

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

L. 34, No. 47 ASHLAND, KENTUCKY, DECEMBER 25, 1965 WHOLE NUMBER 1413

The Importance Of The Second Coming

By J. C. RYLE
 (An English Author)

all the doctrines of the Gos-
 the one about which Chris-
 have become most unlike
 first Christians, in their sense
 its true value, is the doctrine
 Christ's second advent. I am
 aged to say this of all denomi-
 ons of Protestants. I know
 of any exception. In our view
 man's corruption, of justifica-
 by faith, of our need of the
 tifying work of the Spirit,
 the sufficiency of Scripture—
 all these points I believe
 should find the English be-
 vers were much of one mind
 believers at Corinth, Ephe-
 Philippi, or Rome, in former
 es. But in our view of the

second advent of Christ, I fear
 we should find there was a mighty
 difference between us and them,
 if our experience could be com-
 pared. I am afraid we should find
 that we fall woefully short of
 them in our estimate of its im-
 portance; that in our system of
 doctrine it is a star of the fif-
 teenth magnitude, while in theirs
 it was one of the first. In one
 word, we should discover, that
 compared with them in this mat-
 ter, we slumber and sleep.

I must speak my mind on this
 subject, now that I am upon it.
 I do so most unwillingly. I do so
 at the risk of giving offence, and
 of rubbing against the prejudices
 of many whom I love. But it is
 a cross I feel it a duty to take

up and speak I must.

I submit, then, that in the mat-
 ter of Christ's second coming and
 kingdom, the churches of today
 have not dealt fairly with the
 prophecies of the Old Testament.
 We have gone on far too long re-
 fusing to see that there are two
 personal advents of Christ spoken
 of in those prophecies: an advent
 in humiliation, and an advent in
 glory — an advent to suffer, and
 an advent to reign; a personal ad-
 vent to carry the cross, and a
 personal advent to wear the
 crown. We have been "slow of
 heart to believe ALL the proph-
 ets have written." (Luke 24:25).
 The disciples went into one ex-
 treme: they stumbled at Christ's
 (Continued on page 5, column 1)

A Baptist

"I'd rather be a Baptist
 In faith and love and hope,
 Than a Roman Catholic,
 And subject to the pope.

I'd rather be a Baptist,
 And with the Saviour go,
 Than an Episcopalian,
 With all the pomp and show.

I'd rather be a Baptist
 Rejoicing every hour,
 Than a Presbyterian,
 And never feel the power.

I'd rather be a Baptist,
 And have a beaming face,
 Than to be a Methodist,
 And ever fall from grace.

I'd rather be a Baptist,
 And know that I am right,
 Than to depend on water,
 And be a Campbellite."

—Selected

Why A-Millennialism Is So Popular In Religious World

used to have the Christian
 pretty well divided into
 millennialists and Postmillen-
 nialists. The Postmillennialists
 believed that the world
 get better and better until
 the dominance of Chris-
 influence there would final-
 a Millennium of peace and
 ousness, after which Christ

half sense is bound to see that the
 world is not getting better and
 better. Things are immeasurably
 worse than they have ever been.
 There is more graft and crime
 and immorality than ever before,
 and the international situation is
 simply horrifying. A large part
 of the world has been taken over
 by Communism, which denies
 God and all standards of moral
 conduct held in the past. Russia
 is armed with nuclear weapons
 capable of wiping out millions of
 our citizens in a matter of hours.
 The United States is likewise
 armed with such missiles as
 would enable them to destroy
 Russia. However our national
 leaders seem to be resigned to
 the idea of permitting Russia to
 destroy millions of our people be-
 fore doing anything. However
 that may be, the world is in an
 awful mess, and there is no pros-
 pect of real peace in sight.

Unable to hold on to the ab-
 surd Postmillennial theory and
 unwilling to accept the Premil-
 lenialism taught in the Bible, it has
 become the popular thing in this
 day for pastors and theological
 professors to become A-Millenni-
 alists, which signifies "No Millen-
 nium." I have several books writ-
 ten by professors in large Bap-
 tist seminaries, advocating the A-
 Millennial position.

Why are professors and so many
 pastors so ardently against Pre-
 (Continued on page 8, column 1)

ROMANISM'S GROSS PERVERSIONS OF TRUE CHRISTIANITY

T. T. SHIELDS
 (Now In Glory)

I am not a Romanist because
 THE SCRIPTURE TELLS US
 THAT THERE IS BUT "ONE
 MEDIATOR BETWEEN GOD
 AND MEN." How full the Scrip-
 ture is of that truth, of the pri-
 vilege of direct access to God, of
 the competency of the soul unto
 God! No individual here needs
 anyone to stand between him and
 God except Christ (John 14:6).

The Lord needs no one to
 stand between the soul and Him.
 "Go to confession?"

When the Philippian jailor
 came to Paul, trembling, saying,
 "What shall I do to be saved?"
 What was the answer? Was he
 told to confess to the priest? Ac-
 cept the prescribed penances?
 Receive absolution? Come to
 Mass? Go through the whole sacra-
 mentarian system? No! He was
 told to, "Believe on the Lord
 Jesus Christ, and thou shalt be
 saved."

But Rome interposes many me-
 diators. First there is the inter-
 cession of the Virgin Mary. I have
 a book in my hand, "Glories of
 Mary." It exalts Mary to an
 equality with God; calls her "the
 queen of heaven"; and declares
 that her intercessions are absol-
 (Continued on page 6, column 5)

Halliman Tells Of Most Interesting Trip To Islands

Some time ago I briefly men-
 tioned to you that I had made
 a trip to the Solomon Islands
 again to visit the work there. I
 will now tell you about the work
 a little more in detail.

I had been back from the
 Strickland River patrol only three
 weeks when I left for the Solo-
 mons. I had not anticipated go-

prior to the visit a severe drought
 had set in over most of the main-
 land of New Guinea and it was
 still on when I left. However in
 the Solomon Island area it was
 just the reverse. They were hav-
 ing the heaviest rainfall they had
 had in several years and due
 to this heavy rainfall the air-
 strip at Buin, on the Island of
 Bougainville, had been closed
 down for about 6 weeks. When
 I reached Rabaul, on New Britain
 Island, I was told that the plane
 could go no farther than Kieta,
 and from there I would have to
 wait for a ship to take me down
 to Buin. I was fortunate in that
 a ship was at Kieta when I got
 there and I only had to wait
 one day for the ship to finish
 discharging cargo and then we
 were off. I spent two nights and
 one day on the ship before reach-
 ing Buin. It is about 35 miles
 from Buin out to the area where
 our work is, and again the Lord
 had transportation waiting for
 me. It is 8 miles from where the
 ship docks to Buin, a vehicle was
 there to pick up some folk so
 I got a ride in with them. When
 we came to the intersection of
 the road that goes out to the
 villages where I wanted to go
 two Landrovers were waiting
 there for a man whom they
 thought would be going out that
 way. The man came but it was
 not the one whom the drivers
 were expecting. They were look-
 ing for the Methodist Missionary,
 but I turned up instead. It was
 discovered later that the man
 (Continued on page 4, column 1)



Eld. Roy Mason

return to receive the king-
 dom which his people had con-
 ferred for him. This belief was
 the bottom of the talk heard
 at religious conventions
 "bringing in the Kingdom."

don't have many Postmil-
 lenialists anymore. Why? Be-
 cause anybody with one eye and



Elder Fred T. Halliman

ing again that soon, especially
 in view of the fact that I had
 just got back from a 5 week
 patrol but the need to visit that
 work at that time seemed urgent
 so off I went. About two months

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE GOD OF CYRUS... AND ME"

This was to have been my
 Thanksgiving message to Cal-
 vary Baptist Church, but since
 I was physically unwell, and
 unable to preach Thanksgiving
 Day, Bro. Joe Wilson of Wins-
 ton Salem, North Carolina,
 preached in my stead, much to
 the spiritual edification of all
 present. On the Sunday follow-
 ing, I delivered this message.

"That saith of Cyrus, He is my
 shepherd, and shall perform all
 my pleasure: even saying to Jeru-
 salem, Thou shalt be built, and
 to the temple, Thy foundation
 shall be laid. Thus saith the Lord

to his anointed, to Cyrus, whose
 right hand I have holden, to sub-
 due nations before him, and I
 will loose the loins of kings, to
 open before him the two leaved
 gates; and the gates shall not be
 shut; I will go before thee, and
 make the crooked places straight.
 I will break in pieces the gates
 of brass, and cut in sunder the
 bars of iron: And I will give thee
 the treasures of darkness, and hid-
 den riches of secret places, that
 thou mayest know that I, the
 Lord, which call thee by thy
 name, am the God of Israel. For
 Jacob my servant's sake, and
 Israel mine elect, I have even

called thee by thy name: I have
 surnamed thee, though thou hast
 not known me."—Isa. 44:28 —
 Isa. 45:4.

Years ago, we used to have a
 school for preachers. Most of them
 were mountain boys, and a few
 of them had a high school educa-
 tion, but the most of them didn't
 have very much education. Some-
 times as we were teaching, we got
 some answers that really
 were "duzzies," to use a common
 expression. I suspect most all
 school teachers get some answers
 occasionally that fall in that cate-
 gory. I never shall forget one
 (Continued on page 2, column 2)

WHAT THE BLOOD ACCOMPLISHES

1. Remission. "For this is My blood . . . shed for many, for the remission of sins." (Matt. 26:28).
2. Redemption "In Whom we have redemption through His blood." (Eph. 1:7; Col. 1:14; I Peter 1:19).
3. Reconciliation. "Peace through the blood of His cross, by Him to reconcile all things unto Himself." (Col. 1:20).
4. Justification. "Much more then, being now justified by His blood." (Romans 5:9).
5. Removal. "How much more shall the blood of Christ . . . purge your conscience from dead works." (Heb. 9:14).
6. Meekness. "Made white in the" (Continued on page 8, column 5)

THE THINGS THAT ARE BIG THINGS

long ago a multi-million
 Jupiter missile exploded
 "of one faulty soldering
 connection costing 50c." So, the
 connection" was not so lit-
 tle after all. As a matter of fact,
 are very few really little
 things, for all things are inter-
 related and correlated with other
 things. Even the thoughtless word
 have an eternal bearing and
 brought up for or against us
 judgment (see Matt. 12:
 in a love affair, such as we
 Song of Solomon, it is the
 foxes that spoil the vines,"
 and it is usually so in all
 things: the little foxes spoil the

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.

Published weekly, with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

One Year — \$2.00; Two years — \$3.50; Five years — \$7.00; Life — \$25.00.

