

*We should never listen to ill of a friend, or speak ill of an enemy*

MISSIONARY BIBLICAL BAPTISTIC PREMILLENNIAL

# The Baptist Examiner®

**Baptist Is Our Middle Name**

**Paid Circulation In All States and In Many Foreign Countries**

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

VOL. 70, NO. 12 ASHLAND, KENTUCKY, DECEMBER 1, 1998 WHOLE NUMBER 2746

## XMAS

By A.W. Pink  
(1866-1952)



And who is it that celebrates "Christmas"? The whole "civilized world." Millions who make no profession of faith in the blood of the Lamb, who "despise and reject Him," and millions more who while claiming to be His followers yet in works deny Him, join in merrymaking under the pretense of honoring the birth of the Lord Jesus. Putting it on its lowest ground, we would ask, Is it fitting that His friends should unite with His enemies in a worldly round of fleshly gratification? Does any truly born-again soul really think that He whom the world cast out is either pleased or glorified by such participation in the world's joys? Verily, "the customs of the people are vain," and it is written, **"Thou shalt not follow a multitude to do evil"** (Ex. 23:2).

Some will argue for the "keeping of Christmas" on the ground of "giving the kiddies a good time." But why do this under the cloak of honoring the Saviour's birth? Why is it necessary to drag in His holy name in connection with what takes place at that season of carnal jollification? Is this taking the little ones with you out of Egypt (Ex. 10:9, 10) a type of the world, or is it not plainly a mingling with the present-day Egyptians in their "pleasures of sin for a season"? (Heb. 11:25). Scripture says, **"Train up a child in the way he should go; and when he is old, he will not depart from it."** (Prov. 22:6). Scripture does command God's people to bring up their children **"in the nurture and admonition of the Lord."** (Eph. 6:4), but where does it stipulate that it is our duty to give the little ones a "good time"? Do we ever give the children "a good time" when we engage in anything upon which we cannot fittingly ask the Lord's blessing?

There are those who do abstain from some of the grosser carnalities of the festive season, yet are they nevertheless in cruel bondage to the prevailing custom of "Christmas" namely that of exchanging "gifts." We say "exchanging" for that is what it

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**"Thus saith the Lord, Learn not the way or the heathen for the CUSTOMS of the people are vain"** (Jer. 10:1-3).

Christmas is coming! Quite so; but what is "Christmas"? Does not the very term itself denote its source- "Christ-mass." Thus it is of Romish origin, brought over from Paganism. But, says someone, Christmas is the time when we commemorate the Saviour's birth. It is? And who authorized such commemoration? Certainly God did not. The Redeemer bade His disciples "remember" Him in His death, but there is not a word in Scripture, from Genesis to Revelation, which tells us to celebrate His birth. Moreover, who knows when, in what month, He was born? The Bible is silent thereon. Is it without reason that the only "birthday" commemorations mentioned in God's Word are Pharaoh's (Gen. 40:20) and Herod's (Matt. 14:6)? Is this recorded "for our learning"? If so, have we prayerfully taken it to heart?

## WHAT GREAT MEN HAVE SAID ABOUT ELECTION

By Roy Mason  
(Now In Glory)



It is a worthwhile thing to read the writings of great men. There have been numbers of men who made it a life's work to study the Bible, and to write about it and teach or preach.

Among Baptists especially, it would be hard to find men of the past who taught in seminaries, wrote books, or became famous as preachers of the Word, who held the light, world-conforming views of election held so often today. Many of these have left writings behind them which make clear their beliefs. It is our purpose in this chapter to quote from some of these. First, let us hear from the greatest preacher that Baptists have produced since the days of the Apostle Paul. We refer to — **CHARLES H. SPURGEON**

The following quotation is taken from a message on LIMITED ATONEMENT, found in The New Park Street Pulpit, Vol. 4, pages 70, 71.

"Many divines say that Christ did something when He died that enabled God to be just and yet the justifier of the ungodly. What that something is they do not tell us. They believe in an atonement for everybody; but then their atonement is just this: They believe that Judas was atoned for just as much as Peter; they believe that the damned in hell were as much an object of Jesus Christ's satisfaction as the saved in Heaven;

and though they do not say it in proper words, yet they must mean it, for it is a fair inference, that in the ease of multitudes, Christ died in vain, for He died for them all, they say; and yet so ineffectual was His dying for them, that though He died for them, they are damned afterwards."

"Now SUCH AN ATONEMENT I DESPISE - I REJECT IT. I may be called Antinomian or Calvinist for preaching a limited atonement; but I had rather believe a limited atonement that is efficacious for all men for whom it was intended, than universal atonement that was not efficacious for anybody except the will of man be joined with it."

It is often charged that strong Calvinistic beliefs tend to dampen Christian ardor, and to ruin missionary and evangelistic effort. Spurgeon was a complete denial of all such charges. He had what was perhaps the largest and most thriving Baptist church in the

whole British Empire. No man preached more fervently to lost sinners, or was more missionary than he. His church continues to this day, and it was our privilege to attend a service there several years ago. The intense conviction of a man who knew the Bible so thoroughly; who preached it so wonderfully, and upon whose life and ministry the blessings of God so marvellously rested, are worthy of consideration. He was a thorough-going believer in unconditional election.

When the author was a boy there was a small book that was to be found in almost every Baptist home. It told how business should be carried on in a Baptist church, and likewise gave all sorts of information needed by Christians and church members. The author of this manual was J. M. Pendleton. He was a scholar and writer, and the author of a number

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## The Baptist Examiner Pulpit

By Pastor Donald Chance



### I KNOW THY WORKS, SMYRNA

**"And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.**

**Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that**

**overcometh shall not be hurt of the second death."** (Rev. 2:8-11).

It is a most natural arrangement for Smyrna's letter to follow after Ephesus. Smyrna lay 421 miles north of Ephesus, and was built at the end of a long channel along the sea and posed a most unique harbor. In fact it was a double

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## Editor's Update

By Pastor Donald Chance

Our greetings to you as we bring this last issue of the "Old Year". It has been a wonderful year with the Lord blessing Calvary Baptist Church daily. We have renewed many friendships and have worked diligently to make each paper better than the last issue. It is our prayers that in the year 1999 we might even surpass these efforts and as we pray for and promote the near coming of our Lord.

