

Bro. Joe Sends A Second Letter To A Post-Trib Friend

By JOE WILSON
Winston-Salem, N. C.

Dear Friend in Christ:

In my last letter, I answered your question as to how many resurrections of the righteous there would be. I showed from Scripture that the first resurrection related to the resurrection of the saved. I would just mention that I Cor. 15:23, speaking of the resurrection of those in



JOE WILSON

Christ, tells of "every man in his own order". There will be different orders or ranks or companies in the resurrection of those in Christ. You said that the answer to this question would answer the entire matter. However, I will continue, and endeavor to answer the rest of (Continued on page 6, column 1)

A Fundamentalist Or A Bible Believing Baptist?

"A fundamentalist is simply a man who believes the Bible."

"If you do not believe 2x2 equals 4 you have no right to teach mathematics."

"If you don't believe water will freeze at 32 degrees, do not try to make thermometers. If you do not believe 16 ounces make a pound, you have no right to make scales."

"If you do not believe the fundamentals of the Scriptures, you have no right to be a preacher." —Tabernacle Baptist.

Like lots of other Fundamentalists our brother has made that statement until he believes it; but it isn't so. Many fundamentalists are Unionists; no Unionist believes the Bible. The Editor of the Moody Monthly is a Fundamentalist; but he does not believe the Bible on the subject, design, action or authority for Bible baptism. There was no other kind in Bible days. The Moody Monthly does not believe the Bible on the subject, design, action and authority for the Lord's Supper any more than on baptism. He does not believe the (Continued on page 8, column 5)

WHY PREACHERS GROW OLD EARLY

A preacher had just concluded a hot and scathing sermon on the sin of swearing. He had stated several times that he knew one of his listeners that day was guilty.

The service ended. The worshippers one by one filed out the back door.

The first to go was a woman never suspected of using foul language. With a red and angry face, she exclaimed, "I shall never darken this door again!"

Before the astonished preacher (Continued on page 8, column 5)

The Baptist Examiner

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"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

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WHOLE NUMBER 1721

How A Priest Forsook The Pope For Jesus

By CHARLES CHINIQUY
Ex-Priest

In 1851 I went to Illinois to found a French colony. I took with me about 75,000 French Canadians, and settled on the magnificent prairies of Illinois, to take possession, in the name of the Church of Rome. After I had begun my great work of colonization I became a rich man. I bought many Bibles and gave one to almost every family. The Bishop was very angry at me for this, but I did not care. I had no idea of giving up the Church of Rome, but I wanted to guide my people as well as I could in the way in which Christ wanted me to lead them.

Now the Bishop of Chicago did a thing at that time which we Frenchmen could not tolerate. It was a great crime, and I wrote to the Pope and got him dismissed. Another Bishop was sent in his place, who deputed his Grand Vicar to visit me.

The Grand Vicar said to me, "M. Chiniquy, we are very glad that you have got the former Bishop dismissed, for he was a bad man; but it is suspected in many places that you are no more in the Church of Rome. It is suspected that you are a heretic and a Protestant. Will you not give us a document by which we can prove to all the world that you and your people are still good Roman Catholics?"

I said, "I have no objection." He rejoined, "It is the desire of the new Bishop, whom the Pope has sent, to have such a document from you."

I then took a piece of paper—and it seemed to me that this was a golden opportunity to silence the voice which was speaking to me day and night and troubling my faith. I wanted to persuade myself by this means that in the Roman Catholic Church we were really following the Word of God, and not merely "traditions of men." I wrote down these very words:

"My lord, we French Canadians of the colony of Illinois want to live in the Holy Catholic Apostolic and Roman Church, out of which there is no salvation, and to prove this to your lordship we promise to obey your authority according to the Word of God, as we find it in the Gospel of Christ."

I signed that and offered it to my people to sign and they did. I then gave it to the Grand Vicar, and asked him what he thought of it. He said, "It is just what we want." He assured me that the

Bishop would accept it, and all would be right.

When the Bishop had read the submission, he too found it right and with tears of joy said: "I am so glad that you have made your submission, because we were in fear that you and your people would turn Protestants."

My friends, to show you my blindness, I must confess to my shame, that I was glad to have made my peace with the Bishop, a man, when I was not yet at peace with God. The Bishop gave me a "letter of peace," by which

he declared that I was one of his best priests, and I went back to my countrymen with the determination to remain there. But God looked down upon me in His mercy, and He was to break that peace which was peace with man and not with God.

The Bishop, after my departure, went to the telegraph office and telegraphed my submission to the other bishops, and asked them what they thought of it. They unanimously answered him the very same day: "Do you not see that Chiniquy is a disguised Protestant of you? It is not to you that he makes submission; he makes his submission to the Word of God. If you do not destroy that submission you are a Protestant yourself?"

Ten days later I received a letter from the Bishop, and when I went to him he asked me if I had the "letter of peace" he had given me the other day. I produced it, and when he saw it was that letter, he ran to his stove and threw it into the fire. I was astonished. I rushed to the fire to save my letter, but it was too late. It was destroyed.

Then I turned to the Bishop, and I said, "How dare you, my lord, take from my hand a document which is my property, and destroy it without my consent?"

He replied, "M. Chiniquy, I am your superior, and I have no account to give you."

"You are indeed, my lord, my superior, and I am nothing but a poor priest, but there is a great God who is much above you as above me, and that God has granted me rights which I will never give up to please any man; in the presence of that God I protest against your iniquity."

"Well," he said, "do you come here to give me a lecture?"

I replied, "No, my lord; but I want to know if you brought me here to insult me?"

"M. Chiniquy," he said, "I brought you here because you gave me a document which you know very well was not an act of submission."

Then I answered, "Tell me, what act of submission do you require of me?"

He said, "You must begin by taking away these few words 'according to the Word of God, as we find it in the Gospel of Christ,' and say simply that you promise to obey my authority without any condition; that you will promise to do whatever I tell you."

Then I got to my feet, and I (Continued on page 7, column 4)

More About F. T. H.'s Kopiago Area Patrol

FRED T. HALLIMAN
New Guinea Missionary

Dear friends:

As I write this the eighth installment on this mission patrol, the year 1971 has almost come to a close; this is being written on December 27. I have had to take time out from my writing



FRED T. HALLIMAN

and other duties to make another short patrol into the Levani Valley. I will soon be giving you a report on this patrol. Also in about a week and a half I will be going back to Lake Kopiago and Haiwi for a couple of days. Our (Continued on page 3, column 4)

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A Sermon by Pastor John R. Gilpin

"THAT DAY"

"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day."—Isa. 2:11.

The word "day" is used many, many times in the Bible. I didn't take time to count them, but I would say that it is used several hundred times. It was of interest to me as I have studied, to notice that the word is used throughout the entirety of God's Word, and that it is spoken of as "this day," "a certain day," "the sabbath

day," "the day after the sabbath," "this first day," "the third day," "the seventh day," "the next day," "the day following," "the last day," "the notable day," "the day of slaughter," "the day of visitation," "the great day of his wrath," and a number of others.

Over and over again, you will find the word "day" used in the Bible, and I think, in all probability, the most interesting usage of it is this which I am using for my text, "that day."

I might say, in every one of those instances, I am impressed with the meaning of the word "day," but as I say, the most interesting usage of the word "day" is found in these last two words of my text, which says "that day."

I

THIS EXPRESSION IS USED MANY TIMES IN THE BIBLE.

We read:

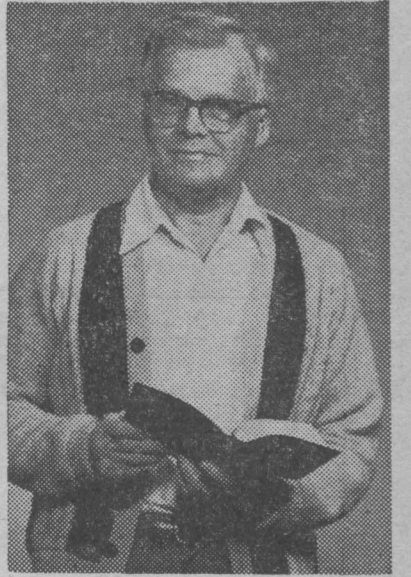
"Many will say to me in THAT DAY, Lord, Lord, have we not (Continued on page 2, column 1)

Bro. Bill Burket Continues Report Of Church Visits

BILL BURKET
Farmington, New Mexico

Dear Friends:

On this day I had a pleasant drive, arriving at 5:00 p.m. at a little place called Lawley, Florida, located just southwest of Jacksonville. Here I was welcomed into the home of A. E. Massey, pastor of Faith Baptist Church. Most of the church, plus some visitors, were present for the service this



BILL BURKET

evening. I told a little about our mission work and again preached on the subject, "Hard Shelled Baptists (or 'Christians')". This is the type of message that I am afraid might be neglected among (Continued on page 4, column 4)

Are Human Beings Responsible For Their Actions?

By ROY MASON
Aripeka, Florida

There are people who might well be termed fatalists. They assume that people are born to be lost or born to be damned and that they can't do anything about it. They try to excuse themselves for sinning on the ground. "I am made this way and I just can't help it." That raises the question, "Are human beings responsible for their actions?" The answer is not hard to find — it is this: "YES, WE ARE RESPONSIBLE AND WILL BE JUDGED FOR THE WAY WE LIVE AND ACT IN THIS LIFE." The Bible makes this so plain, that there is scarcely need for any Scripture proof texts. One passage is characteristic. "So then, every one of us must give account of himself to God."

We hold that the Bible teaches the absolute sovereignty of God and likewise teaches just as clearly the absolute responsibility of man. It is our belief that there is no complete human explanation as to how this can be. We have seen attempts made to reconcile (Continued on page 8, column 3)

REVERENCE GONE IN AMERICA

Twenty or thirty years ago, when a gentleman asked a lady to marry him, she replied, "You do me a very great honor, sir."

When he said, "My dear, when will you give me the privilege of calling you my wife?" she answered, "Not for a year or a year and a half."

