

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 1590

## A New Endeavor To Reach The Lost

By FRED T. HALLIMAN  
(New Guinea Missionary)

"I am debtor both to the Greeks, and to the Barbarians; both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Romans 1:14-15.

After reading my last letter, "A Summary of the Recent Mission Patrol," and noting how that the mission work is spreading at such a rapid pace north of our Mission Station, you are probably wondering just what does Brother Halliman mean by attempting such an undertaking. How is he going to cope with the situation and perhaps many other things have run through your minds. Beloved, I repeat once again the statement that I have made so many times—the hardest thing

that I have ever tried to do is to say "no" to a man or group of people that is inquiring about



ELD. FRED T. HALLIMAN

how to be saved. Therefore, I feel it my duty to pursue every avenue available to get the gos-

pel to as many of these people as I possibly can.

As I think of the things mentioned in the above paragraph I am reminded of how that Moses was doing a splendid job of looking after the people of Israel until his father-in-law, Jethro, came along and began to pity him. Why, Jethro said in effect, Moses you are silly trying to carry on all this work, he said "... the thing that thou doest is not good, thou wilt surely wear away ... hearken now unto my voice and I will give thee counsel," Exodus 18:17-19. Then Moses decided that perhaps the old boy was right, yes that's right, Moses thought, I am working too hard and besides that fact, why should I be doing someone's work that is capable of doing it himself? So, after Jethro (Continued on page 2, column 4)

## MODERN REVIVALISM

DONALD A. DUNKERLEY, SALINE, MICHIGAN

Today the revivalist is in the business of selling packaged religious experience. The deep truths of the Bible are reduced to a few simple formulas, or even cliches. The demands of a sovereign God are reduced to a few easy steps which you can take to salvation. Believe the formulas. go through easy steps, submit yourself to the manipulations of the revivalist or "personal worker," and thou shalt be saved.

The package is wrapped and presented in a sugar-coating of entertainment, to woo the sinners into the tent and show them religion can be fun: peppy choruses; hand-clapping, Gospel songs; religious jokes by the song-leader; solos on the trombone, accordion, musical saw, and water glasses; fanfares by the trumpet trio; testimonies by celebrities from the world of sport and show business; and, of course, the dynamic personality of the star of the show, "God's man for this hour," the revivalist.

In the same way, revivalism offers "convenience Christianity." Effort and difficulty has been reduced to a minimum; one does not need to struggle, he does not even need to think. "Jesus has done everything ... just let go and God." Trust the word of the evangelist, do as he tells you, and everything will be fine. Great

convenience is offered through the authority of the evangelist and the tradition of the revivalist sect. Here is a pat answer for every question. Even on the matters about which the Bible is silent or does not give a clear definite answer. And, if you buy the annotated Bible ... recommended, you do not even have to use your mind in Bible study. Everything, from eschatology to details of personal conduct, has been settled for you. It is, oh, so very convenient!

Many revivalist churches keep going by stealing sheep from one another and by trying to outdo each other with gimmicks and stunts to draw in the over-converted sermon tasters. It has given up trying to revolutionize society, concentrates on "holding the line," and panders to social reactionaries who are drawn to revivalism.

It is hard to believe that a pastor is fervently preaching the Gospel and seeking the salvation of sinners, when he doesn't use the familiar cliches and doesn't give the "invitation" to come to the front. It is hard to believe that a church is really seeking the lost, when it doesn't major in special evangelistic meetings with outside speakers who are gifted as Gospel ventriloquists, Gospel (Continued on page 2, column 2)

## Open Letter To A Romanist Compromiser, Brooks Hayes

EDWARD BAKER  
Dayton, Ohio

My dear Hon. Hayes: With all due regard to your former position, as a Congressman of The United States of America,



EDWARD BAKER

and as a former President of the Southern Baptist Convention, I would hesitate to consider you as a true Baptist.

To begin with, when you visited the Pope of Rome, October 23rd, 1961, while you were President of the Southern Baptist Convention, you, in effect condoned, and made equal, what (in my opinion) used to be one of the greatest organized bodies of Bible believing Christians on earth (Baptists), with the Roman Catholic Hierarchy.

I am wondering, if you, and those who participated with you, in your recent Ecumenical dialogue, with Roman Catholics, at Winston-Salem, N. C., discussed the millions of Baptists, that Roman Catholics have slaughtered, since Christ started His Church, during His life-time, here on this earth. I am wondering, too, if you discussed the unholy masses, prayers for the dead in Purgatory, confession of sins to a Roman Catholic Prelate, rather than to God, and if, by any chance, you thought of Amos 3:3 "Can two walk together except they be agreed?" Did you recall that Scripture in II Corinthians 6:14? "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath (Continued on page 8, column 1)

## Depravity The Basic Sin Of All Sins

By BRO. BOB NELSON  
Saline, Michigan

A well-educated man, whose life was filled with problems, said to a Christian, "Oh, I would



ELD. BOB NELSON

give anything to have the peace of mind, the happy home, and enjoyment that you get out of (Continued on page 8, column 4)

## A Frank Appraisal Of Billy Graham Over Last 12 Years

ELD. O. B. BAKER  
Verona, Ohio

Let us begin by quoting the following report by Archer Weniger:

"On Monday, Nov. 11, 1957, exactly 1150 ministers of Christendom were Mr. Graham's guests at the exclusive Fairmont Hotel on Nob Hill, where the lowest noon luncheon could hardly be had for \$4.00 a plate." (At least \$4,600.00). Graham footed the bill. "The meeting was a heterogeneous collection of heretics, scoffers of the BLOOD, deniers of the Bible, rejectors of the Deity, plus a number of fundamentalists. In spite of the smoke, no one could be blind to the fact that there were several ECCLESIASTICAL DECOYS present. Frank Gaebelin was brought out from New York to allay the suspicion of the fundamentalists. Three leaders of the National Council of Churches were brought out at Graham's invitation to persuade any suspicious liberals that all would finally turn out all right for the Modernists. These included: H. H. McConnell, high execu-

tive of the N. C. C.; Dan Potter, executive director of the New York City Council of Churches which sponsored the Graham Garden Crusade." "No one doubted that this was a conglomerate composite of all Christendom."



O. B. BAKER

Yes, this was the true character of the Graham Crusade then (1957), and they have gotten no (Continued on page 7, column 2)

## HAMBURGER COMMUNION

ST. LOUIS (AP) — The use of hamburgers and a soft drink at communion is acceptable if these items have religious significance for the communicant, Methodist Bishop James Thomas of Des Moines, Iowa, said here. "It is proper to say that this time-honored sacrament must be interpreted with meaning and vitality in every age," Bishop Thomas said at a session of the first United Methodist Convocation on Worship. He spoke at one of three experimental Holy Communion services held during the convocation. "We are determined," he said, "not to continue doing the things that have no meaning in the modern world."

One of our friends sent us the above clipping and asked us to (Continued on page 8, column 5)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "An Examination Of A TV Perversion Of The Lord's Supper"

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Mt. 26:26-29.

Having read to you this passage of Scripture wherein our Lord instituted the Memorial

Supper, I want to say that if there is any one service that ought to mean a great deal to any Baptist Church, it is the Memorial Supper.

By vote, our church observes the Lord's Supper four times a year — the first Wednesday night of January, April, July, and October. In other words, we observe the Lord's Supper once each quarter throughout the year.

I wouldn't fall out with any church as to how often they observe the Memorial Supper, whether it be every Sunday, once a month, once a quarter, or once a year, or if they only did so once in the lifetime of the indi-

vidual. As I say, I wouldn't fall out with any church as to how many times they observe it yearly, but I would say I know of nothing that is more blessed to me than the observance of the Memorial Supper.

Our Lord said: "This do in remembrance of me."—Luke 22:19.

We are so prone to forget. How many times have you said, "Oh, I forgot"? How many times have you planned to do something—had full intentions of doing so, yet you forgot all about it? In order to keep us from forgetting the death of Jesus Christ, He (Continued on page 3, column 1)

## "My Church" A Baptist Church

The Catholic Church cannot be the "My Church" which Jesus built because it was not built until 604 — by Gregory and not Jesus; in Europe and not in Palestine.

The Lutheran Church cannot be the "My Church" Jesus built because it was built by Luther, not by Jesus; in 1519, not in the days of Christ; in Europe, not in Palestine.

The Episcopal Church cannot be the "My Church" Jesus built because it was built by Henry the Eighth, not by Jesus Christ; in 1534, not when Jesus was on earth; in England, not in Palestine.

The Presbyterian Church cannot be the "My Church" which Jesus built because it was not founded by Jesus but by John (Continued on page 8, column 5)



## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN ..... Editor

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BUNDLES: 10 to 50 copies to one address \$10.00 for each 10 yearly; 60 to 100 copies to one address, \$9.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? Notify us three weeks in advance. The Post Office does not forward second class mail and they charge us 10c for each "change of address" notice. Please save us this expense.

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

## Grace Baptists Have A New Radio Program



JOE WILSON

The Grace Baptist Church of Winston-Salem, North Carolina, now has two radio programs on Sunday.

