

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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"THE SILENCE OF GOD"

By JOE WILSON

Winston-Salem, North Carolina

"Our God shall come, and shall not keep silence" (Psa. 50:3).

Psalm 50:1-6 clearly shows us that God has spoken out in great power, that there is a time of the silence of God, and there will be a time when the silence will end and God will speak forth in great power again.

My first impression upon receiving this as a subject to speak upon was one of exasperation, inadequacy, that sorry . . . preacher who asked me to preach on this, and what in the world does he want. Then, as I began to study and gather material for such a subject, I was overwhelmed at the possibilities contained in such a subject. Then, I had to begin to choose which of many approaches, and what of so much material to use in preparing the message. I must leave out so much that could be said — a series of sermons could be preached on the subject — and give what I can in the time allotted.

God has spoken out in great power in days gone by. Think of the flood in Noah's day. The wickedness of men had grown great in the earth. It seemed that God was going to just let it go. But then, God spoke in power. The heavens were opened and poured forth mighty torrents of rain for forty days and nights. The fountains of the great deep were broken up and poured forth a mighty stream. Except for the intervening grace of God in sparing Noah and those with them in the ark, every living creature upon the face of the earth was destroyed. God spoke. He manifested Himself in great power.

Then think of the plagues of Egypt. I call it the Little Tribulation. Moses gave God's message to Pharaoh to let God's people go. Pharaoh replied, "Who is the Lord . . . I know not the Lord." Phar-

aoth soon found out who the Lord was. Did he ever find out! and what a costly lesson it was to him. God bared His mighty arm and spoke forth in the thunder of His power, ten mighty and terrible plagues fell upon Egypt. God exe-



JOE WILSON

cuted judgment against the gods of Egypt. Egypt was well nigh destroyed before God was finished speaking forth the ten plagues. Then the army of Egypt was destroyed in the Red Sea.

God spoke forth in power in the days of Elijah and Elisha. The fire from God out of Heaven on Mount Carmel was but one example of

many miracles of power in those days. In the days of Christ, God spoke forth with mighty power. The miracle of the virgin birth. The mighty miracles performed by Christ which would fill more books than the world could contain if they were all written. Then God spoke in the miracles which surrounded Calvary's old rugged cross. Then the mighty voice speaking forth in the resurrection of Christ. Yes, God spoke in power in those days. Then, in the days of the apostles, God spoke forth. Mighty miracles even including raising from the dead and many other speakings forth of the power of God. Yes, God has spoken in power in the past.

But now, the silence of God. God has been silent so many long years. There has not been the speaking forth of His mighty power. God has been silent as to the sin of man. I shall never forget — it made such an impression on my young mind — one day I saw my stepfather take a picture of Jesus from the wall, throw it on the floor and stomp on it. Then he raised his hand toward Heaven and said, "If there is a god up there I dare you to do anything about it." Now, I know that pictures of Jesus are false lies which should not be tolerated in the home of a believer or in that which calls itself a church (Continued on page 3, column 1)

The Creed Of Pope Pius IV Binding Catholic Clergy

"I. N., with steadfast faith, believe and profess all and every particular contained in the symbol of faith, which the Holy Roman Church uses, to wit:

"I believe in one God, the Father Almighty, maker of heaven and earth, of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages, God of God, light of light, very God of very God, begotten not made, consubstantial with the Father; by whom all things were made: who for us men and for our salvation came down from heaven, and was incarnated of the Holy Spirit from the Virgin Mary, and was made man, was crucified also for us, under Pontius Pilate, suffered and was buried; and rose again on the third day according to the

Scriptures, and ascended into heaven, sitteth at the right hand of the Father, and will again come with glory to judge the living and the dead, of whose kingdom there will not be an end; and in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son; who, together with the Father and the Son is adored and glorified; who spake through the prophets; and one Catholic and Apostolic Church. I confess one baptism for the remission of sins, and I await the resurrection of the dead, and the life of the world to come. Amen."

"The apostolical and ecclesiastical traditions and the other observances and constitutions of the same Church I most steadfastly admit and embrace. I likewise admit the Holy Scripture according (Continued on page 5, column 3)



CHARLES H. SPURGEON

that which comes from on high. Now if we would have this might taken from us, we must consider election. Pause, my soul, and consider this. God loved thee before thou hadst a being. He loved thee when thou wast dead in trespasses and sins, and sent His Son to die for thee. He purchased thee with His precious blood, ere thou couldst lisp His name. Canst thou then be proud.

I know nothing, nothing, again, that is more **HUMBLING** for us than this doctrine of election. I have sometimes fallen prostrate before it, when endeavoring to understand it. I have stretched my wings, and, eagle-like, I have soared toward the sun. Steady has been my eye, and true my wing, for a season; but, when I came near it, and the one thought possessed me — **"God hath from the beginning chosen you unto salvation"** — I was lost in its luster, I was staggered with the mighty thought; and from the dizzy elevation down came my soul, prostrate and broken, saying, "Lord, I am nothing, I am less

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EACH SUNDAY

WCMI _____ Ashland, Ky.
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WFTO _____ Fulton, Miss.
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than nothing. Why me? Why me?" Friends, if you want to be humbled, study election, for it will make you humble under the influence of God's Spirit. He who is proud of his election is not elect; and he who is humbled under a sense of it may believe that he is. He has every reason to believe that he is, for it is one of the most blessed effects of election, that it helps us to humble ourselves before God.

Once again, election in the Christian should make him very **FEARLESS AND VERY BOLD**. No man will be so bold as he who believes that he is elect of God. What cares he for man, if he is chosen by his Maker? What will he care for the pitiful chirpings of some tiny sparrows when he knoweth that he is (Continued on page 8, column 1)

FIFTY CHARACTERISTICS OF CHRISTIANS

By G. I. FRANCIS

1. Accepted in the Beloved (Eph. 1:6; II Cor. 5:9).
2. Assured of Salvation (II Tim. 1:12; John 3:36; I John 5:13).
3. Attentive to Christ's Voice (John 10:3-4).
4. Blameless and harmless (Phil. 2:15).
5. Bold in the Lord (Prov. 28:1; Rom. 13:3).
6. Christlike (Matt. 5:16; II Cor. 3:2-3).
7. Charitable (Rom. 12:13; II Cor. 9:7).
8. Consecrated (Rom. 6:13, 19; II Cor. 8:5).
9. Considerate (Rom. 12:10).
10. Consistent (Acts 2:42; Heb. 12:1).
11. Contrite (Isa. 57:15; Isa. 66:2).
12. Devout (Acts 8:2; 22:12).
13. Earnest (Rom. 12:11; II Tim. 4:2).
14. Faithful (Rev. 17:14).
15. Fearing God (Mal. 3:16; Acts 10:2).
16. Following Christ (John 10:4, 27).
17. Godly (Psa. 4:3; II Pet. 2:9).
18. Guileless (John 1:47).
19. Gracious (Matt. 11:29; I Cor. 13:4).
20. Holy (Deut. 7:6; Col. 3:12).
21. Humble (Psa. 34:2; I Pet. 5:5).
22. Hungering after righteousness (Matt. 5:6).
23. Joyful (Gal. 5:22; Matt. 5:12).
24. Just (Gen. 6:9; Hab. 2:4; Luke 2:25).
25. Learner (Matt. 11:29; Luke 24:27).
26. Led by the Spirit (Rom. 8:14).
27. Liberal (Isa. 32:8; II Cor. 9:13).
28. Longsuffering (Gal. 5:21-23; I Cor. 13:4).
29. Loving (Col. 1:4; I Thess. 4:9).
30. Lowly (Prov. 16:19).
31. Meek (Isa. 29:19; Matt. 5:5).
32. Merciful (Psa. 37:26; Matt. 5:7).

(Continued on page 5, column 5)

THE BAPTISTS OF FLORIDA

By WILLIAM CATHCART
(1826-1908)

The Florida Association was the first organized in the State, and the only one for four years after its formation. It has held its thirty-seventh annual session, and so was organized in 1841 or 1842. The territory covered by its churches is not known, but they were mostly in Leon, Jefferson, and Madison Counties in Florida, and Thomas Co., Ga.

Alachua was probably the next, and was organized in 1845 or 1846, and its churches were embraced in a territory reaching from St. Mary's River to Tampa, on the Gulf coast.

The Santa Fe River Association was taken from the northern part of the Alachua, in 1854 or 1855, and its churches were located in (Continued on page 5, column 4)

MINISTERIAL PRACTICES

ROY W. SNELL
Charleston, W. Va.

I have been purposing for some time to express my views pertaining to the practices of some of our neo-evangelicals and professional religionist folk which I personally find to be of little or no edification to the believer. First, let me state clearly and firmly that I do not question the state nor standing nor the spirituality of any of God's elect and I insist that my views are purely personal.

Foremost among my prejudices is the practice of one taking the title "Reverend" as a prefix to his name. This word is used only once in the Scriptures and there the reference is plainly to our Lord. I am not a scholar of the original Hebrew or Greek languages but an acquaintance of mine, whom I perceive to be a learned man, states that the closest connotation to the word "reverend," as used in the Psalms, simply means, "The Lord, terrible in anger." Now just imagine so many of our so-called Baptist ministers taking this word for a personal title.

Another of the common practices of many of the clergy is the usage of the title "Doctor" along with their name, as if they wish it to (Continued on page 4, column 3)

The Baptist Examiner Pulpit

A Sermon by Samuel Stennett

THE NEED OF TRUE GODLINESS

(1727-1795)
Pastor of Little Wild Street
Baptist Church
London, England

"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty" (Matt. 13:23).

Let me describe the kind of fruit which such persons will bear. It is good fruit — fruit of the same nature with the seed whence it grows, and the soil with which it is

incorporated: of the same nature with the gospel itself which is received in faith, and with those holy principles which are infused by the blessed Spirit.