CLUB RATES: 15 or more.....each \$1.50

When you subscribe for others or secure subscriptions.....each \$1.50

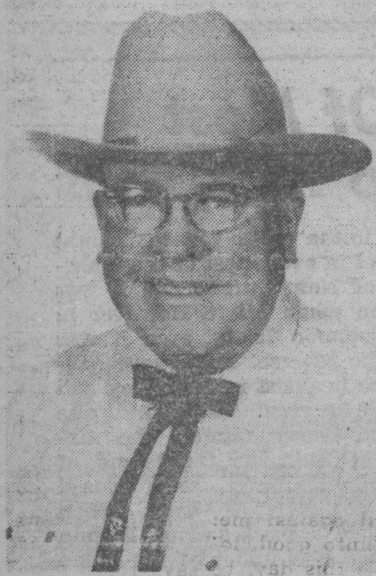
BUNDLES: 10 to 50 copies to one address \$10.00 for each 10 yearly; 60 to 100 copies to one address, \$9.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? Notify us three weeks in advance. The Post Office does not forward second class mail and they charge us 10c for each "change of address" notice. Please save us this expense.

Entered as second class matter MAY 9, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

TO PREACH IN AN ALABAMA CHURCH



John R. Gilpin

Your editor plans to be with the Union Hill Baptist Church, Ranburne, Alabama for services on the weekend of January 8 and we take great pleasure in inviting our many readers in that area to attend the services.

This church is just across the border — only a few miles from the Georgia-Alabama state line, near to Bowden, Georgia.

It so happens in the providence of God that we have many readers within driving distance of this church. Considerably, over a hundred copies of the paper goes out each week to folk who live in the immediate area surrounding the church. It is these, and to the other readers who live within driving distance that we extend this invitation.

Of course, we realize that it will be impossible for many of the preacher brethren to be with us for the Sunday services, but we urge them to be with us on Saturday night January 8 for services then.

I am looking forward with a great deal of expectancy to this trip as we will be visiting with people whom we have known and loved for many years.

MABLE CLEMENT

A thrilling religious novel which deals with the main errors of the Campbellites. Campbellism is a religion that appeals to the head, rather than to the heart, and is rapidly growing in America. Next to the Bible, this book will come nearer stopping these followers of Alexander Campbell, than any other book.

Price \$2.00

CALVARY BAPTIST CHURCH

P. O. Box 910 — Ashland, Kentucky

"The God Of Cyrus"

(Continued from page one)

case when I asked why it was that when Jacob kissed Rachel for the first time, he lift up his voice and wept—in other words, why did he weep? I tell you, we got some answers to that question. We really learned a lot about theology. One fellow said that she had been eating onions.

I remember one day when I gave a test and I asked the question, "What is false doctrine?" There was one of the boys whose education was very, very limited, and who went more by the sound of words than he did by the spelling of them. I hadn't discussed this question but very little, and this boy probably wasn't paying too much attention, when I was discussing it. When I asked the question, "What is false doctrine?" he came back with an answer that I'll never forget as long as I live. He said, "False doctrine (and he spelled it 'doctorin') is what a doctor gives sick people when it is the wrong stuff."

Beloved, I have thought about that answer many, many times down through the years. I rather have in mind that there are a lot of false prophets in this world that are giving out the wrong kind of medicine to sick people—that is, those who are sick spiritually. Certainly they are giving out a lot of false doctrine. I trust, if it please God, that I might never be guilty of delivering false doctrine.

Having said thus, I would like to come immediately to my text, which has thrilled my soul unduly for the last several months. In fact, I have been thinking of this passage of Scripture for a long period of time, without ever having discussed it in any wise.

Two hundred years before Cyrus was born, God called him by name. Isn't that remarkable? God spoke of Cyrus two hundred years before the babe was even conceived and brought to birth, and God called him by the name that he was called by, two hundred years later. That in itself marks this off as an unusual passage of Scripture. I am not dealing with an ordinary Scripture—though I doubt seriously if we should ever refer to any Scripture as ordinary—but I am discussing with you an extraordinary passage of God's Word, in that the man Cyrus is spoken of by the Lord, and his deeds are prophesied by God, and his life's ministry is outlined by the Lord two hundred years before he was ever born. Even his very name was called by the Lord, and two hundred years later when he was born, the family named him Cyrus, just exactly like God had called him two centuries ago.

You'll notice that God refers to Cyrus, as "my shepherd." He says that Cyrus shall perform all of God's pleasure. He tells us that Cyrus is going to rebuild Jerusalem, and that he is going to lay the foundation for the rebuilding of the temple. I say this is a remarkable Scripture, in that God is speaking of a Gentile—a man who had no relationship with the Jews, yet God calls him "my shepherd," and God says he is going to do "my pleasure," and that he is going to build Jerusalem, and lay the foundation for the temple.

You'll notice also that God says concerning Cyrus, "whose right hand I have holden." In other words, God had hold of the

right hand of this heathen Cyrus. I ask you, do you suppose that God directs heathen kings? Do you suppose God has anything to do with Fidel Castro? Do you suppose that God had anything to do with Hitler and Mussolini and Stalin? Do you suppose that God put FDR in the White House? Do you suppose that God wanted LBJ as president of the United States, even if I didn't? I ask you, do you suppose God deals with people today like God dealt with this heathen Gentile Cyrus? God said, I have hold of his right hand, and he going to walk like I want him to. He is going to do the things I want him to do. I got hold of him two hundred years before he got here, and I am going to direct him.

God tells us further that He is going to use this heathen Cyrus to bring fear to the nations of the world, to the extent that men's loins are going to be loosed because of it. We'll see as we study this Scripture further that this actually came to pass, and that the Word of God says concerning one man that "the joints of his loins were loosed."

Cyrus' army was brought up outside the city of Babylon, and the Bible says concerning Cyrus that God was going to open before him the two leaved gates. Let's get the meaning of this. You remember that Nebuchadnezzar had a dream of an image. The image's head was of gold, chest and arms of silver, belly and thighs of brass, legs of iron, and feet of iron and miry clay. That dream was nothing else but a dream of history. Daniel interpreted it by saying, "Nebuchadnezzar, thou art the head of gold." Babylon is represented by a head of gold. The next kingdom that was going to come was to be a kingdom that would be a united kingdom. Just as the two arms and chest go together to make one portion of the body, so there were going to be two nations united into one—the Medes and the Persians, to become the Medo-Persian Empire. Daniel later talked about a ram that had two horns on his head. (Dan. 8:20). One of them was a short horn and the other was a horn that came up high. Daniel went on to explain that those two horns represented Darius the Median and Cyrus the Persian whose united kingdom overthrew the Babylonians.

I am sure you remember the time when Belshazzar put on that wonderful feast for a thousand of his lords and ladies and nobles. (Dan. 5). He brought out the communion vessels, the golden and silver vessels that had been taken from Jerusalem, when Jerusalem had been taken captive. I am sure you recall how Belshazzar brought those gold and silver vessels in, and how they drank from those vessels, until over on the wall there was a hand—no not a hand, and not an arm, and not a body, but just two fingers, writing "Mene, Mene, Tekel, Upharsin." Then the Word of God says that the joints and loins of this man Belshazzar were loosed.

I can see Belshazzar when he sets down his glass. I can see that look of palor on his face. I can see him as his knees smote one against another as the joints of his loins were loosed, and it felt like death had taken hold of him. The night went on, and there is not a hint that the drinking ceased—not a hint that the drinking came to an end. The night went on, and the next morning there lay Belshazzar a corpse. During the night's time Darius the Median and Cyrus the Persian marched into the city, and the next morning there lay Belshazzar as a lump of clay, wrapped in the robe of purple, dead, with his kingdom gone. That kingdom of gold was now a thing of the past, and another empire, that was typified by the chest and arms of silver, had become the ruling empire of the world. The Medes and the Persians as a

combined empire went north, south, east and west, and everywhere they turned, for a short period of time, those two kings, Darius the Median and Cyrus the Persian, conquered. As I say, it was only for a short time, for they were the only two kings that the Medes and the Persians ever had.

I have often wondered how that Darius the Median got into that city of Babylon. The walls were made of stone nearly a hundred feet high and wide enough at the top to have a chariot race all the way around the 64 mile stone wall that encompassed the city of Babylon. Can you imagine such fortifications? Can you imagine those gates that looked like bronze (of course they were only coated with bronze) — gates that were recognized the world over as the two leaved gates, that looked like the two leaves came together perfectly, with a golden bar that held them? Can you imagine a city that had walls that were nearly a hundred feet high — walls that were broad enough at the top that they could have chariot races on top of those walls—can you imagine such a city, that was built with such fortifications as that, would allow men like Darius the Median and Cyrus the Persian to get in? But you know, beloved, two hundred years before, God said, "I'll loose the loins of kings to open before him the two leaved gates and the gates shall not be shut." Old John Barleycorn causes a man to do lots of things he would never have done otherwise. On the night they drank and praised the gods of gold, and silver, and brass, and iron, and wood, and stone—on the night that they abused the communion service that had been taken from the city of Jerusalem—on that night when that crowd of Belshazzar's was given over to debauchery, somebody failed to close the gates. How did God know about that? You tell me God knew that two hundred years before? You tell me that God — the God who said "I have hold of Cyrus' right hand" — you tell me that God didn't know all about what was going to come to pass two hundred years before it happened? I tell you, beloved, all that took place two hundred years after the book of Isaiah was written. Every bit of it was a part of the unfolding of the plan of Almighty God.

God went further in this prophecy and said, "I am going to give you the treasures of darkness. I am going to give you hidden riches of secret places." He tells them why He is going to do it. He says, "I am going to do this for Jacob my servant." Everything that He did was for Jacob's sake. Jacob, the Jew, the apple of God's eye, the one that God has purposed to bless this world through — it was for his sake that God led, directed, prophesied and brought to pass all this pertaining to Cyrus.

This is briefly a recounting of a lot of history as well as the prophecy. Now let's get some lessons.

THE OMNISCIENCE OF GOD.
Does God know all things? One day Jesus said to the disciples, you go to a certain place and

By J. A. SEISS

Price: \$5.95

Here is a good treatise on the book of Revelation. It will stimulate those who own it to a deeper study of "the end things." It is fundamental and premillennial, as well as showing a deep devotion to the Lord Jesus Christ.

We believe there is a need of more study on the book of Revelation and other parts of God's Word relative to the near return of God the Son. This volume of more than 500 pages will kindle a desire in your heart to learn more about this blessed event — i.e. the personal return of the Lord of Glory, Jesus Christ.

This scholarly book will without fail teach you many Bible truths. Apart from the first three chapters concerning the church we consider this to be the best on the book of Revelation.

Calvary Baptist Church
Ashland, Kentucky

you'll find an ass tied. You unloose it, and if a man asks you what you are doing, you tell him that the Master has need of it." When they got there, it was just exactly as they were told.

Over and over again, when I have studied Scriptures like this, I have asked the question, how did He know it? Beloved, He knew it because He is God. He knew it because God is omniscient.

The Word of God tells us about Job's experiences. After all that great lengthy experience on the part of Job, we come to the last chapter and find that Job looks up and says:

"I know that thou canst do everything, and that NO THOUGHT CAN BE WITHHOLDEN from thee."—Job. 42:2.

Beloved, you can't hide anything from God. He sees and knows all. He is omniscient.

Notice again:

"The eyes of the Lord are in EVERY PLACE, beholding the evil and the good."—Prov. 15:3.

