

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

VOL. 34, No. 53 ASHLAND, KENTUCKY JANUARY 29, 1966 WHOLE NUMBER 1419

Halliman's General Report For 1965

Dear Friends:
It hardly seems possible but the end of another year is just around the corner. By the time you read this it will be well into the new year of 1966. We are reminded of the fact that we have grown one year older and just a little closer to the day when we shall give an account to Him who hath set our bounds and appointed our days. It is with fear and trembling that we close the books on this and every year's work for fear that we have fallen far short of what we should have done in our service to Him. Be that as it may though, this year cannot be recalled so let us survey our efforts for this year and ask Him for grace and wisdom to do better in the new year that lies ahead.

Our Preaching

I am a firm believer in the Bible in every detail and try to convey its teaching to the best of my ability. When I read, Preach the Word, I firmly believe that means just what it says. You of-

ten hear that portion of God's Word used as a text to emphasize what we are to preach, and beloved, I say that we cannot put



Fred T. Halliman

too much emphasis on what we should preach. I received in the mail only yesterday a letter outlining a proposed Christian Broadcasting Service for the Territory

by the various Missions and Churches represented here. In this is a Programme outlined for every day and not one minute is allocated for **Preaching the Word**. There is 15 minutes a week set aside for Bible Teaching sessions. The rest of the time is given over to all sorts of dramatized plays, etc., and a 5 minute daily devotional period. I say that we cannot emphasize too strongly what we are to preach. But while that text emphasizes what we are to preach it also emphasizes that **we are to preach**. When a man hangs out his shingle saying he has been called into the ministry I believe he ought to burn every bridge behind him and get about the work he professes to be called to do. Recently I received the December 18 issue of TBE, which carried the splendid article, "John's Shoes Need Filling," by Bro. John Ballentine. I read with interest this article on the kind of Baptist that "John" was. I do not wish to detract at all from this (Continued on page 5, column 1)

Settled Right

By Ella Wheeler Wilcox

"However the battle is ended,
Though proudly the victor comes
With fluttering flags and prancing nags
And echoing roll of drums
Still truth proclaims this motto
In letters of living light—
No question is ever settled
Until it is settled right.

Though the heel of the strong oppressor
May grind the weak in the dust,
And the voices of fame with loud acclaim
May call him great and just,
Let those who applaud take warning,
And keep this motto in sight—
No question is ever settled
Until it is settled right.

Let those who have failed take courage;
Though the enemy seems to have won,
Though the ranks are strong, if he be in
the wrong
The battle is not yet done;
For, sure as the morning follows
The darkest hour of the night,
No question is ever settled
Until it is settled right.

O man bowed down with labor!
O woman young, yet old!
O heart oppressed in the toilers' breast
And crushed by the power of gold!
Keep on with your weary battle
Against triumphant might;
No question is ever settled
Until it is settled right."

The Sacrificing Of Jephthah's Daughter Is Truly A Baffling Biblical Passage

Was God a sadist to let an only child be the victim of Jephthah's desperate vow?

This is a passage that is most difficult to understand. Maybe some of our readers can show this author to be wrong. Frankly your editor doesn't know for sure the proper interpretation. Our columns are open if you wish to discuss this Scripture.

Human sacrifice is paganism at its worst; and when the Bible seems to lend its approval to this practice, we're confronted with a difficult problem.

Judges 11:30-40 tells the story of Israel's ninth judge, Jephthah, who sacrifices his daughter in fulfillment of a vow. It was made when Jephthah was about to engage the Ammonites in battle. He prayed for victory and vowed he would sacrifice to Jehovah whatever came out of his house to meet him when he returned in peace.

God gave victory, but to Jephthah's horror, he was met by his daughter at his homecoming. A man of his word, Jephthah did according to his vow. This difficult passage is often explained as a tragic mistake and case of misplaced zeal. Some think that Jephthah never dreamed his daughter or any other human being would be the first to meet him: He expected to be met by a sheep, goat or calf from his flock, and this is what he had in mind when he offered to sacrifice "whatsoever cometh forth" (Judg. 11:31). Only when his daughter came out to meet him did he realize his vow was a tragic mistake, and his zeal to fill the vow blinded his reason.

The difficulty isn't resolved this way. First, the expression "whatsoever cometh forth of the doors of my house" cannot mean an animal of the flock. This Hebrew phrase is used only of human beings. This should be evident even in the English translation. Can you feature a cow coming out the front door to greet Jephthah? Hardly!

Second, there's no magnanimity in offering an animal sacrifice. This was common in Israel. However, a human sacrifice would be

another matter.

Difficulty is added to difficulty: Jephthah vowed to sacrifice the first human being who came to meet him. The idea that his vow backfired won't do.

This leaves us with only two possible solutions: Either Jephthah was corrupted by the paganism of Canaan and believed in the efficacy of human sacrifice, or we are mistaken in believing he vowed to offer a bloody burnt offering.

To solve this problem we need to consider first, is this a bloody human sacrifice? It's true Jephthah's vow was to present God with a "burnt-offering" (Judg. 11:31). But there are a number of reasons why I don't think this is to be understood as the bloody offering burned on the altar.

First of all, Jephthah is listed among the heroes of the faith in Hebrews 11. It's not likely he would have been listed if guilty of burning his daughter on an altar. Even if his zeal were misplaced, he hardly makes a wor-

(Continued on page 6, column 5)

WHY WE USE THE TERM CALVINISM

Many times you may wonder why sound Baptists are called Calvinists? Why is it that some so called "Baptists" hate the term Calvinism and call it Damnable Doctrine? Calvinism is a term given to people who believe the five great doctrinal teachings of the Reformed Faith. These doctrines have always been maintained by loyal Bible-Believing Baptists. They are taught in God's Word and were believed by Bible Believers long before Calvin. They should be Scripturally and rightly called, The Doctrines of Grace. All Baptist believe all five of them. What are these five points of Grace that evil men so love to hate?

1—The Total Depravity of man, (Continued on page 7, Column 5)

We Invite You To Listen To Our WEEKLY RADIO BROADCAST
WTCR — 1420 On Your Dial
SUNDAY 8:30 A.M.

PASTOR JOHN R. GILPIN
is the speaker for each broadcast

Some Of The Various Terms That Are Used In Prophetic Writings

It is good to know these terms that you might understand the writings of men.

1. MILLENNIUM signifies a thousand years. (See Rev. 20:4). This is the only place in Scripture where this specific period is mentioned; but the state of things which will then exist is referred to in a great many prophecies.

2. "Pre - millennialist" and "Post - millennialist." The first word describes those who believe that the Lord Jesus will come personally before the thousand years begin; the second describes those who believe that the thousand years will begin and pass away before the coming of Christ, and the resurrection of His saints. This is the first and most important point to be considered in studying the prophetic word. We believe that the uniform order of Scripture is as Paul puts it, "His coming and his kingdom;" and that there is not a single proof text in favour of the popular view that there will be a period of universal blessing, called the Millennium, before Christ's coming.

A-millennialist or non-millennialist describes those who do not believe in any "millennium" on earth.

3. "Preterist" and "Futurist" are terms frequently used. The former term refers to those who believe that the book of the Revelation has been in course of fulfillment the last 1900 years; the latter term describes those who believe that "the Revelation," from chapter 6 onward, is yet unfulfilled, and that the whole will be accomplished in a few years, when once a beginning is made. The same distinction applies to some parts of the book of Daniel, and other Scriptures.

The "Preterists" or "Historicists" teach that "time, times, and a half," "forty and two months," and "1,260 days," mean 1,260 years; whereas the "Futurists" believe that days mean days, in these as in other places in God's Word.

4. The four Gentile monarchies are the Babylonian, Medo-Persian, Grecian, and Roman. (See Dan. 2:37:40).

5. The Roman earth means that portion of the world which was subject to the power of the fourth beast, or the Roman empire, when at the height of its greatness. It includes parts of Europe, Asia, and Africa, and lies all round the shores of the Mediterranean or Great Sea. (Dan. 7:1, 2).

6. The Ten Kingdoms will be the Roman earth divided into ten parts, each under the leadership of a king. The Futurists say, and we think with truth, that this division has never yet taken place; the records of the past contain no account of such a partition of this vast territory. The Preterists profess to find the ten kingdoms all in Europe; but scarcely any two writers are agreed which they are; about forty different lists have been made out. But surely the ten toes (Dan. 2:42-45) cannot all be found on the one (or western) (Continued on page 7, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

'TURN'

"But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shall be obedient unto his voice; (For the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them."—Deut. 4:9-31.

I'd like to remind you at the very outset that while God calls upon sinners to turn to Him, and

while God calls upon the saints who have backslidden to turn back to Him, the fact remains that God Himself never turns. In other words, there is no changeableness with God. Listen:

"But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth."—Job 23:13.

Job was speaking of the Almighty. He says concerning Almighty God, "He is of one mind, and who can turn Him," as if to say that God is not to be turned.

Beloved, God is immovable; There isn't a thought in all the

Bible that lifts my soul higher than the unchangeableness of Almighty God — the fact that God doesn't turn.

Notice again:
"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no VARIABleness, neither shadow of turning." — James 1:17.

In other words, the gifts which we have are all from above. They all come from God. It is said that there is no variableness with God, not even so much as a shadow cast by turning. That is, God (Continued on page 2, column 3)

The Baptist Examiner

The Baptist Paper for the Baptist People.

JOHN R. GILPIN.....Editor

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

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.

OUR JANUARY BOOK SPECIAL

While our January book special is directed primarily to preachers, we are thankful for the many laymen who have also placed orders for these books.

While some have thought that perhaps it might be only for preachers, we hasten to say that any of the books advertised in The Baptist Examiner would be a blessing to a layman, just the same as to a preacher, and we are most glad for both laymen and preachers who have ordered this January book special.

We have had quite a large number of orders as a result of this advertisement, but we wish for several hundred more, especially in view of the contents of the books we are selling.

Remember this special ends January 31, 1966. Be sure to get your order in the mail before midnight of January 31st.

