

The Baptist Examiner

Baptist Is Our Middle Name

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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 2099

WHAT HAS HAPPENED TO BAPTISTS?

By E. G. COOK
Birmingham, Alabama

In my younger days the name "Baptist" had a meaning. If someone said to you I am a Baptist, you had a pretty good idea as to what he believed, and what he practiced. It was in those days that H. Boyce Taylor, Sr. could say, "If it isn't in the Bible, it isn't Baptist doctrine; if it is Baptist doctrine, you can find it in the



E. G. COOK

Bible." There was a lot of truth in that statement in those days. And for real Baptists it is still true. But something has happened today that causes the world to be confused as to what Baptists are, and what they believe and practice.

In 1780 when Benjamin Randall, who had been excluded from a Baptist church, started his own church, he was at least honest enough to put an adjective before the name "Baptist" that would designate it from the Baptists. He called it the Freewill Baptist Church. Randall's church had no bearing on Baptist churches. Then, as now, if someone said I am a Freewill Baptist you knew he had a God who was so small he could probably carry Him around in his

pocket. So I repeat, these churches had no bearing upon the Baptist churches.

Then when some Baptists became so stingy in 1832 that they preferred to keep their money, or maybe I should say, the Lord's money, in their pockets rather than use it to send the gospel to a needy world, they, too, were honest enough to put an adjective in the title of their new church. They called it the Primitive Baptist Church. And even though the name "Primitive" is a misnomer, still it designates those churches from the Baptist churches. So when someone says I am a Primitive Baptist you can know that though David said in Psalm 119:50, "Thy Word hath quickened me," Paul says in I Corinthians 4:15, "For in

Christ Jesus I have begotten you through the gospel," and Peter says in I Peter 1:23 that we are born again of incorruptible seed by the Word of God they, by their teaching, say we do not believe stuff like that. As in the case of the Freewill Baptist Churches, these churches had no bearing upon the Baptist churches. The Baptist churches just went right on carrying out the commission our Lord had given them before He ascended back to the Father.

But now, my O my, it doesn't mean any more for a person to say I am a Baptist than it does for him to say I am a Democrat. If he says I am a Democrat he may be just anything from a Jim Allen to a Ted Kennedy, or a Jimmy Car-

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Halliman Continues Story On Return To The Mission Field

By ELDER FRED T. HALLIMAN
Missionary To New Guinea

Dear friends:

The things leading up to the plot to kidnap and kill Brother Imah was more in detail than I had thought, therefore, we did not get to that in our last article; however,



FRED T. HALLIMAN

this article will deal directly with the subject.

In the last article I explained how that after a constant battle with the Nigerian Baptist Convention (NBC) group for three years, he finally walked out, never to return again.

As Brother Imah was not a seminary graduate as the leaders of this NBC church had been, he was

respected among the village people as a man of God and a leader in his own right, therefore, when he left the NBC, a great number of people left with him and others followed until only those lost church members that had been baptized into the church remained.

Once again he started services at various places, but now as just an independent Baptist, with no authority at all behind his work and at this point he did not realize the need of it. After a few months the NBC church had hardly enough to hold services. They became very disturbed over the matter. Once again, headquarters at Lagos was notified and the hierarchy decided to step in and get things under control. After a personal investigation was made, the plot to have Brother Imah kidnapped and killed was conceived in the minds of these unregenerate Baptists.

In order to make it look lawful, the Military Police were brought into this. It was thought that if this was done by the M.P. it could be

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TUNE IN TO
THE INDEPENDENT
BAPTIST HOUR
EACH SUNDAY

WCM! Ashland, Ky.
7:30 - 8:00 a.m.
WFTO Fulton, Miss.
1:00 - 1:30 p.m.

THE LIVING WORD IS WRITTEN AND INCARNATE

By RICHARD ECKSTEIN
Liverpool, New York

Both are expressions of the mind of God:

Christ — "The brightness of His glory and the express image of His person" (Rom. 1:13).

Bible — "I have written . . . the great things of My Law" (Hosea 8:12).

Both have eternal existence:
Christ — "Jesus Christ the same yesterday, and today, and for ever" (Hebrews 13:8).

Bible — "The Word of God, which liveth and abideth for ever" (I Peter 1:23).

Both came as God's messengers to bless a lost world:

Christ — "God having raised up His Son Jesus, sent Him to bless you" (Acts 3:26).

Bible — "Blessed are they that hear the Word of God and keep it" (Luke 11:28).

Both are faultless:
Christ — "In Him is no sin" (I John 3:5).

Bible — "Every Word of God is

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The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

DOOMS DAY

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was no place for them.

"And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

"And the sea gave up the dead

which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

"And death and hell were cast into the lake of fire. This is the second death.

"And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:11-15).

The heathen, who has only the light of nature to guide him, en-

tertains some idea of a future judgment. The very conscience of all men testifies to a coming day when all wrongs will be judged and punished. During the present time the strict justice of God is not clearly displayed. The righteous are oppressed by the wicked who seem to prosper. But there must be a future day when the wicked who have their good things now will receive their evil things.

The judgment of God upon wicked

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a figurative meaning by the use of the allegorical method of interpretation.

Consider the doctrine of baptism. To a Biblicist Baptist there is only one baptism for this age. The act of Christian baptism is the immersion in water of a born-again believer by the authority of a Baptist church. He rejects the dogma of the allegorists who teach "Holy Ghost baptism" for our day.

This is not only true of our Ecclesiology, but it is also true of our Eschatology. A Biblicist Baptist believes, as the Bible teaches, that Christ will literally return and rule a thousand years in Jerusalem. Honest a-millennialists concede that a literal interpretation of prophecy will make one a pre-millenarian. It was the Anabaptists by being Biblicists that preserved pre-millennialism during the Dark Ages. It was Baptists who preserved it when the Protestants began to accept the a-millennialism of the Roman Catholics.

It is difficult to understand how some Baptists can insist upon taking words in the Bible in their legitimate grammatical usage on Ecclesiology, while ignoring such a rule on Eschatology. It is a sad sight to see some who profess to be Landmark Baptists use the principles of Origen, Augustine, Roman Catholics, and modern liberals to interpret Bible prophecy. The Bible, which is one-third prophecy, deserves better treatment at the hands of these brothers.

The non-literal method of interpreting the Bible, if carried to its logical conclusion, would destroy every doctrine that Baptists have taught and died for in the last two thousand years. Modern

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THE HISTORY OF . . .

ALABAMA BAPTISTS

WILLIAM CATHCART

That part of this State which lies north of the Tennessee River, generally known as "North Alabama," a beautiful and fertile country was settled many years before any other considerable section of the State. Madison County of that region was the first to receive the civilization of thrifty settlements, and in the first settling of that county there were some Baptists.

John Canterbury and Zadock Baker were the first Baptist ministers who labored in this wilderness, and Elder John Nicholson was the first pastor of the first church in the State, or, rather, in the Territory — the old Flint River church a few miles northeast of Huntsville, in Madison County, which was organized at the house of James Deaton, on the 2nd of October, 1808, by twelve persons.

The beauty of the country, the fertility of the soil, the excellent springs of water, the ease with which partial land-titles were procured, combined with many other influences, soon drew a large pop-

ulation into this region, and in the course of a few years a number of Baptist churches were formed. Worldly inducements brought ministers, as other men, into this inviting country, some of whom held elevated positions in the estimation of the people, and here they



WILLIAM CATHCART

lived and labored until they finished their course.

Of these early North Alabama ministers, Elders R. Shackelford, W. Eddins, and Bennet Wood seem to have been the most distinguished. About the same time Elders Jeremiah Tucker, George Tucker, John Smith, J. C. Latta, and J. Thompson labored in the same region. As early as the 26th of September, 1814, the first Association of Alabama Baptists was organized — the Flint River Association. At first some of its churches were from Tennessee.

About the year 1808 some Baptists were found in the southern part of the Territory, near the Tombigbee River, in Clarke and Washington Counties. William Cochran, a licensed preacher from Georgia, is said to have been the

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Dooms Day

(Continued from page one)

ed nations and evil men is only partial and temporary at the present hour. Even the unjust in Hell who are "under punishment unto the day of judgment" (II Pet. 2:9 ASV) await a final and future manifestation of God's vindicatory judgment. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14).

Serious students of the holy Scriptures know that there is to be a future visible judgment of all the unsaved as presented in Revelation 20:11-15. Paul preached to Felix about a "judgment to come" (Acts 24:25). This judgment occurs after physical death: "And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27). It is something for which the resurrection of the unjust is a preparation. In John 5:29 Christ taught on the subject of "the resurrection of judgment" (ASV).

THE TIME

The context of Revelation 20 leaves no doubt as to when this last judgment is to take place. The great assize will be after "the thousand years are expired" (Rev. 20:7). It will follow the burning of Gog and Magog and the casting of Satan into the lake of fire (Rev. 20:8-10). It will succeed the Millennium and precede the eternal ages.

It may very well be that the renovation of the earth by fire will occur in connection with the fire that will fall on Gog and Magog in Revelation 20:9. This seems to be confirmed by John's statement: "The earth and the heaven fled away" (Rev. 20:11). This will be the time "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Pet. 3:10). This is the judgment of planet earth.

THE PLACE

Revelation 20 indicates that the

Great White Throne Judgment is to be located in space, apart from the earth and the heavenly bodies. John says: "The earth and the heaven fled away; and there was no place found for them." I believe the language is to be taken in its literal sense here. To erect a throne out in space is no problem to the Judge, for He it is Who "stretcheth out the north over the empty space, and hangeth the earth upon nothing" (Job 26:7).