They are as follows:  
WKTE 1090 Kc King, N. C. each Sunday from 12:30-1:00 P.M.  
WFCM 1550 Kc Winston-Salem, N. C. each Sunday from 1:05-1:30 P.M.

? HOW LONG ?

SINCE YOU SENT AN OFFERING TO THIS PAPER

King is about 10 miles north of Winston-Salem.

We would certainly urge any of our readers living in that area to note the time and stations, and be sure to listen to the truth as it is preached by Brother Joe Wilson over these stations.

## Bro. Roy Mason Has Written A New Book

We are pleased to announce a new book by Brother Roy Mason which is most timely, Scriptural and inspiring.

The title of it is "No! God is Not Dead! He has answered my prayers." There are 19 chapters to the book. It has 114 pages,



ROY MASON

and is bound in heavy paper cover. The design of the cover is a beautiful water color sketch, which likewise was done by Brother Mason.

This book is filled with inspiring and encouraging incidents and if you have any doubt as to God answering prayer, you should certainly read this book. We take pleasure in recommending it to our readers and would certainly say that everybody who orders the book will be blessed immeasurably by the reading of it.

Many of you have been reading Brother Mason's articles as they have appeared in THE BAPTIST EXAMINER for the past 25 years, as he has been our most prolific writer. Let me say that if you want to get the cream of Brother Mason's life, I would suggest that you get this book immediately.

Order directly from Calvary Baptist Church Book Store, and the price is \$1.25 each.

You'll be pleased by the reading of the book and you'll thank me for recommending it.



### Revivalism

(Continued from page one)

magicians, Gospel chalk talk artists, Gospel trombonists and Gospel monologue actors. It is very hard to change from a church that is centered in me and my troubles and my salvation to a church that is centered in God and the authority of His inerrant Word.

Bro. Bob Nelson (Bro. Dunkerley's pastor) adds the following to Brother Dunkerley's remarks:

The greatest need today is not some man-made revivalism but that churches start being revived within. They better get back to their old historic Baptist confes-

(Continued on page 8, column 4)

## ECUMENICALISM IS FILLING THE COUNTRY

That you might know how Ecumenicalism is sweeping the country and how our Baptist Churches and seminaries are failing in their stand for the Word of God, we quote the following from THE PIONEER NEWS of Shepherdsville, Kentucky, under date of May 29th, 1969:

### REVIVAL AT FAITH TABERNACLE

"Not by might, nor by power, but by my spirit, saith the Lord." Zechariah 4:6.

Join the brethren in fellowship and worship as they lift up our Lord and Saviour Jesus Christ.

Brother Ken Lowry, a Southern Baptist preacher and graduate of Southwestern from Houston, Texas is ministering the Word nightly — 7:30 p.m. in the second big week of revival!

Beginning Monday, June 2 thru Wednesday, June 4 at 10:30 a.m. Brother Lowry will conduct classes in Bible Deliverance — open to the public. "I am with thee to deliver thee, saith the Lord." Jeremiah 1:8.

Father Duane, a spirit-filled Christian from the Louisville Catholic Archdiocese, who directs the area "Cursillos" or "retreats," will occupy the pulpit Thursday and Friday of this week.

Spirits were refreshed last week by the dynamic, Christ-centered preaching of Church of Christ brother, George Gray.

A warm invitation is extended to all to attend.

"The battle is the Lord's . . ." I Samuel 17:47. Come and help fight the Devil!

For further information call 957-3879.

### Editor's Note:

It does look like our brethren might read a few verses in God's Word which would put an end to all this ecumenical nonsense, and compromise on their part. Let me suggest the following Scriptures:

"Can two walk together, except they be agreed?" (Amos 3:3).

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Romans 16:17).

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (II Thessalonians 3:6).

"And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." (II Thessalonians 3:14).

"Having a form of godliness, but denying the power thereof: from such turn away." (II Timothy 3:5).

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed: For he that biddeth him God-speed is partaker of his evil deeds." (II John 1:9-11).

In the light of these verses, how can any true Baptist enter into a union meeting with Romanists and Protestants?

May God help us to stand firm as to the truth of His Holy Word!

THE BAPTIST EXAMINER

JUNE 7, 1969

PAGE TWO

## Why I Want To Attend The 1969 Bible Conference



GENE HENSLEY

Last year I was providentially hindered because I was in the hospital at the time of the Conference. I long to see my dear elect brothers and sisters, whom I have known thru the years, which will be at the Conference the Lord willing. I long to grasp hands, and to fellowship together with them once more for the four precious days.

I want to attend the Bible Conference this year because I know as in the past, it will be a place where the Word of God shall be preached. There will not be any FREE-WILLISM preached there. No sir, there will not be a preacher there who will dethrone my Lord and bring Him down to the whims and cries of a mere man — just the truth of God's Sovereignty, Power, Grace, Love and Mercy — just the truth. The Truth is something I love because it comes from my Lord whom I love, and which means so much to God's elect people, who have been taught of Him, what they really are, and whom God really is. I shall hear the wonderful truths of God's Word at the Conference this year, if it be the will of the Lord for me to be there.

I want to attend the Conference this year, because I count it a privilege to be a guest of one of the greatest Churches in the country — that is, the Calvary Baptist Church of Ashland, Ky. I know its people, very well and love them. I know also its old worn-out pastor. I have slept in his bed and ate at his table and preached from his pulpit. He has done the same with me. He has traveled hundreds of miles to be in my home along with his precious wife — slopped thru mud and rain to do so, and blessed the hearts of my people by his presence and his preaching. Yes it will be good to attend the Bible Conference this year, Lord willing, I'll be there.

GENE HENSLEY  
Miami, Florida

### Fred T. Halliman

Continued from page one)  
had outlined his plan we read that " . . . Moses hearkened to the voice of his father-in-law, and did all that he had said." Exodus 18:24. However, if you will compare Numbers 11:14-17 you will find that God completely ignored this worldly wise organization and instituted his own plan for Moses. God certainly censured this sort of thing once and for all when He spoke through Jeremiah concerning the sin of Judah. "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17:5. Jethro's plan seemed so attractive that Moses suddenly started trusting in man and leaning upon the arm of flesh but God would have no part of this scheme. God told Moses to gather seventy of the elders of Israel unto the Tabernacle, "And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and

will put it upon them, and they shall bear the burden of the people with thee, that thou bear it not thyself alone." Exodus 11:17.

There have been many times when I have been tempted to say in effect just what Moses did, Lord I just cannot do all this work alone. Furthermore, over the years I have had suggestions as to how I could get the thing organized, in effect bring the Lord to the bargaining table, strike for better working conditions, higher pay and more time off. Also I have talked with missionaries over here that do their mission work by remote control, that is, they sit in their homes and send out natives without doing any preaching at all to speak of. Others simply hire anyone that comes along wanting a job to preach for them.

I do not mean to imply that I think I am doing a better job here than Moses did in his given role or that I would not (Continued on page 6, column 4)

### Treasury of David

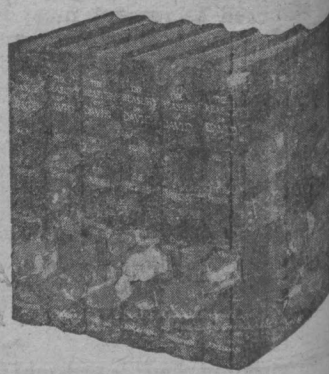
A Commentary on the Psalms

By C. H. SPURGEON

3 Volumes — \$29.75

(Formerly 6 volumes)

Spurgeon regarded this work as his greatest written effort. It is a verse-by-verse commentary on the Psalms, with a great host of quotations from other writers added. On the Psalms there is nothing better than this set.



Calvary Baptist Church, P. O. Box 910, Ashland, Kentucky

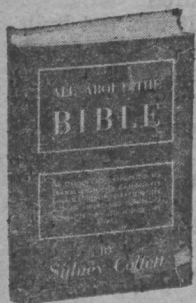
## ALL ABOUT THE BIBLE

By

SIDNEY COLLETT

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POSTPAID

## "Lord's Supper"

(Continued from page one)

gave us the Memorial Supper. That is why it is that it means so much to me. It tells me about the death of my Saviour, Jesus Christ.

There have been a lot of per-versions of the Lord's Supper down through the years, and I have been especially impressed by the number of perversions that I hold in my hand some clippings from a nationally-known paper as to a service which was listed as a television communion service. I will read you briefly:

"You are invited to partake in a television Communion Service Palm Sunday, March 30th."

This, I might say, is a full page out of a nationally-known paper. It is sponsored by a preacher by the name of Rex Humbard, who lists himself as a TV Minister of the Cathedral of Tomorrow, located in Akron, Ohio. I might say that I have known of Brother Humbard for quite sometime, although I don't know him, and I doubt seriously if I did know him, that either of us would be better by the acquaintance. I am rather doubtful if I would be of any particular help to Mr. "Humbard" and I am sure that he would be of no particular value to me.

This advertisement, as I say, is an invitation to partake in a television communion service. It was held Sunday, March 30, 1969, just a few weeks ago.