God sees all. He is omniscient. When I come to this Scripture concerning Cyrus, I am thrilled at the omniscience of God. Two hundred years before it came to pass, God knew it was coming to pass, and God took hold of a man's hand two hundred years before the man was born, figuratively speaking, and God determined that it should come to pass as He said.

I tell you, beloved, this helps me when I realize that the God I preach to you Sunday after Sunday is a God of omniscience — a God who sees, and knows, and understands everything that is taking place.

Some people talk about God being disappointed and frustrated. Some people talk about God being taken unaware by the things that happen. I tell you, beloved, a disappointed God is no God at all. God is never frustrated, and God is never taken unaware, and God knows and pre-determines and sees to it that

(Continued on page 3, column 1)

MARRED VESSELS

By WAYNE COX

A book of twenty Christ-exalting Scriptural messages that will be a blessing to every reader, whether pastor or layman.

\$3.00

Postpaid

CALVARY BAPTIST CHURCH
BOOK STORE
Ashland, Kentucky

By Wayne Cox

GOD'S PURPOSE IN ELECTION IS CERTAIN TO BE FULFILLED

A late eminent person used frequently to say, that "Every faithful minister is immortal until his work is done." And it may as truly be asserted of every elect sinner, that he is immortal until he is born again. It is impossible that any of God's people should die in their sins: for whom He did predestinate, them He also called: and Christ's sheep must be brought home to Him in regeneration. —Toplady.

"The God Of Cyrus"

(Continued from page two)
everything comes to pass according to His omniscient plan. I say, beloved, it helps me to realize that God is omniscient — just to know that He knows all about us, and everything that is happening is just according to the plan that God has for our lives.

II

THE HISTORICAL ACCURACY OF THE BIBLE.

Two hundred years before this came to pass God told it. You know, beloved, history has been so slow catching up with the Bible. I mean by that, the interpreters of history have been so slow catching up. For years lots of the scholars and the scientists of the world declared that there was no such individuals ever lived as some of those that are mentioned in the book of Daniel. Even Belshazzar who reigned jointly with his father Nabonidus, he and his father were both denied. It is said that those two individuals never did live. Then one day they began digging and found inscriptions and rocks that gave the names of Nabonidus and Belshazzar as reigning jointly, father and son, over the country of Babylon.

So far as Cyrus is concerned, it has only been 150 or 200 years ago that many historians even admitted that such an individual ever lived, yet here is a Scripture that tells us all about him, and outlines his life 200 years before it came to pass. Now it is a recognized fact that there was a man named Cyrus, who, along with Darius the Median, was king over the united empire of the Medes and the Persians.

I might say in that connection that it is highly significant that also Cyrus's kingdom was destroyed by Alexander the Great of Greece, and then it was only a few years until Alexander drank himself to death, and his kingdom was divided among his four generals. History was never able to put their finger upon those four generals, but the Word of God tells us about them. You don't have to study far in the book of Daniel to find out about Ptolemy, Selucius, Cassander, and Lysimachus. All of them are in the Word of God. History didn't know anything about them, until the archaeologist uncovered some records and found that these were the four lieutenants under Alexander the Great, who, when he died, took over the empire and divided it into four parts. The Word of God told about it a long,

though thou hast not known me." —Isa. 45:3,4.

Do I have any hope that Cyrus is in Heaven? Do I have any hope that I'll ever see Cyrus? Do I have any hope that I'll ever walk along the golden streets of the New Jerusalem with Cyrus? No, I have not one bit of hope in this world. God says concerning him, "Thou has not known me." Cyrus evidently died and went to Hell, not knowing the Lord God. But, beloved, God held him by the hand, and God used him, and God directed him to do what he did for Jacob's sake.

Why did God cause Belshazzar's loins to be loosed until he felt like his stomach was falling out of him? Why did God cause Belshazzar's knees to strike together? Why did God cause Belshazzar's crowd to get drunk and leave those gates open? Why did God cause all this to come to pass? I'll tell you, beloved, God did it for one purpose. Cyrus was a chosen vessel of the Lord to send the Jews from Babylon, back to Palestine, to rebuild the city of Jerusalem and to rebuild the temple and put a wall around that city. Cyrus was the man who was chosen of God for that purpose, and God laid His hand on Cyrus, and Cyrus did all this for Jacob's sake.

God does strange things for the Jews. He has done strange things for the Jews down through the years. Do you remember Hit-

SERMONS FROM JOB

By John Calvin

Here is a book of sermons on the book of Job that will give you a better understanding of the reasons for Job's many troubles. Calvin sees testing and proving of Job's faith, rather than punishment for Job's sins. We have always held this position, believing that the first chapter of Job makes it clear that Job was as faithful to God as any one could expect one to be.

You will see the way we should interpret our afflictions and the things we should endeavor to learn thereby. This is a fine treatise from a practical standpoint. There is not too much outright doctrinal teaching, yet enough to put some Arminian heresies in the dust.

PRICE \$4.50

Order From
Calvary Baptist Church
Ashland, Kentucky

ler, when he goose-stepped all across the low countries of Belgium and the Netherlands and his soldiers were looked upon as the outstanding soldiers of the world? Nobody would have thought for one moment's time that God had anything to do with this. A little after the 20th century began, the Jews started to return to Palestine — the Zionist movement began, and it looked for a while like the Jews were going to go to Palestine and rebuild the country. However, "Ikey" and "Jakey" here in America were having too good a time. They were dealing in yardage, and were going to the bank and making their deposits every day, and they forgot all about the Zionist movement, and forgot all about the land of Palestine. God had to reach down and pick up a devil by way of Hitler to cause the Jews to continue to go back to Palestine. Hitler said, "They are not fit to live on the face of the earth." God said that they are not to live on the face of the earth either. God said their place is Palestine. "Let's put them off on the isle of Madagascar, and never allow them to leave that island. They are not fit to associate with other human beings," said Hitler. God said, "No, Hitler, you are wrong. Their place is Palestine, and you are the one that is going to give them such a hard time that they are going to forget about yardage, and about the

banks, and about money, and they are going to rebuild Palestine, and the Zionist movement is going on."

V

THE ACTION OF THE DIVINE HAND.

God's hand was behind every bit of this. You talk about pre-fixation. Everything was prefixed. I picked up a paper of recent date published by a fellow who is a rank Arminian, and he was talking about me. Of course that isn't anything too unusual, because quite often someone of the Arminian brethren have something to say about me. This fellow was making fun of me because I believed in pre-fixation. Beloved, if it is of any interest to him, I'll say it again — I do believe in pre-fixation. I believe everything is fixed, and it was fixed before the foundation of the world. Listen:

"Known unto God are all his works from the beginning of the world." —Acts 15:18.

I turn to the experience of the Lord Jesus Christ when He was born, and I find a remarkable example of pre-fixation. When the Lord Jesus Christ was born, the Word of God tells us that He was born in the most out-of-the-way place that you could imagine for Him to be born. We read:

"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria). And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David): To be taxed with Mary his espoused wife, being great with child." —Luke 2:1-5.

Can you tell me what would prompt Joseph to take Mary in her condition, being great with child, on a 60-mile journey, which at best was made on the back of a burro? Can you imagine what would prompt this man to make such a journey as this? Well, you say 60 miles is a short distance. On the back of a burro? Hardly. That was a long trip in those days. He went all the way from Nazareth where he was living, over to Bethlehem, and he got there just exactly in time? Whose time? In time for the baby to be born. He got there just exactly when God's clock struck. They go to a hotel, but there are no rooms. They begin looking for a place that they might stay, and there's only negative shakings of heads when they inquire for a place that they might stay. He said, "But my wife . . . I have to find a place for her." Finally, the keeper of the inn said, "I am sorry, but every room is taken. If you are in such desperate circumstances, here is the barn." They turned Joseph and Mary out to the barn, and there within that barn the baby Jesus was born, and they laid Him in the manger.

I ask you, beloved, where was that barn? What town was it located in? It was in the city of Bethlehem. Can you tell me why they made such a journey as that? An old heathen king, sent

out an edict saying that everybody had to be assessed for taxation, and that everybody had to go to his home town to be assessed, and they went all the way from Nazareth to Bethlehem. But is that the reason why they went? No, beloved, back of it all was Micah 5:2 which said that Jesus was to be born in the city of Bethlehem, and God would not allow His Son to be born anyplace else. Therefore God put it in the heart of a heathen king, to pass an edict, whereby that a woman who would not have made such a trip under such circumstances, made this trip to Bethlehem, and the baby Jesus was born just exactly where God had foretold in Micah 5:2 that He would be born. Scripture cannot be broken. Talk about pre-fixation — isn't that pre-fixation? God sees to it that what He prefixes comes to pass.

Go back to the story of Joseph in Egypt. The more I read about Joseph the more I am brought face to face with the sovereignty of God. I see Joseph when the old father has died and his brethren fall on their faces before Joseph and say, "We are your servants. We know we did you wrong."

Oh, what a terrible experience it was for Joseph! They put him in the pit, then sold him to the Ishmaelites, who later resold him in Egypt. Then that horrible experience in the home of Potiphar when Potiphar's wife lied on him. Then down into a dungeon for two years' time. I tell you, beloved, I have no reason to complain about anything that comes to pass. When ever I read the story of Joseph, I say, "Lord, forgive me for ever having complained about anything that comes to pass in my life, because you are back of it all. You were conducting the life of Joseph, and if you led him as you did, then I have no reason to complain about whatever happens in my life."

I see Joseph as his brothers fall down before him and say, "We are your servants. We know we did you wrong. Do with us now as you please." Then it was that Joseph said:

"Fear not: for am I in the place of God? But as for you, ye thought evil against me: but God meant it unto good, to bring to pass, as it is this day, to save much people alive." —Gen. 50:20.

In other words, Joseph said, "Regardless of what you thought, God thought otherwise. You meant it for evil, but God meant it for good. God brought this to pass." Talk about pre-fixation!

I can see Joseph in that dungeon for two years' time, and I can see all the sufferings through which he passed. I imagine that Joseph must have said many times, "Lord, why, why, why?" But ultimately he said, "You meant it for evil, but God meant it for good." In other words, God fixed it all, God planned it all. God purposed it all, and it all came to pass just according to God's plans.

I look at Philip and the Ethiopian eunuch, when Philip closed that revival meeting in Samaria because God told him to. Imagine a man having a great revival meeting, great crowds being saved, and imagine God saying, (Continued on page 4, column 4)



THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By
I. M. HALDEMAN

408 Pages

\$5.50

This is the best book we have ever read on the Tabernacle. It exalts the substitutionary, sacrificial work of Christ as that to which the Tabernacle system pointed. On nearly every page, our attention is called to something which typifies the work of the Lord Jesus Christ.