The throne John mentions is temporary and for a very special purpose. It is a judicial throne, not the throne of grace. John tells us it is a "great" throne. That is, it is great in comparison to earthly thrones, Satan's throne, and the thrones of saints. This throne is great because the great God sits upon it.

It is further described as a "white" throne. White is the emblem of purity and justice, and it speaks of purity and holiness of the Judge. From this throne will go forth the "righteous judgment of God" (Rom. 2:5), for Christ "will judge the world in righteousness" (Acts 7:31). Isaiah informs us: "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge" (Isa. 11:3-4). Centuries ago Abraham well asked, "Shall not the judge of all the earth do right?" (Gen. 28:25).

THE JUDGE

The Godhead will be represented by the Son. The impenitent dead stand "before God." Jesus Christ is God, and He is ordained by the Father "to be the Judge of the quick and dead" (Acts 10:42). So great is His splendor and majesty that the Heaven and earth will flee from His face. Daniel gave this foreview of His Divine Person: "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, and ten thousand ministered unto Him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened" (Dan. 7:9-10).

In John's description in Revelation 1:13-16 we see again Christ in His judicial office. The Son of man is "clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." It is not a small matter to contemplate standing before such a Being!

Jesus Christ will be there in the glory of His visible human nature, the rays of His Divine nature beaming through His human. God the Father has "given him authority to execute judgment also, because he is the Son of man" (John 5:27). God purposed to "judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

When the Son of man was on earth, He was arraigned at the bar of men. He stood before a judge and was unjustly condemned. Therefore as the Son of man He will judge the very men who judged Him. They will be compelled to look into the face that was marred more than the sons of men. At the judgment that face will appear in all its glory. The once nail-pierced hand will hold the scepter of Divine judgment. The once thorn-crowned head will wear the crown of glory, majesty, and power. No doubt Annas, Caiaphas, Herod, and Pilate will want to flee from Him as did the Heaven and earth!

The glorified saints of God will be associated with Christ in this judgment. The wife of the Lamb, the New Testament Baptist Church,

"That the wicked is reserved to the day of destruction? They shall be brought to the day of wrath" — Job 21:30.

I think you will agree with me that we are living in a very, very wicked world. I don't think there is any question but that wickedness, and immorality, vice, and sin of every kind is more rampant today than ever before in the history of the world. I repeat when I say that we are living in a very, very wicked age.

I can remember the days of World War I, how that people went to church and prayed for the end of the war. I can remember how there came a nation-wide flu epidemic that caused churches and businesses to be closed, with the result that people prayed, even if they didn't get to go to church. They prayed, and prayed constantly, for the war to come to an end. As a little boy in my early teens,

will be sitting by Him as He executes judgment (I Thess. 4:18). Paul told the Corinthians: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" (I Cor. 6:2-3).

The saints will not be co-judges, but they will be approvers of Christ's judgment on the impenitent. This is corroborated by Matthew 12:41-42: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."

The penitent Ninevites will stand up to approve the judgment of Christ on the impenitent. The queen of Sheba will stand up in condemnation of the lost for their unbelief.

THE SUBJECTS

The Apostle John speaks of the subjects of this judgment as "the dead" (Rev. 20:12-13). These must be those spiritually dead as John says that they "stand before God." Since the physical dead do not stand, the reference is to those "dead in trespasses and sins" (Eph. 2:1; I Tim. 6:5).

The subjects of this Great White Throne Judgment are the people who are in the resurrection of the unjust (Acts 24:15), those whose bodies awake from the dust of the earth to a resurrection of "shame and everlasting contempt" (Dan. 12:2). They will not be made alive until the Millennial Reign is past (Rev. 20:5). They are all of the unsaved of all ages who are after judgment "cast into the lake of fire" (Rev. 20:15).

This is the judgment of I Samuel 2:10: "The Lord shall judge the ends of the earth." Jesus Christ as God is "the judge of all" (Heb. 12:22). As the active member of the Godhead, "He will judge the world" (Acts 17:31). All the wicked who ever lived from Cain to the end of the Millennium are the subjects of this judgment. This will be the greatest assembly of doomed humanity the world will ever see. What a terrible spectacle! "And the sea gave up the dead

I remember thinking that surely everybody is going to be more religious when this war comes to an end. I thought surely with the way in which the people were praying for the war to end, certainly people will be far more Spiritually-minded when the hostility ceases. Would you believe it when the war came to an end and the hostility ceased, and the armistice was signed, that the next day the newspapers announced a new dance called the Victory Ball? All over America, a dance was held commemorating the victory that had been won, and they danced that new dance step called the Victory Ball.

I say, beloved, to me that is an evidence of the depravity of this world — praying to God to end the war, and then slapping God in the face with an act of sin as soon as the war was ended.

Or you might think of it in this

which were in it; and death and hail delivered up the dead which were in them: and they were judged every man according to their works" (Rev. 20:13). Hell will empty its hordes of depraved beings!

People of all ages and dispensations, of all standings and stations, will stand at the Great White Throne out in space: "I saw the dead, small and great, stand before God" (Rev. 20:12). The rich and the poor, kings and peasants, bond and free, religious and irreligious, the proud and profaned, the high and the low, the wise and unwise, and the respected and despised will meet together at this tribunal out in space. This may take place out in space because the world itself could not contain this assembled universe!

In this gigantic assembly will stand those who shed seas of blood of their fellow creatures. Here will be those who waded to power through the blood of men. These mass murderers will sadly but surely face these slaughtered millions. The groans of a bleeding world will speak their sentence.

The man who robbed the poor will find their cry has "entered into the ears of the Lord of sabaoth" (Jas. 5:4). The saloon-keeper and his customers will stand shoulder to shoulder in this crowd. The prostitute and her customers will meet here face to face. The dope peddler and the dope addict will be in the same congregation. The false teacher will be here along with all of his deceived converts! The atheist will be there, but he will be a

respect: When an old year comes to an end and a new year begins to dawn, there is more whiskey, beer, wine, vodka, and gin sold over New Year's holiday than any other comparable season of the year. One man, who is a Catholic friend of mine, said, "Oh, no, I never drink at Easter, my Lord's saddest hour. I couldn't think of catering to the flesh at the Easter season." He said, "The same is true at Xmas. When I think about Jesus being born, I couldn't drink at Xmas." But, he said, "watch out when New Year's comes. I pull out all the stops so far as I am concerned. That is the time to cut loose."

Starting a New Year, we ought to start it thinking about God, but as this Catholic friend said, "To me that is the time to pull out all the stops and have a big time."

Beloved, I can give you mul-

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BOOKS TO BE OPENED

The Great White Throne Judgment is a judgment of great accuracy and exactness. John says: "The books were opened" (Rev. 20:12), while Daniel writes: "The judgment was set, and the books were opened" (Dan. 7:10). The books are in the plural; there must be at least three from the language of John. What are these books?

First, there is the book of life: "The books were opened: and another book was opened, which is the book of life" (Rev. 20:12). This is the Lamb's book of life, the book of eternal election in which is inscribed the names of all the chosen ones. This book of life will be a book of death to those who fail to find their names in its pages. By examination of the book, they will discover they stand in their sins as unforgiven and unrepentant transgressors of God's law. "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

Second, there is the "book of remembrance" (Mal. 3:16), the biography of each person's life. If the dead are judged out of those things written in the books according to their works, then one of these books must contain a list of their works. The book of remembrance will contain all evil works and hard speeches, for "every idle word that men shall speak, they shall

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Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



WHY DOESN'T GOD BLOT OUT THE WICKED?



THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By L. M. HALDEMAN

408 Pages

\$6.50

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

CALVARY BAPTIST CHURCH

P.O. Box 910, Ashland, Kentucky 41101

Why Doesn't God . . .

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plied illustration after illustration to say to you that we are living in a very, very wicked age. But I needn't do that. You know it by reading the newspapers. You know it by watching television. You know it by the radio. You know that today the world is going to Hell in high gear, and when I say going to Hell, I mean exactly that, for the end of the wicked age is Hell. Listen:

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name"—Rev. 4:10,11.

"And whosoever was not found written in the book of life was cast into the lake of fire"—Rev. 20:15.

I repeat, beloved, we are living in a world today that is filled with strife and iniquity of all kinds, and at the end of this wicked age is a lake of fire, and Hell. In view of this, I ask, why doesn't God blot out the wicked, if the world is going to Hell in high gear, and if ultimately there is a Hell awaiting the unsaved, then why doesn't God blot out the wicked today? I have five answers to this question.

I

GOD DOES NOT BLOT OUT THE WICKED TODAY BECAUSE THIS IS THE DAY OF GRACE AND MERCY.

Jesus said:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book"—Luke 4:18-20.

If you will notice, Jesus was then in the synagogue at Nazareth. He went into the synagogue, as the Word of God says, as His custom was, and on this particular Sabbath Day He stood up to read, and this is what He read. Now where was it that the Lord Jesus read? Of course, you know that it was not in the New Testament, because it hadn't been written. It had to be the Old Testament. And what did He read. Listen:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord"—Isa. 61:1,2.

If you will notice, that is where Jesus stopped. In Luke 4:19, He

said, "To preach the acceptable year of the Lord." Then He closed the book, stopping right in the middle of the verse. The last part of Isaiah 61:1,2, says: "To proclaim the acceptable year of the Lord, and the day of vengeance of our God," but Jesus closed the book at the end of that expression, "to preach the acceptable year of the Lord." Why? Because this is not the day of vengeance of our Lord. This is the day of grace. This is the day of mercy.

