerited favor) entirely on God's part to Zacchaeus.

First of all, where did this take place? In the city of Jericho. And where was Jericho? It was a city that had a curse put upon it. When Joshua conquered the country and took possession of the various cities in the land of Palestine, when Jericho was conquered, Joshua put a curse upon that city. Listen:

"And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth

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up and buildeth this city Jericho: he shall lay the foundation thereof in his FIRSTBORN, and in his YOUNGEST SON shall he set up the gates of it." — Joshua 6:26.

I am sure that you remember the story of the conquering of Jericho, how that Joshua and the priests walked around the city once each day for six days, and then on the seventh day they walked around seven times, blowing the trumpet. When they had finished that seventh circumnavigation of the city's walls, they shouted, and the walls of the city fell down. Then it was that Joshua put his curse upon the city. That curse literally said that the city henceforward was to be cursed of God, and that if any man were to ever rebuild the city, he would lay the foundation of it at the time when his oldest son died, and when he finished it and hung the gates of the city, that his youngest son would die.

Notice again:

"In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram, his firstborn, and set up the gates thereof in his youngest son Segub, according to the Word of the Lord, which he spake by Joshua the son of Nun." — I Kings 16:34.

Notice that in Joshua 6:26 we have the prophecy and in I Kings 16:34 we have the fulfillment. Just as Joshua prophesied that the man that rebuilt this cursed city would lay the foundation and his firstborn son would die, and as Joshua prophesied that when he hung the gates in the city that the youngest son would die, so it came to pass just exactly like Joshua had given the prophecy. Beloved, you can't read this without realizing that Jericho had a curse put upon it. It was a cursed city.

Notice also that Zacchaeus was (Continued on page 4, column 4)

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MARCH 6, 1965

PAGE THREE

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The Baptist Examiner FORUM

"Do you really believe that Heb. 13:7, 17 and I Peter 5:2, 3 refer to the pastor taking the spiritual rule and oversight of a Baptist Church and not the deacons?"



JAMES HOBBS
Rt. 2, Box 182
McDermott, Ohio
RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.

I am amazed that anyone should even doubt that these verses are talking about pastors. Anyone who claims that these verses are referring to deacons doesn't understand the duties of a deacon. Acts 6:1-4 shows us that the deacons are to take care of the physical duties and care of the church. I Timothy 3:8-13 shows us that the deacons must be morally pure and spiritually sound. As deacons they must be strong in the doctrines and able to tell such when the opportunity presents itself. (Acts 6:8-15 and Acts 8:4, 5; 26:40).

The duties of the pastor are to study, pray and perform the duties of the ministry (Acts 6:2-4). He must be able to teach and take care of the church (I Timothy 3:1-7). He must preach, reprove, rebuke and exhort with doctrine (II Timothy 4:2). He must hold fast the faithful word (Titus 1:9). He must watch himself and the church (Acts 20:28).

Obviously these verses are talking about the pastors. When a church starts letting the deacons "run" the church, that's when the church starts going down hill spiritually. Not that true, Scriptural deacons couldn't be spiritual, but a true, Scriptural deacon wouldn't want to "run" a church, and a true, Scriptural church wouldn't want them to run it.

ROY MASON

Radio Minister
Baptist Preacher
Aripeka, Florida



I surely do, and there is no way around this teaching. If the writer had meant deacons he would have said deacons. For any church to prosper it should have a God-called man in leadership. "Feed the flock of God over which the Holy Spirit hath made you overseer," is the command of Scripture, and this command was not addressed to deacons but to ministers. But let me give the exact statement as found in Acts 20:28

"Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers to feed the church of God, which he hath purchased with his own blood."

Let us remember that we are told elsewhere that the pastor is not to "lord it over God's heritage." No pastor has the right to act as a big boss. Some men have acted arbitrarily without taking their church into their confidence, and it has led to trouble. In my own long experience, involving a successful pastorate of nearly thirty years with one church, I always sought to take the church into my confidence about everything and to cause people to follow me out of confidence. This paid wonderful dividends of peace and harmony and church prosperity.

May I add that churches are so highly organized in this day that the pastor has become a mere figurehead in many a church. Auxiliaries (all of them unscriptural), have multiplied offices and officers, and when such churches become pastorless they get along for months without a pastor, for after all he is just a sort of unifying figurehead, who is not really essential to the running of the church.

E. G. COOK

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Grace Baptist Church
Birmingham, Ala.



It is inconceivable to me that anyone could find anything in these precious Scriptures that he could apply to the deacons. I know that it is a very prevalent idea among Baptist deacons that they are the guardians of the pulpit. They must have gotten this idea out of the Bible somewhere, because it is not "in" the Bible. A deacon, as such, has absolutely nothing to do with the spiritual affairs of the church. The church, and she alone, is the guardian of her pulpit. The deacons should be in the thick of the fight when the truth is not being preached from the pulpit, but they should do this as members of the church and not as deacons. The deacon's duties stop where the spiritual functions of the church starts. But as a member of the church, he along with the other members, is responsible for what is preached from their pulpit. I have been a Baptist deacon for 36 years, and at the present time I am chairman of our deacons,

but as chairman of our deacons I have no more authority in our church than the member who just recently joined it. For that reason I do not like the term "Board of Deacons." It just sounds too official and authoritative.

The pastors to whom these Scriptures do refer should be very careful not to assume too much authority from the word "rule" found here in the authorized version. This word comes from HEGEOMI which means "to lead." Most translators translate it "leaders" as it should be. The pastor is to rule by example only. In I Pet. 5:3 one translation says, "Not (as arrogant, dictatorial and overbearing persons) domineering over those in your charge, but being examples — patterns and models of Christian living — to the flock." Both pastor and deacons should show others how to live the Christian life by quietly living it themselves and leave the bossing to the Lord that bought them.