I would like for each one reading this update to rejoice with us in our meeting we just closed. It was a time of praise to the Lord for all His blessings to Calvary Baptist Church. The preaching was timely with the evidence of the Spirit present in each meeting. Many of the local pastors and churches supported us not only with their prayers but with attendance to our services. We give thank our most Sovereign Lord and Saviour, Jesus Christ.

While we do not hold to the various teachings of the 2000 year scare, we are looking more intently for the soon return of our Lord than ever before. After all are we not nearer than when we first believed? The intent of any future articles of a prophetic nature will be for the purpose of establishing what this paper has stood for over the years and of this editor, and with the full intent of fulfilling 1 Thess. 4:18.

May the Lord Bless is our prayers.

### THY WORKS

(Continued from page 1)

harbor, with the outer portion actually a part of the gulf and was used for a place to moor the ships. The inner harbor, which is now silted in, was small enough that it could be closed off to traffic by means of a chain. Smyrna was situated very advantageously but it was a very beautiful city. From the sea it spread out into the foothills to the base of Mt. Pagos, which was covered with many temples and shrines. These have been referred to as the "Crown of Smyrna".

Smyrna, as an ancient city, existed as a Greek colony about 1000 B.C. It was around 600 B.C. that it was destroyed by the Lydians, and was uninhabited for over 400 years. Then, during the days of Lysimachus, one of Alexander the Great's generals, the city was rebuilt. It was a well built city with its streets straight, broad, and well paved. The most famous was the "Street of Gold" which ran from east to west, winding through the country side ending at the Temple of Zeus.

Smyrna had been loyal to Rome long before she was placed under Roman rule. Cicero spoke about

Smyrna as "one of our most faithful allies." When things had gone badly for Rome in the battle with the Mithradates, the people of Smyrna sent their clothing to the suffering soldiers of Rome. It was about 195 B.C. that a temple was erected to the goddess Roma. It was here that heathen culture and pagan religion was at its best. There was a stadium where the games were played that would seat 20,000 people for the amusement of the Romans. Smyrna was almost destroyed by an earthquake in 178 A.D., and was rebuilt by the Roman officer, Marcus Aurelius.

The ancient city of Smyrna today is buried beneath the city of Ixmır. In spite of the many wars and earthquakes, the city has continued to prosper in that today there are about 10 times the population there was in the days of the Apostle John. Today it is a city boasting over 2,000,000 people.

### THE LETTER

It is not known just who established the church at Smyrna, but it gained the reputation of being a "Christian City" early in its history. In referring to the letter sent, we see that the church was

known as the suffering church. It was here, in this city, that Polycarp, while nearing 90 years of age, was burned at the stake. His death was carried out by the pagans, who had been excited by the Jews over the preaching of the Gospel of Jesus Christ. Therefore, the church warranted to comfort words of their Savior because of the trials of suffering they were enduring. Paul had written, "Yea, and all that would live godly in Christ Jesus shall suffer persecution" (2 Tim 3:12). It is in the midst of their sorrow, Jesus informs them that He is the "Living One" who has passed from death unto life, and has the keys to death and hades. Jesus reassures them by affirming that He has been dead but is now alive, and has the keys in His possession. These keys are the symbol of His authority, and have the solution to their suffering.

Jesus is the omniscient One, and said that He knew three things about them: "Thy Tribulation", and "Thy Poverty, and the blasphemy of them which say they are Jews, and they are not, but of the synagogue of Satan." Now the word tribulation is a strong though uncommon word. It signifies the pressure exerted in the grinding of grain between the upper and lower mill stone. Life for these Christians was being pressed out because of their faithfulness to Christ. James may well add to the comforting words by stating; "My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience." (James 1:2-3). (Read 1 Peter 4:12-16). Also Paul gives us the same assurance; "Yea, and all that would live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12).

"I know thy poverty". In Smyrna many of the Christians were doubtless successful business people, being the commercial center it was. They had lost not only their businesses, but they were utterly destitute of the necessities of life. They were beggars with no place to beg. They had truly become the off-scouring of the world. Yet they could hear the Lord say, "I know thy poverty", (for I have shared it). Again they could hear, "I understand your wealth, for I have given it"

"I know the blasphemy of them which say they are Jews, and they are not, but are of the synagogue of Satan." Jesus and

the apostles have made a distinction between the true and false Jews. Paul states; "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Romans 2:28-29).

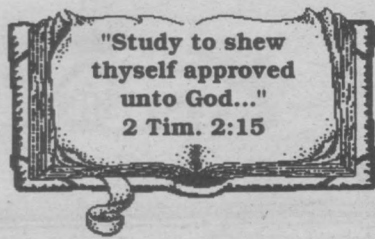
We usually think of blasphemy in connection with speaking evil of God. But as it is used here it seems to be more the reviling of His children than Him. These false reports, from the synagogue of Satan, had so aroused the people that they had stripped the Christians of their material possessions and had reduced their opportunity to work. Isn't it amazing how our country had to pass a law to give Christians equal opportunity for employment? When Jesus told those at Smyrna, "I KNOW" He meant a great deal more than they were aware of, even more than their suffering.

"The Devil is about to cast some of you into prison". Here, our Lord admonishes them to remain faithful, just to believe in Him and trust His every word, with all their heart. Don't fight, trust Him, and He will be our very courage in time of need. Jesus said that He had already suffered all that they will have to endure, and thus has locked up death and hades. Let us of today harken to the Scriptures as the writer of the book of Hebrews states. "The Lord is my helper; I will not fear what man shall do unto me." (Heb. 13:5-6).

The letter closes without a single criticism, but a precious promise; "Be thou faithful unto death and I will give thee a crown of life." Notice, the men of Smyrna will die, both saint and sinner alike, but for the persecutors there is to be a death beyond death itself. "He that overcometh shall not be hurt of the second death. Many of us cannot appreciate the kind of suffering that these Christians endured because of their calling, and for the church of the New Testament, but just knowing might make it easier for us if we are ever called upon in the future. This we know, that the same promise to them awaits us at the first glimpse of Jesus Christ at His coming for the Lord said, "Behold I come quickly". May the Lord come soon is our prayer.

May the God bless.