This has been done through the years over radio a number of times. I can remember when a former pastor of the Temple Baptist Church of Portsmouth, Ohio, years ago, announced one Sunday that the next Sunday he was going to have the observance of the Lord's Supper by way of radio, and he told all the people around Portsmouth to get their bread and grape juice ready and that the next Sunday he would observe the Lord's Supper over radio. On the following Sunday, presuming that there were people with their bread and grape juice ready, he went through a form whereby they observed the Lord's Supper, at least in name, over the radio.

This pastor said that it was the first time it had ever been done by radio. I don't know. There is

always a first time for any heresy, and it may have been the first time that this heresy was perpetuated by way of radio. Since that time, I have heard of it being done on numerous occasions. If I am not badly mistaken, I think Mr. DeHahn of Grand Rapids, Mich., observed the Lord's Supper by way of radio one Sunday. He is the man who is best remembered so far as the Lord's Supper is concerned, because he said if he were on a desert island with nothing but a banana and the milk of a coconut, that he would take the milk of a coconut and use it in lieu of the wine, and the banana in lieu of the bread, and partake of the Lord's Supper. I think he, likewise, observed the Lord's Supper over the radio.

I have heard of a number of cases whereby the Lord's Supper was thus observed, or rather I should say, was thus perverted. I am satisfied many, many times that this is true, for instead of it being an observance, it is a perversion of the Supper. Then when I pick up this magazine that calls attention to this communion service over television, and as I read the things it says in this magazine, I am more than persuaded that this was more than a perversion of the Supper.

### THIS COMMUNION SERVICE WAS TO BE HELD ON PALM SUNDAY.

Palm Sunday is considered to have been the time when Christ entered into the city of Jerusalem, one week previous to His resurrection. That is assuming that Christ arose from the grave on Sunday morning, and that is assuming that a week before, He entered into the city riding on a donkey, and the people cast palms in His way, hailing Him as a victorious King as He rode into the city.

All this is based on assumption, and all of this is a falsehood in every particular. There is no such thing as a resurrection on Sunday morning. There is no such thing as a sunrise Easter service, because the Lord did not rise from the dead on Sunday morning. There is no such thing as Palm Sunday because if you will study carefully in the Scriptures, you will find that the Lord Jesus Christ did not enter into the city on Sunday morning, so Palm Sunday and Easter, is nothing but a perversion of the Word of God.

ing but a perversion of the Word of God.

May I, before talking about the Lord's Supper, pay my respects unto Easter and say to you that I do not believe in Easter. I do not believe in bunny rabbits. I don't believe that bunny rabbits and flowered hats dressed with cornstalks and birds and feathers and ribbons add very much to the worship service in the Lord's House. I do not think they add very much to the worship of the Lord Jesus Christ; nor do they help us to know that Jesus Christ has been raised from the dead.

Furthermore, I do not believe that a Good Friday service is in

IF YOU ADMIRE,  
OR IF YOU DESPISE—

**BILLY GRAHAM**

You Need To Read  
**THE PASTOR'S DILEMMA**  
85c

keeping with our Lord's resurrection. The fact of the matter is, Jesus said:

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."—Mt. 12:40.

Now most any child, regardless of age, if of normal intelligence, knows that you could not crucify Jesus Christ on Friday and get Him out of the grave in time for a sunrise service on Sunday morning, in the light of the Scripture. It just isn't possible. I don't care if you use new mathematics, you can't work it out that way. There is no scheme whereby you can even take new mathematics, and work it out, so that you have Jesus buried on Friday afternoon and raised from the dead on Sunday morning. It just simply will not work mathematically.

Then to have what we call a Sunrise Service on Easter morning is to me an abomination before God. When I think about the people who got up on Easter morning, crawled out of bed and went to a Sunrise Service all over the nation, I am reminded that Sunrise Services are a thing that has been in existence long before the days of Jesus Christ. The pagans of the days gone by, eight hundred years before the birth of Jesus Christ observed the same service. In other words, eight hundred years before Jesus Christ was born, the pagans had a sunrise service honoring Eastre, or the Goddess of Spring, whose birthday falls at the same time corresponding to our Easter today. So a sunrise service on an Easter morning is an abomination to me, and I hold a healthy disregard for it in my mind today.

So when I read of this Mr. Humbard having his services on Palm Sunday, I am saying to you first of all that it puts a bad taste in my mouth, regardless of what else he may say as we shall read on in the story. This in itself puts a bad taste in my mouth to know that it was in commemoration with the whole Easter program.

## II.

### THE SYMBOLS THAT WERE USED.

I would have you notice the symbols that they were to use for the Lord's Supper. Under the title, "How to Prepare the Symbols," we read:

"The Bible refers to the cup as 'the crushed fruit of the vine'; therefore we use grape juice for this symbol. Pour just a small amount in a small glass. The broken body is represented by cubes of white bread. Prepare one cup and one morsel of bread for each person partaking of the Lord's Supper in your home."

First of all, I would like for you to look at the grape juice and remember that at the church at Corinth where they abused the Lord's Supper, some of the folk got drunk as a result of the observance of the Lord's Supper. As I think of this, I ask a question: Did you ever get drunk on grape juice?

I remember one night a long time ago that I was out to my farm, and I had to stay late. I didn't have a single thing at the cabin to eat, and I got a quart of grape juice, and when I started to town, I started drinking that quart of grape juice. I drank the whole quart in about four miles, taking a sip now and then, which kept me from starving until I got to where I could get some food. I never got "high," and if the "Law" had stopped me, I don't think they would have smelled my breath, and said that I was drinking, and I don't think, if they had given me an alcoholic test, that I would have failed to walk a chalk line, as far as they were concerned. Grape juice just simply doesn't make you drunk.

However, consider the wine that we use in the Memorial Supper. If I had drunk a quart of that wine instead of that quart of grape juice coming into town, before I got ready to cross the bridge at Ashland, I would have been seeing four or five bridges. I would have been as "high" as a Georgia pine, by the time I got to Ashland, if I had drunk a quart of wine instead of a quart of grape juice.

That was what happened to the folk at Corinth. They abused the Lord's Supper, and the Word of God says that they were drunken as a result of their abuse of the Lord's Supper.

So I say that this man, Humbard, who invites the people to (Continued on page 4, column 4)

## At Least Five People To Whom You Can Send TBE

1. _____ (A SINNER)	Address _____ Zip Code _____
2. _____ (A PREACHER)	Address _____ Zip Code _____
3. _____ (A SUNDAY SCHOOL TEACHER)	Address _____ Zip Code _____
4. _____ (A CHURCH MEMBER)	Address _____ Zip Code _____
5. _____ (A YOUNG PERSON)	Address _____ Zip Code _____

Remember 5 "Subs" for  
only \$5.00

On page 8, we carry a subscription blank each week, whereby we accept 10 subscriptions at the rate of \$1.00 each. Over the past several months, we have had some folk who have asked if they might send five subscriptions at this rate, and we have come up with the above plan. Remember, we would rather you send ten subscriptions to us at \$1.00 each, but if you cannot afford to do so, and wish to send five, we'll be glad to accept these, provided they fall in the above five categories.



## THE FLOOD

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THE BAPTIST EXAMINER  
JUNE 7, 1969  
PAGE THREE



# The Baptist Examiner

## FORUM

"Explain Matt. 5:30. Is this speaking of body or soul?"

ROY MASON

Radio Minister  
Baptist Preacher  
Arlpeko, Florida



Jesus is here emphasizing the truth that the eternal state is far more important than this present life. All of us know this, but we often forget it, and the world at large lives and acts as if the present life is all that amounts to anything. Jesus speaks here especially of sins that result from the wrong use of the eye and the hand. His teaching is that if the eye is going to lead into such sins as will take one to hell, it would be better to lose the sight of the eye. Likewise the same is true in relations to any other member of the body. "Better that one of thy members perish, and not thy whole body should be cast into hell."

The questioner asks if Jesus were speaking of body or soul. The answer is, He was speaking of BOTH. In another place Jesus is recorded as saying, "Fear him that is able to cast BOTH BODY AND SOUL INTO HELL."

The unsaved person who dies, does not go immediately body and soul into hell. The body goes into the grave, and the spiritual part goes (not to hell) but to the HADES of the lost. This is the intermediate place of the lost—a place of suffering, but not the ultimate hell. Following the Millennial reign of Christ there will occur the resurrection of the wicked. Body and soul will be united, and will be cast into the Lake of Fire. This is described in the 20th chapter of Revelation, verses 12-15.

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Recently we had a similar question from the same chapter. My answer arrived too late to be included. In that answer I pointed out that the Lord is teaching his disciples regarding the law. He points out to them that there is more to keeping the law than many believe. The disciples had been taught in their early days to keep the law according to the interpretation that the priests had given them.

Christ had shown them in verses 21 and 22 that a person is guilty of breaking the sixth commandment by hating a person as well as actually putting him to

death. In this portion beginning with verse 27 He is teaching them regarding the seventh. Most people think that adultery is the actual act of cohabitation. Christ is showing us that it is more than this. He says that if we look on a woman to lust after her we have committed adultery. Conversely if a woman dresses in such a revealing way as to cause a man to look at her in such a manner she is guilty of the same thing. As Matthew Henry said in his commentary, "Men sin, but devils tempt to sin."

