

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries
 "To the law and to the testimony; if they speak not according to this word
 it is because there is no light in them."—Isaiah 8:20

35, No. 8 ASHLAND, KENTUCKY, APRIL 2, 1966 WHOLE NUMBER 1428

THE RUSSELLITES

By EDDIE K. GARRETT
 Middletown, Ohio

It is said at the outset of paper that the name RUSSELLITES is the correct one for organization. This is so because they are not in truth Jehovah's witnesses. In truth they are FALSE witnesses. This organization having been started by Taze Russell, less than hundred years ago, cannot be called by Russellites. It is my purpose in this paper to review a booklet that is distributed by these people entitled "THE WORD" Who is He? According to John. This booklet has only one subject and

therefore we will limit our examination of this sect to this one subject. Let it be understood that there is far more false teaching with this people than this one subject, but it is our aim to refute this one doctrine only at the present time.

In this booklet, and almost all Russellite literature, there is one peculiarity that stands out. That peculiarity is that they are forced to constantly go to translations of the Bible that are lightly recognized and used. Many of these translations were translated by a single man rather than a group of men. In fact, just in recent years, the Russellites have come up with

their own translation of the Scriptures. That translation is called, "THE NEW WORLD TRANSLATION OF THE HOLY SCRIPTURES." In this translation the Russellites have, in many places, translated to suit themselves. We point this out later on in these articles.

1. Jehovah's Witnesses teach that Christ is "a god" or "a mighty god" but that he is not Jehovah God. But contrary to this, God says in His Word that there is no God besides him.

Deuteronomy 32:29: "See now that I, even I am he, and there is no god with me."

(Continued on page 8, column 1)

Puffin' And Chewin'

"He smoked cigars three times a day,
 Ten centers, too, at that,
 Then gave a nickel to the church
 When the deacon passed the hat.

She gave one cent for mission work,
 Then spent two cents for gum,
 And really bowed her head and prayed
 Oh Lord, Thy kingdom come.

They sat at home and wondered why
 The church did not succeed;
 She chewed her gum and couldn't tell,
 He puzzled, smoked his weed."

THE FAKE AND FRAUD OF EASTER

Roy Mason declares Christ did not eat the last passover — not make His triumphant entry into Jerusalem on Palm Sunday — Did not die on the cross on Good Friday and Did not rise from the dead on Easter morning—

Our text has exact application to things purely traditional things that have neither war nor command in the Bible, come to be considered as important than other things are plainly taught in the Scriptures. And in other instances, are traditional things that are and go contrary to Scripture that are held on to and defended by professing Christians. Take Easter for instance, it isn't anything that has a stronger hold on churches and people than Easter. Easter is the big celebration of the whole year, and more to be made over it than over anything else in the whole church year. Yet, where is the Bible authority for observing Easter? The answer is, there isn't any authority for observing it. The "Easter" only occurs as a translation, for the word is translated passover. So, the biggest celebration of the church year, is a thing without Bible warrant, purely of human tradition. The whole Easter doctrine has been made up, and the words of Jesus don't apply to it, as He says,

"In vain do they worship me, teaching for doctrines the commandments of men."

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

CAUSED PREACHER EMBARRASSMENT

I have announced to speak today on "Jesus DID NOT—eat the last Passover; did not make his triumphant entry into Jerusalem on 'Palm Sunday'; did not die on the cross on Good Friday; and did not rise from the dead Easter morning." I realize that in dealing with these items, I shall be in disagreement with popular tradition on every point, but I feel that I should challenge the heathen traditions that have grown up to dispute the teachings and promises of Christ. And I do wish to brand the whole "Holy Week Calendar" as historically and Biblically false, and Easter as a fake and a fraud that has nothing whatsoever to do with the resurrection of Christ. For years now I have denounced these things both from the pulpit and in various published sermons and articles, and never one time has anyone tried to show

that I am not correct in the position I take. One preacher wrote and complained that I had caused him a lot of embarrassment by inducing people to ask him questions. For instance, some had asked him this: "How can Easter be resurrection day, when it comes on a different day each year — sometimes as much as a month removed from the Easter of the previous year?" Another question was this: "Why is the day called 'Easter' and what does Easter mean?" Another question was, "How could Jesus be crucified on Good Friday and rise on Sunday and be in the grave three days and nights?" They sure had that preacher cornered — for if he tried to answer either of those questions, he would have to admit the fake and fallacy of the whole "Holy Week" Easter tradition. So, he said that he wished I would quit putting notions in people's heads. I just want to say that when any preacher is afraid of the truth, there is something wrong.

Now every one of us ought to be honest in religious matters. And we ought not be so filled with traditions and prejudices that we get angry when the truth is presented. I want to commend the attitude of the old judge who

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

on Palm Sunday, and I used to live in a community where they gathered great quantities of palm branches and shipped them for use in churches, where they were waved on Palm Sunday. A careful study of the Scriptures makes it plain that Jesus did not make his triumphal entry on Sunday at all — but on Saturday, the Jewish sabbath. It is commonly supposed that it was on the occasion of that entry that Jesus cleansed the temple, but that isn't true. Let me read Mark's account of this: (Mark 11:11)

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

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

(Continued on page 2, column 1)

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 PALM SUNDAY. It is taught that Jesus made his so-called Triumphant Entry into Jerusalem

BISHOP PIKE LOOKS FOR A GOD

LOOK magazine of February 22 carried an article about the controversial Bishop James A. Pike of California. The article was "An American Bishop's search for a Space-Age God."

Readers will be aware of Bishop Pike's radical record. Concerning orthodox Christianity, he says, "I've jettisoned the Trinity, the Virgin Birth, and the Incarnation." He has in the past, led in a memorial service for atheist Sigmund Freud on the occasion of the anniversary of Freud's birthday.

LOOK readers must have found repulsive and offensive some of Pike's crude remarks:

About the Trinity — "The Moslems offer one God and three wives; we offer three Gods and one wife. No wonder Christianity is losing in Africa."

About the resurrection of Christ — "The real Christ is not a revived corpse."

What if anything, does Bishop Pike believe?

—Gospel Witness

THE THEOLOGY OF THE CROSS

By F. B. Beck
 (In Mansions Above)

Introduction: The theology of the cross is expressed in the words of God, by the Saviour, through the Church of God. Hence the Scriptures, by the Saviour, through the Sanctuary.

IN THE SCRIPTURES.

It is, in the metal manufactory of crosses, a certain cross known as the cross of the Four Evangelists. Yes, the cross of Christ is preeminent in the writings of the 4 evangelists, Gospels of the New Testament. But also abundantly expressed throughout the remainder of the New Testament, and Old Testament as well.

Theology of the cross is expressed in the Scriptures by the picture, prophecy, and so on. (Continued on page 8, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"IS GOD DEAD?"

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision."—Psa. 2:4.

I rather imagine that the majority of you have sometime within the last year heard something about this new theology that has come out of Emory University of Atlanta, Georgia, announcing that God is dead. I don't know how many individuals have called this to my attention, both by correspondence and by personal conversation. Even this morning when we walked into the radio station for our broadcast, I remember that

the preacher who preceded me on the air was discussing it. As I say, numerous individuals have written me; I have read lots of editorials in the various papers concerning it; and I have had many conversations about this new theology that God is dead. You understand that this came as a result of Professor Thomas J. Altizer, who is a professor of religion in Emory University of Atlanta, Georgia. I never did take time to read the entirety of his article, for I didn't feel like I had that much time to waste. Therefore I did not read

the entirety of what he had to say. I just remember particularly that this theological concept that he came up with, was promulgated upon the world in the summer of 1965, a little less than a year ago.

Now without giving Mr. Altizer any further publicity, may I just offer one statement by way of a criticism of his position, and that is—only an idiot or an imbecile could come up with such rank absurdity. As I say, I don't feel like I have any more time to waste on Mr. Altizer except (Continued on page 2, column 3)

In any controversy the instant we feel angry we have already ceased from striving for the truth and have begun striving for self.

The Baptist Examiner

The Baptist Paper for the Baptist People.

JOHN R. GILPIN.....Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

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Another Magazine Most Graciously Reviews Our Book

The editor of The North Star Baptist most kindly commends your editor's recent book, "Sermons on Catholicism." He says:

SERMONS ON CATHOLICISM, by John R. Gilpin (Calvary Baptist Church, Ashland, Ky., 1966, 156 p. \$2.00 paper).