Here let us dwell a little more particularly on the nature and tendency of the gospel. "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" (II Cor. 5:19). No less a person than His own Son He devotes to death for their sakes. This great Sacrifice He exhibits to the view of the whole creation, as the most

striking spectacle of His just resentment against sin, and the most sure pledge of His tender compassion to the guilty.

The merit of this Divine Savior He accepts. The plea He admits in bar of the sentence that hung over the head of the devoted criminal. "Deliver him," says He, "from going down to the pit, for I have found a ransom." He absolves him, He justifies him, He makes him everlastingly happy. "Who shall lay any thing to the charge of God's elect? It is God that justifies" (Continued on page 2, column 1)

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Need . . . Godliness

(Continued from page one)
fieth. Who is he that condemneth?
It is Christ that died" (Rom. 8:33-
34). So grace reigns through right-
eousness unto eternal life by Jesus
Christ our Lord (Rom. 5:21). O
how inflexible the justice, how ven-
erable the holiness, how boundless
the goodness of God!

And if this be the gospel, who
can hesitate a moment upon the
question respecting its natural and
proper tendency? Who will dare
assert that it is not a doctrine ac-
cording to godliness? that it does
not teach and enforce the purest
and most sublime morality? What
man who believes it can admit a
doubt, with the Divine character
thus held up to his view, whether
he ought supremely to revere, love,
and obey the blessed God?

How can piety languish and die
amidst this scene of wonders?
How can the heart, occupied with
these sentiments, remain unsus-
ceptible to the feelings of justice,
truth, humanity, and benevolence?
How can a man believe himself to
be that guilty, depraved, helpless
wretch which this gospel supposes
him to be, and not be humble?
How can he behold the Creator of
the world expiring in agonies on
the cross, and follow Him thence
a pale breathless corpse to the
tomb, and not feel a sovereign
contempt for the pomps and vani-
ties of this transitory state? How
can he, in a word, see Him rising
from the dead, triumphing over
the powers of darkness, and as-
cending amid the shouts of angels
up into Heaven; how can he, I say,
be a spectator of all these scenes,
and remain indifferent to his
everlasting interests?

We appeal then to the common
sense of mankind, whether the
scheme of salvation, thus exqui-
sately constructed, is not adapted
to promote the interests of piety
and holiness? It is as evident as
the sun was created to give light
and heat to our world; and the
earth made fruitful to afford food
and nourishment to those who in-
habit it.

THE BAPTIST EXAMINER
JANUARY 29, 1977
PAGE TWO

There is a difference between defending your principles and defending your prejudices.

But to bring the matter more
fully home to the point before us,
What kind of a man is the real
Christian? Let us contemplate his
character, and consider what is
the general course of his life. In-
structed in this Divine doctrine,
and having his heart made honest
and good, he will be a man of
piety, integrity, and purity. The
grace of God which brings salva-
tion will teach him to deny ungod-
liness, and worldly lusts, and to
live soberly, righteously, and godly
in this present world (Titus 2:11-
12).

AS TO REAL PIETY

A due regard to the authority of
the blessed God will have a com-
manding influence upon his temper
and practice. With the great
Being in his eye, he will aim to
discharge the duties of religious
worship, public and private, with
sincerity, attention, and devotion.

Remembering the allegiance he
owes to his Sovereign, he will
tremble at the idea of offending
Him; and calling to mind the vari-
ous expressions of His bounty, he
will feel holy joy in every effort
to please Him. Relying on His
pardoning mercy through Christ,
he will ingenuously repent of his
sins, and cordially return to his
duty. When contemplating His ex-
cellencies, he will revere Him.
When enjoying the tokens of His
savor, he will delight in Him.
When chastened by His afflicting
hand, he will submit to Him. When
assaulted by temptation, he will
confide in Him. And when em-
ployed by Him in any difficult and
arduous service, he will rely on
His gracious assistance.

AS TO SOCIAL DUTIES

His conduct will be governed by
the rule His Divine Master has
laid down of doing to others as he
would have them do to him. He will
be just in his dealings, faithful to
his engagements, and sincere in
his friendships. He will aim to live
on terms of peace with all, be
cautious of giving offence to any,
and gladly interpose his best of-
fices, when required, to extinguish
the flames of contention wherever
they are kindled.

He will feel with the afflicted,
and rejoice to have it in his power
to smooth the brow of adversity,
and to pour consolation into the
bosom of the sorrowful. To a mean
and base action he will be nobly
superior, and in acts of generosity
and kindness his heart will exult.

A stranger to sullen reserve and
corroding selfishness, his soul will
mingle with kindred souls, and
participate largely with others in
their pleasures. In a word, by his
influence and example he will en-
deavor to promote the civil, but
more especially the spiritual and
everlasting interests of mankind.

AS TO PERSONAL DUTIES

He will use the comforts of life,
which he enjoys as the fruits of
Divine benevolence, with temper-

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RECIPE FOR A MODERN INCIDENT

Take one ignorant, spineless natural-born fool.
Mix with one quart of liquor.
Place in a high-powered motor car.
Set at high speed.
Let stay for a short time.
Remove from ruins.
Place in a rectangular box.
Garnish with flowers.

ance and moderation. The wealth
and splendor of the world will not
be his object: on the contrary he
will hold them in sovereign con-
tempt, when they dispute the pre-
eminence with intellectual and Di-
vine joys.

Of many gratifications he will
deny himself, not only that he
may have it in his power to do
good to others, but may promote
his own best interests, by bringing
sense into subjection to reason,
and the world into obedience to
God.

His pride he will endeavor to
mortify, by severely studying and
censuring his own temper and ac-
tions, and by candidly judging and
excusing those of others. He will
think soberly of himself as he
ought to think. His angry passions
he will restrain and soften, and a
spirit of meekness, gentleness, and
forbearance he will cultivate to
the utmost of his power. The sal-
vation of his life will be his grand
object, and the care of that will
have the preference to every other
concern.

Such are the fruits which they
bring forth, who hear the word in
the manner our Saviour describes,
and who keep it in good and honest
hearts. They walk worthy of the
vocation wherewith they are called
(Eph. 4:1) and their conversation
is as it becometh the gospel of
Christ (Phil. 1:27). The fruit of the
Spirit is love, joy, peace, longsuf-
fering, gentleness, goodness, faith,
meekness, temperance: against
such there is no law (Gal. 5:22-23).
Of this description were the primi-
tive Christians, and, I trust, there
are some such to be met with in
our times.

NO SINLESS PERFECTION

But it is not meant by this des-
cription of the Christian to raise
him above the rank of humanity, or
to give a coloring to the picture
which it will not bear. He is still
a man, not an angel. To fix the
standard of real religion at a mark
to which one can arrive, is to do
an injury to religion itself, as well
as to discourage the hearts of its
best friends.

Absolute perfection is unattain-
able in the present life. The best
of men have failed in one or
other, if not each, of those graces
which have been described. Abra-
ham was the father of the faithful,
yet his faith was more than once
shaken by the violent assaults of
unbelief. Jacob had an honest
heart, yet there was a time when
he dissembled. Job was a pattern
of patience, yet in a paroxysm of
grief he uttered words that bor-
dered on rebellion. Moses was the
 meekest man on the earth, yet
passion once got the mastery of
him. And those mighty champions
in the cause of Christianity, the
apostles Peter and Paul, were not
without their failings which the
Scriptures have faithfully recorded.

"In many things we all offend"
(Jas. 3:2). Nor is there a Chris-
tian living, however exemplary,
but it disposed with all humility to
acknowledge, that he every day
fails in his duty, and that his best
services are disgraced with folly
and sin.

But though perfection in the
strict sense of the term is not to
be admitted, yet the fruit which
every real Christian bears is good
fruit. It is so denominated by
Christ; and such it truly is, as it
springs from right principles, and
is conformable in general to the
rule laid down in the Word of God.
And however the holiness of the
best of men must appear infinitely
defective to the eye of Omnisci-
ence, and therefore can have no
merit in it; yet there is a real ob-
vious difference between the char-
acter of a man of this world, and

that of a genuine disciple of
Christ; one who is renewed by the
grace of God, and one who is un-
der the power of unbelief and sin.

From this view of the kind of
fruit which Christians bring forth,
we are led to consider the great
variety there is among them in
regard of degrees to fruitfulness
and the reason of it. But this we
must refer to another opportunity,
and add only a few remarks at
present on what has been said.

A NEW HEART

How gracious is that influence
which the blessed God exerts to
make the heart honest and good,
and so dispose it to receive the
Word and profit by it!

The corruption of human nature
is universal, and much greater
than superficial reasoners, and
those who are little acquainted
with themselves, care to admit.
The heart is deceitful above all
things, and desperately wicked.
Men are set upon criminal indul-
gences, and are averse to the holy
exercises and sublime pleasures
of religion. Now how is a new turn
to be given to the mind? How are
men to be persuaded cordially to
love that which they so much dis-
like? The reasonings of philosophy,
however good, will go but a little
way in this business. Yea, the
nobler reasonings of the gospel too
often prove ineffectual.

How gracious then that influence
of the Holy Spirit by which a revo-
lution is brought about in the
mind! It was by virtue of this in-
fluence that Cornelius became a
devout man, and was disposed to
send for Peter to preach the gospel
to him and his family. It was the
Lord that opened the heart of
Lydia to attend to the things
which were spoken to her by Paul
(Acts 16:14). And it is God, Who is
rich in mercy, that quickens all
those who were once dead in tres-
passes and sins, but are now alive
to God and religion (Eph. 2:1). To
that grace then, by which we are
regenerated and saved, let us
cheerfully render our noblest trib-
ute of gratitude and praise.

THE TENDENCY OF THE GOSPEL

From the nature and tendency
of the gospel, which has been just
delineated, we derive a strong pre-
sumptive evidence of its truth . . .