When they went to the minister to get married, and he asked, "Will you take this man to be your lawful and wedded husband?" with a deep sense of God's presence, she replied, "I will." (Continued on page 8, column 5)

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The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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Little John R. Rice Belittles The Great Spurgeon

Evangelist Robert Sumner, who was falsely educated under the ministry of John R. Rice, and who is in reality a "Little John R. Rice," has an article in his publication of recent date whereby he did everything he could to deny the five points of Calvinism.

His attempt to do so was really and actually too pathetic to merit an answer.

We merely want to quote what this little 2 x 4 Arminian evangelist had to say about the great Charles Spurgeon. He said:

"Spurgeon would have been a great preacher if he had preached what I believe."

I would suggest that when this little compromiser meets the Lord (if he ever does), that he make a special request of being put in the Bible class taught by Mr. Spurgeon. Of course, it will be in the ABC of the Bible.



"That Day"

(Continued from page one)
prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Mt. 7:22, 23.

This usage of the expression, "that day," looks to the time of the judgment when unsaved religious professors will stand up at the judgment bar of God and will plead for admission into Heaven, only to have it denied unto them. They'll plead in view of the fact that they have been preachers and have prophesied in His name. They have cast out devils and they have done many wonderful works, and all these things they will bring up to the Lord as the reason why they should enter into Heaven. But the Word of God says that He is going to declare unto them on that day, "I never knew you: depart from me, ye that work iniquity."

Notice another use of this expression:

"But of THAT DAY and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."—Mark 13:32.

This is speaking about the time of the return of the Lord Jesus Christ. He says that He is going to come back, but as far as announcing the time of His return,

"Camping Out With God" - New Book On The Tabernacle

Here is a new book on the Tabernacle written by Stephen F. Olford, and published by Loizeaux Brothers, Inc. This book is of almost 200 pages and the contents of it are as follows:

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2. The Purpose
3. The Erection
4. The Structure
5. The Coverings
6. The Furniture in the Outer Court
7. The Furniture in the Holy Place
8. The Furniture in the Holy of Holies
9. The Priesthood
10. The Offerings

This is a new approach to the study of the Tabernacle and is written by the present pastor of Calvary Baptist Church of New York City. His parents were missionaries, and as such, he himself used to "camp out" a great deal. It is thus that he came to write this book "Camping Out With God."

I am sure that all those who are interested in the study of the Tabernacle will find this a very excellent book and one that will be of particular help when preaching on this subject.

The price is \$3.95 and may be ordered from Calvary Baptist Church Book Store.

He does not do it. He declares that the angels of God, and even He, Himself, and no man, knows the hour—only the Father. So He says, "But of that day and that hour knoweth no man."

Another usage of this expression is found when we read:

"But I say unto you, that it shall be more tolerable in THAT DAY for Sodom, than for that city."—Luke 10:12.

You remember something of the cities of Sodom and Gomorrah. They were the wicked sinners of the days gone by. So sinful were they that God wiped them out of existence with a fire from Heaven, in that they were burned and completely destroyed and annihilated by God, with a fire that He sent down from Heaven.

Our Lord, in talking about the future, in the time that men shall be judged, says of the man who refuses Jesus Christ, that it will be more tolerable for Sodom in that day, than for the sinner that rejects Jesus Christ today.

Sodom was a wicked city, but Sodom didn't have the gospel that cities have today, or in Jesus' day; therefore Jesus said it would be more tolerable for Sodom in the day of judgment than for the city that had had much light given unto them.

Listen again:

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so THAT DAY come upon you unawares."—Luke 21:34.

Here, our Lord is giving a warning, in view of His return to this world, and He said that it is so easy for you to be overcharged with surfeiting. By surfeiting, Jesus means living for the things of the world—just on the surface of the world; living with your eyes set only upon the things of this life. You had better be careful lest you be overcharged with surfeiting, and drunkenness, and with the cares of this life, so that that day come upon you unawares.

I am satisfied when the day of judgment comes, and our Lord returns to this world, that He will find the majority of people surfeiting and in drunkenness, with the cares of this life upon them, so that His coming will be unawares to the majority of people.

Sometime ago, I was in a place of business, and in the course of a conversation, a man offered me

a drink. I said, "I am sorry, sir, but I don't use it, and I'll thank you just to pass me by." He said, "I wouldn't have offered it to you if I had known you would take that attitude." He said, "My pastor drinks. He comes in here and we drink together. I never thought but what you would have a drink with me too."

Beloved, in the day of the coming of the Lord Jesus Christ, that will be characteristic as far as this world is concerned.

Jesus said, "Be careful; be watchful, lest surfeiting, living on the surface, and drunkenness, and the cares of this life overtake you. That day will I return."

Notice again:
"But ye, brethren, are not in darkness, that THAT DAY should overtake you as a thief."—I Thess. 5:4.

Paul is writing to the church at Thessalonica, and he says to these Thessalonian Christians, "That day, which is the day of the Lord, is coming, but it is not going to overtake you like a thief. You are God's children. You are going to be ready when that time comes."

A thief comes unexpectedly. He comes when you do not anticipate his coming. The Lord Jesus Christ is going to come in that manner—just as a thief in the night, when He is least anticipated, and when He is not expected.

Paul said to the church at Thessalonica, "You are not in darkness; you are in the light, and that day—the day of the Lord's coming—won't overtake you like a thief, because you'll be watching for His coming."

Notice another Scripture:
"When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in THAT DAY."—II Thess. 1:10.

In that glorious day when Jesus comes, He is going to be admired of all those that believe upon Him. Oh, won't it be a glorious day when we admire Him, when we see Him for the first time, to admire Him in that day!

Listen again:
"Let no man deceive you by any means: for THAT DAY shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."—II Thess. 2:3.

Paul says to these Thessalonian Christians that that day—that is, the day of the coming of the Lord Jesus Christ—can't take place until there be a falling away first.

Surely, beloved, He could come today. We have had that falling away. People are not concerned about going to church now. The majority of people are just not concerned about church attendance. Furthermore, there is a falling away morally and spiritually. There is a falling away religiously in every respect. From

SISTER EVE . . .

A TYPE OF THE CHURCH

By CEBERT WHITE, Pastor
New Testament Baptist Church
Elyria, Ohio

In Genesis 2:23 Adam said of Eve, "this is now bone of my bones, and flesh of my flesh." In Ephesians 5:30 it is said of the church and Christ, "For we are members of His body, of His flesh, and of His bones."

As Adam slept, we understand from Genesis 2:21-22, God took from His side a rib and made (built) a bride — help-meet — a woman. And God brought her



CEBERT WHITE

unto the man. Even so, God did the same in Christ, the anti-type, of which Adam was only a type. John 19:34. "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." As Christ slept in death on the cross, God took the blood and water from His riven side and began to build Christ a bride — even the church — as God said, in Christ, from Matthew 16:18 "Upon this rock I will build my church."

As the woman was brought to Adam, so will the church be

a spiritual standpoint, we are on a toboggan slide, going down hill at a fearful rate.

Notice again:
"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against THAT DAY."—II Tim. 1:12.

Beloved, if you are saved, you have committed yourself unto the Lord Jesus Christ until the day that He comes back to this world again.

Notice another Scripture:
"The Lord grant unto him that he may find mercy of the Lord in THAT DAY: and in how many things he ministered unto me at Ephesus, thou knowest very

(Continued on page 3, column 1)

brought to Christ when it is finished — Ephesians 5:27:

"That He might present it to Himself a glorious church." This glorious truth is carried on as a light in a dark place and shines more clearly each step.

Note in Genesis 2:24, "Therefore shall a man leave his father and his mother and shall cleave unto his wife; and they shall be one flesh." Many read this passage when performing a wedding ceremony, but I ask at this point, who was Adam's father and mother that he was to leave? In answer to this question we can only go to Christ. Ephesians 5:31 says, "For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh." Now note verse 32, "This is a great mystery, but I speak concerning Christ and the church . . ." Christ left, as though it were His home in glory, and became sin (not a sinner) for us, the redeemed. (2 Cor. 5:21:

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him"). Adam left his holy state and became a sinner for his bride, Eve. Eve, like the church, is in sin, as we find Adam and his estranged wife in I Timothy 2:14, "And Adam was not deceived, but the woman being deceived was in the transgression." Here we see Adam still holy — the woman had taken of the forbidden fruit and she did eat. (Genesis 3:6).

So now what? We can see a type of a Holy Saviour and a fallen church, but in I Timothy 2:15 it says "notwithstanding she (Eve) (the church) shall be saved in child bearing (Genesis 3:15, 'seed of the woman'), if they continue in faith and charity and holiness with sobriety" Galatians 4:4-5, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" This act of Adam and Eve declares unto us God's holy design of salvation for His elect by faith in the Lord Jesus Christ, whereby God sheds abroad in our hearts the love of God and imparts unto us the holiness of His Son, causing (constraining) us to do His will and working in us the act of perseverance, faithfulness, charity, holiness and sobriety.

So, Adam loved Eve, but she sinned and couldn't restore herself to Adam — sin had separated them — even as sin separates between us and our Lord. Isaiah 59:2, "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." We could do nothing to remedy this separation. So, God sent His Son, and He condescended unto me of low estate (like Adam condescended unto Eve in order to have her) that He might redeem us from the law of sin and death (Genesis 2:17, "For in the day that thou eatest thereof thou shalt surely die"). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Ephesians 2:8).

See how Adam must have loved Eve with so great love. But in all the foregoing, we are made to see with a great love Christ loves the church "even an everlasting love."

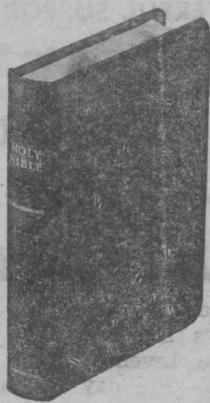
Adam loved Eve — "even as Christ also loved the church, and gave Himself for it." (Ephesians 5:25).

O, how He loved us! Since Christ loved the church with so great a love, what then should be our attitude toward the church?

Romans 5:14 settles it — "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

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2 Tim. 4, 8.
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"That Day"

(Continued from page two)
well."—II Tim. 1:18.

Here he is talking about a man by the name of Onesiphorus, and he says that Onesiphorus came to him and refreshed him. Paul throws in an expression as to his Roman experience in prison. He says that he was not ashamed of "my chain." He was willing to be identified with a man who was chained to a Roman soldier, and he said, "The Lord grant unto him that he may find mercy of the Lord in that day."