## The Baptist Examiner

### Bible Study Lesson

By Jack C. Whitt  
Member Calvary Baptist Church, Ashland, KY



#### GENESIS CH. 48

Our continuing study in the life of Joseph is nearing completion. We read in verse one of ch. 48: **"And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim."** "These things" has reference back to ch. 47. i.e., **"And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly."**

Israel has now dwelt in the land of Goshen seventeen years. Jacob is 147 years old and in ill health. There remains yet only two tasks for Jacob to perform, that is; the blessings bestowed upon Joseph's two sons, Manasseh and Ephraim, and his pronouncements concerning each of his sons who make up the tribes of Israel, ch. 49.

**"And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed."** The Hebrew definition for the word, strengthened, means figuratively, "courageous." Jacob, thus is putting on his best appearance to entertain his family guests, not wishing to overburden them with his weakened condition.

We may likewise consider this to be a positive Christian virtue to act in such unselfishness in thinking of others even in the face of impending death, not wanting to bring sorrow to loved ones. This, of course, brings in the fact of God's grace. Grace for the one facing death and grace for those who, though mourning, yet through their faith in Jesus Christ, are enabled to go on living and praising God. And thus it is only by His grace we live or die.

**"And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, And said unto**

**me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession."** (48:3-4). Jacob, knowing his time on earth is short, wants to inform his son on how God has blessed him and that the land they are to possess is an everlasting possession given by God and therefore will always remain their land.

Jacob shows his paternal love for Joseph while he speaks to him about God and how he has been blessed. What greater time could be spent by a father with his son or daughter, than telling them about God and what He has done for him and what He can do for them? And yet, sadly, today, so many fathers do not spend much time with their children, much less tell them about God. Parents, make no mistake. Children are a product of what parents teach them and how they conduct themselves before them. The decline of the American family is directly related to the decline in the number of God-fearing parents in our country today. Why do we see so few young people in our churches today? Is it not because parents themselves do not go to church? Or in other cases it is because parents never insisted on their children going to church, even though they went. In any case, parents must shoulder the blame. The father and husband in the average home today is neither Godly nor manly in showing leadership in governing his home. The ideal goal in any home is for both husband and wife to take their God-ordained positions, working together, loving each other, and loving their children enough to not just give them things but also to take some things away. Loving a child means disciplining that child when necessary. We have so many children in our culture today who

do not know the meaning of working for what they get. (Pardon my stretching the subject of our text to the limit).

#### JACOB BLESSES THE SONS OF JOSEPH

**"And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance. And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them."** (Gen. 48:5, 6, 8, 9). Notice that Joseph tells his father his sons are given to him by God. And so it is, children are a blessing from God and should be treated as such. Take notice of what the psalmist writes on the matter of children: **"He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord."** (Ps. 113:9). The woman who thinks staying at home and taking care of the kids is unimportant and unrewarding, needs to look well at the above verse from the mouth of God. Again the psalmist writes: **"Lo, children are an heritage of the Lord: and the fruit of the womb is his reward."** (Ps. 127:3). How sad to think of the millions of babies killed at the hands of abortionists each year in this country. How sad that the supposedly intelligent lawmakers, including our President, enact laws to protect the pregnant woman in the killing of her baby and the evil, so-called doctors, who perform the execution. I wonder how either of them sleep at night?

**"Now the eyes of Israel were**

**dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them."** (48:10). Jacob kisses and embraces his two grandsons. This is most fitting and proper for all good grandparents. Children want and need their grandparents to fill a place in their life. Grandparents can and often do make a difference in the life of a grandchild. We realize however, many times the grandparent may not have opportunities to share in their grandchildren's lives, though they would like to. This often due to living long distances apart.

**"And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed."** (48:11). True, Jacob had thought Joseph was dead and what sorrow it brought to his heart, never expecting to see him alive again on this earth. How true it is that God so often goes beyond our expectations and blesses above anything we could imagine.

Joseph now shows his own respect and honor to his father, Jacob. **"And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him."** (48:12, 13). First, notice in verse 12 the honor Joseph shows to his father. He bowed himself with his face to the earth. Joseph had attained great fame and honor as governor in the land of Egypt, yet this did not make him lose his sense of loyalty and honor to his father.

#### JACOB DOES THE UNEXPECTED

**"And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his**

**hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh."** (48:14-20).

Jacob claims Joseph's two sons as his own comparing them with Reuben and Simeon. Ephraim and Manasseh would replace Simeon and Levi who were to be scattered because of their cruelty. (see 49:5-7).

Joseph was upset with his father when he blessed Ephraim before Manasseh, who was the firstborn. But Jacob was only obeying God's will. This is just another example of God's divine will going against man's expectations of the accepted way.





# The Baptist Examiner Pulpit Forum



SUBMIT QUESTIONS ON ANY BIBLE SUBJECT  
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## Explain what Gal. 4:10-11 has to do with the "Holiday Season"?

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**"Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain."** This passage is pointing out that observing any day, no matter how special, just because it has been designated as something special is not the purpose for that observance. For instance just for the Jews to observe the passover simply because this is the day to do so is wrong. They observe the passover because it is a reminder of the fact that the death angel passed over them in Egypt, and they must remember it to worship and to teach their children.

The reason this has to do with the "Holiday Season" is because we see the same problem here. While people claim to worship the Lord they actually worship the day and refuse to listen to anyone about the errors that are plainly seen in observing them. Christmas, Easter, Halloween are examples of "days" that are observed regardless of what the clear and plain facts are. They are all pagan festivals that have been given "Christian" connotation and even though the facts prove otherwise the people refuse to recognize it as evil. No where in the Bible are we told to celebrate the birth of Christ. In fact we are not even told what day it was for that reason. We all know that it definitely was not on Dec.25, but we do not know when it was. The

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reason was that God did not tell us to set a day to observe. Yes, we rejoice in the fact that He was born of a virgin but we do not worship it. We are not told to set a day every year to observe His death and resurrection. Instead we are to remember it every Lord's day (Sunday). When you argue for such days as this you are setting yourself up as being guilty of what was told the Galatians in these verses under consideration.

Please keep in mind that such holidays as Thanksgiving can be observed as citizens of a country who indeed thanked God for their new land and His provision for them.

