

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

35, No. 23 ASHLAND, KENTUCKY, JULY 23, 1966 WHOLE NUMBER 1444

INTERESTING LETTER FROM HALLIMAN

My friends:
Greetings to each of you in the
name of our precious Lord.

It seems that with the last few
months our letters to TBE
have been farther and farther
apart and we do not like to make
guesses and that is not our desire
but the truth is for the past
several weeks we have been
working every hour that we pos-
sibly could to try to get our new
house liveable. The Lord willing
we will be able to move in about
the first of next week, i.e., about
the first of July. And, while it
will not be completed by any
means, the rush at least will be
over and I will try to get letters
to you folk more frequently.

It seems that I think with each
passing year that I will have more
time for correspondence and
that I would like to do
so, but I believe it is just
reverse. I thought when I got
the new house built and we had mov-

ed in I would have lots of time,
but as I face the next 12 months



Eld. Fred T. Halliman

it appears that it will be the busi-
est year that I have had yet.

While my family is away in
America, I will try to get the
house finished up inside and the
furniture made. Besides this I
have many mission patrols that I
must make. For the past few
months I have seen very little of
our out-stations, other than sev-
eral week-end trips away from
the main Station.

While I have been busy work-
ing on the house, the preaching
has gone on just the same. I have
averaged preaching 6 times almost
every week since I have been so
busy on the house. Besides my
preaching we have about 20 na-
tive preachers now that are daily
sowing the gospel seeds and
teaching the saved. What a bless-
ing it is to see these heathen folk
receive Christ as Saviour and
then as they grow in grace many
of them feel led of the Lord to
preach the gospel to others. It has
not been in God's plan to give me
(Continued on page 8, column 1)

HE KNOWS!

He knows it all — the winding path,
The sky o'ercast and grey,
The steepness of the mountainside,
The roughness of the way;

He knows it all — the haunting fear,
The doubtings that distress,
The wond'ings and perplexities,
And all the strain and stress.

He knows it all — each troubled thought,
Each anxious wave of care,
And every burden, every grief,
Or cross that thou dost bear;

He knows it all — thy weight of woe,
Thine often tear-dimmed eye,
The stabbing pain, the slow, dull ache,
And sorrow's broken cry.

He knows it all — be His to choose,
And thine to take His choice!
He knows it all! He planned it so!
Then trust Him, and rejoice!

—E. Margaret Clarkson

ARMINIAN PREACHERS AND THEIR DEPRAVITY

Bro. Byrd was one of our
conference speakers in 1965
and was invited for this
year of 1966. However, the
school he is connected with
begins too soon for him to be
with us this year. He has
however most graciously
prepared a manuscript of the
message I had asked him to
bring, and it is a joy to us
to present it herewith. True-
ly, it is a message of power
for which we are grateful.
Just remember, there will be
more like it preached at
conference. U-All Come,
Don't You!

Read Jude 1:8-16
Today the pulpit vibrates with
the relativistic idea of law, sci-
entific materialism, evolutionary
philosophy, and a belief in the
possibility of progress.

As said, "I have jettisoned
Trinity, the Virgin Birth, and
Incarnation.
I am calling for "a visible,
organized, superchurch disci-
plined by controls."
What do they have left? They
are exactly as much as any
denying, God-hating Ar-
minians. Consider with me the
influences that make such men.

The Background
The first half of the nineteenth
century was a tumultuous time
for ideas, ideals, and values
were concerned. In one seething
pot of confusion were Smith,
Barton, Stone, White,
Channing, Camp bell,
and Katherine Fox, and

All of these had new light or
new divinity" and held that
atonement was rectoral. Each
of these defined the "elect,"
"church," and "final
Word of God.
The influence behind the "New
divinity" is quite extensive —
from this good hour.

Descartes constructed a
"rational scientific approach."
Hobbes turned to "ration-
al metaphysics."
Hume taught that the
"logical ideal" denied the
"self."
Rousseau said "human per-

sonality" was the "chief aim."
5. Kant dealt with "sense
phenomena."

6. Fichte taught the "sov-
ereignty of practical reason."

7. Hegel said personality
"created its own logic."

8. Nietzsche removed "the re-
ligious motive" from the scene.

9. Tillich gave "theological
answers to philosophical ques-
tions."

10. Kierkegaard made Jesus
"the absolute paradox."

11. Freud said, "I stand in no
awe of the Almighty."

12. Barth said the Bible is
"not infallible Word."

13. Niebuhr taught an "in-
dividualistic social gospel."

14. Bultmann answered moral
questions by "contextual ethics."

15. Dewey said "God was the
product of human nightmares."

16. James said, "I cannot be-
lieve in a vicarious salvation."

17. Gilson taught that "nat-
uralistic rationalism can find
light."

18. Locke denied Christianity
and Calvinism in particular.

19. Sartre teaches man's be-
ing "is always in question."

20. Edwards developed a
metaphysical idealism foreign to
the historical Calvinism of the
Puritans.

21. The Civil War was a Uni-

tarian attack upon the last great
stronghold of Calvinism.

Elder John E. Byrd,
Fremont, California

22. Dooyeweerd teaches that
the metaphysical or supernatural

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confrontations are to be consid-
ered religious crises because it
is the Holy Spirit's business to
actualize what God ordained in
Christ.

In the light of background ma-
terial it is easy to see how
preachers who don't study the
Bible become pseudo-scientific
theologians autonomous enough
to exclude personality and re-
ject all authority except self.
Many have murdered revelation
and explained away what they
have destroyed by their "New
Divinity." Many purpose to com-
prehend the phenomena of some
mystical system of functional
casual relations and they define
from the pulpit. They call it,
"thus saith the Lord."

Let's just skip the influence
of Ritschl, Schleiermacher, Ward,
Bushnell, Darwin, Fiske, Drum-
mond, Beecher, and Rauschen-
busch. Sometime check out Han-
nah Hall Smith's "deeper life"
movement, Amiee Semple Mc-
Pherson's "four-square" move-
ment, and some of the Bible in-
stitutes that made the Masonic
Lodge more important than the
Atonement.

The Modern Setting

It is usually obvious that the
new light or New Divinity boys
with the special illumination and
extra-Biblical revelation have

had about 3c worth of education.
Their teacher mentioned "Aris-
totelian metaphysics and logic"
and "Newtonian physics" and
how basic these were to the "en-
lightenment." When he was sat-
isfied that they knew how smart
he was he sprung his cracker-
jack doctor of theology degree on
them. He told them:

1. "for Ontological proof de-
fine God as a perfect being.

2. for Psychological proof
have an idea that God is.

3. for Cosmological proof ask,
"Who started the world?"

4. for Teleological proof know
a mechanism has a maker.

5. for Moral proof consider
a sense of oughtness.

6. for Probability proof use
a scientific, mathematical ap-
proach."

After they are exposed to these
2-bit words and are considering
how brilliant the great doctor is
they hear, "for consideration of
the likelihood of each proof, con-
sider Ayer's positivistic approach,
Dewey's naturalistic approach,
Brightman's empirical approach,
and Hocking's idealistic ap-
proach." All of these disregard
the Bible and refer man to his
own depravity for an answer.

God has become to them what-
ever their vanity and ego have
assigned Him to be. Here is a
summary of such "profound in-
vestigation." We end up with a
disregard for positive Bible truth.

We have "advanced" from psy-
chological empiricism to mater-
ialism in metaphysics and God
is "a fellow Democrat happy to
be on our bandwagon." We have
gone to hedonism in ethics and
"the will of the majority" de-
termines what is right. We have
gone to unbelief and revolt in
matters theological. The Bible
has been made "a myth of Jew-
ish pride and nationalism." The
fundamental doctrines by which
Baptists have stood through the
centuries make "Baptist preach-
ers" more angry than they do
the Devil.

Religious "intellectualism" to-
day needs the cleansing of the
mind, the renewing of the mind,
to release it from its overmaster-
ing obsession — the conviction
of its own competency to sit in
judgment upon the Word of God.
(Continued on page 2, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"IF JESUS SHOULD COME TOMORROW!"

"For our conversation is in
Heaven; from whence also we
look for the Saviour, the Lord
Jesus Christ." — Phil. 3:20.

"Tomorrow" is a great word.
Most people put off the things
they should do today until tomor-
row.

I have been impressed by the
Mexican people particularly, how
they use that word "Manana,"
which means "tomorrow." You
can never get a Mexican to say he
is going to do anything right now,
but if you would ask him to do
something, it is always "Manana."
He will do it, but it will be to-

morrow. Even after one is saved,
that habit still hangs on.

So I say that that word "tomor-
row" is a great word. We are al-
ways going to be better tomorrow
than what we are now. We are al-
ways going to do differently tomor-
row than what we are doing
today. We are always going to ac-
complish tomorrow the things we
should accomplish today. Now my
question is, what if Jesus should
come tomorrow?

May I say at the very outset,
it is a fact that He is coming. Lots
of people don't believe in the sec-
ond coming of Christ. Lots of folk

scoff at it. They make fun of the
second coming of the Lord Jesus
Christ. I have even heard Baptist
preachers scoff and make fun of
the second coming of the Son of
God.