TEN SERMONS ON CATHOLICISM IS NOW AVAILABLE

Our book of anti-Catholic sermons is now ready for mailing and we are indeed happy to have it in print. This book contains ten of the sermons that have been a part of the Baptist Examiner pulpit at various times in the years gone by. The titles of these sermons are:

"The Death Of The Pope And What He Has Learned."

"Why I Cannot Accept The Pope's Invitation To Come To Rome."

"Can The Pope Consign A Soul

To Hell?"

"Some Scriptural Reasons Why Peter Was Not The First Pope."

"The Old Whore And Her Harlot Daughters."

"When John Met John."

"Confused Smoke Signals."

"From The Frying Pan Into The Fire."

"Purgatory."

"Why I Oppose The Pope's Appearance Before The U.N."

The price of the book is \$2.00 postpaid. Even though your editor is the author of it, I think I am justified in saying that it is well worth every penny that it costs.

SPLENDID RESPONSE AS TO CALVARY'S NEW BUILDING

Two weeks ago we made mention in the columns of this paper that we were interested in borrowing money in order to erect a church building in Ashland.

Those of you who may have noted the brief account of our plan, perhaps saw that we were offering 7% interest on the money that we sought to borrow.

We have had an excellent—in fact an exceedingly good response from folk in various sections who have written relative to making an investment with us. Just a few minutes ago an unsaved man contacted us, stating that he had some money in the bank, and that he would rather that our church use it, than to lend it to the bank. We are happy over his call and over the various letters that we have received from folk who have offered to lend us up to \$2,000.00 each.

However, we still have a long ways to go toward securing the amount needed. We lack considerable of the \$50,000.00 that we were hoping to borrow, and for that reason we make this additional appeal today to our Christian friends who might assist us, and in turn be assisted by us. We will give you 7% interest for your money, and I am satisfied that there isn't one of our readers with money in a bank or a building and loan, but that he would make nearly twice as much on his money if he were to lend to us. Therefore I call upon you and ask you for your assistance.

We don't want your money now, but we would like to have your letter assuring us that you have some money to lend us by June 1st, 1966.

Remember 7% is a whole lot more than the building and loans, and banks, are paying, and we invite you to write us today.

APPRECIATED LETTER

Dear Brother Gilpin:

I count The Baptist Examiner one of the greatest blessings of my life, for it is through this means that the Lord saved me.

Sincerely,
Elder J. C. Settlemoir,
Michigan.

WEST COAST BIBLE CONFERENCE

Unless providentially hindered, it will be our definite expectancy to be with Brother O. C. Harris and The Missionary Baptist Church, of Citrus Hgts., California for their Bible Conference the first week of April — April 6, 7, and 8 — speaking six times in those three days.

When this was first mentioned in the columns of this paper some two or three week ago, it was not certain then as to the trip. However, God willing, it is our expectancy to be in this Conference to speak, and we are taking this opportunity, to invite all of our friends west of the Rockies to make your plans to be present also. Let me suggest that you write Brother Harris and tell him of your intention of attending so that the church may plan for your entertainment.

It is our sincere prayer that God will make this a marvelous session which will bring honor and glory to Him.

We have hundreds of readers on the West Coast, particularly in the state of California and we are certainly trusting that God enables many of these to be present for the services.

"Turn"

(Continued from page one)
doesn't turn enough that there would be the least variation or fluctuation or variability so far as His shadow is concerned.

I tell you, beloved, verses like these surely ought to lift a child of God to know that he is serving a God that doesn't change, a God that doesn't vary, a God with whom there is no variability, a God that never turns. That is such a contrast to humanity, for all of us change. We are up today; we are down tomorrow. We feel good today; we feel poorly tomorrow. We are fluctuating creatures of circumstance and chance, but God remains the same.

GOD'S COMMAND TO THE WICKED IS TO TURN.

Though God doesn't turn, He commands all of His creatures to turn. Listen:

"Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, TURN YE from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets." — II Kings 17:13.

"Therefore say unto the house of Israel, Thus saith the Lord God: Repent, and TURN YOURSELVES from your idols; and TURN AWAY your faces from all your abominations." — Ezek. 14:6.

"Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and TURN YOURSELVES from all your transgressions; so iniquity shall not be your ruin." — Ezek. 18:30.

"Therefore TURN THOU to thy God: keep mercy and judgment, and wait on thy God continually." — Hosea 12:6.

"Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts: TURN YE now from your evil doings; but they did not hear, nor harken unto me, saith the Lord." — Zech. 1:4.

"IF HE TURN NOT, he will whet his sword; he hath bent his bow, and made it ready." — Psa. 7:12.

You can't read verses like this without realizing that the changeless God who doesn't turn, commands all of His creatures to turn from sin to Him. We have a remarkable example of this in the Old Testament when Lot was in the city of Sodom, and it was (Continued on page 3, column 1)

"I Should Like to Know"

● Have the Romanists always been opposed to the teaching the Bible to their members?

I don't know when Rome first took a stand against the teaching of the Word of God. However, Augustine said: "I would not believe the New Testament if the church did not command me to."

Pope Gregory said: "I esteem the four general councils as highly as I do the four gospels."

The Fourth Lateran Council held in 1215 forbade laymen to read the Bible.

The bishop of Tarragona in 1242 A.D. even forbade the priests to read the Bible.

● Were the Novatians and Donatists strict in their views concerning baptism?

In the years of Diocletian many so-called Baptists were persecuted to the extent that they "lapsed" from their steadfastness, and fell away from the truth. Later on when the persecution ceased, many of these sought restoration to church fellowship.

Both the Novatians and the Donatists declared that the rights

When the Waldenses translated the New Testament into the language, Pope Innocent III compared the Bible to Mt. Sinai which the people were forbidden to touch.

From these it is obvious the attitude of Romanism has always been contrary to the Word of God.

There is a reason: there is nothing that will kill Romanism quicker than a comparison of teachings with the Bible.

of those who had lapsed were feited. They demanded a pure loyal record for the ministry, therefore they rebaptized all those who had been baptized by disloyal ministers of the Roman Catholic Church.

I would to God that all Baptists today were as loyal to the truth.

● What is meant by church perpetuity?

Church perpetuity is a Baptist position, that there has been a continuous history of Baptists in all ages, and that true Baptist

Churches have organized a true Baptist Churches in a line of chain succession from the days of the apostles to the present.

● Have the outstanding Baptist scholars held to Baptist Church perpetuity and succession?

I would not say that all scholars have been unanimous in this, anymore than they have been unanimous as to various doctrinal beliefs. However, some of the greatest men of all ages in Baptist ranks have believed in Baptist perpetuity and succession.

George B. Taylor said: "Baptist principles and Baptist practices have existed in all ages from the reformation back to apostolic times."

Orchard said: "I have demonstrated so far as human testimony is allowed to prove any fact that the Baptist Church, as a church of Christ, has existed from the day of Pentecost to this privileged period."

John A. Broadus said: "And it would seem to be entirely pos-

sible, and very probable, that patient research of generations come may gather material for a much nearer approach to a continuous history of Baptists than is now practicable."

William Williams (Professor of church history in the Southern Theological Seminary), said: "Baptist churches, in my opinion are of divine origin, and originated in the first century under preaching and founding of the apostles of our Lord."

Brother Buckland (Professor of church history in Rochester Theological Seminary) said: "From time when Christ walked earth down to the present, there has not been a period in which they (Baptists) have not suffered persecution."

● Why do modern Protestants seek to discredit Baptist Church perpetuity?

This is easily obvious. Suppose a wife has gone off on a visit. To steal the wife's place a woman circulates the report that the wife has been lost at sea. She knows that the report is necessary in

order to make room for her. Thus every new sect building knowing there is no room for another bride of Christ, has proclaimed the death or the unfaithfulness of the first bride.

● What scriptures would you use as a basis for church perpetuity and succession?

In Matt. 28:18-20, Jesus gave a promise of His presence when He said: "I am with you always." Thus Christ promised His presence to His church for all the days — not leaving a single day for apostasy. Thus if His church, has gone into apostasy, He has gone there too.

In Eph. 5:23-29 we learn that Christ is going to present His own as a glorious church without spot or wrinkle, or blemish. An apostate church is not a glorious church. It has spots, wrinkles, and serious blemishes. Since Christ's church has no such thing, His church shall never apostatize.

In Eph. 2:20-21, we read of the church being fitly framed together.

● In I Cor 15:22 we read: "For as in Adam all die, even so Christ shall all be made alive." Please explain the relation of this verse to the doctrine of election.

They are not even 42nd cousins. I Cor. 15:22 is speaking only of physical death. To seek to make

it fit into the doctrine of election is an unwarranted and unjustifiable handling of Scripture.

● How did the Seventh Day Adventists start?

There is a group of Baptists in America who worship on the Seventh Day, or Saturday. A lady of this group, Mrs. Rachel D. Preston, moved from the state of New York to Washington, New Hampshire, where there was a church of Adventists. From them, she received the doctrine of the soon-coming of Christ, and in return

instructed them in reference to the claims of the fourth commandment. This was in 1828. Nearly that whole church immediately commenced the observance of the seventh day, and thus they became the first Seventh Day Adventist Church in America. This one has given rise to lots of heretics since.

Commentary On The Whole Bible

By Jamieson, Fausset, and Brown

Price \$8.95

Looking for a lot of dependable Bible commentary in one volume? If so, you need this great book. Books, chapters, verses, and words are expounded. Example: "Ministered" in Acts 13:2 is explained to mean the performance of official duties of the church at Antioch.

There are almost 1600 pages of valuable study helps. Spurgeon said: "It contains so great a variety of information that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently. I have of it a very high opinion . . . and I consult it continually and with great interest."

THE BAPTIST EXAMINER

P. O. Box 910 — Ashland, Kentucky

THE BAPTIST EXAMINER

JANUARY 29, 1966

PAGE TWO

How Often You Have Needed Cards Like These -- But Didn't Have Them

GET WELL CARDS (Box of 21) \$1.00
 SYMPATHY CARDS (Box of 21) 1.00
 ASSORTED CARDS FOR ALL OCCASIONS (Box of 21) 1.00

All of these are beautifully printed, with a most appropriate Scripture verse, and are truly attractive.