Notice one other expression relative to that phrase, "that day":

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at THAT DAY: and not to me only, but unto all them also that love his appearing."—II Tim. 4:8.

Paul has come down to the end of his way. He is in prison now, and it is just a little while until he is going to die. He looks back across his ministry and says, "I have fought a good fight. My ministry has been a fight. I have had to fight all the way."

Then he says, "I have finished my course." He is talking here in terms of a race track. As men run around and around the track, so Paul says, "I have gone around the track. I have finished my course."

Then he says, "I have kept the faith." As Paul talks about the faith, it is not his faith personally, but he is talking about the body of truth, the Bible itself. As he looks back over his life and considers all of his life, he says, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

II

"THAT DAY" IS THE DAY OF THE LORD.

The expression, "that day," is a reference to the day of the Lord. It is the day when Jesus Christ is coming back to this world. Listen:

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

Notice that he says, "The Son of man shall come in the glory of his Father with his angels."

Oh, isn't it wonderful to look forward to that day—that day which is the day of the Lord—the day of Christ's coming back to this world!

Listen again:

"And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the Lord, not day, or night: but it shall come to pass, that at evening time it shall be light."—Zech. 14:6, 7.

Talking about the return of the Lord Jesus Christ, he says, "It is not going to be daytime, and it is not going to be nighttime, but it is going to be a murky, foggy experience. But there is one thing for certain: at evening time it shall be light."

Notice another Scripture:

"And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand?"—Rev. 6:16, 17.

When that day becomes a reality, there are going to be changes as far as this physical earth is concerned. Mountains are going to be moved; islands are going to be moved out of their places; dry land is going to become sea, and sea is going to become dry land. Catastrophic changes are going to take place within this world, and people are going to be scared. Rich men, mighty men, captives, freemen—you couldn't get them to a service like this. You could invite them, but they would never come. They would never be interested in attending

a church service to hear the Word of God. But in "that day" they are going to look up to the mountains and cry to the rocks, "Fall on us." They wouldn't pray now, but they will pray then. Now they might pray to a God that would hear them; then they will pray to inanimate rocks: "Fall on us; hide us from Him that sitteth upon the throne, and from the wrath of the Lamb. The great day of the Lord has come."

Notice again:

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire."

A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7:9-14.

That is the day of the Lord, when the Lord Jesus Christ comes. Daniel said that when that takes place, that the "Ancient of days," referring to God the Father, is seated upon His throne, and that there are thousand of thousands ministering unto Him, a million servants, and ten thousand times ten thousand stand before Him.

You say "it must be wonderful to preach to a big crowd." The Pope announces an audience is to be granted and St. Peter's is filled. A crowd gathers roundabout and fills the courtyard for an earthly man who is not even a child of God to speak to them. But, beloved, one day, the King of kings, the Lord Himself, even the Ancient of days, is going to sit upon His throne, and thousand of thousands—in fact, ten thousand times ten thousand are going to stand before Him.

What is going to be said? The Lord Jesus Christ comes in that day, and they hand Him the title deed of all the ages, giving Him dominion and glory, and a kingdom and people, and nations and languages to serve Him. I tell you, beloved, this expression "that day" is referring to the day of the Lord, when the Lord Jesus Christ sits on His throne. What a day it is going to be!

III

WHAT WILL CHARACTERIZE "THAT DAY"?

There are four things that are going to characterize "that day."

There is going to be a resurrection. Every once in a while I meet up with somebody who denies the resurrection. I tell you, beloved, there is a day coming when there is going to be a resurrection. People are going to come out of their graves. Listen:

"In a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—I Cor. 15:52.

The first thing that is going to characterize that day is the resurrection. Mother dies, father dies, children die; relatives of all classes have died. The last time you saw them alive in this world was maybe years ago. You followed them out to the cemetery and saw the body lowered down beneath the ground to await the resurrection day.

WHAT IS HOME WITHOUT A BIBLE?

What is home without a Bible?

'Tis a place where day is night,
For o'er life's beclouded pathway
Heaven can shed no kindly light.

What is home without a Bible?

'Tis a place where daily bread
For the body is provided,
But the soul is never fed.

What is home without a Bible?

'Tis a vessel on the sea,
Compass lost and rudder broken,
Drifting, drifting, aimlessly.

Lost — the Bible! Lost — its teachings!

Lost — its help each day in seven:

Lost — to live by! Lost — to die by!

Lost? What's lost? The way to Heaven.

—Author Unknown

Beloved, I don't tell you this to punish you, but I tell you this to comfort you. There is going to be a day when the ground is going to burst asunder, and every soul that was ever put in that ground will come forth.

I say, the first thing that characterizes that day is the resurrection.

Not only will there be a resurrection, but there will be a rapture. When I talk about the rapture, I mean the rapture of the living saints out of this world at the coming of the Lord Jesus Christ.

I believe in the premillennial return of Christ—that is, I believe that Christ is going to come back to this earth and set up a millennial kingdom. I believe that He is going to come before the millennium begins. I am a pre-tri-tribulation premillennialist.

Beloved, when He comes, He is going to rapture the saints of God out of this world. Listen:

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

What a glorious day it will be when we are caught away to be with the Lord.

I think about the people who were led astray with the movement known as the "Millennial Dawn." A little over a hundred years ago, they started in the New England states looking for the second coming of Christ. It finally got to the place that those people got so fanatic they would get out on top of a high hill to be nearer to Him when He came. Some of them even took baskets so the Lord could pick them up and carry them easier up to glory.

I hate to see the "mid-tribs," "post-tribs," A-Millennialists and Post-Millennialists led away from that which is obvious truth.

How thankful I am that He is going to rapture us out of this world.

In that day there are going to be some rewards. Listen:

"And then He will REWARD every man according to his works."—Mt. 16:27.

You work for someone and when pay day comes, you get paid. If you work for one hour, you get paid for one hour; if you work eight hours you get paid for eight hours; if you work forty hours, you get paid for forty hours. You are paid according to your work.

In that day, the Lord is going to come and He is going to reward us according to our works. I don't know how much you'll get, and I don't know how much I'll get. I don't know what rewards will be mine, but I'm thankful I'll be paid by a just time-keeper, who never makes mistakes and never overlooks any labor of love. Paul said:

"God is not unrighteous to forget your work and labor of love, which ye have showed toward His name."—Heb. 6:10.

In that day when the Lord

comes, some things will be reversed. We read:

"And then shall that Wicked One be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—II Thess. 2:8.

When Jesus Christ comes in that day, that Wicked one will be destroyed, and God will take complete control of this world.

In referring to their experience before they were saved, Paul told the Ephesian saints:

"Wherein in time past ye walked . . . according to the prince of the power of the air."—(Eph. 2:2).

Reversal? Yes. Today the Devil is operating in this world, and men are doing as he directs. In that day the Devil is going to be destroyed. When he is destroyed the righteous will shine forth.

What is going to characterize that day? The resurrection the rapture, rewards, and reversal.

CONCLUSION

What a wonderful blessing it is today to live in the light of that day! Beloved, I want to live in the light of that day. I contend that every child of God ought to live in the light of the judgment day. To me, this is one of the mightiest incentives for holy living.

I ask you, are you ready for that day? Suppose that day would come today? Suppose Jesus would come today? Are you ready for His coming?

May God help you that you may be able to stand unafraid, unashamed in that day. May it please the Lord just now to help you to see this truth, that the Lord Jesus Christ is coming back, and the only way you can be ready for His coming is to know Jesus as your Saviour. May you be saved today, and may you live today and tomorrow in the light of that day.

May God bless you!

Fred T. Halliman

(Continued from page one)
report begins today with a diary quotation.

Nov. 6 "D.Q." We left our jungle camp site this morning about 7:30. Being at the very bottom of the gorge we immediately began to climb. It took us 4 hours to get to the top of the mountain. Tonight, we are resting at the very summit of the mountain, a place called Pala-lasi. I visited this area once before. Very few people were found upon arrival. We were able to buy a small amount of food. Held one service at this place this afternoon and have two services planned for here tomorrow, "end D. Q."

In spite of an unpleasant experience in the late afternoon before, and the raging river only a few feet away from where we were sleeping, plus the fact that seemingly every creature in the

jungle was aware of our presence and kept up a constant surveillance of us, everyone seemed to have a good night's sleep. There are birds of all sorts and sizes in these jungles, some of which are about the size of buzzards and resemble them to some degree except they have red feathers on their breast and the large wing feathers are also a fiery red. They sound almost like a goose quacking, and when they fly, a sound comes from them as they pass through the air about like a strong wind passing through a tunnel. This particular jungle seems to be their base camp and while I see them all during the day, judging from the noise they keep up at night, it would seem that they are primarily a night fowl. On some occasions I have seen as many as twenty of them in a single tree.

One gets used to this sort of noise though, and while that was about the first thing we heard in the morning, we awakened refreshed and ready for a hard day's walk. It was hardly realized when we started out that morning just how hard the next 4 hours would be. In many cases the mountains seem to sort of gently roll away and gradually come to the bottom of the valley. Until about the last 2000 feet down, the mountain on the opposite side of this gorge had been like that, but this side of the gorge was different. In less than 50 yards from where we had slept we started the climb out and for the next four hours we went up and up and up. My water canteen holds a quart of water and it was full when I left that morning. Two hours later we came to a clear mountain stream and I filled it again. It was almost empty by the time we had reached the top, and there was hardly a dry thread though in my clothes.

Just before we came to the top we came upon a garden, so steep on the side of the mountain that it made one wonder how the sweet potatoes ever managed to stay in the ground. There were a few people working in the garden and after a few minutes talk we all proceeded to walk the last quarter of a mile to the top. From the standpoint of physical exertion this half a day's walk had been the hardest we had encountered so far. We were resting now on the very keel of a mountain that gave us a view for miles and miles. We could clearly see where we had been as much as three days before. We were now at the spot that looked like three days previous to this that it was just a white speck on the mountain side. The vast jungle floor that we had traversed and spent two days and nights lay stretched out far below us like a huge green carpet dotted with various floral designs. Occasionally a clearing could be seen in the jungle and the ribbons of smoke winding their way skyward. This would tell us that there were people down there—people that we had not seen.