Several years ago, I attended a
Conference for preachers over in
West Virginia, some 125 miles
from here. There was one man
who had been assigned to speak
on a certain phase of the second
coming. When he got up, he said,
"Here is my subject. It has been
assigned to me. I don't know any-
thing about it, you don't any-
(Continued on page 3, column 1)

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The Baptist Paper for the Baptist People.

JOHN R. GILPIN.....Editor

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

Gordon Buchanan To Assist In Georgia Revival



Elder Gordon Buchanan

Elder Gordon Buchanan of Griffin, Georgia, will hold a revival meeting for Pastor David West and the Rye Patch Baptist Church of Ludowici, Georgia August 8 through 12.

The Rye Patch Baptist Church is located between Jesup and Savannah, Georgia, and they along with Pastor West invite all the readers of THE BAPTIST EXAMINER who live within going distance to attend the meeting.

Brother Buchanan is, in our opinion, one of the finest young Baptist preachers of our acquaintance. I doubt seriously if he has an equal. He is evangelistic, doctrinally sound, and preaches with a passion for souls. We would certainly encourage all of our readers to attend, or at least, pray for this revival effort, as it is bringing together a good church and two good preachers.

Arminian Preachers

(Continued from page one)

The egotistical "scholar" that has this *New Divinity* has become master of the text, not the interpreter. He has imposed limitations upon God by his continual, "What doest Thou?" He has reduced the giants of Bible revelation to pigmies inferior to his own intellect. I notice that the Arminians with their insti-tooty doctor degrees are very insistent on having all the great preachers recant concerning the

Do You Have Money To Lend At 7% Interest

Calvary Baptist Church of Ashland, Kentucky, is now in the process of erecting a church building and will need about \$10,000 more money than we have at present.

The church will gladly pay 7 per cent interest, and will accept loans from \$25.00 up, and from six months to sixty months in duration, with interest paid the first of January and the first of July of each year.

The notes are secured not only by the property itself, but by individual endorsements to the extent that the lender has practically 100 per cent guarantee of not only a splendid return by way of interest, but a sound investment by way of security.

Calvary Baptist Church only needs about \$10,000 more, and rather than ask the world for this money, we are asking the readers of THE BAPTIST EXAMINER to lend us the money which we need. We believe that God's people should borrow from God's people, and that God's people should lend to God's people.

We invite you to invest with us in God's work, that is, if you have the funds that you would like to put into effective and profitable use, at 7 per cent interest.

May we hear from you at once if you are interested.

doctrines of Grace "before he died." I wonder when they will include John 6:65! The vain pride of the pulpit is causing many to ask, "What does his depraved ego have that I don't have already?" The world has become aware of a startling Biblical illiteracy in the pulpit.

With all the new light, *New Divinity* and "special revelation" man is still a failure — yes, even the preacher. We hold this treasure in earthen vessels. Theology has never redeemed one soul. Education has never redeemed one. Science nor philosophy have never redeemed one. No discipline of man can redeem one. The so-called "works of Jesus" "in our work" can never redeem one. To the utter dismay of many, ecumenical machinery can't even prepare one unto salvation — regardless of the size of the tackle box or the golf bag.

The Modern Influence on Proud Flesh

(The following has been gleaned from theological journals, history, biographies and autobiographical material.)

On the American scene Satan used Oberlin College to propagate the "New Divinity." It was here that John Shipherd moved with his "Oneida Community" and engaged Asa Mahan with his "supernaturalism" to be president. If ever a college had insulation from outside influences and "academic freedom" within, Oberlin did.

Shipherd and Mahan started seeking for a teacher to make the country aware of Oberlin. They found him in Charles G. Finney, "a broken, Congregational, Pelagian evangelist, turned pastor, an outcast of Presbyterianism."

Finney had been deprived of so much as a boy that he transmitted his antagonism to a self-made "New Divinity" sanctification accusing all others of being lost agitators and cheats. Much of his defensive fanaticism was a barrier to compensate for unrealized ambitions. He vented his self-centered concern by sternly stamping out all opposition to his "New Divinity." Today this is called "resolution passed by the brethren." They pass their little edicts "to help God."

Finney was described by those who knew him as crude, harsh, coarse, irreverent, a slayer of character of those who differed and an extravagant liar. This

"Remember! Quote Plenty of Scripture"



This is the way Satan sends forth his ministers, and don't think he doesn't have plenty of them. Read II Cor. 11:14, 15. All modernists, falling-from-grace, salvation-by-works, salvation-by-the-water-hole ministers are his preachers. He has many of the Arminian stripe. All that crowd with their collar turned around backwards belong to him. God pity America today!

man had the New Divinity! I wonder if he printed a Monday morning brag or scratch sheet to point out the "brainwashed," the "deluded" and those who "hate the truth because they won't let me mold them."

Finney split churches and fellowships of churches with his Napoleon manners, character assassination. He drove people away from his own group when they questioned his illumination that reached beyond the Word of God. He let them know in no uncertain terms that he was the final authority.

His fellow preachers said his "prayers" were assaults upon certain hearers and his preaching was cynical and vicious scorpions to denounce those who did not have the new light. He was described as an artist of incontestable conceit as he denounced his hearers. He left the Presbyterians and set up his defensive pragmatism and proceeded to fit people into the Finney mold.

This is the great Charles G. Finney that so many Baptist preachers try to emulate or recreate. Many preach his Pelagianism because they have his book and don't know any better.

Finney's "work for Jesus" was a "machine put in motion by violence and carried on by the power of a crude and ill-mannered, domineering personality." He told his hearers and fellow-preachers to differ with him was to "resist God and sow discord among the pastors." He ruined whatever he could not rule with an iron hand. This afforded his ego the only personal security he knew. He continually judged preachers publicly and rose to interrupt meetings many times where he had not been invited to speak. He was a continual source of embarrassment to his own people and to other preachers. He became a laughing stock and a hiss to many who once listened to him preach his New Divinity type of "experience-seeking." He was finally denied the privilege of speaking to churches where he had assailed them with his denunciatory binge. He told them if they did not have the sanctification he did, it was because of a want of motive in the Gospel or a want of power on the part of God! He claimed to have all this new light but he was not afraid to

choose to be holy. Right wrong are dependent upon will of man. Man has the ity to stop sinning. The Spirit does NOT produce change. If you don't accept you are resisting God and ing discord."

His hearers were led to this Finney New Divinity perience. During "invitations" would push excited feelings to the breaking point. He tell them holiness was in and that they voluntarily into operation. When he asked why his new light extra-Biblical illumination give him a Christian attitude would point to Beecher in cinnati and Taylor at "men who completely agree me." He never pointed "little work for Jesus" Bible.

Finney had a big God. scribed Him as saving can save." He said God same GRACE to all men never explained why that failed to save some. He saw some "perfectly ex their free will and being to repent and embrace the pel" so He elected them was the Soul-Winning of the Month.

The Aftermath of the Influence

This type of slopology (Continued on page 7, col

Noted Colorado Pastor Passes Be With His

Elder Harvey H. Springer of the First Baptist Church of Englewood, Colorado, away Friday night, July following a heart attack.

While we have not been intimately associated with Springer, we have known editorially and through spondence for over a century, and it is with that we extend our sym condolences to Mrs. Springer the church he pastored thirty years.

We have not always in agreement with Brother as to his doctrinal position we have thanked God bold stand that he has to various truths of the May God especially bless who were nearest and dear him.

APPRECIATED LETTER

Dear Bro. Gilpin: The Baptist Examiner a comfort to me. Your "The Pure In Heart" is fine article.

May God continually His blessings upon you follow in His footsteps. Yours in adoration blessed Redeemer. Mrs. James G. (Missouri)



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Jesus Should Come

continued from page one)
about it, nobody knows any-
thing about it, and I haven't any-
thing to say about it."

One thing the man said
when he declared, "I
know anything about it."
That was the only thing he
said that was true. I am satisfied
that many a man just like that
who laughs, and scoffs,
takes fun of, and ridicules,
takes light of the doctrine of
the second coming.

Beloved, the doctrine of
the second coming is not to be
taken lightly. No Baptist preach-
ing specially in the days gone by,
treat the doctrine of bap-
tism lightly, but do you realize
the doctrine of baptism is
mentioned 13 times in the
New Testament, whereas the doc-
trine of the second coming of the
Lord Jesus Christ is mentioned
only 13 times in the 260 chapters of
the New Testament. Just imagine!

Notice again:
"Seeing then that all these
things shall be dissolved, what
manner of persons ought ye to be
in all holy conversation and god-
liness. Looking for and hasting
unto the coming of the day of
God, wherein the Heavens being
on fire shall be dissolved, and the
elements shall melt with fervent
heat?" — II Pet. 3:11, 12.

This is talking about the second
coming. And what does he say
should be our attitude? He says
that we ought to look for and
"hasting unto the coming of the
day of God."

This word "hasting" is a poor
translation. Literally, it says, look-
ing for, and expecting the coming
of the Lord Jesus Christ. Beloved,
that is what we ought to be do-
ing. You and I as God's people,
ought to be looking for, and ex-
pecting, and awaiting, and anx-
iously anticipating the coming of
the Lord Jesus Christ back to this
world.

So I say in the light of these
verses of Scripture, surely He is
coming.