CALVARY BAPTIST CHURCH
P. O. Box 910, Ashland, Kentucky, 41101



THE SATISFACTION OF CHRIST

(on the Atonement)

By
ARTHUR W. PINK

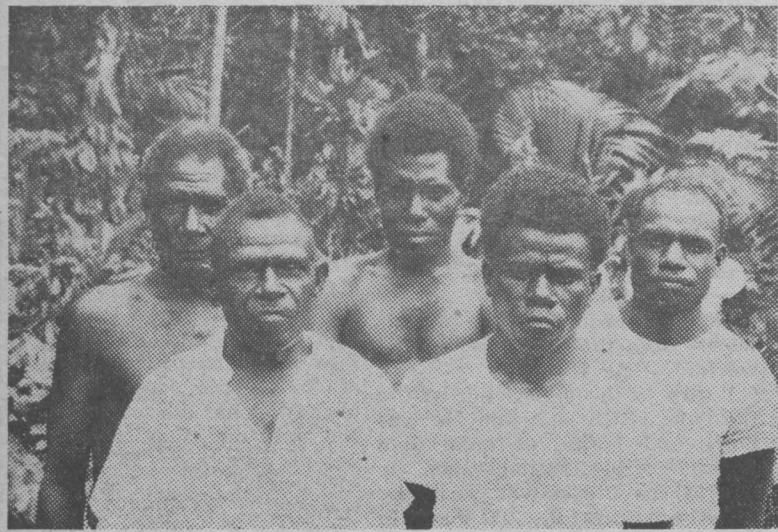
\$3.95

Looking for the BEST book on the atonement of Christ? Here it is. It upholds the true substitutionary nature of Christ's death, magnifying the truth that God is just and the justifier of him that believeth in Jesus.

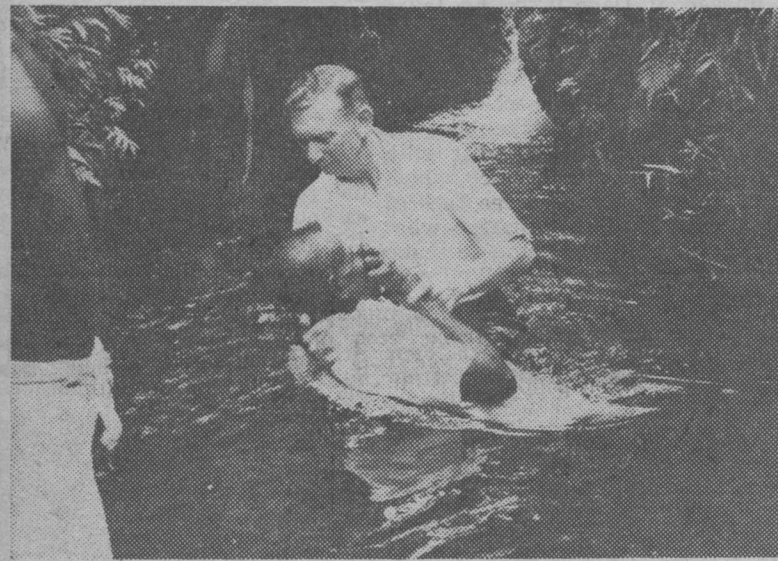
CALVARY BAPTIST CHURCH
P. O. Box 910, Ashland, Kentucky, 41101

These Pictures Tell A Wonderful Story Of FTH's Recent Visit To Solomons

In my article on the Solomon Island Mission trip I briefly told of the work there. I did not tell all about it purposely because I baptized five more that had been saved. This makes nine baptized believers now, and while I could have organized a church with those nine I felt it best to wait and let them grow in grace more until I visited them upon the next occasion. The four pictures that follow have to do with this work.



In this picture are the five that I baptized while there. Upon questioning these men they seemed exceptionally sound for the time they have been taught the truth and in view of what they had been taught all their lives previous to March of this year. In the back row and on the left is one of the men that has opened up his home for preaching services. I preached in his home. The man in the center of the back row has unusually good qualities as a teacher. I anticipate on bringing him to the Mission here and give him a course in Bible study and let him go back and have a teaching ministry among his people. The man in the back row and on the right has also opened up his home for preaching services. He lives in a different village from the other one.



In this picture can be seen one of the 5 about to be buried in water. In many churches back home I have noted the painting over the baptistry to give the effect of a river with a waterfall in back. However few preachers ever have the opportunity to baptize in a baptistry that God has made such as I am baptizing in here. In back is the waterfall and where I am standing baptizing this man is a pool of crystal clear water, exactly the right temperature and depth. The pool is about 12 feet long by 7 feet wide and flows off a small stream.

Fred T. Halliman

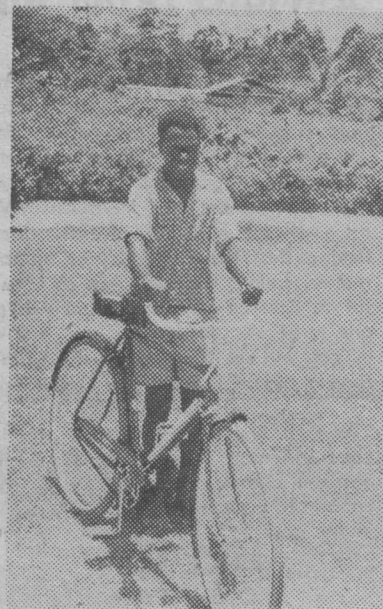
(Continued from page 1)
they were waiting for had gone out the afternoon before. Some of you folk will say, that fellow Halliman sure is lucky, but I say that you, err not knowing the Scriptures. The Bible teaches us that such things as the above and for that matter all things have been "... predestinated according to the purpose of Him who worketh all things after the counsel of His own will." When I got within about a mile of the place where I wanted to go the

driver said he was going no farther. I began to unload my things and found that once again the Lord had not left me stranded. One of the preachers in our work there, Brother Joshua, Montoru, had started back to his village and had arrived at the very spot that I had at exactly the same time — he helped me with my things to the village where I was going.

I found that the work had progressed quite a bit since I was there in March of this year. Three new preaching places had opened up since I had been there before and another one while I was



This man is about 55 years old. He started preaching for the Methodists just before he was 15 and has been pastoring Methodist churches for the past 40 years. He was saved while I was there in March and was baptized while I was there this time. He is a great witness for the work there. You might like to thank God in a special way for saving this man's soul and in case you would like to mention his name, it is Silas.



In this picture is Brother Issac Uming, the man whom God led in to get this work started. Brother Uming is one of the finest Christian men that I know of. He is humble and accepts all of God's Word without question. He is studious and a good preacher. Up until I went this time he has had to walk every where he went, having a wife and four children, he could not afford to buy anything above the bare necessities of life. While I was there I bought him this bicycle. I doubt if there is a bicycle anywhere in the world that will be used in the Lord's work any more than this one.

there. People in villages are beginning to open up their homes for services now. I visited and held services in three of these homes while there. The new places that opened up for preaching services while there were at the Government school. I, and two of the preachers had gone to visit and talk to the Headmaster and during our visit he offered for us to start services at the school if we wanted to — the offer was accepted. In all they have six preaching places now and the attendance is growing quite a bit.

The work is growing in number of conversions at a slow pace but it is being built upon a solid foundation. As mentioned previously they have never been taught anything but works for

salvation and naturally when sovereign grace alone is preached only God's elect will hear and believe. The preachers are meeting much opposition from their former Methodist Masters but they are taking it in good stride and the Lord is blessing them. We ask you to pray for these brethren as they are labouring in a field that has had nothing but works for salvation taught for the past 50 years and they are looked upon, even by most of their friends, as being a strange people indeed preaching a new doctrine. However a few have begun to discover that the kind of preaching that they are hearing now is the oldest and most ancient of all preaching and the only kind that will stand the test of time, eternity, and the searchlight of God's Word.

Sincerely,
Fred T. Halliman

"The God Of Cyrus"

(Continued from page three)
"Philip, close out tonight." Philip said, "Brethren, it is the last night of the meeting. I am leaving in the morning." "Where are you going, Philip?" "I am going south." "What town are you going to, Philip?" "I don't know — just down south, because God told me to." I see him when he gets out there in the region near Gaza, south of Jerusalem. I see Philip as he is walking along, and here comes a chariot. A man from Ethiopia has been up to Jerusalem to worship and he is going back home. He has been in Jerusalem, a place of religion. He has been in Jerusalem, the place where he should have gotten all the religious answers, but he got no answer to his questions, and he is going home troubled. He is reading Isaiah 53. He couldn't find a Jew in Jerusalem who could tell him the meaning of Isaiah 53. He is on his way home now, riding in the chariot, reading and studying this great passage of Scripture. And who arrived there at the same time? Philip got there. Philip has closed a meeting in Samaria, and has come down there to the wilderness. The Ethiopian eunuch went to Jerusalem to worship and he didn't get the answer he wished. He came back and their paths crossed. Philip said, "Man, what is that book you have in your hand?" The eunuch said, "That is Isaiah the prophet." Do you understand what you are reading?" asked Philip. The eunuch said, How can I, except some man guide me?"

Hardshells say that a man doesn't need anybody to preach the truth to an individual but that God will just knock him down when he gets ready. No, no, beloved, this man said, "I need someone to guide me in the truth. I need a man." Philip climbed up in the chariot and preached to him, and the man was saved. Then Philip baptized him.

I ask you, how did they happen to meet out there in that wilderness area? How did Philip happen to close his meeting a short time before? How did this man happen to be coming along just at that time? It didn't happen, be it came to pass because a triune God planned it before the foundation of the world. That is pre-fixation. Everything is fixed.

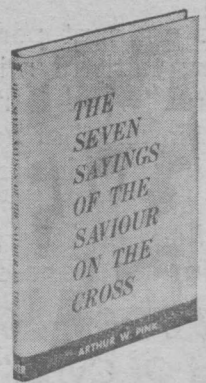
I tell you, beloved, God has fixed the things in your life and mine. There are lots of things I don't understand about my life. There are lots of things about yours that I am sure you don't understand. There are lots of problems that come up so far as our church and our individual lives are concerned, and we just don't understand. All we can do is to look up into His face, knowing that He planned it all. Things just don't happen; they are planned by the hand of an all-wise God. What comes to pass is according to God's plan for your life and mine.

Even the very place that you live is planned. Listen:

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before

SEVEN SAYINGS OF THE SAVIOUR ON THE CROSS

By ARTHUR W. PINK



134
pages

Price
\$2.00

Payment Must
Accompany
Order.

There have been many books written on the seven last statements of Christ as He hung on the cross, but we believe this one tops them all.

Calvary Baptist Church,
Ashland, Ky. 41101

appointed, and the BOUNDS OF THEIR HABITATION."—Acts 17: 26.

The time of your death is planned, for we read:

Seeing his DAYS ARE DETERMINED, the number of his MONTHS are with thee, thou hast appointed his bounds that HE CANNOT PASS."—Job. 14:5.

I heard this morning over the radio that there had been approximately 500 people killed over the Thanksgiving weekend. Did any of them die by accident? Not a one. Everyone of them died at his appointed time. God purposed it. It is all a part of the all-wise plan of a triune God.

You know, beloved, God runs His trains on time. I often think about trains and buses — how that sometimes they run slow. Buses sometimes run fast. But that is not true with God. God's trains are always on time. They are never ahead of time, and they are never behind time. Rather, they are always just on time.