As we stood on that high ridge overlooking the vast space below us we somehow began to get the idea of what Satan must have tried to impress upon our Lord when he, ". . . take Him up into an exceeding high mountain, and showed Him all the kingdoms of the world, and the glory of them." Matt. 4:8. I don't think I have ever been so impressed with the beauties of God's handiwork as I was at this time as I looked out over that jungle kingdom below us. The vastness of it gave one the feeling that here was a world within itself, and in a sense this was a very real truth.

There were people down there in this jungle, "A worldly kingdom ruled by Satan," that had never been outside of their world—that had never seen the face of a white man and had never heard the greatest story ever (Continued on page 5, column 4)

The Baptist Examiner FORUM

Will you please explain Matt. 17:11 and John 9:1-3 in regard to re-incarnation.

**ROY
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I do not find any suggestion of reincarnation in John 9:1-3. Matt. 17:11-12 does not deal with reincarnation, but with the return to earth of the same person in the same form. Those who believe in reincarnation, believe that people are born over and over again into the world in different forms and shapes. I have never read where those who hold this doctrine ever claimed that any person is born into the world with the same body, mind, and personality that they had when they lived previously.

In the passage under study, Jesus positively declares that Elijah is going to return to earth. Not one who was once Elijah in a different body — maybe that of an animal or some other creature. No, it will be the same Elijah, and remember that he does not come back from the dead, for Elijah was caught up alive, and did not go through the experience of death. There is no connection at all with reincarnation as taught by Theosophists and others.

Throughout the Bible there are instances of a double fulfillment of prophecy — a small fulfillment, then the final and complete fulfillment. John the Baptist was a type of Elijah, and his coming was the partial fulfillment of the coming of Elijah. He came in the "Spirit and power of Elijah" we read. The complete and final fulfillment of the promise of Elijah involves the actual return to this earth of Elijah.

But where in the Bible do we find anything about this? I think you will find it in Rev. 11:3-12. I believe that one of the "witnesses" mentioned here is Elijah, and many good Bible students are in agreement with me on this.



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The Bible does not teach reincarnation. There is no such thing. We retain our identity throughout eternity. "And it came to pass, that the beggar died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." (Luke 16:22, 23). As you can see, Abraham, Lazarus, and the rich man retained their identity as well as their senses. They did not return in another body or form. In the same chapter of Matthew we are told that Elias appeared with Moses when Christ was transfigured. "And, behold, there appeared unto them Moses and Elias talking with him." (Matt. 17:3).

Luke explains to us what is meant by this passage in Matt.

17:11-12. "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Luke 1:17) In other words John was to go with the same zealous power and wisdom of Elias.

For the use of me, I can't connect John 9:1-3 with Matt. 17:11-12. They are teaching entirely different lessons. The Jews connected all diseases or handicaps with sin, either in the individual or in the family. Christ tells them that this man's affliction is not because of sin in their part, but that the power of God can be manifested.

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The two passages under consideration reveal the awesome power and omniscience of Him in whom we live, move and have our being. In Matt. 17, we behold the Saviour in the flesh, then in a twinkling of an eye He is changed into the glorified son of God; transformed in an instant from an earthly being to an heavenly one. As I look at the Saviour, I am made to know that at the rapture of the saint, we shall be changed by the power of God from an earthly being into a heavenly one.

"Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." I Cor. 15:51-52.

The transfiguration of Jesus gives to me some idea of what will take place when Jesus Christ shouts in the air. I shall be given a glorified body, having been changed from mortal flesh to immortality and incorruption.

"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:21.

Furthermore, the two visitors (Moses and Elijah) were also transfigured, or were in a glorified body, which could not have been true were they re-incarnated into some other body, for they would have been as Peter, James and John. The three apostles, though awed and bewildered by the things they beheld, were not confused as to the identity of the two visitors. If Moses and Elijah were incarnated into another body, the only way they would have been able to recognize them was for them to perform certain works which would have characterized them as Moses and Elijah. Therefore, these two (Moses and Elijah) were not two re-incarnated souls, but were sent to this mount by the Lord as representatives of the Old Testament saints who are to be transformed (glorified) with Christ.

For the law (Moses) and prophets (Elijah) were until John, and then passed away being combined in the glorified Saviour. As we look upon this scene, we see Moses and Elijah leave, and Peter, James and John remain with the Lord. As Moses and Elijah represent the law and prophets, the three apostles represent the church of the Lord

which is not yet glorified, but anxiously awaiting until all will be transfigured and rise to meet Christ on Mount Zion. (Heaven).

John 9:1-3 does not teach reincarnation anymore than Matt. 17. Rather these verses are a manifestation of the predestinating work of God. The Lord in answering the question, "Who did sin, this man, or his parents, that he was born blind," reveals the purpose was to manifest the works of God. It definitely was not to manifest re-incarnation. This man could not have been born any other way because God decreed before the foundation of the world that this one be born without sight. The Lord in his explanation to His church, declared his blindness was not because of any particular sin he or his parents had committed; this blindness was predestinated to reveal the power of Jesus.

Brethren, as I look at this one whom God had predestinated to be born blind, I see in him a picture of myself, for I also was born blind, unable to see the light (gospel) and spiritually unable to see Jesus Christ. Then, I was made to know that I was born spiritually blind, that Jesus Christ by his sovereign grace manifested the work of God in me. He did this by and through the regenerating power of the spirit by giving me spiritual eyes to behold the beauty of His holiness. As it was with the blind man in John 9, so it was with me and all of God's elect. We were born blind (not re-incarnated) for the unveiling of the power of God in giving us sight.

The two passages that I have discussed are a beautiful picture of our spiritual beginning in Christ who removed the shackles which held me in spiritual darkness (John 9:10) and ending with Jesus Christ in a glorified body (Matt. 17).

Thus I close my answer with my head and heart bowed in gratitude to my Redeemer for by His grace I am what I am. I am hopefully looking forward to the future where I shall see Him in a glorified body.

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I am familiar with incarnation. Jesus of Nazareth was the incarnation of God Himself. And in one sense I believe that the beast and the false prophet in the time of the great tribulation will be the incarnation of old Satan. But when it comes to reincarnation,

I know absolutely nothing. The Babylonians, Persians, Greeks, and some of the Jewish sects such as the Essenes and the Gnostics believed in reincarnation. But so far as I am able to know, the Scriptures do not teach any such thing.

It is true that God said in Mal. 4:5 that He would send Elijah before the coming of the great and dreadful day of the Lord. It is also true that He said in Mt. 17:12 that Elijah had already come. In this, as in so many other things in the Bible, there are some things that I do not understand. If God meant in Mal. 4:5 that He would send the prophet Elijah in person, and if John the Baptist was Elijah in person, why did He say in Lk. 1:13 "Thou shalt call his name Elijah"? In Jno. 1:21 John told the priests and Levites from Jerusalem that he was not Elijah. So there cannot be any reincarnation in the case of John. I am fully persuaded that Gabriel explains all this fully when he said in Lk. 1:17 "He shall go before Him in the spirit and power of Elijah". So our Lord simply had to mean in Mal. 4:5 that He would send one in the spirit and power of Elijah. In verse 6 He tells what this one will do, and in Lk. 1:17 Gabriel says John will do those very things.

I see nothing in Jno. 9:1-3 to indicate reincarnation. In Ex. 20:5 God had said that He would visit the iniquity of the fathers who hate Him upon their children to the third and fourth generation. That is probably what the disciples had in mind here in verse 2. Our version has our Lord saying, "Neither hath this man sinned; nor his parents". This would be a plain contradiction of Rom. 3:23. The Williams version gives the more correct rendering as "It was neither for his own sin nor for that of his parents". Christ was saying that it was not because of their sins, but that He might show His mighty power.

Burket's Report

(Continued from page one)

Sovereign Grace people today. If so, I am afraid we have neglected to declare all the counsel of God. What I am trying to say is this, I would be the last one to deny that salvation is all of God and all of grace. On the day of Pentecost, the hearers were charged with the death of Christ, and they were commanded to repent.

"And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." Acts 2:40.

In other words the lost needs to be shown his responsibility in spite of his inability. Yes, and

professing Christians need to be shown what is expected of them. In a word, the Saviourhood of Christ should not be preached to the neglect of the Lordship of the same blessed One. To weaken or altogether to repudiate, the full responsibility of fallen man, will cause one to become hyper-Calvinist and Antinomian. A friend of mine in Pa. who claimed to rejoice in the doctrines of grace once said that he wasn't concerned about his sins because everything in his life had been predestinated. I believe that is a hellish statement for a professing child of God to make. Is God the author of sin? God's creature, man, is responsible "to love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Also thou shalt love thy neighbor as thyself." Mark 12:30, 31. Dear reader, can you honestly say that you have practiced these two great commandments every moment of your life? If not, then I can say according to God's word, you need to be saved or born from above.

I would particularly address that one who sent me the heretical Seventh Day Adventist literature, should he happen to read this. You better junk that rubbish. That church founded upon the Devil and his lies was wrong whenever they guessed that the Lord Jesus Christ would return in 1844, and they have been propagating guesses, lies and half truths ever since. I tell you this because I love you and your never dying soul. Your so-called sabbath-keeping, and all your other dead works, will be burned up as so much wood, hay and stubble in the day of God's judgment. The Holy God of the Bible will not accept your partial obedience as righteousness. In God's sight, it is self-righteousness or filthy rags (as a menstruous cloth "original Hebrew meaning" Isa. 64:6) showing that no spiritual birth has taken place.

Christ will not be a partial redeemer! Men are not on probation. Adam was the one on probation. And every one fell in him. We are under the condemnation of God in Adam with the wrath of God abiding upon them. Only in the Lord Jesus Christ is there blessing, in that He obeyed the law of God in all its precepts. Every jot and tittle he honored, fulfilling the law in the sinner's place — dying in the sinner's place. He suffered both physical and spiritual death—not just the separation of body from the spirit, but He was also separated from the Father for a time, bearing the wrath of God for His people. All these that trust in His perfect obedience and sacrificial death will be saved. It is just that narrow, my friend. You are either (Continued on page 5, column 2)

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ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"MIRROR, MIRROR, ON THE WALL . . ."