Why doesn't God blot out this world? In the days of Lot, God blotted out that civilization around the cities of Sodom and Gomorrah because of their sinfulness. In the days of Noah, God brought a flood that wiped out of existence a world that had nearly as many people in it as this world has today. Why doesn't God blot out of existence today the people of this world? I will tell you why. This is the day of grace and mercy.

Jesus said, when He went into the synagogue, "The Spirit of the Lord is upon me, because he hath anointed me." He mentioned certain things He was to do, and the last thing that He mentioned was "to preach the acceptable year of the Lord," and He closed the book. Right then and there, He closed it because this is not the day of vengeance with God. It is the day of mercy. This is the day of grace.

Notice again:

"Now is the accepted time; behold, now is the day of salvation"—II Cor. 6:2.

Beloved, this is the day of salvation. This is the day of grace. This is the day of mercy.

Every once in a while when two armies are engaged in battle, they will cease fire and withhold their hostilities for a time being, thinking that maybe a peaceful settlement might be found for the war. It may be only a temporary truce. It may be only one that will last for a few hours or a few days, but nevertheless it is a truce for a time being. The hostilities cease and the fighting is withheld, hoping for peace on each side.

Beloved, that is exactly what God has done today in behalf of those who are unsaved. God, I say, has seen to it that the day of vengeance of the Lord is still yet to come. There is a temporary armistice, a temporary truce, a temporary peace in behalf of the unsaved.

Lost man, lost woman, why does not God blot you out? Why doesn't God cast you into Hell today? I will tell you why. Because God, in His mercy has granted that this shall be a day of grace and a day of mercy. God is willing for His elect to be garnered in.

For one, I will say that I am awfully glad that God is waiting. If God hadn't waited for me, oh, what might have been the outcome! Thinking about it from your standpoint, aren't you glad that this isn't a day of vengeance? You who are saved, as I am, know that if God had cut you off before you were saved, it would have been a Devil's Hell for you, but thank

IS "THAT" IN THE BIBLE?



"WHAT KING'S SEVENTY SONS' HEADS WERE CARRIED IN BASKETS?"

Answer: Ahab's, II Kings 10:1, 6,7 — "And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children . . . Then he wrote a letter the second time to them, saying, If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by tomorrow this time. Now the king's sons, being seventy persons, were with the great men of the city, which brought them up. And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him (Jehu) them to Jezreel."

God. He is letting the wicked go on, because this is a day of grace and mercy.

II

GOD DOES NOT BLOT OUT THE WICKED TODAY BECAUSE HE IS NEVER IN A HURRY.

You and I get in a hurry sometimes. Usually we get into trouble when we get in a hurry.

I was in a home sometime ago and the grandmother got in a hurry to give a grandchild a piece of fried chicken before the meal began and the grandmother ended up in the hospital with a broken leg hurrying to get the grandson a piece of fried chicken before the lunch began.

We get in a hurry, but God does not. Listen:

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil"—Eccl. 8:11.

Why do men go on in evil? Why do people persist in evil? I will tell you. Because God just takes His time. God is never in a hurry. God's sentence against an evil work is not executed speedily, and therefore the wicked go right on in their sin.

I will imagine it this way: Here is a boy who is quite obstreperous and he does things that are wrong. In the early morning, his mother promises him: "Because of what you have done, I am going to give you a whipping. I haven't time right now, but I am going to give you a whipping because of what you have done." He may think for a few minutes about it and then forget about it. He may think that his mother has forgotten about it, too. He thinks in all probability that his mother has forgotten all about that whipping and goes on through the day forgetful of it. But before night comes, his mother gets out the switch and she dresses him down from one end to the other. She wasn't in a hurry. She got to it in her own time.

God is never in a hurry to send the wicked to Hell.

I heard of a school teacher sometime ago that on the last day of school observed one of her boys doing something that was wrong and she didn't have time to whip him then. She said, "I will get you next year when school starts." On the first day of school she paddled him before she did anything else. I guess he forgot it in the summer-time, and thought she would, too, but she didn't.

Beloved, listen, God doesn't get in a hurry. That teacher could wait

all summer. God can wait a long time, too. Ultimately, God is going to blot out the unsaved.

III

GOD DOES NOT BLOT OUT THE WICKED TODAY BECAUSE THIS IS THE DAY OF REPENTANCE.

God is just winking at your sin today and allowing you to go on in your sin, because this is the day of repentance. Listen:

"And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead"—Acts 17:30,31.

What is God doing now? He is just winking at your sin. Unsaved man, unsaved woman, remember this, He looks at you and winks. He looks the other way. He just lets you go ahead. He just lets you, as an unsaved person, do as you please today. I say this, the unsaved today are free to do as they please. God is just allowing the unsaved to go their merry way and to run their wicked course. He is winking at sin. He commands the wicked now to repent because He has appointed a day in which He is going to judge them.

I say, beloved, God doesn't blot out the wicked right now. He does not blot out the wicked in this present day, because this is man's day for repentance. Listen:

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God"—Rom. 2:5.

What is He doing, unsaved man? In your impenitence, with your lack of repentance, you are treasuring up unto yourself wrath against the day of wrath. This is a day of repentance, but if you don't repent, just like a man hoards his money, just like a man hoards his possessions that he has, you are just hoarding up God's wrath, you are treasuring it up unto the day of wrath — unto the day when God is going to pour out His wrath upon you. Now is the day of repentance for you.

IV

HE DOES NOT BLOT OUT THE WICKED TODAY BECAUSE GOD IS GIVING OPPORTUNITY FOR HIS ELECT TO BE SAVED.

Aren't you glad that God didn't blot you out back yonder twenty or thirty years ago? Suppose God had blotted you out when you were 10 to 12 years old? You would have gone to Hell. As it is, God allowed you to go on until many of you have come to a knowledge of Jesus Christ as a Saviour. God is giving opportunity for all of His elect to be saved. Listen:

"The Lord is not slack concerning his promise, as some men slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance"—II Pet. 3:9.

The Arminians like to take this passage of Scripture and say that God is trying to save everybody. Listen, beloved, God doesn't try

to do anything; God just does what He wills. The Arminians are all wrong when they say that God is trying to save people. This verse doesn't say that. This verse is talking about the "us-ward." Who are the "us-ward?" Go back to the first verse of this chapter and it says:

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance."

Who is He talking about? Saved people. He is talking about the elect of God. What does it say? It says that God is giving every opportunity for His elect to be saved.

Let's look at it from the standpoint of an illustration. God told Noah that the world was going to be destroyed with a flood of waters. I don't think that there had been a drop of water fall on the earth prior to the flood. There had been a mist go up from the ground to water the earth, but I don't think there had ever been one drop of water fall out of the heavens. God said, "Noah, you preach, and you tell them that I am going to send a flood. That ought to startle the people, because there has never been such a thing." The people went on in their wickedness. In their sin, they went on and on and on for years and years, until 120 years rolled by. I guess they looked at Noah's ark and laughed about it. I guess the people said, "Poor old Noah; poor old preacher." They made fun of him. They went their merry way and had a good time and forgot all about the warning, but when God got ready, the world was suddenly cut off. What did God do for 120 years? God gave an opportunity for His elect to be saved. How many were saved? Noah, his wife, their three sons and their wives — eight in all.

We get mighty discouraged some times when we think about how few are saved. I get awfully discouraged myself. I am sure that I could speak for many and many a preacher all over the country who tells us how discouraged he gets because there are so few saved under his ministry. Noah went for 120 years, and counting himself, there were only eight people saved. When God destroyed the world, there were only eight people saved in all that civilization — a civilization, nearly as great as our civilization, and with a population about as great as in our world today. There were only eight people saved out of it all.

Listen, beloved, God gave an opportunity for all of His elect to be saved in the days of Noah and suddenly the world was cut off. This is what God is doing today. Why doesn't God blot out this world? Why doesn't God blot you out? Why does God allow you to go on and have a home, and a job, and an opportunity to make a living? Why does God allow you the blessings that you have in this world? Why does God give you all the blessings that He does? I will tell you why. God is giving an opportunity for all of His people to be saved.

V

GOD DOES NOT BLOT OUT (Continued on page 5, column 2)



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THE BAPTIST EXAMINER

DECEMBER 4, 1976

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"Is it right to have a religious picture of Christ in church?"

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH
9272 Euclid-Chardon
Road
Kirkland, Ohio



No, it is not right to have a picture, which alleges to be a likeness of Christ, in the church or any place else.

First, any picture of Christ is simply a portrayal of the artist's concept of Him and is not a picture of Christ at all! Secondly, I strongly believe that the first commandment expressly forbids the very existence of religious objects which tend to detract from true worship (Ex. 20:4).

Thirdly, to place such a religious object before one's self is to engage in a Romish exercise such as has consistently been condemned by our Baptist forebears.

Personally, I see pictures, crosses, promotional material and the like all as being unfit and inappropriate in God's House.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



The answer is a thunderous NO! When I see one of those things in a church, I must confess that it fills me with righteous indignation such that I want to go and tear it off the wall. But why is it wrong? For several good reasons.

1. Because such pictures are usually of Roman Catholic origin. We Baptists should keep our churches free of all manners and kinds of superstitious Catholic junk. We have reached the time when Baptist churches hoist a cross on the top of their church steeples. When I see such, I often say, "I wish Pope Paul would sue that church for using his insignia." Catholics in a strange city upon seeing a steeple with a cross on it have gone to the building and found Baptists were in possession of it. On the other hand, Baptists under the same circumstances have followed the cross only to find that it was Pope Paul's institution. We should avoid anything that serves to identify us with the old Pope's organization.

