

He is your friend who pushes you nearer God.

THE LIVING CHRIST

By GEORGE W. McDANIEL
(1875 - 1927)

"He shewed himself alive after his passion by many infallible proofs" (Acts 1:3).

The Christian faith rests upon an empty tomb. We are not saved by the words of Christ, though from His lips proceeded words of truth and grace; though He spake as never man spoke. Neither are we saved by the miracles of Christ, though we confess with Nicodemus: "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." Nor are we saved by the life of Christ, though He went about doing good and His seamless garment was never soiled by sin. We are not saved by even the death of Christ, though He died for a higher truth than did Socrates and claimed an

unique merit for His passion.

We are saved by the resurrection of Christ. That validated His words, works, life, and death. "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." "Who was delivered for our offences, and was raised again for our justification." Our salvation hinges upon Christ's resurrection. This is the cardinal fact of our holy religion. Paul staked everything upon this fact. If Christ be not risen our preaching and faith are vain; we are yet in our sins — in the taint, guilt, and thralldom of sins; our dear ones who died in the Lord are perished; we are the most miserable of men for we are in terrible darkness. Such was Paul's alternative.

Our faith is not less secure because founded upon an empty

tomb. That tomb is the rock-hewn tomb of Joseph of Arimathea. The foundation of Christianity is as stable as the granite hills in which that sepulcher was carved.

Jesus showed Himself alive. That was the great discovery of the disciples after Calvary. He "was dead, and is alive" (Rev. 2:8). The proofs of the resurrection are sufficient to convince any inquiring mind. Consider them.

THE EMPTY TOMB

The women found the tomb empty. What became of the body of Jesus in that short time? Either the Jews had it, or His disciples stole it, or He arose from the grave. If the Jews had it they could have silenced the disciples by presenting the dead body. How could the disciples have gotten the body when it was securely sealed and guarded by Roman soldiers?

What did the disciples want with that body? They were not trying to prove the resurrection; they had to be convinced themselves. "Ah," says a critic, "the women found the wrong tomb." This impugns the intelligence of those women. They knew before their visit precisely where the tomb was. The account of the burial of Jesus says the women beheld the tomb and how His body was laid (Luke 23:55).

Women do not quickly forget the place where their beloved are buried. Years afterwards they can go in a large cemetery among many graves directly to the spot where the body of a dear one was committed to the earth. Every presumption is against an error by the women, or a theft by the disciples. The most reasonable and satisfactory explanation of the empty tomb is the risen Lord.

THE PERSONAL WITNESSES

The evidence of the witnesses to the resurrection is found in certain books of the New Testament. These books were accepted by the Christians as original and authoritative before the end of the first century. We may be sure: (a) that they would not have been accepted unless they agreed with what was known of Christ by those who had heard the apostles preach; and (b) that they would not have been accepted without the sanction of the apostles. So, we have an accurate record of the evidence.

These witnesses were numerous. Above five hundred at one time saw the risen Lord. A majority of them were living when their experience was appealed to. Paul named some of the witnesses and they were known to those addressed. (Continued on page 6, column 3)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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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 BURIAL OF AN ASS

I. M. HALDEMAN
(1845 - 1933)

"Now the king sat in the winter house in the ninth month; and there was a fire on the hearth burning before him. And it came to pass that when Jehudi had read three or four leaves he cut it with a penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth" (Jer. 36:22-23).

Jehoiakim was king in Jerusalem.

Through Jeremiah, the prophet, God had warned him and his people that He was about to bring judgment upon them for all the evil of their ways; but on the threshold of His indignation and threatened judgment, He was willing, He was insistently anxious, to substitute grace for judgment if they would but repent, forsake their iniquity, and turn to Him in righteousness.

The message from the Lord was dictated by Jeremiah to Baruch, son of Neriah, and by him carefully written in a roll. The roll was eventually laid up in the chamber of Elishama, the scribe.

The news concerning the roll came to the ears of the King.

He sent Jehudi, son of Nethaniah, to fetch it to him where he sat by his open fire.

He commanded Jehudi to read to him.

As Jehudi read, whenever he came to a passage that did not please the King, the King would take his penknife, cut it out and cast it into the fire that was burning on the hearth.

This he continued to do till there was nothing left of the written Word of God but a heap of smouldering, wind blown ashes.

All that Jehoiakim cut out with his penknife, all he burned in his cozy, comfortable and exclusive hearthfire, the Lord God restored and added thereto — even with multiplied judgments.

WHAT GOD DID

But note how the Lord dealt with this penknife King himself. Through Jeremiah He had previously given a prophetic warning concerning him.

This was the warning: "Therefore thus saith the LORD concerning Jehoiakim the son of Josiah

king of Judah; They shall not lament for him, saying, Ah, my brother! or, Ah sister! they shall not lament for him saying, Ah Lord! or Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem" (Jer. 22:18-19).

That is: When Jehoiakim should die, his dead body, instead of hav-



I. M. HALDEMAN

ing the burial belonging to a king, should be drawn outside the gates of Jerusalem, as the body of a dead ass was drawn, and left to corruption and the beaks of vultures.

After Jehoiakim used his penknife and thus challenged Jehovah Himself, the Lord spake again to Jeremiah and through him uttered this re-emphasized decree: "Therefore, thus saith the LORD of Jehoiakim, king of Judah; He

shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon him, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them" (Jer. 36:30-31).

They would not have grace — they should have judgment. The divine malediction was fulfilled. It was fulfilled to the letter.

Nebuchadnezzar came up against Jerusalem and carried away the inhabitants to Babylon. He changed his intentions concerning Jehoiakim, instead of taking him in chains to his capital city, a prisoner, he caused him to be put to death and his body drawn outside the gates of Jerusalem.

His burial was as the burial of an ass, but the word "burial" is intended as a satire, a mockery of the fact that he was not buried at all. Instead of a burial and burial befitting a king, he was left by the road side to the contempt of the passer-by — even as a dead and unburied ass should be left.

The prophecy concerning his death was fulfilled. None lamented for him. He had no funeral (Continued on page 8, column 3)

N. Carolina Baptist History

WILLIAM CATHART
(1826-1908)

THEIR ORIGIN

Moore, in his "History of North Carolina," says, "Sir William Berkeley, governor of Virginia, drove out of that colony, in 1653, the Baptists and Quakers, who found a refuge in the Albemarle region of Carolina." Morgan Edwards says there were Baptists in North Carolina as early as 1695, and Dr. Hawks, in enumerating the freeholders in several eastern counties of North Carolina, mentions the names of many Baptists, and among them two preachers—



WILLIAM CATHART

Paul Palmer and William Burgess. The first church, however, of which we read was not organized till 1727 — some authorities say 1729 — in the county of Camden, by Paul Palmer, and was called Shiloh. This church still exists. Palmer was a native of Welsh Tract, Delaware.

In 1729 the Meherrin church, which still exists, and is located near Murfreesborough, N.C., was constituted by Joseph Parker, who was ordained by Paul Palmer, of

Camden County. In 1750 the Meherrin church gave letters for the formation of the Sandy Run church, in Bertie County, and from these three original churches Baptist principles were gradually but slowly disseminated through the eastern part of the State.

In 1742, Elder William Sojourner came with a colony from Berkeley County, Virginia, and settled on Kehukee Creek in Halifax County. In 1752 the church they founded had multiplied into sixteen churches.

It would seem from what Benedict says that the Baptists of both these settlements were Arminian, or Free-Will, for some time and were accustomed to baptize, certainly in some cases without requiring regeneration. In 1775, Miller and Vanhorn were sent down by the Philadelphia Association to look after these irregular Baptists, and with the blessings of God were enabled to effect a great reformation among them. They adopted the London Confession of Faith, published in 1689, and in 1765 formed the Kehukee Association.

The reformation of doctrine alluded to above must have been but partial, however, as we find a resolution adopted at a large meeting held at the Falls of Tar River in 1775, described at length by Burkett and Read in their "History of the Kehukee Association," in which non-fellowship was declared with those churches whose members were not converted before baptism. Gradually the churches came to the old landmarks of Baptist faith and were united, though for a long time Joseph Parker and the Meherrin church did not come into the union.

The third, and by far the most prosperous, colony of Baptists who settled in North Carolina also came from Berkeley County, Virginia, led by Elder Shubal Stearns, and settled on Sandy Creek, then in Guilford, now in Randolph.

Daniel Marshall, the brother-in-law of Mr. Stearns, before a Congregationalist, became a Baptist, and was very successful as an evangelist. The Sandy Creek was a most fruitful mother of churches, though originally composed of but 16 members. In seventeen years it had organized 42 churches, had ordained 115 ministers, and gathered a membership of 600 communicants.

The first Association formed in this State was the Sandy Creek, in 1758. In 1792 the Arminian Baptists of the eastern part of the State united with the Calvinistic Baptists of this Association, and thus the denomination became united, to remain so till 1827, when the Kehukee and Country Line Associations left the Old-School Missionary Baptists and became a (continued on page 7, column 3)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE GOODNESS OF GOD

"For the Lord is good" (Ps. 100:5).

The whole character of God is summed up in the word "good." Goodness in Him is not an accessory quality or a superadded gift, it is His nature and essence. God is an ocean of goodness without banks or bottom. He is positively and inherently good; He is infinitely good. The original Saxon meaning of our English word "God" is "The Good."

GOODNESS DEFINED

We must not confuse the good-

ness of God with the love or mercy of God. The goodness of God is the eternal principle of God's nature which causes Him to be benevolent with His creation. Berkhof says it is "that perfection of God which prompts Him to deal bountifully and kindly with His creation." Cobb says it "is infinity in sensibility, or feeling." Boyce believes "the goodness of God may be spoken of as kindness, benevolence, or beneficence towards others, in which it is seen to terminate outside of Himself."

Chafer makes it "a perfection of His being which characterizes His nature and is itself the source of all in the universe that is good."

The goodness of God is the spring of all His actions. This bestowal of favors and blessings are owing to the goodness of His nature. The psalmist said of God: "Thou art good, and doest good" (Ps. 119:68). God's works are agreeable with His nature. For almost 6,000 years God has been acting in the great theater of the (Continued on page 2, column 1)

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BAPTIST PEOPLE

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Goodness Of God

(Continued from Page One)

world from the principle of His
goodness. How much good He has
done no tongue can tell. We can
say no more good of God than
what God is and does.