How many of you ladies have ever won a beauty contest? Have you ever wanted to? Have you ever wished you were pretty enough to do so? Seems as though most of us wish that we were prettier than we are. Most women have felt the pressure of society to make herself more beautiful. Seems as though the world is possessed with what it calls glamour, sex-appeal and beauty. We curl, straighten, bleach, dye, braid, add to, and pluck out our hair. We paint powder, cream moisturize, scrub, and put mud packs on our face. We diet and exercise continually.

Magazines, newspapers, TV and radio join hands in propagating the philosophy of striving toward physical beauty. The Bible gives some insights on beauty that will be profitable. Let's look at some of these.

Prov. 31:30: "Favour is deceitful and beauty is vain." Vain means "empty, worthless, having no substance."

Why do we work so hard for it them? It is so elusive, that we seldom attain it, anyway. We paint our eyes, cheeks, and lips all in the name of beauty. Yet the Word of God associates these things with harlots and wicked women.

Prov. 6:25: "Lust not after her beauty in thine heart; neither let her take thee with her eyelids."

When Jezebel heard that Jehu had come "she painted her face, and tired (dressed) her head, and looked out at a window." Little did she know that she was prettying herself up for the dogs, for the dogs ate Jezebel, all except her skull, feet and the palm of her hands. (II Kings 9:30-35).

Ezek. 28 is usually attributed to Satan. Satan, who is the epitome of all that is evil, is described thus: "Thou sealest up the sun, full of wisdom, and perfect in beauty" (v. 12). He is covered with all kinds of beautiful jewels (v. 13). "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness" (v. 17). In contrast to this, our Lord Jesus Christ is the epitome of all that is good. He is described thus: "... He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him" (Isa. 53:2). "His visage was so marred more than any man, and His form more than the sons of men." (Isa. 52:14). Also in Isa. 50:6 it says, "I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting." In the gospel of John we read, "And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified Him."

The Bible names seven women that were beautiful. Sarah, Rebekah, Rachel, Bath-sheba, Tamar, Vashti, and Esther. They did not have an artificial beauty, the kind that comes out of a jar. When Sarah was 90 years old she was so beautiful that Abraham lied for fear the heathen king would kill him in order to take Sarah for himself.

If we are beautiful, then we should praise the Lord for it, because it is a gift from Him. If we are not so pretty, then we should make the best of what we have, and praise the Lord for this, too. It would dishonor our Lord to deliberately mar what He has given to us. But we need to be careful lest we be found spending all our thoughts and time toward this end. There is a beauty that we

should strive for, however. We should give it much thought and consideration. If we want to be really beautiful let it be with the "adorning of the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (I Peter 3:4). Let us adorn ourselves with "modest apparel, with shamefacedness (restrained by shame) and sobriety. Which becometh women professing godliness, with good works." (I Timothy 2:9).

Psalm 27:4, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple."

Burket's Report

(Continued from page 4)

justified in the risen living Christ or you are lost in your father Adam and will suffer an eternal death (separation from God) in the lake of fire. Oh, I would not want to be in your place, suffering forever for personal sins! May you not find rest until you hurry to one of the Lord's churches (Baptist). And may you there rest in the righteousness of Christ, as you hear the gospel (good news) in the power of the Holy Spirit. I did not intend to preach. But may the Lord be pleased to use it to the salvation of some poor lost never dying soul.

The next day I enjoyed a good dinner at the McLaughlin's with dear sister Callie Buller adding a sirloin steak to the bill of fare. This dear sister showed me a plot of land that was inherited by her. She has a burden for a resort area in which there is not any sound church. I understand that she would give this land to be used for the Lord's work. There you are Baptist preacher. Are you looking for a place to preach?

This evening I was in a second service at Faith Baptist Church. If I were a little sharp with the sword of the Spirit the past evening, then Bro. Massey promised that I would probably pour in the oil and wine this night. I tried to as I preached on the "Satisfied Saviour." But I don't know what happened. Hardly anyone showed up for this service. I thank God for pastor Massey and this beloved little church in that God's grace they are endeavoring to remain faithful. And I am thankful for their faithful support of our missionary endeavors over the past two years.

Nov. 6—Fiftieth day of my travels. So, on to Tampa, Fla. and Calvary Baptist Church and Pastor W. W. Wilkerson. In my appointment with Bro. Wilkerson for appearing at this church, I had told him that I would appreciate it if he could schedule meetings with other churches in Florida for me. I had stated in the letter that I might not make it if I became too homesick. Of course, I couldn't blame the brother for not trying too hard to schedule services with churches with a statement that I might not make it. But here I was. Homesick and promising to stick it out for another week in Florida to visit the three or four churches in which services were scheduled and any others that might receive me on short notice.

Called my home at the expense of the church here, but as my wife was out, I had to be content with receiving the latest news from my daughter. I ate a good supper at a Cafeteria with Bro. Wilkerson, and then I was made comfortable in a little house out of town. This was to be my own little abiding place for the better part of a week. The only thing the matter my wife was missing. By this time, I believe I could sympathize with Bro. Halliman, being absent from his wife and family for so long a time.

Another Lord's day. At this

morning services W. W. Wilkerson brought an excellent study on John 9. Afterwards I preached on "The Holy Law of God." We had an afternoon meeting at Calvary Baptist Church. Bro. Wilkerson called it a "double header," in that we were both to preach. But he insisted on preaching first due to the fact that I had preached so long in the morning that he did not have an opportunity to preach. The brother preached on "Justification." And I brought a short gospel message, "Who are Saved and Who Are Lost" I Cor. 6:9-11. I had to forget my notes and speak at double time in order to finish in time, as we were scheduled to have an evening service with Grace Baptist Church at Bradenton, Fla. where Bro. Ed Pierce is the Pastor. Had good food and fellowship at Bro. Pierce's home after the service. After a full day of blessings, I was glad to rest my weary bones in a comfortable bed.

The next two days I spent in blessed fellowship with Bro. Wilkerson, meeting and fellowshiping with some other Baptist preachers. I never got to know Bro. Wilkerson too well before, although I had met him at Bible Conferences and talked with him. It takes a little while to get to know this brother; then he seems to grow on you, and you find yourself thanking God for another one in whom His grace is effectual.

Another day and another service in another church. (Ed. Note: What church?). This evening I preached on "Hard Shelled Baptists" again. I almost didn't get

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to preach at this church as at the last moment the pastor remembered that they had a business meeting scheduled in which the membership was to be purged of inactive members. There was nothing said about overactive members, such as the women making long prayer requests and speaking out. Note to the Editor. I didn't walk out of this church. But I brought out in my message what I believed the Lord thought about such carrying on in His churches. If dear Bro. C. E. Wilson, who was a member of West Griffin Baptist Church in Georgia until recently, wasn't backing me up with a few "amens," I don't know if I would have lasted through the service.

Bro. Wilkerson treated me to a 10 p. m. T-bone steak dinner with pumpkin pie afterwards at the home of the church clerk.

This day we visited a University in Dade City hob-nobbing with the intelligencia and breaking in Bro. Wilkerson's new station wagon. Oh yes, we visited a Baptist Church in Brookville, Fla., and we walked out of this service as we didn't know what was going to take place next.

Nov. 12—Said goodbye to Bro. W. W. W. about noon, and must say the same to you all until next week in Hollywood, Florida.

2 Outstanding Fake-Healers Die Of Excessive Alcohol

"Acute alcoholism and fatty infiltration of the liver" caused the death of famed evangelist-faith healer Asa A. Allen, Coroner Henry Turkel announced. A pathology examination of organs of the 39 year old clergyman, Dr. Turkel said, disclosed a blood alcoholic content of .36 percent, an amount sufficient to produce deep coma. The Rev. Allen . . . was found alone in his fourth floor suite in Jack Tar Hotel here seated in death before the television.

The Rev. Allen had come to San Francisco from his Miracle Valley, Arizona, headquarters for an operation to relieve the suffering of an arthritic knee," according to the San Francisco Examiner.

The S. F. Chronicle said, "The

Rev. Mr. Allen, who amassed a fortune and built a multi-million dollar corporation from his years on the faith-healing circuit, died here."

This reminds us of the death of another fake in the healing business — Aimee Semple McPherson, who died at the Leamington Hotel in Oakland many years ago, and who was embalmed at East-lawn mortuary in Oakland. The coroner's findings then was excessive alcohol in her stomach which killed her. We emphasize again that we believe in divine healing, but not divine healers. What a disgrace that these deceivers will encourage people to give up doctors, but they secretly depend upon the doctors themselves.

—Blu-Print

Fred T. Halliman

(Continued from page three)

told, that Jesus came into the world to die for sinners.

Beloved, as I stood there on that high ridge that afternoon looking out into the almost fathomless space below me, my thoughts traveled back to America to my pastor and my church and I had a deep longing to see them as I remembered how that with each letter they assure me they hold me up in prayer in every church service; how I thanked God for them that afternoon! As I stood there in what seemed almost like a spaceless void my thoughts centered around my family in Paducah, Kentucky. It had been over 9 months at that time since I had last seen them. The thought came to me, "Was I doing them an injustice by not being in Paducah that afternoon instead of standing on top of one of the highest mountains in New Guinea?" Whatever the answer could have been my old human nature was crying out to see my loved ones. I thought of my many preacher brethren some of whom are comfortably tucked away in a nice parsonage and enjoying all the luxuries of life, yet I found it possible to thank God for them also.

Then I seemed to lose sight of everything except what I saw below me and I think I may have had somewhat of the same impressions that David Livingstone had as he looked out over the black continent of Africa and saw the myriads of souls going out into eternity without Christ. The difference here was that I was not seeing the multitudes that Livingstone had seen there in Africa. I was at the very moment however looking out over a vast jungle area that had souls in it that had not heard the gospel of Christ.

Forgetting the physical discomforts that I had experienced crossing that jungle and climbing up that mountain to where I then stood, I seemed to get the sudden urge to go back down the mountain and comb the jungle floor until I had found every individual down there. I realized though that God had put me right where I was for a definite purpose and the jungles below would have to wait for another time. Now it began to be very plain to me why those other two saplings had not broken as the one did midway between the solid rock walls of the Pogaia River as I was crossing. Even though Daniel might be cast into the lions den, the three Hebrews into the fiery furnace or the timbers giving way under the weight of a lowly missionary in the heart of New Guinea as he is suspended above a raging river below, Jesus has said, "I will never leave nor forsake thee."