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Galatians 4:10-11 says: **"Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain."**

In the first part of the chapter Paul has been talking about the transformation of the Jews from under the law, to the adoption as sons in Christ Jesus. They are no longer servants of the law, but sons in the liberty of Christ. Many of the Galatians, however, were influenced by the Judaizers, and some had begun to observe the Mosaic calendar. They did this because they thought that it would further gain merit for them before God. Paul already addressed this and made it clear that faith is alone; no works can be added for salvation. (Galatians 3:22-25)

The Galatians are mentioned as observing days (probably the weekly Sabbaths), months (new

moons), seasons (special festivals such as Passover, etc.), and years (probably sabbatical, jubilee years). They did these things to gain the favor of God; yet they were binding themselves to the law. They were adulterating the purity of Christian liberty. Galatians 4:8-9 tells us: **"Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"** Religious men are easily influenced to rules, disciplines, and practices that make them "FEEL GOOD" by observing, or doing something "FOR GOD" to enable them to draw a higher position with God. The Galatians were not operating in Christian liberty, but were heading back into bondage.

The Galatians have their counterparts today. Across our country, and particularly here in Columbus, Ohio, we have some churches who are at present observing the year of Jubilee. It is preached and promised that those who will observe it will get healing, debts paid, and various experiences and victories. God can do all of those things without the bondage that this type of activity brings.

In Christian circles, there are some (even Baptists) who observe days and seasons. The "Easter season" is a time that borders on "pagan superstition. In fact, it is pagan; there is nothing Christian about it. Christmas is also a mystical time, based on pagan practices. People who never darken a church door, will go "to church" on Christmas and Easter to show God their feelings (based on their desires) and to give Him His "due".

We are no longer bound to the ceremonial law of old. We are under grace and as such, we are free from the ceremonial law. We

are under grace through faith, plus NOTHING. Paul was beginning to fear, or worry about the Galatians. He began to question if his work with them had been in vain because of their actions. Beloved, any observance of anything (Christmas, Easter, etc.) to gain favor with God, or to add to faith, or to "FEEL" more religious is WRONG. We are no longer in bondage to anything.

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Sanford, FL



Answer: **"Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain."**

I assume that by Holiday season you mean "Christmas," and "Easter" celebrations. From a purely exegetical position, the above verses have no bearing on such holidays. From a practical standpoint, we can derive some practical application as it relates to such holidays.

By "days, months, times, and years" Paul is referring to the old covenant sabbaths. The "months" had to do with the appearance of a new moon, which were kept by blowing trumpets, offering sacrifices, and holding religious feasts. By "times" are intended the three times in the year, when the Jewish males appeared before the Lord at Jerusalem, to keep the three feasts of tabernacles, passover, and pentecost. The Galatians were lapsing back into keeping the law for salvation. This really concerned Paul to wonder if in fact, they ever really understood the grace of God in the first place. So from a purely textual standpoint, Paul was not talking about the holidays people

observe today.

I do think however there is a practical application from these verses that would relate to current observance of holidays. Friends, there is no scripture that commands any Christians to observe any holiday. There is no doubt that Christmas is rooted in ancient celtic paganism. I recommend to look up the origins of Christmas in your encyclopedia. Most of our Baptist preachers and people are fairly divided on this issue. I grew up in a home that observed it all including having a tree, exchanging gifts, and so on. We never thought about Jesus when we did this. It is also true that we never worshipped Ashteroth or the stars either. It was just a tradition we did every year. I did not know the Lord until college years. I began to study this and quit observing it for many years. Then I had some kids. Grandpa and grandma would come down and bring gifts for them. They still do this every year. We thank them and take the gifts. You may think I'm inconsistent for doing that. You have to understand that most lost people would not understand your convictions about not observing the holiday. Many Christians do participate in "Christmas festivities." I doubt such people actually worship sun gods or worship the stars as the ancient druids did years ago. For that reason, I doubt that observing this holiday is going to be a stumbling block for unsaved people. Many Christians don't have anything to do at all with Christmas because of its pagan origins. I respect that. Every year some people say, "Keep Christ in Christmas." I would say this to you all. Jesus Christ is not in Christmas. There is even enough evidence to suggest that He was not born anywhere near December 25th. We are not commanded to commemorate His birth. We are

(Continued on page 8)



## GREAT MEN

(Continued from page 1)

books. Since he was so highly respected, and his views concerning the Bible were held in such high regard, let us next consider the doctrine of election held by-

### M. PENDLETON

From his writings we quote a paragraph under the heading, "GOD'S ETERNAL CHAIN."

"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).

In this verse we have, if I may call it, a golden chain of four links, and this chain reaches from eternity to eternity. The first link is PREDESTINATION, and the second is GLORIFICATION, while the intervening links are CALLING and JUSTIFICATION. The first link has no connection with the last, except through the intervening links. That is to say there is no way in which the purpose of God in predestination can reach its end in glorification, if calling and justification do not take place. But calling and justification are inseparable from 'repentance toward God, and faith in our Lord Jesus Christ.' "

There are some who make faith and good works the ground of election. That is, they suppose that God elected His people because He FORESAW their faith and good works. This view transposes cause and effect, for it makes election dependent on faith and good works, whereas faith and good works are scripturally dependent on election. When we read, 'chosen... that we should be holy' it is obvious that the election is NOT BECAUSE of holiness, BUT IN ORDER TO holiness."

There is another quotation that I should like to share with you

from Pendleton. It is this: "As to the much controverted passage in Acts 13:48. 'And as many as were ordained to eternal life believed,' the only natural interpretation is that they believed because of their ordination to eternal life. The Arminian view is without foundation in the Word of God; for election is the source, the only source, whence spring faith, holiness, and good works."

There is a temptation to quote further from this able man whose name was a household word in most Baptist homes, during our boyhood, but we will pass on to share with you a quotation from—

### JOHN A. BROADUS

Years ago we attended the Southern Seminary at Louisville, and eventually graduated from that institution. We often heard the name of Dr. Broadus mentioned. He had been one of the teachers there, and was a theologian of great renown. One of the books we studied, was a commentary on Matthew, written by Broadus. In this famous commentary we find the following quotation:

"From the divine side, we see that the Scriptures teach an eternal election of men to eternal life simply out of God's good pleasure."