2. We should have no picture of Christ in our church building because EVERY SUCH PICTURE IS AN ABOMINABLE LIE. Photography had not been invented in the days of Christ, and there is no mention of any effort on the part of any artist to paint His picture. Besides, the pictures representing Christ are many of them so different that they make plain that there was no common agreement as to what He looked like.

3. Pictures of Christ TURN HIM INTO A "HIPPIE." And what is more abominable than a hippie? The first thing a hippie should do is to visit a barber shop and have his wool whittled off.

Often when hippies are rebuked for wearing their dirty, stringy long hair, their answer is, "We are just doing what Jesus did. Jesus wore long hair." But the truth is,

Jesus didn't do anything of the kind. The Apostle Paul was converted as a result of Christ appearing in person before him. You will find this in Acts 9. If ever a man was ordained to speak the truth, that man was Paul. What did he say about the wearing of long hair? Turn to I Cor. 1:14 and you'll find these words, "DOTH NOT EVEN NATURE ITSELF TEACH YOU THAT IF A MAN HAVE LONG HAIR, IT IS A SHAME UNTO HIM?"

4. The inspired word of God says that it is a shame for a man to have long hair, and yet in the face of that, people hang a long-haired picture of Christ in the church auditorium.

We saved people don't have to have a picture purporting to be that of Christ, for in a short while, we shall look into His glorious face, "and shall behold Him as He is!"

E. G.
COOK

701 Cambridge
Birmingham, Ala.

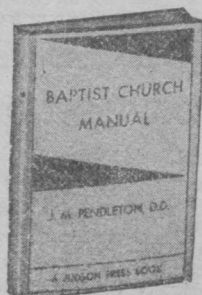
PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



Certainly every one of our Lord's churches should have the picture of Christ in it. And every one of His people should have that picture in his, or her home. It should be studied closely. It should be admired by all them that believe. If we would know what to look for when we see Him it behooves us to become very familiar with His picture. You will find it in Daniel 7:8 and in Revelation 1:13-15. It is awe inspiring. It should provoke us to spontaneous worship of Him whom we will see with our own eyes some day soon.

However, if our question has to do with the so-called picture of Christ that was painted some fifteen hundred years after He ascended back to the Father, it has no place in the Lord's churches. It is just one of the great host of abominations that fills the golden cup in Revelation 17:4. The painters who painted those abominations knew no more about how our Lord looked as He walked the hills of Judea in poverty than you and I know. And all I know is that He did not have the long hair those

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painters put upon their picture, I Corinthians 11:14.

The Catholic Church has sold even Baptists so many of her abominations, such as the paintings of Christ so-called, the crucifix, the T-shaped cross and many others. We should always investigate things like these to see where they came from. It is easy to learn that these so-called pictures of Christ came from the imagination of the painters many hundreds of years after He lived here on the earth. And the T-shaped cross came from ancient Babylonian Mysticism. See Vine's Expository Dictionary of New Testament Words.

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



There is no such thing as a picture of Christ. We do not know what He looks like. The Bible describes Him in every way except His physical characteristics. These so-called pictures are artist's conceptions who used human models. In fact, one artist used a woman as a model.

It disgusts me to go into these religious book stores and see the many different pictures. One day I was with a preacher friend in one of our book stores when I saw a so-called picture of Christ. I asked my friend who that was and he said it was supposed to be Christ. I then pointed to another picture next to it and asked who that was. It, too, was supposed to be Christ and yet the two were entirely different people. I said, "Someone is wrong." If I were to take a picture of me and then a picture of some other man and say they were both the same person, everyone would say I was crazy. Burn all those ungodly lies that are in frames and pawned off as Christ. That means even those that are supposed to be the Lord's supper.

Even if we had a description of Christ, it would be wrong to have a picture, or graven image of Him. When you do you are guilty of doing what is described in Romans 1:22,23: "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." We are not to make a graven image and worship it in place of God. "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth" (Ex. 20:4).

Dooms Day

(Continued from Page Two)
give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36-37).

God does not need these books to assist and refresh His memory, for He never forgot and has a strong memory. The biography of the sinner is for the benefit of the sinner. All events of his past life will be recalled in a moment by the self-registry of "Son, remember" (Luke 16:25).

Third, there will be the book of the Scriptures. Jesus Christ said: "He that rejecteth me, and receiveth not my words, hath one that

judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). "For as many as have sinned without law shall perish without law; and as many as have sinned in the law shall be judged by the law" (Rom. 2:12). The very Word they would not go to hear and despised will be their judge. The rule of judgment will not be what the individual thought was right, or the church said in her creed. Men will face the Word of God in all its purity and power.

Fourth, there will be the book of God's eternal counsel: "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" (Psa. 139:16). This book will demonstrate that all things were done as they were determined by Infinite Wisdom from eternity past. No person will then doubt the Divine omniscience of God. All will come to see that His eyes went throughout the whole earth, beholding the evil and the good. Think of the tragedy of some seeing they were "forewritten to condemnation" (Jude 4 improved translation).

THE BASIS OF JUDGMENT

God always judges people according to their works. Twice John tells us the subjects of this judgment are judged "according to their works" (Rev. 20:12-13). Ecclesiastes 10:9 says: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." "God shall judge . . . the wicked" (Eccl. 3:17). "And thinkest thou this, O man . . . that thou shalt escape the judgment of God?" (Rom. 2:3). No impenitent sinner will escape in this crowd through the ignorance of inattention of the Judge. No one will escape "the day of wrath and revelation of the righteous judgment of God" (Rom. 2:5).

Some might well ask, "Why are these people being brought out of Hell for judgment? They are being judged according to their works to determine the degree of punishment they will suffer in the lake of fire. No spot in Hell will be cool or comfortable, but some "shall receive the greater damnation" (Matt. 23:14). Christ taught that the lake of fire would be more "tolerable" for the inhabitants of some cities than others (Matt. 11:21-24).

All acts, deeds, opportunities,

and privileges will be uncovered by the Judge "in the day when God shall judge the secrets of men by Jesus Christ" (Rom. 2:16). All evasion and excuses on that day shall be vain. Christ is to "execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14-15). Every mouth will be stopped and the criminal shall be speechless. It will be too late to say "before the angel, that it was an error" (Eccl. 5:6).

THE RESULTS

"Some men's sins are open beforehand, going before to judgment; and some men they follow after" (I Tim. 5:25). At the Great White Throne of Judgment men's sins will follow them, and they shall be paid "the wages of sin" (Rom. 6:23). Lost sinner, there is a payday some day for your rebellion against God. The Great White Throne is that coming payday. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).

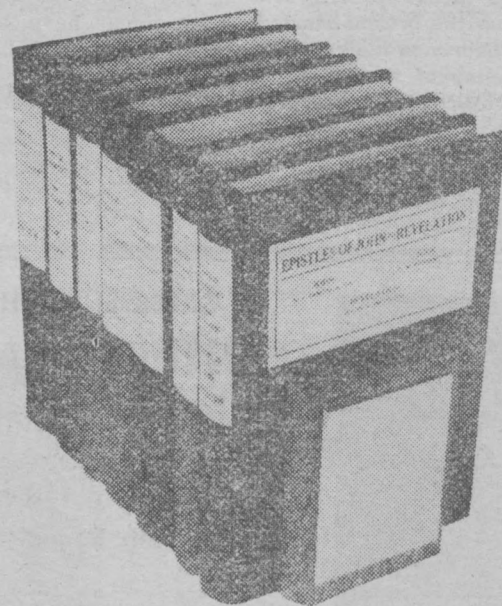
Jesus Christ said of this awful day: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22-23).

Upon hearing these solemn words, billions of men and women, boys and girls, "shall go away into everlasting punishment" (Matt. 25:46) to be "punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (II Thess. 1:9). This is doomsday! In a mental picture I can see the billions of people as they are carried by an irresistible force into the very jaws of the second death. Fathers will be separated from their children, wives from their husbands, friends and relatives from one another. But this is only the beginning of sorrows for the condemned.

I can see in a mental vision the lake of fire as sinners go splashing into it as it exhibits a thousand fantastic forms. It is blazing in every conceivable hue and color; it is roaring, shrieking and sputtering; (Continued on page 5, column 3)

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"WAITING ON THE LORD"

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass" (Psa. 37:5).

This is one of the favorite verses of many. We have memorized it, counseled with it and been rebuked by it. Sometimes we repeat it glibly without thought. But when we meditate upon it we find how really profound it is. It is one thing to commit our way unto the Lord and quite another to wait on Him to bring it to pass. It was so with our father, Abraham. In Genesis 15:6 we read: "Abram believed in the Lord," and then he was called on to wait or trust in the Lord to bring it to pass. God said Abraham was going to have a son and his seed would be countless. But he had to wait 25 years for the Lord to bring it to pass. We see his failure to wait in the story of Hagar. "If we believe not, yet He abideth faithful; He cannot deny Himself" (II Tim. 2:13).

Jacob had the same problem in waiting on the Lord. He knew the portion of the "first-born" was his. God had so decreed. But it was difficult to trust and wait for the Lord to bring it to pass. Instead, while his brother Esau was out, he tricked his blind old father, and obtained it by deceit. This lack of waiting cost Jacob dearly. He was very close to his mother, yet he had to leave home and never saw her again.

Moses also had problems waiting. God had declared the children of Israel would be afflicted 400 years. Yet, after 360 years, Moses, seeing an Egyptian mistreating an Hebrew, took matters into his own hands to deliver him. His zeal was admirable but his timing was off. God sent him to the back-side of the desert for the remaining 40 years and then (when the time was right) used him to deliver His

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people, Israel.