God planned all this concerning Cyrus and it all came to pass just like God planned it, and everything that God has planned so far as your life and mine is going to come to pass exactly and precisely like God has already planned it before the foundation of the world.

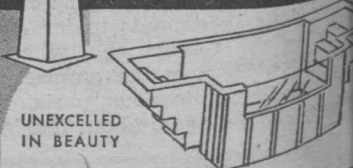
CONCLUSION

In view of this, we ought to rejoice. You say, What is there about this whereby we ought to give thanks?" I say, "Everything." I am thankful that I serve a God that is doing everything according to His plan (Continued on page 5, column 1)

MOLDED FIBERGLASS SPIRES

- ★ White and Copper Finish
- ★ Light in Weight
- ★ Easily Installed
- ★ Competitively Priced
- ★ Sizes From 10' to 22'

MOLDED FIBERGLASS BAPTISTRY



UNEXCELLED
IN BEAUTY

- ★ Molded One Piece Construction
- ★ Permanent Color
- ★ Competitively Priced
- ★ Non-skid Customer available
- ★ Easily Relocated
- ★ Easily Installed

Baptistry Water Heater

- ★ Gas Heating
- ★ Circulation type
- ★ Instantaneous type
- ★ Pumps; thermostat controls
- ★ Electric Heating
- ★ Immersion type
- ★ Circulation type
- ★ Thermostat controls



WRITE FOR FREE LITERATURE

Fiberglass Specialties
BOX 272 • HENDERSON, TEXAS

FIBERGLASS SPECIALTIES

Division of Hall Mfg. Co.

P. O. Box 272
HENDERSON, TEXAS

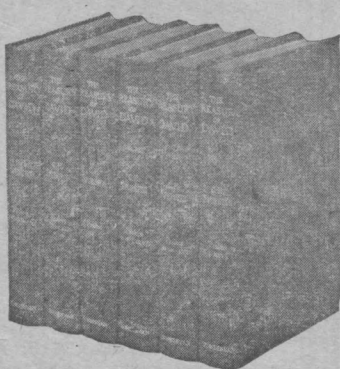
Treasury of David

A Commentary on the Psalms

By C. H. SPURGEON

3 Volumes — \$29.75
(Formerly 6 volumes)

Spurgeon regarded this work as his greatest written effort. It is a verse-by-verse commentary on the Psalms, with a great host of quotations from other writers added. On the Psalms there is nothing better than this set.



Calvary Baptist Church, P. O. Box 910, Ashland, Kentucky

THE BAPTIST EXAMINER

DECEMBER 25, 1965

PAGE FOUR

he God Of Cyrus"

Continued from page 4)

to what is best for me. I am thankful that I serve a God who sits on the throne, and who is controlling everything, and who is bringing everything out according to His plan in our life. I turn to the Word of God and read:

and we know that all things are done together for good to them who love God, to them who are called according to his purpose."—Rom. 8:28.

When I read this, I say, "Thank you, Lord; it is all according to your plan."

Once again:

every thing give thanks: this is the will of God in Christ Jesus concerning you."—Eph. 5:18.

Thank you, Lord. What is it, it is for the best."

Tell you, beloved, the God who planned the experience of us and even named him two years before he was born, that same God planned my life before I was born, and I am just to fit into His plan, to be a part of the plan of the Almighty, all-wise triune God who knows all about us.

Isn't you glad we serve a God that? Aren't you glad that we serve a God that knows all about you and that you can depend on Him, and know that whatever He does is for the best?

Know that God has just exalted the folk here in this service. He wants here. There isn't a doubt in my mind about that. Now if God wanted anybody here, He would have them. I am thankful for a God who works everything according to His plan and purpose. Thank you, God bless you.

Second Coming

Continued from page one)

ings. We have gone into the extreme: we have stumbled over Christ's glory. We have gotten confused habit of speaking of the kingdom of Christ as all set up amongst us, and shut our eyes to the fact that the devil is still the god of this world, and served by the vast majority; and that our Lord, like in Adullam, though anointing, not yet set upon His throne. We have gotten into a vicious habit of taking all the promises literally, and all the denunciations and threats literally. The denunciations against Babylon and Edom, we have been taking literally, and handing them to our neighbors. The blessings and promises of glory to Jerusalem, Jacob and Israel, we have taken spiritually, and applied them to our- selves, and to all other Christians. We have been forwarding proofs of this to be waste of time. No man has many sermons, and read commentaries, without becoming aware that it is a fact.

Unfair Interpretation

I believe this to have been an unfair system of interpreting Scripture. I hold that the first primary sense of every Old Testament promise, as well as

threat is the literal one — and that Jacob means Jacob, Jerusalem means Jerusalem. Zion means Zion and Israel means Israel, as much as Egypt means Egypt and Babylon means Babylon. The primary sense, I believe, we have sadly lost sight of. We have adapted and accommodated to the Church of Christ the promises that were spoken by God to Israel and Zion. I do not mean to say that this accommodation is in no sense allowable. But I do mean to say that the primary sense of every prophecy and promise in Old Testament prophecy was intended to have a literal fulfillment, and that this literal fulfillment has been far too much put aside and thrust into a corner. And by so doing I think we have exactly fulfilled our Lord's words in the parable of the ten virgins — we have proved that we are **slumbering** and **sleeping** about the second advent of Christ.

But I submit further, that in the interpretation of the New Testament, the modern day churches have dealt almost unfairly with our Lord's second advent, as they have done in the interpretation of the Old. Men have got into a habit of putting a strange sense upon many of those passages which speak of "the coming of the Son of Man," or of "the Lord's appearing." And this habit has been far too readily submitted to. Some tell us that the coming of the Son of Man often means death. No one can read the thousands of epitaphs in Churchyards, in which some text about the coming of Christ is thrust in, and not perceive how widespread is this view. Some tell us that our Lord's coming means the destruction of Jerusalem. This is a very common way of interpreting the expression. Many find the literal Jerusalem everywhere in New Testament prophecies, though, oddly enough, they refuse to see it in the Old Testament prophecies. Some tell us that our Lord's coming means the general judgment, and the end of all things. This is their one answer to all enquiries about things to come.

Now I believe that all these interpretations are entirely beside the mark. I have not the least desire to underrate the importance of such subjects as death and judgment. I willingly concede that the destruction of Jerusalem is typical of many things connected with our Lord's second advent, and is spoken of in chapters where that mighty event is foretold. But I must express my own firm belief that the coming of Christ is one distinct thing, and that death, judgment and the destruction of Jerusalem are three other distinct things. And the wide acceptance with these strange interpretations have met with, I hold to be one more proof that in the matter of Christ's second advent, we Christians have long slumbered and slept.

The Truth of Scripture

The plain truth of Scripture I believe to be as follows: Christ will come to this world with power and great glory. He will raise His saints, and gather them

to Himself. He will punish with fearful judgments all who are found His enemies, and reward with glorious rewards all His believing people. He will take to Himself His great power, and reign, and establish a universal kingdom. He will gather the scattered tribes of Israel, and place them once more in their own land. As He came the first time in person, so He will come the second time in person. As He went away from earth visibly, so He will return visibly. As He literally rode upon an ass—was literally sold for thirty pieces of silver—had His hands and feet literally pierced—was numbered literally with the transgressors—and had lots literally cast upon His raiment—and all, that Scripture might be fulfilled—so also He will literally come, literally set up a kingdom, and literally reign over the earth, because the very same Scripture has said that it shall be so.

The words of the angels, in the first of Acts, are plain and unmistakable: "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." (Acts 1:11). So also the words of the Apostle Peter: "The times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." (Acts 3:19-21). So also the words of the Psalmist: "When the Lord shall build up Zion He shall appear in His glory." (Ps. 102:16). So also the words of Zechariah: "the Lord my God shall come, and all the saints with thee." (Zech. 14:5). So also the words of Isaiah: "The Lord of hosts shall reign in mount Zion, and in Jerusalem, and before His ancients gloriously." (Isa. 24:23). So also the words of Jeremiah: "I will bring again the captivity of My people Israel and Judah, saith the Lord, and I will cause them to return to the land that I gave to their fathers, and they shall possess it." I will bring again the captivity of Jacob's tents, and have mercy on his dwelling place; and the city shall be built on her own heap." (Jer. 30:3 and 18). So also the words of Daniel: "Behold, one like unto the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Dan. 7:13 and 14). All these texts are to my mind plain prophecies of Christ's second coming and kingdom. All are yet without their accomplishment, and shall yet be literally and exactly fulfilled.

Literal Exactitude

I say "literally and exactly fulfilled" and I say so advisedly. From the first day that I began to read the Bible with my heart, I have never been able to see these texts, and hundreds like them, in any other light. It always seem to me that as we take literally the texts foretelling that the walls of Babylon shall be cast down, so we ought to take literally the texts foretelling that the walls of Zion shall be built up—that as according to prophecy the Jews were literally scattered, so according to prophecy the Jews will be literally gathered—and that as the least and minutest predictions were made good on the subject of our Lord's coming to suffer, so the minutest predictions shall be made good which describe our Lord's coming to reign. And I have long felt it is one of the greatest shortcomings of the churches of today that we ministers do not preach enough

about this advent of Christ, and that private believers do not think enough about it. A few of us here and there receive the doctrine, and profess to love it, but the number of such persons is comparatively very small. And, after all, none of us live on it, feed on it, work from it, take comfort in it, as much as God intended us to do. In short, the Bridegroom tarries, and we all **slumber and sleep**.

It proves nothing against the doctrine of Christ's second coming and kingdom, that it has sometimes been fearfully abused. I should like to know what doctrine of the Gospel has not been abused. Salvation by grace has been made a pretext for licentiousness—election an excuse for all manner of unclean living—and justification by faith a warrant for Antinomianism. But if men will draw wrong conclusions, we are not therefore obliged to throw aside good principles. We do not give up the Gospel because of the outrageous conduct of the Anabaptists of Munster, or the extravagant assertions of Saltmarsh and William Huntington, or the strange proceedings of Jumpers and Shakers. And where is the fairness of telling us that we ought to reject the second advent of Christ because there were Fifth Monarchy Men in the days of the Commonwealth, and Irvingites and Millerites in our own time. Alas, men must be hard pressed for an argument when they have no better reasons than this!

It proves nothing against the second advent of Christ, that those who hold the doctrine differ among themselves on many particular points in prophecy. Such differences need never stumble anyone, who recollects that unity on great points is perfectly consistent with disagreement on small ones. Luther and Zwinglius differed widely in their views of the Lord's Supper: yet who would think of saying that therefore Protestantism is all false? Fletcher and Toplady were both clergymen in the Church of England, but differed widely about Calvinism: yet where would be the sense of saying that all Evangelical religion was therefore untrue? In common fairness this ought to be remembered when people talk of the differences among those who study prophecy. It is possible for men to differ much as to meaning they place on the symbols in the book of Revelation, and yet on the matter of Christ's coming and kingdom they may be substantially agreed.