Going on with the same lesson Christ points out that just as it is sinful to look in lust so it is sinful to use the hands in such a way as to satisfy this lust. (Remember, this is talking about adultery, and not the God-given physical love of a man and his wife. The Song of Solomon describes how beautiful the look and the touch of love can be to the husband and wife.)

Christ is not advocating that we should destroy parts of our body every time it does wrong. To do this would mean that we would soon destroy ourselves because we constantly fail Him. He is simply showing how terrible it is for us to break this commandment even in the look and the touch, as well as in the actual act. He is saying that we would be better off to not have the offending part of the body as to commit the sin.

E. G. COOK

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Philadelphia  
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Birmingham, Ala.



In verse I of this chapter we find that our Lord is talking to His disciples. These disciples here were saved people, so it behooves us to keep in mind what the Word of God teaches concerning who is to be cast into hell, and why they are to be cast there. Jno. 3:18 says,

"He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

The implication in Mt. 5:30 is that the right hand might be the cause, or at least the means of the whole body being cast into the place here called hell. But let us notice that Jno. 3:18 says nothing about a person being condemned because of some crime. In Rev. 20:15 we find that those who are to be cast into the lake of fire are the ones whose names are not written in the book of life. Then in Jno. 10:28 Jesus said,

"I give unto them eternal life, and they shall never perish."

That means to me that the disciples to whom our Lord was

talking to here in this verse were immune from hell.

That being true may we consider the word that is translated "hell" here. It is true that the word "Gehenna" (Greek GEENNA) is translated hell twelve times in the New Testament. This Gehenna was a deep narrow valley or glen on the southside of Jerusalem where all the trash, garbage and every kind of putrefying matter was cast. A fire burned in this place continually. And because of this it came to represent the place of everlasting punishment.

It was the custom to cast the bodies of criminals who had been put to death into this place where a fire burned continually. So, as I see it, our Lord is saying here in verse 30 that it would be better to have the right hand cut off than to have it be the means of causing the person to commit some serious crime that would cause him to be put to death and his body to be cast into this incinerator. The Williams translation calls this place "the pit." The Phillips version says, "than that your whole body should be thrown on to the rubbish heap."

There is no thought of the eternal punishment of the lost here in this Scripture, but rather it concerns the usual disposal of the bodies of criminals.

AUSTIN FIELDS

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PASTOR,

Arabia Baptist Church

Arabia, Ohio



This verse does not have reference to the soul, but to the body of the child of God. To me, it is obvious that our Lord is not discussing salvation of the soul, nor redemption through his blood. No one can save his soul by mutilating his body. Though one were to pluck out his eye, or cut off his arm, his action would not keep him out of Hell. In fact, it could not take him one step toward Heaven. Because salvation is by God's sovereign grace and that alone. Therefore, I know my Lord is not referring to the soul, but to the body.

The Bible was not written to exhort the sinner, rather it was written for God's children, and it warns us not to neglect the great salvation which God has worked in us. In the April 26th issue, I left out part of a sentence, and by doing so, the meaning was changed to that which I did not believe. I most firmly believe that Heb. 2:2 and Matt. 5:30 were written to God's children to warn them that they shall not escape the chastening hand of the Master when sin dominates their lives. If our eyes, hands or any other part of our body leads us into sin, they should be cut off, not literally, but figuratively, for we are to put our bodies in the place of death, in order to honor the Lord, with our walk.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." — Rom. 6:6.

From this verse, we are made aware that not only should our eyes and hands, but our whole body should be placed in the place of death. Or, in other words, the Lord is teaching us that our body should be presented to God as a living sacrifice which is acceptable in His sight.

"I beseech you therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." — Rom. 12:1.

If one's life is not given to

Christ, he will lose it at the judgment seat of Christ, but when one loses his life for Christ's sake, he will find it at the time of the judging of his works.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." — Matt. 16:24-27.

Hell's fire in the verse under consideration refers to an eternal loss of rewards, because of unfaithfulness on the part of God's children. Not only is this true of our physical bodies, but also of the body of the church. Preceding the verse under consideration, the Lord was discussing the sin of adultery. He warned them if their eyes or hands led them into sin, then we are to be continually on guard because of our besetting sin. Read Heb. 12:1. In the body of Christ at Corinth, there arose the sin of fornication, with which the church had not dealt. The Apostle Paul, upon hearing of it, instructed the church to sever fellowship from this man—turning him into the hands of Satan for destruction of the flesh, that the soul may be saved in the day of the Lord.

"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." — I Cor. 5:5.

He was not turned into hell, but into Satan's hands to be tormented until this pride and sin was taken out of his life. Thus, the body of Christ (Baptist Church) should turn their members, who are guilty of sin, into the hands of Satan even though they be considered the eyes, or hands of the church.

"Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression." — Psa. 19:13.

"Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me." — Psa. 51:2-3.

### "Lord's Supper"

(Continued from page three) partake of the Lord's Supper by way of television—I would say that he is making an abomination of the Lord's Supper in that he asks the people to use grape juice instead of wine.

Then you will notice that the broken body is to be represented by cubes of white bread. Bear in mind that this magazine goes out promiscuously to people of all faiths all over the country and many of them know absolutely nothing about unleavened bread. This man does not say one thing about using unleavened bread, but rather he says that the broken body is represented by cubes of white bread, which means that any person could have taken a loaf from any bakery, and

pinched off a little piece, and had it ready to swallow, and he would have been in keeping with the man's teaching of the television observance of the Lord's Supper.

Beloved, if an individual has thus observed the Lord's Supper by using cubes of white bread, he may have been in keeping with this man's observance of the Lord's Supper, but he certainly wouldn't have been in keeping with our Lord's teachings, because our Lord said specifically that it was to be unleavened bread. There is leaven in ordinary bread. The bread you use every day is a leavened bread; and if a person were to take a little cube or a pinch off a loaf of bread, and use this in partaking of the Lord's Supper, that individual is perverting the Memorial Supper by the element that he uses.

III.

### "ONE GREAT BODY OF BELIEVERS."

In advertising this television communion service, I quote:

"Have your symbols ready for the Communion service. As one great body of believers, thousands of our TV congregation will follow our Pastor as he administers the Bible commands for our participation."

You will notice that he refers to the congregation at the Cathedral of Tomorrow in Akron and all the folk scattered over the country who might be observing the Lord's Supper in connection with them—he refers to them as "one great body of believers."

Now will you tell me what kind of a body it was? Some of them were assembled in Akron, Ohio. Some were scattered around in various sections of Ohio. Will you tell me what kind of a body it was?

Let me ask you: Suppose you take a leg and put it over here in one corner of this room, a leg in another corner, an arm in each of the other corners, and take your liver and lay it up stairs on the steps, and take your false teeth out and put them up there by the water fountain as you come in. I ask you, when your torso is here on the floor in front of the stand from which I am preaching, would that be considered a body? A leg here and a leg there; an arm here and an arm there; your liver here and your false teeth some place else and your torso here—would that be considered a body? A body has to be assembled and organized in order to call it a body, and when you separate the various organs, you do not have a body, and in no sense of the word could it be called a body. I say, beloved, it was a perversion of the Lord's Supper for the man to speak of the crowd that might partake of the Lord's Supper over television as "one great body of believers."

IV.

### THE SIMPLEST FORM OF A CHURCH.

Another thing wherein he is definitely wrong in this advertisement is that he says:

"The simplest form of a church is where two or three believers come together in"

(Continued on page 5, column 1)

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PAGE FOUR

## MABEL CLEMENT

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## "They Understood Not"

"For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not." Acts 7:25.

In this instance, Moses' own brethren misunderstood him. They should have known he was standing for them 100%, but "they understood not."

This has been the grief of my written ministry — in that I have been misunderstood so much by those who should have known better. Occasionally someone who has been a friend and supporter is influenced by an enemy to turn against us. I am only human, and this hurts. Our supporters should know better. They should not be persuaded against us, but as in Moses' experience, they "understood not."

It looks like my friends would understand that I am not wealthy. My enemies say that I am. One of them keeps talking about my building a big estate. If I have any estate, it is one I'll enjoy when I get beyond this vale of tears and sadness. A man's banker knows more about his finances than anyone else. Just write Mr. O. E. Endler, President of the First and Peoples Bank of Russell, Kentucky, if you want to know our financial status.

It looks like my friends would understand that my enemies lie and misrepresent the facts concerning TBE and its editor. Our Number One enemy lives in Detroit. Ananias and Saphira surely got their reputation long before he was born. I have one of his letters before me which he sent to one of my friends. In it there are 92 lies and inuendos. He is the one who is always talking about my big estate. Would you like a comparison of salaries. Sometime ago, he reported to his association a church salary of \$7572.10. This did not include his special revival offerings. For the same period, my entire salary was \$3900.00.

It looks like my friends would understand that I do not live in an extravagant manner. Surely, my style of living is far from one of extravagance.

It looks like my friends would understand that I'm trying to live for the Lord. My enemies paint me as an exceedingly low character. I'm ready to grant that I am not what I'd like to be, nor what I want to be. However, I'm not what my enemies say I am. Common sense ought to teach all our readers that if I were one-tenth as low as my enemies say I am, I would have gotten out of the ministry long ago. When an enemy comes to you saying he knows plenty on Bro. Gilpin, just compare what he says with what you know about me, plus the work I do, and the sacrifices I make to carry on our written ministry. While writing the above, a letter was received from Pastor Joe Wilson of Winston-Salem, N. C. Since it is so appropriate, we quote it here.

