

The Baptist Examiner

Baptist Is Our Middle Name

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 2034

The Bible Way Of Church Organization

By ROY MASON
Tampa, Florida

According to the New Testament, there is no higher power, save God, to which a church is subject. A church is not answerable to any general religious body, nor is it required to accept any program handed down to it by any group anywhere. Conventions and associations are of very modern origin. Baptists did not have such for many centuries. They were formed with a view to promoting fellowship among churches, and as mediums of co-operation in carrying on the Lord's work. In more recent years, the general denominational organizations have assumed the proportions of governing bodies. The THEORY is still held that each Baptist church is free and

democratic, and is privileged to run its own affairs. Actually, such is not the case. When any church deviates from the set plan of co-operation handed down to it, that church is marked, and it soon feels the heavy hand of discrimination. It is branded as "disloyal," is talked against, and attempt is made to prevent people from taking membership with it. There are many ways of carrying on persecution against a church and pastor, and these many ways are put into exercise, as we can testify to from personal experience. Among Baptists, their "Co-operative Program" is a "Co-ercive Program" and there is no need to deny it. In Tampa for instance, a whole list of churches giving obedience to the "Program," is given on the advertising

page very often, and above this list there is the admonition, "Attend one of these CO-OPERATING CHURCHES." The "Co-operating" part is made the main thing. The truth is every Baptist church has the right—the inalienable right—to determine the kind and measure of its co-operation with all general groups. When loyalty to "the whole Program" is insisted on, churches must support things which they consider unworthy of support. A case in point is Stetson University in Florida. Some Baptists believe that this institution should come clean on evolution and all forms of modernism, and that it should quit having dances and things of that sort, if it is to have their support.

(Continued on page 7, column 2)

Regeneration The Sermon On The Mount

By JAMES HOBBS
South Shore, Kentucky

Some of our brethren have embraced a very dangerous and ungodly belief on the subject of regeneration. Their belief is such that it leads to a person being quickened by the Spirit but not knowing anything about it until later — if at all. Some even go so far as to say that it is conceivable that a person could be quickened and go to Heaven and never have received the new birth. They use the idea of the birth of a child, saying that a child has life before it is born.

Using the same illustration, let me show you the clear teaching of the Bible on this. Remember, when a person is conceived there must be the seed planted. We are told that the Word of God is the seed. We are conceived by God through His Spirit with the Word of God. "Of His own will begat He us with the word of truth" (James 1:18). Paul was talking about the same thing in I Cor. 4:15: "... For in Christ Jesus I have begotten you through the Gospel."

We see that conception comes through the Word of God. Some have difficulty with this because they can't see how the dead can hear. Ordinarily, the dead can't hear, but when the power of God is there, the impossible becomes possible. Jesus told Lazarus to come forth. Lazarus was dead and could not hear, yet he came forth. Ezekiel preached to dry bones which could not hear, yet they lived. Jesus said, "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:25).

Brethren, let us turn from the heresy of such teachings that would turn men from the Word of God.

God could have saved any way that He so chose, but He chose to save this way. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ" (II Thess. 2:13,14).

MORE ON . . .

By WILLARD WILLIS
Monroe, Ohio

"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in Heaven" (Matt. 6:1).

The word for "alms" may be translated "righteousness" so that the rendering is: "Take heed that ye do not your righteousness before men to be seen of them." We, however, are to use the word "alms" in verse 2.

Our Lord, in those Scriptures that precede the one before us, has been setting forth a superior righteousness to that which was practiced by the Jews. His children, He says, in essence, are to prove themselves to be children of God by the way they conduct their lives (Matt. 5:45). Now, in the Scripture before us, He asks that we guard against parading our righteous acts before men. We are to be cautious so that our deeds are done with God's glory in mind rather than the praise of men. This applies to our alms manward, prayer Godward and fasting selfward.

It is important that we point out that our Lord is not bringing in a superior righteousness to that which was required previously, but He is only bringing forth that which God has always required of man. The giving of alms, in fact,

has been required from the beginning. This fact is made obvious from the following Scriptures:

"If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth" (Deut. 15:7,8).