Now whence could this doctrine
so infinitely beneficial to mankind
come, if not from God? Is it imag-
inable that Satan would or could
change his nature and views, and
adopt a plan to emancipate men
from his cruel dominion, bring
them back to their allegiance to
God, and secure to them greater
felicity than that of which he had
in the beginning deprived them?
Is it imaginable that any of his
emissaries should have ingenuity
enough to devise a scheme so

noble, generous, and God-like as
this? Or if they had, that they
would with mighty zeal forward a
design so repugnant to their own
character and views? In short,
would any man living, at the haz-
ard of his temporal not to say his
eternal interests, take pains to
palm on his fellow creatures a
known falsehood; in order to per-
suade them to be the very opposite
to himself, holy, just and good?

Whosoever answers these ques-
tions in the affirmative, must have
a stronger faith than that required
to make a man a Christian. But
if we could for a moment suppose
the gospel to be a cunningly devised
fable, it were yet worth our while,
for the sake of the present advan-
tages which result from the belief
of it, to embrace it.

THE FRUITS OF HOLINESS

Of what importance is it that we
converse intimately with the gospel
in order to our bringing forth the
fruits of holiness!

If then we would have our hearts
elevated to God by a devotion the
most sublime and ecstatic, if we
would have our bosoms warmed
with affections the most animating
and generous, if we would have
our wonder, reverence, confidence,
gratitude, and delight kindle into a
flame, if we would, in a word, be
imitators of God as dear children;
let us with open face behold in the
mirror of the gospel of the Lord;
so shall we be changed into the
same image, from glory to glory,
even as by the Spirit of our Lord
(II Cor. 3:18).

Let us dwell in our meditations
on this Divine doctrine, and cordi-
ally embrace those exceeding
great and precious promises
which are here made to us; so shall
we be partakers of the Divine na-
ture (II Pet. 1:4). The soft and
tender emotions of ingenuous sor-
row for sin, are both pleasant and
salutary. If then we would keep
alive in our breasts a penitential
sense of sin, and a prevailing aver-
sion to it; and if we would enjoy
the heart-felt comfort arising from
the hope of forgiveness; let us
often ascend Mount Calvary, and
survey the bleeding cross of the
Son of God. Contemplating by faith
on His sufferings, our eyes will
stream with sorrow and sparkle
with joy; we shall at once tremble
and rejoice.

Would we, again, excel in
the social virtues of justice,
truth, compassion, benevolence,
and friendship; let us sit at the
feet of Jesus, listen to His instruc-
tions, bind His gospel to our hearts,
and make it the man of our coun-
sel. Would we be humble, meek,
patient, and temperate, be cruci-
fied to the world, and have the ap-
petites of sense subjected to the
dictates of reason; let us make this
Divine science our chief study, and
glory in nothing save Jesus Christ
and Him crucified. "The life that
I live in the flesh," says the apos-
tle, "I live by the faith of the Son
of God" (Gal. 2:20).

If Christians should thus live,
ministers should no doubt thus
preach as well as live. Would they
convert sinners to God; spread the
favor of genuine piety, and pro-
(Continued on page 5, column 5)



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The Silence Of God

(Continued from Page One)

of Christ. But I did not know that then, and he did not know that and he was defying God. It terrified me. I got out of the room. I feared what God might do. But God was silent. He let it go. The man lived on many years after that.

Brethren, we are living in days of awful sin. Never in the annals of time has there been such open and daring and filthy and prominent sin loose in the world. Just in my life time, I have seen things that I never dreamed I would see. Things out in the open today, defended sometimes by so-called churches, allowed on our streets, things that used to be in the dark of night and hidden away in the back alleys and gutters of sin. Sin has accelerated more in the last few years than ever before in history. And God is silent. He lets it go on and on until it seems that the stones and trees would cry against it. He lets it go until it becomes a vile plague that sickens the souls of the children of God. Where is God? Does He not know about the sins of men? Is He never going to intervene and punish the stouthearted rebellion of wicked men? God is silent, and His people weep, and men go on in sin and wicked men wax worse and worse.

God is silent as to the suffering of His children. They are sick. They suffer. They cry out in the agony of their suffering. They suffer the more terrible suffering of the heart. Their hearts are broken. Their eyes become fountains that pour forth the tears of their sorrow. God is silent. Where is God? Why does He not put forth His mighty power and deliver His own immediately from their suffering. He does not. He remains silent.

God is silent in the persecution of His children. God's people are hated, despised, ridiculed, and persecuted in many ways. Persecution may have been worse in some ways, but it is bad now. It may get much worse and probably will. Who knows what fiery furnaces await the children of God ere time shall run its course and their glorious eternity begin? God delivered the three Hebrew children in mighty power. God delivered Daniel from the den of lions. But now? What does God do? Does He not see the persecution of His people by a God-hating world? Why does He not immediately intervene in their behalf? God is silent. The fire burns brighter and hotter against God's own. But God is silent.

God's silence is seen in the little outward success in the preaching

Some men are hiding their light under a bushel, when a pint measure would serve just as well.

of His Word and the work of His true churches. Oh, the days gone by! Oh, the days of great power attending the preaching of God's Word! The days our forefathers told us of. Where are they now? Why are our churches so few? Why are true churches so small? Why does not our God intervene and give us great revivals and cause our churches to grow and multiply. We know we fail and have our faults, but so did our forefathers. God is silent. God is silent. And we labor on, and we see so little, and our hearts grow faint and our hands grow weary, and we long to take the wings of the morning and fly away and be at rest. But God is silent.

God is silent as to the speaking forth in many, mighty, and public miracles. They are not being performed today. Oh, I know that some claim to be performing miracles today. They say that God does not change and that God is doing the same things today as in the days gone by. It is true that God does not change. But it is not true that He does not change in the open manifestations of His power and public displays of His might. These pretenders at miracles are men and women of fraud and deceit. Worse, they are possessed by and influenced by the demons of Hell. These so-called workers of miracles are in false churches and promoting false doctrines. I consider all this to be the work of demons promoting the doctrines of devils. I repeat that God is silent today as to the public performing of mighty miracles. Where is the miracle-working God of days gone by? Why does He not show forth His power in working miracles among us today? God is silent.

Now let us notice some of the effects of this silence of God. It is a great mystery. Why is the God who spoke in such power in days gone by, so silent today? It is a great trial to the faith of God's people. We read of the speaking forth of our God in days gone by. Our souls thrill as we read and meditate upon the accounts of the deeds of our God. We are so blessed thereby. Then we look around us. And God is silent. And we do not understand. And our faith is tried. The world taunts us and asks us where is our God. Our faith grows weak, but we still believe though we cry to God for help for our unbelief. We tell the world what God has done and what God will do, and the world tells us that God is doing nothing today, and they ridicule us and our God, and we know not what to say, for God is silent just now. The devil plagues us with this refrain, where is your God, he asks us. We hardly know what to say. Oh, this silence

IS "THAT" IN THE BIBLE?



Question:
"WHO HELD A CONVERSATION WITH AN ASS?"

Answer: Balaam, Numbers 22: 28-30. "And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do unto thee? And he said, Nay."

For interesting parallels of the supposed intelligence of animals and their understanding of human speech, see Frazer's Golden Bough, volume 3, pages 398-400.

of God! It is a sore trial to our faith.

The silence of God is a great source of encouragement to the unbeliever. Because God is silent and does not speedily execute judgment upon sin, the sinner is more fully set in his course of sin. We warn him that God sees his sin and that God will punish, but he laughs at us. For God is silent. The sinner goes on and on, encouraged and emboldened in his sin. And God is silent.

Let me pause awhile to say that God is not completely silent. He does not thunder forth publicly with the voice of His great power. But He does speak softly and in such a way that only those ears given and taught by Him can hear His still small voice. But He speaks in the miracle of the salvation of His elect. The world does not hear this voice. They ridicule our profession of its existence. But the born-again one knows — he has heard the voice of the Lord in His soul. The Lord speaks sweet peace to the souls of His own.

When our hearts are tried and weary because God has not spoken forth in mighty power, then, He comes and whispers in the ears of the soul and speaks sweet peace, and the storm is stilled and our souls rest sweetly in His love. He works and speaks among His own. The world does not hear Him, they deny that He has spoken. But His people know. They have heard. And they rest in His love and in His wisdom, and in His sovereignty.

Now, a very important question, even a crucial question. Why is God silent? It is not primarily the fault of His people. There are those, and they are many, who say it is because we have no faith, it is because we are not consecrated enough — it is the fault of His people. They say that if we would be holy, if we would believe, if we would work as we should; then they say, we would see the same things our forefathers saw. But this is not true. I would not speak a word against more prayer, and more faith, and more holiness among the people of God. I would not dare to say that any of us have as much of this as we should have. We are all miserable failures before Him. But I do most emphatically say that the silence of God today is not the fault of His people. And I do say that all that we can do will not cause Him to break that silence till the appointed time has come.

God is not silent because He does not know. He knows it all. He knows the exceeding sin of man. He knows the persecution and suf-

fering of His own. He knows the weary hearts and sorely tried faith of His children. He knows the loud blasphemy and proud boasting of the wicked. He knows it all. And He is keeping a record of it all that He might deal with it at the appointed hour.

God is not silent because of a lessening of His power. Oh! He is still the Omnipotent One. He is still the One Who has all power and can do anything He desires to do. He has not grown weary with age or weak through past exercise of power. He is not silent because He is weak. But His silence is the silence of One Who knows what He can do when He wants to do it.

God is not silent because He does not care. Oh, that Devil, he comes and tells us: God does not care, and tries to make us doubt Everlasting Love. But God's love for His own is the same through all ages. His love never changes. It never weakens. It never becomes stronger for that which is Omnipotent in origin cannot increase with time. No, God has not changed. He has not changed in His hatred of sin and determination to punish it. He has not changed in His love and determination of eternal blessedness for His own.