AUSTIN FIELDS

PASTOR,
Arabia Baptist Church
Arabia, Ohio



Yes. The pastor is a God called, God commissioned, God empowered man to preside over the church of which God has placed him as overseer. The Lord has not left his church without a spokesman or a ruler. This ruler is the pastor.

"Remember them which have the rule over you, who have spoken unto you the word of God."—Heb. 13:7. It is the pastor who speaks the word of God to his congregation, therefore Heb. 13:7 refers to the pastor—not to the deacons.

"Obey them that have the rule over you, and submit yourselves."—Heb. 13:17. This verse also applies only to the pastor — never to the deacons, as they were appointed as servants to the church—not rulers. Baptist Churches of this era have come to a sad state of affairs. The deacons have taken to themselves authority which was not delegated to them by the head of the church. Instead of being servants of the church, they desire to be rulers of the churches, thus trespassing upon the rights of the pastor as the ruler of the body. We should be content with whatever office the Holy Spirit has called us into. We should not try to aim at a higher degree of authority than that given to us by the Holy Spirit.

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock"—I Peter 5:2-3. In these verses it is quite clear that the elder (ruler) is not a pope or a supreme sovereign. He is to be obeyed and submitted to only when he is declaring the whole counsel of God.

"Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves"—Matt. 7:15.

The church is to prove her pastor like the Bereans proved the apostle Paul when he preached to them.

"They received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."—Acts 17:11.

After having proved the pastor to be true to the word then he is to receive double honour.

"Let the elders that rule well be counted worthy of double honour, especially they who labour

in the word and doctrine"—I Tim. 5:17.

To ignore the God sent rulers (pastors) is to rebel against the one who gave them the power to rule and by so doing they become guilty of the sin of Miriam who questioned the authority of Moses. Cf. Num. 12:1-10.

The pastor has received authority from Jesus Christ to rule over the assembly. It is the pastor's duties to declare the will of God — to reprove, rebuke, and exhort with all authority. Therefore it is the pastor's duties to take over the spiritual rule and oversight of the church, and not the deacons.

"Zacchaeus"

(Continued from page 3)
an exceedingly bad sinner, for we read:

"And, behold, there was a man named Zacchaeus, which was the CHIEF among the publicans, and he was rich." — Luke 19:2.

A publican was a tax gatherer. He would go to the court and pay a fee for the privilege of collecting taxes in a certain parish, or a certain country, or a certain locality, or a certain township. Of course, all that he collected over and above the amount that he paid the government was his. You can see how this would give rise to dishonesty, and how it would give rise to graft, and accordingly, this man Zacchaeus, who was the chief of all the publicans, is described thus as being a very rich man.

We get another indication as to his corruption and his exceedingly immoral and unethical behavior, for just as soon as he was saved, his conscience got to hurting him, to the extent that he said:

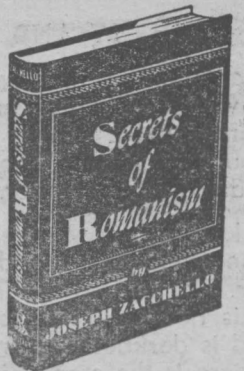
"Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold."—Luke 19:8.

Then again notice the corruption as a background for the grace of God, for there wasn't a single person, except Zacchaeus, saved in all the city of Jericho. Listen:

"And Jesus entered and passed through Jericho." — Luke 19:1.

There was nobody saved. Nobody asked Jesus to spend the night. Nobody asked Jesus to come home with him for dinner. Nobody said, "Jesus, will you explain to me the plan of salvation." Instead, Jesus entered and passed through Jericho. Now put all this together as a background to make the grace of God stand out. Jericho was an accursed city. Zacchaeus was an exceedingly bad man morally and ethically. Nobody was saved in the entire city until Jesus came where Zacchaeus was sitting in the sycamore tree, and the Word of God says that the Son of God looked up to a sinner and said, "Make haste, and come down."

You tell me that that isn't grace, beloved? It was grace that sent Jesus down from Glory to earth, but the greatest manifestation of grace that I know of in this Bible was not when God



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sent Jesus down from Heaven to earth, but when God came to earth, Jesus Christ, His Son, to look up to a sinner that was sitting in a tree, that that sinner might be saved.

Oh, I think about Jericho, a cursed city. I think about Zacchaeus with all of his immorality and his unethical dealing as a financial scallywag with that city. I think how the entire city was interested in seeing the person of Jesus, but were not interested in seeing or hearing about the Son of God who was passing by, and so He passed through the entire city. Beloved, what a background for grace we have in this instance. In spite of all of these incidents, in which Jesus pictures the depravity of the human race, Jesus came to that tree and the Son of God looked up to a sinner, to say to him, "Make haste, and come down." Beloved, that is grace. Don't tell me it isn't grace. Don't tell me it wasn't grace when God walked beside you wherever you were saved, and spoke a message of peace to your heart. I tell you, beloved, it is grace whereby you and I were saved, and certainly the call of Zacchaeus was an act of grace.

THE CALL OF ZACCHAEUS WAS A PERSONAL CALL.

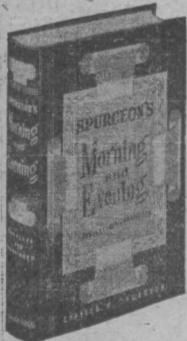
Jesus said, "Zacchaeus, make haste, and come down." He did not look up in the tree and say, "Make haste." If He had, every boy in that tree would have come down. It was a personal call, for He said, "Zacchaeus, make haste, and come down."