"Brother Gilpin, I can never tell you what you have meant, and do mean to me. I have been helped to know and stand for God's truth by you and your ministry more than any other man, but in my estimation and love, you stand far above all your critics. I love you dearly in the Lord and am not ashamed for any man to know my high regards for you. I'm honored to have you as a friend. I pray that God will bless you greatly in the coming year, and look forward to being blessed by your ministry in the days ahead. We here pray much for you and your work. Pray for us."

It looks like my friends would understand that I am not lazy. I take no vacations. I have worked hard in our printing shop. I wash my face in ice water to stay awake night after night to read proof.

It looks like my friends would understand that my pleas in behalf of TBE are not for my personal gain. There is nothing my enemies say that hurts as much as when they say I'm always begging for money. It is true I ask our friends to support the truth we contend for, and to aid us in keeping TBE in the mail. I think the fight I have waged against error has been a tremendous contribution to the cause of God and truth. I think my weekly sermon is worthy of your support. I think the many other articles against error, and for truth,

## "Lord's Supper"

(Continued from page 4)  
the name of the Lord Jesus Christ."

Those of you who have a Scofield Bible know that he is merely quoting Scofield's notes wherein Scofield says in connection with the verse, which says, "For where two or three are gathered together in my name, there am I in the midst of them"—Scofield says that this is the simplest form of a local church.

I am ready to grant that if two or three are Scripturally gathered together, that might be a church. I am ready to grant that if they have been properly organized that it is a church, but I say to you that this man's idea of a church is far from the truth. I have known of this man, Hubbard, for a long period of time, and he is an interdenominationalist and a believer in the invisible church. I would say that this is

more than an abomination to me. I believe that the word, "church" refers to a local body of people that is organized and assembled, and I am satisfied that you cannot refer to anything else as a body. I am satisfied that you cannot refer to anything as a church except as it be one complete body in itself.

I think of those who talk about an invisible church. I wonder if such a pastor would be satisfied with an invisible salary for his work. I wonder about this fellow who talks so much in the magazine from whence this article has been taken, I wonder if he would be satisfied with an invisible wife. I wonder about his congregation, when they all play hookey and go some place else on Wednesday night, if it makes him happy when he looks out at the empty benches and sees an invisible congregation on Wednesday night.

I say to you, it is a farce to refer to the church as an invisible, universal organization. The word

deserve the support of our readers. I do not ask for anything personally — my living comes from what we make in our shop. Your contributions are for the support and on-going of our paper.

It looks like my friends would understand they have an obligation to further the truth through TBE. Paul says:

"Let him that is taught in the word, share with him that teacheth in all good things." Gal. 6:6

Haven't we taught you many "good things"? What would your doctrinal convictions be today if you had never seen TBE? Haven't you learned much from its pages? After all, aren't you tremendously indebted to TBE for what you believe and stand for? Well then, in the light of Paul's statement (Gal. 6:6), don't you feel I have a right to expect our friends to contribute to the on-going of TBE? We have taught our readers many "good things." We urge our readers to share with us that we in turn might teach others.

It looks like my friends would understand that TBE needs to be continued after you are gone from this earth. That is why it is we especially appeal to our friends to honor God and thus leave a portion of your estate to TBE to carry it on when you are gone. Put this statement in your will:

"I devise to The Baptist Examiner, published by Calvary Baptist Church of Ashland, Kentucky, the sum of \$..... or the following property, to-wit:"

This could easily be the means of helping to keep TBE in the mail when you are in Glory.

It looks like my friends would understand why we have enemies. Without exception they are (1) heretics whom we have blistered for their heresies, or (2) else they are "sore" because we refused to use TBE to further some unscriptural scheme of theirs (such as a mission board) or (3) else they have personal and family connections with one or the other of these groups mentioned. Remember, whenever an enemy speaks against TBE, he has had to sit on a hot spot someplace along the line.

It looks like my friends would understand that Calvary Baptist Church can't continue paying a tremendous deficit every month in the printing of TBE. As most everybody knows, ours is a very small church. We are handling now the mission funds for both Brother Halliman and Brother Burkett. We carry a weekly radio broadcast over a local station. Our Bible Conference each year costs us several thousand dollars — in fact, the cost will be around \$6000.00 this year. We are paying for our present building — before we go any farther to finish it. All this adds up to a tremendous expense every month. Last month, our church put \$700.00 into THE BAPTIST EXAMINER. Also, one of the members individually put in \$300.00 to cover the deficit for the month. It looks like our brethren would realize that we can't continue this indefinitely.

It looks like my friends would understand that we need lots of help every year. Both labor and supplies which we must purchase continue to mount in cost. About 35 churches and friends regularly support TBE with monthly offerings. How we wish there were many more like these. We pray that our friends will understand how much their support is needed, and that many immediately shall help us with a worthy offering.

May God help you to have a part. We need your help.

## OUR MAILING ADDRESS

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Post Office Box 910  
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"church" never means anything but one local body of people, and every church in this world that has been Scripturally constituted from another church, from the days of Jesus Christ, down to this very hour—every church is a complete organization in itself, and is not dependent on any other organization whereby it is called a church.

## V.

### WHO CAN TAKE THE LORD'S SUPPER?

In quoting from this article, I read:

"Since the Lord's Supper is a place for spiritual fellowship, the only requirement for partaking of it is salvation through faith."

He does go on a little bit further and say you ought to examine yourself, but notice this expression when he says that the only requirement for the partaking of the Memorial Supper is salvation through faith.

This is certainly not true in the light of the Word of God. There are certain restrictions laid down in the Word of God relative to the partaking of the Lord's Supper.

The Lord's Supper is restricted to a local church. Listen:

"For first of all, when ye come together IN THE CHURCH, I hear that there be divisions among you; and I partly believe it."—I Cor. 11:18.

Notice it says, "in the church." Where were they to take the Lord's Supper? In the church. I cannot say to those of you who are absent when we partake of the Lord's Supper, that if you will get your wine and your unleavened bread and have it in your home at the time of the Lord's Supper, that you can partake of it there in your home. I cannot tell you to do that because the Scriptures specifically indicate that the Lord's Supper is to be taken in the church.

I think of the Lord's Supper as an ordinance. It is not an ordi-

nance that you are to partake of some place else. Let's think for a moment. There are some of you because of your work who are unable to attend church services on Wednesday night. Suppose I would say for you to get your wine and unleavened bread and on the Wednesday night that the church partakes of the Lord's Supper, you pause at your work wherever you are, and partake of the wine and the bread.

Of course some of you are ill and unable to attend services, should I bring you some wine and unleavened bread to your home that you might partake of the Lord's Supper there?

Or suppose I had sent some unleavened bread and some wine to the various members of Calvary Baptist Church scattered over the country and asked each of them to partake of the Lord's Supper at the same time that our church is observing it here?

Beloved, I say to you, it would have been a farce, because the Word of God says, "When ye come together in the church." To me this is simple; it is plain; it is obvious; it is so ridiculously preposterous for me to think of anything else in view of the fact that it says that the Lord's Supper is an ordinance that is to be held in the church.

Mr. Hubbard says that the only requirement of it is salvation by faith. I am ready to grant that a man ought to be saved. No man ought to partake of the Lord's Supper unless he has been saved. But I'll say to you, that is not the only requirement. The first one that I would mention is that the Lord's Supper is restricted to the local church.

Notice also that the Lord's Supper is restricted as to Paul's doctrine. We read:

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not AFTER THE TRADITION WHICH HE RECEIVED OF US."—II Thess. 3:6.

"And if any man obey not our word of this epistle, note that man, and have no company with him, that he may be ashamed."—II Thess. 3:14.

I say, beloved, the Lord's Supper is restricted not only to those who have received salvation by faith in the Lord Jesus Christ, but it is restricted to those who are the followers of the doctrines of the Apostle Paul.

Beloved, I couldn't eat the Lord's Supper with Rex Hubbard, even if he were a member of this church, because he doesn't believe in the doctrines of the Apostle Paul. He believes in a universal church. He believes in a Palm Sunday. He believes in an Easter Sunday. He believes in any kind of a church organization. He doesn't believe as we do as far as a church is concerned, and in this same paper he has a sermon on the subject, "I Thirst!" in which he definitely shows that he is an Arminian from the word "Go." So, I couldn't eat the Lord's Supper with him, even if he were a member of this church because if he were a member of this church and believed the things that he indicates he believes in this paper, we would have to exclude him from our church for the heresies that he holds. The Word of God says that the Lord's Supper is restricted to those who accept Paul's doctrine.

Another restriction in partaking of the Lord's Supper is that there must not be any heresy in the church. We read:

"For first of all, when ye come together in the church, I hear that there be DIVISIONS among you; and I partly believe it. For there must be also HERESIES among you, that they which are approved may be made manifest among you. When ye come to—(Continued on page 6, column 1)



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### "Lord's Supper"

(Continued from page five)  
gather therefore into one place, THIS IS NOT TO EAT THE LORD'S SUPPER—I Cor. 11:18, 20.