Here are ten sermons on various problems of Romanism as seen from the viewpoint of Scripture by the hard-hitting editor of THE BAPTIST EXAMINER. These must be read to be appreciated. The Pope's position, his power, his erogation of authority and other matters are considered. The doctrine of purgatory, prayers for the dead, and the claim for Peter of the papacy are examined. One entire message is devoted to Revelation 17, 18 under the title, "The Old Whore and Her Harlot Daughters." In another the author treats upon Bishop Pike and Luci, and the Scriptural and dogmatical involvements. This is highly commended for any needing quick help with Roman Catholic problems.

These are similar to the comments we have every day from those who have bought and read this book. Please send for your copy today at \$2.00, or if 6 or more are bought at one time, the book carries a 40% discount.



Easter

(Continued from page one)

12 "And on the morrow, when they were come from Bethany,

he was hungry."

15 "And they come to Jerusalem; and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves." So much then for "Palm Sunday."

GOOD FRIDAY A LIE

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

Eleven different times it is reiterated in the New Testament that Jesus would be in the grave three days and three nights, and one type was involved. Jesus has told us that the one type of setting forth the length of time that he should be in the grave is the type of Jonah . . . "for as Jonah was three days and three nights in the stomach of the sea monster, so shall the Son of Man be three days and three nights in the heart of the earth." Do you believe that that type of Jonah is true, or a phoney something? Do you believe the eleven times reiterated statement that Jesus would be three days and three nights in the grave? You can't believe it, and believe in Good Friday, for they are mutually contradictory. "But," folks say, "We need to be sticklers — a portion of a day or night was accounted as a full day or night." I want to flatly deny it, and then I want to remind you that even if that were true, it wouldn't work, for there are only two nights allowed by the Good Friday myth. I want to point out to you that God is a God of exactness. If that were not true, we would have a whole universe in confusion. "When the fulness of the time was come, God sent forth his Son." God wasn't behind one minute. A study of the Bible will reveal that God fulfills his Word in the most careful, minute, and painstaking way. I made a list of fifty prophecies that were accurately fulfilled on the day of the cross. The very words that our Lord should utter on the cross were foretold seven hundred years before he hung there. Then, in the face of all the Bible — with its dozens and scores of accurately fulfilled predictions, we are asked to believe that the Lord just part-the-way, slap-hazards, carelessly, sorta (Continued on page 4, column 5)

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"Is God Dead?"

(Continued from page one) just to say that nobody but an idiot or an imbecile would have made the statements that he did.

WHAT WOULD HAPPEN IF GOD WERE TO DIE?

Suppose this near-infidel, whose business it is, to teach religion to young preachers—suppose he is right in his philosophy that God is dead. I ask this ques-

tion, what would happen if God were dead?

In the first place, God's Son, Jesus Christ would also die, for He has the same kind of life that the Father has. Listen:

"For as the Father hath life in himself; so hath he given to the Son to have life in himself."—John 5:26.

So, beloved, I say, if God the Father were to die, then God's Son would also die, because He has the same kind of life that God the Father has.

Notice again:

"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."—II Tim. 2:10.

Notice if you will that Christ's duration in Glory is eternal. Paul says so by inspiration. I say then, that an eternal God whose Son is eternal, each of them having an eternal life, if one were to die, the other would likewise die; and if God the Father were to die, then God the Son must likewise die.

Listen again:

"I am he that liveth, and was

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dead; and, behold, I AM ALIVE FOR EVERMORE."—Rev. 1:18.

Now this professor talks about God dying. I say if God the Father were to die, Jesus Christ would have to die, because both have the same kind of life. But Jesus Himself said, "I am alive forevermore," and I am going to still believe the Lord Jesus Christ, and disbelieve this professor at Emory University.

Again, if God were to die, then God's throne would likewise collapse, for a throne without a king, or a throne without a living ruler, is a dead throne.

We had examples of that during World War II, for several of the crowned heads of Europe and Africa fled from their countries, and their homeland, and went to England to live, to escape being captured by either the Germans or the Italians. When those rulers left their homeland and went elsewhere, that left their throne empty. I remember several times during World War II of reading of these thrones being absolutely empty, and furthermore, it was said again and again that a throne without a living ruler is as dead as a piece of petrified wood.

So I say, beloved, if God were

to die, then God's throne would collapse as well.

Notice again:

"But unto the Son he saith, THY THRONE, O GOD, IS EVER AND EVER: a scepter of righteousness is the scepter of thy kingdom."—Heb. 1:8.

When I read what Paul says, I am going to believe the Word of God says and not going to accept what the professor at Emory University says.

Also, if God were to die, Scriptures would be dead.

"But now is made manifest according to the commandment of the EVERLASTING GOD." Rom. 16:26.

Notice how Paul refers to God and the adjective that he uses to describe God. He says, "The everlasting God." Beloved, that descriptive word is found all the Word of God. I say you then, if God were to die, the light of such Scriptures these which refer to God everlasting—if God were to die, the Scriptures themselves would be broken.

Jesus Himself said:

"And the scripture CANON be broken."—John 10:35.

I say to you, in the light of this statement, I am going to believe what Jesus said, and am going to disbelieve what professor at Emory University says.

Again, if God were to die, the kingdom of Jesus Christ would come to an end, one thing that I remember particularly that this near-infidel Emory University said was you don't have to have God have Christianity, but that as we are concerned, we can't have the man Jesus, and we can't have our kingdom in the light of teachings and kingdom. But, beloved, if God the Father were to die, the kingdom of Jesus Christ would likewise come to an end for we read:

"For so an entrance shall ministered unto you abundantly into the EVERLASTING KINGDOM of our Lord and Saviour Jesus Christ."—II Pet. 1:11.

Notice what kind of a kingdom that Jesus has. He has an everlasting kingdom.

Beloved, I'll say again, I take my stand with the Word of God and believe what the Bible says, through Simon Peter. I'll have to disbelieve the professor at Emory University.

But again, if God were to die, Hell itself would come to an end. Do you realize, the same word is translated as descriptive of God, namely, that He is an everlasting God, is the identical Greek word that describes as the everlasting punishment.

We read: "And these shall go away into EVERLASTING punishment." Mt. 25:46.

Beloved, if God, who is everlasting, should die, then the identical Greek word would be (Continued on page 3, column



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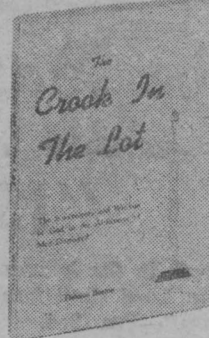
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THE BAPTIST EXAMINER

APRIL 2, 1966

PAGE TWO

The proud man hath no God; the envious man hath no neighbor; but the angry man hath not himself.

"Is God Dead?"

(Continued from page two)
wise come to an end.

Can you imagine what this world would be like if Hell were to come to an end? I think I can give you just a little idea. In 1937, we had a tremendous flood through this area. The Ohio River went on a rampage all the way from Pittsburgh to Cairo—the first time in its history it ever stood at flood stage at one time for its entire 987 miles of length. Of course, with the Ohio River standing at flood stage, all the other streams in this area and throughout the state were likewise standing at flood stage.

Frankfort, Kentucky, is on the bank of the Kentucky River. It ordinarily is a peaceful, placid river, and while the river gets up sometimes into the lowlands and low sections of the city, it was never thought that the Kentucky River would flood the entirety of Frankfort. At that time the state penitentiary was located at Frankfort. When the water came up, everybody thought, surely it would reach its crest at once. But somehow that water just kept creeping up and up and up, until ultimately the penitentiary itself was flooded. They didn't have enough guards to handle the situation. Felons were turned loose on the city of Frankfort, both men and women, because the guards could not handle them. I couldn't tell you in the next 24 hours time the things that took place as a result of the turning loose of the prisoners. I happened to know a man who was guard there, who lives in Ashland, and I have heard from his lips the saddest, most immoral, unethical things that took place when the women and the men of the penitentiary tasted liberty for the first time—some of them, in years on top of years. Now I don't know what it would be like for Hell to come to an end, but I rather have in mind that for Hell to come to an end would be ten thousand times worse than for a penitentiary to be flooded, and the felons to be turned loose.