Even though we were at quite a high altitude in our present location we were roasting in a tropical boiling sun. We began to look for a suitable place to make camp for a couple of days. A

place was chosen that had been cleared by the local people, but we soon abandoned this place and retreated to the edge of the timber where we would have some shade. At two p. m. the sun was almost unbearably hot out in the open. By three that afternoon we had our camp set up, and then sat around resting and talking to the locals until about four o'clock when we had a preaching service.

There were only eight individuals for the preaching service that afternoon apart from our own group, but were told that some more would be there tomorrow as they lived quite a way and someone would have to go tell them to come. After the services were over, they brought what food they had to offer for sale, and after buying that, they all went to their homes, and we settled in for the night.

Nov. 7 "D.Q." Today being Sunday we did not move on. A service was held this morning with 16 locals present. Several more were in the area but could not be contacted, so it was reported. One man who had been following the patrol for protection left camp this morning in search of his wife and child. About noon most of the locals suddenly left our camp and nothing more was seen of them until late afternoon. Late in the afternoon the man returned with his wife and child, and soon trouble broke out. The uneasy feeling that had been experienced in the afternoon due to the disappearance of everyone suddenly exploded into fear and confusion among several of our carriers. The trouble has been subdued but a guard is to be maintained around our campsite for the night, "end D. Q."

Sometimes due to food shortages we are forced to move on, on a Sunday after our first service. However, taking all things into consideration I estimated that we could spend the day there and be able to get back to Yeddo before running out of food. About ten o'clock that morning we had a preaching service with 16 locals being present. We do not know how many folk there were in the area but we were told of some that were not there and we could see smoke coming from a few places far down in the valley. Anyway we were thankful to be able to preach to that many of these heathen tribesmen. A few we had seen before but several were hearing us preach for the first time. I have yet to go into the Pogaia area without making contact with some individuals for the first time. We had a good service that morning, and for a couple of hours afterwards, we sat around talking to the local people about their way of life and various things.

(Continued on page 7, column 1)

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POSTPAID

A Letter

(Continued from page one)
your letter.

Your second question is, "Does the Scripture teach an 'imminent' return of the Lord?" I insist that, if the Scriptures teach anything about the coming of the Lord, they teach "imminence". For several years I was greatly troubled as to the subject of the Second Coming of Christ. I studied Post- and A- Millennialism thoroughly. I was much tempted to adopt A-Mill. I was in a sad condition for some time on this matter. I studied the Scriptures and read many books on the subject. There were three things that held me to Pre-Millennialism. I was thoroughly convinced that the Bible taught these three things. They were: 1. The nation of Israel. No man can believe what the Bible teaches about Israel and not be Pre-Millennial. 2. The book of Revelation. No man can give an intelligent exposition of this book who is not a Pre-Mill. 3. The Biblical doctrine of "Imminence" as related to the Lord's return for His people. I praise God that these three things held me fast and brought me to a sound Pre-Trib, Pre-Mill. position on prophecy.

I agree with you that the fourth chapter of I Thess. deals with the rapture. And what a glorious teaching it is! But, I do believe that the Post-Trib. position takes the heart, the joy and delight out of this passage. Paul spoke in that passage of "we which are alive and remain unto the coming of the Lord." Paul could have, and every believer since that day, could have the "blessed hope" of being alive at that glad and glorious hour. Paul wrote for us "to comfort one another with these words." Had Paul been a Post-Tribulationist, he might have written somewhat like this. "Dear children, I know that your hearts are sore for your loved ones, but be comfort-

ed. There is coming a time of awful tribulation and the prospects are that most, if not all of you, will suffer a martyr's death. But if you manage to survive this awful period, greater than any period of trouble that the world has ever known, if you are still living when Christ comes back to set up His Kingdom, comfort yourselves. You will be caught up without dying." (John Walvoord)

You say that "we get 'hung' up when we move into the 5th chapter . . . and that we must believe that the Lord changes the subject abruptly." That is, of course, if we take the Pre-Trib. position. Now in order to understand the relation between I Thess. chapter four and five, you must understand that the Tribulation which is the beginning of the Day of The Lord, begins immediately following the Rapture of the saints. You say that the "day of the Lord" in 5:4 is a continuation of the discussion of our gathering together to Christ in 4:17. This is mere assumption on your part, and cannot be true, even on your theory of a post-trib rapture. According to your theory the Day of the Lord (Tribulation) will begin some years before the Rapture. I would like to ask you how, if "that day" of 5:4 is the Rapture, how could men at the very close of the Tribulation be speaking of "peace and safety". See I Thess. 5:3. This relation of these two chapters is a favorite with Post-Tribulationists. The answer is that the Rapture may take place at any time. Then, immediately following the Rapture, the Tribulation begins. But that day will not overtake us as a thief for the simple reason that we will be gone and it will not reach us at all.

"That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in His times

He shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords." I Tim. 6:14, 15.

You use this verse to support your theory. You say, Paul told Timothy to continue until the Lord reveals himself as "King of kings." You then say that, according to Pre-tribs., Timothy could not do this, because we say the rapture takes place before that. Show me that in this verse if you can find it. The command to Timothy is to keep the commandment until the appearing of the Lord. This is the appearing in the Rapture for which we are to ever be looking. Then Paul informs Timothy that in His time, He will show Himself as King of kings. Two different things are set forth here which you assume happen together, but which seem to me to be separated even in the passage itself. Certainly, the passage does not say that they happen at the same time.

How foolish it is of you to say that because certain things were prophesied to come to pass before the first coming of the Lord, that we must look for things to be fulfilled before the Rapture. There were things prophesied to come to pass before His first coming. There are no events prophesied to come to pass before the Rapture. Show me one. I do not ask for many. Just show me one event that is prophesied to come to pass between now and the Rapture?

You say, "but one might say that we are looking for a sign, and not for the Lord." You are right. That is exactly what I say that you are doing, and that is exactly what you and all Post-Tribulationists are doing, and must do, and this is contrary to Scripture. We are to look for Him, to be watching for Him. You have stolen that hope from us. If we accept your theory, we will be watching for anti-christ, for Tribulation, and for signs. Why do you say that one might say this about your position as if they should not say it, and then you admit that you are watching for Him by watching signs. You are "hung up" on signs, and that "hang up" has robbed you of the "blessed hope". You imply that there were no signs in the dark ages, yet they were to be diligent in waiting and watching for the Lord's return. You further imply that you look for the Lord through looking at the signs. Now you put these two things together, for I cannot. If we are to look for signs, then the absence of signs certainly excuses our not looking at all. Dear Friend, what have you gained with all this hocus pocus about signs. You gave up a hope that has thrilled and comforted the hearts of God's suffering and persecuted saints through the centuries. You have gained exactly nothing.

You say, "I feel certain the Lord will return in my lifetime." How utterly foolish of you. What possible assurance could you have of living through the Tribulation and being alive at His coming? The saints of the Tribulation will be given into the hands of anti-christ, and only a very small number will be spared physically. Yet you feel cer-

tain the Lord will come in your lifetime! You say that our not looking for signs, means we can only study that part of Scripture "academically with no personal involvement." All Scripture is written for our learning, and we are to study it all, though we are not personally involved in much of it. (Old Testament history for instance). The signs are not nearly so definite and precise as you intimate in your letter. You may have your signs; they are a poor substitute for "waiting for His Son from heaven".

Now it is most evident in Scripture that the coming of the Lord for His people at the Rapture is imminent. This is made clear in the following ways. (1). Direct statements of Scripture. James 5:8; Rom. 16:20, Rev. 3:3; 16:15; 22:12, 20. (2). In warnings to be ready at all times. (3). In the attitude of the writers themselves and the attitudes they exhorted unto, or praised for, or referred to. I Cor. 1:7; 15:51; II Cor. 5:4; Phil. 3:20; Col. 3:4; I Thess 1:10; 4:13-18; Heb. 9:28; II Tim 4:8; Rev. 22:20. (4). In that no intervening events are revealed. All these things put together give irrefutable testimony to the imminence of the Rapture. Let me give you some quotes from I. M. Haldeman whom I consider to be one of the greatest of preachers on The Second Coming.

"The book of Revelation closes with the climactic demonstrations and proof that the Coming of the Lord for the Church is always imminent." (Rev. 22:20) "Thus from Heaven with all the authority of infallible utterance and all the solemnity of last words, the Risen Son of God declares His Second Coming is the thing next and nearest to the Church, and thus proclaims as headquarters, as indisputable and undebatable, truth that His Coming is imminent and will always be imminent till He actually does come." Referring to John's prayer in Rev. 22:20, "On any other ground than imminency such attitude and prayer would be idle mockery and worthless mummery. Nay if the language of Scripture does not teach the Coming of our Lord Jesus Christ to be imminent; if the statement that He is coming as a thief; that the hour is unknown; that He will come when the Church is not expecting Him; if the exhortation to wait, to expect, to watch, to be ready; if the expression, "we who are alive and remain unto the Coming of the Lord;" if the clear and explicit statement of the Lord Himself, His disciples and apostles do not mean imminency and are not to be accepted by the Church as teaching imminency, then language is meaningless, words are a confusion, all promise is a lie and Scripture, instead of being a revelation, is a misrepresentation, a bundle of childish incoherencies, or devil-inspired fooleries. If Jesus Christ and His apostles do not teach His imminent coming, then He and His disciples were the most mistaken of all men, or of all men most guilty of insincerity and deception." "The coming of our Lord Jesus Christ must always be received as a promised and always imminent event." Listen to these words from this preacher which simply thrill my soul, but which your cold, dreary, post-trib theory would steal from me. "If today Jesus Christ is the supreme actuality of my life; if to-

day this written Word is to me the symphony of Heaven and of earth; if today my faith is stronger and my hope brighter; if today in the face of the world's deepening pessimism, its weakness, weariness and woe, I find myself filled with an unconquerable optimism with an unhesitating faith in God's ultimate and infinite triumph, it is because I believe that at any moment I may hear a voice like the voice of a trumpet talking with me and saying, 'come up hither;' and that in an instant, in the twinkling of an eye, I may be in His presence."