Then, what is the answer. Why is God silent? Well, God is sovereign. He is sovereign in the speaking forth of His power. He is sovereign in the times of His silence. His silence is but the exercise of His Sovereignty. Beware, lest we complain overmuch, for we complain against His sovereignty. It is the prerogative of God to do His work when, where, and how He pleases. We must rest our souls upon this truth.

But this is in a special way an age of grace. This is an age of the long suffering of God. God is manifesting in this day the amazing quality of the patience, mercy, and long-suffering of Himself. Public miracles have mainly been associated with the wrath of God — with God's judgment upon sin. Note the flood, Sodom and Gomorrah, etc. God delights to manifest to men His long suffering and so He is silent for awhile.

The work God is doing today does not require or need the public miracles of the past.

God is mainly in this day working the inner miracles of His saving grace. Outward miracles are not necessary to this. Yea, they have nothing to do with this. The rich man in Hell was told that if men will not believe the Word of God, they would not believe though one rose from the dead. So God is doing an inner work. A miracle, yes. A speaking forth of God's power, yes. But known only in the souls of those who are its object.

We have a completed Bible today. Read that again. It is the secret of much of the silence of God in this time. We are to learn from the Word of God. We are to walk by faith in the Word and not by sight in miracles. We learn from I Corinthians 13:8 that the miraculous gifts in the early church were to cease when the Word of God was completed.

Now, let me say that God will speak again in His great power. Oh! How He will speak. He will speak in the rapture. He will speak with a shout, and call all the saved to that moment to meet Him in the air and return to glory with Him to hide themselves awhile till the tribulation be overpast. What a glorious sound that will be for His own! And, brother, it may take place in the next moment of time. It is imminent. It will be before the tribulation. It is the next revealed event.

God will speak in the Tribulation period. The world will hear. They will know the fact of His holy hatred of sin and the power of His wrath. He tells us in Psalm 2:5 that He will speak to the nations in His wrath. Oh, the wicked mock us now. They ask us where is our God. They taunt us with His silence: but when He does speak, how they will dread His voice and call on the rocks and mountains to hide them from God's wrath. He will speak in the events of the seven seals, the seven trumpets, and the seven bowls of wrath. And in this speaking, He will make the events of the plagues in Egypt seem like a Sunday afternoon picnic. When He is done, the world will be well nigh destroyed.

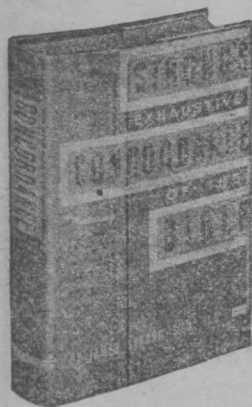
God will speak in the glorious thousand years of the Millennial Reign of Christ. He will speak from Zion and rule the world with a rod of iron. And all over the world men will live right and the knowledge and glory of the Lord will cover the earth as the waters cover the sea. What a glorious day it will be when He speaks law and order and peace to the earth for a thousand years!

God will speak in the great white throne judgment. Oh! He will speak to the wicked. They shall be raised from the dead to stand before Him, to be judged by Him, and to have their eternal sentence pronounced by Him. They would not hear His Word, but they will hear and obey when He says, "Depart from me into hell fire forever."

So, God has spoken, He is now silent, and He will speak again. What shall His people do in the meantime? What shall our attitude be, what shall my refuge be in the time while God is silent? I will rest me awhile, I will find comfort to my soul, I will find encouragement and strength in the following great facts and truths. In the sovereignty of God. I am glad He is sovereign and I rest in and draw strength from that. In the wisdom of God Who knows best when to speak and when to be silent and to order Himself and all things. In the power of God Who is not silent from lack of power but in consciousness of His almighty power that He can wait till He is ready and then can do what He desires. In the love of God Who loves me with an everlasting love, and in His speaking and in His silence does what is good for me. Yes, I will rest me here awhile, till the storm passes by and then be with Him to delight in the sweetness of His dear voice forevermore.

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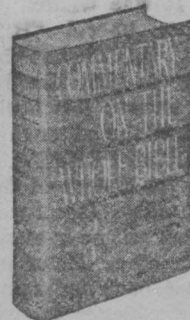
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JANUARY 29, 1977
PAGE THREE

You can't change the past, but you can ruin a perfectly good present by worrying over the future.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:
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"Was the Apostle Paul ever a member of the Sanhedrin?"

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



There are some things that the Bible is very clear on, while there are others that are not revealed.

We know, for instance, that Paul — who was Saul of Tarsus — studied in the temple under Gamaliel, a doctor of the law. "I am verily a man which am a Jew, born in Tarsus, a city of Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day" (Acts 22:3).

We also know that he was a Pharisee. "But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question" (Acts 23:6).

No where are we told that he was a member of the Sanhedrin. He could have been, but nobody knows for sure. I myself, doubt that he was, but I wouldn't argue about it.

Most other versions say he gave his vote against them. So in order for him to cast his vote against the Lord's saints it seems that it would necessitate his being a member of that body. But the word "voice" here comes from ANAPHONEO which means to lift one's voice. In Luke 1:42 this same word is rendered "spoke out with a loud voice". So it could be that Paul clamored for the death of the Lord's saints in the same way the multitude said, "Crucify Him, crucify Him" in Luke 23:21.

However, it seems to me that if Paul was at one time a member of the Sanhedrin he would have said so when he was telling about what he was before his conversion. In Acts 22:5 he says he "lived a Pharisee". And in Philippians 3:5 he says, "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee". Here he was telling the people what he could boast of. And had he been a member of that honored body I believe he would have told them so. So I must say that though there is one reference that I know of that just might indicate that he was a member of the Sanhedrin, still the evidence that he was not a member is overwhelming. Therefore, I conclude that he was never a member of that body.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



No, so far as we know, Paul was never a member of the Sanhedrin. If he had been, surely there would be some mention of it in the Scriptures. Paul in Acts 22:3 gives a brief sketch of himself in the following words: "I am verily a man who is a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day." Had Paul ever been a member of the Sanhedrin, he would surely have mentioned it when he was giving these facts concerning himself.

Personally, I am very glad that Paul was not a member of this organization, for some of them

were just about as crooked as some of our rotten political leaders of this day. They schemed and connived how they might put Christ to death during a good portion of His ministry. I don't expect to meet many of these guys, when I cross over into the heavenly realm.

PAUL
TIBER

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



The probability is that Paul was, at one time, a member of the Sanhedrin. The Sanhedrin was a council of ruling Jews which was comprised of the High Priest and the most scholarly of Pharisees.

The Apostle was a scholarly and zealous Pharisee (Acts 22:3); the son of a Pharisee (Acts 23:6); a Hebrew of Hebrews (Phil. 3:5). With those qualifications and connections, it is unlikely that Paul would have been excluded from Sanhedrin membership.

Ministerial Practices

(Continued from page one)

be known that they have so earned degrees from various colleges and seminaries. This practice is varied with the use of initials after the name to denote the degrees earned. Honestly, can one give evidence of true humility while indulging in this practice?

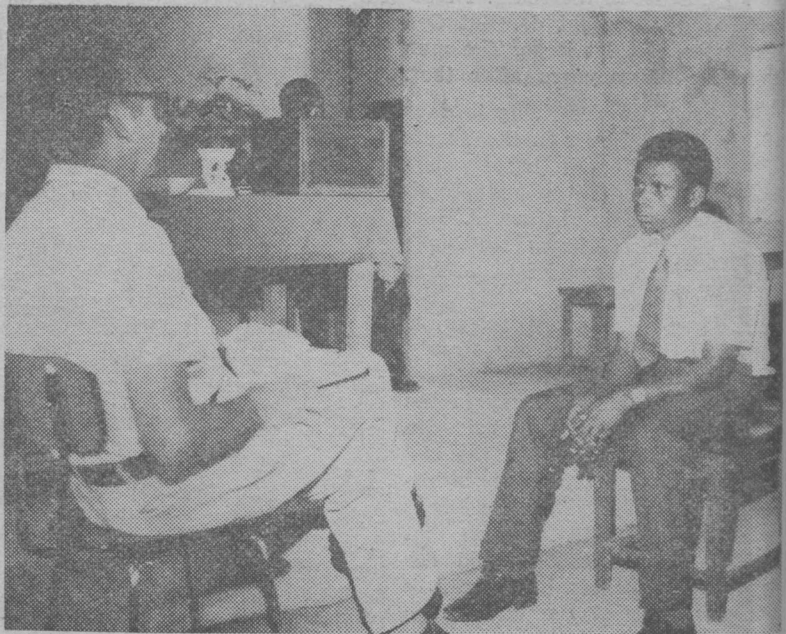
Yet another thing which I am prone to regard with some suspicion is the fact that some clergy feel it necessary to drop their first name and then to use the first initial along with their middle and last name. This gentleman is liable to pronounce either as "eyether" and neither as "nyether." I once knew a good English teacher who said that this is an affectation and simply means that someone is "puttin' on airs."

And please deliver me from that one who insists upon preparing his message in the vernacular of the day. He will dote on using such expressions as "doing your own thing," "telling it like it is," "raping with the young people," "getting turned on," "having hang-ups," "getting hung up on Jesus," and finally "turned off." This is what this type ministry does for me — turns me off.

Last, but not least, I question the proclivity of some of our best known and national evangelists to bring into their crusades so many of the stage, radio and television celebrities. These are used as a drawing card, an attraction to draw crowds and no doubt some have been called by God's grace, but so many of them, a few weeks later, will book into Las Vegas and their show will scarcely resemble that which was portrayed in the crusade. Questionable acquaintances, questionable dialogue and questionable words and lyrics in their songs. I have personally heard one so-called Country and Western singer who is much in demand by the best-known evangelist of our day. He has a recent song out about being on a cattle drive or some such trip and he is looking forward to finishing and finding himself a woman and a bottle. Yet another of his releases has the entertainer singing about

NIGERIA Photo Story

While in Nigeria we had a well-rounded ministry and, as has been mentioned previously, not a single day passed by without at least one service, and several days there were several services held. One of these services was an ordination service for Brother John Imah. The pictures in this week's paper show that service in progress.