I turn to the Word of God and I read:
"And the angels, which kept not their first estate, but left their own habitation, he hath reserved in EVERLASTING chains under darkness unto the judgment of the great day."—Jude 1:6.
The same word that is translated "everlasting" to describe the prison house of the universe to describe God. Beloved, if God died, Hell itself would have to come to an end.

I say also that if God were to die, Heaven would be no more. We wouldn't have any Heaven, for the word that describes Heaven, the future home that we have, is the same word that describes God—the word "everlasting."

We read:
"But whosoever drinketh of the water that I shall give him shall never thirst; but the water

that I shall give him shall be in him a well of water springing up into EVERLASTING life."—John 4:14.

"He that heareth my word, and believeth on him that sent me, hath EVERLASTING life." — John 5:24.

"He that believeth on me hath EVERLASTING life."—John 6:47.

What kind of life does it say a Christian has? Everlasting life. What kind of a heaven are we going to? A heaven that will be filled and peopled with individuals who have an everlasting life. But if God were to die, Heaven would be no more, because the life that all the saints of God have, is everlasting.

I'll say further, beloved, that if God were to die, the Gospel would mean absolutely nothing. Do you realize that God has never had but one plan of salvation through all the ages? In the Old Testament God saved the first man that was ever saved, namely, Adam by a blood offering. Do you realize that in the Old Testament every time anybody was saved it was by a blood offering—looking forward to the coming of the Lord Jesus Christ? Do you realize that today men are saved only by the blood of Jesus Christ? And, beloved, when we get out yonder in the future, what kind of a gospel will be preached? They will have the very same gospel we have always had. Listen:

"And I saw another angel fly in the midst of heaven, HAVING THE EVERLASTING GOSPEL to preach unto them that dwell on the earth."—Rev. 14:6.

I am saying that if God were to die, the gospel would mean absolutely nothing, because the gospel is described by the same word that the Father is described by—namely, "everlasting."

Most of all, if God were to die, this universe would itself dissolve into nothingness. Believe me when I say that if God were to die, this universe—not just this world, but this entire universe—would dissolve into nothing, for the Bible tells us that God holds everything in place. Listen:

"For of him, and through him, and to him, are all things."—Rom. 11:36.

"And he is before all things, and by him all things CONSIST." Col. 1:17.

In most of your Bibles, in the margin, it says, "All things are held together." Beloved, it is God that holds everything together.

Notice again:

"Who being the brightness of his glory, and the express image of his person, and UPHOLDING ALL THINGS by the word of his power."—Heb. 1:3.

Beloved, if God were to die, this universe would dissolve into nothing.

II

WHAT A FOOLISH POSITION TO TAKE

All this leads me to say this is a foolish position for anyone to take. I turn to God's Word and

I read:

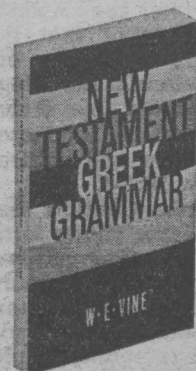
"The fool hath said in his heart, There is no God."—Psa. 14:1.

Only a fool would say this. It is conspicuous that he says it in his heart. He doesn't say it in his brain, nor in his mind, as if he had a reason for it, but he says it in his heart—just because he doesn't want to believe it.

Can you imagine a world without God? I come back to my old familiar illustration that I use so often. I ask you, do you suppose this watch had an intelligent maker? You say, "Of course it did. The shape of it, the numbers in orderly procession, from 1 to 12, the hands moving, the works on the inside, the little "tick" that you can hear, as you hold the watch to your ear—of course it had an intelligent maker. Everything about it would indicate that it had an intelligent maker."

But suppose I were to say to you, "No, no, you are wrong. This watch didn't have an intelligent maker. The atoms and molecules

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that compose this watch just danced about in space until by a fortuitous chain of circumstances they came together in their present shape and size, and we call it a watch. What would you think if I were to tell you that? You'd go out of this place and say that I was crazy, and you would be smart in your deduction.

But I ask you, what is this watch in comparison with this body that I am living in every day? If this watch had an intelligent maker, how about this body? If this watch had an intelligent maker, how about this eye that I look through? Do you realize that there are ten times as many moving parts in this eye as there are in this watch? If this watch had an intelligent maker, if my eye had an intelligent maker, if my body had an intelligent maker, then this world had an intelligent maker and this universe had an intelligent maker. I tell you beloved, creation demands a Creator. You have to have a Creator. There can be no design without a designer. There can be no law without one to make law. There can be no beauty without a beautifier. There can be no creation without a Creator. Beloved, I say that for an individual to take the position that this professor of Emory University has taken is the most ridiculous, idiotic, foolish position that any infidel could take.

III

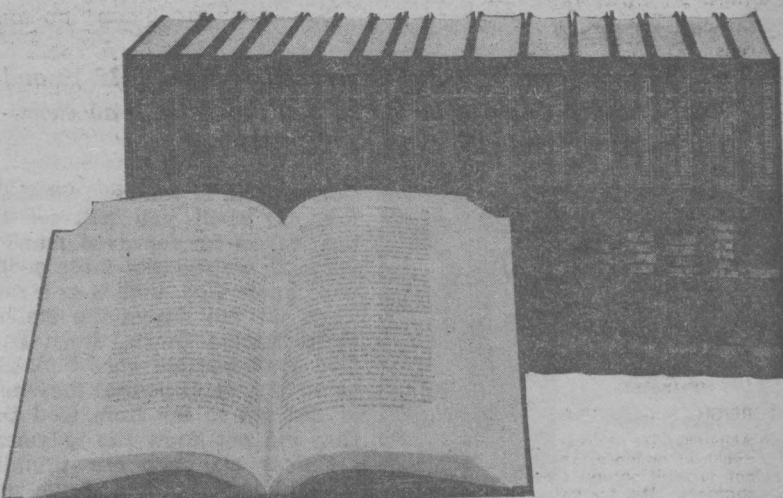
THE PROPHETIC ANGLE.

I think the statement that this professor has made is highly prophetic. Listen:

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so

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that he as God sitteth in the temple of God, shewing himself that he is God."—II Thess. 2:4.

Briefly, may I say that this is talking about the day of the Lord and the man of sin. May I say this is talking about the Anti-Christ, and it says that the Anti-Christ is going to set himself up, and say that he is God. He is going to show himself that he is God. Don't you see how the professor at Emory University is preparing a way for the Anti-Christ?

Remember, this new theology has come from a religious source. It isn't an infidel that said it. It isn't Tom Payne, nor any infidel of like nature that said that God was dead. This came from a religious source, from a professor who preaches religion to the young preachers at Emory University. I ask you, don't you see how this man by his statement is preparing the way for the Anti-Christ? Since God is dead, the Anti-Christ will come along and say, "I'll be your god," and he shows himself that he is God.

I say, beloved, there is a prophetic angle to the statement that this man has made. It tells me that the coming of my Lord is getting nearer, and nearer, and nearer every day. How I praise His name that that is true, and how I pray, "Even so, come, Lord Jesus."

I am always, as a student of the Scriptures, likewise a student of current events. I always read the papers every day in order to see what is taking place that might foretell the coming of the Lord Jesus Christ. I say to you, there is nothing that I have ever read in my lifetime that tells me the coming of the Lord Jesus Christ is as near as this passage of Scripture, for when a religious crowd says that God is dead, that paves the way for the Anti-Christ. To say, "If God is dead, then I'll be your god."

IV

WHAT WILL IT BE LIKE WHEN MEN STAND IN GOD'S PRESENCE?

I wonder what it will be like when Professor Altizer stands in the presence of the God that he said was dead. Do you suppose he will be able to stand in the presence of the God that he said was dead? I turn to God's Word and I find that it says:

"For the great day of his wrath is come; and who shall be able to stand?"—Rev. 6:17.

This is not Hell. This is not a final judgment. Rather, this is the story of what takes place during the tribulation period—in

between the coming of Christ in the air for His saints and the coming of Christ back to this earth seven years later to reign with His saints. This tells us what takes place on earth in that seven year period. Look at it. The chief men, and the great men, and the rich men, and the chief captains, and the mighty men—the crowd that you couldn't get to come to our church services tonight, the crowd that you couldn't drag into a prayer meeting on Wednesday night—come to this last prayer meeting that this world knows anything about. And what do they do? They pray for the rocks and the mountains to fall on them, that they might be ground into powder, "for the great day of his wrath is come; and who shall be able to stand?"