You may recall Job's words when he said:

"I was a father to the poor" (Continued on page 7, column 3)

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Halliman Visits Work Begun By Natives In His Absence

FRED T. HALLIMAN
Missionary To New Guinea

Dear Friends:

Greetings to each of you from New Guinea. We pray for you daily and trust that the Lord is richly blessing you. As for myself, I rejoice in the Lord's mercies with humbleness of heart afresh and anew with each day. I would like to know that every preacher is as happy and content in their work as I am. To me, it seems such a marvelous privilege just to be able to live and serve the Lord.

Sometimes folk ask me, "What is it about New Guinea that attracts you so much while others seemingly detest the place?" I can only answer the first part of

up nearly so fast as gas or electricity, but it does have its advantages in that there is never any power failure, gas shortage. It has varying degrees of temperature, and helps to keep a cool house warm. For some folk to have to use a kerosene lamp for lighting would probably be a disgrace, but I am quite proud of my kerosene lamps — there is something about the soft glow of an old-fashioned kerosene lamp that I like. Perhaps the crux of the whole thing lies in that word "like." Sometimes we have to learn to like or appreciate the things that the Lord gives us. It seems that I have read somewhere, "... and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee" (Heb. 13:5). Of course, this would apply in your case, just as well as it does to me, but the emphasis is to be content, regardless, for He is not going to forsake us.

Of recent date, I have made another mission patrol. This time I visited our work over in the Huli area. On Tuesday of last week, I left the Mission Station about (Continued on page 8, column 3)



FRED T. HALLIMAN

Some Essentials Of Public Worship And Service

Profound Love And Regard For Sacredness of Service

There are certain things which are essential to make the public worship and service what it should be. Certainly one of these would be a proper love and respect for the SACREDNESS of the public worship and service. Yes, there is a profound sacredness about it all. Do we feel this as we gather together? If we do not and are not humbled by it, let us pray earnestly to God for grace and help until we can enter into the divine sacredness of it. Truly, it is too sacred for jesting and levity to be mixed and mingled in it by anyone — even the minister as he preaches the sacred word of truth.

Deep Love And Regard For Each Other

There should also be a true love and proper regard for each member of the congregation. Let each esteem others better than self. Let us love one another in deed and in truth and let us seek to provoke unto love and good works. Do not expect perfection in your brethren, for we should remember that we are very imperfect. Remember we have different dispositions and that we have habits which we have allowed to be developed in our lives which never should have developed. We will so much need to read often the great Chapter on LOVE, I Cor. 13, and also that great Chapter on UNITY, Eph. 4. Deep love and regard for the fundamentals should prevail in both Doctrine and Practice.

The great fundamentals of the church in her DOCTRINE and PRACTICE should also be profoundly loved and regarded by all in our public worship and service. Surely, this must be true, and surely, too, it suggests another great truth which follows as a corollary to it. This truth is that we should seek to KNOW and UNDERSTAND those great fundamentals. No one can or will have a proper regard for them unless he has a proper understanding of them.

Highest Regard For The Church

It is not enough, I think to have a high regard for the church. Indeed, we should have the highest regard for it. We should prize it above all earthly things. Psal. 137:6. It should be preeminent about all earthly things.

that question, i.e., the part that applies to me. For one thing, I have been so thankful that the Lord saved me from my sins that I would be willing to serve Him anywhere, not because I feel that I owe the Lord anything for my sins, for it was by grace through faith that I was saved. But, that is all the more the reason that I want to serve the Lord, because He saved me in spite of my sinfulness — He first loved me.

Another reason, perhaps, that I am so content in my work here is that when the Lord called me to preach, I felt that was exactly what He wanted me to do, and consequently, I cut every bridge behind me, said goodbye to the business world, insofar as my livelihood was concerned, and have been busy at the job the Lord called me to do ever since. I think there may be a third reason which causes me to be quite satisfied in serving the Lord in such an isolated place as I am located in. This is the lack of all sorts of gadgets and modern conveniences that the outside world has to offer. I am not against folk having modern conveniences, but it is surprising how well one can get along and still be happy without them.