Oh, I beseech you, my dear friend, restudy your position. Do not allow a few problems, a few questions, to rob you of the "blessed hope" of the imminent coming of the Lord. Again I say, if Scripture teaches anything at all about the Rapture, it teaches that it is imminent.

"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 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." II Tim. 4:1, 8.

You use these verses in your arguments. I will grant you the possibility that one could love the appearing without expecting its possibility in his lifetime, and that such a one would receive the crown of righteousness. But I maintain that the thought of loving His appearing means more if we look at that appearing as an ever-imminent possibility. You are wrong when you understand v. 1 to teach that God will judge the living and dead saints at his kingdom. All the commentaries I have checked and the translations except KJV read the last part of v. 1. "and by the appearing and kingdom of Jesus Christ." So Paul is here charging Timothy in the presence of the one who shall judge the quick and the dead, and also by His appearing, and also by His kingdom. We are to be faithful in view of the fact that He may appear for us at any time, in view of the fact that He will judge us, and in view of the fact that our position in His kingdom will be determined by faithfulness in present service. Of course, there will be a judgment of tribulation saints at their resurrection following the Tribulation. Do you not see how easily these objections of yours are answered? Why allow such weak objections as these to rob you of the precious and wonderful hope of the possibility of an "any moment" coming of our Lord?

In your next question, you go back to your "hang up" on signs. You say that we look for the Lord by studying the signs. How weak and foolish! All the signs you mention except the "abomination of desolation", which will be anti-christ enthroning himself in the Tribulation temple, have been with us more or less for hundreds of years. There are no signs of the Rapture. If these signs are of the Rapture as you seem to believe, and they are already here; where is the Rapture? You say the signs are here, and yet the Rapture is years away. How inconsistent. Get off this sign bit, and start waiting for His Son from heaven. May God bless you.

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PAGE SIX

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Fred T. Halliman

(Continued from page five)

At this point I would like to take you back to Yeddo and the article that I wrote concerning our preparation to leave there for the Poguaia area. If you can remember I mentioned in that article that the Luluia (Govt. Representative) at Yeddo warned us of possible danger of being attacked by the locals at this place. The trouble had its beginning over 20 years ago when a hog owned by a woman destroyed a sweet potato garden owned by a man. In retaliation the man satisfied his anger by beating the woman with a stick. The man had a small son and so did the woman about the same age. The boys grew up together but as they grew older, the old family grudge often flared up regarding the fight between their parents, and by the time they were both grown, the son of the woman who

had gotten beat up, was demanding compensation from the other young man. He refused to give the other fellow any hogs on the grounds that he could not be held responsible for what his dad did when he was just a boy.

The young man, whose father had beat up the woman, finally got married and had a little boy. In order to get away from the constant demands of the other fellow about six months ago, he had taken his wife and child and moved to Yeddo. Two months before I went on this patrol he decided that he had business in an area on the other side of the Poguaia, so he took his wife and child along to spend a few days with her parents while he went farther on. While he was gone the other fellow came to the house of the old folk and kidnapped the wife and child, and hid them out in the jungle. He left word that as a ransom for the two he wanted a certain amount of hogs. Otherwise he would keep the wife and child for payment, and would kill anyone that tried to take them.

When the husband returned and found his family gone he soon decided that in order to save his own life he must leave the area without them. When I arrived at Yeddo, he was there. When the Luluia heard that we were going to Pala-lasi he told me that the tribesmen there would probably think we had come to apprehend them, and would attack us.

The husband of the wife and child was waiting at Tuguali when we got there, and joined the patrol to go on with us to Pala-lasi, under the cover of our protection, in order to try to get his wife and child back. Since I am about the only white man that ever goes into this area, the Government officials usually ask me for a report of the area when I return and incidents like this they like to know about. However, they never go back there to investigate. In view of this I told the locals present that if the kidnapper would come into camp I would try to mediate a peaceful settlement between the two men, and if not I would be forced to notify the Government Officer at Koroba upon my return.

To my surprise the kidnapper was in camp that Sunday morning, but he had failed to bring the woman along. I wanted to talk to all three to try to determine if he had indeed kidnapped the two, or if the woman had eloped with him. Therefore when she failed to show up I postponed the talk until someone could go bring her into camp. The husband elected to go after her with the aid of two small boys to show

him where she was in hiding.

While he was gone for his wife we had held the morning service, had talked to the men afterwards, including the kidnapper, and about noon everyone seemed to suddenly disappear. There was a strange feeling that came over the camp that afternoon and an uneasy look was manifested upon the faces of the carriers.

About four p.m. the man returned to camp with his wife and child. I decided that it would be best to have our afternoon service first and then talk later. I announced the service and only a few of the locals were present. A young lad was sent out to tell them to come. Suddenly on a little rise just above us they appeared, in force, decked in feathers and war paint with each carrying a bow and several arrows; some also had tomahawks as well. They were screaming and dancing as they slowly made their way toward us. There were 12 of them. While they had one arrow ready for shooting they would frequently draw their bow string to the maximum, and let it go without carrying the arrow. Sometimes a young lad would be singled out, and they would all dance around him, making mock attacks upon him. Then he would be left standing and they would all race up the hill screaming to suddenly turn and race back down the hill each time coming a little closer to where we were, but they were still not in shooting distance of us. We had no way of knowing if this group was the only ones or if we were being approached by one or more groups from some other direction. The kidnapper was leading the potential attack.

While several of my carriers were from the Mission Station area and most of them professing Christians, everyone of them could still remember the time when only a few short years ago they were engaged in this sort of thing. I had bought several bows and arrows while on this trip from the local natives and I noted several of the fellows running in and out of my tent, each carrying a bow and a handful of arrows as they went out. They filtered out around the camp hiding behind trees to wait for the situation to get worse or get better.

I decided that it was time for me to get in control of the situation as soon as possible, or else there would be a few people left on either side in a short time. I have learned over the years in dealing with primitive tribesmen like this, that any sign of fear on your part is a sign to them of your weakness, and that is about the equivalent of suddenly stepping up the voltage in an electrical circuit. There was no time to plan any detailed affair so the first thing that I thought was what I acted on.

By the distance covered with each new approach I assumed that they would be ready for the attack if they were going to make one the next time they came running toward us. I briskly stepped out towards where they were standing and screaming, unarmed and trying to show no sign of fear. About ten feet short of the fight leader, which in this instance was the kidnapper, I stopped and told him that I respected him as a great fighter, but that I also had quite a reputation as being a great fighter. I pointed out to him that had I wanted to fight him dishonorably that I could have killed him in the morning when he was unarmed (I was stalling for time). I said, being the great fighter that you are, I don't think that you would want to take advantage of an unarmed man, so if you really want to fight let us talk for just a few minutes and then I will go back to my tent and get my weapons, and we will fight it out.

With one sign from the leader the other warriors withdrew several yards in the background leaving the two of us facing each other silhouetted against a red and lowering sky. My first question to him was as to why they had come to attack us. His reply was that we were not his friends but rather we were the friends of

this other man (the one that he had been feuding with for years) and therefore we were all his enemies, and in order to get his arch enemy, they had come to take us all to make sure they got him.

In a few minutes I had the situation narrowed down to the two individuals. At first the fight leader agreed that if we would only turn over the man that we had been protecting, and let him kill him, the fight would be called off. I assured him that up to this point I had not tried to protect anyone, and that it was the other fellow's idea to come along, and not mine. The thing that I had hoped for was working, i.e., that if you can get the initial stampede stopped, and have a little time, any real trouble can usually be averted. In about 20 minutes after I had stepped out to meet this man, he was still determined to kill the other fellow, but said he would wait until a later date to do so. With that I went back to my tent and announced that the preaching service would now begin. All but a few, including the kidnapper, came to the preaching service. What appeared to be a major disaster an hour before had ended with the gospel being preached to a group of tribal warriors. Nightfall was soon upon us. We placed a guard around the camp for the night to prevent a sneak attack and the rest of us turned in praising God for another victory.

Priest Forsook

(Continued from Page One)

said, "My lord, what you require of me is not an act of submission, but an act of adoration, and I refuse it to you."

"Then," said he, "if you cannot give me that act of submission, you cannot any longer be a Roman Catholic priest."

I raised my hands to God, and said, "May Almighty God be forever blessed," and I took my hat and left the Bishop.

I went to the hotel where I had engaged a room, and locked the door behind me. I fell on my knees to examine what I had done in the presence of God. Then I saw, for the first time clearly, that the Church of Rome could not be the Church of Christ. I had learned the terrible truth, not from her enemies, but from the lips of the Church of Rome herself. I saw that I could not remain in it except by giving up the Word of God in a formal document. Then I saw that I had done well to give up the Church of Rome. But oh! my friends, what a dark cloud came upon me! In my darkness I cried out, "My God, my God, why is it that my soul is surrounded with such a dark cloud?"

With tears I cried to God to show me the way, but for a time, no answer was vouchsafed. I had given up the Church of Rome; I had given up position, honor, my brothers and sisters, everything that was dear to me! I saw that the Pope, the Bishops, and the priests, would attack me in the press, and in the pulpit. I saw that they would take away my honor and my name — and perhaps my life. I saw that war to the death was begun between the Church of Rome and me, and I looked to see if any friends had been left to me to help me fight the battle, but not a single friend remained. I saw that even my dearest friends were bound to curse me, and look upon me as an infamous traitor. I saw that my people would reject me, that my beloved country, where I had so many friends, would curse me, and that I had become an object of horror to the world.

Then I tried to remember if I had some friends amongst the Protestants, but as I had spoken and written against them all my life, I had not a single friend there. I saw that I was left all alone to fight the battle. It was too much, and in that terrible hour, if God had not wrought a miracle, I should not have been able to bear it. It seemed impossible for me to go out from that

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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Elder Fred T. Halliman
Sovereign Grace Baptist Mission
Koroba Free Bag, via Mendil
Territory, Papua, New Guinea

room into the cold world, where I should not find a single hand to shake, or a single smiling face to look upon me, but where I should see only those looking upon me as a traitor.