I wonder what Professor Altizer will do when he stands in God's presence. Well, I think I know, because the Word of God tells me. Listen:

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:11-15.

John said, "I saw the dead, small and great—little sinners and big sinners, stand before God." Oh, but Professor Altizer says that He is dead, yet out here at the end of the millennial period—a thousand years after the Lord Jesus Christ has reigned here within the world, big sinners and little sinners stand before the God that Professor Altizer said was dead, and there are some books opened. When those books are opened, men are judged by the things that are written in the books.

Professor Altizer has a page in God's book. In God's book you'll find a page concerning him and his blasphemy—how he said that God was dead. It is all written down. Then if he wants to argue the matter, God brings out another page. (Continued on page 4, column 4)

INCOMPARABLE VALUE.

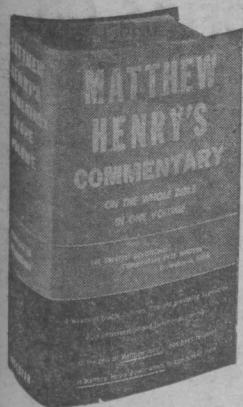
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THE BAPTIST EXAMINER

APRIL 2, 1966

PAGE THREE

The Baptist Examiner FORUM

"Is there any difficulty in reconciling Rom. 2:12-16 and Rom. 5:12-14? Could it be stated that the latter is an exception to the general rule in Rom. 2:12-16?"

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



I am sure that the writer did not mean to contradict himself in the two statements referred to. The idea set forth seems to be that while men before the law were not responsible to keep a code of laws not yet given, they were responsible for the observing of the fundamental sense of right and wrong which God had put within them. Their consciences bore witness, so we read, such that their thoughts accused them when they did wrong and excused them when they did right. This would seem no exception, but the uniform rule. It is claimed by missionaries that none have ever come across a race of heathen people who failed to have a sense of sin. Their offerings to their gods show that they know they have transgressed and desire to make amends. Why do they have that sense of sin and guilt? Because God gave them a conscience which provides a rudimentary sense of right and wrong, and because they have lived beneath what they knew to be right down deep within them. When they face God in judgment they will confess that they did not live up to "the light they had," and consequently are "without excuse."

E. G.
COOK

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Grace
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As I see it Rom. 5:12-14 deals with the time from Adam to Moses, the time when no one had the written law of God whereas Rom. 2:12-16 deals with the time from Moses to Christ, the time when the Jews had the written law but the Gentiles did not have it. When Rom. 2:14 speaks of the Gentiles not having the law it simply means they did not have the written law which was given to Moses on Mt. Sinai. It does not mean that they had no concep-

tion of God. If you read carefully Rom. 1: 21-31 you will see the trail taken by depraved man. In verse 21 we see that these people once knew God, that is as a race. Then we are shown the trail of their descent down, down from God to a terrible condition. But verse 32 assures us that they never did get so far from God that they did not know His judgment.

Unless we keep our thinking straight here in Rom. 2 we may come up with a "works salvation." At the end of verse 7 I have the following references written down in my Bible, Tit. 3:5, Eph. 2:8-9, and I Pet. 1:18,23. And I heartily recommend them to everyone who may read this. Then in verse 13 let us remember that men are justified in doing right, but they are not saved by doing it. This word "justified" has more than one meaning. You might say a man is justified in killing another under certain conditions, or circumstances, but you could never say he was saved from his sins by killing a man.

I see no reason for saying Rom. 5:12-14 is an exception to the general rule outlined in Rom. 2:12-16. They are consistent with each other in my way of thinking.

JAMES
HOBBS

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



No. God never makes exceptions to His laws. The meaning of "without the law" means those who have not heard the law of God. These people are still without excuse because even nature teaches God's law (Romans 1:20).

No. I see no difficulty in reconciling these two passages of Scripture.

In Rom. 2:12-14, Paul is showing forth the justice of God in condemning the pagan Gentiles as law violators, even though they had not been given the law of Moses, whereas in Rom. 5:12-14, Paul is showing forth the justice of God in condemning the whole human race, including those without law as well as those with the law.

In Rom. 2:12-14, Paul is answering the plea of the uncivilized Gentiles that God would be unjust to bring them under His wrath, seeing as they were not

given the law. Paul had declared to them: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Rom. 1:18.

To this charge the Gentiles had pleaded "not guilty," on the basis of ignorance of the law. So the Apostle shows forth in these verses, that though they are without the written law, that

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they are not lawless, for they have the law of nature, therefore none are without law.

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; Which show the works of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." Rom. 2:14-15.

In these verses the Apostle gives conclusive proof that the Gentiles do have a law, for oftentimes they do naturally the things that the law requires, thus showing that the moral law of Moses agrees with the law and light of nature. Read Ps. 19:1-6.

He also tells the Gentiles that their own conscience shows forth their guilt before God as law breakers, and that no man could accuse or condemn another unless there was some moral standard to judge by; neither could one excuse another unless there were rules to govern by. So in Rom. 2:12-14 the Apostle proves that the plea of "not guilty" of law violation is not true, and that the law by which they made claim of not guilty, was in reality the means whereby their condemnation was increased.

Some might object and say, "why was the law given?" The law was given to add to the gravity of the offense.

"Wherefore then serveth the law? It was added because of transgression." Gal. 3:19.

Thus the law was added to make manifest the transgressions that were already in the hearts of the fallen race of Adam. Read Gal. 3:10.

In Rom. 5:12-14, Paul is showing forth the cause for condemnation upon all men, and that cause was the sin of Adam. Many in our time believe that one is condemned because he violates the law, thus because of their particular sin he becomes a sinner and is under condemnation of the wrath of God. This is in error, for it is not the breaking of the law that sends men into the regions of the damned, but rather the sin of Adam which condemned the whole race. Now the violation of the law will increase the condemnation, but it is not the basis of it. The action of the sinner will determine the amount of punishment in the lake of fire, for at the judgment of the Great White Throne the books are opened and the sinners judged and condemned on the things written in the books according to their works. Read Rev. 20:12.

It is the sin of Adam which is the condemning factor in the lives of all his descendants. For Paul further states that death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam. From Moses to Adam there were babies who died, who were not violators of the law; thus it is positive proof that the sin of Adam condemned the race, rather than the action of the sinner in violating the law. Read Ps. 51:5.

In Rom. 2, Paul is saying that (Continued on page 8, column 5)

"Is God Dead?"

(Continued from page three)
other book — the book of life, just to show him that his name never was in the book of life. That is why he is at this judgment. If his name had been written in the book of life, he would not be at this judgment, because those whose names are written in the book of life before the foundation of the world are going to be saved without a single exception, for all the elect of God are going to Heaven when they die. This man and all the balance of the non-elect, if they want to complain, will find that God has a book to show them their names never were in the Lamb's book of life. Then they are judged by their works, and after they are judged, they are cast into the lake of fire, which is called the second death.

Notice, it says that everybody whose name was not in the book of life was cast into the lake of fire. It doesn't say one thing about the church record book. It doesn't say one thing about any kind of a book at the judgment bar except the Lamb's book of life. Beloved, if your name isn't in that book, it means a lake of fire throughout eternity.

Poor Professor Altizer! What is it going to be like for him to stand in God's presence? Beloved, he'll cry for the rocks and mountains to fall on him and grind him into powder, that he might not have to stand in the presence of God. But that prayer will not be answered, and he'll stand in God's presence, to be cast into a lake of Hell fire. But right now, God is laughing at him. Listen:

"He that sitteth in the heavens SHALL LAUGH: the Lord shall have them in derision."—Psa. 2:4.

In the two preceding verses it says:

"The kings of the earth set themselves, and the rulers take counsel together, against his anointed, saying, Let us break their bands asunder, and cast away their cords from us."—Psa. 2:2,2.

Beloved, when this takes place, God looks down and laughs, because the Lord knows He is going to have them in derision.

Notice again:

"Thou shalt BREAK them with a ROD OF IRON; thou shalt DASH THEM IN PIECES like a potter's vessel."—Psa. 2:9.

Can you imagine a vessel that the potter has been working upon, and it doesn't come out perfectly, and when he realizes that it is worthless, he dashes it into pieces? That is God's picture of Professor Altizer. That is God's picture of every man that dies outside Jesus Christ. That is God's picture of everybody who rebels against the Son of God. What hope is there for this world? Just one:

"KISS THE SON, lest he be angry, and ye perish from the way."—Psa. 2:12.