Then I read how Jesus spoke
to John and said: "SURELY I
COME QUICKLY." John said:
"Even so, COME, Lord Jesus."
— Rev. 22:20.

I want to tell you, when John
heard Jesus say, "I come quick-
ly," there wasn't but one thing
for him to say, and that was
Amen — "Even so, come, Lord
Jesus."

That is my attitude about His
coming. As I look back across my
life and think about my experi-
ence of the last forty-four years
in the ministry, and as I look out
in the future toward the coming
of the Lord Jesus Christ, all I can
say to you is, I believe He is com-
ing, and like John of old, I would
say, "Even so, come, Lord Jesus."

Let's notice some things that
would take place if Jesus were to
come tomorrow.

I

IF JESUS SHOULD COME TO-
MORROW, MANY WOULD BE
SURPRISED.

Think of the false preachers in
this world. They would be sur-
prised. There isn't a doubt in my
mind but that when Jesus does
come back to catch away the re-
deemed from this world that the
majority of the churches will be

shew the Lord's death TILL HE
COME." — I Cor. 11:26.

Every observance of the Lord's
Supper points forward, and pre-
figures, and looks ahead to the
coming of the Lord Jesus Christ
back to this world. I have often
said that every time a church ob-
serves the Lord's Supper, there
is a silent, tacit sermon preached
on the second coming of Jesus
Christ. Although you may not
mention the second coming one
time, every time you observe the
Lord's Supper, it is a silent, tacit
sermon saying He is coming, be-
cause this text says we are to
keep the Supper until our Lord
comes again.

When the disciples stood on
Mount Olivet, the angels appeared
unto them and said:

"Ye men of Galilee, why stand
ye gazing up into Heaven? This
same Jesus, which is taken up
from you into heaven, shall SO
COME in like manner as ye have
seen him go into heaven." —
Acts 1:11.

Notice again:

"Seeing then that all these
things shall be dissolved, what
manner of persons ought ye to be
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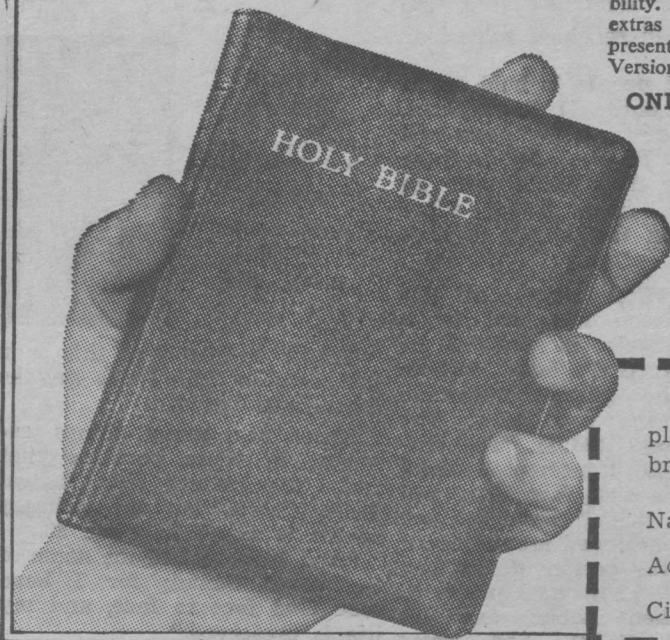
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open next Sunday, and there will
be plenty of people to go to them.
There will be plenty of church
members in church next Sunday.
I would say that over 75 percent
of the preachers will be there to
carry on services next Sunday
after Jesus' return.

If I mistake not, more than 75
percent of the preachers of this
world are unsaved. The Word of
God indicates that we are saved
by grace — not by works, and not
by baptism, yet fully 75 percent of
the preachers of this world be-
lieve in salvation by works or sal-
vation by water, rather than sal-
vation by grace, as taught in the
Bible. Then, beloved, if they be-
lieve what they preach, either sal-
vation by works or salvation by
the city's waterworks — if Jesus
Christ were to come, they would
not go; they would be right here
to carry on services next Sunday.

So I say, if Jesus were to come
tomorrow, many false preachers
would be surprised.

Also, the scoffers would be sur-
prised. Listen:

"Knowing this first, that there
shall come in the last days SCOF-
FERS, walking after their own
lusts, and saying Where is the
promise of His coming? For since
the fathers fell asleep, all things
continue as they were from the
beginning of the creation. For this
they willingly are ignorant of." —
II Pet. 3:3-5.

Peter says that this crowd that
would scoff at the second coming,
are willingly ignorant of the sec-
ond coming.

A man came into the printing
shop recently and started talking
about conditions as they confront
the world today. I said, "It seems
to me that the coming of the Lord
Jesus Christ cannot be far away." He
snorted two or three times and
said, "They have been preaching
that all through the years and He
never has come. I have no faith
in His coming. I am sorry I ever
brought the subject up." I said,
"I am too."

So far as I am concerned, the
conditions of this world tell me
that the second coming of Jesus
Christ cannot be far away. I
think of that man how he scoffed
and ridiculed and made fun of the
second coming. I say, if Jesus
were to come tomorrow, all the
scoffers would be surprised.

Then, too, the unsaved would be
surprised. How surprised the un-
saved will be when the saved
man who works beside him is
caught away, and the unsaved
man is left behind! How surprised
the unsaved will be!

What was the greatest surprise
that ever came to you in this life?
As I have been preparing this
sermon, I have asked myself over
and over again this question —
what is the greatest surprise I

ever had? Well, I have been sur-
prised several times, and there
have been several things in life
that have been truly surprises,
but I believe the greatest experi-
ence that ever came to me was
Pearl Harbor.

Now I know that Washington
knew that Pearl Harbor was im-
minent. It has since come out that
Washington had already decoded a
Japanese wireless and Wash-
ington knew that Pearl Harbor
was going to take place. Roosevelt
himself said the thing to do, was
to allow it to happen, so it would
wake up America. Maybe it did,
I don't know, but Washington
knew it was going to take place;
but I didn't, and the majority of
the people didn't.

I left home on Sunday after-
noon and went to Coal Grove,
Ohio, to preach. When I came
back, my father-in-law was sitting
by the radio — he was glued
there. I remember when I
walked into the room how intent-
ly he was listening to the radio.
He very nervously told me the
Japanese had attacked Pearl Har-
bor. When I got the information,
it was a surprise — the greatest
surprise I ever got in my life.
Likewise, thousands of people all
over America expressed them-
selves as utterly and absolutely
surprised by Pearl Harbor.

I want to tell you, beloved, the
biggest surprise that will ever
come to this world will be the re-
turn of Jesus back to this world.
He is coming. The preachers will
be surprised. The scoffers and the
mockers will be surprised. The
unsaved will be surprised. I say,
they all will be surprised, because
Jesus is truly coming.

II

IF JESUS SHOULD COME
TOMORROW, HE WOULD FIND
MUCH DEPARTURE FROM THE
FAITH.

We read:
"Nevertheless when the Son of
man cometh, shall he find faith
on the earth?" — Luke 18:8.

The word "faith" here does not
mean our faith whereby we ap-

proach Him, but it means "the
faith," or in other words, "the
body of truth." He says "When
the Son of man comes, will He
find the faith, or the body of
truth, or the Bible on the earth?"
as if to indicate to us that when
the Lord Jesus Christ comes
back, He is going to find much
departure from the truth.

The great doctrines, as you well
know, are no longer believed.
There was a time when the ma-
jority of preachers believed that
there was a God. Now then, a
great number of them tell us that
God is dead. All I have to say to
that, is this, if God is dead, I
surely wish the fellow who killed
Him would get after the Devil
too. How ridiculous can men be
to talk about God being dead!

As I say, there was a time
when the majority of preachers
believed in prayer. They believed
in the resurrection of Jesus
Christ. The majority believed in
these great truths — these fun-
damentals of the faith. But that
isn't so today. You will meet up
with lots of preachers who just
don't believe in these great
truths. Paul foretold it when he
said:

"I charge thee therefore before
God, and the Lord Jesus Christ,
who shall judge the quick and the
dead at His appearing and His
kingdom; preach the Word; be in-
stant in season, out of season; re-
prove, rebuke, exhort with all
longsuffering and doctrine. For
the time will come when they
WILL NOT ENDURE SOUND
DOCTRINE; but after their own
lusts shall they heap to them-
selves teachers, having itching
ears; and they shall turn away
their ears from the truth, and
shall be turned unto fables." —
II Tim. 4:1-4.

Notice again:

"Let no man deceive you by
any means: for that day shall not
come, except there come A
FALLING AWAY FIRST." — II
Thess. 2:3.

Several times in the last few
(Continued on Page 4, column 3)

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JULY 23, 1966

PAGE THREE

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The Baptist Examiner

FORUM

In Genesis 32:24-32, do you believe that this man was the Lord Jesus Christ or was he just an angel? What are your reasons? If it is the Lord, was this when Jacob received salvation?

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



Yes, I am inclined to believe that the one who wrestled with Jacob was the Lord Jesus Christ rather than a mere angel. I suggest a couple of reasons, based on this Scripture.

1—The text says, (verse 24) "There wrestled a man with him." No mention of the appearance of an angel.