A wood cook stove does not heat

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE STONE FROM HEAVEN

"Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" (Matt. 21:42-44).

The Bible abounds with many metaphors of Christ. In this text He is presented as a stone. To Israel Christ is a stumbling stone. To the church He is the foundation stone. To the Gentile world He is the stone cut out of the mountain.

A SUPRESSED STONE

"Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?" In this verse our Lord quotes from Psalm 118:22-23.

Some believe this Psalm was written about the time of the completion of Solomon's temple and may have been sung at its dedication.

"A Jewish legend explained this verse by declaring that at the building of Solomon's Temple a stone was sent up from the quarries at the very beginning for which the workmen could find no place, so it was thrown down into the valley below Mount Moriah — "The stone which the builders rejected." Later, they sent word (Continued on page 2, column 2)

The Baptist Examiner

The Baptist Paper for the Baptist People

MILBURN COCKRELL --- Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 910, Zip Code 41101.

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The publication of an article does not necessarily mean the editor is in complete agreement with the writer, nor does it mean he endorses all this person may have written on other subjects.

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R. D. 1
Williamsport, Pa.
August 2, 1975

Dear Bro. Cockrell:

Enclosed is a contribution towards the work of TBE paper.

We have been reading this paper for about 17 years and still enjoy it and receive rich blessings each week.

May the Lord richly bless you in your ministry.

Sincerely,
John E. Wolfe

Plant City, Fla.
Box 151
July 30, 1975

Editor Milburn Cockrell
The Baptist Examiner
P.O. Box 910
Ashland, Ky.

Dear Brother Cockrell:

The Baptist Examiner has come to my home for the past 35 years and I still consider it to be the best Christian publication I know of anywhere.

May the Lord continue to bless you and His truth.

Sincerely yours,
Geo. Boyer

Mr. Milburn Cockrell,
Ashland, Ky.

Dear Brother Cockrell:

It was my intention to write you some time ago, but I've been trying to recuperate from a very serious illness. My wife and I were driving through Arkansas, when I had a sudden chill and toppled over unconscious. She had me taken to a hospital 42 miles away and I was there for 18 days. Fortunately, they discovered the type of infection that troubled me, and after they had penetrated me with more than \$400 worth of drugs, I began to get well.

But, I didn't start writing to tell you about my ailment. I am writing to express my pleasure that

THE BAPTIST EXAMINER

AUGUST 30, 1975

PAGE TWO

you have succeeded Brother Gilpin as pastor and as editor of The Examiner. I wish for you a fine and fruitful ministry. I have always read your articles in The Examiner with pleasure and appreciation. May God give you a wonderful and profitable ministry is my earnest wish and prayer.

Cordially yours,
Roy Mason

McKinney Ave., M.R. No. 5
Titusville, Penn.
July 30, 1975

Dear Bro. Cockrell:

Just a note to let you know we are so thankful for TBE.

You are in our prayers for the paper and church.

May God richly bless you and yours.

Because of Jesus,
Wayne E. Mowris

Stone From Heaven

(Continued from page one)

that they were ready for the cornerstone, but the masons declared it had been sent up already. Finally, someone recalled the disallowed stone, and a search in the valley brought it to light, and it was hoisted up to the mount again, made the head of the corner" (MATTHEW by H. A. Ironside, p. 278).

While this view is held by some expositors and popularized by a certain fraternity, I doubt its truthfulness. I believe the more likely reference is to something which existed in Christ's time with which the people of that day were familiar. "A few miles northwest of Jerusalem, on the Roman road to Gibeon, may now be seen in an old quarry a stone set on end, say 8 x 3 x 2 feet. As observed from the road it is a good stone, but on riding around you find a great flaw that destroys its value. This stone was quarried and offered, but when lifted up for inspection was rejected by the builders, and there it stands. Imagine such a rejected stone to become the chief corner stone in some grand building. The tradition sometimes repeated that such a thing actually occurred in building the temple, doubtless grew out of this passage and is worthless" (AN AMERICAN COMMENTARY ON THE NEW TESTAMENT by John Broadus, Vol. 1, p. 442).