Our God is never in a hurry. He not only does what is right but does it at the right time. God has a purpose for all His seeming delays. These things are written for our learning. Because God's faithful and great men had problems waiting, is no excuse for our failure. We are to learn from them and grow by their experiences.

Do you have a particular problem, burden, or trial you have committed unto the Lord? Then trust Him. Wait on Him to bring it to pass. Don't try to work it out yourself. You'll only make matters worse and you won't hurry the Lord at all. Trusting in the Lord to bring about a solution means we are not permitted to worry and fret about it. Ah — that makes it a little more difficult, doesn't it? Unless we can wait on the Lord and trust Him to solve our problem we have not committed our way unto Him. May it please our Lord to give us grace to live this verse to His honor and glory!

Why Doesn't God . . .

(Continued from page three)
THE WICKED TODAY BECAUSE THE WORLD'S CUP OF INIQUITY IS NOT YET FULL.

We read:

"But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full"—Gen. 15:16.

God was talking to Abraham. He said, "Abraham, I am just waiting for the Amorites to fill up their cup of iniquity, and when their cup of iniquity is filled, I am going to destroy them. It will be 400 years yet." Beloved, it was. The Jews went down into Egypt and stayed for 430 years, and when the Amorite's cup of iniquity was filled, the Jews came back out of the land of Egypt and God destroyed the Amorites, hip and thigh. God's Word tells us how that Joshua came into the central part of the land of Palestine and conquered it, then swung northward and swung southward and split the country into three parts and conquered it, and destroyed it, and killed the inhabitants. Oh, the most merciless slaughter of human beings that you could ever read about took place in that day when men and women, boys and girls, little children and babes were killed at God Almighty's command! Why? The cup of iniquity was full. God said, "It is time now to put an end to them."

Why doesn't God blot out the wicked? God is just waiting for this world's cup of iniquity to be filled.

Every once in a while some child gets a little bad in the services and I'll see some mother or father warn that child. But that child keeps on getting worse and worse, and that mother or father will start for the door. The child says, "I will be good, I will be good." But the day of judgment has come; it is too late then. Nothing but a spanking will do. The day of judgment has arrived.

Beloved, that is exactly the way that God is dealing with the unsaved today. As that mother or that daddy just allows that child to go so far and then takes the child out and spansks him, God is saying to us today that the world's cup of iniquity is filling up and some of these days, when the world's cup of iniquity is filled, God is going to deal with the world just exactly like God dealt with the Amorites back yonder a long time ago.

CONCLUSION

In Isaiah 61:2, it says that He is going "to proclaim the acceptable year of the Lord," and when Jesus read that in the synagogue at Nazareth, He stopped right there. But the next phrase says, "and the day of vengeance of our God."

This isn't the day of vengeance of our God, but the day of vengeance of our God is going to come. The Devil is having his inning now.

Try understatement when repeating gossip.

This is his inning. Mark it down, the Devil is running rampant today. He is leading unsaved people astray today. He is having his way. This is the Devil's inning, but some of these days the last part of Isaiah 61:2 is going to be fulfilled, which says, "The day of vengeance of our God."

Oh, you that are unsaved, may I say to you out of a heart that is burdened for you in view of your lost condition — may I say to you, you need Jesus Christ as your Saviour. This is the day of good tidings. This is the day when God is allowing you an opportunity to be saved. But some of these days, the day of vengeance is going to come. Listen:

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night"—I Thess. 5:2.

Mark it down, Jesus Christ is coming. The day of vengeance is coming. The day is coming when unsaved people are going to be punished for their sins. Why does not God blot them out today? I have given you five reasons. Oh, might I point you to Calvary and say to you that God's antidote for sin is Calvary. Jesus Christ died on the cross to pay your sin debt. May you receive Him today and be saved.

May God bless you!

Dooms Day

(Continued from page 4)

it is hissing, thundering, and growling. I see you, unsaved friend, as you cry out in pain and horror. You weep and gnash your teeth. There you go dodging, running, falling; up again, on and on, in ceaseless search for relief. Your tongue thirsts for one drop of water, and torment haunts you from every side. Years drag on; centuries move slowly past; millenniums creep on, and still you have no less time to mourn your fearful fate.

If Felix trembled at the preaching of Paul about a "judgment to come" (Acts 24:25), how do you think you will feel when you face "eternal judgment?" (Heb. 6:2). Have you ever seriously considered how it will be to face the eyes of fire and to hear the voice of many waters? The Lord has said: "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord" (Mal. 3:5).

A person will either repent of his sins and receive Christ as His Saviour, or he will stand at the Great White Throne and be condemned by Jesus Christ, the Righteous. How is it with your soul? Have you prepared to stand before "God the Judge of all" (Heb. 12:23).

What Has Happened

(Continued from page one)

ter. And if a person says I am a Baptist he may be just anything from a Hardshell to a Holy Roller. This fact makes it hard on a church and a pastor when they try to select a preacher for a meeting. We have so many half Baptists today, and not a few who are Baptist in name only.

Quite a few years ago, Lee Robinson, who is now in Chattanooga, Tennessee, was pastor of the Fairfield Baptist Church which is near us here. Brother Hugh Tully, our pastor, learned that Robinson was a pre-millennialist. So he jumped to the conclusion that if Lee Robinson was a pre-millennialist he must be sound otherwise. So he recommended to the church that we invite Brother Robinson to

THE BAPTIST EXAMINER

DECEMBER 4, 1976

PAGE FIVE

EUROCLYDON

(ACTS 27)

The south wind blows softly
Where it's called The Fair Havens,
But beware of Euroclydon!
Yes, beware of Euroclydon!

When you think that you're standing
Take heed lest you fall;
A tempestuous wind blows
And it blows on us all.

When quicksands surround us
God's grace will abound;
When sun and stars hide
His love will abide.

Our bark may be battered,
Our hope nearly shattered;
But He'll see us to shore
Safe in Him ever more.

Mrs. James W. Redding
Tucson, Arizona

preach for us in a meeting. Before the week was over Brother Tully was just about ready for the hospital. If Lee Robinson could not coax or scare people up to the front, he would go back and get them. Brother Tully learned that week that being sound on one doctrine did not make a sound preacher.

When my wife and I came out of the convention we visited a Baptist church some five miles from us several times. We really enjoyed what the pastor preached very much. It was just exactly what we believed concerning our Lord's church. After we had attended the church several times, two young men from the church came to visit us one night. They were anxious to know why we did not join them. I told them that we really enjoyed what the pastor preached very much, but what he did not preach had us puzzled. They wanted to know what it was that he did not preach. When I told them what he was not preaching they tried ever so hard to convince me that the doctrines of sovereign grace were not in the Bible. That church was so good on the church that I would have to class them as half Baptists.

I am quite familiar with another church that is just the opposite of the one mentioned above. This pastor is a prince among preachers on the doctrines of grace. Very few can do a better job on those doctrines than he can. But I got a look at the back of one of his church bulletins, and there I read, "Baptism at any time by any mode recognized. Communion open to all Christians." Still he is so good on the doctrines of grace that I would be forced to admit that he is a pretty good half Baptist. There seems to be quite a few of his kind all over the country. And I believe they call themselves Sovereign Grace Baptists. Maybe we should refrain from using that term as much as possible lest we find ourselves in undesirable company.

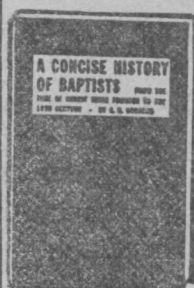
Some of our brethren like the term "Landmark Baptists." And certainly that should be an accept-

able term. But at a Bible Conference in Seattle, Washington a few years ago a dear Brother got all over me because we had named our correspondence Bible School the Landmark Baptist Correspondence Bible School. He said, "Bro. Cook, there is a Landmark Baptist Church near me that is just as Arminian as they can be." So to him, Landmark Baptists are Arminians. And I fear there are many others who think the same thing about Landmark Baptists. And there is just no way that we can force them to leave the name Landmark off their church.

So I am convinced that we should go back to our beginning and pick up the title the Lord gave us. After all, we just cannot improve on what He has done. In Matthew 3:1 we see the first mention of Baptist. And there it is just "John the Baptist." If we try to use some descriptive adjective in an effort to make people know just what kind of Baptists we are, we may find that some off-brand of Baptists has already contaminated our adjective. Just as the a-millennialist loves to quote Romans 9:6 where we read, "For they are not all Israel which are of Israel," we must come to see, and to know that all are not Baptists who claim to be Baptists.

While looking for a church that we could fellowship with after leaving the convention, I visited a group one night that had a good sounding name. And the first half of the preacher's message did sound fairly well. But the last half of it was the universal church pure and simple. There are at least a half dozen of that kind of independent Baptist churches, so-called, within six miles of me. They hate the doctrines of grace, and they hate the doctrine of the Lord's church. They have nothing that pertains to Baptists except the name. The old devil, no doubt, led them to use the name Baptist in an effort to dilute Baptist teaching in the world. And what a marvelous job he has done.

Some fifty or sixty years ago, (Continued on page 6, column 1)



A CONCISE HISTORY OF BAPTISTS

By G. H. ORCHARD

2.95 paper

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

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What Has Happened

(Continued from page five)
even the people of the world had a pretty good idea as to what Baptists believed and practiced, but not any more. In the ears of the world today Baptist teaching is utter confusion. One group's teaching is just the opposite of another's teaching. And still they both have the name Baptist over their door. So when we ask what has happened to the Baptists, the answer seems to be, the devil got in among them.