2—In speaking of the experience, Jacob says, (verse 30) "I have seen GOD face to face." He did not say "angel." The Bible declares that "No man hath seen God at any time," referring to God the Father. Therefore it must have been God the Son.

I do not believe that we can definitely say that salvation came to Jacob at this point. We can conjecture, but we don't know.

E. G.
COOK

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Birmingham, Ala.
BIBLE TEACHER
Philadelphia
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Birmingham, Ala.



I see no reason at all whatever to have any doubt as to who this man in verse 24 is. In Gen. 18 Abraham had three men visit him. And surely it would take an infidel of the basest sort to deny that the spokesman for the three was the Lord Himself. In verses 13, 14, 17, 20 and 22 He is designated as the Lord. Then in verses 23-32 Abraham prays to Him as Lord, and in verse 33 we are told, "And the Lord went His way, as soon as He had left communing with Abraham." I believe the man who wrestled with Jacob all night in 32:24 is the same man who communed with Abraham in Gen. 18, that is, the Lord Jesus Christ. There are those who want to ask why this man wrestled all night with Jacob if He were the Lord. The fact that He wrestled all night with Jacob before He touched the hollow of his thigh is definite proof to me that He was the Lord. Had it been you, or me, and had we had the power to touch Jacob's thigh and make him helpless, we would have done it in plenty of time for us to have been proclaimed the champion before bedtime that night. But in Isa. 55:8 we read "neither are your ways my ways, saith the Lord." But, to me the real clincher is found in verse 30 where we read "And Jacob called the name of the place Peniel: for I have seen God face to face." Jacob called this man God, and that settles it so far as I am concerned.

To me it is unthinkable to look upon this scene as the time when Jacob received salvation. In verse 26 when he could do nothing else, we see him clinging to this man for a blessing. We hear preachers on every side admon-

ishing lost people to hold on to the Lord until He saves them. So many of these preachers call themselves Baptists. But to those who study their Bible, such an admonition is a filthy, slimy abomination that stinks to high heaven.

In the first verses of this chapter Jacob was met by a host of angels. In verse 2 he calls them "God's host," but he named the place Mahanaim which means two hosts. The Psalmist says (34:7) "The Angel of the Lord encampeth round about them that fear Him, and delivereth them." Here we see the Lord encamped around about Jacob in the person of His host of angels. They had protected Jacob when Laban and his brethren (31:23) had come against him (31:29). Now they were there to protect him against Esau and his 400 men. But remember, it is the one who fears the Lord that He encamps about and delivers, and lost people do not fear the Lord. Then in verse 9 Jacob lays hold of God's promise, in verse 10 he admits freely his unworthiness, and in verse 12 he pleads for the Lord's glory. Since when have lost people done any of these things. We can still see some of old Adam's characteristics in Jacob, but we also see some characteristics in him that are utterly foreign to a lost person. It is not only possible for a saved person to have some of the characteristics of lost people, they have them, but it is not possible for a lost person to have the characteristics we see in Jacob in verses 9, 10, and 12.

Our Lord's wrestling all night with Jacob is such a beautiful type of our great Shepherd's "making us perfect (mature) in every good work to do His will, working in us that which is well pleasing in His sight," Heb. 13:20-21. It is beautiful in that it shows us how patient and longsuffering He is with us in all our scheming, conniving self-will. And then it is beautiful in that He not only waits patiently for us to do that which is well pleasing in His sight, but He wins. Jacob came to see his utter helplessness at the end of the night. How precious the type.

JAMES
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The man that wrestled with Jacob was Jesus Christ. He appeared many times on earth in human flesh before the birth in Bethlehem. He walked with Adam, Abraham and three Hebrew children. "And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." (Gen. 3:8) "And the Lord appeared unto him (Abraham) in the plains of Mamre . . ." (Gen. 18:1) "He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." (Dan. 3:25)

Another reason why I believe that this was the Lord is because He changed Jacob's name to Israel (Verse 28). The Lord

changes names every once in awhile. He changed Abram to Abraham (Gen. 17:5)

This was not when Jacob was saved. Jacob was saved when he left his father's home to go to Laban's home. The first night out he dreamed of the ladder between heaven and earth. It was while there that he saw God. (Gen. 28:10-22)

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio
PASTOR,
Arabia Baptist
Church
Arabia, Ohio



Yes, I believe that this man that wrestled with Jacob was the Lord Jesus Christ.

There are many things revealed in these passages that make me believe that it was Jesus Christ, but the primary reason is found in verse 30.

"And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved."

In this verse Jacob settles once and for all who the person was that he wrestled with the night before, for he said, "I have seen God." Therefore from Jacob's own statement I could not contend that it was an angel, but rather I must contend that the wrestler was Jesus Christ. Another reason I believe that it was Jesus Christ is, that only God can bless in the fashion that this one blessed this worm Jacob, for it was truly a great blessing when he changed his name from Jacob to Israel. The name Jacob means a "supplanter," and he had lived up to his name, for through deception he had tricked his brother Esau out of his birthright; through treachery he had deceived his father; he had contended with Laban his father-in-law, and had succeeded; but now that he had contended with God, he had failed. God now changes his name from the supplanter, to Israel which means "he whom God commands."

I do not believe that it is part of the ministry of angels to bless in the way that this one blessed Jacob on this night. The Lord in wrestling with Jacob is teaching him a much needed lesson in faith, not only Jacob, but you and me as well. Jacob which is a type of the flesh will always fail when contending with God, whereas the individual who is blessed is now Israel, whom God commandeth. It is always God who must prevail in our lives for the flesh profiteth nothing.

This was not the time that Jacob received salvation, but rather this revelation of Christ to his servant was to increase his faith in a time of great depression. Jacob was going forth to meet Esau whom he had deceived many years before, and not knowing Esau's attitude toward him he was deeply concerned over the welfare of his family and himself.

At this time the Lord appeared to him in the form of man to encourage him to depend upon the Lord in the time of trouble. Jacob was a saved man, and had been saved many years at this time. It was at Bethel, when he (Continued on page 5, column 1)

If Jesus Should Come

(Continued from page three) years I have been asked if I believed there was going to be a revival before the return of the Lord Jesus Christ. Beloved, there is not a hint of it in the Word of God. Certainly, there isn't a hint in the Word of God that a revival is going to take place, because this text says, "For that day shall not come, except there come a falling away first."

I say, if Jesus would come tomorrow, He would find much departure from the faith. The great doctrines that were once preached

are no longer preached, and worldliness is actually rampant so far as church members are concerned.

A man told me of recent date an incident which I think is about the most pathetic thing that I ever heard. He told me about making a trip and that he stopped at a church to worship. As the crowd was gathering, one of the deacons stood at the door shaking hands with those that were gathering to worship. This preacher told me that before he got inside, this deacon proceeded to tell him

a filthy, vulgar story. He said to me, "I am so glad it was me and not somebody else. What if it had been some unsaved man?"

I tell you, church members and preachers are worldly today and filled with worldliness. Paul said, "Having a form of godliness but denying the power thereof." —II Tim. 3:5.

Surely people have a form of godliness today, but they don't have any evidence of the power thereof.

Worldliness! I say if Jesus were (Continued on page 5, column 1)



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You cannot be accepted of God without Christ; but, having received Christ, you cannot be unaccepted.

The Forum

(Continued from page 4)

...from his home, that revealed himself to him for the first time and it is my belief that it was here that Jacob saw the Lord in salvation. ...at Bethel when Jacob was asleep, fugitive from his father's house and a wanderer, ...is a picture of the destiny of mankind, that God in

sovereign grace came to him and gave to him salvation.

Therefore, Gen. 32:24-32 does not picture salvation, but it does picture the mercy of God toward His children. Here He reassures Jacob that He has not left him nor forsaken him, even though Jacob's reasoning would cause one to think that surely God would leave such a person never to return again. Jacob's sin at this time is leaning to the understanding of the flesh, rather than on

God. May God help us to learn to walk by faith and not by sight as did Jacob before the Lord wrestled with him and showed him that the flesh cannot prevail.

If Jesus Should Come

(Continued from page 4)

to come today, He would find much departure from the faith. From the standpoint of the pulpit, and from the standpoint of the people, could it be otherwise? Modernism in the pulpit always means worldliness in the pew. You can be certain of one thing, that the pew will be worldly when the pulpit is modernistic.

Yes, He would find much departure from the faith. He would find organizations and institutions that were being put ahead of the church. He said:

"Upon this rock I will build my church; and the gates of hell shall not prevail against it." — Mt. 16:18.

When Jesus comes, He would find many organizations and institutions that were being put ahead of His church. I know of churches where the Sunday School is given much more importance than the preaching of the Word of God from the pulpit. I know of churches where mission boards are given a far more important place — in fact, the majority of Convention churches give mission boards much more prominence than they give the local church. Beloved, I say, if Jesus were to come back tomorrow, He would find much departure from the faith.

III

IF JESUS SHOULD COME TOMORROW, THE DEAD IN CHRIST WOULD RISE.

Oh, glorious day! The dead in Christ would rise.

We read:

"For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and THE DEAD IN CHRIST SHALL RISE FIRST." — I Thess. 4:16.