You will notice that he uses the word "divisions," and the word as it is used there is the word for "schisms." It is the idea of division from the standpoint of doctrine.

Then he talks about heresies, which is just another word for sects, so that he says, "If there is any schisms, or any sects — if there is a division according to doctrine, you cannot eat the Lord's Supper."

Now isn't that plain and simple? Mr. Humbard says there is only one requirement, and that is salvation by faith. But the Apostle Paul says that if there are any schisms—if there are divisions of doctrine, you cannot eat the Lord's Supper.

I tell you, it would be mighty hard for people who believe differently to sit down and eat the Lord's Supper together. I have often used this illustration, and I fall back upon it because I think it so completely and thoroughly illustrates the point:

Suppose I sit down at the Lord's Table with a Campbellite, a Methodist, and a Presbyterian, and we pour the wine and we have the bread on the platter ready to break, to illustrate the spilled blood and the broken body of our Lord Jesus Christ. Just as we are ready to partake of the Lord's Supper — the four of us, a Campbellite, a Methodist, a Presbyterian, and a Baptist — I say, "Brethren, the Bible says that if there are any schisms, or any sects, or any divisions of doctrine, that we cannot eat together at the Lord's Table. They say,

"Oh, yes, we are all in agreement. We all believe the same thing—Jesus died for our sins." I say, "Let's see if we do."

I say to the Campbellite, "Do you believe that Jesus died for our sins, and we are saved thereby?" and he says, "Yes, well, with qualifications. I believe you meet the blood of Jesus Christ when you go down in the water in baptism, and you are thus saved by baptism."

I say, "But brethren, I don't believe that. That certainly isn't what I believe, and I hear Paul as he says, 'If there are any schisms, or any sects, or any divisions, you cannot eat the Lord's Supper.' Mr. Campbellite, I cannot eat the Lord's Supper with you. You and I don't believe the same thing."

Then I turn to the Methodist and I say, "Would you say that we are all together on this matter of salvation—that we are saved by the death of Christ?" He says, "Yes—with reservations." I say, "What are you reserving?" He says, "I believe a man can be saved, and then lose his salvation."

Beloved, he is as bad as the Campbellite. The Campbellites are going to put you under the water, and the Methodists are going to cause you to fall by the wayside. I can't go along with that, for the Apostle Paul says of Jesus:

"Who shall also CONFIRM you unto the END."—I Cor. 1:8.

Thank God, beloved, I have a confirmation that is better than anybody in this world can talk about. I am to be confirmed unto the end. You may do things that are wrong, and you may do things that are a disgrace unto the cause of Christ, but you can't lose that salvation.

I say then to this Methodist,

"I don't think you and I can eat together. I can't eat with this Campbellite because he is putting water before the blood, and I can't eat with you because you are putting apostasy after the blood."

Then I turn to the Presbyterian and I say, "Well, you and I will eat the Lord's Supper together." He says, "Oh, yes, I am a firm believer that Christ died for our sins. I am a firm believer in the Westminster Catechism." I say, "I know you say that in your doctrine and in your creed, but let's just look at it. Are you sure that you believe that men are saved wholly and solely by the death of Jesus Christ?" "Oh, yes," he says. I say, "If you believe that, then how about your babies that you baptize?" He says "We believe that they are saved and are in covenant grace because of the fact that the parents are saved."

Now that just doesn't make sense to me when I even talk about it—that children are in covenant grace because the parents are saved. I'll ask you parents who are saved as to the children that have been born into your home; do you suppose those children were born saved because you were saved? I am inclined to believe that somehow you as parents didn't confer grace very well upon those children. I am of the opinion that you didn't confer any grace to those children, and I know in my heart that we didn't transfer grace to our three children.

But the Presbyterian says that if the parents are saved, the children don't need be saved, because they already are, in view of the fact that the parents themselves have been saved. So I say, "Mr. Presbyterian, I can't eat with you. I will have to push you to one side, the same as the Campbellite and the Methodist, because the Word of God says if there are schisms, if there are sects, if there are divisions, you cannot eat the Lord's Supper."

Beloved, I say there are lots of restrictions besides the fact that Mr. "Humbug" says the only requirement for partaking of the Memorial Supper is salvation through faith. I might go on and mention other restrictions if I had the time, but I say to you, there is more than just salvation by faith as a requirement for the Lord's Supper, and I thank God that I have had the opportunity to take the man's advertisement of this perversion of the teaching of the Lord's Supper, and show you the perversion, and the heresies of which he is guilty in his

so-called observance of the Lord's Supper.

### CONCLUSION

In closing, I say this to you: The only person who can partake of the Lord's Supper is the individual who believes in Jesus Christ as his Saviour, and who has been saved by grace through faith, and who is a member of a local Baptist Church. Nobody else can. These are the first requirements. There are many others that I might have mentioned, but especially would I remind you that the very first thing to consider is whether you have been saved by the blood of the Lord Jesus Christ.

I look out over this congregation and my heart goes out to some of you. Some of you know so much about the Bible. Some of you have such a good knowledge of the Word of God. Some of you are gaining in knowledge all the time, yet you have never professed your faith in Jesus Christ as your Saviour. May it please God to reach down and touch your heart, cleanse your soul, send you out from this place with a firm conviction that Jesus Christ has died for your sins, and since he has died for you, you want to be a member of His church; you want to take the Lord's Supper; you want to live in the light of the commands of our Lord. May God bless you, may God save you, and may God add you to this body today!

### Fred T. Halliman

(Continued from page two)

want or accept some God given help in this work but I say simply that there is a tremendous work going on here and until such time as God does give me some assistance in the work, if ever, I feel it my responsibility to use every means available so long as they are Scriptural to try to get the gospel to as many of these people as I can; therefore, that is why that I have started a new type of ministry.

### A Tape Recorder Ministry

Long ago the work reached the stage to where I could not put in a personal appearance at each place every week. Then there were several preachers that were called into the service and for a while it seemed that everything was well taken care of, but once again the work has reached the stage to where that with my preaching several times each week and the native preachers taking care of two, three, and four places preaching several times at each place each week, we are still unable to meet the demands that apparently are ours to do. Many have been the nights that I have stayed awake most of the night trying to figure out how to take care of all the present preaching points and the new ones that are continually coming up. One day I suddenly got the idea about a tape recorder ministry. Why not I thought; many of the churches back home that have radio programs do not

preach live but do so via the tape recorder, so why couldn't I do the same thing here — would be worth a try any way.

### Two Tape Recorders Purchased

On my way back from Bourgainville I purchased two small tape recorders in Rabaul to try out this new ministry. In due time I got them here and taped some sermons and then I approached some of our Christian men about the possibility of training them in how to use these machines and then taking them out with the messages to places where we had no preachers to send. Several of them wanted to try out for this new kind of ministry and of those that wanted to go with the machines I chose three. After about a week of drilling on how to use the recorders I sent both recorders out. Here is how the service held. The fellows that go out with the recorders go to these areas where people have requested they want Baptist services but we have no preachers to send. Upon arrival they announce that they have come to start regular services for any and all that want to attend, the time of service is set and they meet for worship. The Christian man that has the tape recorder takes charge of the service with prayer and singing and then he plays the taped message which is about 30 minutes long. Another some and they are dismissed with prayer. These services are held both morning and afternoon each day.

When the batteries are gone or they are in need of new messages they return to the Mission Station for new material, rest about a week and are off again with more gospel messages. On their way if they can divert to some area where a pastor or missionary is stationed they go by and spend a day or two with him, playing the messages to the preacher in that area so he will have new preaching material.

Lest anyone should jump to hasty conclusions let me say now that this is not a substitute for our preaching in places where we are able to personally do it or some of our native preachers could do the job, but we have felt led of the Lord to start this kind of ministry to help fill the gap due to the lack of help. The Lord seems to be blessing this ministry. I have visited one area where this tape ministry has been in effect for about three weeks and the people said they were being blessed immeasurably by having these services brought to them by these Christian men via the tape recorder.

### How Could You Have A Part In This Ministry

Since this started about the time of the transfer of the mission work to the Calvary Baptist Church, and since it has been and still is in the experimental stage I have not before mentioned it to my church and pastor, however, I have on a few occasions mentioned it to some of the

(Continued on page 7, column 1)

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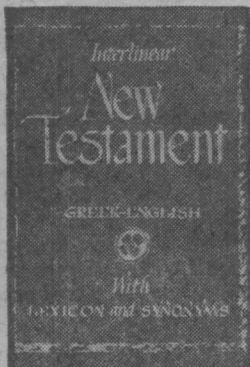
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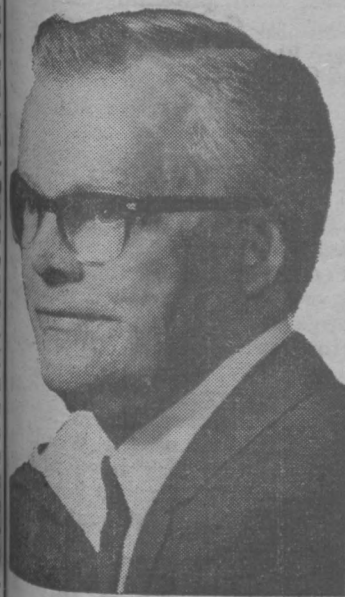
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PAGE SIX



## Eld. Wm. C. Burket Missionary To Navajo Indians



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## Fred T. Halliman

(Continued from page 6)  
Brethren that I write to and have had some requests asking how, if all, they could assist in this new ministry. All of you are well aware of the fact that it has been my policy to be always begging for things to carry this ministry over here. However, if and when people show a real interest in a special phase of our work and ask about being able to take a special part in it, apart from their regular offerings then I am only too happy to supply them with the information.