As I often say, a kiss is a sign of submission. Our Lord says to the sinner man, "Submit." Bow

before me. Recognize me. Son as your Saviour. KISS THE SON, lest he be angry and perish from the way."

Might it please God to send blessings attend this service. His Holy Spirit direct you, and draw you to a saving knowledge of Jesus Christ, and go out of this place with a conviction that God is not dead but that God is alive forever within you.

May God bless you.

Easter

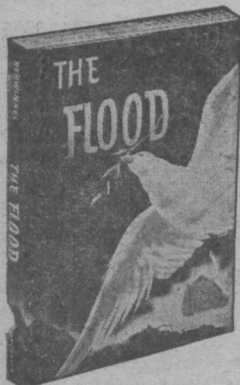
(Continued from page 5)
fulfilled the prediction of Christ being in the three full days and nights why do men impugn the of God? Why do they call the words of Christ? Why do they wreck the type of Jonah? They deny the accurate and fulfillment of the promise Christ to be in the grave three days and three nights? The answer is, in order to value a wretched tradition, and to stand with the popular order. Truly the words of our text apply when it says, "teach the doctrines the commandments men" and truly do these words of Christ apply. Says, "Ye by your tradition at naught the law of God." Away with such traditions! God be true and every man a liar!

EASTER, THE BIGGEST

Let us consider EASTER. take Baptist history and you that the time was when tists took no stock in Easter when they repudiated it. John T. Christian in his history of the Baptists, tells how a hundred Baptists were killed in England in the days because they would not serve Easter. But most of today have gone back to stand that their ancestors to maintain. Many of them swallowed Lent, Good Friday, Easter and the whole of that's their business of Easter but personally I can't see something that I know is fraud and that contradicts Bible that I believe and I say to you that I would more be a party to observing Baal Day. I can't of anything much more than for us to engage in observance. "Strong words say. Yes, and it deserves words. Let me tell you in words what is wrong with Easter."

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1—It is wrong BECAUSE BEARS THE NAME OF AN PAGAN GODDESS. The name is heathen. The tribes of Northern Europe goddess of the Spring and sunrise called Eostre and Spring at a certain time (Continued on page 5, column 2)



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THE BAPTIST EXAMINER

APRIL 2, 1966

PAGE FOUR

Editor's Boyhood Friend Still Has Hope



When our dear Brother George Hipshire was in the Jewish Hospital in Cincinnati, Ohio in 1943, he wrote this poem. Since then, he has lost one leg, his eyesight, and is a daily sufferer from Diabetes. The message of the poem is just as applicable in 1966 — even if you are not handicapped. We thank God for the message of the poem and for our boyhood friend, who has most loyally stood with me through the years.—J.R.G.

HOPE

"And now abideth — hope."—I Corinthians 13:13.

"When life's great disappointments
Bring oppression to the heart,
And a pain beyond expression
That you think will not depart,
What a comfort is the knowledge,
When with life you try to cope,
That, when all around is shattered,
There remains a blessed hope!

If ev'ry prayer was answered,
And if ev'ry dream came true,
Each, without a time of waiting,
'Twould be bad for me and you.
But God in His great wisdom
Has seen fit to let us grope,
Like helpless, sightless children,
Clinging desperately to hope.

We are told that each petition,
Whether silent or expressed,
If sincere, will find an answer,
When we ask for what is best.
As a drowning man finds safety
Just by clinging to a rope,
Be assured, when all seems useless,
That there now abideth hope."

George W. Hipshire

Easter

(Continued from page 4)

would meet out on a hill or mountain top and have a big drunken revel — then as the sun came up over the horizon, that marked the climax of their revel, those heathen would go wild. And those heathen sunrise revels furnished the background and the ancestry for our present day "Sun-dance services." What about bringing the name of a pagan goddess into our worship today? I remember you that God in the ancient times told the people of Israel, not to even mention — not to even name the names of the heathen gods of the tribes that

surrounded them.

This pagan goddess of Spring, Eostre, can be identified with pagan worship in other lands. She was the same as the "Ishtar," that we read about in the Bible, and the Lord condemned her worship in the most scathing terms. You can easily verify the pagan origin of Easter, by consulting any encyclopedia.

2—Easter is wrong, BECAUSE IT DOES NOT REPRESENT THE RESURRECTION OF CHRIST. How could it, when it comes at one time one year and at another time the next year? The truth is Easter is not determined by the resurrection, but by the full moon and the vernal equinox.

For Easter always comes on the first Sunday, following the first full moon after the Spring equinox. These things had much to do with the festival of the goddess of Spring, but they have naught to do with the resurrection of our Lord. Why falsely pretend that Easter represents the resurrection when it does not? Why not tell the truth about it?

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

4—Easter is wrong, BECAUSE IT CANCELS 51 RESURRECTION DAYS A YEAR IN FAVOR OF ONE DAY. Why do we have Sunday, or the Lord's Day as a special day to observe? Because it was on that day — the first day of the week, that Jesus disclosed himself as risen from the dead. And history shows that always, down through the centuries,

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Christians have observed this day as their worship day. Fifty-two days a year, we are to commemorate the fact that our Lord is not dead, but risen. The day has no significance apart from the resurrection, and we had as well throw it away, if it is not resurrection day. Any crooked business man would be a slick schemer if he could manage so as to pay off his debts at the rate of one dollar for every fifty-two. Yes, and the devil is a slick old schemer too, for he has managed to cancel 51 resurrection days a year, and to substitute one day. And that one day he has named with the name of a heathen goddess, and he has dumped into that day new clothes, chickens, rabbits, and colored eggs.

5—Easter is wrong, BECAUSE IT SETS ASIDE THE DIVINELY APPOINTED MEMORIALS OF THE RESURRECTION. I have already said that each first day of the week is resurrection day, but in addition the Lord has given us two other things to memorialize the resurrection. One is BAPTISM. The Bible says, "we are buried with him by baptism . . . that like as Christ was raised from the dead . . . so we also should walk in the newness of life." Every time a believer is raised from the watery grave, that is a testimony to the resurrection of Jesus. The second is the Lord's Supper. It commemorates the death of Christ and points to the Lord's return. That has to imply that the Lord has

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risen, else he could not return.

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

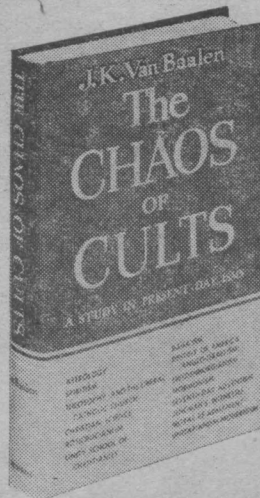
JESUS DIDN'T EAT THE PASSOVER

But now I promised to deal with another thing — the EATING OF THE LAST PASSOVER. I made the statement that Jesus did not eat the Last Passover with

his disciples, and I stick to it. It is commonly assumed — and the King James translation of the Bible, helps this assumption, that Jesus ate the last passover with his disciples, and then at the close instituted the observance of the Lord's Supper. The truth is he did NOT eat that Passover, for he DIED AS THE PASSOVER LAMB at the same hour that the Passover lamb was accustomed to be slain. I have several reasons for saying this:

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

2—I say Jesus did not eat the last Passover, because John makes it clear that at the time of the mock trial of Jesus, the PASSOVER HAD NOT BEEN EATEN. Listen to this (John 18: 28): (Continued on page 6, column 5)



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PAGE FIVE

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When tempted to yield to uncontrolled anger, remember that doing so diminishes both respect of self and the esteem of others.

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State of Illinois)—SS.
Cook County.)