After the organization of the Calvary Baptist Church of Calabar, the church called for the ordination of their pastor, Brother John Imah. In this picture Brother John has just started answering the questions in his ordination. You will note just to my left is a table with a box on it, and a man sitting behind that. The man is Brother James Imah and the box, which is actually a chest, is used for the Lord's tithes and offerings. This system of collecting the Lord's money was being used by them before I went there. They got the idea from II Kings 12:9.



In this picture Brother John is still answering questions. Out of 25 questions asked, he only missed part of one which had to do with the millennium. He gave Scriptures to show why he believed these things. The man sitting to my left in this picture is Brother Mfon Wilson, the church clerk.

waking up Sunday morning with a hangover, stumbling out into the morning sunlight and "wishing to God I was stoned." He makes his living this way, so our evangelist should be fair and let him sing and promote this song on one of the crusades.

Now, may I repeat, I judge no man in relation to his God. Some of the above practices which I

have mentioned have no specific Scriptures to forbid them. Some definitely do. God will judge them all, just as He will judge my personal preferences in these things. "Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my maker would soon take me away" (Job 32:21-22).

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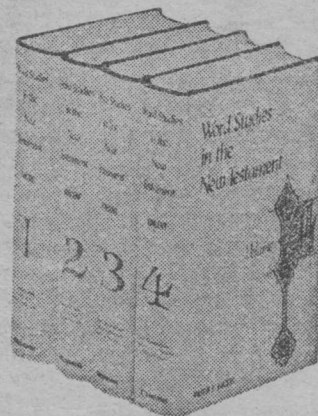
ELDER W. A. JARREL

Calvary Baptist Church Book Store has republished "BAPTIST CHURCH PERPETUITY" by W. A. Jarrel. Elder Jarrel's book sets forth the continuous existence of Baptist churches from the apostolic age to 1894. It was written to answer the more liberal "HISTORY OF THE BAPTISTS" by Thomas Armitage in 1887. The liberals will never answer this book.

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NIGERIA PHOTO STORY — (Continued) Creed Of Pope Pius

(Continued from page one)

to that sense which our Holy Mother Church has held and does hold, whose province it is to judge of the true sense and interpretation of the Sacred Scriptures. Nor will I ever understand or interpret it except according to the unanimous consent of the holy fathers." (This doctrine would remove all understanding of Scripture out of the Catholic Church.) "I also profess that there are truly and properly seven sacraments of the new law instituted by our Lord Jesus Christ, and necessary for the salvation of mankind, though not all necessary for each individual, to wit: Baptism, confirmation, the eucharist, penance, extreme unction, orders (clerical), and matrimony, and that they confer grace, and that of these, baptism, confirmation and orders cannot be repeated without sacrilege. I also receive and admit all the received and approved ceremonies of the Catholic Church in the solemn administration of all the above-mentioned sacraments. I embrace and receive all and everything which in the Holy Synod of Trent has been defined and declared concerning original sin and justification. I profess, likewise, that in the mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead, and that in the most holy sacrament of the eucharist there is truly, really, and substantially the body, together with the soul and divinity of our Lord Jesus Christ, and that there takes place a conversion of the entire substance of the bread into the body and of the entire substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation. I also confess that under one kind alone, Christ is taken whole and entire, and a true sacrament. I steadfastly hold that there exists a purgatory, and that the souls there detained are assisted by the suffrages of the faithful; in like manner also that the saints reigning along with Christ are to be venerated and invoked, and that they offer up prayers for us, and that their relics are to be venerated. I steadfastly assert that the images of Christ and of the ever Virgin Mother of God, and in like manner of other saints are to be kept and retained, and that due honor and veneration are to be awarded to them. I also maintain that the power of indulgences has been left by Christ in His Church, and that the use of them is most wholesome to the Christian people. I recognize the Holy Catholic and Apostolic Roman Church as the mother (several churches were founded earlier) and mistress of all churches, and I promise and swear true obedience to the Roman Pontiff, successor of St. Peter prince of apostles, and vicar of Jesus Christ. All other things also delivered, defined, and declared by the sacred canons and ecumenical councils, and particularly by the holy Synod of Trent, I undoubtedly receive and profess, and at the same time all things contrary, and all heresies whatsoever condemned by the Church, and rejected and anathematized I in like manner condemn, reject, and anathematize. This true Catholic faith, outside of which no one can be saved, which at present I readily profess and truly hold, I, N., promise, vow and swear, that I will most steadfastly retain and confess the same entire and undefiled to the last breath of life (with God's help), and that I will take care, as far as shall be in my power, that it be held, taught, and preached by my subjects, or those whose charge shall devolve on me in virtue of my office. So help me God, and these Holy Gospels of God.

"But we will that the present letter be read according to custom in our Apostolic Chancery. And

that they may the more readily be open to all, let them be written out in its Quinternum, and also be printed.

"Be it, therefore, lawful for no person whatever to infringe this page of our will and command, or to contravene it by any rash daring. But if any one shall presume to attempt this, let him know that he will incur the indignation of Almighty God, and of His blessed apostles Peter and Paul.

"Given at Rome, at St. Peter's, in the year of the incarnation of our Lord, 1564, on the ides of November, and in the fifth year of our pontificate.

"Fed. Cardinal Ceasius, "Coe, Glorierius."

(Cited by William Cathcart in THE PAPAL SYSTEM, pp. 467-470, Edition 1872).

Florida Baptists

(Continued from page one)

Duval, Clay, Nassau, Columbia, Bradford, Alachua, Levy, and perhaps other counties.

West Florida Association, lying west of the Chattahoochee River, and occupying all that part of the State, was doubtlessly organized as early as the Santa Fe River, and maybe earlier, but the date cannot be given.

Ten years elapsed before the organization of the South Florida, which was the next, and covers all the southern part of the territory of Alachua, viz., a part of Hernando and all of Hillsborough and Polk Counties. This was in 1866.

Suwanee and New River Associations were both made out of what the Santa Fe River included, mainly, in 1872. The year following, 1873, the St. John's River was organized.

Since that time Manatee, North St. John's River, Middle Florida, and Harmony Associations have been formed, and prior to these, but in what year is not known, the Wekiva Association was organized, and it includes most of the churches in Orange, and some in Volusia County. There is probably a small Association in Sumter County, but nothing is known by the writer of its condition, name, or numbers.

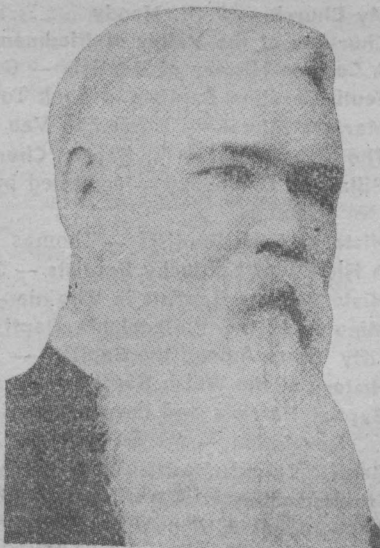
We are not able to give the number of the Associations of colored Baptists. Their principal strength is in the First Bethlehem, which has held its eleventh anniversary. The Bethlehem, No. 2, Jerusalem, Nazarene, and East Florida have all been organized since 1865. Others have recently been formed, but names are not known.

It is safe to say that there are more than 20,000 Baptists in Florida, somewhat more than half of whom are colored, in about 300 churches, and under the care of about 200 ministers.

(BAPTIST ENCYCLOPEDIA, Vol. I, 1880 Edition, pp. 402-403).

AN INTERPRETATION OF THE ENGLISH BIBLE

by B. H. CARROLL

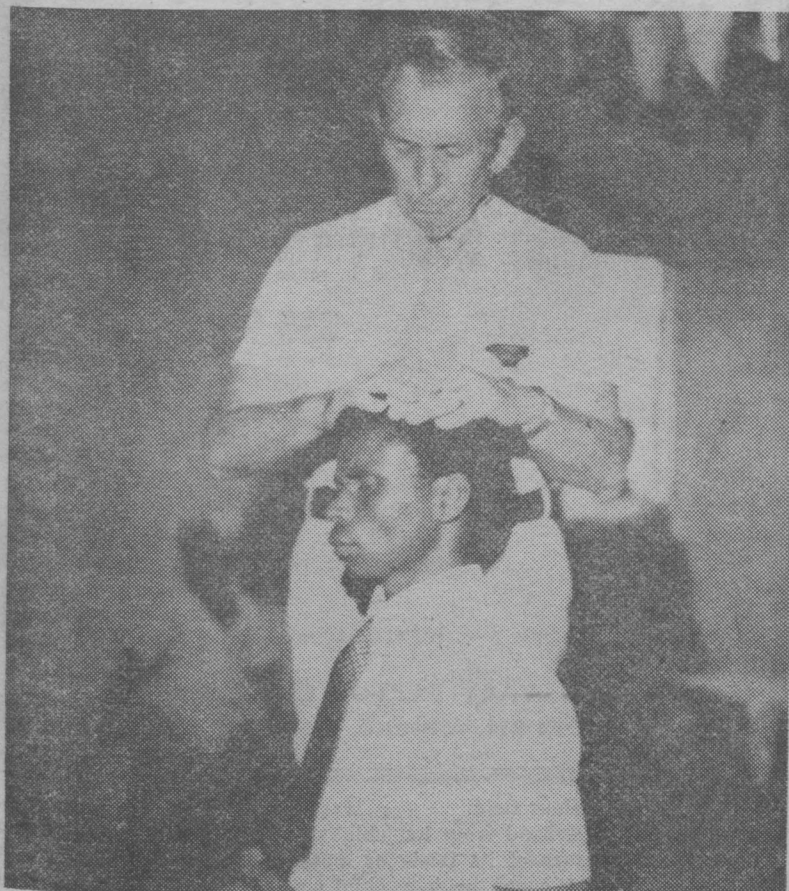


Elder B. H. Carroll was a widely known evangelist, preacher, and teacher in Texas. He was one of the founders and early presidents of Southwestern Baptist Theological Seminary in Fort Worth.