SOLITARY IN GOODNESS

In the absolute sense God has
a monopoly on goodness. Jesus
Christ told the rich young ruler:
"There is none good but one, that
is God" (Matt. 19:17). Only God
is supremely, perfectly, originally,
essentially, independently, infinitely,
and immutably good. He is the
source of all goodness in the
creatures. By God all goodness
must be measured. There is no
good in the world which is not
like Him and agreeable to His
mind. The lessons of goodness
are not mere lessons of human
wisdom, but of Divine instruction.
The highest ethical standards
come from God who alone is per-
fect in goodness.

Whatever goodness there is in
the elect angels is derived from
God. What goodness was found
originally in man at his creation
was from a good God. All the
goodness we see in what we term
"good men" is the gift of God.
What goodness there is in the dis-
embodied saints in Paradise is of
Divine origin. What goodness
shall be found in the resurrec-
tion bodies of the saints in glory
is owing to the goodness of our
God.

All goodness originally, ulti-
mately, and solely must be
ascribed to God. James tells us:
"Every good gift and every per-
fect gift is from above, and
cometh down from the Father of
lights, with whom is no variable-
ness, neither shadow of turning"
(1:17). God is not the giver of
evil; He gives only good gifts.
There is nothing in the realm
of the natural or spiritual that is
good, but what we receive from
Him.

THE TRINITY GOOD

This attribute of goodness be-
longs to each Person in the God-
head. God the Father is said to

be good. Hezekiah prayed "The
good Lord pardon every one" (II
Chron. 30:18). The Father dis-
plays this attribute when He par-
dons sins on the basis of the
blood of Christ.

God the Son is full of goodness.
He declared of Himself: "I am
the good shepherd" (John 10:11).
Our Saviour has a preeminent
degree of this attribute. The
goodness of Christ is especially
seen in the good qualities that
belong to a shepherd's interest in
his flock — watchfulness, tender-
ness, love, mercy, and courage.

The Spirit is the Spirit of good-
ness. Nehemiah 9:20 declares:
"Thou gavest thy good Spirit to
instruct them." Psalm 143:10
says: "Thy Spirit is good." The
Spirit is the fountain of all good-
ness. All His operations tend to
make men good. The believer is
inclined and enabled to do good
by the sanctification of the Spirit.

GOD NOT THE AUTHOR OF SIN

In the nature of God there re-
sides nothing but goodness, and
nothing but goodness comes from
Him. There is no evil in His
nature, and no unrighteousness in
any of His ways. He is not the
author of sin, sickness, sorrow,
or suffering. These things origi-
nate with Satan and sinners.
Error and ignorance comes from
depraved creatures, never from
the good Creator.

But I hear someone ask, "How
can you say this? If God is good
like you say, why does He per-
mit poverty, crime, war, divorce,
sickness, and death?"

I reply that it is God's will to
permit all these things for our
good. The Lord overrules them for
the benefit and blessing of His peo-
ple. Joseph said concerning the
evil selling of himself into slave-
ry: "But as for you, ye thought
evil against me; but God meant
it unto good" (Gen. 50:19). The
Bible teaches that everything
which happens to a believer is
permitted by God for His good.
The Apostle Paul told the church
at Rome: "And we know that all
things work together for good to
them that love God, to them that
are the called according to his
purpose" (Rom. 8:28). This means
that our afflictions is and chastise-
ments are good.

The very punishment of sin is
good since it vindicates the right-
eous law of God. If an impen-
itent sinner despises "the riches
of his goodness" (Rom. 2:4) and
plunges headlong into sin, who
is to blame for the sorrow and
suffering which follows? Not God
but the rebellious sinner. God
would cease to be good if He
did not punish those who despise
His blessings, abuse His benevo-
lence, and harm themselves. God
punishes sin to turn the sinner
from evil to good. His punish-
ment of sin is not a reflection
upon His goodness, but instead it
is the greatest exemplification of
it. "Good and upright is the Lord"
(James 25:8).

GOOD IN CREATION

The creation of the earth at-
tests the attributes of God's
goodness. It is written in Gen-
esis 1:31: "And God saw every
thing that he had made, and,
behold, it was very good." The
work of creation was very good
being the product of a good God.
When it came from the hand of
the Creator there was no flaw
or defect in it. God pronounced
it good for it answered the end
of its creation. It was a world
good for man to dwell upon.
Its beauty and harmony were
good. The mode of sustenance
and the manner of propagation of
plants and animals were prop-
erly arranged. Every thing about
the work of creation was very
good.

Man, the crowning wonder of
God's creation, displays the good-
ness of God. What if man had
been given a wing to write and
work with rather than an arm
and a hand? What if there had
been no rib cage to protect his
lungs and heart? What if there
were no eye lids to protect his

"Fear not, little flock; for it is
your Father's good pleasure to
give you the kingdom"—Luke 12:
32.

Those of you who know your
Bible know that Jesus' group was
always small. In its beginning,
there were only twelve besides
the Lord Jesus Himself, and those
were the twelve apostles. Even
three years later when Jesus had
been crucified and rose from the
dead and ascended back to the
Father, they only had 120 who
were followers of the Lord Jesus.
To be sure, there had been some
few times in His ministry, particu-
larly at Capernaum when our
Lord had had great throngs that
had followed Him, mainly for the
loaves and the fishes that they
might gather from His ministry,
but when our Lord preached to
the people and they listened to
His doctrine, they turned away,
and when Jesus' ministry was

eyes? What if he had no teeth
to chew his food, or he was void
of feet to give him mobility? Why
is man so well-made? Because he
is the product of a good God. All
living men should join with the
psalmist in saying: "I will praise
thee; for I am fearfully and won-
derfully made: marvelous are thy
works; and that my soul knoweth
right well" (Ps. 139:14).

Everything about creation has
written upon it: "The Lord is
good." Look at the variety of
natural pleasures God has pro-
vided for His creatures. Think

ELDER McKINNON PASSES

Elder Charles Clancy McKin-
non departed this life January 5,
1978, at the age of 73 years, 3
months, and 10 days. He was
pastor of New Testament Baptist
Church of DeSoto, Mo., and New
Providence Baptist Church of
Richwoods, Mo. He did mission-
ary and pastoral work in Jeffer-
son and Washington counties for
a number of years.

Funeral services were conduct-
ed for him January 8, 1978, at
Dietrich-Mothershead Chapel. Eld.
Harry Balmer conducted the serv-
ices.

of all the flavors in meats, fruits,
and vegetables. How satisfying
they are to our sense of taste!
Consider the beauty of flowers,
the rainbow, the streams, the
trees, the mountains, and the sun-
set. How these things gratify our
sense of sight! There is the music
of the birds, the whistling of the
wind, the roar of the sea, and the
crackling of a fire for our sense
of hearing. There is the odor of
flowers and spices for our sense
of smell, and water and sunshine
for our sense of feeling. How
good is God! He had it within
His power to make everything we
tasted bitter, everything we see
ugly, everything we touch a pain,
every smell a stench, and every
sound a discord.

The psalmist wrote: "The earth
is full of the goodness of the Lord"
(Ps. 33:5). All honest astron-
omers, naturalists, geologists, bot-
anists, and chemists in the world
must confess this is true. There
is no place where God's goodness
is not seen. The darkest cave,
the hottest desert, the coldest re-
gion, and the deepest caverns of
the ocean display the goodness of
our God. Even the sins of men
do not withhold the manifestation

summed up, at the close of it, He
only had 120 actual followers. So
we can say, beloved, that the
ministry of Jesus, which began
very small and which ended with
only 120 after three years, was a
very, very small ministry, and
that the group that followed Him,
was a very, very small group.

It was to this little group that
Jesus spake these words, "Fear
not, little flock; for it is your
Father's good pleasure to give
you the kingdom." Notice that He
referred to this little group that
was assembled before Him as "a
flock."

LET'S NOTICE SOME THINGS CONCERNING HIS FLOCK.

The flock of the Lord Jesus
Christ, is a **PURCHASED FLOCK**.
If you will turn to the Word of
God, you will find that taught
over and over again. Listen:

"What? know ye not that your
body is the temple of the Holy

of this supreme attribute: "For he
maketh his sun to rise on the evil
and on the good, and sendeth rain
on the just and on the unjust"
(Matt. 5:45).

"Oh that men would praise the
Lord for his goodness, and for his
wonderful works to the children
of men! For he satisfieth the
longing soul, and filleth the hun-
gry soul with goodness" (Ps. 107:
8-9). How tragic that the earth,
which is full of God's goodness,
should be so empty of His praises!
How sad that of the multitudes
of men who live upon His bounty
there are so few who live to His
glory!

GOOD IN PROVIDENCE

Psalm 145:9 declares: "The Lord
is good to all: and his tender
mercies are over all his works."
I believe the "all" here means
all of God's creatures. The Lord
is kind and compassionate toward
them; He is disposed and ready
to do them good. It is a terrible
twisting of the Scriptures to limit
the "all" here to the elect only.
The stream of His goodness flows
to all beings in all dispensations.
Jehovah is good to all, to the high-
est angel and to the meanest worm
of a man, to all except the Devil
and damned sinners who have shut
themselves out from His goodness.

The goodness of God even al-
lows His enemies some crumbs
from mercy's table. Pharaoh's
head was crowned though his
heart was hardened. The good-
ness of God allows His enemies
to live and to enjoy air, water, and
sunshine. God waters the field
of the wicked with the same rain
that falls upon the ground of the
righteous. Even the fiercest en-
emy of God must confess: "The
Lord is good to all." He must
admit that sweet dewdrops are
on the thistle as well as on the

Spirit which is in you, which ye
have of God, and ye are not your
own? For ye are **BOUGHT with
a price**"—I Cor. 6:19,20.

"Take heed therefore unto your-
selves, and to all the flock, over
the which the Holy Spirit hath
made you overseers, to feed the
church of God, which he hath
PURCHASED with his own blood"
—Acts 20:28.

Let me insist, beloved, if you
are a saved person, you have been
purchased with the blood of the
Lord Jesus Christ. The sacrifice
of an angel or of an innumerable
multitude of the heavenly host
would never in any wise effect
your salvation. The payment of
silver and gold which might effect
the ransom of a captive, could
never in any wise bring about
your redemption. Beloved friends,
if you are saved this morning,
you are saved for one reason only
(Continued on page 3, column 1)

How prone men are to forget the
blessings of the God of Heaven
and earth. God has filled "the
hungry with good things" (Luke
1:53). Without the goodness of
God man would die and the world
would perish. The prophet Isaiah
said: "I will mention the loving-
kindness of the Lord, and the
praises of the Lord, according to
all that the Lord hath bestowed"
(Continued on page 6, column 1)

BRIEF NOTES

The Kings Addition Baptist
Church of South Shore, Ky. and
Pastor James Hobbs have started
a mission in Toledo, Ohio. Elder
John Lenegar is its missionary
pastor. Services are held at pres-
ent in the home of Bro. Bernard
Sawyer, 2611 Coveview, Toledo,
Ohio. For more information call
Bro. Sawyer at 729-5734.