That leads me to say that the call of the Lord Jesus Christ to sinners is always a personal call. Listen:

"And when he thus had spoken, he cried with a loud voice, Lazarus, come forth." — John 11:43.

My contention is that if Jesus Christ hadn't specifically called Lazarus, that whole graveyard would have been emptied. I believe that if Jesus had stood there in that graveyard and had said "Come forth," even

(Continue on page 5, column 1)



MORNING AND EVENING

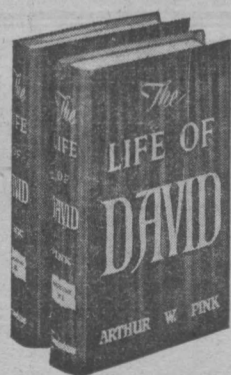
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THE BAPTIST EXAMINER

MARCH 6, 1965

PAGE FOUR

JOURNEYING WITH THE

Picketts In Puerto Rico



Isabela, Puerto Rico
January 25, 1965

Dear Friends:
We send our first news letter of this new year of 1965, we want to thank each of you for your prayers, support and letters of encouragement as we continue our labor for Christ here on the island of Puerto Rico.

It has been a blessing to hear from you who wrote us and told us of your approval of the work being done in a real Scriptural New Testament Bible way. We praise our Lord for it all.

We were sent out by the Woodlawn Terrace Baptist Church of Memphis, Tenn., Brother Wayne is the pastor. We have been authorized by them to preach, baptize, form other New Testament churches and ordain elders—the same privileges given sound Baptist Missionary by sound Baptist Church.

Those of you that are interested in a sound Bible School; Brother Cox has just established in his church. We feel it is one of the soundest in the United States at this present time.

The work here is quickly being established and doors have been opened; but there is so much to be done—the laborers are few. I have given me a co-worker; a Spanish man. When I was alone here in 1958 I knew that I was a Presbyterian and he was a Presbyterian at the time. The first I heard I was back in Puerto Rico he started to locate but took awhile before we were together. The first thing he said was: "Bro. Pickett, I want to work with you for I know you are the whole truth and I want to be a free Baptist." This is what he calls us Independent Baptists. His name is Agenol.

Just before I had left Puerto Rico in 1958, I had given him a copy of "ALIEN BAPTISM AND THE BAPTISTS" by William M. Nevins. Then I sent him "THE BAPTIST EXAMINER" also. He has a small group of people together now, so we started working, because God opened the

door. Revelation 3:8.

On January 3, 1965 we started off right by having our first baptismal service. Brother Barreto and two others were baptized. Others are coming as they learn the truth on baptism. Next Lord's Day we will have another baptismal service; so far two are to be baptized.

Since we have been here we have had three to profess Christ as Saviour. An old man is under conviction so pray that the Lord will save him as we continue to preach and witness to him. Dear friends back home, please remember they must hear the truth in order to know the truth which makes them free.

We have been provided with twenty-two folding chairs. Again we certainly see God's hand in this. As we met in homes we were in great need of sitting space. We are now looking for a permanent meeting place; be praying with us about this.

On January 10th we drove to San Juan to be with Brother Bell and Berean Baptist Church and to hear Brother Cox preach. We had good fellowship with all the brethren there and came home with high spirits and a greater zeal.

Keep praying for us as we labor here to win the lost to Christ on a much needed mission field. Again I would like to express that I sincerely believe God is in the work here.

Letters of encouragement will be appreciated. The first to answer our other news letter was Brother John R. Gilpin, publisher of the BAPTIST EXAMINER.

We have received \$120.75 for equipment we need to use in getting out the gospel. We still need \$309.25 in order to purchase the recorder, public address system, etc.

Yours for souls for Christ,
George Pickett

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"Zacchaeus"

(Continued from page 4)
grave would have burst open, and every dead body would have come out of the grave. In stead, He said, "Lazarus, come forth," and Lazarus was the only one that came out to stand in the presence of Jesus.

Beloved, Zacchaeus was called personally. He was the only one that came down out of the tree. I am trying to say to you that the call that God gives a sinner is a personal call. He calls us individually. He calls us personally.

Notice again:
"Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."—Rom. 8:30.

Notice that God calls the ones that have been predestinated. Beloved, God has foreknown and God has predestinated the salvation of a certain number of the sinners of Adam's race, and those whom He has predestinated unto life are the very ones that He calls. Now who does He call? The very ones that have been predestinated. In other words, the calling is a personal call. It has to be such, because the election or the choosing is a personal choosing.

Let's notice another Scripture that shows us that the call is personal:

"To him the porter openeth; and the sheep hear his voice: and HE CALLETH HIS OWN SHEEP by name, and leadeth them out."—John 10:3.

Now who does He call? He calls His own sheep. How does He call them? By name.

Beloved, when Jesus stood at the grave of Lazarus He said, "Lazarus, come forth." When Mary stood at the tomb weeping concerning Him, we read:

"Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master."—John 20:16.

We also find Jesus calling two brothers who were fisherman. Listen:

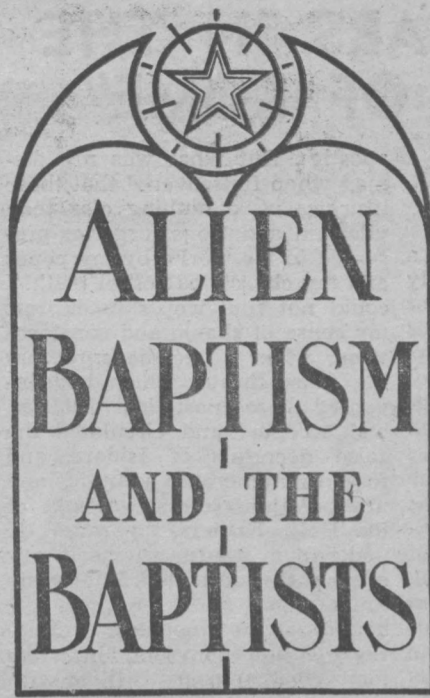
"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men."—Mt. 3:18, 19.