Rev. F. A. Conwell being sworn, deposes and says that he is seventy-one years old, that he is a resident of North Evanston, in Cook County, State of Illinois, that he has been in the ministry fifty-six years, and is now one of the chaplains of the "Seamen's Bethel Home," in Chicago; that he was chaplain of the 1st Minnesota Regiment, in the war of the rebellion. That, on the 14th day of April, A.D. 1865, he was in St. Joseph, Minnesota, and reached there so early as six o'clock in the evening, in company with Mr. Bennett, who, then and now, is a resident of St. Cloud, Minnesota. That on that date, there was no telegraph nearer than Minneapolis, about eighty miles from St. Joseph; and there was no railroad communication nearer than Avoka, Minnesota, about forty miles distant. That when he reached St. Joseph, on the 14th day of April, 1865, one Mr. Linneman, who then kept the hotel at St. Joseph, told affiant that President Lincoln and Secretary Seward were assassinated, that it was not later than half-past six o'clock, on Friday, April 14th, 1865, when Mr. Linneman told me this. Shortly there after Mr. Bennett came in the hotel, and I told him that Mr. Linneman said the President Lincoln and Secretary Seward were assassinated; and then, the same Mr. Linneman reported the same conversation to Mr. Bennett in my presence. That during that time, Mr. Linneman told me that he had the charge of the friary or college for young men, under the priests, who were studying for the priesthood of St. Joseph. That there was a large multitude of this kind at St. Joseph at this time. Affiant says that on Saturday morning, April 15th, 1865, he went to St. Cloud, a distance of about ten miles, and reached there about eight o'clock in the morning. That there was no railroad or telegraph communication to St. Cloud. When he arrived at St. Cloud, he told Mr. Howorth, the hotel keeper, that he had been told that President Lincoln and Secretary Seward had been assassinated, and asked if it

was true. He further told Henry Clay, Wait, Charles Gilman, who was afterwards Lieutenant Governor of Minnesota, and Rev. Mr. Tice, the same thing, and inquired of them if they had any such news; and they replied that they had not heard anything of the kind.

Affiant says that, on Sunday morning, April 16th, 1865, he preached at St. Cloud and on the way to church, a copy of a telegram was handed him, stating that the President and Secretary Seward were assassinated Friday evening at about nine o'clock. This telegram had been brought to St. Cloud by Mr. Gorton, who had reached St. Cloud by stage; and this was the first intelligence that had reached St. Cloud of the event.

Affiant says further that on Monday morning, April 17th, 1865, he furnished the "Press," a paper of St. Paul, a statement that three hours before the event took place, he had been informed at St. Joseph, Minnesota, that the President had been assassinated and this was published in the "Press."

Francis Asbury Conwell.

Though this document was very important and precious to me, I felt that it would be much more valuable if it could be corroborated by the testimonies of Messrs. Bennett and Linneman, themselves, and I immediately sent a magistrate to find out if they were still living, and if they remembered the facts of the sworn declaration of Rev. Mr. Conwell. By the providence of God, both of these gentlemen were found living, and both gave the following testimonies:

State of Minnesota,)
Sterns County, City)—
of St. Cloud.)

Horace P. Bennett, being sworn, deposes and says that he is aged sixty-four years; that he is a resident of St. Cloud, Minnesota, and has resided in this county since 1856; that he is acquainted with the Rev. F. A. Conwell, who was chaplain of the 1st Minnesota Regiment in the war of rebellion; that on the 14th of April 1865, he was in St. Joseph, Minnesota in company with Mr. Francis A. Conwell; that they reached St. Joseph about sundown of said April 14th; that there was no railroad or telegraph communication with St. Joseph at that time, nor nearer than Avoka, about forty miles distant. That affiant, on reaching the hotel kept by Mr. Linneman, went to the barn while Rev. E. A. Conwell entered the hotel; and shortly afterwards, affiant had returned to the hotel, Mr.

Conwell told him that Mr. Linneman had reported to him the assassination of President Lincoln; that Linneman was present and substantiated the statement.

That on Saturday morning, April 15th, affiant and Rev. Conwell came to St. Cloud and reported that they had been told at St. Joseph about the assassination of President Lincoln, that no one at St. Cloud had heard of the event at this time, that the first news of the event which reached St. Cloud was on Sunday morning, April 16th, when the news was brought by Leander Gorton, who had just come from Avoka, Minnesota; that they spoke to several persons of St. Cloud, concerning the matter, when they reached there on Sunday morning, but affiant does not now remember who those dif-

H. Linneman. "October 20, 1883."

I present here to the world a fact of the greatest gravity, and that fact is so well authenticated that it cannot allow even the possibility of a doubt.

Three or four hours before Lincoln was murdered in Washington, the 14th of April, 1865, that murder was not only known by some one, but it was circulated and talked of in the streets, and in the houses of the priestly Romish town of St. Joseph, Minnesota. The fact is undeniable; the testimonies are unchallengeable; and there were no railroads nor any telegraph communications nearer than forty or eighty miles from the nearest station to St. Joseph.

Naturally every one asked: "How could such news spread? Where is the source of such a rumor?" Mr. Linneman, who is a Roman Catholic, tells us that though he heard this from many in his store and in the streets, he does not remember the name of a single one who told him that. And when we hear this from him we understand why he did not dare to swear upon it, and shrank from the idea of perjurying himself. For every one feels that his memory can not be so poor as that, when he remembers so well the names of the two strangers, Messrs. Conwell and Bennett, to whom he had announced the assassination of Lincoln, just seventeen years before. But if the memory of Mr. Linneman is so deficient on that subject, we can help him, and tell him with mathematical accuracy. "You got the news from your priests of St. Joseph! The conspiracy which cost the life of the martyred President was prepared by the priests of Washington, in the house of Mary Surratt, No. 541 N. Street. The priests of St. Joseph were often visiting Washington, and boarding, probably at Mrs. Surratt's, as the priests of Washington were often visiting their brother priests at St. Joseph. Those priests of Washington were in daily communication with their co-rebel priests of St. Joseph; they were their intimate friends. There were no secrets among them, as there are no secrets among priests. They are the members of the same body, the branches of the same tree. The details of the murder, as the day selected for its commission, were as well known among the priests of St. Joseph, as they were among those of Washington. The death of Lincoln was such a glorious event for those priests; That infamous apostate, Lincoln, who, baptized in the Holy Church, had rebelled against her, broken his oath of allegiance to the Pope, taken the very day of his baptism, and lived a life of an apostate! That infamous Lincoln, who dared to fight against the Confederacy of the South after the Vicar of Christ had solemnly declared that their cause was just, legitimate and holy! That bloody tyrant, that godless and infamous man, was to receive, at last, the just chastisement of his crimes, the 14th of April! What glorious news!"

How could the priests of such a joyful event from bosom friend, Mr. Linneman was their confidential man was their purveyor; he was right hand man among the ful of St. Joseph. They thought that they would be guilty want of confidence in their friend, if they did not tell all about the glorious event that great day. But, of course, they requested him not to reveal their names, if he would spread the joyful news among the devoted Roman Catholic who, almost exclusively, the people of St. Joseph. Mr. Linneman has honourably and fully kept his promise never to reveal their names, and we have in our hand, the authentic testimonies signed by that, though somebody, of April, told him that President Lincoln was assassinated, he does not know who told him that. But there is not a more sound judgment who will any doubt about that fact. The 14th of April, 1865, the people of Rome knew and circled the death of Lincoln four before its occurrence in a man Catholic town of St. Minnesota. But they could not circulate it without knowing without belonging to the of conspirators who assassinated President Lincoln.

Let me say to all readers Every honest Catholic every citizen of the States, should read this to know the recorded truth how the death of Abraham Lincoln was plotted, and L. E. Jarrell.
(To be continued)

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Easter

Continued from page 8
28. Then led they Jesus Caiaphas unto the hall of judgment; and it was early; and themselves went not into judgment hall, lest they be defiled; but that they eat the passover.

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

But I can hear somebody (Continued on page 8, column 2)

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APRIL 2, 1966

PAGE SIX

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He that would be angry and sin not must not be angry with anything but sin.

The Fusion Of The Races To Naturally Produce A Mongrel America Tomorrow

By BYRON M. WILKINSON
Pastor, Hatcher Memorial
Baptist Church
Richmond, Virginia

Will you agree that we live in a changing world? Nothing stays the same very long. Some changes are improvements, but not always together. Things can change for the better, or things can change for the worse.

In defense of this sermon that will consider race (if indeed it needs any defense) let me say that I do not believe that the church, as a corporate body, has any divine mandate to become officially involved in the approval of economic programs, or political strategies. It is not the business of the church to consider the economic, military, or peacetime aspects of getting to the moon. Nor is it the duty of the Church to counsel with the government whether to photograph or not to photograph the planet Mars.

I feel that the United Presbyterians (bless their hearts) at their 150th General Assembly last year in Oklahoma City were out of order as they tried to deal with the United States conduct of the World Trade. I doubt that even one of the delegates, out of the hundred present, had enough facts in hand to vote on this issue, but they all voted without discussion.