Elder C. C. McKinnon of DeSoto,
Mo., departed this life on Janu-
ary 5, 1978. He was pastor of
the New Testament Baptist
Church. The church there is look-
ing for a new pastor. If you are
interested, please contact Bro.
Claude B. Ballard, Rt. 3, Box
246 A, Festus, Mo., 63028.

The Independent Baptist Hour
can now be heard each Sunday
morning 8:00 to 8:30 on Station
WKNG, Tallapoosa, Ga. The sta-
tion is 2,500 watts and 1060 on the
dial. It is clear channel. I was
able to secure the time for \$17.50
per Sunday. The station plans to
increase soon to 10,000 watts.
Those near Atlanta, Georgia, and
Anniston, Alabama, should be able
to get our program.

A HISTORY OF THE BAPTISTS

By John T. Christian
VOLUME 2

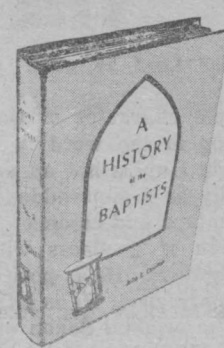
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Fear Not, Little Flock

(Continued from Page Two)

— you have been purchased by the blood of the Lord Jesus Christ. Beloved, I believe in the old-fashioned doctrine of conversion. I don't believe in just joining a church, signing a decision card, holding up the hand, or saying in some manner that you are going to turn over a new leaf, and live a different life, and that you are going to join the church. I am not at all at home in modern churches. I am not at all at home with the mass and mob psychology that is used in most churches. I believe that instead of a person being moved under the dynamic personality of a speaker or by a fluent orator, in order to be saved, he must be purchased by the blood of the Lord Jesus Christ.

Not only is the flock of the Lord Jesus Christ a purchased flock, but it is a **WASHED FLOCK**. Everyone that is in the flock has been washed by the blood of the Lord Jesus Christ. Listen:

"The blood of Jesus Christ his Son cleanseth us from all sin" — I John 1:7.

Notice that it doesn't say that our works cleanse us from our sin. It does not say that we are cleansed from our sins by baptism. It does not say that we are cleansed from our sins by joining the church or by anything that we do, rather we are told definitely that the blood of the Lord Jesus Christ cleanseth us from all sin.

"Unto him that loved us, and WASHED us from our sins in his own blood" — Rev. 1:5.

I believe that everyone who is saved ought to be baptized. In fact, I think that every saved person who refuses to be baptized is definitely disobeying his Lord. If a man has been saved, he ought to follow in the steps of the Lord Jesus Christ, and Jesus, beloved, set us an example at the very beginning of His ministry by being baptized at the hands of John the Baptist. Every saved person ought to be baptized, but none but a saved person should be baptized, for in no way at all will the waters of the baptism ever wash away a man's sins. Not one single sin in six thousand years of earth's history has ever been washed away in the waters of the baptism. Instead, beloved, the Word of God tells us we are washed from our sins in His own blood.

Oh, hear me, beloved friends, the flock of the Lord Jesus Christ is a washed flock. If you are a saved person, you have been washed from your sins in the blood of the Lord Jesus Christ. It blesses my soul just to know that the blood of the Lord Jesus doesn't reform a man and work some kind of a temporary change, but rather, if you are saved, you have been washed from your sins in the blood of the Lord Jesus Christ.

"Who gave himself for us, that

he might redeem us from ALL INIQUITY" — Titus 2:14.

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you ALL TRESPASSES" — Col. 2:13.

So, beloved friends, if you are saved, you are not only a member of a purchased flock — purchased by the giving of God's own Son — but you are a member of a washed flock, in that all of your sins — past sins, present sins, and future sins — have been washed away in the blood of the Lord Jesus Christ.

I would remind you also that the flock of the Lord Jesus Christ is a **CHOSEN FLOCK**.

"So the last shall be first, and the first last: for many be called, but few CHOSEN" — Mt. 20:16.

"And except that the Lord had shortened those days, no flesh should be saved: but for the ELECT'S SAKE, WHOM HE HATH CHOSEN, he hath shortened the days" — Mark 13:20.

I tell you, beloved, the flock of Jesus was chosen by the Lord before the foundation of the world.

Awhile back, a business man in Ashland came into the printing shop. He wasn't there to talk business, but it was just a matter of a little social call. In the course of our conversation, he referred to a religious situation existing here in Ashland at that time, and he made mention of the fact that some of the folk involved in it, believed in the term, "the elect."

He said, "I just don't know anything about the elect, but I went to my pastor and asked him if he knew anything about the elect, and he said that you couldn't even find that word 'elect' in the Bible." This man said to me, "What do you think about it, Brother Gilpin?" I said, "I don't know too much about this particular situation, but I do know one thing about your pastor. He hasn't been reading His Bible very much."

Listen, beloved, there will not be one person in Heaven but what was chosen by God before the foundation of the world. We read:

"According as he hath CHOSEN US in him before the foundation of the world" — Eph. 1:4.

How long this world has been in existence I do not know. Scientists argue the matter and some say that it has been here for thousands of years, some say for millions, and some even say for billions. I prefer to take a Biblical estimate and say that this world has probably existed for about 6,000 years. Be that as it may, and regardless of how old this world may be, before this world was, God chose an elect number in Him — that is, before the foundation of the world. Before God ever sprinkled any dust on the top of the rocks, before ever that one blade of grass had grown out of that dust, before that even one single tiny violet

IS "THAT" IN THE BIBLE?



Question:

WHO WAS THE FIRST BOOK CENSOR AND WHAT HAPPENED TO HIM?

Answer:

Jehoiakim, king of Judah, Jeremiah 36:1-32, summarized here in verses 4, 21-23, 27-28, and 30: **"Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book. So the king sent Jehudi to fetch the roll . . . And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. Now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him. And it came to pass, that when (as often as) Jehudi had read three or four leaves, (RV margin 'columns') he (the king) cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed . . . Then the word of the Lord came to Jeremiah, after that the king had burned the roll . . . saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned . . . Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost."**

Was this prophecy fulfilled? Second Kings 24:6 states: **"So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead."** But Dr. A. S. Peake, in his commentary on Jeremiah, says: ". . . the prediction was probably fulfilled. Had it not been, it would have been suppressed . . . and against this consideration the conventional formula in II Kings 24:6 weighs scarcely at all, especially since the fact of burial and the situation of the grave are so significantly omitted."

had ever peeped beneath the sod in the early spring, before even the angels of God had clapped their hands and shouted for joy on the morning of the creation, yea, beloved, before the wing of a seraph had ever fanned the un-navigated ether, before there had been one sound heard in this world — before all this, God had already chosen you and me, and all those, that will be saved.

Doesn't it make you happy, if you are a member of His flock, to know that God thought about you, that God knew about you, and that God planned for you before the foundation of the world? Doesn't it make you happy just to think that back yonder before this world was, before that ever you were, and before God had ever put anything here, God had already made an individual choice of you so far as your salvation is concerned? Beloved, it thrills my heart to know that every one of God's redeemed is a part of His chosen flock.

It is also true that the flock of the Lord Jesus Christ is a **CALLED FLOCK**. In other words, no one can be saved unless he be called of the Lord. Listen:

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God SHALL CALL" — Acts 3:39.

Notice that God has to do the calling. You have probably been in a service that when the preacher finished his preaching that he would go back in the audience and "button-hole" some person, and by

main force drag him up to the front and get him down to pray and count him as a convert. Or maybe you have been in a service when some zealous worker goes back and "button-holes" somebody and gets him up to the front and tries to get a profession out of him. I say to you that is one way to get professions, but it takes the Spirit of God to get conversions. You can get ecclesiastical corpses by dragging them to the front, but, beloved, it takes the call of the Spirit of God to make a Christian. I insist, no one is ever saved because he has been called by the preacher, or because he has been called by his mother, or because some zealous church worker has gone to him and invited him to make a profession of faith. The only people who are saved are those who have had a call from the Lord.

I turn in the Bible and read the story of little Samuel as he lay asleep one night. The Word of God tells us that as yet Samuel knew not the Lord, but that during his sleep God called Samuel three times. The first time God called him he jumped up and ran to Eli, and said, "You called me." Eli said, "No, no, not I. I didn't call you. Go back and lie down." When God called the second time, Samuel again ran to Eli, and said, "You called me," but again Eli said, "No, no, not I." Eli then told him that if he heard the voice again, to remember that it was God speaking to him. When the Lord called him the third time, Samuel looked up into the face of God in the blackness of the midnight hour, and said, "Speak, Lord, for thy servant heareth."

Beloved, I don't mean to say that every individual today hears an audible voice from the Lord, but I do say this, that no individual is ever saved until he has had an experience, whereby he has been called of the Lord, that is just as real to him as the experience of Samuel when God audibly called him from Heaven. I tell you, beloved, the flock of the Lord Jesus Christ is a called flock.

Listen again:

"Who hath saved us, and CALLED US with an holy calling" — II Tim. 1:9.

One night, several years ago when I was preaching, an old man back in the audience shook his head very noticeably in opposition to what I was preaching, when I said that God has to call a man before he will ever be saved. The next day, I met the old gentleman as he was walking on the street. He shook his cane in my face and said, "Brother Gilpin, there was not a word of truth last night in what you said about God having to call a man." He said, "When a man gets ready to be saved, he will just turn over a new leaf, and do differently. When a man gets ready to serve the Lord he will turn to the Lord and start serving him. When a man gets ready to do something in the service of the Lord, he will do it without God exercising any power over him." How ridiculously ignorant of the Bible he was, and how ridiculously ignorant are all those who believe like him.

Listen to me, beloved, in the light of the Word, every man who is saved today, is saved because he has been called by God with an holy calling. You know in your Christian experience that if it had been left up to you, you would never have turned to the Lord. You loved sin too well. You loved what the world had to offer too well. You loved what you could get from this world too well. The world and the Devil had a tremendous grip upon your soul, and if it had been left up to you, you would have gone on just like you were — that is, if God hadn't called you.

I sat sometime ago before an open fireplace and saw a coal fall out of the grate upon the hearth.

I looked at it and I thought, "How unlike myself. How unlike everybody else." That coal might fall out of the fire, but I wouldn't have fallen out of the fire of sin by myself. Beloved, I had to be picked out — I had to be called out by the Holy Spirit of God.