Price \$1.00 a box

Order From Calvary Baptist Church, Ashland, Kentucky

"Turn"

Notice again:

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but his blood will I require at thine hand." — Ezek. 33:7-9.

God tells Ezekiel that he is to be a watchman to the house of Israel, and He said, "When you hear my word, you are to preach it; and when you preach it, if an individual hears it and turns from his iniquity, well and good, but if he doesn't turn, his responsibility is upon him." Then He says, "If I tell you to warn the wicked from his way and you don't do it, that man will die in his iniquity and his blood will I require at thine hand, because you didn't tell him to turn."

I say to you, beloved friends, the purpose of preaching is to cause people to turn. I didn't come here tonight to amuse you. I didn't come here in any sense of the word to tell you funny stories. I didn't come here in order that I might take up an hour of your time. Instead, I came here for one purpose — that I might tell you to turn from your sins. The purpose of preaching is to cause people to turn.

ONLY WHEN GOD TURNS US ARE WE TRULY TURNED.

Man can't turn himself. Instead, he has to be turned of the Lord for him to be truly turned. Listen: "I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, AND I SHALL BE TURNED; for thou art the Lord my God." — Jer. 31:18.

"Turn thou us unto thee, O Lord, and WE SHALL BE TURNED; renew our days as of old." — Lam. 5:21.

In other words, the turning isn't of human effort, but the turning is that which God Himself has to work in our behalf.

I am convinced of this as I look back across my life. As I think about my ministry of these many years, I think of this fact: God has turned every man that has been saved under my ministry. I haven't turned one of them. Now I have turned some of them that weren't saved, and they

joined the church. I have turned some that never came to know the Lord Jesus Christ and they were baptized, or at least ducked. But of everyone that has been saved under my ministry, God has done the turning. I haven't done it. I wish I could emphasize this sufficiently, and that you could realize if there is any turning done, it has to come from the Lord. The preacher, regardless of how pleasing a personality he may have, can't turn a sinner to God.

Sometime ago, a man was talking to me about a certain preacher and he said, "He has the most saving ability of any man that I have ever known in life." At that time that individual was holding a revival meeting which resulted in nearly a thousand professions. However, in less than six months' time, you couldn't have found twenty-five of the thousand. What was wrong? It was his saving ability that was causing men to turn. When a man turns because of the magnetic personality of the preacher, or when he turns because of the saving ability of the speaker, or when he turns because of something that the preacher does, I say that he is unsaved. The Lord has to turn a

I'M GLAD I AM A BAPTIST

By Mary Blackburn Wheeler
 Stone, Kentucky

"I know I am a Baptist,
 Jesus is my plea,
 Without Him I am helpless
 My heart is telling me.
 I'm glad I am a Baptist,
 He's teaching me I'm right,
 He said 'You must be born again
 Of the Spirit's guiding light.'"

I know I am a Baptist —
 His mercies large and great;
 Unfolding wonders to perform,
 And drives away all hate.
 Judge Him not of feeble strength,
 He is the only way,
 Treasure up His holy word,
 And don't forget to pray.

I know I am a Baptist —
 I fully trust His grace;
 From dusk to dawn — dawn to dusk —
 He is my hiding place.
 I'm glad I am a Baptist
 This is the reason why,
 His mercy is sufficient —
 When I am called to die!"

man if he is saved, and only when Jesus turns us are we truly turned.

We read:
 "The king's heart is in the hand of the Lord, as the rivers of water, HE TURNETH it whithersoever he will." — Prov. 21:1.

Isn't it wonderful to know that whenever God sets His hand to do anything that nothing can stop Him? It says that the king's heart is in the hands of the Lord, and God can turn that king's heart just as God can turn rivers of water.

For an example, I go back to the time of Balaam, when he went out on the mountaintop, determined that he was going to pronounce a curse upon the children of Israel. The Word of God tells us that he tried. You can't say that Balaam didn't do his very best to earn his pay as a preacher. He was getting paid for his preaching. You can't say that Balaam didn't do his best to earn his pay, but, beloved, he couldn't pronounce a curse upon those Jews. Why? Listen:

"Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit OUR GOD TURNED THE CURSE INTO A BLESSING." — Neh. 13:2.

Notice that God is so sovereign that He can even take the curse that Balaam was going to give in behalf of the children of Israel,

and turn it into a blessing in their behalf. Beloved, I thank God that the God I preach to you, is a God who is so sovereign that He can take even the curse that is spoken by man and turn it into a blessing.

I might say that the very reverse is likewise true, for God has many times taken the blessing that the Pope has pronounced upon certain individuals, and has turned that blessing into a curse. I tell you, when God turns one, he is truly turned.

IV

AFTER WE ARE SAVED, WE ARE TO TURN FROM THOSE WHO DENY GOD'S POWER.

We read:
 "Having a form of godliness, but denying the power thereof: from such TURN AWAY." — II Tim. 3:5.

If you will read this entire chapter you will find that the Apostle Paul is talking about the apostasy of the last days and about the perilous times that shall come. He says that in the last days, the world will have only a form of godliness.

Beloved, people do have a form of godliness. All over this town there are people with a form of godliness. The Episcopalians had a dance on Wednesday night before Thanksgiving and they tell me that 600 people attended. We know this was definitely wrong, yet, beloved, you can't deny the fact that they have a form of godliness.

I heard of an individual this afternoon whom they say has a very pleasing, striking personality and is a remarkable individual. He is a Unitarian. He has a form of godliness, but he denies both the Lord Jesus Christ and the existence of the Holy Spirit.

I think of an individual that I was talking to recently, who is a Methodist. He said, "I believe in salvation by grace," but when I pinned him down a little further he said, "I don't believe that God elects men to salvation, and I don't believe that God forces a man to be saved against his will, and I don't believe that God keeps a man saved after he is saved." Did he believe in salvation by grace? He said he did, but he didn't believe in salvation, let alone salvation by grace.

I say to you, beloved, there is many an individual who denies the power of God. That man who says that God doesn't save — that God won't force a man against his will — that man is denying the power of God, because God never saved any man except He saved him against his will.

I tell you, beloved, when God saved me, He saved me against my will. It wasn't my will to be saved. When God saved you, He saved you against your will. You fit into sin just like a brand fits into the fire. Just like a piece of wood fits into the fire to burn perfectly, you fit into sin just that way. Beloved, if God saved you, He had to force you to be saved, and He keeps you saved after He saves you. The man who says otherwise is denying the power of God. What does our Lord say? He says, "In the last days perilous times shall come,

and you'll find individuals who will deny the power of God. They'll have a form of godliness, but they'll deny the power of God." What does He say for us to do? "From such turn away."

Every once in a while somebody says, "Brother Gilpin, would you break fellowship with an individual who believes in such-and-such (and he'll mention some particular thing that is wrong)?" You know, beloved, this idea of breaking fellowship is a serious thing with me, concerning the individual who denies the power of God. God says, "From such turn away." I'll still try to have fellowship with a man who believes in women preaching. I'll still try to have fellowship with a man who maybe uses a mourner's bench. I'll still try to have fellowship with the individual who maybe is far off on the matter of baptism. Understand, I'd have a whole lot better fellowship if he were right on these things. Usually my fellowship with the mourner's bench crowd doesn't last very long, and my fellowship with a fellow who doesn't have Baptist baptism doesn't last very long. Usually my fellowship with this crowd that allows women to preach doesn't last very long. I can have a limited fellowship with them, but I couldn't have one bit of fellowship with the individual who denies the power of God.

Beloved, that is what every man does who denies the doctrine of election. That is what every man does who denies that we are saved by grace alone, plus nothing, minus nothing. That is what every man does who denies the keeping power of the Lord Jesus Christ. Beloved, he is denying the power of God, and God says, "From such turn away."

VI

THERE IS SOME TURNING THAT WE ARE NOT TO DO.

After we are saved we are not to turn from the Word of God. Listen:

"Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall NOT TURN ASIDE to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess." — Deut. 5:32,33.

There are a lot of things you and I had better turn away from. We had better turn away from false preaching. We had better turn away from false churches. We had better turn away from those individuals that are living for the world. But there is one thing certain — we are not to turn away from the Word of God — not to the right hand nor to turn away from the Word of God violation, but we are to follow the Word of God in every detail.

When Joshua was getting ready to lead the children of Israel into the land of Canaan, the Word of God tells us that God gave him a commission. God said:

"Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant (Continued on page 4, Column 5)

THE SOVEREIGNTY OF GOD

By
 ARTHUR W. PINK

320 Pages

\$3.75

If you are looking for a book that really gives you the "meat" of God's Word on the doctrines of election, predestination, particular redemption, etc., then here it is. There is no other book on the theme of God's Sovereignty that THE BAPTIST EXAMINER can recommend any more highly than this work by Pink.

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

THE BAPTIST EXAMINER

JANUARY 29, 1966

PAGE THREE

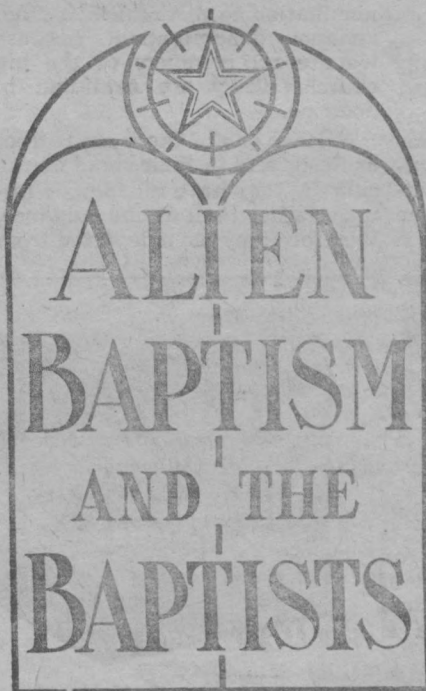
IN PRINT
 AGAIN!

Alien Baptism and the Baptists

By William M. Nevins
 clothbound \$2.00

Discusses the four essentials of scriptural baptism, providing an abundance of Biblical and historical support. Shows why Baptists cannot receive the immersions of the Pedobaptists, Campbellites and other "off-brands."