The rejected stone was Christ Himself. Peter told the unbelieving Jews: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner" (Acts 4:10-11).

In Ephesians 2:20 and I Peter 2:6 we are informed that Christ is "the chief corner stone." Our Lord is called the "living stone" in I Peter 2:4.

The principle stone for size and beauty is that commonly laid as the cornerstone. The Jews judged Christ unfit to be their King and Savior. They saw in Him no form nor comeliness nor beauty that they should desire Him (Isa. 53:2-3). The chief priests and elders would not allow Christ a place in their temple. They would not admit His doctrine into their fold. Instead, they made Him a stepping-stone to be trampled upon.

Nevertheless, God made this rejected stone the chief cornerstone in the temple of human salvation. He Who was rejected by the Jews was received by the Gentiles. He was made the chief cornerstone of the church. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone" (Eph. 2:19-20).

Even the rejection of Him by

"And thou shalt hear what they say" (Judges 7:11).

There is very little connection between my text and my message. In reality, it merely serves as a point of departure that I might bring you some spiritual truths from God's Word.

Actually, the text is taken from that portion of God's Word which tells of the valiant and heroic efforts of Gideon's three hundred faithful men. When Gideon needed encouragement ere he went into battle, God directed him to go with his servant, Phurah, near to the camp of the enemy. As we know by reading the whole incident, Gideon overheard a conversation which inspired him to be-

lieve that God was going to deliver the enemy into his hand. When God was directing him to go near to the camp of the enemy, he said "And thou shalt hear what they say." Hence, Gideon was to be instructed by what the Midianites and the Amalekites said.

It is thus that I speak to you. I want us to be instructed in our thinking through some common words that are used today. There are a number of these which have come into existence since the beginning of this present World War. Such expression as "duration," "peace," "victory," and an "all-out effort" are common words in the vocabulary of each of us. There are also a number of other words

the Jewish rulers was "the Lord's doing." It was by the determinate counsel and foreknowledge of God. The honor shown to Him by the Gentile world is marvelous in the eyes of all.

Because the Jews rejected the King, the kingdom was taken from them. Jesus Christ said, "There say I unto you, The kingdom of God shall be taken from you." These words were addressed to the leaders of the Jewish nation. Verse 45 says: "And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them."

A STUMBLING STONE

The fruitful nation to whom Christ committed the kingdom in this present age was spiritual Israel. I Peter 2:9 confirms this: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people . . ." This nation consists of all those chosen out of the world to eternal life. This includes the saved on earth at any given time.

The kingdom is now in its mystery form (Matt. 13). In the near future the kingdom will be restored to Israel (Acts 1:6-7). Then the nation of Israel will be taken up again and the kingdom of God will be restored to them in fulfillment of the Palestinian Covenant (Deut. 30:1-10).

He relates here the consequence of coming into contact with a cornerstone. He who in ignorance and blindness falls upon it shall be broken in body. He who runs against a cornerstone, standing out from the other parts of the foundation, shall be injured in his limbs and body. Those who oppose Christ shall by that act injure themselves, and they shall make themselves miserable.

Job, centuries ago, said: "I know it is so of a truth: but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand. He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?" (Job 9:2-4).

It was foretold by Isaiah that Christ would be a stumbling stone to Israel. "And He shall be for a sanctuary: but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken" (Isa. 8:14-15). This prophecy began to be fulfilled dur-

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The nation of Israel stumbled over Christ and was broken to pieces. The Apostle Paul said: "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness" (I Cor. 1:23). Christ was not the Messiah of their taste. They looked for a mighty warrior, a worldly king who would triumph by human methods, backed by Divine power, over all their adversaries.

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The first of these words is the word "ration." So common is it, and it is used so much that even the smallest child is acquainted with it. Especially is this true that practically everything in life is rationed today. While making a country appointment of recent date, Mrs. Gilpin and I picked up a couple of girls who were walking toward the church services. As a matter of jesting, I asked them about their boy friends, and continuing to jest, one of them de-

(Continued on page 3, column 1)

Bro. Wurmbrand is not a Baptist, he is a man that I believe is doing more to preach Christ to the Communist world than any man living today.