As we prepare to make our next quotation we have a picture before us. It is the picture of—

### JOHN BUNYAN

He was one of the greatest Christians that we have ever read anything about. We remember an experience we had in England, as we stood on a bridge, and looked down through the clear water to the ruins of the foundation of the old Bedford jail. John Bunyan spent years in that jail for preaching the gospel. People gathered outside the jail, and he preached to them through the bars, and many were saved through his preaching. What kind of beliefs did this man, the author of

"Pilgrim's Progress," have concerning election? From his writings we make the following quotation:

"I believe... that election was before the foundation of the world; and so before the elect themselves had being in themselves. For God who quickeneth the dead and calleth those things which be not as though they were (Rom. 4:17), says not for the being of things, to determine his eternal purpose by; but having all things present to him, and his wisdom, he made his choice before the world was. (Eph. 1:4, II Tim. 1:9). I believe that the decree of election is so far off from the making works in us foreseen the ground of choice; that it containeth in the bowels of it, not only the persons but the graces that accompany their salvation. And hence it is, that it is said that we are predestinated to be conformed to the image of His Son, not because we are, but that we SHOULD BE holy and without blame before Him in love." (Ephes. 1:4).

Here is a statement of conviction made by a man who was willing to spend his life in jail for the sake of what he believed. He was no mamby-pamby weakling like many of today, but a believer in the great God who planned time away back in eternity.

Let us cross the Atlantic, and hear from a most able and fearless man who wrote and spoke with conviction. We refer to—

### B. H. CARROLL

He was the founder and the first president of The Southwestern Baptist Theological Seminary. Likewise he was a great teacher and scholar, who wrote a commentary on the whole Bible. Was he a freewillite? Let us read from his writings and see:

"As many as were ordained unto eternal life believed." When I was a young fellow, and had not imbibed the doctrine of

predestination, I wanted to read, 'And as many as believed were ordained to eternal life.' Perhaps that is the way you want to interpret it... settle in your mind that salvation commences with God and not man."

"What is election? Choice towards individuals. When was that choice made? Before the world was. As we were not there then, in whom was it made? In Christ. According to what? According to the good pleasure of His will. To what end? To the praise of the glory of his grace."

We pass on now to one of the truly great men of a couple of generations ago. He was editor of The Tennessee Baptist, which had a tremendous circulation in that day, and he wrote a number of books, some of which are still in circulation. Let us see what he has to say about election. But first, to whom do we refer? The answer is—

### J. R. GRAVES

The following quotation is from his book, "Seven Dispensations."

"If His atonement was limited, and to Adam's race only, did it include ALL, or only a PART of the human family? All denominations, with the exception of Universalists, hold and teach that only a part, and comparatively a small part, of Adam's race will be saved; and if not, then must it not be because they were not included in the COVENANT of Redemption, and given to Christ to save?"

"It is quite impossible to bring an unprejudiced mind and balanced reason to the examination of these questions. All Bible readers have taken position; and the verdict of the world is made up: and how difficult to reverse or modify it. They involve the sovereignty of God in the bestowment of His favors. All men are by nature Arminians, and the absolute sovereignty of God is a doctrine hateful to the natural and depraved heart. False teachers have taken the advantage of this natural feeling, and have for ages inflamed the prejudices of Christian men and women against any exercise of sovereignty on the part of God in this covenant, either as to His determinate counsel, His electing love, or His distinguishing grace. They presumptuously and impiously assert, that unless God extended the same grace to all the lost that He did to those who are saved, He is justly chargeable with partiality and injustice, and, if He saw fit in

the dispensation of His grace, when none would, if left to themselves, except or desire it, and, indeed, all have rejected it, to influence the wills of some that they would seek His grace. He is guilty of forcing some men to be saved, and others to be lost. But we know that the Omniscient God is incapable of doing wrong, and if it plainly revealed that He passed by all the fallen angels, who will charge Him with sin or wrong had He passed by ALL of Adam's race? How then, can He be charged with injustice, if He saw fit to save a portion of it?"

"If any are saved, it must be because God, in the exercise of His sovereignty, willed that some should be saved, and these He quickens from their death in trespasses and sins, and gives to them repentance and remission of sins: The brazen serpent was uplifted on the pole in the very midst of the camp, and the proclamation of life for a look was made, and urged upon all, and yet, doubtless thousands died within sight of it through wilful unbelief, as sinners do now, with salvation's offer in their ears and the cross before their eyes."

Turning from the above things so eloquently said by Bro. Graves, let us turn to another man of high repute among Baptists, as well as others. We refer to—

### JAMES P. BOYCE

He was the founder and first president of the Southern Baptist Theological Seminary at Louisville, Ky. He was the author of a large book on systematic theology, which was used as a text book in the seminary for many years. He was a man who believed thoroughly The Five Points of Calvinism, and so taught without apology. He summed up such a belief in the following words:

"This theory holds as to election, that:

- (1) It is an act of God, and not in any sense the choice of the elect.
- (2) It has been with God an eternal purpose.
- (3) It is an election to salvation, and not to outward privileges.
- (4) This election or choice is one of individuals and not of classes.
- (5) It was made without respect to the action or merits of the person elected.
- (6) It was made simply according to God's own good pleasure."

In giving some Scriptures to  
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THE BAPTIST EXAMINER

DECEMBER 1, 1908

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## GREAT MEN

(Continued from page 5)

back up his belief, he mentions among others, the following: John 13:18, "I know whom I have chosen."; John 15:16, "Ye have not choose me, but I have chosen you,... that ye should go and bear fruit."; Rom. 8:33, "Who shall lay anything to the charge of God's elect?"; Rom. 9:15, "I will have mercy on whom I will have mercy."; Ephes. 1:11, "Having been foreordained according to the purpose of him who worketh all things after the counsel of his will."; 2 Thess. 2:13, "God chose you from the beginning unto salvation."; Matt. 25:34, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."; Rev. 17:8, "And they that dwell on the earth shall wonder, and they whose name hath not been written in the book of life from the foundation of the world."

But let us consult another theologian, a man who was likewise the president of a theological seminary, and we refer to the Rochester Theological Seminary. That was back in the time when the seminary stood for the truth of the Bible as the inspired Word of God. He was also the author of Systematic Theology, a text book formerly in wide use among seminaries. Let us see what he thought about election. But first let us indicate who the man is to whom we are referring. Our reference is to—

### AUGUSTUS H. STRONG

Here are his words, taken from his book on theology:

"In eternity God foresaw that the creation of the world and the institution of its laws would make certain its actual history, even to the most insignificant details. But God decreed to create and to institute these laws. In so decreeing He necessarily decreed all that was to come. In time, God foresaw the future events of the universe as certain, because he had decreed to create; but this determination to create involved also a determination of all the actual results of that creation; or in other words, God decreed those results."