Calvary Baptist Church
 Ashland, Kentucky



The Baptist Examiner FORUM

"What is the difference between non-denominationalism and inter-denominationalism? Which is correct, if either?"

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church

South Shore, Ky.



An inter-denominationalist believes he can work with any denomination. He thinks that any so-called church is right and he can work with a church of one denomination in one community and with another denomination in another community. They can join together in union meetings because they believe that all are right.

A non-denominationalist doesn't believe in denominationalism. He doesn't join in any of the so-called large denominations. He would rather be in a "Bible" church, as he calls it (or some similar name). They will sometimes join in union meetings and sometimes refuse, depending on the belief of the pastor.

Of course, they are both wrong. When He was here on earth, Matthew 16:18 tells us that Christ said that He will "... build my church; and the gates of Hell shall not prevail against it." The word "build" means to cause to grow or build up, therefore His church was in existence when He said this. History shows us that all denominations can be traced to a human organizer—except Baptist. By following history we can trace the Baptist Church back through the years to Jesus Christ. For that reason, I thank God that I am a Baptist. I am ashamed many times of some who wear the name Baptist, but just because they want to wear the name and misuse it is no reason for me to leave the church that Jesus built.

I do not mean to say that only Baptists are saved. There may be some saved who are in other denominations, but they are saved only if they trust Christ for salvation and not self. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

At the same time, I wish it to be clear that all Baptist's are not saved. Of course, they are unsaved church members. I am not to stay away because of such people. They must answer for themselves, and I must answer for myself.

Inter-denominationalism is the mingling into one of several different denominations with the idea of worshipping God in sincerity. They believe that the various denominations can be united by making service to be the essential thing in Christianity. It

tries to construct Christianity without conviction, but this is absurd and impossible. "Can two walk together except they be agreed?" Amos 3:3.

Where there is an inter-mingling of different denominations there could not be the worshipping of God in Spirit nor in the truth.

"God is a Spirit: and they that worship Him must worship Him in spirit and in truth." Jn. 4:24.

God has always demanded that His people be a separated people, and when there is the intermingling of the different faiths

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



it brings about the judgment of God. Biblical example of this is found in Gen. 6. Here in this chapter the sons of God (believers) mingled or unionized with the daughters of men (unbelievers) and as a result of this union, God declared that He was giving man 120 years, and then He was going to destroy him from off the face of the earth. We know that God did keep His word, for 120 years later, the Lord sent the flood which destroyed mankind from off the face of the earth, with the exception of Noah and his family.

In this age the world is once more experiencing the union of the sons of God (Baptist) with daughters of men (Protestantism). The Lord has warned us that this inter-mingling of the truth with error is a sign of the soon coming of Jesus Christ back to this earth.

"But as the days of Noe were, so shall the coming of the Son of man be." Matt. 24:37.

There are many churches in this age who go by the name Baptist, who practice the doctrine of inter-denominationalism by recognizing the baptism of any denomination, and by turning their pulpit over to those who oppose the doctrines of grace. Because of the doctrine of inter-denominationalism, God will once more rid His field (world) of sin and sinners.

Non-denominationalists are those who do not believe in being identified with any denomination that takes a positive stand on the church. The ones that I have talked with, believe in a universal church; therefore they take the name non-denominational. In fact one of their preachers told me, "It is unscriptural for anyone to take a name for their denomination to distinguish it from another denomination, because we are all members of the big church." They are Arminian in doctrine.

Neither one of these are correct or Scriptural in their stand on the church. They have relied upon human, rather than divine guidance, therefore they have departed from

simple New Testament principles. Inter-denominationalism as well as non-denominationalism believes that it doesn't make any difference what one believes as long as he is sincere. If such a theology is true, then we do not need the Bible as our only rule of practice and faith; all we need to do is follow that which is right in our own eyes. But God has given to us His Word, and we are to follow what He says, rather than what men may say or do.

"Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar." Prov. 30:5-6.

I thank God I am a Baptist. Neither am I ashamed of the name Baptist, for I believe that it is a divine name given by God. Furthermore it is my firm conviction that God has predestinated that his church wear the name "Baptist." Though I am not ashamed of the name Baptist, I am definitely ashamed of some men who call themselves Baptist, for they have drifted into inter-denominationalism, thus denying the Bible and true Baptist doctrine.

It is high time that Baptist people stood up to be counted as Baptist, and not as inter-denominationalists or non-denominationalists, but as true and real genuine Baptists, who give a "thus saith the Lord" for everything that they believe. May we be like Moses who dared to take his stand for God in the face of all opposition. Read Ex. 32:26.

ROY
MASON

Radio Minister

Baptist
Preacher

Aripeka, Florida



There are groups of people who profess to be non-denominational, which means that they are not affiliated with any of the religious denominations. I have known so-called "Community Churches" like that. Their membership was made up of members of various religious groups. Or rather, their membership was drawn from former affiliates of different religious groups, yet they agreed to hold aloof from affiliation with any religious denomination. In many such instances "churches" of this kind have gotten their members as the result of the labors of other religious groups, and as a rule they exist on compromise. The soft pedal is put on doctrine, so as to avoid hurting the feelings of anybody.

Then there are interdenominational organizations that seek to work among the denominations. The Y.M.C.A. might be cited as a case in point. Some missionary organizations are inter-denominational. They seek support from different denominational groups. Such organizations cannot take a very staunch position doctrinally else they would risk offending some of those whose money they wish to enlist. Much of the non-denominationalism and inter-denominationalism exists out of the desire to reap the fruits of denominational groups without taking on the cost and responsibility that belong to these.

It should be pointed out however that there are Baptist Churches that do not have affiliation with any denomination. They are non-denominational in the sense that they do not belong to the Baptist denomination—any Baptist denomination. Such churches are not to be confused with loose, religious conglomerations that are composed

of members from widely differing denominational groups.

At Baptist conventions I have often heard ministers talk sentimentally about "Our bee-luv'd de-nomination." That "denomination" was thought of as something over and above and transcending a church. Personally speaking, I don't think that there is any Scripture for a denomination, in the sense of a guiding and directing, over-all agency. The New Testament knows nothing of such. It speaks of a church, and when more than one is referred to, it speaks of churches. What after all is the PRACTICAL difference between a Baptist denomination, and the other denominations? What is the PRACTICAL difference between a "State Secretary" and a "Bishop?"

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Grace
Baptist Church

Birmingham, Ala.



Denominationalism comes from denominate which in turn comes from the Latin de meaning from and nominate which means name. To denominate a thing simply means to give it a name. Therefore, denominationalism means dividing a thing into different groups with different names.

"Non" comes from the Latin ne which means not and unum which is its word for one. So when we put the two words together we have "not one." That is, it means the absence of the thing under consideration. So non-denominationalism simply means that those who hold to this term do not call themselves by the name of any denomination. It might very well mean that the old devil has a group that he has not been able to come up with an appropriate name for. Our Lord's true churches should be non-denominational, and had the old devil kept out of the church building business, they would have been just that. But, since old Satan has filled the world to overflowing with his denominations, he has made it necessary for the Lord's churches to be denominated, or named.

"Inter" also comes from the Latin. It comes from "in" and terra which means earth. If we accent the "ter" it means to put in the earth. Hence to inter a dead body means to deposit it in a grave or tomb. But if we leave off the accent, the word inter means between, among, mutually, or together. Therefore, inter-denominationalism means a mutual togetherness among the denominations where denominational differences are forgotten, or at least overlooked. No Bible doctrine can be taught or preached because there is no Bible doctrine that is not offensive to some of these denominations. Several years ago a Baptist friend of mine invited me to come to his home at a certain time and teach a Bible class that would be meet-

ing in his home at that time. When I arrived at his home I found that the president of so-called Bible class was a Hennes preacher whom I knew quite well and the secretary of the class was a Campbellite whom I knew quite well. I saw at once that I had been invited there to teach an inter-denominational Bible class in which the Bible could not be taught to please everyone. So I rolled up my sleeves, so to speak, and I threw everything I had with me into the barrels. For some cause or other I never was invited back.

To sum it all up in the of present day conditions, denominationalism is an abomination in the sight of Almighty God. And most certainly inter-denominationalism is an abomination in the sight of Almighty God. Therefore, we have both of them equal to the same thing. And in higher mathematics we learn that things equal to the same things are equal to each other. So, since they both equal an abomination in the sight of Almighty God we might formulate the equation: non-denominationalism equals inter-denominationalism equals an abomination in the sight of Almighty God.



"Turn"

(Continued from page three) commanded thee: **TURN FROM IT to the right hand to the left, that thou mayest prosper whithersoever thou goest.** Joshua 1:7.

Then a little later we find Solomon writing, saying:

"He that turneth away his ear from hearing the law, even prayer shall be abomination." Prov. 28:9.

What does God say? He says, in substance: Whatever the ear from it, because if you God will turn His ear away from your prayer, and your prayer be an abomination.

We find the same truth sented to us in the New Testament. Listen:

"This witness is true. Wherefore rebuke them sharply, they may be sound in the faith, and not giving heed to Jewish fables and commandments of men, turn from the truth."—Titus 2:14.

Paul is saying to Titus: When you find the man that does stand for the truth, rebuke sharply, that he may be sound in the faith. Don't give heed to Jewish fables and the commandments of men, for that is turning from the truth. Beloved, God's people are not to turn from Bible.

Notice again: "And they shall **TURN AWAY THEIR EARS from the truth, shall be turned unto fables.**" II Tim. 4:4.

Beloved, when a man turns from the truth, it logically follows that he is going to accept a false and he is not going to be preserving the Word of God. So I while God tells a sinner to turn away from those who do God's power, there is one thing we need to remember, and (Continued on page 5, column 1)

Treasury of David

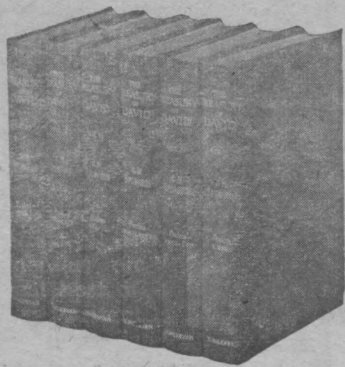
A Commentary on the Psalms

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.