His organization has four main purposes: 1) To give the persecuted Christians in Communist countries Bibles, Christian literature and evangelical broadcasts in their own language; 2) To give relief to families of Christian martyrs in these countries; 3) To bring to Christ leftists and Communists in the free world; 4) To warn Christians in the West of dangers of Communism by informing them about the atrocities committed against our brethren in faith in the Communist countries. To this I can only say that I rejoice to know that somebody is doing all of this.

As one would expect, he is constantly under attack by the religious liberals and the Communists all over the world. All sort of lies are circulated against him and his missionary organization. This is all because he is very outspoken against Communism.

While one might not agree with all that he does and says, I consider him as one of the great men of our time. Those who would like to receive his news-letter and to know about his books exposing Communism should write directly to him: J.T.T.C.W., Post Office Box 11, Glendale, Calif., 91209.

The Covenant Baptist Church of Lexington, Ky., and pastor Gerald Price will be having a Bible conference August 29-31. Speakers on the program will be Elders Oscar Mink, Jon Rule, Don Pruitt, and the editor. The church and pastor invites you to attend these services.

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



"WORDS COMMONLY IN USE TODAY"

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As one would expect, he is constantly under attack by the religious liberals and the Communists all over the world. All sort of lies are circulated against him and his missionary organization. This is all because he is very outspoken against Communism.

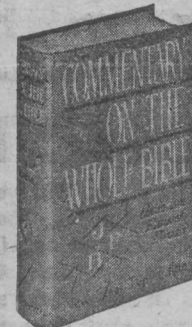
While one might not agree with all that he does and says, I consider him as one of the great men of our time. Those who would like to receive his news-letter and to know about his books exposing Communism should write directly to him: J.T.T.C.W., Post Office Box 11, Glendale, Calif., 91209.

The Covenant Baptist Church of Lexington, Ky., and pastor Gerald Price will be having a Bible conference August 29-31. Speakers on the program will be Elders Oscar Mink, Jon Rule, Don Pruitt, and the editor. The church and pastor invites you to attend these services.

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Words Used Today

(Continued from Page Two)
clared that the boys were all rationed, and that they had used up their ration stamps. I guess in a sense there is quite a little truth to this after all. For years I used to marry quite a number of couples each week, but my weddings now have been cut to the bare minimum.

Even John Barleycorn Is Being Rationed Today

I carried a cartoon in The Baptist Examiner several weeks ago wherein I pictured a large number of household articles which are today rationed and made comment thereon that it was hard to believe that our government would ration these commodities of life and never say one word about the sale of whiskey, wine, and beer. Deep down in my heart I am grateful today to some of our states that these alcoholic beverages are now rationed. I would to God that they were rationed the world around and that each individual in this world had already used up all of his ration points for the balance of his entire life.

However, there has been no ration relative to the Bible. It is God's manna for the soul; it is the Bread of Life; it is the Water of Life. No child of God can grow in grace and in the knowledge of the Lord apart from it. If one is to know astronomy, chemistry, or psychology, it is necessary that one study books on these particular subjects. If one wishes to know Jesus better, it is necessary that he make much of the book which tells us about Jesus. There is but one such book — the Bible.

How we thank God that in the midst of a world wherein practically all the commodities and the necessities of life are rationed, that the Bible still stands unrationed. You may read it as often as you wish and as much as you wish. You may read it morning, noon, and night. You may read it on Sunday and during week days. You do not have to be a miser here, nor is it necessary that you be scant in your use and application of it. Thank God the Bible isn't rationed.

Holy Bible, book divine,
Precious treasure, thou art mine;
Mine to tell me whence I came;
Mine to tell me what I am;
Mine to chide me when I rove;
Mine to show a Saviour's love;
Mine thou are to guide and guard;
Mine to punish or reward;
Mine to comfort in distress,
Suff'ring in this wilderness;
Mine to show by living faith,
Man can triumph over death;

Mine to tell of joys to come,
And the rebel sinner's doom,
O thou holy book divine,
Precious treasure, thou are mine.