If Jesus were to come tomorrow, all the dead in Christ would come out of the grave. People have lived and have been members of the church and the preacher and the congregation haven't been able to tell who was saved, and who was lost. But I tell you the day you are going to know definitely who was saved and who was lost, and that is the morning of the first resurrection. On that day every one of the dead in Christ shall rise. The rest of the crowd are going to stay in the ground for a thousand years, but the dead in Christ will rise on the day that Jesus comes.

I stood in our cemetery at the little grave of my grandson this morning. I thought, suppose Jesus were to come this morning. As I stood there and looked down, I thought, suppose as I stand here, suddenly the ground were to open and this little body would come out, and all the saints in this cemetery would come forth. Beloved, it didn't take place this morning, but some morning it is going to, for the dead in Christ shall rise.

The greatest message that I have for any grieving, sorrowing saint is the resurrection that is going to take place when Jesus comes. You can go out and look at the graves and think about those who have died. That is not the best that God can do. That is the best the Devil can do. That grave is the very best the Devil can do for humanity, but it is not God's best. God's best is going to be the morning of the resurrection.

On the day when Jesus comes and those graves are going to be broken open, what are those cemeteries going to look like? I have often stood within a cemetery and looked at row after row of graves, and I have thought, when the Lord Jesus comes, maybe this one will burst open, and maybe there will be several here

that won't. All over that cemetery every saint is going to come out of the ground, the cemetery is going to look differently to what it does today.

These cemetery keepers all do their best to keep the cemeteries so pretty. Usually you will find them with the grass all green and cut close. There is a day when our God is going to completely ruin the beauty of that cemetery, because that cemetery is going to burst open. Graves are going to be completely opened and the ground is going to be thrown back when that saint comes out.

Somebody may say, "I thought that body had already vanished and disintegrated back to the soil and there would be just a gaseous eruption when the saint comes out. Not at all, beloved! Job said: "Yet in my flesh shall I see God." — Job 19:26.

There is going to be a resurrection of the body. That body is coming out and that grave is going to be broken open. I tell you, if Jesus were to come tomorrow, the dead in Christ would rise.

IV

IF JESUS SHOULD COME TOMORROW, ALL LIVING SAINTS WILL BE CAUGHT UP TO MEET HIM.

We read:

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." — I Thess. 4:17.

I say, beloved, if He were to come tomorrow, all the living saints would be caught up to meet Him.

I got in a car sometime ago with a man who was attending our Bible Conference. He was driving me from my home down to the meeting place for our Conference. He had a little sign printed and pasted to the dash-

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board of the car, which read something like this: "Warning! The driver of this car is a Christian. He may be caught away at any moment. You are riding at your own risk."

Beloved, that is right. When the Lord Jesus Christ comes, all the saints are going to be caught away. If you are an unsaved man, and are riding with a Christian, when the Lord Jesus Christ comes, that Christian is going to be caught away. You are riding at your own risk then.

People say, "Brother Gilpin, I don't believe that. I don't believe the Lord is going to let a thing like that happen, and that there will be consternation and chaos all over this world. I just don't believe it."

Let me tell you something, beloved. Do you know who the salt of the earth are? Jesus said:

"Ye are the salt of the earth." — Mt. 5:13.

Do you know all that is preserving the unsaved now? It is the presence of some saints, and when the saints are gone, God is going to let this earth be turned into consternation and chaos. I tell you, if the Lord Jesus Christ were to come this morning, or if the Lord Jesus Christ were to come

tomorrow, there would be wrecks all over the world. There would be train tragedies and plane accidents that this world has never seen or heard of.

Here is a pilot in a plane that knows the Lord Jesus Christ. Back in the plane are 125 passengers, most of which are unsaved. If the Lord Jesus Christ were to come, that pilot would go on up and that plane would crash. What is going to keep it from crashing? The salt has been taken away. All that preserves this world today is the Christian salt that is in the world.

I can see a train crash. You say, "that man was such a good engineer. I don't understand how it is he allowed that train to crash." They start looking, and the engineer isn't even there. Why? He has been caught away and the train crashed.

Back through the cars you will find that everywhere there was a saint, there are clothes left behind, but the saints of God have gone on. The babes are all gone, and people are crying, and mourning, and weeping and wailing, and wondering what has happened. I tell you what has happened. When Jesus Christ comes, all the living saints are going to be caught up to be with Him.

The other day as I passed through the living room of my home my little grandchildren had the television on watching the re-run of the Memorial Day races in Indianapolis. Just as I went through the room, I heard the crash and the tires flew out in every direction and I started dodging. I thought surely one of them was going to hit me, and I was dodging trying to get out of the way. Beloved, that will be child's play compared with what will happen when Jesus comes again. You talk about wrecks. There will be train wrecks, and plane wrecks, and automobile wrecks, and there will be all kinds of wrecks. Why? Because the salt is gone. All that is preserving this world today is the presence of Christian salt here within this world.

I can see a doctor in a hospital ready to operate. He knows the Lord. The Lord comes and he is caught away. Here is a man on the operating table who has already been given the anaesthesia. The people stand around and wonder what has happened. Where has the doctor gone? Beloved, he has been caught away.

I say to you, the greatest tragedy the world will ever know will take place the day that Jesus Christ comes back and all the Christian salt is caught away. All living saints will be caught up to be with the Lord Jesus Christ. There isn't going to be any exception. There won't be one single saint left behind. All, I say, of God's children will be caught away to be with Him that day.

V

IF JESUS SHOULD COME TOMORROW, ALL GOD'S OWN WILL BE CHANGED.

Living saints, dead saints — all are going to be changed. There is going to be a tremendous change. We are going to look like the Lord Jesus Christ. Listen:

"For whom he did foreknow, he also did predestinate to BE CONFORMED to the IMAGE of His Son." — Rom. 8:29.

Isn't that going to be a glorious day? Isn't it going to be a wonderful day when you are made to

(Continued on page 7, column 1)

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PAGE FIVE

FROM CALVARY BAPTIST CHURCH, ASHLAND, KY.

If your redemption was not finished at Calvary, it was not finished at all

"FIFTY YEARS IN THE CHURCH OF ROME"

By CHARLES CHINIQUY

From "Fifty Years In The Church Of Rome"

The marvelous power of the Gospel to raise a man above himself and give him a supernatural strength and wisdom in the presence of the most formidable difficulties has seldom been more gloriously manifested than on the 3rd of August, 1858, on the hill of St. Anne. Surely the continent of America had never seen a more admirable transformation of a whole people than was then and there accomplished, with no other help than the reading of the Gospel, that people had suddenly exchanged the chains of the most abject slavery for Christian liberty. By the strength of their faith they had pulverised the gigantic power of Rome, put to flight the haughty representative of the Pope, and had raised the banners of Christian Liberty on the very spot marked by the bishop as the future citadel of the empire of Popery in the United States. Such work was much above my capacity, so much above the calculations of my intelligence, that I felt that I was more its witness than its instrument. The merciful and mighty hand of God was too visible to let any other idea creep into my mind; and the only sentiments which filled my soul were those of an unspeakable joy, and of gratitude to God. But I felt that the greater the favours bestowed upon us from Heaven, the greater were the responsibilities of my new position.

The news of that sudden religious reformation spread with lightning speed all over the continents of America and Europe, and an incredible number of inquiring letters reached me from every corner. Episcopalians, Methodists, Congregationalists, Baptists and Presbyterians, of every rank and colour, kindly pressing me to give them some details. Of course those letters were often accompanied by books considered the most apt to induce me to join their particular denominations.

Feeling too young and inexpert in the ways of God to give a correct appreciation of the Lord's doings among us, I generally answered these kind inquirers by writing them: "Please come and see with your own eyes the marvellous things our merciful God is doing in the midst of us, and you will help us to bless Him."

In less than six months, more than one hundred venerable ministers of Christ and prominent Christian laymen of different denominations, visited us. Among those who first honoured us with their presence was the Right Rev. Bishop Helmuth, of London, Canada; then, the learned Dean of Quebec, so well known and venerated all over Great Britain and Canada. He visited us twice, and was one of the most blessed instruments of the mercies of God towards us.

I am happy to say that those eminent Christians, without any exception, after having spent from one to twenty days in studying for themselves this new religious movement, declared that it was

the most remarkable and solid evangelical reformation among Roman Catholics they had ever seen. The Christians of the cities of Chicago, Baltimore, Washington, Philadelphia, New York, Boston, etc., having expressed the desire to hear from me of the doings of the Lord among us, I addressed them in their principal churches, and was received with such marks of kindness and interest, for which I shall never be able sufficiently to thank God.

I have previously said that we had, at first, adopted the beautiful name of Christian Catholics, but we soon perceived that unless we joined one of the Christian denominations of the day, we were in danger of forming a new sect.

After many serious and prayerful considerations, it seemed that the wisest thing we could do was to connect ourselves with the branch of the vine which was the nearest to, if not identical with, that of the French Protestants, which gave so many martyrs to the Church of Christ. Accordingly, it was our privilege to be admitted in the Presbyterian Church of the United States. The Presbytery had the courtesy to adjourn their meeting from that city to our humble town, on the 15th of April, 1860, when I presented them with the names of nearly two thousand converts, who, with myself, were received into full communion with the Church of Christ.