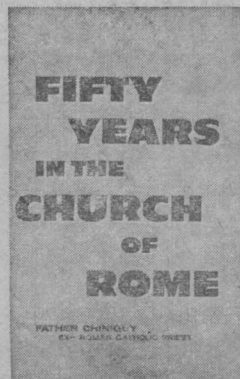


Calvary Baptist Church, P. O. Box 910, Ashland, Kentucky

THE BAPTIST EXAMINER

JANUARY 29, 1966

PAGE FOUR



FIFTY YEARS IN THE CHURCH OF ROME

By "FATHER" CHINIQUY

\$3.95

The author was a Canadian priest and by the grace of God was delivered from Romanism. This book has long been regarded as a very important contribution to Christianity in exposing the evils and heresies of Romanism.

CALVARY BAPTIST CHURCH

P. O. Box 910

Ashland, Kentucky

Fred T. Halliman

(Continued from page 1)

one sermon but I believe we could also say that John was a **Bridge-Burning Baptist.** John did not use preaching as a 'side line' to pick up a few extra bucks but he made preaching his business and stayed at it, even while doing it. I do not say nor do I feel that I have preached as much this year as I should have. I have preached about 450 full sermons, it would be hard to estimate how many times I have done personal witnessing.

Mission Patrols and Trips Away From The Station

I would not say that one could not do Scriptural mission work anywhere he got out and walked everywhere he went, for it would be foolish to say that one must walk wherever he goes just because Jesus and the apostles did, instead I say where transportation is available, use it to the glory of God, but it just so happens that where I live and preach transportation is completely worthless except in a few cases. As mentioned in a previous article, I do not believe in trying to do mission work by remote control, i.e., sitting in my office and sending out native preachers only, but I believe in "getting out with the boys" and teaching them and the people by example. In the twelve months of this year I have spent about four months in trips and patrol, the longest of which was five weeks and another four weeks.

Professions And Baptisms

I could not say that a single person has been really born again under my ministry here, and be telling the truth, only God knows how many if any, have really been born again but there have been over 800 that have professed to know Christ as Saviour under my ministry here this year. Of that number I have baptized about 250. I never put any emphasis upon professions in my ministry and never beg or even ask folk to "come forward and receive Christ." But rather, I reach Jesus and emphasize what He has already done to save sinners and then tell folk when they have received Him as their Saviour they can make it known. Sometimes they tell about it in church before we start to preach, sometimes it is at the end of a service. I have upon a few occasions been interrupted during preaching long enough for me one or two to tell they have been saved, but many times the professions of faith come as they did just this morning while I was walking around the mission. One of the natives that was working for me in a sweet potato garden stopped me and said he had been saved and wanted to be baptized and join the church. I told him I was happy for

him but he would have to "tell it to the church" and let the church decide about baptizing him. I came on to the house and was about to enter the house when a man about 50 years old, half eaten up with leprosy stopped me and said he would like to say a few words. He said that God had saved his soul and that whenever possible he would like to publicly tell about it and ask to be baptized. While it is true that most of the professions come in the church, many of them come just as these two did this morning.

Churches Organized

In all we have five churches organized here now, four of them being organized this year. Some of these churches have missions of their own, ever carrying the Word of God farther and farther afield. I have just now returned from talking with a group who wish to start a mission under the authority of the last church we organized. This last church was organized with 63 charter members. I baptized all of these one Sunday afternoon and organized them into a church. All of the churches have called pastors. While it is true that all of these churches need much teaching and instructing before they would pass the test according to the standards set by the civilized world, they are, nevertheless, New Testament churches in the true sense of the word, authorized and organized under New Testament church authority. I do not believe these churches would cease to exist and carry on even if they were left alone at this early stage, though I feel quite certain they would not grow in grace as they should and many things no doubt they would do that would not be Scriptural due to their lack of knowledge and very little way of obtaining it, because none of them can read the Word for themselves. We are teaching them just as fast as they can absorb it, to be self governing and self supporting, and to continue to carry the Word either with or without my presence. However, just as it takes time for any infant to develop into a fairly good sized child and every other subsequent stage until it is fully grown and can carry out

(Continued on page 8, column 3)



"Turn"

(Continued from page 4)

is there isn't to be any turning from the Word of God.

Another thing, there is not to be any turning back on the part of God's child. When Jesus was here in the days of His flesh, He said:

"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."—Luke 9:62.

What the Lord Jesus said then

is still true, for the man who turns back isn't fit for the kingdom of God.

We have three great illustrations of that in the Bible. First, the Galatian Christians turned away from the things of the Lord. They were the crowd of Baptist brethren of whom we read that fell from grace. The Apostle Paul refers to it when he says:

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."—Gal. 5:4.

How did they fall from grace? They fell from grace in that they turned away from the truth of the grace of God. They turned from the principle of grace. They didn't lose their salvation, they turned from the principle of grace to that of works.

Notice again:

"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"—Gal. 4:9.

Notice the expression, "After that ye have known God, or rather are known of God." This crowd of Jews of the churches of Galatia were turning back to ob-

NOW AVAILABLE!

1965 BOUND VOLUMES OF THE BAPTIST EXAMINER \$6.00 each

serve days and months and times and years. There was the ritual and the rubric of the Old Testament, and there were all the forms and ceremonies of the Old Testament that they desired. They even patched up the veil of the temple. In fact, Galatianism is the patching up of the veil that was rent in twain the day that Jesus died for our sins. God said to these Galatian Christians through the Apostle Paul, "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"

I tell you, beloved, there is not to be any turning back on the part of the children of God. When you see the truth that Jesus Christ died for your sins, kick overboard baptism, and church membership, and the mourner's bench, and all church ritual; kick overboard everything by way of ordinances and forms and ceremonies and types, and cleave only to the Lord Jesus Christ.

Don't misunderstand me. We ought to contend for Baptist baptism and church membership, but remember our salvation is only in Christ. Never turn away, nor turn back from Him.

Another example of an individual that turned back is Solomon. Solomon had two great experiences with the Lord, as you probably remember — two marvelous experiences wherein God gave him remarkable wisdom, the like of which the world never saw, nor ever understood. I doubt seriously if any of us really understood fully the remarkable wisdom which God gave to Solomon, yet Solomon turned away from the Lord. If you will turn to the Word of God you'll find when Solomon was king, he turned from the Lord. Now whose fault was it? Why did Solomon turn from the Lord. It was because of his wives. Listen:

"And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice."—Kings 11:3,4,9.

In spite of two marvelous revelations that God had given to Solomon, Solomon turned away from the Lord. Beloved, there should be no turning back on the part of God's people.

In the Old Testament we have the story of Lot getting out of the city of Sodom. As he made his way out of the city, the Word of God tells us that the only ones of his family that went along with him was his wife and his two daughters. On the way out, Mrs. Lot got to thinking about the party dress that she was leaving behind, and the good times she had enjoyed amongst the society of Sodom, the things of this world, and it was just too much to keep on going forward, out of the city. Lot's wife looked back, and the Word of God says that she was turned into a pillar of salt.

When we came to the New Testament, we find that Jesus said to the disciples, in giving them a warning:

"Remember Lot's wife."—Luke 17:32.

The Lord Jesus Christ holds her up as an example of one who turned back; therefore He said to His disciples, "Remember Lot's wife."

CONCLUSION

This God that I preach to you, who doesn't turn Himself, who never changes, this God says to you who are lost, "Turn or burn." He tells you that the way to turn is by the hearing of the Word of God, and that through the preaching of the gospel of Jesus Christ you are to turn. He tells you that when you have turned, you are to continue to turn away from those that would deny the power of God. Then He says not to turn from His Word, not to turn back, but to keep going forward in the service of the Lord.

I ask you, don't you feel sometimes like giving up? I do, to be honest. How about you who are saved? Haven't you felt at times like giving up? I didn't go to church one Sunday. There was only one time in my life I ever stayed away from church when there wasn't anything wrong with

me physically. I said, "Lord, I'll never go again." Beloved, I expect you have had the same experience. I suspect that everyone of you have been tempted to say, "I'm just going to quit." But the God that doesn't turn, says to you, "Don't turn back." God wants you to stay true. He wants you to keep going in His service. He doesn't want you to start in His service, and then stop, or turn back. God wants you to keep faithful in His service.

It is a mighty easy thing to turn back. It is a mighty easy thing to say, "I am not going to do anything else." It is a mighty easy thing to say, "Well, I'll just quit." Beloved, that is not God's plan. God wants us never to turn back, but to set our faces as a flint, and to go forward as His servant.

We have a remarkable example of some Christians in the New Testament who did that very thing, and that was the Christians at Thessalonica that were saved under Paul's ministry. We read:

"For they themselves shew of us what manner of entering in we had unto you, and how ye TURNED TO GOD from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." — I Thess. 1:9,10.

Notice these Thessalonian Christians. Here are the three tenses of their lives. In the past they turned to God from idols. That is their past tense. Their present tense was to serve the living and the true God. How about the future tense? They were to wait for His Son from Heaven.

Beloved, if I understand my Bible, it is that you and I should hear the Word of God and turn, and having turned to Him from our idols, then we are right now to serve Him, the living and the true God, and we are to keep our eyes on Him for the future, knowing that as we wait for His Son from Heaven, we are looking forward to the time when the Lord Jesus will come again.

May I say to you in closing, "turn or burn." Might it please God to help you to turn? You can't turn in your own strength. No man ever turned in his own power. Rather, God has to turn you. May God work a miracle of grace in your life tonight and turn you from sin to the Saviour, that you might be saved.

May God bless you!

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

Two Great Books

By

I. M. Haldeman

LATE PASTOR OF FIRST BAPTIST CHURCH, NEW YORK CITY



Highly respected, influential and a power for Christ in his day. Two of his greatest books — just recently reprinted — are here offered.