I want you to notice also that the flock of the Lord Jesus Christ is a **MARKED FLOCK**. If you are saved, God has put some marks on you. Listen:

"By this shall all men know that ye are my disciples, if ye have LOVE ONE TO ANOTHER" — John 13:35.

One of the marks that God's children have is that they have love one to another. Beloved, I may differ with that man who doesn't believe in the doctrine of election. I may differ with that man who believes that all you have to do is to turn over a new leaf to be saved. I may differ with that man who believes that you may be baptized by sprinkling as well as by immersion. I may differ with that man in his doctrines, but, beloved, of any individual who shows evidence of salvation, I can say that I love him in Christ Jesus. I say to you this morning, this flock that Jesus speaks about is a marked flock — marked, in that we have love one to another.

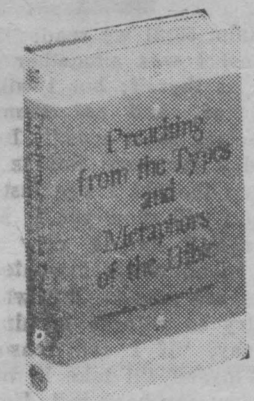
I think of those individuals who believe differently to what I believe. Let me say that any man who is saved today, when he dies, will go to Heaven. It doesn't make any difference what church he is a member of — whether he is a Baptist, a Catholic, a Jew, or a Protestant. It doesn't make any difference how he has been baptized, or whether he has been baptized at all. If he has trusted the blood of Christ for his salvation, he is going to Heaven when he dies, because there is nothing for him to go to Hell for. If I had my way, I would make a Baptist out of him. If I had my way, I would have him baptized by immersion. If I had my way, I would make him Scriptural in the light of the Word of God. But, beloved, whether he is or not, if he has received the Lord Jesus Christ as His Saviour, he is saved, and he is my brother, and I do love any man who is in the family of God.

Not only is the flock of the Lord Jesus Christ marked in that each has love for another, but His flock is marked in a different way. Listen:

"My sheep HEAR MY VOICE," (Continued on page 4, column 5)

THE TYPES AND METAPHORS OF THE BIBLE

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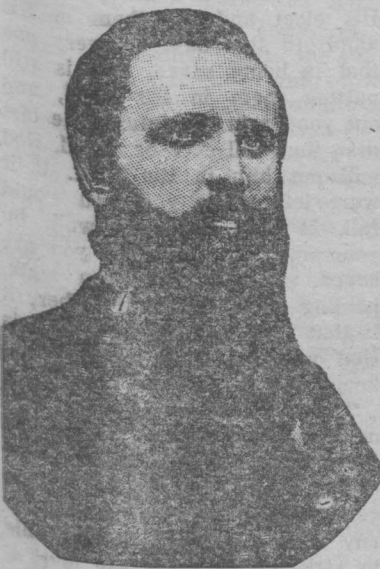
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"Does the Bible teach the doctrine of reprobation?"

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Arlpeka, Florida



EDITOR'S NOTE: Elder Roy Mason had written for the Forum since its inception, and was always three or four questions ahead. We are continuing his answers until the present supply is exhausted even though he has passed on.

I am a strong believer in election and predestination. Some understand this to signify that one believes that certain persons were ordained to eternal damnation, such that when they want to turn, can't turn away from sin. Such persons are considered to be helpless creatures of fate. I cannot go that far. I believe that no person will ever long for salvation and find himself unable to receive the Saviour provided. In such case, the Saviour was provided back in the distant centuries of the past. The elect person had their name inscribed upon the Book of Life. Rev. 13:8 mentions such in these words, "Written in the Book of Life of the Lamb slain from the foundation of the world." Read this passage carefully, and you will find that no one refuses or rejects the Saviour provided, except those whose names were not written down in the Lamb's Book of Life. Such persons would refuse Christ and refuse salvation if left to themselves. Such persons DO refuse salvation unless they are chosen, elected, and predetermined to salvation. They were not fore-ordained to go to Hell — they were just not foreordained to life eternal, and left to themselves, sinners will not receive the mercy and grace of God.

E. G.
COOK

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In Psalm 50:21 we read: "Thou thoughtest I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes." In our every day language this is saying, "You thought I was just like you, but I will show you." Many years ago I had a very dear Jewish friend whom I wanted so much to see saved. But when I would try to witness to him he would say, "If I can reason it out for myself I'll take it, but if I can't you can have it." He had no faith whereby he could accept what the Bible says unless he could reason it out with his finite mind. I appreciated his being honest with me about it. But, be-

loved, there are so many people in our day who claim to believe everything the Bible teaches. However, when they are confronted with something they do not understand, or in other words, they cannot reason out for themselves, they deny that the Bible teaches it, and fight it with a vim. They need to remember that we are not told to understand everything in the Book, just to believe it.

And one who says the doctrine of reprobation is easy to understand has not had to struggle with it as much as I have. I am not yet ready to say that I understand all about this great doctrine. But I am told in Romans 11:33, "How unsearchable are His judgments and His ways past finding out." Since He tells us that His ways are past finding out, we should stop waiting until we understand all that is found in the Bible before we are willing to believe it. Anyone who will believe what God says concerning old Pharaoh will be driven to believe in reprobation. Seven times in the Book of Exodus we are told that God hardened Pharaoh's heart. Seven is the number of completion. So God completely hardened Pharaoh's heart.

Some want to say that Pharaoh hardened his own heart before God hardened it. But if you will read that great Book carefully you will find that God did the first hardening. In Romans 9:17 God tells why He did the hardening. There we read, "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up that I might shew my power in thee, and that my name might be declared throughout all the earth." In verse 18 Paul says, "Therefore hath he mercy on whom he will have mercy, and whom he will He hardeneth." These verses are true whether you and I believe them or not.

There are so many Scriptures that teach that God hardens and condemns whom He will. He has chosen whom He pleased before the foundation of the world (Eph. 1:4). Since He chose His elect people before the foundation of the world, and wrote their names in the Book of Life (Rev. 17:8), it goes without saying that He rejected the others before the foundation of the world. The word "reprobate" comes from the Greek word ADOKIMOS which means to reject. And though W. E. Vine does try to soften up the doctrine of reprobation, he was honest enough to admit that everywhere the word ADOKIMOS is found in the New Testament it is used in a Passive sense. By that he admits that God does the hardening and rejecting.

In the case of Esau we find in Romans 9:13 that God hated him, and from verse 11 we see that He hated him before he was born. In fact, God hated Esau from all eternity. He never changes. In Romans 9:22 we see vessels of wrath who were fitted for destruction. This is in the

Passive voice. These vessels of wrath had no more to do with their being fitted for destruction than the vessels of mercy in verse 23 had to do with their being prepared unto glory. We are told that God had afore prepared them. In Jude 4 we read, "For there are certain men crept in unawares, who were before of old ordained to this condemnation." Since these men were ordained to this condemnation before they lived on the earth, who did the ordaining?

The doctrine of reprobation is a hard doctrine simply because it takes the matter completely out of man's hands. It makes the lost person as helpless as the children of Israel were on the bank of the Red Sea until the Holy Spirit takes the initiative. Even most Christians are determined to leave it up to man as to where he will spend eternity. They refuse to see that the lost person is completely dead in trespasses and sins, and, therefore, absolutely unable to even want to be saved until the Holy Spirit uses the living Word of God to implant spiritual life in him. Reprobation does not mean that God refuses to save someone who really wants to be saved. And you and I cannot look at the wicked and pick out the reprobates. We would have missed it a country mile in the case of Saul of Tarsus.

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A question of this nature is best answered by just letting the Bible speak for itself.

We know that God has elected those who will be saved. Since the question is not concerning this especially, we will only note the following three verses of Scripture:

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:3).

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44).

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed" (Acts 13:48).

We know that the Bible tells us that the wages of sin is death (Rom. 6:23) and that a sinner receives his just judgment at the day of judgment, but does God ordain men to damnation? We will let the Bible speak.

Revelation 20:15 tells us that those who are not written in the Book of Life will be punished. "And whosoever was not found written in the Book of Life was cast into the lake of fire."

The arrows of God's wrath are ordained. "God judgeth the righteous, and God is angry with the wicked every day. If he turns not, he will whet his sword; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors" (Ps. 7:11-13).

Here's a verse of Scripture that is pretty plain: "And for this

cause God shall send them strong delusion, that they should believe a lie: that they all might be damned, who believed not the truth, but had pleasure in unrighteousness" (II Thess. 2:11,12).

Romans 9:22,23 speaks of vessels of wrath fitted for destruction. "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory."

Several verses speak of those reserved to darkness. "That the wicked is reserved to the day of destruction? They shall be brought forth to the day of wrath" (Job 21:30).

As angels are kept for judgment so are wicked. "For if God spared not the angels that sinned,

but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment . . . The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished . . . These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever" (II Peter 2:4,9,17).

"And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day . . . Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever" (Jude 6:13).

As a result of the above Scriptures, how can we not believe in reprobation?

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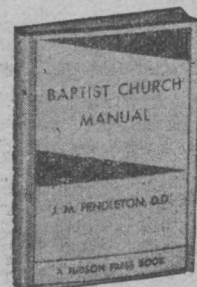


Are all men born dead unto righteousness, undone, depraved?

Is it true that except God graciously intervene, none of our race would escape condemnation? If these things be true, and they are, then the Bible teaches "reprobation."

The Scriptures, on this subject, are myriad, but one need only

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refer to the passage contained in the 11th chapter of Romans where we find the word of truth which divides between men and men: "The election hath obtained it, and the rest were blinded" (Rom. 11:7).

Notice that this verse alludes to positive action on God's part. One example: electing and blinding . . . He does both! It is His right . . . no man can stay His hand. Men are either saved or reprobate.

Fear Not, Little Flock

(Continued from Page Three)
and I know them, and THEY FOLLOW ME"—John 10:27.

I used to live on a farm when I was a boy, and sometimes we would mark our stock. Maybe we would punch a hole in the web of a chick's foot, or the web of a duck's foot. Sometimes we would take a knife and cut a crop out of the sow's ear. Sometimes we would put a metal button in the ear of a sheep or in the ear of a cow. In other words, the favorite methods of marking stock on a farm, is the mark in the ear, of the mark in the foot.

Well, beloved, the Lord Jesus Christ has His own marked. In fact, He has us doubly marked—He has us marked both in the ear and in the foot.

Notice, He says, "My sheep hear my voice." Beloved, if you are one of God's sheep, you have a hearing ear. You will want to hear His Word. Don't tell me that a man who is saved will turn his back on the Word of God. Don't tell me that if a man is saved He will turn his back on God's Word and go off after some heretical organization or some heretical church. Beloved, Jesus said, "My sheep hear my voice." God's sheep have a hearing ear. He has marked us with a hearing ear.