I say to you, beloved, when God calls a man it is a personal call.

You say, "Brother Gilpin, don't you believe there is a general call that everybody receives?" Don't you think that there is a general call that comes to every one of Adam's descendants here in this world at some time?" A man said to me just a few days ago, "Well, how about Matthew 20:16, which says, 'For many be called, but few chosen'?" He said, "Doesn't that show that there is a general call?" Now I am ready to grant you that a man goes to church, and hears a sermon that stirs him, and he says, "Now I am going to be saved some of these days." Beloved that is a call of conscience.

Or here is a man who goes to church and he hears a sermon that stirs his emotions and he feels within himself emotionally, "I ought to be a Christian." That is a call of emotion.

Or here is a man who goes to church and he hears a blistering sermon as to his own sin and



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the terribleness of it, and it causes him remorse. That call that comes to him is a result of his remorse. Beloved, the general call that preachers talk about whereby we read that many shall be called but few chosen, is the call of conscience, or the call of emotion, or the call of remorse, but the call that saves is a personal call. The only kind of a call whereby that sinners are saved is when God calls individuals personally — whom He has personally chosen before the foundation of the world.

III THE CALL OF ZACCHAEUS DEMANDED HASTY ACTION.

Jesus said:
"Zacchaeus, make haste, and come down; for today I must abide at thy house."—Luke 19:5.

Now a sinner goes to church and hears a touching sermon that seemingly does him some good emotionally, and he says, "I am going to be saved some of these days." However, beloved, when God speaks to a man, God doesn't say Tomorrow, but God says Today. Listen:

"Behold, now is the accepted time; behold, now is the day of salvation."—II Cor. 6:2.

"Wherefore (as the Holy Ghost saith, Today if ye will hear his voice . . .)"—Heb. 3:7.

A man came to services one night years ago when I was holding a tent meeting. He had never shown any indication of any serious reflection concerning his soul. His wife wanted to come to the meeting that night and he drove some several miles from back out in the country, and came to church. The place where he sat in the tent was on a bench without a back, with three or four people seated on the right, three or four to the left of him, three or four right behind him, and three or four right in front of him. He was hemmed in. In other words, this man was hemmed in by people on all sides. He couldn't have made a profession of faith if he had wanted to physically, because he was hemmed in, and he didn't want to. If I had said a word to him at the beginning

of the sermon, he would have said, "Tomorrow," or he would have said, "Some other time I'll be saved." But I preached and the Spirit of God said, "Today," and he jumped over the top of the people that were in front of him to come forward to make a confession.

Beloved, I am trying to say to you that the call of God is a call that demands hasty action. The call that goes out from a preacher or from a preacher's sermon is a call that causes a sinner to say, "Tomorrow," but the call from God when it reaches a man, is a call that says, "Hurry."

I have never had any worry about anybody going to Hell that was called of God. I have never had any worry about any of God's elect not coming to salvation. I have never had any worry about the folk that are saved making a profession. Now some preachers will sing 40 or 50 verses of invitational songs in order to beg people to make professions of faith. I don't do it. Some people go back in the audience and "buttonhole" people and drag them up to the front. I don't do it. Some people will tell rousing, touching stories in order to make people cry—to work on their emotions, to get them to make a profession of faith. I don't do it. I have a conviction that as Jesus said to Zacchaeus, "Make haste, and come down; for to day I must abide at thy house," so when God deals with a sinner, it is a call that demands hasty action, and God will give that individual grace to act in the light of the call that comes to his heart.

IV THE CALL OF ZACCHAEUS WAS AN HUMBLING CALL.

Look at Zacchaeus—smug, complacent, self-satisfied, sitting up there in a tree. Maybe even the crowd down below didn't know that he was there. Certainly Jesus didn't know he was there, so Zacchaeus thought; but Jesus came by and said, "Zacchaeus, make haste, and come down."

Beloved, I am so glad that (Continued on page 7, column 1)

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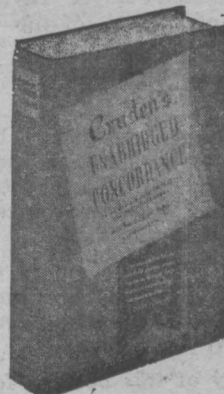
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PAGE FIVE



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"FIFTY YEARS IN THE CHURCH OF ROME"

By Charles Chiniquy
From "Fifty Years In The Church Of Rome"

The most desolate work of a sincere Catholic priest is the study of the Holy Fathers. He does not make a step in the labyrinth of their discussions and controversies without seeing the dreams of his theological studies and religious views disappear as the thick morning mist, when the sun rises above the horizon. Bound as he is, by a solemn oath, to interpret the Holy Scriptures only according to the unanimous consent of the Holy Fathers, the first thing which puzzles and distresses him is their absolute want of unanimity on the greater part of the subjects which they discuss. The fact is, that more than two-thirds of what one Father has written is to prove what some other Holy Father has written is wrong and heretic. The student of The Holy Fathers not only detects that they do not agree with one another, but finds that many of them do not even agree with themselves. Very often they confess that they were mistaken when they said this or that; that they have lately changed their minds; that now hold for saving truth what they formerly condemned as a damning error! What becomes of the solemn oath of every priest in presence of this undeniable fact? How can he make an act of faith when he feels that its foundation is nothing but falsehood?