Some things you should not do: (A) Do not start sending tape recordings over here until you have first contacted me. (B) Do not send any tapes either with or without messages on them until you have first contacted me.

Some things you could do to help in this ministry. (A) You could furnish a tape recorder or help to furnish one if you like. (B) You could furnish empty tapes. (C) Or if you are a preacher and feel led of the Lord to send me some taped

messages that you would like to have preached over here I will translate them for you upon arrival and put them to work. I have started a library of taped messages of my own and will be glad to include some from my preacher brethren back there if you so desire.

Under no circumstances are you to start sending anything towards this ministry until you have contacted me first. To send the wrong kind of material over here would only be a waste of your money and my time. I merely mention this now because some have asked if they could help in any way. If there is a sincere desire on the part of one or more then write to me and I will fill you in on the details.

In any event please pray for us in this and every other phase of our work over here. We believe that either with or without any help on the field, by Baptist preachers, God is going to accomplish His purpose over here through the Sovereign Grace Baptist Mission. Amen.

Your elect brother,  
Fred T. Halliman

## Graham

(Continued from page one)  
better since. If this is the Lord's work, I do not understand the Bible account of how He says His work should be done.

"Come out from among them—touch not, taste not."—II Cor. 6:17.

This was Paul's method of carrying on. Billy was asked of his financial backing for a New York Crusade. He admitted that it came from Protestants, Jews, and Catholics. He said:

"In fact, one of the largest checks that we received came from a Jewish business man in New York City." (U. S. News and World Report, 9-27-57.)

"But, someone may say, he produces results, people are being saved, and great hosts of folk flock to hear him." The same can be said of the "Fake" healer, Oral Roberts. He draws practically as many followers as Graham.

No, dear friends, the end, however good, does not justify the MEANS. By the same measuring stick we can say that Roman Catholics are THE people upon whom God has put His stamp of approval. They are larger than any Protestant sect; yea, they outnumber Baptists. God had Samuel to record for us a bit of instruction He had given King Saul, regarding the "END justifying the MEANS." He said:

"To obey is better than sacrifice."—I Sam. 15:22.

So, our first duty to God is obedience. Isaiah 8:20 gives us the true principle.

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

So, a MUST for all those who love the Word is to measure all Christian endeavors by the yard-

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stick of God's unchangeable Word. This MUST also includes Billy Graham.

The Apostle Paul would condemn the Crusades of Graham, because he declared that it is never right to disobey God on the pretext of doing good. See Romans 3:8.

Billy Graham cooperates with Modernists, and infidels in order to get large followings. LISTEN! James Bennett, a lawyer, said:

"Billy told me personally that the reason he had Modernists on his committee was, that was the only way he could reach them with the Gospel." (Christian Beacon, 9-9-57, page 3).

Romans 16:17 tells us this: "Now I beseech you brethren, MARK them which CAUSE DIVISIONS and offenses contrary to the doctrine which ye have learned; and avoid them." . . . DON'T COOPERATE.

Of course, there are those who say, "Judge Not" — But can we not be "fruit inspectors?"

If a brother walketh disorderly and doesn't follow the Bible in what he practices, other Christians are commanded to "withdraw yourselves." II Thess. 3:6.

Paul rebuked Peter and, "Withstood him to his face, because he was to be blamed."—Gal. 2:11-14.

Is our message never to be on the negative side? Mr. Graham seems to say that his is a positive message. He will utter no word against false cults and heretical teachings. But, his is not the message of the great evangelists of the New Testament era. Peter said to the Jews:

"Ye have taken with wicked hands."—Acts 2:23.

Stephen said to the Jews (Modernists—Christ rejectors):

"Ye stiffnecked and uncircumcised in HEART and EARS, ye do always resist the Holy Spirit . . . The Just One of whom ye have been now the betrayers and murderers."—Acts 7:51-52.

Paul repeatedly repudiated the false religionists (modernists — Christ rejectors). John, who spoke so much on LOVE said,

"Many deceivers are entered into the world who confess not Jesus Christ is come in the flesh" (deny His Virgin Birth).

"Receive him not into your house, neither bid him God's speed; for HE that BIDDETH HIM GOD SPEED is partaker (sharer, partner) of his evil deeds." Read II John completely.

The above passage is enough to convince any true Bible believing Baptist that Billy Graham's Crusades are not to be fellowshiped. To do so, is to flatterly deny the message of II John, because Billy Graham cooperates with, and refuses to condemn, the Christ-rejecting Modernists. And YOU are bidding "Godspeed" to him and them, when you support his crusades. For instance: Norman Vincent Peale, a man who definitely does not believe the New Testament as Baptists believe it, received 373 of the decisions (?) — in the New York Crusade, and Riverside Baptist, that doesn't believe in Hell or the Virgin birth, got 135. Here we have babes in Christ (if any were really saved) going into Modernistic organizations — just like bringing a child into the world and turning it over TO the world — leaving a child on a doorstep is just as humane as this; in fact, the crime would not be as great, because that would only be a physical crime, whereas this spiritual.

Mr. Peale was asked why or

how he could fellowship Graham's Crusade in New York. His answer was that of a businessman. He had received 373 new members for his church (?). So the answer is obvious "Graham gets results" in number and finances. He gives new members to their churches (?).

Yes, it is a matter of GOOD BUSINESS. Most churchmen (?) are not interested in the "new birth"; they are primarily interested in numbers, which increase their finances, and feather their nests of popularity: Bigger organizations; bigger and more luxurious edifices. Power and prestige is the order of the day in most all denominations of our time. May the good Lord have mercy, and bring us to our senses.

Baptists (?) are praising the work of Graham and so are the Catholics. How can this be?

"Can two walk together except they be agreed."—Amos 3:3.

Are Baptists and Catholics in agreement in respect to the preaching of Billy Graham? If so, why not unite their great (?) numbers for a more effective witness in the world? Maybe Billy would become their head man. (This is not sarcasm, but an honest question of concern.)

Not too long ago Billy was pictured with Cardinal (?) Cushing, in the latter's home. Newspapers and religious (?) periodicals carried the picture and the story of their fellowship. The Catholic prelate was praising Billy as the greatest preacher of the gospel in modern times. He recommended that all his people attend Bill's Crusades. In fact, he said he had never heard "one word of disapproval of Graham from any Catholic."

Could this be an honest appraisal? It is our conviction that this whole affair was strictly political, on both sides of the fence. (1) Graham was courting their votes for popularity and financial backing. (2) Cushing was courting Graham's popularity and numbers which come out of his popularity. As with Norman Vincent Peale, this was simply a matter of good business and good politics.

What kind of Gospel does Graham preach that pleases both Catholics and Baptists? It is nothing more than a numbers gospel! Yes, it is good news of many additions.

The so-called sermon of Graham's, preached on the morning of Mr. Johnson's inauguration as President of the United States, was a good example of the gospel according to Graham. He brought the message at Johnson's request. Johnson, with all his conglomeration of associates in government, was extolled as a man of God, who believed in prayer and dependence upon God for his decisions. Mr. Johnson's grandfather had won a notorious general to the Lord, according to Graham, and a letter from the general to preacher Bains, which at that time rested over the President's desk was the gospel —

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good news — which Graham held up before that august congregation as proof-positive of Mr. Johnson's spirituality (?).

Oh! how unlike the Gospel preached by Paul when he stood before the officials in high places. See Acts 26. Mr. Graham did not once tell the audience their need of a Saviour. He did not once tell them of their sins, and utter helplessness before a Just and Holy God. Instead, he put a letter from a general to a Baptist preacher, and prayer, before the new birth. Is it not true that the Bible clearly teaches that one must receive a life from God before he can live a life for God?

Biblical oriented preaching brings down wrath upon the head of its advocates, and Billy can't afford that. He must continue to build up his already-great popularity. He can't afford to pinpoint his message, and say, "Thou art the man."—That kind of message would be popularity and ecclesiastical suicide. And, yet, Baptists are proclaiming his praise from the house tops. Surely, we are living in a day of religious-politics. "Be sure you court the favor of men in high places, and always make sure that you are on the side of the popular crowd." This is what we

(Continued on page 8, column 1)

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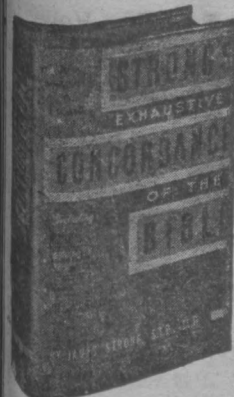
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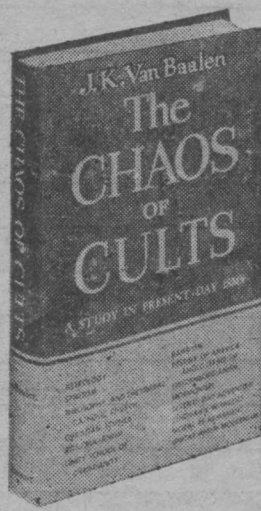
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## Brooks Hayes

(Continued from page one)  
he that believeth with an infidel?"