Then Jesus also says, "They follow me." God's sheep also have following feet. His sheep won't want to hear any but the voice of Jesus, and they won't want to follow anyone but the Lord Jesus. God's flock is a marked flock. They are not only marked with a love toward one another and marked with hearing ears, but they are marked with following feet. Surely, we are a marked flock.

More than this, we are a SECURE FLOCK. If you are saved today, God didn't save you just for today, or for a little while, but God saved you for time and for eternity. Notice:

"And I give unto them ETERNAL LIFE; and they shall NEVER PERISH, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand"—John 10:28,29.

Oh, what a hand God has today! What a mighty hand God has! God's hand goes back to the day when Abel brought his offering of blood and was saved. God put Abel in His hand, and in every generation from that time down to this, God has picked up His elect and put them in His hand. In this day, of every one that is being saved, God is still putting them in His hand, and out yonder in the future, the last man that will ever be saved, God will put him in His hand. If it were left up to you, you would fall. It isn't that you walk by your own strength after you are saved. It isn't that you walk, holding on to God, but rather, it is that God holds on to you. It is God who holds on to you, that keeps you saved.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord"—Rom. 8:38,39.

Paul names nine agents and (Continued on page 5, column 2)

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The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

"RESIST BEGINNINGS"

AUGUSTUS H. STRONG
(1836-1921)

Ought a minister of the gospel to use tobacco? I have had a little experience with regard to that matter. In my spring vacation at Yale fifty-five years ago I made a decision to serve the Lord. But I was hampered by certain college habits and associations, and only gradually did I learn what it meant to surrender all to Christ.

I returned to college without thinking seriously of what I was to encounter. As I entered my room I saw a box of cigars on the mantel. I stood still and asked myself what would be the result if I continued to use tobacco. My conclusion was: "The only thing for me to do is to cut this dog's tail off right behind his ears," and I resolved not to touch tobacco again. For forty years I kept that vow, and my resolve proved a great benefit to me.

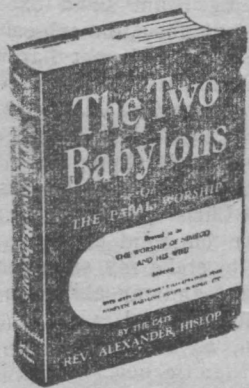
Objections to the use of tobacco were simply these: In the first place, it would have taken me out of a certain useful line of associations and companionships; in the second place, as a man of sedentary habits, I would have found it a hygienic mistake. It is not so much a moral as physical harm; and especially for a man who does not live much in the open air. For an intellectual man it is a great mistake to use tobacco in any form. And so I am glad that I formed that resolution.

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In this connection there is one thing which has come under my observation. I knew a very brilliant young man in the ministry who continually used tobacco. During his pastorate he was quoted as an example by the young men of his church and congregation. But the mothers of these young men were greatly grieved. The young men pointed to the pastor's habit to justify their own bad habits, and there was a corresponding deduction from his influence for good. This confirmed my view that, for a pastor, the use of tobacco is an exceedingly great mistake.

I am sorry to perceive the growth of the cigarette habit in boys. It leads in the wrong direction — into general self-indulgence, and then into definitely evil things. It is far better for a growing boy to be entirely pure and free. The use of tobacco stirs up many appetites that had better be checked rather than encouraged. Let us teach others to resist the beginnings of evil.

Fear Not, Little Flock

(Continued from page 4)

agencies — infernal, internal, and external — and he says that none of these, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Beloved, if you are one of His flock, then, thank God, you are in a secure position.

II

LET'S NOTICE THE CONSOLATION WHICH JESUS OFFERS TO HIS FLOCK.

He says, "Fear not, little flock." Sometimes things come into our lives that make us afraid. Beloved, you don't have TO FEAR MAN. Listen:

"If it had not been the Lord who was on our side, now may Israel say: If it had not been the Lord who was on our side, when MEN ROSE UP against us: Then they had swallowed us up quick, when their wrath was kindled against us"—Psa. 124:1-3.

"So that we may boldly say, The Lord is my helper, and I WILL NOT FEAR WHAT MAN shall do unto me"—Heb. 13:6.

Several years ago, I was passing through many difficulties. A friend in South Central Kentucky wrote me and said, "Brother Gilpin, when I was reading from God's Book this morning, I thought about you, when it says, 'The Lord is my helper, and I will not fear what man shall do unto me.'" Thank God, beloved, we are a part of His flock, and we do not have to fear what man will do unto us.

Not only are we not to fear man, but we ought not to fear suffering. How many of you are suffering today — maybe with an ache, or a pain, may be with rheumatism or with arthritis? How many of you are suffering with some kind of a physical infirmity so far as your body is concerned? Do you realize that in that suffering which you have, God would say to you, "Fear not?"

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory"—II Cor. 4:17.

If you are suffering this morning, if you have some kind of physical suffering, just remember this, that God speaks of that as

a light affliction, and He says that it is working for us a far more "exceeding and eternal weight of glory."

If you are one of God's children, then don't be afraid of death. You say, "Brother Gilpin, every time I see a hearse go along, or every time I look at a cemetery, I fear."

Sometime ago, there was an elderly woman in Huntington who listened to our radio broadcast. After her mother and brother died, she just shut herself up in the house, pulled the curtains, and wouldn't let a bit of sunlight, or fresh air into the house. I used to go see her and when I did, I would open the curtains and let the light shine through. One afternoon, I took her for a drive to get her out of the house. As we were driving around, we passed a cemetery. She threw her hands over her face, and said, "My ride is ruined. I am afraid of death."

Oh, beloved, isn't it pitiable when a person is afraid to die — when a person fears death in such a manner as that? Jesus said, "Fear not, little flock." You say, "Brother Gilpin, do you today have dying grace?" No, beloved, I don't need dying grace. I need living grace today. When I come to die, He will give me dying grace then. Listen:

"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ"—I Cor. 15:55-57.

You can say with the Shunammite woman of the Old Testament, "It is well"—II Kings 4:26. She said this even in the face of death within her home. While it is true that ultimately we will all be "going down the valley," it is also true that Christ will be going down the valley with us all.

You don't have to fear in view of your material needs either. God has never promised to give us all of our wants, but He has promised to give us all of our needs. Listen:

"My God shall supply all your need according to his riches in glory by Christ Jesus"—Phil. 4:19.

Jesus has promised: "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you"—Matt. 6:33.

The Psalmist says: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread"—Psa. 37:25.

How wonderful it is that we don't have to fear concerning our material needs.

Beloved, if you are one of His flock, you don't have to fear man, you don't have to fear suffering, you don't have to fear material needs, and you don't have to fear death, but more than that, you don't have to fear Hell.

Several years ago, I was riding on a train, reading my Bible and making preparation for a sermon that I was to preach. There was a woman seated behind me who was a Russellite — Jehovah's Witness. She leaned over and tapped me on the shoulder and asked me what time it was. As she did so, I noticed that she had a watch on her arm. She just wanted to start a conversation. I didn't want a religious conversation with her, but she was the persisting type and she asked me a number of questions and each time I gave her a very evasive answer. She said, "Do you enjoy the Bible?" I said, "Some of it I do." I might say that I enjoy all of it, but some parts mean more to me than other parts. She said, "Are you a saved man?" I said, "I guess I am." She said, "What church do you attend?" I said, "I go to a lot of them." I might have said that I go to a lot of Baptist churches. Finally, she said, "Aren't you afraid you are going to Hell?"

THE BAPTIST EXAMINER
FEBRUARY 25, 1978
PAGE FIVE

OUR BAPTIST HERITAGE

A man sent from God
Whose name was John,
The forerunner of Christ:
God's only begotten Son.

The founder of the church
Which the Father has given:
The chief cornerstone is He:
Jesus Christ come from heaven.

There were twelve apostles
Chosen by the Lord;
All baptized by John,
Called to preach the Word.

That little church was gathered
In an upper room to pray,
'Til the Spirit gave them power
To preach with boldness that day.

Multitudes were saved
In those early days we've heard,
As the church grew larger daily
'Til persecution sent them abroad.

The long Dark Ages
Have come and gone,
But the church endured
As it stood alone.

The Reformation came
And persecutions prevailed,
But the church remained:
Christ has never failed.

In days like these
It is still going strong;
Our Lord is victorious:
"Amazing Grace" is our song.

Onward Christian soldiers
Through dark days ahead;
Jesus Christ is our leader:
The church's only Head.

Mrs. R. L. Pierce

I said, "No, I am not one bit afraid of going to Hell."

Beloved, I say to you this morning, I haven't one bit of fear of Hell in my soul today. I am not afraid of Hell. If you are saved, you don't have to be afraid of Hell. Listen:

"He that believeth on Him is NOT CONDEMNED: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God"—John 3:18.

"Verily, verily, I say unto you, He that believeth on me HATH EVERLASTING LIFE"—John 6:47.

Beloved, how can I be afraid of Hell in the light of these verses? I say to you, the man or woman who has received Jesus Christ as his Saviour and is a member of that flock that Jesus spoke about, doesn't have to fear Hell, doesn't have to fear suffering, doesn't have to fear death, he doesn't have to fear his material needs, and he doesn't have to fear Hell, because the Hell

question was all settled the day that Jesus Christ died on the Cross for our sins.

Sin rapidly accumulates, because all of us are big sinners in the sight of God. I was thinking this morning after I came to the services, how rapidly old newspapers accumulate around your home. If you get only an evening paper, pretty soon you have a big stack of papers. Suppose you get an evening paper and a morning paper both? How fast that pile of papers accumulate! But suppose you had a paper delivered to your home every hour of the day. Beloved, sooner or later, you would have to move out of your house, and what would that pile of papers look like in 10, 20, 30, 40, or 50 years.

Let's bring it over into the spiritual realm. Suppose you sin once a day, or twice a day, or suppose you sin every hour of the day. In all probability we all sin more than that every day. Suppose you sinned once every hour out of every day. What a pile — what an accumulation of sins that would be staring you in the face yonder in eternity. Thank God, my brother, Jesus Christ on Calvary's Cross suffered for all the sins of all of His elect, and the

(Continued on page 8, column 1)

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Goodness Of God

(Continued from Page Two)
on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindness" (Isa. 63:7).

God's goodness extends to the brute creation. "The Lord up-holdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee: and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing" (Ps. 145:14-16). Oh, let all creatures praise the goodness of God "Who covereth the heaven with clouds, who prepareth the rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry" (Ps. 147:8-9).