Just a few short years ago the fellowship was so sweet among Baptists who believe all of the Word of God. Great numbers of them could get together at great Bible Conferences from Ashland, Kentucky to Hayward, California, and all seemed to have the same mind, to speak the same thing, and to have no divisions among them. But during the last seven years, new doctrines have crept in among us, and have disrupted that sweet fellowship we all enjoyed so much. Now, if a church invites a beloved brother for a week's meeting she may find when the week is over that the saints are confused, and the fellowship of the church disrupted. And these dear brethren who have imbibed these new doctrines most certainly would not want someone to come into their pulpit and preach what we all preached ten years ago. Surely, the coming of the Lord draweth nigh, even at the door. And when He comes what will happen to all this disrupted fellowship among us?

Halliman Continues

(Continued from page one)
considered as legal and the Baptists would have Brother Imah out of the way and could not be accused of having any part in it.

Something over \$250.00 had been collected and turned over to the M.P. for the work they were to do and the plans to the plot given them. The plan was to include Brother Imah's wife, who was to play the part of Delilah. Brother Imah's father-in-law, who was a pastor in an Apostolic church and who hated Brother Imah because of his stand for the truth, urged his daughter to cooperate with the M.P. in the plot to kidnap Brother Imah. I have met both of these individuals.

Each night before going to bed all doors and windows were securely fastened and bolted from the inside. In order to gain access to the house where Brother Imah was sleeping, someone on the inside must help. For her part in seeing that the door was unbolted after Brother Imah was asleep, the wife was promised a job at the Police Station as a police woman, and she accepted the offer. Being a

Baptist preacher, Bro. Imah was bringing in very little income to support his wife and two daughters. This according to her father, would give sufficient income, not only for her and the two daughters, but for the rest of the family as well, which included several others who were too lazy to earn a living.

Brother Imah began to notice several strange things happening, which included people walking around his house at night and some of the same people, seemingly following him wherever he went during the daytime. He began to feel and suspect that his movements were being watched and his house was being spied on at night. Then he began to suspect his wife being up to something as she was acting strangely. He was afraid to trust her any more and would lie awake at night, though pretending to be asleep. Soon he heard and saw his wife getting up at night after she thought he was asleep and unbolt the door to their bedroom.

After a few nights of this, he confronted her with what he had been observing and what he had been seeing her do. She knew now that he knew what was going on and in order to try to save her own skin, she revealed the whole plan to him and told him if he valued his life, he would escape while there was still time. He soon packed a few necessary things and quietly slipped away.

When he left, he headed for what is known here as the Northern Region. There, he assumed he would be safe, at least for awhile. But even under the pressure of the threat of being kidnapped to be killed, he could not refrain for very long from preaching. Soon the word reached the M.P. that Imah was in the Northern Region and they arranged to send some police there. This time it was to be different and they were under orders to get their man.

Brother Imah had been here for a few weeks and had begun to suspect that at last he had found a haven of rest where he could preach in peace. He did not suspect anything until one night while he was preaching, it was suddenly announced that the group was surrounded by police and they would be taking John Imah. With this, pandemonium broke out in the group and people began to run for their lives in every direction. In an effort to try to get the man they had come after and not knowing for sure who he was, the M.P. began to kill any men they could. Many people were killed while trying to escape. Somehow, Brother Imah slipped through the police and crowd of people unharmed and never stopped running until he was a long way from there.

For the next 23 days he stayed in hiding during the day and traveled across country by night. The only food he had was wild fruit

and nuts that he could find in the bush. He had determined now that he could not hide successfully forever from these that desired to do him harm and by the grace of God, he would return and take the matter directly to the ruling head of Cross River State where his home was. Calabar is the capital of Cross River State.

Somehow he managed to slip through the lines of the M.P. that were still looking for him and crossed the large river to Calabar and gained an audience with the proper authorities. He lay before them the whole story including the leaving of the NBC church. He was given protection for the time and a full scale investigation was soon in progress. The news was soon in the papers and made headlines on the radio.

The authorities promised leniency for the participating police if they would come forward with the truth. Soon the police sergeant that had been directing all this confessed his part and one by one, all the police came forward confessing and revealing the names of those that had paid them the money to kidnap and kill Brother Imah.

By now the news had spread to most parts of Cross River State. People who had liked Brother Imah as a man only before, were now coming to his defense and begging to testify. Police were now sent out to round up those that were in the kidnap plot including the members of the NBC church that had contributed the money to have him killed, his father-in-law, wife, etc., and a trial of the guilty was to be set. While all the details were already in the hands of the authorities, confessions by the MP had been taken as to the money paid, those that had a part had confessed to such. Before a trial and conviction of the guilty could actually proceed, a formal charge by Brother Imah had to be made and entered on the books. What do you suppose he charged them with?

Before we answer that question, perhaps it would be good to take a cross country poll and see, if you had been in his stead, what your charge would be. All I ask of you is to re-think these things carefully and then give your answer, God being your only audience. If the group of people that you had been attending church with for the past three years paid money and conspired with your wife (husband) and in-laws to have you kidnapped and killed — if an actual attempt had been made on your life where several other people were killed — if you had had to hide out among ferocious wild beasts and eat only things of the forest for 23 days and nights — if the guilty parties had all been rounded up and were now waiting for your answer as to what you wanted them charged with, what would your answer be?

Brother Imah's answer to that question was — all I want, is to be left in peace to preach the glorious gospel of Christ and the assurance that I will not be molested again, if I can have that assurance and peace, the people may go free. With shame and disgrace, one by one, the guilty parties were made to promise such and the trial was over. To Brother Imah, this was victory and it brought honor to our Lord.

Brother Imah had the assurance from the authorities that if he was being annoyed in any way he should report such. To this day, he has been free to preach, insofar as the Baptists are concerned.

While he has been free from the Baptists and other people on the mainland, be with us in our next article and we will tell you how the Presbyterians have tried to destroy his ministry here in Calabar.

Beloved, I truly believe the Devil has put up a fight to keep the truth out of this part of the world,

far beyond the ordinary. Now it is perfectly clear to me why there were so many things that tried to block my entrance here. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

Baptists . . . Biblicists

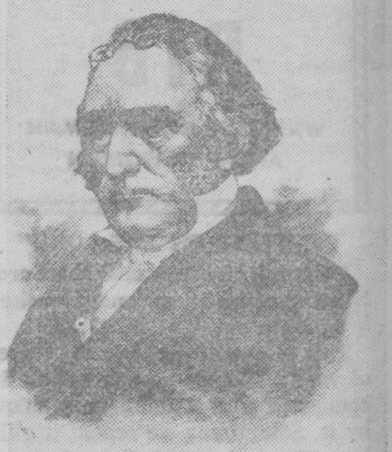
(Continued from Page One)
liberals in seminaries and colleges throughout the world have carried the non-literal method of interpretation to its logical conclusion. They have allegorized and demythologized until there is not a truth left to their minds.

Some Baptists would do well to recall that it was the spiritualizing of the Scripture by Origen and Augustine which brought the Great Whore into being many centuries ago. It is by the allegorical method of interpretation that New-Literals have revived the old Antiochian heresy, saying "there is no sin but a doctrinal sin." It is by such a method of interpretation that Baptists (Presbyterians who claim to be Baptists) seek to justify open communion and alien immersion.

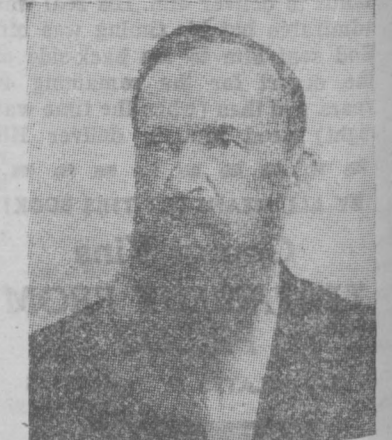


Alexander Carson (1776-1844), the great Greek scholar, writer, pastor, and intellectual giant of Ireland, wrote: "I lay it down as an acknowledged first principle, that the Scriptures are to be interpreted by the same rule as any other composition in the same circumstances. If God gave a revelation to men, we may be assured that He would speak in the language of men. If the Scriptures are not to be understood in their plain sense, as any other writings in like circumstances, they are not a revelation. If other rules of criticism are employed to ascertain the meaning of the Scriptures, it is impossible to determine what is their genuine meaning. I shall therefore, take it for granted that the writings of God are to be un-

derstood according to the same rules as the writings of men" (The works of Alexander Carson, Vol. 1, p. 7, 1847 edition).

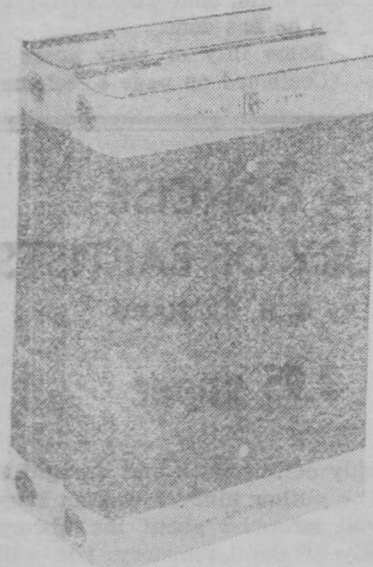


Francis Wayland (1796-1865), the noble pastor, writer, and distinguished educator at Brown University, said: "We are bound, then, first of all, to ascertain, as far as we are able, what is the mind of the Spirit in that particular text, and having found this, to explain and enforce it upon our hearers. What else can we do if we are, as we claim to be, ambassadors of Christ? What should we think of an ambassador, who, instead of governing himself by his instructions, and diligently seeking for the meaning attached to them by his government, should deduce from them his own inference, and propose terms derived from these inferences, or from the principles which he might obtain by considering them merely as allegories? We should certainly consider such a man wonderfully unfit for an ambassador. If we are ambassadors for Christ, why should we not be governed by the same principles? How else can we be ambassadors at all? What right have we to take the words of inspiration, and drawing our own inferences, cover them ostensibly with the authority of God Himself? This is surely to handle the Word of God deceitfully" (Principles and Practices of Baptists, p. 300, 1857 edition).