"Only knowledge of that which is decreed is foreknowledge... God

therefore foresees creation, causes, laws, events, consequences, that is, because He has embraced all these in His plan. The denial of decrees logically involves the denial of God's foreknowledge of free human actions; and to this Socinians and some Arminians are actually led."

We turn now from the noted writer whose words we have just quoted, to a man known throughout America for his ability in dealing with the Scriptures. We refer to—

### ARTHUR W. PINK

He says: "When the solemn and blessed subject of Divine foreordination is expounded, when God's eternal choice of certain ones to be conformed to the image of His Son is set forth, the enemy sends along some man to argue THAT ELECTION IS BASED ON THE FOREKNOWLEDGE OF GOD, and this foreknowledge is interpreted to mean that God foresaw certain ones would be more pliable than others, that they would respond more readily to the strivings of the Spirit, and that because God knew they would believe, He, accordingly, predestinated them to salvation. But such a statement is radically wrong. It REPUDIATES THE TRUTH OF TOTAL DEPRAVITY, for it makes the decree rest upon what He discovers in the creature. It completely TURNS THINGS UPSIDE DOWN, for in saying God foresaw certain sinners would believe in Christ, and that because of this, He predestinated them unto salvation, is the very REVERSE OF THE TRUTH. Scripture affirms that God, in his high sovereignty, singled out certain ones to be recipients of His distinguishing favors (Acts 13:43), and therefore He determined to bestow upon them the gift of faith. False theology makes God's foreknowledge of our believing the CAUSE of his election to salvation; whereas God's election is the cause, and our believing in Christ is the EFFECT."

We could go on and on, quoting from this earnest student of the Bible, but we have already quoted enough to wreck the foreknowledge theory of any Freewillite who will do a little thinking.

Suppose that we now cross the Atlantic again to England, where lived the great preacher—

### ANDREW FULLER

He was perhaps the greatest helper of William Carey, the man

who went from his town to labor as a missionary. It was our privilege when in England some years ago, to visit the church building where Fuller served as pastor, and also to visit the old home of William Carey. We have often read Fuller's sermons with great delight. We are not surprised to know that Fuller was a believer in unconditional election. Let us share a few lines taken from his writings:

"The doctrine of election, as taught in the Scriptures, is of humbling and holy tendency. The whole difference between the saved and the lost being ascribed to sovereign grace, the pride of man is abased... Election, while it places no bar in the way of any man which would not have been there anyway without it, resolves the salvation of the saved into mere grace. "And if of grace, then it is no more of works; otherwise grace is no more grace." Such a view of things tends to humble us in the dust. It is frequently the last point which a sinner yields to God. It is the giving up of every other claim and ground of hope from his own good endeavors, and falling into the arms of sovereign mercy... A Christian minister also, if he takes his views simply from the Scriptures, will find nothing in this doctrine to hinder the free use of warnings, invitations, persuasion, either to the converted or the unconverted. Not that he will find his hopes of success on the pliability of the human mind, but on the power and grace of God, who, while he prophesieth to the dry bones, as he is commanded, is known to inspire many with the breath of life."

Turning now from the more lengthy quotations, lest we extend this chapter to undue length, we shall give some brief but very cogent statements:

**J. W. PORTER**, editor of the Westmin Recorder for years, in a letter to a friend of ours said:

1. Election took place in eternity.  
2. It was an individual election. 3. It was based wholly on the good pleasure of God, and not on the foreseen merit of the elect.

**J. B. MOODY**. He was the author of more than 40 books. It was our privilege to know him and to visit him when he was over 90 years of age. Concerning election he wrote:

"Election to salvation is sovereign, eternal, unconditional, with predestinated means and agencies to secure the betrothal of

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## CHRIST-MASS BELLS

By Ferrell Kenney, Grafton, Ohio

I heard the bells on Christ-mass day  
Their old familiar carols play  
The uproar in the downtown bars  
The rending crash of rolling cars  
As Catholic crooner Crosby sings  
Of joys that Popery's Christ-mass brings.

The blood that on the highways run  
Is all a part of Christ-mass fun.  
The drunken revelry is part  
Of Christ-mass spirit in the heart.  
This is the time for all to pause  
And worship dear old Santa Claus.

The sage professor shakes his head  
And blandly says, "Your God is dead."  
Then takes his students out to see  
The gorgeous campus Christ-mass tree,  
And shouts above the noisy din  
"Peace on earth, good will to men."

I saw a dwelling all aglow  
With phony trinkets, ice, and snow,  
The family is getting tight  
And loudly singing "Silent Night."  
The burning incense from within  
Smelled of whiskey, beer, and gin.

An ambulance went screaming by  
A reveller about to die  
Was lying white and mute within  
Unmindful of the Christ-mass din.  
Takes him away. Let's not be grim  
Old Santa will take care of him.

And downtown in a crowded jail  
The Christ-mass drinkers start to wail  
And in the back alleys vandals play  
Their childish games on Christ-mass day.  
Forbid them not. It's Christ-mass, see?  
And Santa brought them LSD.

The smirking preacher smiles to see  
His church's lovely Christ-mass tree  
The choir then begins to croon  
A modern swinging Christ-mass tune  
The devil whispers from his pew  
"I wish that I had more of you."

I heard the bells on Christ-mass day  
Their old familiar carols play  
But underneath this pagan bliss  
An undertone that goes like this  
"The sounds you're hearing clearly tell  
These Christ-mass paths lead down to hell."

Printed from "Our Favorites", Poems That Have  
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## LETTER V.

There are three inquiries, my young friend, respecting prayer, which every conscientious Christian will be likely to institute. How ought I to pray, when, or at what times, and for what things? These are important inquiries. A full and satisfactory answer, I feel myself unable to give. I shall, in my own poor way, barely touch upon each.

Those who worship God, are bound to "worship him in spirit and in truth." In spirit, as opposed to the mere external ceremonies. The Jews and Samaritans, at the time our Lord uttered the prediction just alluded to, were reposing an unfounded confidence in the mere forms and ceremonies of their religion; while in the expressive language of inspiration, their "hearts were far from God."