But when we come to the subject of "fusion of the races" I believe the Church can take her stand. Our God has little or nothing to say about some topics in the revealed Word, but He does speak about racial integrity. The important thing about any considered subject is not what you feel emotionally, or even how you feel emotionally. The only thing that should really concern us is what does God say on the subject? How does our Heavenly Father feel about it?

We are now facing the awful and of "homogenization" of the human races. I borrow this word from the dairy industry. Homogenized milk is milk in which the fat has been so thoroughly dispersed and blended that it will not be separated again. Each drop is exactly equal to every other drop. So if all milk were homogenized, there would be no cream, or butter, or skim milk, or even butterfat.

Some people today have been misled by the idea that our Bible teaches that all men are created equal. This is not true. It teaches that we are all created in the image of God. We invite, and even urge everyone to make a fresh study of the Bible on the subject of equality. Others need to read the Declaration of Independence to see what is in it. It does speak of human equality be-

yond equal rights to life, liberty, and pursuit of happiness.

Absolute equality and absolute uniformity are inseparable. We all know that differences mean inequalities and that differences are very important. We prefer one person or one thing to another because of their differences. My



Byron M. Wilkerson

dear lady, your husband married you because you were different. The other girls were not equal to you. In fact, not even the stars are equal. I read in I Corinthians 15:41 that "One star differeth from another in glory."

God did not want a world of dreary monotony, nor did He create one. He put together a world of pleasing variety. Why stand up today and blame man, or society, or the government for all our differences? Of course, we create some of them, but God has made most of the differences. The short man is not to blame for not being tall. Nor is the stupid fellow to blame because he is not a genius. Nor does God treat everybody the same. If He did, we'd all live the same length of time. We'd all be equally strong or equally weak.

Our God is a God of EQUITY, but not a God of equality. And equity requires that a "one-talent man" be given one talent, and that a "five-talent man" be given five talents. Equity meets every man on his own level. But, and this is important, equality seeks to put a floor under every man, but in so doing it has to put a ceiling above him. In any effort to bring about equality, we must beware lest we put the floor and ceiling too close together. If the ceiling is too low, the tall man must stoop . . . the genius is brought down. Ah! But it is far easier to cut a five-talent man down to two talents than it is to raise a one-talent man up to two. We must sacrifice the cream in order

to homogenize the milk. If we plan to put everybody on one level, it must be a very low level. If we want everybody able to jump the fence, we must not build a very high fence.

This trend is found in every realm today. Deplorable efforts are being made to homogenize race, religion, and society as a whole.

Homogenized race is called integration.

Homogenized religion is called ecumenicalism.

Homogenized society is called communism.

In reality it is just three aspects of one thing. If you accept the one, it will be hard to reject the others. Let's face it — integration means and requires intermarriage. Many white people will dispute this, but few in the negroid race will debate it.

In last Monday's Richmond Times-Dispatch (July 19, 1965) many of you perhaps saw the picture on page two of the four Hawaiians. This article by Associated Press Writer Jack Miller carried the banner: Group Tours South — "Hawaiians Bring Message of Interracial Harmony." This group consisted of a 46-year-old Negro man named Charles M. Campbell, an Oriental woman named Fugie Matsunami, and two white girls, Becky Gressitt, age 20, and Sue Howard, age 18. The newspaper story went on to tell how these four were currently touring in America and visiting our schools explaining interracial marriage to our young people. Campbell said that students in this country show an interested surprise when they are told that interracial marriages are generally no problem in Hawaii. He went on to state, "We have seen some real changes in the ideas of these youngsters in just the short time we have met with them. We are very encouraged."

Believing from the article that this group had spoken to young people in our city and wanting sincerely to know who was behind such a program, I phoned the writer of the article, Mr. Jack Miller. He did not have the full story and explained that I get in touch with Richmond's Mayor who had met the group at the airport. In doing so I found that our city officials had accepted these people in good faith. The acting mayor of the city of Honolulu, Mr. Robert F. Ellis, had asked that Richmond welcome this group. Our city leadership had no advance information as to the makeup of the party or the type of propaganda they would loose in our city. Like others from other nations, this Hawaiian group was entertained in one of our fine Richmond homes where, I am told, the Negro, Charles M. Campbell, kept busy calling and meeting with different local groups.

Who or what group was behind having this foursome tour our southern states? Were they induced to come over by one of our Civil Rights organizations? I still do not know, but I know this — I do not appreciate such a group trying to sell the idea of interracial marriage to our young people.

To integrate means to reduce to just one. Just as long as two or more races retain their racial identity, there has been no real integration. And, if you would object to marriages between whites and Negroes, you are not an out-and-out integrationist. Negro leaders now are trying to make schools 50 percent Negro and 50 percent white even if it means trucking these children miles and miles from home base. They are not interested in normal procedures.

1. Let me say that race is divine in origin. The white man did not make the Negro black nor did he make himself white. Man cannot change race by chemistry, nor by climate, nor with cosmetics. Listen again to Jeremiah 13:23, 'Can the Ethiopian change his

skin, or the leopard his spots?"

Do we want racial amalgamation? Take a good look at Haiti. Make a good study of Cuba or Mexico. Take a trip to Egypt. The great dynasties of the Pharaohs fell when they went south and brought Sudanese Negroes to Egypt to be servants and later intermarried with them.

Let me tell you something—we can integrate, but it is impossible to de-integrate. No two races have ever lived side by side, in all history, without segregation or integration which turned finally into a mixed breed of people. Mongrelization has always been the end-result of integration in any nation. It is not a question of superiority or inferiority, but of divinely ordained differences that ought to be preserved. God must have wanted men of different colors, else He wouldn't have made the different races.

With reference to marriage we say: "What God joined together let no man put asunder." Now it is high time to say: "What God hath separated, let no man amalgamate."

2. Let me say that the human race was fully integrated at the Tower of Babel. The human race was completely homogenized ra-

God. (2) Their racial identity.

Speak of equalizing things — SIN is the greatest equalizing force in all the world and to mongrelize the races is sin. The man that says race is superficial does not know what he is talking about. Racial differences are intellectual, psychological, and moral. Look at the record of each race and see what it has been able to accomplish.

Everything that God does is worthy of Himself. He made the giant tree and also the tender violet and the world is better for having them both. The whole spirit of the Bible backs racial integrity. The orthodox Jew still keeps his race pure . . . he does not intermarry with other races. Why? Because he knows, and has always known, what God teaches on this subject. Many will say that I am very wrong and begin quoting Colossians 3:11: "Where there is neither Greek or Jew, circumcision nor uncircumcision, Barbarian, Syethian, bond nor free: but Christ is all, and in all." But this passage, has nothing to do with racial integrity nor does it mean that after we are Christians we should mix ourselves socially into a polyglot mixture and become integrated mongrels before the Lord who divided us into races and tongues. This verse tells us we can all become a spiritual unity in Jesus Christ and be identified as spiritual brothers and sisters who work for the common good, but that is all it is saying. To me the Bible is the most segregated book in the world. There is nothing homogenized about it. It segregates the sheep from the goats; the believer from the unbeliever; right from wrong; Heaven from Hell; language from language; and race from race.

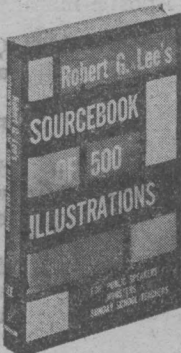
The Lord has blessed us in this world so let us all do the best we can with what we have. Let us be humbly proud of our racial lines and background. This is no time to put our birthright on the auction block simply because some are parading. If we do we will find ourselves later with a sorry mess of porridge.

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cially, religiously, socially, and politically. This was the darkest day thus far in human history subsequent to Adam's fall. Satan was nearer to a complete victory in that day than he ever has been since. The story is found in Genesis 11 and you need to read it and fully understand it. God, Himself, had to come down and deal directly with the situation. Segregation was born at Babel and our God was the creator of it.

A type of integration caused the flood of Noah. Did you know that? When the "Sons of God" married with the "Daughters of Men" there was an integration that was highly offensive to God and He destroyed it in the great flood. Trace through your Old Testament and you will find that the hardest God ever whipped His people Israel, other than for the sin of idolatry, was when they intermingled and intermarried with other races. Two things were at stake: (1) Their faith in

"The Baptist Examiner" has been such a tremendous blessing to me in my life during the past years, but I seem to neglect writing to tell you so. However, you good folks and your written and spoken ministry are often mentioned in my prayers.