No words can give an idea of the mental tortures I felt when I saw positively that I could not any longer, preach of the eternity of the suffering of the damned, nor believe in the real presence of the body, soul, and divinity of Christ in the sacrament of communion; nor in the supremacy of the sovereign Pontiff of Rome, nor in any of the other dogmas of my church, without perjurying myself! For there was not one of those dogmas which had not been flatly and directly denied by some Holy Father.

It is true, that in my Roman Catholic theological books I had long extracts of Holy Fathers, very clearly supporting and confirming my faith in those dogmas. For instance, I had the apostolic liturgies of St. Peter, St. Mark, and St. James, to prove that the sacrifice of the mass, purgatory, prayers for the dead, transubstantiation, were believed and taught from the very days of the

apostles. But what was my dismay when I discovered that those liturgies were nothing else than vile and audacious forgeries presented to the world, by my popes and my church, as gospel truth. I could not find words to express my sense of shame and consternation, when I became sure that the same church which had invented those apostolic liturgies, had accepted and circulated the false decretals of Isidore, and forged innumerable additions and interpolations to the writings of the Holy Fathers, in order to make them say the very contrary of what they intended. How many times, when alone, studying the history of the shameful fabrications, I said to myself: "Does the man whose treasury is filled with pure gold, forge false coins, or spurious pieces of money? No! How, then, is it possible that my 'church' does possess the pure truth, when she has been at work during so many centuries, to forge such egregious lies, unless the names of liturgies and decretals, about the holy mass, purgatory, the supremacy of the Pope, etc. If those dogmas could have been proved by the gospel and the true writings of the Fathers, where was the necessity of forging lying documents? Would the Popes and councils have treasuries with spurious bank bills, if they had had exhaustless mines of pure gold in hand? What right has my church to be called holy and infallible, when she is publicly guilty of such impostures." From my infancy I had been taught, with the Roman Catholics, that Mary is the mother of God, and many times, every day, when praying to her, I used to say, "Holy Mary, mother of God, pray for me." But what was my distress when I read in the "Treaties on Faith and Creed," by Augustine, Chapter IV.-9, these very words: "When the Lord said, 'Woman, what have I to do with thee? Mine hour is not yet come' (John 2:4), He rather admonishes us to understand that, in respect to His being God, there was no mother for Him."

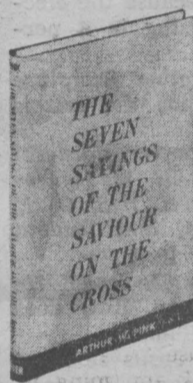
This was so completely demolishing the teachings of my church, and telling me that it was blasphemy to call Mary mother of God, that I felt as if struck with a thunderbolt.

Several volumes might be written, if my plan were to give the story of my mental agonies, when reading the Holy Fathers, I found

their furious battles against each other, and reviewed their fierce divisions on almost every subject. The horror of many of them, at the dogmas which my church had taught to make me believe from my infancy, as the most solemn and sacred revelations of God to man, such as transubstantiation, auricular confession, purgatory, the supremacy of Peter, the absolute supremacy of the Pope over the whole Church of Christ. Yes! what thrilling pages I would give to the world, were it my intention to portray, in their true colors, the dark clouds, the flashing lights and destructive storms which, during the long silent hours of the many nights I spent in comparing the Fathers with the Word of God and the teachings of my church. Their fierce and constant conflicts; their unexpected, though undeniable oppositions to many of the articles of the faith I had to believe and preach, were coming to me, day after day, as the barbed darts thrown at the doomed whale when coming out of the dark regions of the deep to see the light and breathe the pure air. Thus, as the unexpected contradictions of the Holy Fathers to the tenets of my church, and their furious and uncharitable divisions among themselves, were striking me, I plunged deeper and deeper in the deep waters of the Fathers and the Word of God, with the hope of getting rid of the deadly darts which were piercing

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my Roman Catholic conscience. But, it was in vain. The deeper I went, the more deadly weapons would stick to the flesh and bone of my soul. How deep was the wound I received from Gregory the Great, one of the most learned Popes of Rome, against the supremacy and universality of the power of the Pope of Rome, as taught today, the following extracts from his writings will show: "I say confidently, Whosoever calls himself Universal Priest, or declares so to be called, is in his pride the forerunner of Antichrist, because, in his pride, he sets himself before the rest." These words wounded me very painfully. I showed them to Mr. Brassard, saying: "Do you not see here the incontrovertible proof of what I have told you many times, that, during the first six centuries of Christianity, we do not find the least proof that there was anything like our dogma of the supreme power and authority of the Bishop of Rome, or any other Bishop, over the rest of the Christian world? If there is anything which comes to the mind with an irresistible force when reading the Fathers of the first centuries, it is that, not one of them had any idea that there was, in the church, any man chosen by God, to be, in fact or name, the universal and supreme Pontiff. With such an undeniable fact before us, how can we be-

IN NEED OF THE UPWARD LOOK



lieve and say that the religion we profess and teach is the same which was preached from the beginning of Christianity?"