This solemn action was soon followed by the establishment of missions and congregations in the cities and towns of Chicago, Aurora, Kankakee, Middlesport, Watseka, Momence, Sterling, Manteno, etc., where the light of the Gospel had been received by large numbers of our French Canadian emigrants, whom I had previously visited.

The census of the converts taken then gave us about six thousand five hundred precious souls already wrenched from the iron grasp of Popery. It was a result much beyond my most sanguine hopes, and it would be difficult to express the joy it gave me. But my joy was not without a mixture of anxiety. It was impossible for me, if left alone, to distribute the bread of life to such multitudes, scattered over a territory of several hundred miles. I determined with the help of God, to raise a college, where the children of our converts would be prepared to preach the Gospel. Thirty-two of our young men having offered themselves, I added, at once to my other labours, the daily task of teaching them the preparatory courses of study for their future evangelical work.

That year, (1860) had been chosen by Scotland to celebrate the tercentenary anniversary of her Reformation. The committee of management, composed of Dr. Guthrie, Professor Cunningham, and Dr. Begg, invited me to attend their general meetings in Edinburgh. On the 16th of August, it was my privilege to be presented by those venerable men to one of the grandest and noblest assemblies which the Church of Christ has ever seen. After the close of that great council, which I addressed twice, I was invited,

during the next six months, to lecture in Great Britain, France, and Switzerland, and to raise the funds necessary for our college. It was during that tour that I had the privilege of addressing, at St. Etienne, the Synod of the Free Protestant Church of France, lately established through the indomitable energy and ardent piety of the Rev. Felix Monod. Those six months' efforts were crowned with the most complete success, and more than 15,000 dollars were handed me for our college by the disciples of Christ.

But it was the will of God that I should pass through the purifying fires of the greatest tribulations. On my return from Europe into my colony, in the beginning of 1861, I found everything in confusion. The ambition of the young man I had invited to preach in my place, and in whom I had so imprudently put too much confidence, encouraged by the very man I had chosen for my representative and my attorney during my absence, came very near ruining that great evangelical work, by sowing the seeds of division and hatred among our dear converts. Through the dishonest and false reports of those two men, the money I had collected and left in England (in the hands of a gentleman who was bound to send it at my order) was retained nearly two years, and lost in the failure of the Gelpeck New York Bank, through which it was sent. The only way found to save ourselves from ruin, was to throw ourselves into the hands of our Christian brothers of Canada.

A committee of the Presbyterian Church, composed of Revs. Dr. Kemp, Dr. Cavan, and Mr. Scott, was sent to investigate the causes of our troubles, and they soon found them. Dr. Kemp published a critical resume of their investigation, which clearly showed where the trouble lay. Our integrity and innocence were publicly acknowledged, and we were solemnly and officially received as members of the Presbyterian Church of Canada, on the 11th of June, 1873. We may properly acknowledge here that the Christian devotedness, the admirable ability and zeal of the late Dr. Kemp in performance of that work, has secured him our lasting gratitude.

In 1874, I was again invited to Great Britain by the committee appointed to prepare the congratulatory address of the English people to the Emperor of Germany and Bismark, for their noble resistance to the encroachments of Popery. I addressed the meetings held for that purpose in Exeter Hall, under the presidency of Lord John Russell, on the 27th of January, 1874. The next day several Gospel ministers

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pressed me to publish my twenty-five years experience and auricular confession, as an antidote to the criminal and too successful efforts of Dr. Pusey, who wanted to restore the infamous practice among the Protestants of England.

After much hesitation and many prayers, I wrote the book entitled: "The Priest, the Woman, and the Confessional," which God so much blessed to the conversion of many, that twenty-seven editions have already been published. I spent the next six months in lecturing on Romanism in the principal cities of England, Scotland and Ireland.

On my return, pressed by the Canadian Church to leave my colony of Illinois, for at least a time, to preach in Canada, I went to Montreal, where, in the short space of four years, we had the unspeakable joy to see seven thousand of French Canadian Roman Catholics and emigrants from France, publicly renouncing the errors of Popery to follow the Gospel of Christ.

In 1878, exhausted by the previous years of incessant labours, I was advised, by my physicians, to breathe the bracing air of the Pacific Ocean. I crossed the Rocky Mountains and spent two months lecturing in San Francisco, Portland, Oregon, and Washington Territory, where I found a great many of my French countrymen, many of whom received the light of the Gospel with joy.

After this, I visited the Sandwich Islands, where I preached on my return, crossed the Pacific and went to the Antipodes, lecturing two years in Australia, Tasmania, and New Zealand. It would require a large volume to tell the great mercies of God towards me during that long, perilous, but interesting voyage. During those two years, I gave 610 public lectures, and came back to my colony of St. Anne with such perfectly restored health,

that I could say with the Psalmist: "Bless the Lord, O my soul. Thy youth is renewed like the eagle's" (Ps. 103:1-5). But the reader has the right to know something of the dangers through which it has pleased God to make me pass.

Rome is the same today as she was when she burned John Hus for the civil court, at Kankakee, and when she caused 70,000 Protestants to be slaughtered in France, and 100,000 to be exterminated in Piedmont in Italy.

On the 31st of December, 1880, I forced the Rt. Rev. Bishop Foley, of Chicago, to swear before the civil court, at Kankakee, that the following sentence was an exact translation of the doctrine of the Church of Rome taught today in all the Roman Catholic seminaries, colleges, and universities, through the "Summa

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Theologia" of Thomas Aquinas (Vol. 4. p. 90).

"Though heretics must not be tolerated because they deserve it, we must bear with them till we have a second admonition, they must be brought back to the faith of the church. But those who, after a second admonition, remain obstinate to their errors, must only be excommunicated, and secular power to be exterminated."

It is on account of this doctrine of the Church of Rome, which today in full force, as it was promulgated for the first time, that not less than thirty millions of attempts have been made to exterminate me since my conversion.

(To be continued)

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THE BAPTIST EXAMINER

JULY 23, 1966

PAGE SIX

DANGLING OVER HELL

By Jonathan Edwards* (1703-1758)

There is nothing that keeps wicked men at any one moment out of hell, but the mere pleasure of God.

By the mere pleasure of God, I mean His sovereign pleasure, His arbitrary will, restrained by no obligation, hindered by no manner of difficulty, any more than if nothing else but God's mere will had in the least degree or in any respect whatsoever any hand in the preservation of wicked men one moment. There is nothing between you and hell but the air: 'tis only the power and mere pleasure of God that holds you up.

You probably are not sensible of this: you find you are kept out of hell, but don't see the hand of God in it, but look at other things, as the good state of your bodily constitution, your care of your own life, and the means you use for your own preservation. But indeed these things are nothing; if God should withdraw His hand, they would avail no more to keep you from falling than the thin air to hold up a person that is suspended in it.

Your wickedness makes you as it were heavy as lead, and you tend downward with great weight and pressure towards hell; and if God should let you go, you would immediately sink and swiftly descend and plunge into the bottomless gulf, and your healthy constitution, and your own care and prudence, and best contrivance, and all your righteousness, would have no more influence to hold you up and keep you out of hell than a spider's web would have to stop a falling rock. Were it not that it is the sovereign pleasure of God, the earth would not bear you one moment; for you are a burden to it; the creation groans with you; the creature is made subject to the

bondage of your corruption, not willingly; the sun doesn't willingly shine upon you to give you light to serve sin and Satan; the earth doesn't willingly yield her increase to satisfy your lusts; nor is it willingly a stage for your wickedness to be acted upon.

There are the black clouds of God's wrath now hanging directly over your heads, full of the dreadful storm, and big with thunder; and were it not for the restraining hand of God, it would immediately burst forth upon you.

However unconvinced you may now be of the truth of what you hear, by and by you will be fully convinced of it. The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked; His wrath towards you burns like fire; He looks upon you as worthy of nothing else, but to be cast into the fire; He is of purer eyes than to bear to have you in his sight; you are ten thousand times so abominable in His eyes, as the most hateful and venomous serpent is in ours. You have offended Him infinitely more than ever a stubborn rebel did his prince; and yet it is nothing but His hand that holds you from falling into the fire every moment.

Consider this, you that are here present, that yet remain in an unregenerate state. That God will execute the fierceness of His anger implies that He will inflict wrath without any pity. Now God stands ready to pity you; this is a day of mercy; you may cry now with some encouragement of obtaining mercy; but when once the day of mercy is past, your most lamentable and dolorous cries and shrieks will be in vain; you will be wholly lost and thrown away of God, as to any regard to your welfare; God will have no other use to put you

to, but only to suffer misery; you shall be continued in being to no other end; for you will be a vessel of wrath fitted to destruction; and there will be no other use of this vessel, but only to be filled full of wrath: God will be so far from pitying you when you cry to Him, that 'tis said He will only "laugh and mock" (Prov. 1:25 ff).

But now you have an extraordinary opportunity, a day wherein Christ has flung the door of mercy wide open, and stands in the door calling and crying with a loud voice to poor sinners; a day wherein many are flocking to Him and pressing into the Kingdom of God. Many are daily coming from the east, west, north and south; many that were very likely in the same miserable condition that you are in, are in a happy state, with their hearts filled with love to Him that has loved them and washed them from their sins in His own blood, and rejoicing in hope of the glory of God.