Furthermore, salvation is not rationed.

Listen:
"Wherefore he is able also to

IS "THAT" IN THE BIBLE?



When did one preacher hit another in the face?

Zedekiah struck Micaiah, First Kings 22:24: "But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee?" These two were rival prophets. Micaiah's answer (verse 25) was rather apt: "Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself."

save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). What a challenging text this is that God is able to save to the uttermost. The worst man or the lowest woman in all the world may find salvation, peace, and safety in Jesus. If you could find the individual who would wear a placard upon his back and thereby announce to the world that he was the meanest man in the world, I would still point him to Jesus, and tell him that God's salvation was not rationed and that he could be saved by simply trusting in the Son of God. What a joy this brings to personal workers and to those who attempt to lead lost souls out of darkness and into the marvelous light of the liberty of God. Salvation isn't rationed.

Furthermore, grace for the Christian is unrationed.

Listen:
"Many are the afflictions of the righteous: but the Lord delivereth him out of them all" (Psa. 34:19).

It is true that day by day we have many difficulties, burdens, and afflictions. Yet, how good it is that while these are accumulating, God is in the business of providing grace that we might be delivered therefrom. These are surely trying days through which we are passing, with the world in the throes of war, with morals cast to the wind, with apostasy prevailing on every hand, with modernism threatening at every door, and with the Word of God discounted by the majority. In view of these distressing circumstances, it is truly a comforting revelation for the Christian to know that grace for God's children is still available for all.

II

The second of these common words whereby we may be instructed is the word "absenteeism." I have been reading in various papers, both secular and religious, of the problem of absenteeism. It seems that due to drinking and other moral delin-

quencies that many days' labor are lost weekly in the defense plants because of absenteeism. In other words, as a result of moral turpitude, many of the employees, both men and women, absent themselves from work quite often. In all the plants of the country it has been estimated that the equivalent of many years' labor on the part of each person is lost daily in the various defense plants.

Yet, beloved, this is no new problem. While it may be the country at large is having to grapple with it for the first time, it is an age old problem as far as God's people and the church of Jesus Christ are concerned. Every pastor could produce volumes on the subject of absenteeism.

There are three Scriptures which particularly bear upon this subject. Listen:

"And thou shalt be missed, because thy seat will be empty" (I Sam. 20:18).

This was spoken at a time when David and Jonathan were making a love covenant. David was leaving, and bidding him good-bye, Jonathan reminded him he would be missed at the religious feast of the morrow because of his empty seat. That which was to be true of David, has been true of every Christian who absents himself from the house of God. His presence is missed because his seat is empty.

A second Scripture in this respect pungently asks, "Why is the house of God forsaken?" (Neh. 13:11). Many are the excuses which are offered as to why God's people absent themselves from God's house. Yet, in the main, one's absence can usually be analyzed because it is a lack of concern relative to the house of Christ. It is true that we do in life just about what we want to do. People go to church or they don't go to church, depending upon whether they want to.

Then, there is a third Scripture which deals very strongly with this question of Christian absenteeism. "Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:25).

This text would indicate that it was already a problem in Paul's day, for he says, "As the manner of some is." If the problem of the loss of thousands of man hours in our war plants brings a serious threat to the defense forces of our country, then how much more does this absenteeism in the realm of spiritual realities produce a definite religious and spiritual loss.

The day of worship and the place of worship should mean much to the Christian for they certainly mean much to Christ. Certainly, an individual can have personal fellowship with the Lord without going to church services. Yet, there does come to us an added encouragement which is found no place else except by mingling with God's people. As the burdens of this present era grow greater, and the shadows lengthen, we are not to slacken nor to become careless concerning our church attendance. We need each other's fellowship more than ever. There is something for us to give and there is something for us to get by going to God's house.

Critical as this matter of absenteeism is in the war plants, it is far more serious concerning the spiritual and church life of our nation.