We must pray then with the Spirit. The heart must be in the work, or it will be insincere and ineffectual. The Quakers, you know, reject all external forms. They are on one extreme. The Jews and Catholics, having a multitude of forms, are on the other. I would not insinuate, that among Quakers and Catholics, there are no sincere worshippers; far from it. I believe there are many devout Christians among both. I am persuaded for my own part, that some attention to form and circumstance is an important auxiliary to us poor weak mortals, in our attempts to worship God. In my own experience I have found the benefit of it. For example; when I have a particular room allotted to my devotions—a certain place in that room, where I am accustomed to kneel—a degree of obscurity shed over the place by the exclusion of too great a glare of light; all these circumstances are a help to me, by the power of mental association. There is nature in this: and God permits us to have recourse to every lawful auxiliary in worshipping him. The great point is, to worship "in spirit and in truth."

True worship is distinguished from false,



## ADVICE TO A YOUNG CHRISTIAN

### By A Village Pastor

ON THE IMPORTANCE OF AIMING AT  
AN ELEVATED STANDARD OF PIETY

in-as-much as the one is scriptural, but the other is not. A true worshiper views the character of God as it is described in the Bible. The omniscience, omnipresence, holiness, justice, goodness, and truth, of God, are attributes of delightful contemplation; and centering in one eternal, unchangeable, and incomprehensible Spirit, they excite his reverence, his confidence, his humility, and his love. He looks into his Bible to learn the character of God; and, as there found, worships him in spirit and in truth.

But can a guilty creature, who has violated every obligation he is under to his Creator, approach him without the intercession of a Mediator? I bring this question home to myself, and inquire, would I dare, as a suppliant, to approach my God and my Creator, in all my uncovered, aggravated guilt? This, my young friend, is the hinge of salvation. The Socinian, who does not believe in Deity or Trinity, will tell me, certainly you may. But my own conscience would give a different verdict. I see nought in my life but sin; sin of the most aggravated kind: I repeat these sins, and confess them; and again repeat them. Now, I say, is God holy? Is He opposed to sin? Then must I fall under His wrath and curse. Then how can I expect to escape His indignation? He is merciful, says the Socinian. True, he is merciful; but is not that mercy exercised in a peculiar way? Is it indiscriminate, unconditional mercy? Must not something be done to show God's abhorrence of my sins? Must not some

sacrifice be made? Now I am brought to the delightful, soul-cheering feature of the Gospel: "God in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." "He so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "He was wounded for our transgressions." On this foundation, my soul finds firm footing, and I rest secure in the promise of eternal life. Whosoever cometh unto the Father, therefore, must come through Christ; and so coming, shall not be cast out.

All acceptable prayer, is rendered so, by the merits and intercession of the Divine Saviour. He is our merciful and faithful High Priest. His own blood was shed for the remission of our sins: and the apostle says, "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." When you pray, therefore, never lose sight of the Mediator. "His name is like ointment poured forth." The sinner's friend, he pleads the sinner a cause. He knows your infirmities, your temptations, and your trials, and is ever ready to afford you relief.

The doctrine of the Trinity is, I know, offensive to many, who are governed more by carnal reason, than by scripture; but to me, if I am not deceived, it is one of the most comforting, cheering, and elevating truths of the Bible. I see the persons of the Godhead harmoniously engaged in my deliverance. In prayer, the Spirit seems to lift my lagging affections, and to carry them upward, pouring light into the dark

chambers of the mind. Jesus, the Mediator, pleads my cause, even when my own tongue is dumb with grief, and my soul overwhelmed with conscious guilt. Then the throne of grace is precious, and the soul is replenished as with marrow and fatness.

I pity those whose scepticism has blotted out the

glory of our Immanuel. Their religion is cold. It warms not the heart; it pacifies not the conscience; it prompts to few acts of self-denial; it almost erases the line between the righteous and the wicked; and it makes retribution ridiculous. After all, it is only a substitute, and a very poor one, for the glorious Gospel of the Son of God.

Having been heedlessly led, by the subject, to these remarks, I must now return. In prayer, we must be earnest—we must be sincere—we must have faith in the promises. The "fervent prayer availeth much." "Jacob wrestled;" what a strong expression! Jesus, in prayer, sweat drops of blood. Paul prayed with tears. Hannah wept at the altar. All these examples, and numerous others, such as the widow pleading with the unjust judge, show the necessity of earnestness in prayer. This I know is often difficult. You will come to the mercy-seat, with a cold heart and wandering thoughts; and how at such times can you be fervent? "The Spirit helpeth our infirmities," is the only reply I can offer. And this is sufficient. In such a frame of mind, there is the greater need of earnestness. Tarry not until your thoughts take a more elevated and spiritual tone. I have always found, that the best way of proceeding in such a case, was to apply immediately to a throne of grace. There wrestle; renew the supplication, and still renew it; until, as is often the case, the fire of heaven descends, and the sacrifice is enkindled. The Lord give you the spirit and the success of the patriarch Jacob.

## XMAS

(Continued from page 1)

really amounts to in many cases. A list is kept, either on paper or in memory, of those from whom gifts were received last year, and that for the purpose of returning the compliment this year. Nor is this all: great care has to be taken that the "gift" made to the friend is worth as much in dollars and cents as the one they expect to receive from him or her. Thus, with many who can ill afford it, a considerable sum has to be set aside each year with which to purchase things simply to send them out in return for others which are likely to be received. Thus a burden has been bound on them which not a few find hard to bear.

But what are we to do? If we fail to send "gifts" our friends, will think hard of us, probably deem us stingy and miserly. The honest course is to go to the trouble of

notifying them by letter if at a distance—that from now on you do not propose to send out any more "Christmas gifts" as such. Give your reasons. State plainly that you have been brought to see that "Christmas merry-making" is entirely a thing of the world, devoid of any Scriptural warrant; that it is a Romish institution, and now that you see this, you dare no longer have any fellowship with it (Eph. 5:11); that you are the Lord's "free man" (1 Cor. 7:22), and therefore you refuse to be in bondage to a costly custom imposed by the world.