It seemed that God was very far away, but He was very near. Suddenly the thought entered my mind: "You have your Gospel; read it, and you will find the light." On my knees and with trembling hand, I opened the Book. Not I, but God opened it, for my eyes fell on I Cor. 7:23: "Ye are bought with a price, be not ye the servants of men."

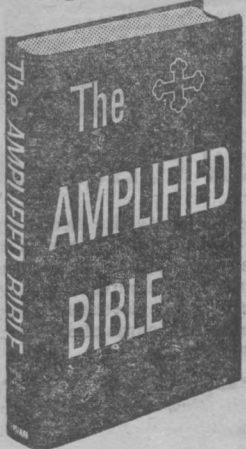
With these words the light came to me, and for the first time I saw the great mystery of salvation, as much as man can see it. I said to myself, "Jesus has bought me; then, if Jesus has bought me, He has saved me; I am saved; Jesus is my God! All the works of God are perfect! I am, then, perfectly saved — Jesus could not save me by half. I am saved in the blood of the Lamb; I am saved by the death of Jesus." And these words were so sweet to me that I felt unspeakable joy, as if the fountains of life were open and floods of new light were flowing in upon my soul. I said to myself, "I am not saved, as I thought, by going to Mary; I am not saved by purgatory, or by indulgences, confessions or penances, I am saved by Jesus alone!" And all the false doctrines of Rome went away from my mind as falls a tower which is struck at the base.

I then felt such a joy, such a peace, that the angels of God could not be more happy than I was. The blood of the Lamb was flowing on my poor guilty soul. With a loud cry of joy I said, "Oh! dear Jesus, I feel it. I know it! Thou hast saved me! Oh! Gift of God, I accept Thee; Take my heart and keep it forever Thine. Gift of God, abide in me to make me pure and strong; abide in me to be my way, my light, and my life; grant that I may abide in Thee now and forever! But, dear Jesus, do not save me alone; save my people; grant me to show them the Gift also! Oh! that they may accept Thee and feel rich and happy as I am now."

It was thus I found the Light and the great mystery of our salvation, which is so simple and so

(Continued on page 8, column 1)

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Priest Forsook

(Continued from page seven) beautiful, so sublime and so grand. I had opened the hands of my soul and accepted the gift. I was rich in the gift. Salvation, my friend, is a gift; you have nothing to do but to accept it, love it, and love the Giver. I pressed the Gospel to my lips, and swore I would never preach anything but Jesus.

I arrived in the midst of my colony on a Sabbath morning. The whole people were exceeding excited and ran towards me, and asked what news. When they were gathered in the church, I presented to them The Gift. I showed to them what God had presented to me, His Son Jesus as a gift—and, through Jesus, the pardon of my sins, and life eternal as a gift. Then, not knowing whether they would receive the

gift or not, I said to them: "It is time for me to go away from you, my friends; I have left the Roman Catholic Church forever, I have taken the gift of Christ, but I respect you too much to impose myself on you; if you think it is better for you to follow the Pope than to follow Christ, and to invoke the name of Mary than the name of Jesus in order to be saved, tell it to me by rising up."

To my exceeding great surprise the whole multitude remained in their seats, filling the church with their sobs and tears. I thought some of them would tell me to go, but not one did so. And as I watched I saw a change come over them—a marvelous change, which cannot be explained in natural ways—and I said to them, with a cry of joy:

"The mighty God who saved me yesterday can save you today.

With me you will cross the Red Sea and go into the Promised Land. With me you will accept the great gift—you will be happy and rich in the gift. I will put the question to you in another way. If you think it is better for you to follow Christ than the Pope, to invoke the name of Jesus alone than the name of Mary, that it is better to put your trust only in the blood of the Lamb shed on the Cross for your sin, than in the fabulous purgatory of Rome, after your death to be saved; and if you think it is better for you to have me preach to you the pure Gospel of Christ, than to have a priest preach to you the doctrines of Rome, tell it to me by rising up—I am your man!"

And all, without a single exception, arose to their feet, and, with tears, asked me to remain with them.

The Gift, the great, the unspeakable Gift had, for the first time, come before their eyes in its beauty; they had found it precious; they had accepted it; and no words can tell you the joy of that multitude. Like myself they felt rich and happy in the Gift. The names of one thousand souls, I believe, were written in the Book of Life. Six months later we were two thousand converts; a year later we were about four thousand! And now we are nearly twenty-five thousand who have washed their robes and made them white in the blood of the Lamb.

The news spread quickly all over America, and even in France and England—that Chiniquy, the best-known priest of Canada, had left the Church of Rome, at the head of a noble band of men, and wherever it was said, the name of Jesus was blessed, and I hope you will bless the merciful and adorable Saviour today with me, when it is my privilege to have told you what He has done for my soul.

Pray for the Roman Catholics of America and everywhere, that I may be the instrument of the mercies of God toward them; that they may all receive, with you, the unspeakable Gift; may love and glorify the Gift during the few days of our pilgrimage here, and throughout all eternity. Amen.

Humans . . .

(Continued from page one)

these two things, but they were only attempts. When people emphasize the responsibility of man unduly they go into Arminianism (free-willism). When they unduly emphasize the sovereignty of God, they go into fatalistic hardshellism. In both cases it is RATIONALISM that leads people off at a tangent. Why not accept both the sovereignty of God and the responsibility of man for his actions, as a revelation of God that is not fully comprehensible—just like the eternity of God and the doctrine of the Trinity, which are doctrines not fully comprehensible.

Free-Willism Can Be A Dangerous Doctrine

Indeed Arminianism is dangerous, for it destroys the sovereignty of God, and puts the "creature above the Creator." (See Rom. 1: 25). It makes the world to be a runaway world that has gotten out from under the control of God such that he doesn't know where it is going. It results practically in tricks and stunts and all sorts of use of crowd psychology in an attempt to get people to make a profession of faith. Most of the abuses that we see in modern evangelism stems from Arminian theology. The doctrine of "sinning away one's day of grace" and the doctrine of "falling from grace," both come from Arminianism. Likewise Arminianism denies the Bible doctrine of election upon which rests all fulfillment of prophecy, for prophecy is nothing more or less than events predestinated and elected to come to pass. How any careful Bible student can be Arminian in belief is

more than we can see.

Election Can Also Become A Dangerous Doctrine

As taught in the Bible, no. As distorted by some, it does become a dangerous thing. When does election become dangerous? When men TAKE OVER GOD'S PART, and try to meddle into it. Hardshells do this when they assume that if a person is going to be saved, he will be saved whether he ever hears the gospel or not. They ignore the truth that God ordains MEANS as well as the end. Rom. 10:14 says, "How shall they hear without a preacher?" A preacher—a missionary, must be sent as God's means. Some extreme predestinarians pray only half-heartedly, and with the attitude, "What's the use—everything is fixed such that prayer doesn't change anything." That is wicked rationalizing. The point is a sovereign God tells us to pray. "Pray without ceasing." "Men ought always to pray" and many other passages. We remember hearing a Hardshell preacher who seemed afraid that someone might be converted under his preaching, so he made it clear, "I am not preaching to the lost—I am preaching to the sheep." The truth is the preacher ought to preach as if every person in his congregation might be saved. Not one bit of danger that any preacher will bring any one to salvation who is not in the plan of God. Just leave the results with Him. Jesus didn't preach half-heartedly, and neither did Paul, and when any man does so, he departs from the pattern laid down for him in the Scripture. (Note Acts 17:30 and John 7:3 as examples).

Instead of election and predestination hindering us, it has always been the greatest help in our ministry, for it GUARANTEES SUCCESS (as God accounts success). "My word shall not return unto me void" says God. . . . It shall accomplish that whereunto I have sent it." The Hardshell fatalist who prates so much about the sovereignty of God DOES NOT BELIEVE THAT GOD IS SOVEREIGN. The man who accepts God as Sovereign will try to do what his Sovereign says to do, and he says for us to "go into all the world and preach the gospel to every creature." He says, "preach the preaching that I bid thee." It is both foolish and wicked to quibble with God and to say, "But I can't understand why you say this, when your purposes are going to be fulfilled. Let God handle all that!"

Fundamentalist

(Continued from page one)

Bible on church policy, church perpetuity, church identity, church name, church membership, church definition, church discipline, church authority, church union, church work or church order. There are a good many other things in the Bible The Moody Monthly does not believe, teach, nor practice. That paper is a Fundamentalist paper; but it neither believes, teaches nor practices the Bible on many subjects. Baptists ought to quit stultifying themselves and perverting the truth about heretics. A man, who is not sound on ecclesiology, is as truly a heretic as a man who is heretical on theology. No Fundamentalist believes the Bible if he is content to be called a Fundamentalist. If he believes all the Bible, he would no longer wear the name Fundamentalist; but would be a Baptist. The only name, which stands for the whole Bible, is the name Baptist.

Reverence

(Continued from page one)

Today the boy looks into the girl's face and says, "Kid, will you marry me?" and she answers, "I'll tell the world, I will!"

He inquires, "When shall it be?" and she responds, "Step on the gas, and let's go."

When she stands before the minister and he says, "Do you take this man to be your lawful and wedded husband?" she says, "You said a mouthful, parson."

Now this is America. It has no reverence for the great things of life.

Preachers Grow Old

(Continued from page one)

could recover from this blast, another said, "Well brother, if I had known that you were about last week, I'd been somewhat more careful of my language."

A third said, "I think you might have at least come to me privately about it rather than telling it to the whole church."

Then came the real culprit—the one at whom the preacher aimed all his remarks. With a bland and cherubic smile, he grasped the preacher's hand and pumped vigorously. "Brother," he boomed, "That's what I call preaching. You certainly poured it on THEM today."—Grace and Life.

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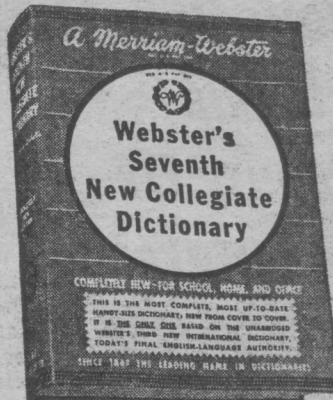
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