I am wondering also, if you and those Ecumenicalists, who concurred with you have ever looked attentively at II John 9-11. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. (The doctrine of Christ is, the death, burial, and resurrection of Christ) He that abideth in the doctrine of Christ, he hath both the father and the son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God's speed: For he that biddeth him God's speed is partaker of his evil deeds."

Yours because of Calvary, not by Mary or the saints,  
Elder Edward D. Baker, Sr.

## Graham

(Continued from page seven)  
are preaching by practice.

Paul said, "If any man preach any other gospel—let him be accursed." What was the gospel according to Paul? Was it prayer before the new birth? Was it dependence upon God without a new birth? (See I Cor. 15:1-3, and Gal. 2:21—3:1-6.)

His gospel was that "Christ

died — was buried, and rose again."

"He who knew no sin became sin for us, that we might become the righteousness of God in Him."

"While we were yet sinners, Christ died for us."

"By grace are ye saved, through faith, and that not of yourselves, IT IS THE GIFT of God."

"Not by works of righteousness which we have done, but according to His mercy He saved us."

"There is none righteous."

"There is none that seeketh after God; there is none that understandeth."

"Being justified by faith we have peace with God."

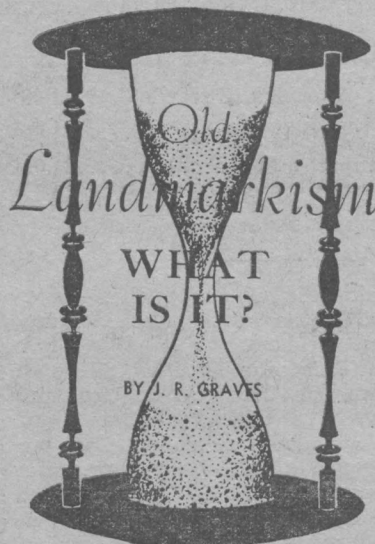
"Believe in the Lord Jesus Christ, and thou SHALT be saved."

"By what law? (principle) of works? Nay, but by the law (principle) of faith."

"We conclude that a man is justified by faith apart from the works of the law."—Rom. 3:27-28.

Paul's gospel is also the gospel of God's eternal word. Billy Graham knows this, so why doesn't he be consistent? The reason is obvious; namely, it isn't popular.

Some time ago, this writer saw and heard Billy on television, as he preached to a group of college youth. His message was the sin of adultery. At the close of such a message he called upon those



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young people to make a DECISION (?) for Christ. Great numbers of these people came in the rain to make decisions. There was nothing wrong with condemning immorality, but that is no substitute for the gospel. It is a social or moral gospel, and never saves, nor ever will save one single soul. It puts the emphasis on the wrong object. We are not born again by what we do, or do not do; we are saved by the person of the Lord Jesus Christ. Paul didn't say, "I know what I have not done, or what I have done;" but he did say:

"I know whom (the person) I have believed, and am persuaded (made to believe beyond doubt) that He is able to keep that which I have committed unto Him against that day."

He put the emphasis on the person and work of the Lord Jesus, and not upon the frail and rotten sticks of morality, prayer, or LETTER hanging over a president's desk.

Balaam was a prophet of God, but he sold out to the enemy in order that he might fatten his pocket book.

"Demas hath departed having loved this present world."

Paul spent most of his ministerial life in jail for preaching the gospel, and being true to the Word. The Apostle John was banished to the Isle of Patmos—a barren rock—for "the Word of God."

John Bunyan spent 12 years in Bedford jail for "preaching the gospel." Our Pilgrim fathers suffered jailings, beatings, and banishment from home and loved ones for "preaching the gospel." We, today, are under no less an obligation than they. And the truth of the gospel is no more popular today than it was in the past.

But we live in a day, and in a country, where we are not jailed, beaten, or banished from home because of the gospel. However, we can not be popular with the religious or political world and at the same time proclaim the true gospel of the grace of God.

The Lord Jesus said, "The world (religious and political) hated me; it will hate you also." John said, "If you were of the world, the world would hear you, but you are not of the world; therefore, the world will not hear you."

Then, we have a great ecumenical movement today, which seems to be largely promoted by Billy Graham. The Congress for Worldwide Evangelism which met in Berlin (October, 1966) had Billy as its HONORARY CHAIRMAN. Preceding this meeting in Berlin, Germany, Mr. Graham conducted an eight-day meeting, in which he said, "This is the Gospel that can put an end to war. This is the Gospel that can change the world." And yet, we find on the program such here-

tics as the so-called "Faith-healer" Oral Roberts of Tulsa, Okla. Those of us who know anything about the GOSPEL are certain the Oral Roberts would not be proclaiming it at that meeting, or any other. His gospel is the so called GOOD NEWS or physical healing. Of course, we know that Roberts is a FAKE-HEALER rather than a FAITH-HEALER.

Billy is quoted by the press as saying that he hopes this ten-day meeting will spur a "world-wide awakening."

This Congress consisted of delegates from ONE HUNDRED NATIONS, and was made up of every denomination under the sun. The Catholic and Jew were invited to sit in as observers, but this is easily seen through in the light of what we have said earlier in this article.

The Congress was officially sponsored by CHRISTIANITY TODAY, an interdenominational Protestant magazine, published in Washington, D. C.

This pastor has received the magazine for several years, and we can class it with the leading voices of inter-denominational cooperation which can lead to nothing more than compromise and an ecumenical super church.

Do we Baptists want to be a part of such heresy? If not, we had best be steering our course in the opposite direction. Billy Graham is actually encouraging this world movement.

A most sickening thing happened right here in Dayton, "The Greater Dayton Crusade" with the Pedo-Baptist so-called Evangelist, Ford Philpot doing the preaching. Baptist (?) churches cooperated in this conglomerate arrangement. But, thanks to some of our people, not too many were mixed up in the affair. There are still SOME good Baptists.

## Revivalism

(Continued from page two)

sions that embrace a sovereign-electing God and begin to preach the "doctrines of grace." In order to get decisions they have ignored Biblical theology and most churches are filled with heretical Arminianism. The situation is so bad that most church members do not even know what their church is supposed to believe and teach. The unlearned preachers and Sunday School teachers are each proclaiming their own brand of the gospel. There needs to be a revival not only of doctrinal teaching but church truth with Scriptural discipline. The church rolls contain scores of people who give not indication of true conversion. Families in the church need to be revived to having family worship. They should make an all out effort to teach their children reverence for our great and holy God. They should likewise instruct their children in "the doctrines of grace."

Until this be done it appears hopeless to have revival meetings and say more people made decisions.

## Depravity

(Continued from page one)

being a believer in Christ." In reply, the believer challenged the man to seek God with a full consent of mind, surrendering to obey and believe whatever the Bible convinced him of. To this the man just smiled.

Most people know that to find God and to accept Jesus Christ, will involve a re-thinking of their whole outlook on life. People do not find God, because they do not seek! They do not seek because they do not want to find, and they know that the way to be certain of not finding God is not to seek.

The only thing that keeps you from reading the Bible, or hearing Bible-preaching is a moral problem. The Scriptures state, "... men who by their wickedness suppress the truth" (Romans 1:18). You may excuse yourself by saying the church is full of hypocrites, or the Bible is sup-

posed to have contradictions, but this is not the real reason. Or, you may avoid confronting God by attending a church that rejects the Bible and talks about man and his social problems rather than preaching about a Sovereign God. Be honest, you want to make sure you do not find God.

## Hamburger

(Continued from page one)

opinion concerning it.

Personally, I think the Methodists are entirely justified in their change relative to the elements of the Lord's Supper. They have no authority for even being in existence; they are a false church; they have perverted practically all the balance of the Word of God on which they have placed their unholy hands and tongues; they are running without being

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sent; they have no commission to evangelize; they have no authority to baptize, and they have no Scriptural grounds for even being in existence.

In view of the fact that they have changed the ordinance of baptism, I know of no reason why they shouldn't change the ordinance of the Lord's Supper.

For a Baptist Church to do this, I would say that it would be about the most ridiculous, absurd, and unscriptural procedure in the world, but for the Methodists, I would suggest they serve it about 12 o'clock noon on Sunday.

## "My Church"

(Continued from page one)

Calvin; not in the days of Jesus, but in 1536; not in Palestine but in Europe.

The Methodist Church cannot be the "My Church" which Jesus built because it was built by Wesley, not by Jesus; built in England, not in Palestine; built in 1729, not in the earthly life of Jesus.

The Campbellite church can not be the "My Church" which Jesus built because they were never heard of until 1827 — not in the days of Christ; A. Campbell was its founder, not Jesus Christ; it was founded in Bethany, West Va., not in Palestine.

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