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In this picture Brother John is seen kneeling for the laying on of hands. It might appear that these pictures were posed for, but just the opposite was true. The church has a member who is a professional photographer, and there was no warning given when a picture was to be made. What you see in these pictures is just the way it happened, on October 3, which was the last Sunday that I was with them.



In this picture Brother John Imah is a fully ordained Baptist preacher and is being congratulated as such by missionary Haliman. Brother James is leading the congregation in a song as the folk march around and shake hands with Brother John.



At the conclusion of the services on the day that Brother John was ordained, the group assembled outside of the church building for this photo. Most, but not all, are in this picture. This was truly a happy day for not only Brother John but the entire church. They not only had Scriptural baptism now and had been Scripturally organized, but now had an ordained pastor. Every one of these individuals looks just as happy any time you see them as they do in this picture.

This concludes our articles and picture stories of the mission work we did in Nigeria. We hope you have enjoyed reading these articles and seeing the pictures of our brothers and sisters in Africa. Most of all, we hope you will continue to remember them daily in your prayers. They are very dear to this writer, and I am sure if you had the opportunity to see them as I did, they would be just as dear to you.

These last few articles and pictures have been sent from the Mission Station here in Papua New Guinea. I am still trying to get around to all the places and get the loose ends caught up again. Not too long hence I hope to be able to give you a more detailed report on the work here.

"CHILD'S PLAY"

By RAY HIATT
Hollywood, Florida

"They are like unto children sitting in the marketplace . . ." (Luke 7:32).

This earth is a sink of iniquities and there is little left that amuses. The smile has been taken from our world and has been replaced by gray views and barren days. The laughter of men has a hollow ring as we view the end time signs that multiply so rapidly. As a nation we have grown up and perhaps grown old. War and the recent losing of wars has tempered us unto longevity. Americans are now like children who have been sobered and aged by harsh reality and who have been pushed from the easy shelter of youth.

The highly paid cheer leaders of commercial television no longer amuse, if indeed they ever did. There is little that is not overdone and stale within these days. Our politicians quote the same tired phrases that did service a thousand years ago to charlatans who attempt to face both ways at the same time. We are expected to smile at inanities that were banal and trite when Europe was a wilderness. We are told that everything is beautiful in this "best of all possible worlds," and we are expected to blandly believe it. Hence, our amusements decline as we view the prospect of troubled years.

Yet, for the Christian there are perhaps some things that still amuse. We are not left destitute. If you lack amusement, dear Christian, I direct your attention to the order of the Masonic Lodge. Here you will find a fruitful field for laughter. If you have laughter within you, then a view of Masonry should extract it. If you desire a nostalgic reminder of childhood and child's play then cast your eyes upon these gentry in Masonic guise. Surely, if there is laughter left to us it can be found in the antics of this "brotherhood."

An American Freemason is quite likely the most amusing and curious creature under Heaven. Now be mindful that these are Western men that I refer to, not Orientals with their variegated forms and mysticism. These are intelligent Americans that I speak of that engage in the child's play of Freemasonry. I submit the following in evidence:

How many of us have loved Tom Sawyer and laughed at the oath takings of Tom and his gang in the cave? A sincere young man once asked me my opinion of Freemasonry and I told him it was "Tom Sawyer gone forty and fat." Surely intelligent men beyond 30 are no longer beguiled by such outlandish tomfoolery as secret oaths taken in hushed silence. One would think not, and yet, GROWN MEN swear these childish and chilling oaths with bland and serious faces. The humor of these antics apparently never touches them.

Freemasonry claims to have an affinity with ancient Egypt and Persia. This is very amusing for I have never known a Mason who even knew where Egypt and Persia were located. I submit a project for your amusement. If you are acquainted with a Mason, give him a blank map of the world and ask him to locate Egypt and Persia thereon. If he can do it in less than two weeks time I will greatly marvel. He will likely locate Egypt in the Pacific and Persia atop the Alps. So much for the amusing geographical inanities of the "brotherhood."

One hears much talk of "ancient mysteries" among this exalted fellowship. Yet, I have never known of a Mason who would recognize an "ancient mystery" if one were to fall on his head. I have never personally known of a Mason who

had more than a rudimentary knowledge of history, and subjects like archaeology and anthropology were mysteries to them indeed. The Masons that I have been acquainted with know no more about antiquity than Machiavelli knew about scrupulous honesty and decency. The only mystery that I can discern about Masonry is how grown men can go through such childish foibles with a straight face. How can grown men give childish (secret) handshakes without bursting into laughter? That, my friend, is a mystery that is



PASTOR RAY HIATT

truly mysterious.

This "brotherhood" has some singular social connections. I have known Masons to flash their rings solely in the interest of greedy gain. I am told that a "brother" must give preference to a "brother" in any area of reckoning. In a business sense, my friend, that is GOOD BUSINESS. In a business sense this strikes me as a good deal better than marrying the boss's daughter or having an uncle who is Chairman of the Board. It has certain inequities built into it, but for the initiated it is certainly profitable and Masons surely make a fetish of profit.

Masons say that they do not recruit and yet I have been amused time and again while they have attempted to recruit me with a sales campaign that would shame Madison Avenue. All the Masonic benefits were displayed in glowing form. When they have finished their prospectus one feels that he has been toured through Utopia. There is nothing that the Lodge says in its credo that it does not contradict in its practice. Even its name is a misnomer. Voltaire once said that the Holy Roman Empire was a misnomer for "it is neither Holy, Roman nor is it an Empire." Freemasonry is a mis-

nomer for its adherents are neither "free" nor have I ever uncovered one that was a "mason." Its very name indicates deceiveableness. They give tongue to strange creeds of duplicity and guile.

This "brotherhood" says "we want to do good." Surely they do. They do a world of good unto themselves. I HAVE NEVER BEEN ACQUAINTED WITH A MASON WHO WASN'T A MASON FOR PROFIT. They pretend altruistic motives while seeking to advance themselves. If I might intrude a thought here, I might say that in this respect they greatly resemble mission boards. Freemasonry might in truth be renamed with some accuracy "The Exalted Society For The Behoof And Promotion Of Self." Dear Christian, beware of any person or association that makes a fetish of altruism. At heart they are very likely corrupt.

Perhaps Masonic titles are the most amusing inanities of all. Can you seriously picture grown men addressing each other with such elevated, claptrap titles as "Grand Master," "Worshipful Master" and "Grand Orator?"

I mention only these few lest you charge me with embellishment. Again, be mindful that these are not Orientals but Western men with some degree of maturity. Our Constitution states in Article 1, Section 9, "No title of nobility shall be granted by the United States." The United States need not bother. Freemasonry has inundated this nation with enough lofty titles to satisfy the most grandiose taste. No Oriental court ever possessed a more grandiloquent argot than does this exalted brotherhood of Freemasonry.

Let us now leave these amusements aside and view this band of rogues in a serious vein. All the follies I have mentioned would be merely child's play if it were not for the religious involvement of Freemasonry. Freemasonry is a religion. A confused and disordered religion it is true, but a religion none the less. Freemasonry preaches "another gospel" (Gal. 1:8-9) and as such it is the enemy of Jesus Christ. Do not tell me it does not preach another gospel, for I have heard it with my own ears upon several occasions.

I have no objection to children playing at religion. My four children play church at home. One leads the singing, another preaches and the others sit and applaud the sermon. For children under ten, this is just idle amusement and accepted as such. Let children be children. Let them be their age for they will age quickly enough. YET, IT IS CHILDREN WHO SHOULD ENGAGE IN CHILD'S PLAY. When adults play at religion they

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have entered a perilous field.

Masonry is a falsehood from its inception and because of its falsified inception. If I could believe that Freemasonry originated at Solomon's Temple, I would have little trouble believing that Karl Marx was an ardent Christian. Masonry is a disciple of the BIG LIE. In the irrationality of fascism a lie is told that is so BIG that people cannot believe that it is not true. Nazi, Spanish and Italian fascism were built on the BIG LIE. Communists have polished this technique to a refined degree. Masonry tells lies so horrendous and large that uninstructed people are at some pains to dispute them.

Let us take the imaginary connection with the Temple of Solomon as an example of the BIG LIE. This is perhaps the largest falsehood of the Lodge. They claim origins and affinity with Solomon and claim that no one can dispute their claim. Well, gracious friends, a band of burglars could claim an ancient connection with Solomon and we couldn't disprove it. The task is not for us to disprove Masonry as a lie, but for them to prove their claims by DOCUMENTED EVIDENCE and not by recourse to mystic myth, untraceable legend and distorted history.

Historically, Masonry is a hodgepodge of false legend and devious origins. Masonry's claims are enough to make a history major academically ill. They not only trace their origin to Egypt, Persia and Palestine, but they claim any stray historical characters as their own.

In the late 60's there was a great and sudden emphasis on the writing and teaching of "black history" in American school systems. Consequently, many black citizens of years gone by suddenly found themselves in black history as "black heroes." Black scholars have now had the decency to blush at this manufactured history and are now being gracious enough to revise it. However, Masonry has yet to blush over its fantastic claims and even Moses is yet ranked as a high caste Mason, Moses? Please do not laugh. If I could believe that Moses was a Mason, I would have little difficulty believing in Santa Claus or Peter Pan.

To be fair, some few scholarly Masons have had the good sense to laugh at these fanciful claims, but they are in the very minute minority. The official position of the lodge is that everyone in history of any worth was a Mason. They cannot prove this by documented evidence, but perhaps they have arrived at exalted state of senility where a person begins to believe his own lies. I could easily forgive Masonry's childishness for we are all childish to a degree. However, Masonry's pollution of the Bible and falsifying of the gospel of Christ is beyond our ability to accept with a benign smile of affability.