Some critic may say that he does not see the witness of God's goodness. All he can see is pollution and poison. But to say such is foolish indeed. The Apostle Paul declared: "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17). Every living creature in the world is proof of God's goodness, for "he giveth to all life, and breath, and all things" (Acts 17:25).

GENERAL AND SPECIAL GOODNESS

Truly God is good to all His creation, yet He does not distribute the same amount of His goodness to all alike. The elect angels have more of God's goodness than men, and men have more of it than animals and plants. Some men share a greater amount of God's providential goodness than others. Some are stronger than others physically; some have more beauty than others in that natural sense.

Israel in the Old Testament enjoyed a greater degree of God's goodness than did the Gentiles. To Israel was given the covenants, the law, the promises, and the service of God. The psalmist said: "Truly God is good to Israel" (Ps. 73:1). Again we read: "He showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them" (Ps. 147:19-20).

CROWING WONDERS

Moses asked God to show him His glory. The Lord told Moses: "I will make all my goodness pass before thee" (Ex. 33:19). "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth" (Ex. 34:5-6). To be "abundant in goodness" means plentiful goodness, goodness abounding above our deserts, above human expression and conception. The stream of His goodness never runs dry: "The goodness of God endureth continually" (Ps. 52:1).

PRACTICAL POINTS

First, we should be thankful for God's attribute of goodness. "O give thanks unto the Lord; for he is good" (Ps. 118:29). Gratitude in return for His blessings and benefits is justly required from us. We should bless the Lord again and again for all His bounties. "O give thanks unto the Lord; for he is good" (Ps. 106:1). Let us never be guilty of failing to acknowledge His goodness to us.

Second, if God is good then His law cannot be otherwise. Romans 7:12 reads: "Wherefore the law is holy, and the commandment holy, and just, and good."

The law has a good design. God gave it for the good of man. Those who strive to keep it attain the highest degree of human happiness. To transgress God's moral law is to go against what is good for us; it is to act against our best interest.

Third, the attribute of goodness should inspire us to trust in God in trials and troubles. The prophet said: "The Lord is good, a strong-hold in the day of trouble; and he knoweth them that trust in him" (Nah. 1:7). The goodness of God is seen in the fact that He is a refuge in distress. In all our follies, failures, faults, and frettings may we never forget: "The Lord is good."

Fourth, let us expect good things from our good God when we pray unto Him. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask him?" (Matt. 7:11). Our Father in Heaven, Who is too wise to err and too good to be unkind, always gives what is really good. If we ask for some evil thing which seems good to us, He will withhold it. Never will He give us something injurious, "for he is good" (II Chron. 5:13) and His lovingkindness is good" (Ps. 69:16).

Fifth, the Gentiles are presently enjoying more of the goodness of God than the Israelites. A blindness, judicial and sovereign, has happened to Israel that salvation might come to the Gentiles. To the Gentile church at Rome the apostle said: "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off" (Rom. 11:22). The Gentile churches of our time are not abiding in the goodness of God. To abide in His goodness is to keep the faith of the gospel of Christ. Hence, soon they will be cut off by removal from the earth at the rapture and Israel will be grafted in again. We live near the time when the children of Israel "shall fear the Lord and his goodness in the latter days" (Hos. 3:5).

Sixth, men are warned in the Bible not to despise God's goodness. "Or despiseth thou the riches of his goodness and for-

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bearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4). Men despise God's goodness when they do not improve upon it as a means to lead them to repentance. By indifference to it men live a life of sin. Those who slight this attribute of God render themselves inexcusable before God.

Seventh, what good news the goodness of God is to guilty sinners! The Bible says: "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee" (Ps. 86:5). The goodness of God's nature is an encouragement to seeking souls. Because God is good He stands ready to forgive and remove evil from man's conscience. Where can a sinner find forgiveness but at the door of the Good Housekeeper? Guilty sinner, "O taste and see that the Lord is good: blessed is the man that trusteth in him" (Ps. 34:8). Make an experimental trial of the goodness of God. You must taste for yourself to enjoy the goodness of God.

"Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power" (II Thess. 1:11).



The Living Christ . . .

(Continued from page one)
dressed by him. This was only twenty-three years after the events related. During those intervening years the resurrection had been preached daily by eyewitnesses.

The appearances of Christ were under such a variety of circumstances as to prevent mistakes. He appeared to witnesses singly, in company, in small groups, in larger groups; some saw Him several times — Peter at least six times — and had extended interviews with Him. Simon Greenleaf is the highest authority upon the laws of evidence. He examined the testimony of the evangelists according to the rules of evidence as administered in courts of justice and found it trustworthy and convincing. His book is commended to any unsettled or doubting mind.

The case is stronger by virtue of the state of mind of the witnesses. They were not trying to prove a case. They do not argue. They simply tell what they saw and did and leave us to draw our own conclusions. They were convinced against their predilections. The women came to anoint the body, not to proclaim the resurrection. Mary thought the gardener had removed the body. The apostles disbelieved the report of the women; the Emmaus disciples had abandoned hope and were slow to believe the testimony of their own eyes and ears; the ten at first supposed that they had seen a spirit and were convinced only when He showed them His hands and feet; Thomas refused to believe the ten until the Lord's proffered test evoked his faith. Unbelief, not credulity, was the disciples' besetting sin. Jesus chided them for their doubt. After the resurrection, as during His

ministry, His difficulty with them was to inspire faith. The risen Christ succeeded where His earthly ministry failed.

The character of the witnesses adds weight to their testimony. Here are level-headed fishermen — matter-of-fact men; devout women — the very essence of veracity; a despondent disciple — at first refusing to believe and then exclaiming "my Lord and my God"; a scholarly rabbi, trained to examine evidence and bent on blotting out superstition — meeting the living Christ on the road and henceforth living for Him. Truly this converted scholar was right when he said if Christ be not risen, "we are found false witnesses of God." There is not a possibility that so many witnesses, under so many circumstances, testifying to the same facts could have been innocently mistaken.

Subject those witnesses to the severest cross-examination and you come to this: either Jesus rose from the dead or the witnesses lied. But you could not get the life of the disciples from either a lie or a liar. Hume's theory was always to reject the least probable. It is more probable that Jesus rose from the dead than that witnesses of such character as these should deceive. Pliny records that among the practices of the early Christians was this: They bound themselves by an oath not to bear false witness. Deacon Daniel McCarthy was beloved as the best man in his church. A comrade, an Episcopalian, who had known him from boyhood, remarked: "If Dan McCarthy told me a thing was so and an angel from Heaven told me differently, I could say: 'Angel, I do not believe you are lying, but you are mistaken.'" The witnesses to the resurrection were every one as trustworthy as this noble deacon.

Again, the conduct of the witnesses is impressive, awe-inspiring. They lost all earthly good for the testimony they bore. To their own hurt they swore that they had seen Christ alive after His passion. You will search the pages of history in vain for an instance of high-souled people perpetrating a fraud which, instead of bringing them gain, would inevitably work their worldly ruin.

Once more, the testimony of those witnesses, while contrary to their own predilections, was in harmony with Christ's predictions. Often during His ministry He spoke of His death and almost, if not quite, always foretold His resurrection in the same connection. He never thought of death as the end. "Destroy this temple, and in three days I will raise it up."

THE MONUMENTAL WITNESSES

Once in every week every one sees a monument to the resurrection of Christ — the Lord's day. The change from the seventh to the first day was not made by explicit command. It is inexplicable unless Christ rose from the dead. On the first day He arose and appeared: (1) To Mary Magdalene (John 20:14-18). (2) To the women returning from the tomb (Matt. 28:10). (3) To Peter in the afternoon (Luke 24:34; I Cor. 15:5). (4) To the Emmaus disciples toward evening (Luke 24:13-31). (5) To the apostles except Thomas (Luke 24:36-43; John 20:19-24).

Here are five appearances on the first day. He does not appear again until the next first day. Then He appears to the apostles, Thomas being present (John 20:24-29). Pentecost occurred on the first day. He also appeared to John on Patmos on the first day which had come to be designated "the Lord's Day" (Rev. 2:10).

The first day superseded the seventh as the day of worship and rest. On that day the disciples were accustomed to observe the Lord's Supper (Acts 20:7). On that day they were to provide

their offerings for the Lord (I Cor. 16:2). There was some authority as binding as Jehovah's command to keep the seventh day which wrought the change to the first day. That authority was the example of Christ. The Sabbath was a monument to creation — to God's resting when His work was ended. The Lord's Day is a monument to redemption — to Christ's triumph over the grave. Oh, day of joy and light!

On Thee, at the creation
The light first had its birth;
On Thee, for our salvation,
Christ rose from depths of earth.

On Thee, our Lord victorious
The Spirit sent from Heaven;
And thus on Thee most glorious
A triple light was given.

Another monument is baptism. Christ prefigured His experience in His baptism. He prophesied in figure that He would die, be buried, and rise again. The apostle argues "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Yes, whenever one holds his hands across his bosom and is buried in baptism and raised from the liquid grave, he, by that act, preaches the resurrection of Christ. This monument is more realistic than a moving picture, more enduring than marble. While waters flow and converts follow Christ it will bear its eloquent testimony.

O Lord, we in thy footsteps tread,
With joy Thy cause maintain;
Like Jesus numbered with the dead,
Like Him we rise and reign.

Down to the hallowed grave we go,
Obedient to Thy Word;
'Tis thus the world around shall know
We're buried with the Lord.

'Tis thus we bid its pomps adieu,
And boldly venture in;
O may we rise to live anew,
And only die to sin!

Undoubtedly the resurrection is the fundamental doctrine of Christianity. I believe the first chapter of Genesis, but my salvation is not conditioned upon the interpretation of that chapter. I can ask the evolutionist questions which he cannot answer. The evolutionist can ask me questions which I cannot answer. When he asks when the cell from which each of us came became a spiritual being I am silent except as to guesses about the sub-conscious self. So, as I do not hazard my soul upon that chapter, I do not doom the soul of him who reads it in the light of a science which I do not understand.

With the fact of the resurrection of Christ it is different. Here we are on solid ground. I am ready to stake my salvation upon that fact and my ability to prove the fact by legal evidence. When proven, all Bible difficulties sink into insignificance. It is the greatest miracle and includes the lesser. We have and hold then a supernatural religion. We should be able to walk in Christian fellowship with those who so hold.

Making this doctrine crucial is not hazardous, as I have shown. Neither is it arbitrary. Paul did it for us (I Cor. 15:12-19). Furthermore, the very nature of the case, the logic of the situation, necessitates cruciality. Christ must win the victory over the great and last enemy of man — death. Our hope in life and death centers in His victory. Blessed be God, Christ robbed death of its sting and the grave of its victory and made the grave the portal to a palace whose beauties are ineffable and whose joys are eternal. His victory was my victory because I have linked my destiny with him through faith. Happy should we be that this vital doctrine is established "by many infallible proofs."