III

The third word or expression from which we can learn some spiritual truth is that expression which has been most popular in the last two years, — "Remember Pearl Harbor." This expression grew out of the sneak attack of Japan on Pearl Harbor on the morning of December 7, 1941. (Continued on page 4, column 3)

A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II

P.O. Box 34, Shelby Center, Memphis, Tennessee 38134

On John Thornbury's Treatise

"THE DOCTRINE OF THE CHURCH"

In 1971, John Thornbury's published work on the church appeared. It is a fine display of Reformed Baptist ecclesiology with some historic Baptist views put in occasionally. There are many Baptist quotations but they did not believe what Thornbury believes nor would they join with him if they were living today to help develop the low churchism of the Reformed Baptists. This I will prove in its proper place. Because Thornbury's work is gaining in influence in many parts of America, I have been called upon to answer it and defend the historic Baptist position. I have waited some four years since the original publication.

His work is against the historic Baptist position which is called today, the Landmark Baptist position. Thornbury seeks to establish a new Baptist church POLITY which is contrary both to historic Baptist polity and the visible order of the New Testament. Here is a point I wish to introduce now and later I will prove its consequences:

The Reformed Baptist concepts will bring about a change from the historic Baptist polity of isolation from unscriptural churches and ministers. It will change the polity and practice of close communion and anabaptism and therefore alter the entire historic Baptist polity and witness if followed to its logical conclusions.

This statement will become more evident when the student follows the historic proofs of the pre-Graves Baptist ecclesiology. John Thornbury's views will be the basis for a NEW AND NOVEL BAPTIST CHURCH POLITY among the majority of Baptists. This polity was unknown among the American Baptists, with but few northern exceptions, till the end of the past century. This view is now found in its fullest extent among most Baptists of the north and east.

The low-churchism which Reformed Baptist ecclesiology suggests is nothing more than the old English ecclesiology of John Bunyan of the mid-seventeenth century and Robert Hall, Jr., of the early eighteenth century. The natural result of this low-churchism will result, as it is now doing, in the same condition which destroyed the English Baptists and forced C. H. Spurgeon to break with the Baptist Union of Great Britain and Ireland. Low-churchism destroyed the old English Baptists, in the main, as it will all Baptists who adopt it.

History shows that only Baptist churches of the strict or Landmark type will continue in the full New Testament witness. History furnishes many examples to testify to this fact. Only a preacher ignorant of church history would affirm or even suggest the negative of this statement. Anyone who will study church history can see that this is an absolute truism if it is possible to form such apart from Sacred Inspiration. The father of Baptist low-churchism was the illustrious John Bunyan. The entire concept of this system is open communion, the universal church, and Holy Spirit baptism rather than water baptism. Is low-churchism helpful to the Baptist cause? Dr. B. H. Carroll said:

Look to the melancholy history of John Bunyan's church. He stood out with Robert Hall as one of the champions of open communion. He believed, preached and practiced it. How did it affect his church? After his death, Pedobaptists claimed that they had the right to vote as well as to commune. As none could consistently deny it, they exercised that right, and for a hundred years put Pedobaptist preachers in old John Bunyan's pulpit and pastorate from 1688 to 1788, no Baptist preacher was pastor. And when the last of these pastors was converted to the Baptist faith, he was retained only on the condition that he would not preach on baptism. He was gagged in his own house. Yes, open communion throttled him and made him keep back part of the counsel of God. In 1700, and again in 1724, they refused to grant letters to their members desiring to unite with close communion churches . . .

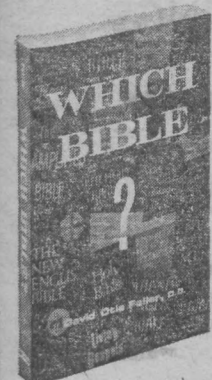
The prosperity of Spurgeon's church is attributable to the fact that their open communion has never had a chance (and could not in his lifetime) to be carried to its legitimate consequences. Wait until, like Bunyan, he has been sleeping one hundred years, then read the history.