Last week in our church women's missionary meeting, I read an article from one of the papers, and the ladies were all questioning what paper is that, who puts it out, etc., and this was just the opportunity to do some "selling." All were eager to subscribe, and especially taking advantage of the "Winter Wonderland" offer. I trust this will be all right, and within the letter of the offer.

—Mrs. J. H. Thatcher,
(Minnesota).

I count The Baptist Examiner one of the greatest blessings to me. It is a wonderful paper. I wish everybody was taking it. I am sending you \$5.00 to pay for the paper for 1966 and a small gift. Hope it will be a blessing to you.

Mrs. C. H. Wainwright, Fla.

IN HIS STEPS

Or

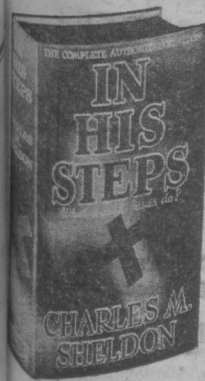
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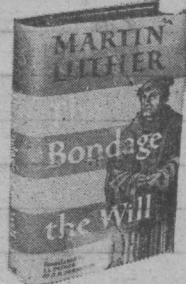
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Russellites

(Continued from page one)

Isaiah 45:5: "I am Jehovah and there is none else; besides me there is no God."

These two statements of Scripture should be enough for anyone to see that Christ cannot be "a god" as the Russellites claim. In fact it is blasphemy to believe and state such.

2. Jehovah's Witnesses teach that Christ is "a god" who was created or formed by Jehovah God in the beginning. This is in direct contradiction to what God says in His Word:

Isaiah 43:10: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me, there was no god formed, neither shall there be after me."

3. Jehovah's Witnesses teach that Christ is called "a god" or "a mighty god" but that he is never called "Almighty God." But this is not true according to God's Word.

John 20:28: "Thomas said unto him, My Lord and My God." The definite article is here used — "ho theos." This surely can mean nothing other than the Almighty God.

Let it be kept in mind that the modern day Jehovah's Witnesses are the Arians of the fourth century as to their position concerning Christ. That position, to sum up, is that Christ is a sort of demi-god, halfway between us

and the Father; like us, because He is created; like God because He came directly forth from Him before the world began.

But as there were those that challenged and proved this blasphemy wrong THEN — so are there SUCH men NOW.

Theology Of Cross

(Continued from page one)

- c. poetry,
- d. parable,
- e. presentation, and by
- f. precept.

A. The theology of the cross is expressed in the Scriptures by PICTURE.

In the kindergarten of man's early schooling God gave two outstanding pictures portraying the cross:

- 1. An animal (Gen. 3:21),
- 2. An altar (Lev. 17:11).

1. The animal is not here described, presumably it was a lamb. (Ex. 12; St. John 1:29; Rev. 5:6).

The death of the animal is not here stated, but necessitated by the fact that its skin was used by Jehovah God to clothe Adam and Eve (Gen. 3:21).

In this behold the Lamb of God who takes away the sin of the world (St. John 1:29) by the sacrifice of Himself (Heb. 9:26) through His cleansing blood (I John 1:7).

In this see the Saviour not only cleansing, but also clothing us in the robe of His own righteousness. Of this Isaiah sang and rejoiced, and Paul the Apostle mar-

velled (2 Cor. 5:21).

2. An altar. The animal must be placed upon the altar in sacrificial death.

Jehovah says: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." (Lev. 17:11).

Look beyond this and learn of Calvary where Christ shed His blood on the altar of the cross. (Rom. 5:6-11).

Here in early Old Testament fashion is pictured the theology of the cross.

B. The theology of the cross is expressed in the Scriptures by PROPHECY.

1. It was prophesied as early as Genesis 3:15 that there would be enmity between the serpent Satan's seed and her seed: that the woman's seed would bruise the serpent's head, that in so doing the serpent would bruise the seed of the woman's heel.

This enmity exploded on Calvary's crest.

There the serpent, Satan's head was crushed (I John 3:8). Complete destruction (Heb. 2:14).

There on that same cross the seed of the woman's heel was bruised (I Pet. 3:18). This was perfect suffering as to its effect on the serpent. It was partial suffering for the Son of Mary. (St. Luke 1:35). In that He could not be held by death for ever. (Acts 2:24).

2. It was prophesied that Jesus Christ would suffer on the cross and die physically (Ps. 22).

3. It was prophesied that Jesus Christ would suffer on the cross and die soulfully (Isa. 53).

a. In triumphing over the serpent He died for us. (Rom. 5:8).

b. In dying for us physically He died as us. (Heb. 2:9, see the whole second chapter of Hebrews).

c. In dying for us soulfully He died beyond us. We cannot imagine what this agony meant to Him inwardly.

Thus in Old Testament prophecy is expressed the theology of the cross.

C. Again, the theology of the cross is expressed in the Scriptures by POETRY.

Not poetry as we know it, the rhyming of words, but the repetition of ideas or thoughts, often with sweeping emotion.

1. The cross theology may be expressed in Scripture with graphic poetry, as in Psalm 22.

2. The cross theology may be expressed in Scripture with dramatic poetic depth, as in Isaiah 53, or in Zechariah 13:6-7. What are these wounds in the Prophet Jesus hands? Those which He got in the house of His friends. For this Shepherd of God's sheep is to be smitten with the sword of divine justice in the place of the sheep (St. John 10:9-30).

This is the theology of the cross expressed in Scripture by the means of poetry, as well as picture and prophecy.

"Christ upon the Cross," cried LaCordaire, "Is all of my theology!" I know of no better theology. Amen.



Easter

(Continued from page 6)

"What does it matter whether he ate the last passover or not?" I'll tell you why it matters. It matters whether or not the greatest type of Christ and redemption in the Old Testament was fulfilled.

Would the Lord have instituted this observance and commanded that it be kept through all their generations, rebuking and punishing them when they became careless about its observance — then let the whole thing fall to the ground at the end? The most amazing and awful happening that this world ever witnessed was the death of the first born in Egypt. In one night there was a death in every Egyptian home.

But God made provision for a lamb to be the substitute for the firstborn. A lamb was killed, the blood was sprinkled on the doorway, and no home thus protected suffered death. And down through the centuries following, that Passover Lamb was held up as the type of the Redeemer that should come. John meant to tell Israel he had arrived, when there on the bank of Jordan he pointed to him and dramatically cried, "Behold the Lamb of God." Jesus was born to be that Lamb. Jesus was revealed to Israel to be that Lamb. Jesus lived to be that Lamb and Jesus died as that Lamb.

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

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

IS HE YOUR PASSOVER?

Oh take your stand there today, will you, on that skull-shaped hill, and try to reconstruct the scene. Time and again I chasten my soul with the realization of the suffering and grief and sorrow He bore in order that I might have the prospect of living through golden ages of the future! I can see the black darkness settle down over Calvary. I can hear the drip, drip of his

blood as it pours down and into the earth. I can hear forsaken cry as He passes judgment — as "He who no sin was made to be sin us." His cry rings out, "it is finished," and His head drops, His breast and He dies, and that happens an earthquake makes the earth to rock and as if in agony. My friends, I see the future of my never of soul on that death died there day. Just as those Israelites in Egypt took God at His word and placed the blood on the door posts and went inside and secure, so as one who has applied the blood of the real Lamb of God to the cleansing of his own I rest this day, secure in Can you say that? Have claimed any part in that redemption that is in Christ Jesus? you relied upon the merits of blood shed there, as the Israelites looked unto the protection of blood of the lamb by applying to the door posts? What a tragedy — what a useless tragedy — any Israelite perished, when provision for safety had been provided. What a tragedy — useless inexcusable should any person in this

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perish when God has made provision for you in the of the Great Passover! Maybe you haven't thought it right — maybe you haven't the meaning of it sink into heart and mind — maybe haven't thought of the great of the Redemption that is offered you. I am asking you to Who is there today, who walk over and take your with me and with the rest these Christian people, under blood? Who is there, just who will look up and say the depths of your heart, blessed Lamb of God, Thou didst die for my sins, I fully receive thy great atment for me, and I will thy name before men?"

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The Forum

(Continued from page 4) God is just in condemning Gentiles or adding to their damnation because of the breaking of the law, whereas in 5, Paul is showing forth that are guilty of being sinners on the basis of the sin of Adam.

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