Does a Christian who is not
(Continued on page 7, column 3)

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

Has Evangelist Billy Graham repudiated the statement in the January issue of McCALL'S magazine, or has he re-affirmed what he was quoted as saying? Let us dare to examine the facts.

In McCALL'S he is quoted as saying: "I used to play God, but I can't do that any more. I used to believe that pagans in faroff countries were lost — were going to Hell — if they did not have the gospel of Jesus Christ preached to them. I no longer believe that. I believe that there are other ways of recognizing the existence of God — through nature, for instance — and plenty of other opportunities, therefore, of saying 'yes' to God."

In an attempt to water down the quote he said: "Contrary to what the article later suggests, I do believe that non-Christians are lost — whether they live in faroff countries, or in America."

He continued in his correction statement to go on to say: "The Bible says all men have some light given by God, both in the Creation and in the human conscience. Whoever sees the foot-steps of the Creator in nature can ask the God he does not fully know for help, and I believe God — in ways we may not fully understand — will give that person further light and bring him to a knowledge of the truth that is in Jesus Christ so he may be saved. He may use our preaching or He may use any other way He chooses, but ultimately it is God, not we, who saves men" (CHRISTIAN NEWS, Jan. 9, 1978).

I wholeheartedly agree with Billy that God does the saving, but I wonder from his Arminian sermons which I have read and heard if he really believes what he said. I completely disagree that God has some other way of saving sinners except the preaching of the gospel of Christ. A sinner cannot hear the gospel without a preacher (Rom. 10:14-15). Every believing soul is sent a minister by God so that he may believe the gospel: "Who then is Paul, and who is Apollos, but ministers by whom ye believe, EVEN AS THE LORD GAVE TO EVERY MAN?" (I Cor. 3:5). Men can never come to the knowledge of the truth without hearing and believing in the Christ who said: "I am the truth" (I John 14:6).

The light of nature leaves men without excuse for their sins (Rom. 1:20), but this natural light will never give a totally dead sinner spiritual light or life. In all the ages of man's existence God has never had but one way of saving sinners — by grace through faith

in Christ (Eph. 2:8-9; Acts 10:43; 4:12). If Evangelist Graham believes God saves a person some other way in addition to gospel preaching, why does he spend so much time and money preaching the gospel around the world? Why not save time and money and let God save them some other way?

Evangelist Graham has been quoted in a Primitive Baptist publication as now embracing their position. Concerning Billy's statement about the heathens being saved without the gospel in McCALL'S, Elder S. T. Tolley writes: "This admission indisputably relates itself to the theology of soteriology — the doctrine of salvation of sinners by Jesus Christ, and this places Dr. Graham on the opposite side of the propositions held by all Fundamental Evangelicals in the world. And it will undermine and destroy the very heart of the theory of every missionary endeavor that was ever contrived to save anyone through the preaching of the gospel of Christ" (CHRISTIAN BAPTIST, Jan., 1978).

SYDNEY (EP) — Major controversy has arisen over a five-volume report which advocates sweeping changes in Australia's laws and attitudes on sexual and family matters.

The 750,000-word document is the report of the Royal Commission on Human Relations. The inquiry, instituted in 1974, cost \$1 million.

Recommendations include the decriminalization of homosexuality, incest and prostitution, the age of consent for males and females to be reduced to 15 (except where the offender is a school-teacher in which case the age of consent should be 17), abortion rights for all women aged 14 and over, abolition of the crime of rape and its replacement with a charge similar to malicious wounding.

Recommendations covering incest are qualified. The report suggests that incest should no longer be an offense in certain circumstances — for example, between a mother and her son where the son is over 17 years of age.

The commission was established under the chairmanship of Australia's senior woman judge, Justice Elizabeth Evatt. She was assisted by two other commissioners, the Anglican Archbishop of Brisbane, Felix Arnott, and Miss Anne Deveson, broadcaster and journalist.

NEW YORK (EP) — A 19-member study group commissioned by the United Presbyterian Church to study the ordination of prac-

ticing homosexuals as ministers has recommended allowing ordination of qualified gays.

The task force voted 14 to 5 to recommend that regional units of the 2.6 million member denomination install homosexuals in positions of church leadership.

If the report is adopted at the church's San Diego convention in May it would make the United Presbyterian Church the nation's most liberal major denomination by extending full rights of membership and ministry to avowed, practicing homosexuals.

The study group spent 15 months and \$70,000 to study "Christian approaches to homosexuality."

The Universal Life Church, a mail order operation which requires no commitment to any religious belief, has gone to the dogs! Dominique A. Zion II, from Knoxville, Tenn., recently was legally ordained as a minister of the church. Dominique Zion is a black poodle dog.

The Living Christ . . .

(Continued from page six)

living the risen life read these lines? The living Christ should give vitality to your experience, vigor to your endeavor. His livingness should be your atmosphere. You are His "living epistles." He said: "Because I live, ye shall live also." He was in Paul. Let Him so live in you that those who never read or weigh the written arguments may be convinced by your life. To borrow Drummond's phrase: "The best apologetic for Christianity is a Christian."

Does a sorely tried servant of the Lord who sometimes is faint and discouraged read these lines? Christ is with you all the way, strengthening, inspiring, reinforcing. You have inexhaustible resources in Him. There is a heartening and gladdening for you: "He ever liveth to make intercession for them."

Does a bereaved heart who has lost a dear one read these lines? Those who die in the Lord are not lost. They are with the Lord. Dry your tears, burnish your hope and exclaim: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

Does one read these lines who is not a Christian? Let your heart respond to the truth and your mind will be convinced. Faith is not a sign of credulity; it is a test of moral condition. To find the living Christ is not a question of sight, but of surrender. "It is not the direction of your look; it is the dedication of your life."

If you are willing to do His will you shall know. Test Christ upon His own terms. Begin even now. "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

N. Carolina Baptists

(Continued from page one) new sect of Anti-Missionary Baptists.

In Dr. G. W. Purefoy's "History of the Sandy Creek Association," pp. 51-57, it is abundantly shown that in 1821 the Country Line Association was a Missionary body, and in favor of sabbath-schools and the "History of the Kehukee Association," by Burkett and Read shows that that body was composed of missionary churches for many years after its organization. The Portsmouth and the Chowan were both daughters of the Kehukee Association, and were in

their origin, as they still are, missionary organizations.

FORMATION OF THE STATE CONVENTION

There seems to have been no general effort to unite the denomination till about the years 1814-16, when the North Carolina Baptist Society for Foreign and Domestic Missions was formed. Who were the leaders in this movement does not appear, but we find that the address to the churches was written by the Eld. Josiah Crudup, and that the famous Robert T. Daniel was its agent. This effort at organization having failed, another society was formed about 1826, called the Baptist Benevolent Society. It drew together a number of prominent men in Greenville in 1829, and after talking the matter over it was pretty well agreed that they would make an effort to form a State Convention at their next meeting. In a journal of Dr. Samuel Wait it is stated that Eld. Thomas Meredith prepared the constitution of the new Convention before he left his home in Edenton, and that when the Convention was formed, in the barn of Dr. J. C. Gorham, a leading Baptist of Greenville, Pitt County, March 20, 1830, that constitution was substantially adopted, and that is still the constitution of the North Carolina Baptist State Convention. Its second article reads as follows: "The primary objects of this Convention shall be the education of young men called of God to the ministry and approved of by the churches to which they respectively belong, the employment of missionaries within the limits of the State, and a co-operation with the Baptist General Convention of the United States in the promotion of missions in general."

At the time of the adoption of this constitution the Baptists of North Carolina, including Primitive, or Anti-Missionary, and Free-Will Baptists, numbered but 14 Associations, 272 churches, and 15,360 members. They had no denominational paper, and no school, male or female, under control of the denomination. Many of the Associations scarcely raised more money at their annual meetings than was necessary to defray the expenses of printing their Minutes, but the founders of the Convention were men of large brain, unflagging zeal, and earnest piety. They were the strongest men of their denomination, and some of them the peers of any men in the State. They planned largely, and worked zealously up to their plans.

The officers of the Convention were P. W. Dowd, President; W. B. Biddle, Thomas Meredith, and C. McAlister, Vice-Presidents; R. S. Blount, Recording Secretary; and H. Austin, Treasurer.

The first Board of Directors of the Convention consisted of Chas. W. Skinner, and Henry A. Skinner, of Perquimans; Elder Thomas D. Mason, of Greenville; Daniel Boon, of Johnson County; Elder Samuel Wait, William Sanders and Elijah Clark, of Newbern; Elder James D. Hall, of Currituck County; Peter B. Lawrence and James Hartmers, of Tarborough; James B. Outlaw, of Bertie County; W. B. Hinton, I. Holliman, and Elder John Purefoy, of Wake; Elder Jacob Rascow, of Edenton; Samuel Simpson, of Craven; Eld. James McDaniel, of Cumberland; and G. Hakeby, of Orange.

The following ministers were appointed as agents of the Convention, and served without pay, viz.: P. W. Dowd, Raleigh; Thomas Meredith, Edenton; William P. Biddle, Craven County; James McDaniel, Cumberland County; John Armstrong, Newbern; Reuben Lawrence, Bertie County; Robert T. Daniel and Eli Phillips, Moore County; James D. Hall, Currituck County; John Purefoy, Wake County; John Culpepper, Montgomery County; William Dowd, Stokes County. Samuel Wait was appointed general agent of the Convention, at a salary of

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\$1.00 a day, and John Armstrong, corresponding secretary.

An address, wise and masterly in an extraordinary degree, was prepared by the Eld. Thomas Meredith and sent forth to the churches, showing the advantages of such an institution, answering objections, and inviting them to unite in the organization. The Convention was a bond of union and a source of development, and thus proved a great blessing to the denomination.

The Convention has three boards or Executive Committees to attend to the four special departments of work: the Board of Missions, Home and Foreign, located in Raleigh; the Board of Education, located at Wake Forest College; and the Sunday-School Board, also located in Raleigh. These boards are composed of prominent men, laymen as well as ministers, chosen from different parts of the State, enough, however, residing in the vicinity of the location of the board to constitute a quorum.