"My dear Chiniquy," answered Mr. Brassard, "did I not tell you, when you bought the Holy Fathers, that you were doing a foolish and dangerous thing? In every age, the man who singularizes himself and walks out of the common tracks of life is subject to fall into ridicule. As you are the only priest in Canada who has the Holy Fathers, it is thought and said, in many quarters, that it is through pride you got them; that it is to raise yourself above the rest of the clergy, that you study them, not only at home, but that you carry some wherever you go. I see, with regret, that you are fast losing ground in the mind, not only of the bishop, but of the priests in general, on account of your indomitable perseverance in giving all your spare time to their study. You are also too free and impudent in speaking of what you call contradictions of the Holy Fathers, and their want of harmony with some of our religious views. Many say that this too great application to study, without a moment of relaxation, will upset your intelligence and trouble your mind. They even whisper that there is danger ahead for your faith, which you do not suspect, and that they would not be surprised if the reading of the Bible and the Holy Fathers would drive you into the abyss of Protestantism. I know that they are mistaken, and I do all in my power to defend you. But, I thought, as your most devoted friend, that it was my duty to tell you those things, and warn you before it is too late." I replied: "Bishop Prince told me the every same things, and I will give you the answer he got from me; 'When you ordain a priest, do you not make him swear that he will never interpret the Holy Scriptures except according to the unanimous consent of the Holy Fathers? Ought you not, then, to know what they teach? For, how can we know

their unanimous consent studying them? Is it not strange that, not one of our priests do not study the Fathers, but the only one I know of who is trying to study is turned into ridicule and expected of heresy? Is it my fault if that precious stone, called the unanimous consent of the Holy Fathers, which is the very foundation of our religious belief and is to be found nowhere else? Is it my fault if I believe in the eternal punishment of the damned; if St. Augustine positively said that the body was obliged to believe in purgatory; if St. John Chrysostom publicly denied the obligation of auricular confession, and the presence of the body of Christ in the eucharist? Is it my fault if the most learned and pious Popes, Gregory the Great called by the name of Antichrist, all his successors, for taking the name of supreme Pontiff, were obliged to persuade the world that they had, by divine authority, supreme jurisdiction and power over the rest of the church? "And what did Bishop Prince answer you?" rejoined Mr. Brassard. "Just as you did, by explaining his fears that my too application to the study of the Bible and the Holy Fathers would either send me to the lunatic asylum, or drive me into the abyss of Protestantism." I answered him, in a low way: "That if the too great study of the Bible and the Holy Fathers were to open me the lunatic asylum, I feared I should be left alone there, for I know that they are keeping their eyes at a respectable distance from those dangerous writings." He said seriously, "So long as you keep my intelligence sound, I cannot join the Protestants, the numberless and ridiculous sects of these heretics are antidote against their errors. I will not remain Catholic on account of the

(Continued on page 8, col 1)

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"Zacchaeus"

(Continued from page 5)
 Jesus wasn't up above and said, "Zacchaeus, come unto me." Rather, He said, "Zacchaeus, come down." Beloved, that is exactly what a sinner has to do: he is ever saved; he has to come down. Listen:
 "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts above your thoughts."—Is. 55:7-9.
 What did God say? He said, "Zacchaeus, come down." Beloved, the call of God is an abiding call.

Notice again:
 "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due season."—1 Pet. 5:6.
 In all probability, this verse was written to the Christian, but the same is just true so far as the sinner is concerned. The sinner needs to

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able himself under the mighty hand of God.
 I can see Zacchaeus sitting up in the tree. I can see Jesus walking by, stops, and looks at him. Nobody introduces Him. Apparently Jesus was never in the tree before. Doubtlessly Jesus saw Zacchaeus before. Did He know his name? Did He know he was there? Did Jesus know all about him? Beloved, He knew it because He was God; and God in the flesh looked up and said, "Zacchaeus, come down."
 I am saying to you, if a man is saved, he'll have to hear the humbling call of God, "Come down. Come down. Your good works, you that are so good. Come down from your good works, you that are doing so right—self-sufficiency. You think you can save yourself. You think

you are so sufficient in yourself. Come down, but come down a little more even to the place that you despair and say, 'Lord, I can never be saved.' If that isn't enough, then come down and see your own depravity, how depraved that you are; and if that doesn't put you low enough, come down and see your own corruption, how corrupt you are within your own soul. Don't tell me, beloved, that the call of God is a call that lifts men up. Instead, it is an humbling call, to call men from their good works and their self-sufficiency, to call men to see their despair, and to call men to see their depravity and their corruption and their sinfulness. I tell you, beloved, the call of God is an humbling call.

V

THE CALL OF ZACCHAEUS WAS AN ABIDING CALL.

We read:

"Zacchaeus, make haste, and come down; for to day I must abide at thy house."—Luke 19:5.

Notice, Jesus has something for the house of Zacchaeus. Zacchaeus' house is going to be changed. Many people had gone to Zacchaeus' home before, I am sure. I am satisfied that there has been many a man who was behind with his taxes, who went into the home of Zacchaeus and cried, and cringed, and maybe begged for the sake of his wife and his children, and when he left the home of Zacchaeus he went away saying that he would rather face a lion than to face Zacchaeus, with all of his corruption, and greed, and his ability to extract money. I tell you, beloved, many a man that left the home of Zacchaeus knew that he never wanted to go into that place again, but now Jesus said, "Zacchaeus, I must abide in thy house."

I am trying to say to you, beloved, that when Jesus goes into a home, that home is changed. The Lord Jesus Christ changes homes. He changes the people there and that changes homes. How many times I have gone into homes and have seen trashy magazines, and have seen every evidence of worldliness. I have seen empty beer bottles scattered around on the floor. I have seen cards stacked in the home where they have been played. I have seen no evidence of a Bible. Later God saved an individual in that home, and then I saw that home entirely changed.

I remember one home that was well described as I have just pictured to you: beer bottles on the floor, cards on the library table, trashy magazines scattered around throughout the house. Later on, when salvation became a reality there, I was in that home, and right beside the commode in the bathroom was a Bible that was lying there open. I think how that God changes a home to the extent that even when a person goes to the bathroom he will sit there, and read the Word of God, and meditate on spiritual things.