TEN SERMONS ON THE SECOND COMING
\$4.95

HOW TO STUDY THE BIBLE
\$3.95

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



THE BAPTIST EXAMINER
JANUARY 29, 1966
PAGE FIVE

"FIFTY YEARS IN THE CHURCH OF ROME"

By CHARLES CHINIQUY

From "Fifty Years In The Church Of Rome"

Equality And Fraternity Of Men Proclaimed By Christ

"Be ye not called Rabbi. For one is your Master, even Christ; and all ye are brethren." (Matt. 23:8).

"God is no respecter of persons; but in every nation, he that feareth Him and worketh righteousness is accepted with Him." —(Acts 10:34-35).

"Jesus called them unto Him and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant. Even the Son of Man came not to be ministered unto, but to minister, and give His life as a ransom for many." —(Matt. 20:25-28).

Principles Of Liberty Proclaimed By Christ

"If ye continue in My word, then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free. . . . If the Son shall make you free, ye shall be free indeed." —(John 8:31-36).

"The spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent Me, to heal the broken-hearted, to preach deliverance to the captives, and recovering the sight to the blind, to set at liberty them that are bruised" —(Luke 4:18).

"Where the Spirit of the Lord is, there is liberty." —(2 Cor. 3:17).

Tolerance And Liberty Of Conscience Proclaimed By Christ

"And they did not receive Him (Christ), because His face was as though He would go to Jerusalem. And when His disciples, James and John, saw this they said, Lord wilt Thou that we command fire to come down from heaven and consume them, even as Elias did? But He turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but save them." —(Luke 9:53-56).

"Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath; the cup which my Father hath given Me, shall I not drink it? For all they that take the sword, shall perish with the sword." —(John 18:10-11; Matt. 26:51,52).

It is no wonder that the people of Judea filled with admiration at these sublime doctrines of equality, fraternity, liberty and tolerance, should exclaim, "Never man spake like this man!"

Is it on those admirable principles, that the Church of Rome is founded? No! For she has thousands of times, proclaimed that her mission was to destroy them all, even if she had to wade in the blood of those who support them.

But just as the Roman Church is not only the very antipodes and the most implacable enemy of those admirable doctrines and principles, so the constitution of the United States is the ripe fruit of this divine seed, sown by the Son of God Himself in the bosom of humanity, eighteen hundred years ago.

Yes, in reference to those principles of fraternity, equality, liberty, and tolerance, the constitution of the United States is to the Gospel of Christ what the fruit is to the tree which has given it. And this is the verdict given by the whole world, the church of Rome excepted.

Why is it that the poor, the bruised, the wounded, and the oppressed from every land turn their eyes, their hearts, and their steps toward this country? It is because all the echoes of heaven and earth have told them that the United States Republic is, par excellence, the land of fraternity, fair play, equality and liberty.

The Pope of Rome and his Jesuits know this better than any one. Hence their constant and supreme efforts to destroy this Republic. Believing and preaching that it is their duty to exterminate the individuals who differ from them in religion, they assume that it is their duty to destroy the governments and the nations who refuse to submit to their yoke, when they can do it safely.

The mission of Rome being to teach that the inferior, the people, must obey his superior, just as the corpse obeys the hand which moves it, or as the stick obeys the arm which directs it, she knows well that she cannot fulfill her mission and attain her object so long as this government of a free, sovereign people, stands; she is, then, bound to oppress, paralyze, and destroy that government when she finds her opportunity.

With lynx eye, she watches that opportunity; and with anxiety and rage she spied from her cradle the onward march of this young Republic. She knew that it was in the bosom of every true citizen of the United States to propagate those accursed (by her) principles of equality, fraternity, and liberty of all the world. She saw that the irresistible influence of those principles were felt on the most distant nations, as well as on the poor, miserable Irish people, she was keeping under her heavy and ignominious yoke; she understood that there was a real danger for her very existence, if those principles would continue to spread; that her slavery star would go down as the

liberty star would rise on the horizon. In a word, Rome saw at once that the very existence of the United States was a formidable menace to her own life. Already she had seen the chains of two millions of her Irish slaves melted at the simple touch of the warm rays of liberty which had fallen from the stars and stripes banners. From the very beginning she perfidiously sowed the germs of division and hatred between the two great sections of this country, and she felt an unspeakable joy when she saw that she had succeeded in dividing it's South from the North, on the burning question of slavery. She looked upon that division as her golden opportunity. To crush one party by the other, and reign over the bloody ruins of both, has invariably been her policy. She hoped that the hour of her supreme triumph over this continent was come. She ordered her elder son, the Emperor of France, to keep himself ready to help her crush the North by having an army in Mexico ready to support the South, and she bade all Roman Catholic bishops, priests, and people to enroll themselves under the banner of slavery, by joining themselves to the party of the Democracy. And everybody knows how the Roman Catholic bishops and priests, almost to a man, obeyed that order. Only one bishop dared to disobey. Above everything, it was ordered to oppose the election of Lincoln at any cost. For, from the very first day that his eloquent voice had been heard, a thrill of terror had gone through the hearts of the partisans of slavery. The Democratic press, which was then, as it is still now, almost entirely under the control of the Roman Catholics, and the devoted tool of the Jesuits, deluged the country with the most fearful denunciations against him. They called him an ape, a stupid brute, a most dangerous lunatic, a bloody monster, a merciless tyrant, etc., etc. In a word, Rome exhausted all her resources of language, she ransacked the English dictionary to find the most suitable expressions to fill the people with contempt, hatred, and horror against him. But it was written in the decrees of God that honest Abraham Lincoln should be proclaimed President of the United States, the 4th of March, 1861.

At the end of August, having known from a Roman Catholic priest, whom, by the mercy of God, I had promised to leave the errors of Popery, that there was a plot among them to assassinate the President, I thought it was my duty to go and tell him what I knew, at the same time giving him a new assurance of gratitude for what he had done for me.

Knowing that I was among those who were waiting in the antechamber, he sent immediately for me, and received me with greater cordiality and marks of kindness than I could expect.

"I am so glad to meet you again," he said: "you see that your friends, the Jesuits, have not yet killed me. But they would have surely done it when I passed through their most devoted city, Baltimore, had I not defeated their plans, by passing incognito a few hours before they expected me. We have the proof that the company which had been selected and organized to murder me was led by a rabid Roman Catholic, called Byrne; it was almost entirely composed of Roman Catholics; more than that, there were two disguised priests among them, to lead and encourage them. I am sorry to have so little time to see you; but I will not let you go before telling you that, a few days ago, I saw Mr. Morse, the learned inventor of electric telegraphy; he told me that when he was in Rome, not long ago, he found out the proofs of a most formidable conspiracy against this country and all its institutions. It is evident that it is to the intrigues and emissaries of the Pope that we owe, in great part, the horrible civil war which

is threatening to cover the country with blood and ruins.

"I am sorry that Professor Morse had to leave Rome before he could know more about the secret plans of the Jesuits against the liberties of the very existence of this country. But do you know that I want you to take his place and continue that investigation? My plan is to attach you to my ambassador of France, as one of the secretaries. In that honorable position you would go from Paris to Rome, where you might find, through the directions of Mr. Morse, an opportunity of re-uniting the broken threads of his researches. 'It takes a Greek to fight a Greek.' As you have been 25 years a priest of Rome, I do not know any man in the United States so well acquainted as you are with the tricks of the Jesuits, and on the devotedness of whom I could better rely. And when, once on the staff of my ambassador, even as one of the secretaries, might you not soon yourself become the ambassador? I am in need of Christian men in every department of the public service, but more in those high positions. What do you think of that?"

"My dear President," I answered, "I feel overwhelmed by your kindness. Surely nothing could be more pleasant to me than to grant your request. The honour you want to confer upon me is much above my merit; but my conscience tells me that I cannot give up the preaching of the Gospel to my poor French Canadian countrymen, who are still in the errors of Popery. For I am about the only one who, by the Providence of God, has any real influence over them. I am, surely, the only one the bishops and priests seem to fear in the work. The many attempts they have made to take away my life are a proof of it. Besides that, though I consider the President of the United States much above the Emperors of France, Russia, and Austria, much above the greatest kings of the world, I feel that I am the servant, the ambassador of One who is as much above even the good and great President of the United States as the heavens are above the earth. I appeal to your own Christian and honourable feelings to know if I can forsake one for the other."

The President became very solemn, and replied: "You are right! you are right! There is nothing so great under heaven as to be the ambassador of Christ."

But then, coming back to himself, with one of his fine jokes, which he had always ready, he added: "Yes, yes, you are the ambassador of a greater Prince than I am; but He does not pay you with so good cash as I would do." He then added: "I am exceedingly pleased to see you. However, I am pressed just now, by most important affairs, that you must excuse me if I ask you to give your place to one of my generals who is there, waiting for me. Please come again tomorrow at ten o'clock; I have a very important question to ask you on a matter which has been constantly before my mind these last few weeks."

Copied specially for
The Baptist Examiner, by
L. E. Jarrell, Lordsburg, N. M.
(To be continued)

"Jephthah"

(Continued from page one thy example of a hero.

Second, God honored Jephthah's vow. It's unthinkable would do so if Jephthah were spiritually depraved he'd God a human burnt-offering.

Third, Jephthah could fulfill vow only by having a Levitical priest burn the offering. A priest would slaughter and a human being as an offering to Jehovah?

These three facts make me seriously doubt Jephthah had mind offering a human being an holocaust. -

If Jephthah didn't offer daughter as a bloody human sacrifice, what kind of sacrifice it? I think it might be described in Pauline terminology: "a sacrifice" (Rom. 12:1).

It was not uncommon in Old Testament for women to dedicate themselves to the service of the sanctuary (I Sam. 1) or even take the vow of the Nazirite (Num. 6:2). We have reason to believe Jephthah's vow the dedication of a human life to a life of separation in the service of Jehovah, which involves life of celibacy.

The Daughter Approves

A number of facts seem to support this interpretation. First, consider the lament of the daughter when she finds out her father has vowed her to the Lord. He encourages him to keep the vow.

"My father, if thou hast vowed thy mouth unto the Lord, do me according to that which hath proceeded out of thy mouth, forasmuch as the Lord hath vowed vengeance for thee of thine enemies, even of the children of Ammon." (Judg. 11:36).