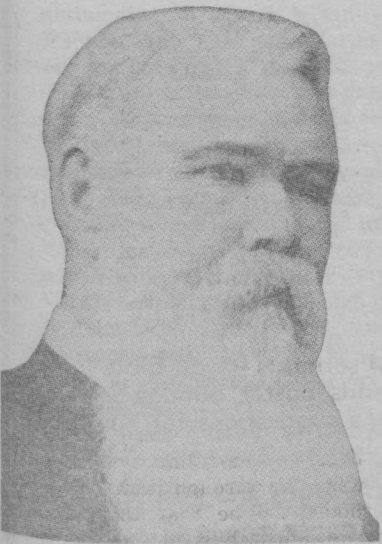
NORTH CAROLINA BAPTISTS WHO HAVE BECOME DISTINGUISHED IN OTHER STATES

As in the field of politics North Carolina has produced three Presidents of the nation, Jackson, Polk, and Johnson, each of whom attained distinction of other States, so in the realm of religion it is not immodest to say that many of the wisest and ablest men who have adorned the Baptist Zion of the South have gone forth from this State.

Silas Mercer, of Georgia, was a preacher in North Carolina for years before he went South, and his nephew, Jesse Mercer, the leader of the Georgia Baptists and the founder and benefactor of Mercer University, was a native of Halifax Co., N.C. Elder W. T. Brantly and Elder Basil Manly were born in Chatham Co., N.C. within five miles of each other, and entered the ministry in this State. John Kerr, who as an orator was pronounced by Elder Jeter as first, and no man was second, and who became so celebrated in Virginia, was born in Caswell Co., N.C., where he began to preach. (Continued on page 8, column 5)

AN INTERPRETATION OF THE ENGLISH BIBLE

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Stations:	Time:	Dial:	Watts:
WCMI, Ashland, Ky. Sun.	8:00- 8:30 a.m.	1340	1000 AM
WFTO, Fulton, Miss. Sun.	1:00- 1:30 p.m.	1360	2500 AM
*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	5000 AM
*WYRD, Syracuse, N.Y. Sun.	12:00-12:30 p.m.	1540	1000 AM
*WKNG, Tallapoosa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

Fear Not, Little Flock

(Continued from page five)

man who believes on Christ finds that all of his sins are put away. He doesn't have to be afraid of Hell because Christ has already suffered his Hell on the Cross.

III

LET'S NOTICE THE PROMISE WHICH JESUS GIVES HIS FLOCK.

He said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Without entering into a detailed explanation as to what is meant by "the kingdom," just let me say briefly that it means there is something better out before us. Oh, listen to me, my brother, my sister, there is something better out yonder.

The Italian who came to this country from sunny Italy and lived here for a long period of time, was working for a woman one day in New York. Thinking that it had been a long time since he had come to this country and that he was so far from his native clime, she said something about it being such a cold, dreary November day. His face lighted up, and he thought about sunny Italy. He thought about the warm climate, he thought about the sunny skies, he thought about the beautiful trees, and he thought about all the things that he had known in his childhood in Italy, and he said, "But bye and bye, think of dat."

Beloved, you and I sometimes

are prone to think about the somber skies, the difficulties through which we are passing, but bye and bye, think of that. There is something better on, out yonder in the future.

I look back across the year since last Thanksgiving with the greatest of joy. This to me is one of the most glorious Thanksgiving days that I have ever known in my life. Thanksgiving has always meant much to me because I preached my first sermon on Thanksgiving day, thirty-three years ago today. It has always meant much to me when the Thanksgiving season comes around. But somehow, beloved, as I look back across the years, it seems that each year has gotten a little better, and this year especially seems more glorious than them all. I think this morning from the standpoint of physical health, from the standpoint of God's material blessings, from the standpoint of all the corporeal blessings that He has given me in life, as well as all the other blessings that He has showered upon me, I bow my unworthy head this morning and say, "Praise God, from whom all blessings flow." How marvelous have been His blessings to me during the past year!

Beloved, I couldn't begin to tell you of the physical, material and spiritual blessings that God has given to me. I have been blessed far more than I deserve. But, beloved, as good as this year has been, there is something better

out yonder. Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Let me ask you one question, Are you in this flock? If you are in this flock, you know what I am speaking about this morning; if you are not, then I will tell you how you may know Him. Listen:

"But as many as RECEIVED HIM, to them gave he power to become the sons of God" — John 1:12. May God bless you!

The Memorial Heights Baptist Church of Perry, Georgia will hold a Bible Seminar February 24, 25, 26, 1978 it was announced today by Pastor Gordon Buchanan.

Principal speakers will be Elder Fred T. Halliman, New Guinea Missionary from Calvary Baptist Church, Ashland, Kentucky and Elder Joe Wilson, of Winston-Salem, North Carolina.

For further information phone the pastor at 912-228-8301 (Home) or 912-987-5486 (Church).

The Burial Of An Ass

(Continued from page one)

dignities. His body did not lie in state. No funeral oration was pronounced over him. Nothing but a dead body by the wayside, given over to heat and frost and the ghouls of the air. The prophecy concerning his posterity was fulfilled. None of them ever sat or ruled on the throne of David.

Jehoiakim's penknife made a radical change in the history of Judah, the succession of David, and the history of the world. As the result of this penknife act the succession to the throne of David was taken from the line of Solomon and transferred to the line of Nathan. None of the posterity of Jehoiakim was eligible to the throne, none of the descendants of his posterity.

Joseph who married Mary the mother of Jesus was a descendant of Jehoiakim in the line of Solomon and therefore a prince of the House of David; but by this decree of God he was inhibited from sitting on the throne. He was the son-in-law of Heli and therefore Mary was the daughter of Heli. As Heli was in the line of Nathan and therefore a prince of the House of David, Mary was princess and her son Jesus a prince and birthright heir to David's throne.

When Joseph married Mary his royal title as prince was passed over to his adopted son. Thus the posterity of Jehoiakim was deprived of sublime honor of giving descent to the Messiah of Israel, the King of the Jews, the King of kings and Saviour of the world.

JUDGMENT FOR PENKNIFE

And all this for simply using a penknife on the written Word of God. Think of it! The judgment abiding on this man and his posterity for twenty-five hundred years, even to this day, and to abide forever. What a demonstration this of the sacredness of the Book we call the Bible, in God's sight. What a warning not to tamper with the sacred volume.

Do you imagine those who tamper with it today — who have the audacity to use the king's penknife on its pages, will escape the judgment of God? Impossible! The men who use it are accumulating for themselves, sooner or later, judgment at the hands of men as well as God.

The day is coming when their names, speeches, sermons and writings will be cast out with the same feeling of contempt as was given the dead body of the penknife king.

The passers-by on the highway of time, in the years to come, will feel a contempt when they read

that these men had the folly to think that with their little penknife of unbelief and downright infidelity, they could cut out, burn, and rearrange the Word of God to suit their own limitation, whether intellectual or spiritual—contempt that such men should have persisted remaining in the Church to sow division, discord, and distress, and through the aggressive exploitation of their own spiritual darkness lead uncounted souls to stumble unsaved into eternity; shame will clothe them as it did the dead body of the king.

A DONKEY FUNERAL

He was buried with the burial of an ass. The attitude of these men will receive the same repudiation and contempt. Modernism deserves no better future than that. Modernism deserves no toleration.

False pilots who seek to maneuver a ship so that it may be driven upon rock and reef, get little mercy at the hands of those who detect them in their nefarious work. Scant toleration is given to the robber who lays his hand upon your treasure.

Loyal men who would still be counted loyal to a government, have small place for those who would betray it.

He who would be true to the faith once for all delivered, cannot have fellowship, nor association, with a Modernist.

To talk against Modernism and then hob-knob and picnic with Modernists, is not merely individually contemptible but actual betrayal of the truth, in that by such practice such an one gives the fellowship personally, he denied in his testimony. There ought to be neither fellowship nor friendship with Modernists.

How can you be a friend to the man who so deals with the birth of Christ that His Mother is put in the pillory of unchastity and faithless wifehood?

How can you be friends to the man who tears the crown of deity from the brow of the Son of God and replaces it with the stigma of a weakling or deceiver?

How can you be a friend of the man who turns the agony of the cross into nothing better than the blunder of a useless and excuseless suicide?

How can you be friend of a man who denies the bodily resurrection of Christ and thus repudiates the supreme objective of His mission to this world — victory over death and the grave and the bringing of life and immortality into the light?

How can you have fellowship and friendship with the man who denies by the logic of his attitude, the session of our Lord Jesus Christ in Heaven as the living, eternally incarnate high priest of His people, and thus takes away from them the comfort and consolation of an ever-interceding and understanding friend and Saviour on the throne of God?

How can you be the friend of a

man who denies that the Son of God, our Lord Jesus Christ, will come again to this world, and that He will come visibly; who denies all who pierced Him shall see and identify Him; who by this denial denies pointblank our Lord's own teaching and His last and most tender promise to the Church?

How can you be a friend of the man who cuts your Bible to pieces and shuts you up on the edge of an unilluminated eternity with no other authority than his childish guess and your own poor stumbling and changing experience — your vacillating and worthless "consciousness?"

To have friendship with such a man is to be guilty of cowardly treason to the Son of God.

If you would be loyal to Him and steadfast for the faith committed to you, you can have no toleration for those who under the title of modernist and the disguise of progressive and liberal Christianity betray the Son of God in the house of His friends.



N. Carolina Baptists

(Continued from page seven)

and he died in North Carolina. Elder R. B. C. Howell, so long identified with Virginia and Tennessee, and the South, was a native of Wayne Co., N.C., and began his ministry in North Carolina. Elder A. M. Poindexter, the prince of agents, and the most eloquent man the writer ever heard, was born in Bertie Co., N.C. and J. S. Mims, the learned professor, and Iverson L. Brooks, were born, the first in Cumberland County, the second in Caswell Co., N.C. All these with Saunders, the first president of Mercer University, Georgia, and Emerson, of William Jewell College, Missouri, and Solomon, of Kentucky, and hundreds of other useful and honored men among the Baptists, have gone forth from this great Baptist State.

PROGRESS OF THE BAPTISTS IN NORTH CAROLINA

In 1770, there were but 9 churches in the State. In 1784 there were 42 churches, 47 ministers, 3,776 members. In 1812 there were 204 churches, 117 ministers, and 12,567 members. In 1832 there were 332 churches, 211 ministers, and 18,918 members. In 1851 there were 599 churches, 374 ministers, and 41,674 members. In 1860 there were 692 churches, 374 ministers, and 59,778 members. In 1876 there were 1,442 churches, 793 ministers, and 137,000 members. Their statistics as reported for 1880 foot up 77 Association, 1905 churches, and 172,951 members.

These figures place North Carolina third among the States as regards Baptist strength. Georgia is first, Virginia second, and North Carolina third.

(THE BAPTIST ENCYCLOPEDIA, Vol. II, pp. 853-855, 1881 edition).

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