The famous J. R. Graves (1820-1893), the venerable pastor, editor, debater, and keen Bible student, declared: "The Bible was made" (Continued on page 7, column 3)

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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

Jerry Falwell, pastor of the 15,000-member Thomas Road Baptist Church, Lynchburg, Va., sought to broadcast critical comments about Carter's *Playboy* Magazine interview on the Old Time Gospel Hour program carried on 260 television stations for Sunday, Oct. 17 and 24.

When the Carter organization learned of this, they began contacting stations by telegram and telephone, threatening them that if they aired such programs, the Carter camp would request a transcript of all statements made and would possibly be requesting equal time under the Fairness Doctrine.

Pastor Falwell was forced to announce he had censored his remarks about "a presidential candidate to save the stations legal difficulties. Over 40 stations were scared to air the program, according to Falwell.

Pastor Falwell accuses the Carter high command of trying to "intimidate and threaten" his 260 television stations. He called it "a blatant attempt by the Carter organization to muzzle a preacher of the Gospel and to deprive him of his freedom of religion and freedom of speech."

Poor little babies! Do-it-yourself abortions at home are now possible as the result of an invention of a "gel preparation" which is expected to be made available to British women within a year or so.

Trials are still being carried out at the hospital under strict medical supervision, but the inventor of the gel, Mostyn Embrey, says there is no reason why tubes of the preparation should not be issued to women by family planning clinics within a year or more.

"It makes safe home abortion as easy as squeezing a tube of toothpaste," one observer noted. In other words, the medical profession has now made it very convenient for a mother to murder her own offspring without going to the hospital.

Just released in the U.S.A. is a film "The Passover Plot" based on the infamous book of the same name by Hugh Schonfield. The producer of this film (appropriately named "Wolf" Schmidt), admits that the film raises certain questions about the divinity of Jesus. In actuality, both the film and the book portrays Jesus as a fraud, a simpleton and an imposter. Schmidt, linking this new film with past ones such as "Godspell" and "Jesus Christ Superstar," says that these films and others have "given us a wide variety of Jesus to choose from — Jesus as teacher, healer, revolutionary, clown, prophet, pop star." What blasphemy!

Of further and perhaps even greater concern is the latest word regarding the continuing plans of Danish film producer, Jens Jorgen Thorsen, to produce a film about the "Love Life of Jesus" in which it is reported that Jesus would be portrayed as participating in both

heterosexual and homosexual sex scenes with Mary Magdalene and John the Baptist. — Accent News Service.

SILVER SPRINGS, Md. (EP)— An executive of Americans United for Separation of Church and State has warned that the "deprogramming" of individuals who join controversial sects may have "religious liberty implications."

"Though proselyting tactics adopted by some religious groups are certainly improper, neither state authorities nor overzealous but well meaning individuals have the right to kidnap, detain, interrogate, or deconvert mature individuals," said Andrew Leigh Gunn, executive director of American United.

He said "the right of individuals to change their religion has always been central to the American understanding of religious liberty."

People in the West continue to be unmoved by the 50 to 60 million believers who are constantly subjected to religious discrimination in the Soviet Union. Recent documentation before the U.S. Congress Joint Subcommittee on International Political and Military Affairs and International Organizations reveals that Soviet persecution of Christians behind the Iron Curtain is increasing.

Children are taken from their parents, leaders are tortured, imprisoned and killed. The Communists forbid public Bible reading, printing and distribution of the Scriptures. An estimated 7,000 dissenting believers are undergoing "reprogramming" in psychiatric prison hospitals where those who resist become "drug-induced vegetables."

A very large number of these believers are Baptists. When did your church last pray for these Christians who suffer so much for their faith?

In Yakima, Wash., a mother and three other persons are charged with manslaughter and assault in the death of David Weibacher. The 3-year-old boy was fatally beaten in an attempted exorcism.

One of the defendants is Edward Leon Cunningham, 51, a self-proclaimed pastor and prophet of God. During a pretrial hearing Cunningham answered questions with Biblical quotations from Proverbs 13:23 and Exodus 22:18. Preacher Cunningham said he thought the child was possessed by the Devil and beatings were the way to deal with it.

Someone should quote Cunningham Luke 17:2: "It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."

WASHINGTON, D.C. (EP) — Employers must allow employees to exercise the religious rights of their faith, and, if necessary, ad-

just working hours to accommodate special observances.

This is the affirmation automatically handed down by the Supreme Court as the justices voted 4-4 in a deadlock.

The tie affirms a federal appellate court decision which earlier upheld 2 to 1 a civil-rights law that instructs employers to accommodate employees unless they can prove it causes "undue business hardship."

WASHINGTON, D. C. (EP) — Divorce among Americans now in their late twenties is three to four times more frequent than it was among Americans of similar age 45 years ago, a Bureau of the U.S. Census report indicates.

The bureau also reports that the divorce rate has more than doubled in this country during the last 12 years, from 2.3 per 1,000 population in 1963, to 4.8 in 1975.

RICHMOND, Va. (EP) — World urbanization has resulted in emerging "armies of abandoned children" who subsist by roaming the streets, according to a report published here.

The serious problem of child abandonment in Latin America, the Philippines and Korea was noted in the report by Ted M. Gueylyk, and Y. Scott Matsumoto of the University of Hawaii. Their report, adapted from Pacific Health, appeared in the Fall quarterly of the Christian Children's Fund (CCF) here, an international, non-sectarian agency.

"In Chile there are an estimated 60,000 abandoned children. In Venezuela there are 200,000. Mexico has an estimated 700,000 parentless, homeless children living in the streets of the larger cities," the report said.

WASHINGTON, D.C. (EP) — A leader of an "unregistered" Baptist church in the Kharkov region of the Ukraine in the Soviet Union, Borish Maximovich Zdoroviets, has been released from prison, according to information received by the Mission Possible Foundation.

The 46-year-old leader in the Council of Evangelical Baptists in the Soviet Union (the same group in which imprisoned Georgi Vins is a pastor) served a three-year term at hard labor for preaching in a forest to 1,000 people at a May Day service in which a number of young people made professions of faith, according to the foundation's report.

All told, Mr. Zdoroviets has been imprisoned for 13 years at hard labor in exile for his church. He is considered a "pioneer" of the non-registered Baptist movement, which broke away from the official (registered) All-Union Council of Evangelical Christians and Baptists in the early 1960s.

Baptists . . . Biblicists

(Continued from Page Six)

for man in the language of men, and must be interpreted by the rules that govern human language. The literal which is the received meaning of a word, is to be in all cases retained, unless weighty and necessary reasons require that it should be abandoned where a figurative or a secondary may be employed. If the Bible is not to be translated and interpreted by these rules, then it is not a revelation to man, unless the Author of it gave the race a lexicon to translate and a commentary to interpret it. Touching its rhetoric, this is an inflexible rule, viz: No passage is figurative, unless it contains a figure" (The Seven Dispensations, p. 9, 1883).

Later in this same book he wrote: "I have in this volume interpreted the Scriptures according to their literal sense, and I regard this as the only correct and safe

principle of interpreting them; and it is the principle which I wish to establish in contravention of the prevailing dangers and pernicious way of spiritualizing the Word of God" (Ibid., p. 556).

It is the business of Baptists to let the Bible writer say what he actually did say, instead of attributing to him what we think he ought to have said. This is the essence of the faith and practice of our Bible-loving people. It is our age-old position to take the Bible at face value, seeking to interpret its literal meaning. Anyone who freely uses the allegorical method of interpretation has no business claiming to be a Baptist, for Baptists have always been Biblicists.

Alabama Baptists

(Continued from page one)

first in Clarke County, and one Mr. Gorham the first in Washington County. Elder J. Courtney organized the first church in that part of the State in 1810 — the Bassett's Creek church, the second in the Territory. It has for many years been connected with the Bethel Association. Elder Joseph McGee settled in the same region shortly after the planting of this church, and was much esteemed as a minister of Christ.

About the year 1815 the tide of emigration began to flow into South and West Alabama from almost every State in the Union. With this flood of emigrants a number of able, zealous, and indefatigable preachers came. There is an account of one family from South Carolina who furnished to Alabama and Mississippi in those early times eight or ten ministers of our faith. Many of the preachers for the first forty years of the history of Alabama often made extended evangelistic tours, pushing the outposts of the Redeemer's kingdom farther and farther; and in these pioneering labors churches were planted in most of the new settlements, and existing churches were confirmed in the faith.

It has been common from the first for one minister to serve at the same time several churches. This is still the case. As a result pastoral work has been very imperfectly performed. The early ministers of Alabama generally received little support from the churches — in many cases nothing; and though frequently they were in straitened circumstances, they were rich in faith, and many of them mighty in the Scriptures, and rapid and enlarged success followed their labors. They are to be held in everlasting remembrance.