But then she makes an unusual request.

"And she said unto her father, let this thing be done for me: alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows (female companions). And he said, Go, he sent her away for two months, and she went with her companions, and bewailed her virginity upon the mountains." (Judg. 37-38).

Jephthah's daughter does not regret her death; she laments her virginity. The ultimate question the young woman in that as now — was to marry and have a family. But since she had vowed to Jehovah, all her marriage were gone — she Jehovah's special property.

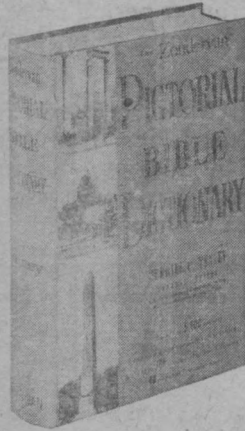
Note also that she goes her friends into the mountains. If the sacrifice were death, certainly she'd want to spend two months with her grieving father.

She goes into the mountains with her friends to cry over her vow of celibacy. Why the mountains? No self-respecting woman would cry over something in public!

Verse 39 enlightens us further. "And it came to pass at the end of two months, that she returned unto her father, who did according to his vow which she had vowed; and she knew no man." (Judg. 11:39).

The emphasis on the fulfillment of the vow centers in her not death. "She knew no man." (Continued on page 7, column 1)

THE ZONDERVAN PICTORIAL BIBLE DICTIONARY



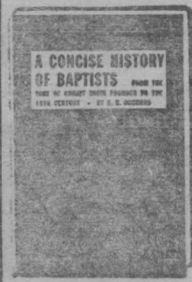
This is an invaluable book in Bible study. Bible personalities, animals, places, and things are discussed in a most helpful way. There are also over 700 pictures, charts, and drawings which give added understanding to the Bible, especially concerning places and lands of the Bible. Some of the Bible doctrines are also discussed. There are also 40 pages of full-color maps.

We believe this book will be helpful to you in nearly all phases of Bible study.

Price \$9.95

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

THE BAPTIST EXAMINER
JANUARY 29, 1966
PAGE SIX



A CONCISE HISTORY OF BAPTISTS
By G. H. ORCHARD

\$1.50 paper -- \$3.00 cloth

J. R. Graves thought very highly of this book and brought it into print here in America. The author himself was an English Baptist and was very well informed about the history of our forefathers. In the study of Baptist history, you will find Orchard plays an important role.

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

The size of the television screen is often in inverse proportion to the spiritual atmosphere of the home!

"PAPERBACKS"

"Why Be A Baptist?" by H. Joyce Taylor Sr., 104 pages, 25c.
"What Baptists Believe And Why They Believe It" by J. G. Low, 48 pages, 25c.
"The Book Of Mormon" by Arthur Budvarson, 63 pages, \$1.00.
"Should Protestants And Roman Catholics Inter Marry?" by John Carrara, 32 pages, 35c.
"The Trail Of Blood" by J. M. Carroll, 55 pages, 25c.
"The Priest, The Woman, And The Confessional, by Father Chiquy, 143 pages, \$1.25.
"The Gospel In Genesis" by Henry Law, 188 pages, 70c.
"Our Bible," by Charles Leach, 32 pages, 40c.
"The Four Hundred Silent Years" by H. A. Ironside, 104 pages, \$1.50.
"Sins of the Saints" by A. W. Pink, 37 pages, 20c.
"The Christian In Romans Seven" by A. W. Pink, 28 pages, 20c.
"Present Day Evangelism" by A. W. Pink, 24 pages, 15c.
"The Atonement" by A. W. Pink, 28 pages, 20c.
"The Doctrine Of Election" by A. W. Pink, 32 pages, 20c.
"The New Birth" by A. W. Pink, 32 pages, 20c.
"The Godhood of God" by A. W. Pink, 31 pages, 20c.
"The Law and The Saint" by A. W. Pink, 37 pages, 35c.
"Confidence In God" by Alexander Carson, 132 pages, \$1.50.
"The Divine Inspiration of the Bible" by A. W. Pink, 144 pages, 50c.
"Comfort For Christians" by A. W. Pink, 121 pages, \$1.50.
"The Attributes of God" by A. W. Pink, 83 pages, \$1.00.
"A Fourfold Salvation" by A. W. Pink, 31 pages, 30c.
"John Ploughman Talk" by C. Spurgeon, 128 pages, 40c.
"All Of Grace" by C. H. Spurgeon, 128 pages, 40c.
"Faith's Checkbook" by C. H. Spurgeon, 108 pages, 60c.
"Election" by C. H. Spurgeon, 35c.
"A Baptist Catechism" by C. Spurgeon, 32 pages, 15c.
"Things Most Surely Believed Among Us" Baptist Confession of Faith, 54 pages, 50c.
"Satan And His Gospel" by A. Pink, 43 pages, 30c.
"Eternal Safety And Security" by J. M. Carroll, 22 pages, 20c.
"The Five Points of Calvinism" by Frank B. Beck, 70 pages, 50c.
"A Deck of Cards" by Charles Weigle, 32 pages, 35c.
"A Frank Exposure of Freemasonry" by John R. Gilpin, 39 pages, 50c.
"Biblical & Historical Faith of Baptists on God's Sovereignty" by Calvary Baptist Church, 51 pages, 50c.
"Famous Archaeological Discoveries" by Merrill F. Unger, 79 pages, \$1.00.
"Sinners In The Hands Of An Angry God" by Jonathan Edwards, 15 pages, 25c.
"Seventh Day Adventism" by E. Biedewolf, 48 pages, 50c.
"Mormonism Under The Searchlight" by W. E. Biedewolf, 63 pages, 50c.
"Russellism Unveiled" by W. E. Biedewolf, 30 pages, 50c.
"Spiritualism — Divine?, Devil-Or A Deception?" by W. E. Biedewolf, 32 pages, 50c.
"Into Him That Loved Us" by W. E. Biedewolf, 90 pages, 50c.
"The Unvarnished Facts About Christian Science" by W. E. Biedewolf, 40 pages, 50c.
"The False Prophets" by O. J. Smith, 32 pages, 50c.
"Mormonism And The Bible" by Louis T. Talbot, 48 pages, 50c.
"What The Sects Teach" by Ed. J. Tanis, 89 pages, \$1.00.
"What's Wrong With Christian Science?" by Louis T. Talbot, 46 pages, 50c.
"Victorial Pilgrim's Progress" by John Bunyan, 254 pages, 95c.
"Pilgrim's Progress" by John Bunyan, 129 pages, 60c.
"The Truth About The Virgin Mary" by Paul E. Schuessler, 30 pages, 20c.
"The Sovereignty Of God" by A. W. Pink, 160 pages, 75c.

"Jephthah"

(Continued from page six)
She would belong to Jehovah and remain a virgin.
Now this act had the approval of the women of Israel.
"And it was a custom in Israel, that the daughters of Israel, went yearly to lament the daughter of Jephthah the Gileadite four days in a year." (Judg. 11:40).
The word "lament" should be "praise." The women of Israel took this incident to be praiseworthy. If Jephthah had turned his daughter into a holocaust, the women of Israel wouldn't praise that. But to give one's self to be a living sacrifice to God certainly demands praise.

On Sacrificing

One final thing should be noted. Verse 34 makes special mention that this was Jephthah's only child. Why mention this if the sacrifice is the bloody burnt-offering? No matter how many children Jephthah had, it would have been difficult to offer any of them on the altar.

The mention of an only child is significant if the vow is to celibacy in the service of Jehovah. This meant Jephthah's family line would be cut off. This is why he was heartbroken. He would have no grandchildren to enjoy and care for him in his old age. A large family was the greatest joy any man could have. But Jephthah's vow shattered all hope.

Now there is a marvelous lesson in this story: Be careful of making rash promises to God. Don't tell Him that you're willing to give Him anything unless you're willing to give that which you love most dearly.

Are you willing to give up your children? Are you willing to risk your health and life? If not, then don't be quick to make promises.

Too many Christians are insincere. "God, I'll give you anything, so long as you don't send my children to the mission field." "God, I'll do anything you want me to do so long as it pays at least \$10,000 a year."

What hypocrisy is practised in the name of dedication. If you mean business with God and dare to tell Him that He can have anything He wants, then you must be willing to give up that which you love the most.

—Eternity.

Prophetical Writings

(Continued from page one)
foot of the great image.

7. *Antichrist*. The Preterists find in the bishop of Rome, or rather in a succession of popes, "the Antichrist." The Futurists, while denouncing Popery as strongly as any others, teach that "the Antichrist" is yet future, that he will be an individual, and that he will not arise till after the ten kingdoms have been clearly developed (Dan. 7:8). It is most positively declared that whoever once gives his adhesion to "the Antichrist" will be eternally lost. (Rev. 13:8; 14:9, 10; 2 Thess. 2:10-12). But who will dare to say that this is the case with all who at any time have been Papists?

8. *Babylon*. This is definitely a reference to the system of religion which has its center and headquarters at Rome. In the early chapters of Genesis (Gen. 10), we read of Nimrod. His kingdom was that of Babylon. It was the beginning of religious confusion which has existed through all ages since. Babylon finally heads up in the religious confusion of Rome. The system of Romanism is truly one of absolute religious confusion.

Rev. 17:18 speaks of a "great city which reigneth over the kings of the earth." There was only one city in John's day that could in any wise equal this prediction and that was Rome, which is the centre and fountain of worldly glory and Satanic wickedness, and will be at last overthrown suddenly and irreversibly, as Jer. 51, Isa. 14, and Rev. 18 predict.

"SERMONS ON ROMANISM"

By

JOHN R. GILPIN, Editor

THE BAPTIST EXAMINER

10 Sermons — 160 Pages — Smyth Sewed — Paper Back

\$2.00 Postpaid

Order From Calvary Baptist Church, Ashland, Kentucky 41101

Calvinism

(Continued from page one)

or the total inability of man in his own strength to do righteousness, or to do anything whatever for his own salvation. (Eph. 2:1; 4:18).