Masonry is predicated upon a childish quest to know something or possess something that other children do not have. Like cliques they fancy themselves to be superior and high caste creatures. With their handshakes, symbols, titles and mystic rituals they are saying in a childish manner, "We know something that you don't know." But, who in the world is interested in learning about manufactured history and falsified myth. I could even forgive Freemasonry their falsifying history. However, when they remove Christ from the Bible they declare themselves to be heathens.

It matters little if lost people are Muslims or Masons for they are lost and in ignorance, however, something more is expected from a child of the King. I am aware that many identified Christians are Freemasons and view this involvement with innocent eyes. Yet I declare that a child of God could just as easily be a member of the Nazi party, the KKK, the Communist Party or the ancient order of Thugs as he could be a Freemason. Secret societies have no place in the economy of a Christian.

Secret societies, with their rites and rituals, are open areas for the introduction of demonism. As you value your welfare, dear Christian, shun anything that has to do with clandestine, secret orders and that function by stealth and darkness. Shun it lest you be led aside into unreckoned depths.

Arminian zealots tend to close their impassioned appeals with a (Continued on page 8, column 3)

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

EVANSTON, Ill. (EP) — The president of the Woman's Christian Temperance Union has called for the annual observance of Dec. 6 as a "day of mourning," a reference to the repeal of Prohibition on Dec. 6, 1933.

Repeal of prohibition "has proven to be the most costly and tragic legislation our nation has been called upon to cope with," says Mrs. Herman Stanley.

She noted that "in the 1920's proponents for the repeal of prohibition argued that legalizing the product and bringing it 'into the open' would make people's desire for the beverage wane."

"This has proven false," the WCTU leader said. "During prohibition only a few unwary citizens suffered, and only bootleggers and syndicate power seekers lives were in jeopardy."

She said statistics of the National Institute for Alcohol Abuse and Alcoholism show that some \$64 billion a year is now spent in alcohol and alcoholism related programs annually. Alcohol-related crimes and misbehavior result in some \$10.5 billion in criminal justice and cause \$2.2 billion in property loss.

LOS ANGELES (EP) — One of a few Roman Catholic priests still operating in the People's Republic of China, Fu Tin-shan, is reported as saying he loves the late Mao Tse-tung more than God because Mao "stopped our suffering and led to change the whole face of China."

DALLAS (EP) — Rebecca Ann Reid, 17, who was recently named Miss Teenage America of 1977, is an active Southern Baptist who hopes to share her faith in God with all Americans during her reign.

"God deserves the credit for all of this; certainly not me," Becky said of her honor in being chosen winner over 48 other talented finalists in a competition which attracted 20,000 teenage women across the U. S.

An accomplished pianist and vocalist, she is described by her pastor, Gene Colton of Royal Haven Baptist Church here, as "a very gifted, talented sweet-spirited Christian who is very anxious to use all her talents as a witness for Christ."

PLAINS, Ga. (EP) — Crowds of tourists descending upon the con-

gregation intent on worship at the Plains Baptist Church continue to be a source of grief, according to members of the church attended by President-elect Jimmy Carter.

The flow of sight-seers began last summer after Democrats named Governor Carter their Presidential candidate.

One woman tried to get an usher to hand a note to Jimmy, Pastor Bruce Edwards recalls. She "really got ugly about it when the usher wouldn't do it," he said.

He told Aldo Beckman of the Chicago Tribune that a young man with a Redskins stocking cap planted himself in the aisle to get a photograph of Mr. Carter. Two middle-aged couples stood up on their pew to get a better view.

After that first Sunday after the Democratic convention when droves of people herded into the church like cattle the church door remains locked until members of the Sunday school take their places in the pews.

ST. LOUIS (EP) — Budget cuts of more than 10 per cent for 1977 have been finalized by the General Assembly Mission Council of the United Presbyterian Church at a meeting here.

The new budget of \$28,489,205 for the denomination's world and national work is \$3,326,777 lower than the 1976 figure.

These prospective cuts were reported early this Fall, but several details were not available then.

The reductions mean 21 persons will lose their jobs, and that 37 unfilled staff positions will be abolished. None of the 403 UPC missionaries is being recalled, but those who retire or resign in 1977 will not be replaced. The denomination's projected missionary total at the end of next year is 360.

Chinese news agency announced on October 2nd that all 2,400 Buddhist temples in Tibet have been destroyed. The priceless art treasures have been stolen. Buddha statues in families have been ruined, the holy books burned. Buddhist rites are forbidden. Monks have been put to work in slaughter houses which is contrary to their religion which forbids killing of any live being. Some aged monks have been kept as articles of display to fool visitors from abroad about non-existent religious liberty.—JESUS TO THE COMMUNIST WORLD.

There were 20,028 immigrants arriving in Israel in 1975, with another 9,200 during the first half of 1976. Population stands at 3,493,200 of which 2,959,400 are Jewish.

Jerusalem is Israel's most-populated city with 356,000 (which includes 96,000 non-Jews) people. Tel Aviv has some 356,000 inhabitants, and its greater regions swell its population to 1,175,000.

Mao murdered 63,000,000 Chinese to get to the top. The bloodiest butcher of modern times left 35,000,000 in prison camps at the time of his decease.

Wang-Shih-ping of the Chinese Baptist Evangelical Society Seminary reports: "All the elderly people, 60 years of age and above, who cannot work are put in the old people's 'Happy Home.' After they are placed in these homes they are given shots. They are told these shots are for their health. But after the shots are taken, they die within two weeks."

"After they die, the corpses are placed in vats. When the bodies decay and maggots set in, the mass of mess is used to feed chickens. The remainder of the body is used for fertilizer. In Hong Kong, the people do not eat chick-

ens imported from China because of the food fed to the chickens."

The men who dig into ruins of the ancient past are uncovering things that confirm the Bible's record of the old civilizations. In Jerusalem ancient arrowheads were recently uncovered in a 15-metre-deep pit in the Jewish Quarter thought to be the first tangible evidence ever found of the Babylonian destruction of Jerusalem some 2,500 years ago.

In the central area of the Golan Heights, Israel archaeologists say they have uncovered the ruins of a synagogue that is believed even older than the one at Masada. Like the Masada defenders, thousands of Jewish zealots are thought to have preferred suicide than capture by Roman invaders in 67 A.D.

A clay tablet discovered in Petah Tikvah has eighty Hebrew letters which may be the most ancient specimens of Hebrew script yet found. The sight has been identified with that of Ebenezer, where the Book of I Samuel records a great battle between the Israelites and the Philistines and the capture of the ark.

Andre Gelinas, a Canadian Jesuit priest who performed missionary work in Vietnam from 1957 until he was expelled by the Communists last summer, reports that between 15,000 and 20,000 Vietnamese have committed suicide rather than live under Communism.

Authorities in Kalarash, Soviet Union, have banned the holding of Jewish religious services. Although the synagogue was closed in 1961, elderly Jews have met in private homes. But Russian officials recently burst into shacharit services and warned that such would no longer be permitted. Prayer shawls, phylacteries, and prayer books were all confiscated on the spot.

Gershon Jacobson, editor of a Yiddish weekly in Brooklyn says the advent of the Messiah is imminent. He is telling everyone to "bone up on the requirements for rebuilding the ancient Temple."

AUSTIN, Texas (EP) — Atheist leader Madalyn Murray O'Hair

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was host to the First International Celebration of the Winter Solstice at her home here Dec. 21.

In an announcement of the celebration, she declared that "with the inauguration of this festival, atheists throughout the world are beginning their fight to recapture the true meaning of the Solstice and to restore the celebration to the proper date."

According to Ms. O'Hair, "unable to destroy this original pagan festival the Christian community stole it for the birth of their mythical Christ and separated the date from the 'New Year' cycle of the earth around the sun in order to suppress all reference to it."

She said that "in this First International Celebration of the Winter Solstice, atheists will call on most ancient rituals and begin a fresh new appreciation of this most festive of all occasions for mankind."

CHARLESTON, W. VA. (EP) — Three Hare Krishna sect members dressed in Santa Claus suits were arrested on charges of panhandling, according to an Associated Press report.

TULSA, Okla. (EP) — James Roy Whitby Sr., for 15 years director of Youth for Christ in Tulsa and more recently associated with Gospel Outreach, Inc., has been arrested by the FBI and charged with scheming to defraud a Swiss bank through a \$5 million bond issue.

Whitby, according to the Associated Press, was released on \$10,000 bond after a U. S. magistrate ordered the 48-year-old minister to appear in U. S. District Court in Los Angeles to face charges of interstate transporta-

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tion of \$100,000 from the Bank Robinson A. G. of Basel, Switzerland to the California bank, Wells Fargo, in Santa Barbara, Calif.

Whitby resigned from YFC in 1968 and has pastored various churches since. He allegedly received a partial payment of \$100,000 transmitted by wire from Switzerland to the Santa Barbara bank, according to the FBI.

NEW YORK (EP) — President-elect Jimmy Carter says he intends to revert to a "wine only" policy during White House entertainment functions.

"That is my present intention. Most of the Presidents have not served hard liquor at receptions," Mr. Carter said in an interview in People magazine.

People said "wine only" was the drinking policy at the White House until John F. Kennedy became President.

NEW YORK (EP) — The militant Jewish Defense League (JDL) has issued a "declaration of war" against the Unification Church founded by Sun Myung Moon.

Members of the JDL picketed

THE BAPTIST EXAMINER
JANUARY 29, 1977
PAGE SEVEN

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the Manhattan headquarters of the Unification Church and one JDL member was charged with assaulting a member of the Moon organization in November.

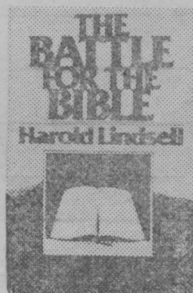
A JDL spokesman said the "declaration of war" was made to protest the increasing numbers of Jewish youth recruited by the Moonies. The JDL has warned it will use "physical action" to prevent further street recruitment by "Moonies."