I say to you, God changes a home, and this call changed Zacchaeus' house, for Jesus said, "I

am going to abide in your house."

VI

THE CALL OF ZACCHAEUS WAS AN ABIDING CALL.

Jesus said, "Zacchaeus, I must abide in thy house." He didn't say, "Zacchaeus, I am going to come in for the day and will leave tomorrow." Rather, He said, "I am going to abide."

Beloved, that is the kind of religion that a man gets when he comes to know Jesus Christ. He can join a church and get the kind that when the preacher is gone, his religion is gone. He can get that kind by joining the

SEND TBE TO OTHERS

church, but as soon as he gets away, he has lost it. When Jesus comes into a man's life, his experience is an abiding experience.

There are some garments that are made that won't fade. It used to be said that they were fast color, and the merchant meant that the color wouldn't wash out; it would last.

I was reading sometime ago how they developed pink lemonade. It was rather peculiar—even funny in a sense. A circus was selling lemonade and one of the actresses pink tights fell into the lemonade, and that was the first time that pink lemonade was ever sold. The tights were not fast color; the color washed out.

You know, beloved, the kind of religion that most people get is that kind that will wash out. If a man joins the church, or he joins the preacher, or under an emotional strain he makes a profession, or the preacher goes back in the audience and "button-holes" an individual and pulls him down to the front where he

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PAGE SEVEN

SOMEDAY—A PAYDAY

"...WHEN GOD'S RIGHTEOUS JUDGMENT WILL BE REVEALED... HE WILL RENDER TO EVERY MAN ACCORDING TO HIS WORKS:"



passes out some decision cards and has the individual sign his name on the decision card, that won't hold out. That is like the goods that are not made of fast colors, but wash out. Beloved, the kind of religion that you get when you get Jesus Christ is a kind that doesn't wash out.

Notice again:

"And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand."—John 10:28.

I say to you, it is an abiding call that God gives to a sinner.

VII

THE CALL OF ZACCHAEUS WAS A NECESSARY CALL.

Jesus said, "For today I must abide in thy house." Why was it a "must"? Why was it necessary? I tell you, beloved, it was necessary from the foundation of the world that Jesus Christ be in Jericho that day as the Son of God should choose Zacchaeus in that tree and that Zacchaeus should be saved, because it was ordained of God from the foundation of the world.

We read:

"And he must needs go through Samaria."—John 4:4.

Why did Jesus needs go through Samaria? Because there were some of God's elect there that

were ordained of God to be saved at that particular time, and Jesus must go through Samaria that they might be saved.

I have a conviction, based on the authority of God's Word, that everyone that God chose to Himself before the foundation of the world is going to be saved, without one single exception. Listen:

"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.

Notice, He didn't say a part of them, or He didn't say almost all, or He didn't say a few of them will not get there, but He said, "All that the Father giveth me shall come to me." Beloved, in the light of this text, I say that the call that came to Zacchaeus was a necessary call, and the call that comes to you, sinner friend, is a necessary call. It is necessary that God should call you to fulfill His Word, whereby that all the elect shall come to a saving knowledge of Jesus Christ.

VIII

THE ALL OF ZACCHAEUS WAS AN EFFECTUAL CALL.

Everything about Zacchaeus was changed. Just as soon as he was called to come down out of that tree, Zacchaeus made haste, (Continued on page 8, column 3)

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(Continued from page one)
what kind of a "deal" does the Lord Jesus have to offer? In the first place, He gives "rest" and "peace" to the troubled, weary soul:

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your soul. For My yoke is easy, and my burden is light" (Matt. 11:28-30).

Let not your heart be troubled: ye believe in God, believe also in Me. . . . Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:1, 27). —Christian Victory

Fifty Years

(Continued from page 6)
mity of the Holy Fathers, which does not exist, but will remain a Catholic on account of the grand and visible unanimity of the Prophets, apostles, and the evangelists with Jesus Christ. My faith will not be founded upon the fallible, obscure, and wavering words of Origen, Tertullian, Chrysostom, Augustine, or Jerome; but on the infallible word of Jesus, the Son of God, and of His inspired writers: Matthew, Mark, Luke, John, Peter, James and Paul. It is Jesus and not Origen, who will now guide me; for the second was a sinner like myself, and the first is forever my Saviour and my God. I know enough of the Holy Fathers to assure your lordship that the oath we take of accepting the

"ALL I HEAR"

"All I hear is money," said the barber. "The church is always asking for money. I think a person should give as he feels like it, instead of tithing."

When the haircut was over the minister got out of the chair and gave the barber a quarter. The barber told him that wasn't enough. The preacher commented, "I thought I would give as I felt like it."

Word of God according to their unanimous consent is a miserable blunder, if not a blasphemous perjury. It is evident that Pius IV, who imposed the obligation of that oath upon us all, never read a single volume of the Holy Fathers. He would not have been guilty of such an incredible blunder, if he had known that the Holy Fathers are unanimous in only one thing, which is to differ from each other on almost everything; except, we suppose, that, like the last Pope, he was too fond of good champagne, and that he wrote that ordinance after a luxurious dinner." I spoke this last sentence in a half-serious and half-joking way. The Bishop answered: "Who told you that about our last Pope?"

(To Be Continued)

"Zacchaeus"

(Continued from page 7)
came down, and took Jesus home with him. The first thing that he said was, "Lord, I want to make a contribution. I'll give half of my goods to feed the poor." Then he said, "Furthermore, if I have taken anything from any man by false accusation, I'll give him four times as much as I took away from him." He knew he was guilty of that, and he said, "I'll give him back four dollars for every dollar that I have stolen from him." Beloved, Zacchaeus' life was changed. Everything about Zacchaeus was changed. It was an effectual call.