2—Unconditional Election. That is, that God without any condition elects some to salvation due only to His unmerited grace. (John 6:37; Acts 13:48; II Thess. 2:13). This number can only be known to man after they have made their calling and election sure by open profession of faith in Christ.

3—Limited particular, definite redemption. Christ died to redeem all those who were predestinated by God to everlasting life. Matt. 26:28; John 10:11; Eph. 5:25). Not one more, nor one less than that amount shall be saved.

4 — Irresistible or efficacious grace. Divine grace is almighty and does what it is intended to accomplish, namely the salvation of the sinner. (John 3:8; Eph. 2:8).

5—Perseverance of the Saints. All the elect will be saved for eternity. They cannot fall away, they will not fall away. (John 5:24; 10:28; Phil. 1:6).

There is not much preaching about these great doctrines in most pulpits these days. Arminianism, the free-will, man-exalting system of doctrine, has turned most people's views away from these true Scriptural doctrines. On the other hand, many Calvinistic ministers in a policy of accommodation keep quiet about these teachings just to avoid an open breach with their church. True Calvinists are in a minority in Baptist circles today. We are not in the main stream of religious activity but yet we refuse to let these grand old doctrines for which so many witnesses bled and died for, go unproclaimed. We mean to keep them alive whatever the cost. It is not because we love Calvin but because we love Christ. It is not because we love slander but because we love truth. Sovereign Grace is Saving Grace. Let us preach it with all our might no matter what tag man may pin on us.—The Beacon.

times refer to the close of this dispensation. (2 Tim. 3:1-5). What makes our own times so critical is, that principles are now working which will bring in all this evil like a mighty flood. Hence the importance of separation from doomed systems, and of bearing an intelligent and earnest testimony.

15. *Signs of the times* are those events which show that "the end" is nigh. Let no one place the least confidence in dates as calculated by man; they have only deceived hitherto, and been a huge stumbling block in the way of inquirers. The Lord Jesus tells us what are the signs of His coming, and likens them to the budding fig tree. (Luke 21:28-31). The first He mentions is the fulfilment of Dan. 9:27, 12:11, in the temple at Jerusalem. (See Matt. 24:15).

These are some of the principal terms and phrases used in connection with prophecy. Some are human and some divine. It is important to attach a definite meaning to them all. We might mention others, such as "the regeneration," "the times of the restitution of all things," "times of refreshing"—all referring to the blessed state which Jesus, the Restorer of Creation, the Prince of Peace, will introduce. It should also be observed that the word "judge" frequently signifies to govern or rule, as Ps. 96:13. But in this and all other cases, let the connection where any Scripture term is found be diligently examined, and parallel passages sought out.

Of all terms none are so blessed and important as those which relate to the second advent of the Lord Jesus. Whether the word "coming," "appearing," "revelation," "brightness of his coming," "glorious appearing," "day," "day of the Lord," "day of the revelation of God" is used, one and the same manifestation is intended.

There will be his "presence" as well as His "coming." This, then, be our habit, not to look for death, or a Millennium, or a secret coming, but for "the glorious appearing of the great God and our Saviour Jesus Christ."

—Watching and Waiting

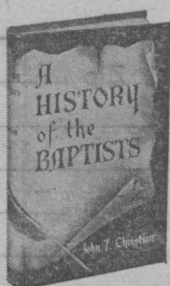
A HISTORY OF THE BAPTISTS

By

JOHN T. CHRISTIAN

\$3.25

This is volume one of Christian's famous 2-volume work and traces the church from apostolic times to early America. We think it is the best volume on Baptist history "in" or "out" of print.



CALVARY BAPTIST CHURCH

P. O. Box 910, Ashland, Kentucky, 41101

THE BAPTIST EXAMINER

JANUARY 29, 1966

PAGE SEVEN

While Enjoying The . . . WINTER WONDERLAND



How about sending ten "subs" for ten of your Baptist friends who need the Truth this paper stands for?

TEN SUBS \$10.00

IN ADDITION, WE WILL RENEW YOUR OWN FREE!

(No less than ten "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 _____
6. Name _____
Address _____
Zip _____
7. Name _____
Address _____
Zip _____
8. Name _____
Address _____
Zip _____
9. Name _____
Address _____
Zip _____
10. Name _____
Address _____
Zip _____

Enclosed \$ _____ for _____ Subs

Your Name _____

Address _____

Zip _____

Fred T. Halliman

(Continued from page 5)

the duties of an adult, so it is going to take time for these infant churches to develop into the standards set by most folk back home.

New Work Started

Though we have opened up many new preaching points this year, we have not actually started work in any new places other than the Solomon Islands. The work opened up on the Strickland River patrol was not actually a new work started this year, but it was something we completed that we had started about two years ago. That area is still in the developing stage and no doubt will be for some time. Since I have returned from there several of the native preachers have gone back preaching the Word. The Solomon Island work has truly been a blessing. I have visited there twice this year and there are nine baptized believers now. These nine have come from the quagmire of religious slavery to be set free by Christ. **"If the Son therefore shall make you free, ye shall be free indeed."** (John 8:36).

To give you an example of how the work is spreading, I think the following will suffice. To the east and north of us lies a large mountain range that we have never attempted to establish work there due to our commitments over here, though other missions are operating in that area. For the past several months some of the people from across that mountain range have been coming quite frequently to see me about starting some Baptist work in their area. For several reasons I put them off, the main one being that I just didn't have the time, for I had more than I could personally do in this area. Then too, I wanted to make sure the Lord was leading if I ever did cross over the range to see them. It got to the point about two months ago, that some of them were here at the mission as much as three times a week asking me to come and two different groups, hoping that I would go ahead and put up buildings to worship in before I did go. I finally just cut loose from some of my work here and went to visit them. I crossed the mountain in one day and spent a day with each group, sleeping one night at each place. I told them that I was so busy with my work over here that I would have very little time to come over there to preach and put them to a test by asking them what would they decide to do if I could not or refused to come back at all. They replied by saying that if I could not or would not come to teach and preach to them and if I would not send some of the native preachers they would find some of our Christian people to teach them. I asked them why they did not like the mission that had been looking after them for the past four years and they replied that the Baptist people from our area had told them they could not go to heaven by simply praying and leaving off their old heathen customs. I told them that we would do the best we could by them. Some of our native preachers have been in both areas almost continually ever since. At the Koroba Station which is almost solidly Catholic, they have begun to ask for us to come and teach them the way of salvation. One head man has said they are going to put up a building to worship in next month. Some of our native preachers will take over that work. Between Koroba and Tari a group already has up a building waiting for us to come and start services with them. Back about half way between our station and Lake Kapiago a new group of folk has recently sent word for me that they would put up a building next month and wait for me to come to start services with them.

I have not tried to promote any of these new places and have

to some degree tried to discourage some of it, for I felt that it might be of the flesh, but the folk refuse to take no for an answer. They say if you can't come now we will wait until you can. Some folk write to me and say, Brother Halliman, why can't you just say "No" to some of them and stick to it, you are just one man and you have got to stop somewhere. Yes, that's easy for folk back there to say, but I say beloved, if you could see these folk as I see them, standing on the very brink of eternity, suspended by the thread of life only which at the best is very, very weak, and pleading just to be taught the simple rudiments of salvation if nothing more. I wonder what you would do. I'll tell you the truth, the hardest thing that I have ever tried to do in my life is to say "No" to a man asking me to tell him how to escape the damnation of hell and show him the way to heaven.

A Battle Of The Saints Is Raging

Due to the physical condition of my wife it may be that part or all of the family will return to the states sometime in 1966. We have had letters from some suggesting that we do and many have said they were praying about the matter and if it be God's will that we come home for awhile. I have not told any of the native folk that there is a possibility that God may bring this to pass but somehow they have a feeling that we may be getting ready to

leave them. One of the preachers told me that folk all over the country were uneasy and many of them had begun to worry. All over the country, I know simply as Halliman and everyone who is enough to talk, knows me and calls me by name. He said the folk were saying if Halliman leaves us who will look after who will help us when we are sick, who will teach us about Jesus. He said they were forming prayer groups among the Christians asking God to keep us with them. Beloved, we do not know if we will be coming here or not. These folk don't know much, but they know how to pray so seemingly, there is a prayer battle waging on the opposite sides of the Pacific. We are solved to do God's will whatever it may be.

As We Face The Future

We face the future of a new year expecting great things, cause we are serving a great God. There are many problems at present, some too hard for us to figure out, but we are not trusting in our wisdom but we rely on Him who is able, **"Is anything too hard for the Lord."** Gen. 18:14. We only ask that you folk continue to pray for us and suggestions as you have them. I feel like it; in so doing you help us to determine the Lord's will in whatever we do. May the Lord bless you all.

Sincerely,

Fred T. Halliman

ATTENTION PREACHERS!

JANUARY BOOK SPECIAL

"MARRED VESSELS"

by Wayne Cox

20 SERMONS—230 PAGES

REGULAR PRICE \$3.00

"SIMPLE SERMONS ON THE CHRISTIAN LIFE"

by Herschel Hobbs

12 SERMONS—116 PAGES

REGULAR PRICE \$1.95

"AFTER HIS LIKENESS"

by George W. Truett

14 SERMONS—176 PAGES

REGULAR PRICE \$2.50

"THE SEVEN SAYINGS OF THE SAVIOUR ON THE CROSS"

by Arthur Pink

7 SERMONS—134 PAGES

REGULAR PRICE \$2.00

"EVANGELISTIC SERMONS"

by Charles H. Spurgeon

20 SERMONS—256 PAGES

REGULAR PRICE \$2.95

In these five books are 73 choice sermons. All five books are cloth bound. This "Preacher's Special" would cost \$12.40 if bought singly. We will sell them all for

\$10.00

postpaid

PLUS

A GENUINE BONUS

a free copy of the editor's new book, **"SERMONS ON CATHOLICISM."** How about this for a January bargain—83 great messages in all? Every church ought to be very sure that her pastor gets this set of books during this sale which ends January 31, 1966.

Order From

CALVARY BAPTIST CHURCH BOOK STORE

P. O. BOX 910, ASHLAND, KY. 41101

THE BAPTIST EXAMINER

JANUARY 29, 1966

PAGE EIGHT