It proves nothing against the doctrine that it is encompassed with many difficulties. This I fully concede. The order of events connected with our Lord's coming, and the manner of His kingdom when it is set up, are both deep subjects, and hard to be understood. But I firmly believe that the difficulties connected with any other system of interpreting unfulfilled prophecy are just twice as many as those which are said to stand in our way. I believe too that the difficulties connected with our Lord's second coming are not half so many as those connected with His first, and that it was a far more improbable thing, "a priori," that the Son of God should come to **suffer**, than it is that He should come to **reign**. And, after all, what have we to do with the "how" and "in what manner" prophecies are to be fulfilled? Is our miserable understanding of what is possible, to be the measure and limit of God's dealings? The only question we have to do with is, "Has God said a thing?" If He has, we ought not to doubt it shall be done.

The Writer's Testimony

For myself, I can only give my own individual testimony; but the little I know experimentally of the doctrine of Christ's second coming makes me regard it as most practical and precious, and makes me long to see it more generally received.

I find it a powerful spring and stimulus to holy living—a motive for patience, for moderation, for spiritual-mindedness—a test for the employment of time—and a gauge for all my actions: "Should I like my Lord to find me in this place—should I like Him to find me so doing?"

I find it the strongest argument for missionary work. The time is short. The Lord is at hand. The gathering out from all nations will soon be accomplished. The heralds and forerunners of the King will soon have proclaimed the Gospel in every nation. The night is far spent. The King will soon be here.

I find it the best answer to the infidel. He sneers at our churches and chapels, at our sermons and services, at our tracts and our schools. He points to the millions who care nothing for Christianity after 1,900 years of preaching. He asks me how I can account for it, if Christianity be true. I answer, It was never said that all the world would believe and serve Christ under the present dispensation. (Continued on page 6, column 4)

IN PRINT AGAIN

The Southern Baptist Convention and the Cooperative Program

WHAT BIBLE-BELIEVING BAPTISTS SHOULD KNOW ABOUT THEM

An accumulation of material, covering a period of many years, revealing the FACTS concerning "what's going on" in Conventionism and its institutions.

Photographically-reproduced letters from Southern Baptists, articles from their magazines, teachings from their quarterlies, and other material put out by Southern Baptists. You don't have to "take our word" and you can't say we "misquoted"—read it for yourself from their own literature.

This book, long overdue and needed today as never before, is RIGHT NOW ready for immediate delivery.

52 MAGAZINE-SIZE PAGES

\$1.00 Postpaid

ORDER NOW

CALVARY BAPTIST CHURCH
BOX 910 — ASHLAND, KENTUCKY

MORNING AND EVENING

By
C. H. SPURGEON

744 PAGES

\$3.95

This devotional classic has never grown old nor out of fashion. This edition of the book is complete and unabridged—published just as Spurgeon wrote it. Each devotional page in length, printed in large, easy-to-read, bold type. There are two devotions for each day of the year—for the morning and one for the evening.

CALVARY BAPTIST CHURCH
P. O. Box 910—Ashland, Kentucky

THE BAPTIST EXAMINER

DECEMBER 25, 1965

PAGE FIVE

"FIFTY YEARS IN THE CHURCH OF ROME"

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

He handed me the note, saying, "Can you sign that?" After reading it, I said, "Dear Mr. Lincoln, this is a joke. It is not possible that you ask only fifty dollars for services which are worth at least two thousand dollars."

He then tapped me with the right hand on the shoulder and said: "Sign that; it is enough. I will pinch some rich men for that, and make them pay the rest of the bill," and laughed outright.

When Abraham Lincoln was writing the due-bill, the relaxation of the great strain upon my mind, and the great kindness of my benefactor and defender in charging me so little for such a service, and the terrible presentment that he would pay with his life what he had done for me, caused me to break into sobs and tears.

As Mr. Lincoln had finished writing the due-bill, he turned round to me, and said, "Father Chiniquy, what are you crying for? Ought you not to be the most happy man alive? you have beaten your enemies and gained the most glorious victory, and you will come out of all your troubles in triumph."

"Dear Mr. Lincoln," I answered, "allow me to tell you that the joy I should naturally feel for such a victory is destroyed in my mind by the fear of what it may cost you. There were then in the crowd not less than ten or twelve Jesuits from Chicago and St. Louis, who came to hear my sentence of condemnation to the penitentiary. But it was on their heads that you have brought the thunders of heaven and earth! Nothing can be compared to the expression of their rage against you, when you not only wrenched me from their cruel hands, but you were making the walls of the court-house tremble under the awful and superhuman eloquent denunciation of their infamous, diabolical malice, total want of Christian and human principle, in the plot they had formed for my destruction. What troubles my soul just now and draws my tears, is that it seems to me that I have read your sentence of death in their fiendish eyes. How many other victims have already fallen at their feet!" He tried to divert my mind, at first, with a joke, "Sign this," said he, "it will be my warrant of death." But after I had signed, he became more solemn, and said, "I know that Jesuits never forget nor forsake. But man must not care how and where he dies, provided he dies at the post of honour and duty," and he left me.

Here is the sworn declaration of Miss Philomene Moffat, now Mrs. Philomene Schwartz.

"State of Illinois,
Cook County, ss

"Philomene Schwartz, being

first duly sworn, deposes and says: That she is of the age of forty-three years, and resides at 383 Milwaukee Avenue, Chicago; that her maiden name was Philomene Moffat; that she knew Father Lebel, the Roman Catholic priest of the French Catholics of Chicago during his lifetime, and knows Rev. Father Chiniquy; that about the month of May, A. D. 1854, in company with Miss Eugenia Bossey, the housekeeper of her uncle, the Rev. Mr. Lebel, who was then living at the parsonage on Clark Street, Chicago, while we were sitting in the room of Miss Bossey, the Rev. Mr. Lebel was talking with his sister, Mrs. Bossey, in the adjoining room, not suspecting that we were hearing his conversation, through the door, which was partly opened; though we could neither see him nor his sister, we heard every word of what they said together, the substance, of which is as follows — Rev. Mr. Lebel said in substance, to Mrs. Bossey, his sister: "You know that Mr. Chiniquy is a dangerous man, and he is my enemy, having already persuaded several of my congregation to settle in his colony. You must help me to put him down, by accusing him of having tried to do a criminal action with you." Madame Bossey answered: "I cannot say such a thing against Mr. Chiniquy, when I know it is absolutely false." Rev. Mr. Lebel replied: "If you refuse to comply with my request, I will not give you the one hundred and sixty acres of land I intended to give you; you will live and die poor." "Madame Bossey answered: 'I prefer never to have that land, and I like better to live and die poor, than to perjure myself to please you.'" "The Rev. Mr. Lebel, several times, urged his sister, Mrs. Bossey, to comply with his desire, but she refused. At last, weeping and crying, she said: 'I prefer never to have an inch of land than to damn my soul for swearing to a falsehood.'" "The Rev. Mr. Lebel then said: "Mr. Chiniquy will destroy our holy religion and our people if we do not destroy him. If you think the swearing I ask you to do is a sin, you will come to confess to me, and I will pardon it in the absolution I will give you.'" "Have you the power to forgive a false oath?" replied Mrs. Bossey to her brother the priest. "Yes," he answered "I have that power; for Christ has said to all His priests 'What you shall bind on earth shall be bound in heaven.'" "Mrs. Bossey then said: 'If you promise that you will forgive that false oath and if you give me the one hundred and sixty acres of land you promised, I will do what you want.'" "The Rev. Mr. Lebel then said: 'All right!' I could not hear any more of that conversation, for in that instant Miss Bossey, who had kept still and silent with us, made some noise and shut the door. "Affiant fur-

ther stated: That, some time later, I went to confess to Rev. Mr. Lebel, and I told him that I had lost confidence in him. He asked me why? I answered: "I lost my confidence in you since I heard your conversation with your sister, when you tried to persuade her to perjure herself in order to destroy Father Chiniquy."

"Affiant further says: That in the month of October, A. D. 1846, that Rev. Mr. Chiniquy had to defend himself, before the civil and criminal Court of Urbana, Illinois, in an action brought against him by Peter Spink; some one wrote from Urbana to a paper in Chicago, that Father Chiniquy was to be condemned. The paper which published that letter was much read by the Roman Catholics, who were glad to hear that priest was to be punished. Among those who read that paper was Narcisse Terrien. He had lately been married to Miss Sara Chaussey, who told him that Father Chiniquy was innocent; that she was present with me when Rev. Lebel prepared the plot with his sister, Mrs. Bossey, had promised her a large piece of land if she would swear falsely against Father Chiniquy, Mr. Narcisse Terrien wanted to go with his wife to the help of Father Chiniquy, but she was unwell and could not go. He came to ask me if I remembered well the conversation of Rev. Mr. Lebel, and if I would consent to go to Urbana to expose the whole plot before the court, and I consented. "We started that same evening for Urbana, where we arrived late at night, I immediately met Mr. Abraham Lincoln, one of the lawyers of Father Chiniquy, and told him all that I knew about the plot. "That very same night the Rev. Mr. Lebel, having seen my name on the hotel register, came to me much excited and troubled, and said, 'Philomene, what are you here for?' "I answered: 'I cannot exactly tell you that; but you will probably know it tomorrow at the court-house.'" "Oh,

SEND TBE AS A GIFT TO YOUR BEST FRIEND!

wretched girl!" he exclaimed, "you have come to destroy me." "I do not come to destroy you," I replied, "for you are already destroyed!" "Then drawing from his porte-monnaie-book a big bundle of bank-notes, which he said was worth one hundred dollars, he said: 'I will give you all this money if you will leave by the morning train and go back to Chicago.'" "I answered him: 'Though you would offer me as much gold as this room can contain, I cannot do what you ask.'" "He then seemed exceedingly distressed, and he disappeared. The next morning Peter Spink requested the court to allow him to withdraw his accusations against Father Chiniquy, and stop his prosecutions, having, he said, found out that he, Father Chiniquy, was innocent of the things brought against him, and his request was granted. Then the innocence and honesty of Father Chiniquy was acknowledged by the court after it had been proclaimed by Abraham Lincoln, who was afterwards elected President of the United States.

"(Signed)

Philomene Schwartz"

"I, Stephen R. Moore, a Notary Public in the County of Kankakee, in the State of Illinois, and duly authorized by law to administer oaths, do hereby certify that, on this 21st day of October, A. D. 1881, Philomene Schwartz personally appeared before me, and made oath that the above affidavit by her subscribed is true, as therein stated. In witness whereof, I have hereunto set my hand and notarial seal.

"Stephen R. Moore, Notary Public."

(To be continued)

THE BAPTIST EXAMINER

DECEMBER 25, 1965

PAGE SIX

SPURGEON AND AN ARMINIAN

I recollect an Arminian brother telling me that he had read the Scriptures through a score or more times, and could never find the doctrine of election in them. He added that he was sure he would have done so if it had been there, for he read the Word on his knees. I said to him, "I think you read the Bible in a very uncomfortable posture, and if you had read it in your easy chair, you would have been more likely to understand it. Pray, by all means, and the more the better but it is a piece of superstition to think there is anything in the posture in which a man puts himself for reading: and as to reading through the Bible twenty times without having found anything about the doctrine of election, the wonder is that you found anything at all you must have galloped through it at such a rate that you were not likely to have any intelligible idea of the meaning of the Scriptures."