How awful is it to be left behind at such a day! To see so many others feasting while you are pining for joy of heart while you have cause to mourn for sorrow of heart and howl for vexation of spirit! How can you rest for one moment in such a condition?

Therefore let every one that is out of Christ now awake and fly from the wrath to come. The wrath of Almighty God is now undoubtedly hanging over part of this great congregation. Let everyone fly out of Sodom. "Haste and escape for your lives, look not behind you, escape to the mountain, lest ye be consumed."

*America's most brilliant theologian and philosopher, Edwards preached this sermon before the congregation at Enfield, Mass., in 1741.

Jesus Should Come

(Continued from page 5)
work like the Lord Jesus Christ, and be conformed to the image of His Son?

I suppose to the woman who was born beautiful or the man who was born handsome, this might not mean anything — to think about being made in the image of Christ. But most of us have never been fortunate enough in life to win any contest as the most beautiful woman or the most handsome man. Were any of you ever voted in high school, or college, as the most beautiful woman, or the most handsome man? Most of us would welcome the change. As we would say, any change would be a change for the better in that respect. But in this case, how wonderful the change going to be! We are going to be made in the image of the Son of God.

Notice again:
"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, WE SHALL BE LIKE HIM; for we shall see him as he is." — I John 3:2

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall CHANGE OUR VILE BODY, that it may be FASHIONED LIKE UNTO HIS GLORIOUS BODY." — Phil. 3:20,

How I thank God that our vile bodies are going to be changed, and going to be fashioned like unto His glorious body.
Yes, if Jesus were to come tomorrow, all the saints, living and

dead, would be changed, and fashioned anew, and made to look like the Lord Jesus Christ.

VI

IF JESUS SHOULD COME TOMORROW, ALL OPPORTUNITY FOR CHRISTIAN SERVICE WILL BE ENDED.

We read:
"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." — II Tim. 4:8.

Paul says that we are going to get our crown, our reward, at the day of the coming of the Lord Jesus Christ. That is when the rewards are going to be handed out. In other words, all opportunity for Christian service ends that day. There will be no more opportunity for Christian service after the time of the giving of rewards.

Notice again:
"And, Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." — Rev. 22:12.

Notice, He comes quickly, and when He comes, He is going to give every man his reward. In other words, all opportunity for Christian service ends with the coming of Jesus Christ. It is reward day; therefore no more Christian service when He comes.

I think that is why Revelation 21:4 was written, for we read:
"And God shall wipe away all tears from their eyes."

I think there are going to be tears at the time of rewards. I don't think there is a doubt but that there are going to be some tears then. I don't believe we are going to go all through eternity shedding tears, but I think when

we come to the day of rewards, when we see what we might have had, and what we have missed, I think there are going to be tears, but God shall wipe away all tears from our eyes.

I ask you, have you been as faithful to the Lord as you ought to? You will never again be faithful in the sense of Christian service after Jesus comes, for all opportunity for Christian service will have ended.

You can't tithe after Jesus comes. If you are going to do any tithing, which is God's command for all people—if you are going to do any tithing, you had better do it before Jesus comes.

If you are going to do any visiting—if you are going to visit anybody that is lost and talk to them, and witness to them, you had better do it before Jesus comes, for when Jesus comes, all opportunity for Christian service is going to be ended.

Are you going to do any praying? Are you going to pray for people? Are you going to spend any time beseeching and agonizing God to save somebody that is lost? If you are, you had better do it before Jesus comes.

Are you going to do any church-going? Are you going to church? If you are, you had better do it before Jesus comes. There won't be any opportunity for Christian service after the Son of God comes back to this world, for then He is going to reward you for what you have done, and that is the end of Christian service.

I dare say that there won't be a one of us when that day comes, but that we will wish we could come back to this world. I dare say that there won't be a one of us but that will shed tears when we think about what we ought to have done, that we didn't do when we think about how we should have served Him, but we failed to do so. I want to say, beloved, there isn't going to be one opportunity for Christian service when Jesus Christ comes. If you are going to do anything, you had better do it now.

VIII

IF JESUS SHOULD COME TOMORROW, THE TRIBULATION PERIOD WILL THEN BEGIN.

A man who is one of our very dearest friends, wrote me a few days ago and said, "I am a pre-millennial post-tribulationist." I analyzed it and what he meant was that he believed in the pre-millennial return of Christ, but he believed that the church, God's people, were going through the tribulation. I wrote back and said,

THE BAPTIST EXAMINER

JULY 23, 1966

PAGE SEVEN

"There ain't no such animal."

Another man wrote me recently the same thing. He said, "I am post-tribulation premillennialist." I wrote him the same way. I said, "There ain't no such animal."

I say, in their mind they think that is true, but that is not true. There is no such person as a post-tribulation premillennialist. The fact of the matter is, we are not going to be here to go through the tribulation. The saints of God are not going through the tribulation. Listen:

"Watch ye therefore, and pray always, that ye may be accounted WORTHY TO ESCAPE all these things that shall come to pass, and to stand before the Son of man." — Luke 21:36.

He is talking here about the second coming and he is giving some warnings in view of our Lord's return. He says, "You watch and pray that you may be accounted worthy to escape all these things." God's children are not going through the tribulation. That is reserved for the Devil and his crowd. That is reserved for the unsaved. The unsaved are going through it—and what an experience that is going to be! If you will read from Revelation 6 through Revelation 20, you will read of the tribulation period. That is God's Hell on earth when the saints of God are garnered off, and taken away, and God turns Hell loose right here on this world. Now that isn't the final Hell, but it is going to culminate into a final Hell for the unsaved.

Beloved, I say to you, if Jesus Christ were to come tomorrow, the tribulation period would then begin for the unsaved.

CONCLUSION

In closing, I ask you, are you ready for the second coming? Are you ready for Christ to come tomorrow? As a child of God, is there anything that you want to do between now and tomorrow? I believe I would do it, if I were you. Is there anyone you think you ought to visit sometime? I believe I would visit them this afternoon if I were you. You may not be here tomorrow. Is there anyone that you think you might go to, and read them a message from God's Word, and give them a passage of Scripture? I believe I would do it today. I wouldn't wait until tomorrow. Is there anyone that you have been thinking you ought to tell about Jesus? I think I would do it this afternoon. I wouldn't wait until tomorrow, for Jesus might come tomorrow.

I say to the unsaved, are you ready? Oh, no, you are not ready. You would go through the tribulation period if the Lord Jesus were to come. You would suffer a Hell right here on this earth and then ultimately be cast into a

final Hell to spend eternity there. Sinner friend, you are not ready.

Do you suppose Jesus is coming tomorrow? You say, "Oh, no, He is not coming." What did Jesus say? Listen:

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." — Mt. 25:13.

The very time you are not expecting Him—the very time that you think not, Jesus Christ will come. May God bless you. If you are saved, may you draw a little closer to Him today. God bless you if you are not saved, that He might save you.

Arminian Preachers

(Continued from page 2)
filled the pulpit with sermons like: "The Life That Wins," "Secret of a Happy Life," "Kept for the Master," "Record of a Happy Life," "The Victorious Life," and, "The Higher Life." These have put a premium on a depraved man's ability to redeem himself and left us with a God that needs us. It has also given us a beetle-type, jungle-beat sentimentalism called gospel music by Stamps-Baxter.

Many preachers (Baptist) preach a fairly decent Lutheran sermon then prove that they think they have some type of extra-Biblical revelation and illumination. They stand begging, joking, threatening and intimidation by phrases like:

1. Bow your head and close your eyes, no one looking! I want to be there when some kid yells BOO!
2. Be quiet so the Spirit can convict you. Is God almighty? Is the sinner dead?
3. Let your faith loose. Is faith a gift or a possession of dead sinners?
4. Open your heart and let dear, blessed, sweet Jesus in. They may apple polish each other but NOT God.
5. God has done all He can do. If the preacher has stumped Him, he is NOT God.
6. While the pianist plays softly, won't you come? Moses, can you hear God in spite of the noise?
7. Pray the sinners prayer. This is a special formula sure to cure.
8. Make a start, just take one step. Now, the dead are asked to WALK!
9. Come to the front for salvation. What if God saved one at the back or last night?
10. Come, try Jesus today. The preacher is putting on a

(Continued on page 8, column 3)



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Fred T. Halliman

(Continued from page one)

any help from my own people, but He has certainly blessed me with native help and in some ways that has been better than the help that I may have had from back home for these folk already know the local language and the way their folk think and act, however we would not try to discourage anyone who might feel led of the Lord to join us in the work or take over a part of what we have, especially if they have teaching abilities.