What about sending out "Christmas cards" with a text of Scripture on them? That also is an abomination in the sight of God. Why? Because His Word expressly forbids all unholy mixtures: Deut. 22:10, 11 typified this. What do we mean by an "unholy mixture"? This: the linking together of the pure Word of God with the Romish "Christ-

mass." By all means send cards (preferably at some other time of the year) to your ungodly friends, and Christians too, with a verse of Scripture, but not with "Christmas" on it. What would you think of a printed program of a vaudeville having Isa. 53:5 at the foot of it? Why, that it was altogether out of place, highly incongruous. But in the sight of God the circus and the theater are far less obnoxious than the "Christmas celebration" of Romish and Protestant "churches." Why? Because the latter are done under the cover of the holy name of Christ, the former are not.

"But the path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18). Where there is a heart that really desires to please the Lord, He graciously grants increasing knowledge of His will. If He is pleased to use these lines in opening the eyes of some of His dear people to recognize what is a

growing evil, and to show them that they have been dishonoring Christ by linking the name of the Man of Sorrows (and such He was, when on earth) with a "Merry Christmas," then join with the writer in a repentant confessing of this sin to God, seeking His grace for complete deliverance from it, and praise Him for the light which He has granted you concerning it.

Beloved fellow-Christian, "The coming of the Lord draweth nigh" (James 5:8). Do we really believe this? Believe it not because the papacy is regaining its lost temporal power, but because God says so "for we walk by faith, not by sight" (2 Cor. 5:7). If so, what effects does such believing have on our walk? This may be

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## XMAS

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your last Christmas on earth. During it the Lord may descend from heaven with a shout to gather His own to Himself. Would you like to be summoned from a "Christmas party" to meet Him in the air? The call for the moment is, **"Go ye out to meet Him"** (Matt. 25:6) out from a godless Christendom, out from the Christ-deserted "churches," out from the horrible burlesque of religion" which now masquerades under His name.

**"For we must all appear before the judgment seat of Christ; that Every one may receive the things done In his body, according to that he hath done, whether it be good or bad"** (2 Cor. 5:10). How solemn and searching! The Lord Jesus declared that **"every idle word that men shall speak, they shall give account thereof in the day of judgment."** (Matt. 12:36). If every "idle word" is going to be taken note of, then most assuredly will be every wasted energy, every wasted dollar, every wasted hour! Should we still be on earth when the closing days of this year arrive, let writer and reader earnestly seek grace to live and act with the judgment-seat of Christ before us. His "well done" will be ample compensation for the sneers and taunts which we may now receive from Christless souls.

"I do not come into this pulpit hoping that perhaps somebody will of his own free will return to Christ. My hope lies in another quarter. I hope that my Master will lay hold of some of them and say, 'You are mine, and you shall be mine. I claim you for Myself.' My hope arises from the freeness of grace, and not from the freedom of the will" C.H. Spurgeon

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## GREAT MEN

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a bride to become the Lamb's wife, vicariously redeemed."

**E. C. DARGAN.** In his book, "The Doctrines Of Our Faith" he says, "Are there conditions to God's choice? Does He choose because He foresees that men will repent, or on the condition of faith? No, in choosing men to save men, God is sovereign, free, untrammelled, gracious, acting on His own initiative."

**ROBERT WATTS,** in his book, "Sovereignty of God," says: "In relation to the Arminian notion that election is based on foreseen faith: 'Is it not manifest that it takes the government of His moral agent out of the hands of God? And does it not represent Him as occupying the position of a mere spectator, whose line of action is determined by the creatures of His hand?'"

**R. A. VENABLE,** former President of Mississippi College, has this to say:

"I cannot agree with them (Methodists) as to the doctrine of election and predestination. They hold that God's election unto salvation was based upon His foreknowledge; that God foreknew that some would believe and as many as He knew would believe, He elected to salvation. The sovereign will of God had nothing to do in deciding His

electing grace. **THIS I BELIEVE TO BE CONTRARY TO REASON AND REVELATION.**"

We could go on indefinitely with quotations from leading Baptist preachers, teachers, and scholars, concerning election. They were straight-out unconditional electionists, and this doctrine characterized Baptist people in general. If you are loose and modernistic on the question of election and predestination, you are just not a Baptist in the old-time, orthodox sense. Perhaps someone who reads this will say, "I can't believe it. You have quoted from some well-known men, but I can't believe that Baptists in general held these Calvinistic views." Well, let us prove it to you. All along through the centuries, groups of Baptists have issued Confessions of Faith, with a view to letting the world know what they believed. Back centuries ago, there was a group of people called WALDENSES. Dr. John T. Christian in his "History of Baptists," says, "Many details marked the Waldensians and the Baptists as of the same origin." These people issued a Confession of Faith in 1120 A. D. That's a long time ago. What did they believe, for instance, about foreknowledge and election? Let us give you the exact words:

"God saves from corruption and

damnation those whom He has chosen from the foundation of the world, not from any disposition, faith, or holiness that He FORESAW in them, but His mere mercy in Jesus Christ His Son, passing by all the rest according to the irreprehensible reason of His own freewill and justice."

**FROM THE LONDON CONFESSION (1689) AND THE PHILADELPHIA CONFESSION (1742)**

"Although God knoweth whatsoever may come, or can come to pass upon all supposed conditions; yet hath He not decreed anything because He foresaw it as future, or as that which would come to pass on certain conditions. By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to Eternal Life through Jesus Christ, to the praise of His glorious justice."

**PARTICULAR BAPTISTS OF ENGLAND (1697)**

In Article 8 of this group's Confession of Faith, we read the following: "We believe that the work of regeneration, conversion, sanctification, and faith, is not an act of man's free-will and power, but of the mighty, efficacious, and irresistible grace of God."

**THE NEW HAMPSHIRE CONFESSION (1833)**

From Article 9 of this

Confession, we read, "We believe that election is the eternal purpose of God according to which He graciously regenerates, sanctifies, and saves sinners; that election is perfectly consistent with the free agency of man, it comprehends all the means in connection with the end."

Other Confessions of Faith could be cited, but this would be wholly unnecessary for the purposes just given are sufficient to indicate the beliefs of Baptists along the line that we are writing.

## FORUM

(Continued from page 4)

### Sledd

told to remember His death, observing the Lord's supper. He is the Living, Sovereign, Reigning, Christ. That is how I think of my Lord all the time. I God bless you all!

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does nothing  
gives nothing  
costs nothing  
suffers nothing  
- is worth nothing

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10:30 am Morning Worship

7:00 pm Evening Worship

#### Wednesday:

7:00 pm Mid Week Prayer Meeting

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