C. H. Spurgeon

Second Coming

(Continued from page 5)

sation. I tell him the state of things he ridicules was actually foreseen, and the number of true Christians, it was predicted would be few. But I tell him Christ's kingdom is yet to come; and although we see not yet all things put under Him, they will be so one day.

I find it the best argument with the Jew. If I do not take all the prophecy of Isaiah literally, I know not how I can persuade him that the 53rd chapter is literally fulfilled. But if I do, I have a resting-place for my lever, which I know he cannot shake. How men can expect the Jews to see a Messiah coming to suffer in the Old Testament prophecies, if they do not themselves see in them a Messiah coming to reign, is past my understanding.

And now, is there one among the readers of this address who cannot receive the doctrine of Christ's second advent and kingdom? I invite that man to consider the subject calmly and dispassionately. Dismiss from your mind traditional interpretations. Separate the doctrine from the mistakes and blunders of many who hold it. Do not reject the foundation because of the wood, hay, and stubble which some have built upon it. Do not condemn it and cast it aside because of injudicious friends. Only examine the texts which speak of it, as calmly and fairly as you weigh texts in the Romish, Arminian, or Socinian controversies, and I am hopeful as to the result on your mind. Alas, if texts of Scriptures were always treated as unceremoniously as I have known texts to be treated by those who dislike the doctrine of Christ's second advent, I should indeed tremble for the cause of truth.

Is there any one among the readers of this address who agrees with the principles I have tried to advocate? I beseech that man to endeavour to realize the second coming of Christ more and more. Truly we feel it but little compared with what we ought to do, at the very best. Be gentle in argument with those that differ from you. Remember that a man

may be mistaken on this subject and yet be a holy child of God. It is not the slumbering on of a subject that ruins souls, but the want of grace! Above all, avoid dogmatism and positiveness, especially about symbolical prophecies. It is a sad truth, but truth never to be forgotten, that none have injured the doctrine of the second coming so much as its over-zealous friends.

Rome's Perversions

(Continued from page 1)

utely indispensable to salvation. You may not come to God, nor God as revealed in His Son Jesus Christ; you must go to Him through the Virgin Mary. What scriptural warrant is there for such teaching? None whatever. The Bible does not contain a word that justifies such exaltation of Mary.

But that is not all. We must come not only through Mary, through the saints. There is a saint for every day of the year. The faithful are exhorted to pray not directly to Christ, not even only to the "holy mother," but to the saints.

But how serious a matter it is when any system that is called Christian should presume to go to the mediatorial merits of the glorious Lord, that intercessor even of His mother, and the other intercessions of saints called.

I am not a Romanist. I do not need the Virgin Mary, or Saint Patrick, or Saint Richard or any other so-called "saint" to intercede for me. Why? "There is one God, and one mediator between God and men, the man Christ Jesus."

I am not a Romanist BECAUSE THE SCRIPTURES EXPLICITLY TEACH THAT A COMPLETE ADEQUATE, FINAL ATONEMENT FOR MAN'S SIN WAS EFFECTED BY THE DEATH OF OUR LORD JESUS CHRIST. Rome teaches that Sacrifice is its complement in the perpetual sacrifice of the Mass. It (Continued on page 8, column



LECTURES TO MY STUDENTS

443 PAGES

\$5.95

The lectures are printed as they were given to the students of the Pastor's College of which Mr. Spurgeon was founder and president. This is the unabridged edition of this great book. Every preacher should own and read the instructions given by the "prince of preachers," C. H. Spurgeon.

CALVARY BAPTIST CHURCH
P. O. Box 910—Ashland, Kentucky

JEHOVAH OF THE WATCHTOWER

By
WALTER MARTIN and
NORMAN KLANN

201 Pages—Clothbound

\$2.50

This is the best exposure of the heresies of the Russellites, or Rutherfordites that we have ever seen or read. It covers the history, the doctrines, and the anti-Biblical teachings of the movement. We thoroughly commend it to our readers.

CALVARY BAPTIST CHURCH
P. O. Box 910 — Ashland, Kentucky

John R. Rice Still Denies Precious Truth Of Election

MAINS THE SAME UNCHANGED AND UNALTERED MINIAN HERETIC HE HAS BEEN FOR MANY YEARS

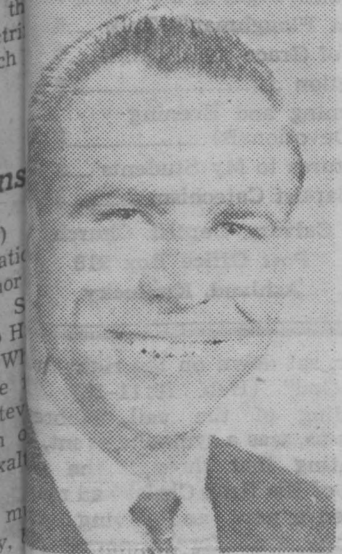
Bro. John R. Rice:

have waited a long time be-
answering your letter of
ary 16, 1965 as to Calvinist
ing about Election. I wanted
ave time to think on the
s you wrote me. I regard
as a Christian who loves the
and who has blessed me
your preaching in the past
do want to listen carefully
at you have to say.

u wrote me the following:

Brother Dillender:

say, "what is the differ-
between a Calvinist and a
-Calvinist?" it is unfortun-
think, for people to use the
Calvinist when they do not
ve all the doctrines taught
ohn Calvin. I personally am
Calvinist. I am not an Ar-
Gon. I do not follow Calvin,
ll do not follow Arminius. I
tve that people are saved
vo they trust in Christ, and so
ave that people can choose.
roose with the Arminians about



Eld. R. W. Dillender

But I believe one who trusts
evist is given everlasting life
kept by the power of God
salvation. So on that matter
ie with Calvinists. It is so
better simply to take what
ble teaches instead of what
roup of people teach.

ever, in general use the
Calvinist simply means one
believes in salvation by
and the security of a be-
In that case most Baptists
resbyterians and nearly all
institutes in America are
ists. That is on these par-
matters we agree with
and they do not agree
Arminians who believe that
Chn be lost again after he is

ever, the hyper-Calvinists
strict Calvinists and be-
five main points:
Total depravity, (that is good).
Conditional election (that
is good). Nobody is uncondi-
ected to go to Hell. Every-
given a chance to trust

Christ if he will.

3. Limited atonement (that is
wrong). First John 2:2 tells us
that, "He is the propitiation for
our sins; and not for our's only,
but also for the sins of the whole
world."

4. Irresistible grace (that is
wrong). Grace is not irresistible.
God calls people, but they do not
all come. "Many be called, but
few chosen." (Matt. 20:16). One
can turn down Jesus Christ and
many do after they are convicted.

5. Perseverance or preservation
of the saints (that is good). God
does keep those who are born
again.

You ask about certain men. I
think that Arthur W. Pink was
a hyper-Calvinist. B. H. Carroll
was not as he believed that any-
one who would could turn to
Christ and be saved, and so did
Spurgeon, though both of them
called themselves Calvinists in
the sense that they believed in
salvation by grace and the se-
curity of the believer.

You say, What are you a hyper-
Calvinist, a Calvinist, or an Ar-
minian? Suppose I ask you, "Are
you a follower of Hitler, or of
Mussolini, or Stalin?" Why be a
follower of either one?

In Jesus name, yours,

John R. Rice

P.S.—A good Christian is playing
with fire if he reads bad literature
and he will have to answer to
God for choosing the company of
those who lead people wrong in
doctrine.

Brother Rice:

I believe in the first point (1.
Total depravity) as you do. I
mean that there is no righteous-
ness or good desires of man to-
ward God. If this is right, and
it is, then man could not make a
right choice as to accepting God
if it is left up to man.

As to the second point (2. Un-
conditional election) it is so that
none are elected to go to Hell.
But some are elected to salva-
tion. "Ye have not chosen me,
but I have chosen you..." (John
15:16) and "Elect according to
the foreknowledge of God..."
(I Peter 1:3). God's election guar-
antees that some will be saved,
though all deserve to be damned.

As to the third point (3. Limit-
ed atonement) why is it that only
the ones who were ordained to
eternal life believed the gospel
and were saved? (Acts 13:48).
Why is it that in John 6:44 Jesus
said, "No man can come to me,
except the Father which has sent
me draw him; and I will raise
him up at the last day." Note that
Jesus says God does the drawing
(like drawing a bucket of water
from a well. The bucket of water
does not draw or help in the
drawing up of the bucket of wa-
ter). God will raise up all those
He draws to Jesus in the last
day. Romans 11:7 reads, "What
then? Israel hath not obtained

that which he seeketh for: but
the election hath obtained it, and
the rest were blinded." Read the
following verses 8-36.

The fourth point is (4. Irresis-
tible grace) Romans 8:30, "More-
over whom he did predestinate
them he also called: and whom
he called, them he also justified;
and whom he justified, them he
also glorified. What shall we say
then to these things? If God be
for us, who can be against us?
As to John 10:28 if you can not
take yourself out of God's saved
group, then how do you think
you can take yourself out of God's
elect group? "But as many as
received him, to them gave he
power to become the sons of God,
even to them that believe on his
name: Which were born, not of
blood, nor of the will of the flesh,
nor of the will of man, but of
God." (John 1:12-13). Whose will
is it that saves a person? It is
God's will, not man's. How does
God elect people to salvation?
Read I Peter 1:2, "Elect accord-
ing to the foreknowledge of God
the Father, through sanctification
of the Spirit..." God elects peo-
ple to salvation by foreknowledge.
This Greek word here is
"prognosis" and Thayer's Greek-
English Lexicon says it means,
"Fore-thought, pre-arrangement."
The Analytical Lexicon published
by Harper says it means, "to de-
termine on beforehand, to fore-
ordain." So I Peter tells us that
God elects people by his pre-ar-
ranged plan and not by the wish
or whimsy of man's will.

You tell me that Charles H.
Spurgeon did not believe these
five points of Calvinist's teaching.
Here is what that great preacher
had to say about election: "I also
give you an extract from the old
Baptist confession. We are Bap-
tists in this congregation. I turn
to this old book — which I have
published — and I find the fol-
lowing as the — 3rd Article: By
the decree of God, for the mani-
festation of His glory, some men
and angels are predestinated, or
foreordained to eternal life
through Jesus Christ, to the praise

GIVING YOUNG AMERICA A CHANCE

"THROUGH THE SUNDAY SCHOOL
IT IS POSSIBLE TO IMPRESS UP-
ON RECEPTIVE YOUTH THE
PRINCIPLES OF CHRISTIANITY.
THESE, IT MUST BE RECOGNIZED,
ARE FOUNDATIONAL IN A
DEMOCRACY AND IN A
SOCIETY PREDICATED
UPON JUSTICE AND
LIBERTY."