In 1820 there were about 50 Baptist churches in Alabama. At the close of the year 1821 there were 70, and 2500 members. In 1825 there were six associations, 128 churches, 70 ministers, and about 5,000 members. In 1833 there were 130 ministers, 250 churches, 11,408

Eld. Fred T. Halliman Missionary To New Guinea



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members. In 1836 there were 333 churches, 188 ministers, 15,630 members. In 1840 there were 30 Associations, 500 churches, 300 ministers, and 25,000 members, 4,000 of whom were baptized the previous year. Mr. Holcombe, the historian, says, "This increase is without a parallel in the United States, and perhaps in the known world, especially in modern times."

In the years 1838-39 extensive revivals were experienced. The churches in many counties of the State embracing all Middle Alabama, received the power of the Holy Ghost, great numbers were led to Christ, and many new associations, 500 churches, 300 churches were planted. Houses for the worship of God were for years scarce and rude. Large congregations often assembled in shady groves and anxiously heard the gospel from the lips of the men of God, and many churches were organized in such bowers and in private residences, and under busharbors. About the year 1830 the churches began to build better houses of worship than those which had before existed in the State, and many of them were an honor to the religion of a new country.

Between the years 1835 and 1840 (Continued on page 8, column 5)

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PRINCIPLES AND SPIRIT OF THE BAPTISTS

By I. J. VAN NESS

Let us always remember when we talk of our distinctive principles that these are the truths which make us distinctive and separate as a denomination. But it will be a mistake to discuss or advocate them as if they stood alone, for these principles are all related to the great Scriptural doctrines. Such doctrines as the deity of Christ, the atonement, the personal work of the Holy Spirit, and so on, are as truly the great essentials of our faith. All of our distinctive principles imply this greater body of truth, wherein for the most part we find other denominations agreeing with us. As a rule, however, we share these beliefs with those who hold the doctrines of electing grace, and the full divine work of Jesus Christ, the Son of God, in the atonement. All of the distinctive principles we have set forth are related to, or are necessary to, the maintenance of this general body of doctrine.

1. The Bible is the sufficient and final rule of faith and practice, and it is an open book for each believer to read and interpret for himself. We are New Testament Christians in our own day and generation because we try to hold the New Testament principles in their simplicity and to catch the New Testament spirit. We believe that the Bible is God's revealed message to men and His final authority for us in all matters of religious faith and practice. In particular it reveals to us the Person and work of Jesus Christ, the Son of God, as the One Whom we are to love, serve and implicitly obey.

2. Religion is personal and spiritual. It is brought to our souls through faith in Jesus Christ as

the Son of God. We must have personal faith to have religion, and in the continued exercise of faith as the bond which binds us to the unseen God, religion from the human side completes itself. There can be neither infant church membership, nor formal family or unconverted Christianity, for the Christian faith is not inherited, but is a personal and voluntary thing. No form or ceremony of religion can confer it, or is essential to it; it is set up in the soul through faith in Jesus as the Saviour.

3. Baptism, which has held, and still holds, a large place in the practice of all Christian people, is a symbolic ordinance and a public profession of faith in Jesus Christ as the Saviour. As a symbolic ordinance it sets forth the death and resurrection of Jesus, the death of the believer to sin and that he has risen in newness of life through the power of Christ. It is by immersion, as was the baptism of Jesus, and as is commanded in the New Testament, and immersion is necessary to the symbolism.

As a profession of faith, it is the act of a believer who is alone able to make such a profession, and is the publicly-appointed way which Jesus commanded for all who believe in Him to at one time publicly confess Him before men. This public profession in baptism is necessary to church membership.

4. The Lord's Supper, which is regularly observed by Christian people because Jesus commanded it, was left to us as a simple symbol of Jesus' atoning death, of His resurrection and second coming, and of the tie of faith which binds the believer to Christ as Saviour. It is to be participated in by those who are in full fellowship with

the church, and so by those who have publicly confessed their faith in baptism, for baptism comes before the Lord's Supper.

5. The churches which Jesus commanded His disciples to organize are local, congregational and independent bodies. These churches are full and complete, each one in itself, with all the authority, all the responsibility, and all the promises of help which Jesus gave to His church on earth. Each church governs its own affairs, is the guardian of God's revealed truth, and God's agency for the spread of His kingdom.

Only those who have been converted and come to have a personal faith in Jesus as the Saviour, and who have openly confessed this faith in baptism should be members of a church. Though churches may cooperate, they do not in such cooperation give us any of their duties, privileges, or rights as an independent body.

6. All believers in Christ are equal in a church. The ministry is not a priestly class, but the minister is one of the officers of the church who is set apart to the work of teaching and pastoral oversight. As a teacher and leader, the minister is to be listened to and followed, but he is not a priest and has no authority over the church. The only privilege in the church is the privilege of service, and the church officers in the New Testament are those who minister to others.

7. The church and the state are separate. Each must take notice of the other and each serves the other, but they work in independent spheres. Every individual soul has a right to liberty in matters of religion. The state protects the church and guarantees to each man the right to serve God after the dictates of his own conscience. The church is interested in the state, and seeks to make good men who will stand for all righteous and noble things as citizens.

What kind of people will these principles make? If a man honestly and conscientiously believes in these distinctive principles, connected as they are with the other great truths of religion, and they become real to him, what spirit will he show? He will take on a certain temper of mind, and reproduce the New Testament spirit.

1. Such a man will be loyal to Christ, recognizing from the Scriptures that his salvation comes through the blood of Jesus and that he is dependent upon the grace of God in Jesus Christ. Such a man will strive to be loyal to Christ in all things. His spirit will not be to seek the approval of men except as such approval is in accord with the approval of Christ. He will, above all things, seek to be loyal to Jesus.

2. Such a man will love the Bible, which he believes to be the sufficient and final rule in all matters of faith and practice, and the revelation of God to men. He must know, and to know he must go to the Bible. He will wish to obey the Bible, for he believes its principles come from God. He will seek to know this great charter of his religious life.

3. The man who holds the above principles will want to be intelligent in his faith. Such a man cannot be content to be ignorant. If he is not to have a priest, but is to be on an equality with other believers; if his religion is to be personal and spiritual; if the Bible is his sure guide, then he is bound to seek an intelligent understanding of what it means to be a Christian.

4. Such a man will have an intense desire for spiritual religion. He will not be content with forms and ceremonies, but must wish that the tie which binds him to God through faith shall be strengthened. Ordinances will be to him

commanded symbolic forms to teach the truth of God. He will be concerned as to form that he may preserve the spiritual truth.

5. The man who holds such principles will be intensely concerned as to his own personal obligations in all matters, both religious and secular. Believing religion to be a personal matter that ordinances can give to him only what he through faith brings to them, and that church membership is a co-operation on his part with other Christians, and that he is responsible individually to Christ, with an open Bible, such a man must be concerned as to his own personal obligations in all matters of religion and private and public duty.

6. A man holding these principles will have and will always

FROM PATRICK HENRY'S WILL

"I have now disposed of all my property to my family. There is one thing more I wish I could give and that is faith in Jesus Christ. If they had that and I had not given them one shilling, they would be rich; and if they had not that and I had given them all the world, they would be poor indeed."

look with respect on the religious opinions of other people. He will not try to be a pope, nor will he try to claim superiority. He will be one of the many humble followers of Jesus, and will always look with respect on the religious life of his fellowmen as they seek to work out for themselves their obligation to God.

7. Such a man believing that he has been saved by the grace of God and that he has been led to see the truth in such a way as to set his soul free, will be very anxious that other men shall have the same faith and see the same truth. But he will persuade in the spirit of love, and by the power of intelligence, and not by authority or compulsion.

The Living Word Is . .

(Continued from page one)
pure" (Proverbs 30:5).

Both are sources of life:
Christ — "I am . . . the life" (John 14:6).

Bible — "The Word of God is quick and powerful" (Hebrews 4:12).

Both are light:
Christ — "I am the light of the world" (John 18:12).

Bible — "The Commandment is a lamp, and the Law is Light" (Proverbs 6:23).

Both are truth:
Christ — "I am . . . the Truth" (John 14:6).

Bible — "Thy Word is Truth" (John 17:17).

Both are food for the soul:
Christ — "I am the Bread of Life" (John 6:35).

Bible — "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deuteronomy 8:3).

Both must be received in order to possess salvation:

Christ — "As many as received Him, to them gave He power to become the Sons of God" (John 1:12).

Bible — "Receive with meekness the engrafted word which is able to save your souls" (James 1:21).

The rejection of either entails irreparable loss:

Christ — "If ye believe not that I am He, ye shall die in your sins" (John 8:24).

Bible — "If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead" (Luke 24:31).

Yet both are despised and rejected by the natural man (see I Corinthians 2:14):

Christ — "He is despised and rejected of men" (Isaiah 53:3).

Bible — "Full well ye reject the commandment of God, that ye may keep your own traditions" (Mark 7:9).

Both will judge us at the last:

Christ — "He will judge the world in righteousness, by that Man whom He hath ordained" (Acts 17:31).

Bible — "The dead were judged out of those things which were written in the Books" (Revelation 20:12).

What have you done with God's living, eternal Word? Have you eternal life?

(Selected from All About The Bible, by Sidney Collett).



Alabama Baptists

(Continued from page seven)
the Baptists of Alabama had their greatest troubles with the anti-missionaries — a strong party who arrayed themselves against all missionary and benevolent enterprises, and against ministerial education. The contest was fierce and evil-spirited. One by one the Associations and churches divided until division occurred in most of them. Five Associations split asunder in 1839. The enemies of missions declared non-fellowship, and were the seceding parties. The missionary churches have been blessed with prosperity. Retrogression has constantly marked the movements of the opponents of missions.

Total number of members in the Baptist churches of the State, 165,000. (BAPTIST ENCYCLOPEDIA, Vol. 1, pp. 14-15, 1881 edition).

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