Not too long ago we held two more baptisms. One of these was from a small group of folk quite a way from our Station. Since they had no suitable place to hold a baptizing near their place

they came here and I baptized them after the morning service at the church here. There were 10 in this group that received baptism. There was an incident connected with this baptizing that was quite outstanding and whether the Lord directed it to happen or not it served the purpose to teach a point which I believe to be Scriptural. I believe the Scriptures to teach that women should not cut their hair and I have taught these folk what I believe the Scriptures to teach, including the bobbed hair. These folk began to prepare on a Saturday for their baptizing on Sunday. One woman wanted to cut her hair and her husband rebuked her and insisted that she let it remain as it was. She went ahead and cut it any way and in so doing she disobey-

ed her husband and I believe she had little regard for the Lord's Word. Shortly after she had got it cut she was walking home, stepped in a small ditch, fell and broke her arm. She has not been baptized yet. Well, I am not saying that any or all you women folk who have bobbed hair will receive a broken arm but I do say that anyone regardless of sex that has little respect for ANY PART of the Lord's Word is liable for censorship and discipline.

The other baptism was of a far larger group and likewise the number baptized was considerably larger. This group was baptized into one of our organized churches, there were 71 baptized. This is the same number that was baptized when the church was organized a little over a year ago. This group of folk are quite attentive to the Word and the Lord has blessed them greatly. They likewise have been a blessing to us. They have a pastor that is on fire both in and out of the pulpit. It is regretted that we have no pictures to offer of these two baptisms, at least at this time. I was out of black and white film at the time and while I made some slides and have sent them off to try to get black and white pictures made of them it is not certain as yet whether I will get them.

Many more folk are waiting to be baptized and in the next 6 months I expect to baptize quite a few of them.

May the Lord bless each of you and give you grace to do what He has revealed to you in His Word.

Sincerely,

FRED T. HALLIMAN



Arminian Preachers

(Continued from page 7)
special!

11. Don't turn my Jesus away. He loves you. He is supposed to tell about the drunk breaking Mother's heart.

12. If you want to go to Heaven, raise your hand. Should they wave some sanctimonious sign?

13. If you want ME to pray for you raise your hand. If Christ prayed for him in John 17, he will be saved in spite of this preacher.

14. If you're lost raise your hand. Who finds him, the preacher or the Holy Spirit?

15. Keep your eyes closed. Only I will see your hand. This is really special. The blind leads the blind.

16. If you need a closer or deeper life raise your hand. Take the high road or the low road.

17. All that raised their hand step out quietly and come. Ah, ha, got you now!

18. Come, give Jesus your heart. Tell them God gives His own a new heart.

19. Walk the aisle for Jesus. He walked on the water. He can surely walk this aisle. He would not ask a dead man to walk it.

20. Come, let me show you "the plan" of salvation. This is where you get them on the dotted line.

21. Your destiny is in your hands. Brother, not the destiny of any man is in his own hands!

22. Don't disappoint God. God said, "I change not."

23. Help us do something for God. The sinner feels now that, "God needs me."

24. Join us any way we receive members. Now you know this preacher needs a record of some sort.

25. God needs you. Then He is not able to save.

26. If you step out another may come. No! The Holy Spirit brings men.

27. Let me speak to your heart. This is the Holy Spirit's business, not the preacher's.

28. We're going to stop sing-

ing. They get hoarse after 40 verses.

29. I'm going to close. You better come on. The Holy Spirit can work after he closes.

30. What if you die after you leave here? Except the Lord comes, he will keep his appointment.

31. Someone has kept others from coming. A dead sinner has defeated Almighty God!

32. If you want to be saved, see me. I can't find any Scripture to back this either.

33. Help us make a name for Jesus. I tell you He has a name — I Am!

Any preacher who directs people to a scheme or plan of salvation or to his baptism rather than to Christ is the messenger of hell. The New Divinity boys with their cartoon doctor degrees even go so far as to say "In this church only does the Holy Spirit work. They can lead those as ignorant as the preacher is vain to feel that his vanity is actually sanctimonious "new illumination" that the ordinary person doesn't have. This is the place you usually find one-third to one-quarter of the boasted membership. This is the place that keeps notifying the lesser illuminated brethren of a large number of DEcisions and REde-dications.

By their words you think some preachers are preaching God's plan, the Son's purchase, and the Spirit's producing results. After he reads his poem or tells his last little "true story" designed to bring tears he wades off into the same "you better come on." Here again the people are led to believe that "down at the front" is some sort of a sacramental efficacy and that the preacher does have some illumination out of the ordinary. The tears caused by the story of the little fuzzy puppy shut up in the box car are sure-fire proof of the preacher's ability to bring Holy Spirit conviction. Tears to him are as important as water to a Campbellite.

When I look into the Word of God I don't find this "down at the front" power mentioned anywhere. I can't even find the new illumination and I don't know in which book to look for extra-Biblical revelation. I did find A Bastard Child in Ezek. 16; A Wiggling Maggot in Isa. 41; A Putrifying Sore in Isa. 1; A Generation of Vipers in Matt. 3; A Wallowing Sow in 2 Pet. 2; A Whited Grave in Matt. 23; A Menstruous Rag in Isa. 64; A Vomiting Dog in 2 Pet. 2; and A Natural Degenerate in Mark seven.

These terms reflect as much New Divinity or new illumination as the preachers who claim to be God's last hope of defense. These terms reflect as much good as the preacher who stands as though he were not a depraved creature responsible to the Creator. Until the God of Heaven places a man with the Syrophenician woman, like a dog under a table, filled with a crumb, he will always expect the dead to act as God. Must so-called invitation indicate that the preacher has never been slain by Holy Spirit conviction much less made alive by the power that raised Christ from among the dead. This is why preachers keep showing up with special light and "new orders" trying to build a "work for Jesus." I'm sick of the establishment's little Jesus. If He is not God, Christ, Creator, the Sovereign one, the Everlasting and Eternal Almighty God he is only the sentimentalism of Arminianism and I don't need him. I need God in Christ. He does NOT need me!

The mystical cosmology of most preachers and the puny little world and life view based on their own understanding have made God dependent on their "evangelistic appeals" for his office. Most of them have a gimmick like Kool Ade, popcorn, hamburgers or Stamp faster music to replace Constantine's "In hoc signo Vincas." Some give books, crosses, or certificates for doing something "the most." The

bad part of it is that they accuse God of making their program the "thus the number of additions and DEcisions then ask where the increase is."

It is no less reasonable to the Spirit to give utterance to the Word without the authority of the Word than it would be to shelter behind the Word without possessing the Spirit. When the parade their new illumination and their Cracker Jack degrees for me I know they are fundamentally they are the same. They always refer to their theme as "what we believe." Those who do not understand that the preacher is Caesar from God are told to "get on." The preacher weeps and cries tears and cries persecution later proves to be a lying deceiver. He is a "your servant" call every question a "word of discord." Not to be a part of the "we" brands one as a heretic and this at the "doctor's" discretion.

These defenders of the faith each realize that they are "only one left with the gift to preach the truth." They sing a God they have discarded Christ they have discarded Holy Spirit they don't know Gospel they don't believe in Hope that has been reduced to a question mark. They are worthless as a broken ship at sea with a broken compass. They can NOT point to ONE who does NOT know. I have not yet seen one of the great "doctors" of his new light willing to be a little crowd, be the outcast, stand alone. They have to be a crowd, and it is never quite big as they tell it was. It is the Emmaus road not in the Temple that He causes heart to burn within us.

Most of these boys with brands of invitation don't know the background to even come what influences are making fool out of them. You as, they have doctor's degrees, some of them have even gone to Disneyland. They won't see the Bible because they are ready past that. They are schemes Simon the sorcerer dreamed. Some have weekly anniversaries to announce degrees and how special are to God and how lucky is to have them in their "Work for Jesus." Most never cease to amaze even the Devil!

It never fails that the who imitates the incarnation ultimately have to play the of the Devil.

Finney and all early nineteenth century New Divinity preachers are gone but the influence is not. The spirit of antichrist preachers is very much alive. Many of them do not know the holiness of God is the fountain of truth, the source of righteousness, the Archimedean point of all righteousness, the evaluative criterion for thoughts of man.

My Bible still says "confidence in the flesh — flesh profits NOTHING!"

IF YOU ADMIRE,
OR IF YOU DESPISE

BILLY GRAHAM

You Need to Read

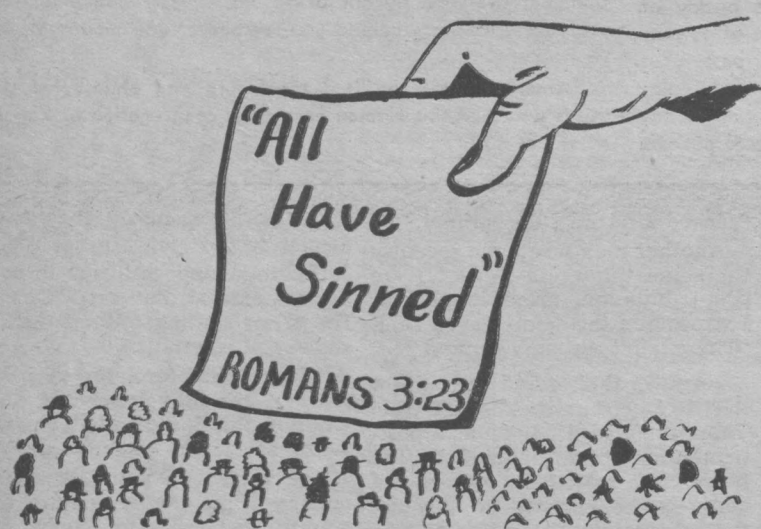
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PAGE EIGHT