— J. EDGAR HOOVER
DIRECTOR F.B.I.



of His glorious grace; others be-
ing left to act in their sins to
their just condemnation, to the
praise of His glorious justice.

These angels and men thus pre-
destinated and foreordained, are
particularly and unchangeably
designed, and their number so
certain and definite, that it can
not be either increased or dimin-
ished. Those of mankind that are
predestinated to life, God, before
the foundation of the world was
laid, according to His eternal and
immutable purpose, and the se-
cret counsel and good pleasure of
His will, hath chosen in Christ
unto everlasting glory, out of His
mere free grace and love, without
any other thing in the creature
as a condition or cause moving
Him thereunto."

Again, this great man of God
says, "I will not attempt to prove
the justice of God in having thus
elected some and left others. It
is not for me to vindicate my
Master. He will speak for Himself,
and so He does." Romans 9:11-
24.

I find in the Scofield Reference
Bible, which you have advertised
in your paper, on page 1311 that
election is (1. The sovereign act
of God in grace whereby certain
are chosen from among mankind
for Himself John 15:19). (2. The
sovereign act of God whereby

certain elect persons are chosen
for distinctive service for Him.
Lk. 6:13; Acts 9:15; I Cor. 1:27-
28).

J. M. Pendleton in his book,
Christian Doctrine, says, "Elec-
tion is personal... 'God has
from the beginning chosen you to
salvation.' (II Thess. 2:13). If it
is said that election of some is
the rejection of others it may be
remarked, Rejection is a term
needlessly strong, and it is pre-
ferable to say that God has left
others as they were. The decree
of election leaves them where
they would have been had there
been no election of any. No in-
justice is done them. The truth
is, election is injustice to none
while it is an unspeakable bless-
ing to some."

I think well of you as a Chris-
tian but I do ask you to answer
me by 'Thus saith the Lord' and
not 'Thus saith J. R. Rice.'

You may use this, if you use all
of it, in your paper as many who
read The Sword of the Lord are
interested in the same question.

Salvation is by Election from
the foundation of the earth. (Rev.
17:8). It is unconditional; it is
limited atonement; it is irresis-
tible grace. Man can not glory
in it. The glory is God's.

In Christ's service,
R. W. Dillender, Maryville, Ill.

One of the Greatest Books
of All-Time

Christian Martyrs Of The World

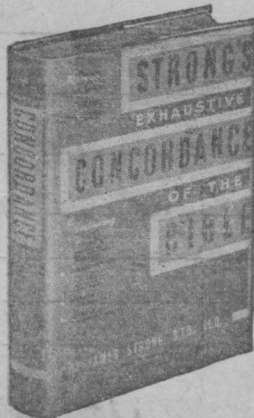
By JOHN FOXE
(1517-1587)

\$3.95

of the all-time great Christian classics, this book tells the
of the saints' martyrdom at the hands of both heathen
Romanist. Beginning with the early church and the apos-
it goes through history, telling of the faith of those who
not their lives even unto death.

CALVARY BAPTIST CHURCH
P. O. Box 910, Ashland, Kentucky, 41101

THE BAPTIST EXAMINER
DECEMBER 25, 1965
PAGE SEVEN



STRONG'S CONCORDANCE

By
JAMES STRONG

Plain

\$15.75

Thumb-Indexed

\$17.00

We are often asked which concordance is the best. For
the English reader who wants every Bible word, we think
Strong's is by far, superior to all others.

CALVARY BAPTIST CHURCH
P. O. Box 910, Ashland, Kentucky, 41101

A-Millennialism

(Continued from page one)
millennialism? A number of reasons could be assigned, but I mention just a few.

1—PREMILLENNIALISM IS A THREAT TO ECCLESIASTICALISM. Denominational hierarchies are concerned about the perpetuation of ecclesiastical machines, and the sudden return of Christ to this earth would break up the religious hierarchies of Catholics, Protestants and Baptists alike. When Jesus was here His biggest enemy was the religious machine

of the Jews. His harshest words were to the leaders of this machine. If he should return the leaders of religious machines would find that his attitude has not changed.

2—MANY PEOPLE ARE CONFORMISTS — THEY GO WITH THE TREND. Whatever beliefs are in style, they adopt. That's why so many have followed off after such theologians as Barth and Brunner and men of that kind. A-Millennialism, is in the current theological trend, so men adopt it.

3—THE IDEA OF MEN UN-

ABLE TO BRING IN THE KINGDOM OF GOD THROUGH THEIR ECCLESIASTICAL SCHEMES AND METHODS IS DISPLEASING AND HUMILIATING TO MANY, so they heap contempt on Premillennialists who believe that we shall never have a world of peace until Christ comes back to destroy the wicked rule of man over man, and to bring in his kingdom.

Regardless of the present theological trend, and of the fact that so many religious leaders regard Premillennialists with contempt, the truth is that Premillennialism

squares with the Bible. I am just finishing the pleasant experience of reading the Bible through again, and I would say that the predominant theme from beginning to end, is the Kingdom of God which is to be established on this earth, through the mediatorial work and the personal return of Jesus Christ. Signs of His coming multiply. I would feel hopeless as I look out upon the present world situation, were it not for my Premillennial outlook. A-theism is the denial of the existence of God. A-millennialism is the denial of the forthcoming kingdom of Christ, over which He shall rule in perfect peace and righteousness for a glorious thousand years on this earth. A-theism is a companion heresy to A-millennialism, and personally I don't want anything to do with either one!

—Roy Mason

Rome's Perversions

(Continued from page six)
not teach salvation without the blood of Christ (but the blood of Christ plus the bloodless sacrifice of the Mass.)

It is always well to quote the words of people from whom you are obliged to differ. That, they cannot deny. Here is an article of the creed of Pope Pius IV.

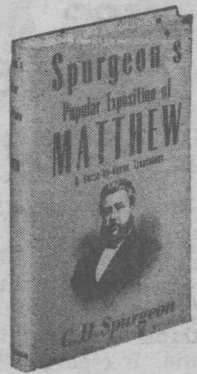
"I profess likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the Eucharist . . . there is made a conversion of the whole substance of the bread into the body of Christ and of the whole substance of the wine into the blood of Christ; which conversion the Catholic Church calls transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true Sacrament." — Extracted from the "Ordo Administrandi Sacramenti," page 67, London, 1840.

The doctrine of the Mass is founded upon that of Transubstantiation. The Council of Trent says:

"And since this divine sacrifice, which is performed in the Mass, the same Christ is contained, and is bloodlessly immolated, who once offered himself bloodily upon the cross; the holy council teaches that this sacrifice is truly propitiatory, and that by its means, if we approach God, contrite and penitent . . . we may obtain mercy . . . There is one and the same victim, and the same person, who now offers by the ministry of the priests, who then offered himself upon the cross; the mode of offering only being different. And the fruits of that bloody offering are truly most abundantly received through this offering so far as it from derogating in any way from the former. Wherefore it is properly offered according to the apostolic tradition, not only for the sins, satisfactions, and other wants of the faithful, who are alive, but also for the dead in Christ, who are not yet fully purged." — Canons of Trent, c. 2, Sess. 22.

According to the teaching of Rome the celebration of the Mass is a repetition of the Sacrifice of the cross, and is a perpetual sacrifice indispensable to salvation; and that it has efficacy not only for the cleansing of the living, but for the purging of the souls of those who are dead but whose souls are not yet wholly purged.

But what saith the Scripture? "Behold the Lamb of God, which taketh away the sin of the world." (John 1:28). "Christ died for our sins, according to the scripture" (I Cor. 15:3); that "once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26); "Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for



WORKS

By

C. H.

SPURGEON

New Park Street Pulpit, ea.	\$4.95
(6 Vols.)	
Psalms, (Treasury of David)	
(3 vols.)	\$29.75
Treasury of the Old Testament (4 vols.)	\$29.75
Treasury of the New Testament (4 vols.)	\$29.75
Autobiography	\$ 3.95
Sermons on Sovereignty	\$ 4.95
Exposition of Matthew	\$ 2.95
An All-around Ministry	\$ 2.50
According to Promise	\$ 2.50
Christ's Words From	
The Cross	\$ 2.50
The Soul Winner	\$ 1.75
The Salt Cellars	
(paper, 2 vols.)	\$ 1.20
Faith's Checkbook	\$.60
Greatest Fight in the World	\$.50
John Ploughman's Talk	\$.40
All of Grace	\$.40
Election	\$.15
Morning and Evening (Devotionals)	\$ 3.95
Lectures to My Students	\$ 5.95
A Baptist Catechism	\$.15
Calvary Baptist Church	
Post Office Box 910	
Ashland, Kentucky	

ever, sat down on the right hand of God" (Heb. 10:11-12). The rending of the veil, Hebrews tells us, was a symbolic event, indicating that through the rent veil of His flesh Christ had manifested a new and living way, "consecrated forevermore." "By one offering He hath perfected forever them that are sanctified" (see Heb. 10:14-20).

The Scripture says that "where remission of these ('sins and iniquities' forgiven through the blood of Christ) is, there is no more offering for sin." The Mass is the grossest perversion of Christianity. It is sheer, unadulterated, idolatry; an evidence of the densest kind of superstition.

Some Baptists assume Romanism is just another form of Christianity. No it is not. It is not Christian. It professes Christianity, but it neutralizes and nullifies every single principle of the gospel. It is a pagan system.

Therefore we do not need the Mass.

The Blood

(Continued from page one)
blood of the Lamb." (Rev. 7:14).

7. Access. "Boldness to enter into the holiest by the blood of Jesus." (Heb. 10:19).

8. Nearness. "Made nigh by the blood of Christ." (Eph. 2:13).

9. Liberty. "Loosed us from our sins by His blood." (Rev. 1:5 r.v.).

10. Sanctification. "That He might sanctify the people with His own blood." (Heb. 13:12).

11. Cleansing. "The blood of Jesus Christ His Son cleanseth us from all sin." (I John 1:7).

12. Possession. "Which He hath purchased with His own blood." (Acts 20:28).

13. Communion. "The communion of the blood of Christ." (I Cor. 10:16).

14. Victory. "Overcame him by the blood of the Lamb." (Rev. 12:11).

THE BAPTIST EXAMINER

DECEMBER 25, 1965

PAGE EIGHT

FALL AND AUTUMN SUBSCRIPTION CAMPAIGN

Many Thousands Would Say Today—

"The harvest is past, the summer is ended, and we are not saved."—Jer. 8:20.

SEND A "SUB" TO THOSE LOST FRIENDS
AND TO ALL YOUR BAPTIST FRIENDS
WHO NEED THESE TRUTHS WE TEACH.

5 SUBS \$5.00

(NO LESS THAN FIVE SUBS ACCEPTED
AT THIS PRICE)

1. Name _____

Address _____

Zip _____

2. Name _____

Address _____

Zip _____

3. Name _____

Address _____

Zip _____

4. Name _____

Address _____

Zip _____

5. Name _____

Address _____

Zip _____

Enclosed _____ for _____ Subs.

Your Name _____

Address _____