"War was declared by the Jewish Defense League against Sun Myung Moon," the JDL spokesman said. "The Jewish Defense League has vowed that no Moon missionaries would walk the streets safely."

A recent American Jewish Committee report has estimated that as high as 30 per cent of the Unification Church membership are Jewish youth.

PULASKI, Tenn. (EP) — A lifelong member of First Presbyterian Church here has left \$4 million for mission work, a seminary, and a college of the Presbyterian Church in the U.S.

BATTLE FOR THE BIBLE

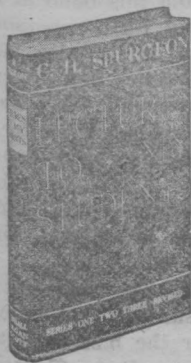


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"Election"

(Continued from page one)

an eagle of a royal race? Will he care when the beggar pointeth at him, when the blood royal of heaven runs in his veins? Will he fear if all the world stands against him? If earth be all in arms abroad, he dwells in perfect peace, for he is in the secret place of the tabernacle of the Most High, in the great pavilion of the Almighty. "I am God's," says he; "I am distinct from other men. They are of an inferior race. Am not I noble? Am not I one of the aristocrats of heaven? Is not my name written in God's book?" Does he care for the world? Nay; like the lion that careth not for the barking of the dog, he smileth at all his enemies; and when they come too near him, he moveth himself and dasheth them to pieces. What careth he for them? He walks about them like a Colossus; while little men walk under him and understand him not. His brow is made of iron, his heart of flint — what doth he care for man? Nay; if one universal hiss came up from the wide world, he would smile at it, for he would say:

"He that hath made his refuge
God,
Shall find a most secure abode."

"I am one of His elect. I am chosen of God and precious; and though the world cast me out, I fear not." Ah! you time-serving professors, some you can bend like the willows. There are few oaken Christians now-a-days that can stand the storm; and I will tell you the reason. It is because you do not believe yourselves to be elect. The man who knows he is elect will be too proud to sin; he will not humble himself to commit the cast of common people. The believer in this truth will say, "I compromise my principles? I change my doctrines? I lay aside my views? I hide what I believe to be true? No! since I know I am one of God's elect, in the very

teeth of all men I shall speak God's truth, whatever men may say." Nothing makes a man so truly bold as to feel that he is God's elect. He shall not quiver, he shall not shake, who knows that God has chosen him.

Moreover, election will make us HOLY. Nothing under the gracious influence of the Holy Spirit can make a Christian more holy, than the thought that he is chosen. "Shall I sin," he says, "after God hath chosen me? Shall I transgress after such love? Shall I go astray after so much loving-kindness and tender mercy? Nay, my God; since thou hast chosen me, I will love thee; I will live to thee—

"Since thou, my everlasting
God,
My Father, art to come."

I will give myself to thee, to be thine forever, by election, and by redemption, casting myself on thee, and solemnly consecrating myself to thy service."

And now, lastly, to the **UNGODLY**. What says election to you? First, you ungodly ones, I will excuse you for a moment. There are many of you who do not like election, and I cannot blame you for it, for I have heard those preach election, who have sat down and said, "I have not one word to say to the sinner." Now, I say you ought to dislike such preaching as that, and I do not blame you for it. But, I say, take courage, take hope, O thou sinner, that there is election! So far from dissipating and discouraging thee, it is a very hopeful and joyous thing that there is an election. What if I told thee perhaps none can be saved, none are ordained to eternal life, wouldst thou not tremble, and fold thy hands in hopelessness, and say, "Then how can I be saved, since none are elect?" But, I say, there is a multitude elect, beyond all counting — a host that no mortal can number. Therefore, take heart, thou poor sinner! Cast away thy despondency — mayst not thou be elect as well as any other?

for there is a most innumerable chosen. There is joy and comfort for thee! Then, not only take heart, but go and try the Master. Remember, if you were not elect, you would lose nothing by it. What did the four lepers say? "Let us fall unto the host of the Syrians, for if we stay here, we must die, and if we go to them we can but die." O sinner! come to the throne of electing mercy. Thou mayest die where thou art. Go to God; and, even supposing He should spurn thee, suppose His uplifted hand should drive thee away — a thing impossible — yet thou wilt not lose any thing; thou wilt not be more damned for that. Besides, supposing thou be damned, thou wouldst have the satisfaction at least of being able to lift up thine eyes in Hell, and say, "God, I asked mercy of thee, and thou would not grant it; I sought it, but thou didst refuse it." That thou never shalt say, O sinner! If thou goest to Him, and asketh Him, thou shalt receive; for He never has spurned one yet! Is not that hope for you? What though there is an allotted number, yet it is true that all who seek belong to that number. Go thou and seek; and if thou shouldst be the first one to go to hell, tell the devils that thou didst perish thus — tell the demons that thou art a castaway, after having come as a guilty sinner to Jesus. I tell you it would disgrace the Eternal — with reverence to His name — and He would not allow such a thing. He is jealous of His honor, and He would not allow a sinner to say that.

But, ah, poor soul! not only think thus, that thou canst not lose any thing by coming; there is yet one more thought — Dost thou love the thought of election this morning? Art thou willing to admit its justice? Dost thou say, "I feel that I am lost; I deserve it; and that if my brother is saved I cannot murmur. If God destroys me, I deserve it; but if He saves the person sitting by me, He has a right to do what He will with His own, and I have lost nothing by it." Can you say that honestly from your heart? If so, then the doctrine of election has had its right effect on your spirit, and you are not far from the kingdom of heaven. You are brought where you ought to be, where the Spirit wants you to be; and being so this morning, depart in peace; God has forgiven your sins. You would not feel that, if you were not pardoned; you would not feel that, if the Spirit of God were not working in you. Rejoice, then, in this. Let your hope rest on the cross of Christ. Think not on election, but on Christ Jesus. Rest on Jesus — Jesus first, midst, and without end.

Child's Play

(Continued from page six)

pithy, heartbreaking tale of woe and calamity. Not wishing to be like them, I will nevertheless do the same. I have a close friend who was perfectly lucid until six months after becoming a Mason. I have visited him since in several psychiatric wards and at this writing he is still not whole. His senses have been distorted and his perceptions are unbalanced. You say that this is merely an isolated case and of course you are right; yet, I know of others. This friend leaned on Masonry for spiritual aid during a personal crisis and it proved to be "a staff of reed" (Ezek. 29:6) to him. He sought stability and strength and found merely an elusive frailty.

Perhaps if my friend had never become a Mason he would still have broken down, but I cannot help but believe that Masonry, with its deceptions and distortions, hastened the process and perhaps precipitated it. Masonry is an ideal diathesis for the introduction of

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demonic influence.

The word "concord" that appears once in our Bible in II Corinthians 6:15 is from the same Greek word that is translated "symphony" in English. A paraphrase would say that there is no symphony between Christ and Belial. It is impossible to orchestrate a symphony of discordant sounds. A melodious symphony can only come from harmonious sounds. There is NO harmony between the venal utterances of Masonry and the teaching of Jesus Christ. There likewise can be no symphony between the Christian and the Lodge. The disparity is too large and the affections too diverse. A merging of the Christian and the Lodge will soon have the Christian dancing

you must, that people are seldom won to a point of view by ridicule and diatribe.

Harangues and derision are abhorrent to the Christian spirit and are poor vehicles for the promulgation of truth. However, there are times (very, very rarely) when it is necessary to be pointed and precise and when satire becomes a needful instrument. I feel that this is one of those very rare occasions. I trust that I am correct and that God will honor this offering unto the enlightening of some poor, benighted souls who are under the power of Masonry's wicked designs. If I am wrong, then I ask your forbearance and God's forgiveness. However, let my earnest concern plead for me and al-

RELIGIOUS DISCIPLINE

In Antiquity

BENEDICT — 480-543 A.D.

If any pilgrim monk come from distant parts, and wished as a guest to dwell in the monastery, and will be content with the customs which he finds in the place, and do not perchance by his lavishness disturb the monastery, but is simply content with what he finds; he shall be received, for as long a time as he desires. If indeed, he find fault with anything, or expose it, reasonably, and with the humility of charity, the Abbot shall discuss it prudently, lest perchance God had sent for this very thing. But, if he have been found to be gossip and contamacious in the time of his sojourn as guest, not only ought he not to be joined to the body of the monastery, but also it shall be said to him, honestly, that he must depart. IF HE DOES NOT GO, LET TWO STOUT MONKS, IN THE NAME OF GOD EXPLAIN THE MATTER TO HIM.

a ridiculous rigadon to his own shame and sorrow and to the open shame of Christ.

It is never pleasant to be laughed at and to be made the point of satire and ridicule, and perhaps I have selected a poor medium by which to communicate the evils of Masonry. However, I use satire to call your attention to what is a most wicked influence and force within our world. It does not even blush to invade churches of Jesus Christ and to claim His apostles as devotees. Therefore, I feel some justification for using satire and provoking laughter. If my method of communication is poorly chosen my motives are at least genuine. I realize, and I am certain that

low me the license of one who has an anxiety to see the people of God led from this band of rogues.

By way of further personal explanation, I might also say that the several times that violent men have threatened my life has been because of my opposition to Masonry. Is Freemasonry a benevolent and compassionate organization? Such is their claim. Yet, I see little benevolence in loaded firearms and threats of death.

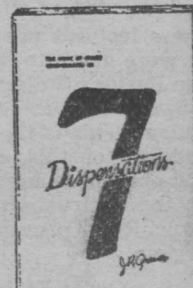
It is my fondest hope that the return of Jesus will find none of the elect under the bizarre banner of Freemasonry. Dear Christian, as you love Jesus, shun this evil and keep yourself pure for His appearing.

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