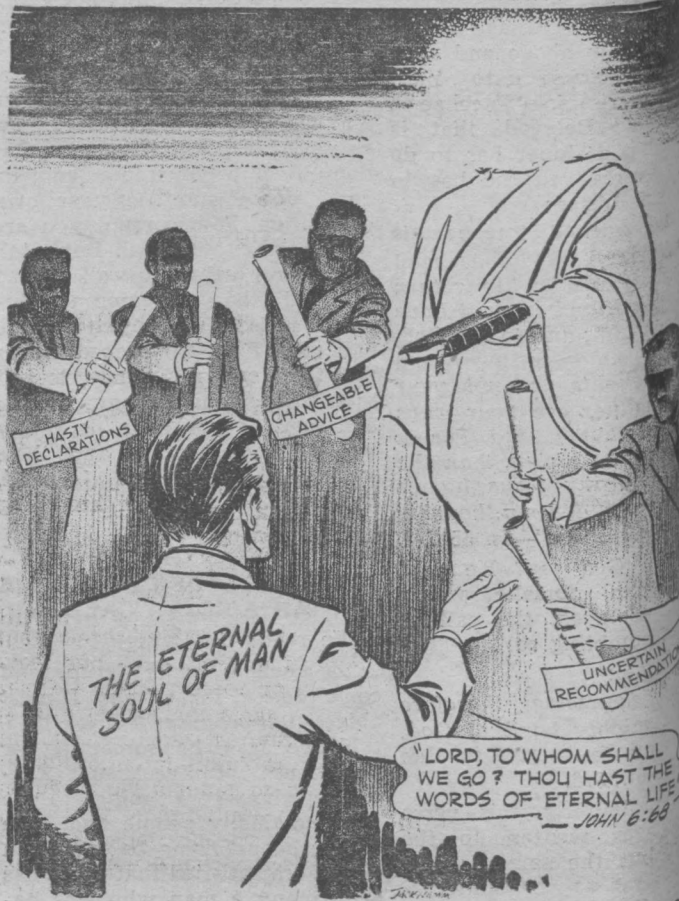
I say to you, the only kind of call that God has is an effectual

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MARCH 6, 1965

PAGE EIGHT

WHEN IT COMES TO ETERNITY



call. It changes lives. It will change the home. It will change an individual, and it will change a family. It is an effectual call that comes from God for the sinner. It had an effect on Zacchaeus, and it will have its effect on every sinner who hears the call of God to come to Jesus.

In closing, I ask you if you are not the same little man we have been studying? Isn't it true that you are pictured in Zacchaeus? Perhaps God may have used this message tonight to call you to come down, to receive Jesus Christ into your heart. May God bless you, and may God save you.

False Notions

(Continued from page 2)
the real worship of God. What parent would want a child to read a little love ditty, or to recite it over and over? Any parent would appreciate a few loving words spontaneously spoken more than a whole realm of that sort of thing. We may be sure that the Heavenly Father feels the same way about it. He loves the unstudied, spontaneous expressions of love that come from grateful hearts.

To Be And Be Seen

Another false notion people have is that they worship God, when in truth they attend church mainly to see and be seen, and to get the latest low-down on somebody. Often people clatter and chatter, then when the pastor has preached, they go forth to find fault with some trifling thing relating to his manner or delivery failing to get anything of a spiritual nature from his message. It is well to ask ourselves "Do we really worship God or do we just meet and go through a pretense that means nothing to us or to Him?"

The Moon

(Continued from page one)
tion. Acts 17:26.
So, here we are in 1965, scorning the Word of God, refusing to

be taught or admonished, refusing the Bible account of creation, refusing to accept the biblical account of our habitation, and seeking to exalt ourselves, and our inventiveness above the Word of God, and power of the Most High. A noted scientist, in a recent interview, had this to say: "We have a successful rocket shot, and that this will enable us to reach the origin of the stars, and the origin of life." It would be easier and certainly more nominal to read Gen. 1, and would know the true origin of life and everything else under the sun. I am not a scientist (I am a God-fearing man, a Christian, a Baptist, a member of the Baptist Church, and I have a surprise for you. I am a scientist, a learned professor. I know the origin of life and of the universe. Gen. 1, and John 1:3-4.

This same scientist went on to say, that he was not concerned with the monetary value of the money, but to him it was a matter of life and death. He was a man of adventure. Picture this. A man groaning under an almost unbearable burden of taxation, these unbelievers can come and see their efforts to disprove the

Send The Baptist Examiner To Some Home

tural account of creation, efforts to nullify the eternal crees of God and to exalt our own intelligence and inventiveness thereby seeking to rob God of the honor and the glory of His name. Consider this fact as it may seem. The poor man working with his hands is being stripped of part of his hard-earned wages in the name of unreasonable taxation, and that this educated infidel enjoy a Great Adventure. I call America a Christian nation when our men of prominent authority by their deeds disprove the infallible Word of God. God bless America.

"Keep that which is committed to thy trust, avoiding profane vain babblings and oppositions of science, falsely so called, some professing have erred concerning the faith." I Tim. 6:20

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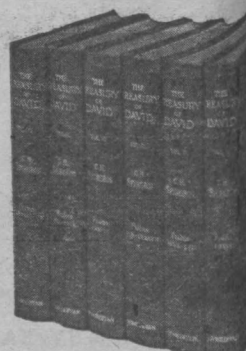
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