Remember that the downfall and near death of Spurgeon's church occurred in less than twenty-five years following his death. Also, may I remind the reader of the trying and terrible times following the American Civil War in which the old Baptists of the south kept their churches going. I state this to show that the circumstances of the first World War, and the burning of the great building which are considered as the causes in part

(Continued on Page Five)

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THE BAPTIST EXAMINER
AUGUST 30, 1975
PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Where in the Bible does it forbid gambling? There are some who say it does not."

PAUL
TIBER

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



I know of no verse of Scripture which expressly prohibits gambling. There is ample instruction in the Precious Word, however, which instructs against avarice and greed.

"Thou shall not covet" is a commandment against inordinate desire — that is, strongly desiring something which God has not seen fit to give.

If one can place a wager without inordinate regard as to the outcome; if he has absolutely no other use for the money he wagers (not robbing family, God, the needy, etc.), then, I suppose, he could gamble without opposing God's Word — but a married person always has family — a saved person always has God's work — everyone always has the needy.

and harm of many varieties, and we know likewise that anything that does that, is displeasing in the sight of God.

Sin, whether it takes the form of gambling or some other form, is displeasing to God. In John 8:21 we find Jesus saying, "Ye shall die in your sins. Whither I go ye cannot come."

The Bible is opposed to the practice of trying to live without work, and that is exactly the effort of those who spend their time gambling. They don't want to do any toil — they want to skin other people out of what they have earned. The Bible expresses it in II Thes. 3:10, where it says, "If any man will not work, neither should he eat."

E. G.
COOK

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So far as I am able to know the word "gambling" is not mentioned in the Bible. But that is like saying the word "millennium" is not in the Bible. There are those who refuse to believe in the millennium because that word is not found in the Bible. But anyone with just a smattering of education should know that a thousand years constitutes a millennium. And those who are willing to see it, the thousand years is to be seen. So if we wish to know if the Bible forbids gambling, we must determine just what gambling is.

If you bet on a horse race, you do not do it in order to win your own money. It is already yours. It is an undeniable fact that you do it in order to win other people's money. And you do it without any regard for the rights of others. That is the sole purpose in gambling. If you look in your dictionary for the meaning of the word "covet" you will find that it means a desire for that which belongs to another. So, since gambling and covetousness have the same meaning, they are one and the same thing. That is, gambling is covetousness in operation. So now, let us see what the Bible says about covetousness.

In Ex. 20:17 we are told not to covet anything that is our neighbor's. And in Deut. 5:21 we see this same thing repeated. In Luke 12:15 Jesus said, "Beware of covetousness." In Rom. 7:7 Paul says he would not have known what it was to lust (or to covet) unless the law had said, "Thou shalt not covet." In Rom. 13:9 we see the sin of coveting being put on a par with adultery, murder, stealing, and bearing false witness. So, since gambling is covetousness, God puts gambling on a par with adultery and murder. In Rom. 5:11

Paul says not to eat (that is, the Lord's Supper) with a covetous person. In Eph. 5:3 Paul says we are not to so much as mention covetousness among us.

If you can prove that gambling is not covetousness, you just might be able to prove it is scriptural.

JAMES
HOBBS

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McDermott, Ohio

PASTOR
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South Shore, Ky.



Sometimes we must determine our actions according to Godly living or our testimony rather than direct Scripture. As far as I know, there are no Scriptures that use the word "gamble" or "gambling." The Bible does tell us to "Abstain from all appearances of evil" (I Thess. 5:22). We are also told in the Bible to do all things in the name of the Lord. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. 3:17).

As a child of God we are to live a life that is honest among men. "Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28). When you take another man's money through gambling you are stealing from his family that which they need to live. Paul said to the saints in I Thessalonians 4:11-12: "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing."

We are told that the soldiers gambled for the garments that Jesus wore while he was hanging on the cross. "They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith. They parted my raiments among them, and for my vesture they did cast lots. These things therefore the soldiers did" (John 19:24). The word for lots is *Klayros* which means "a die" (for drawing chances). If they gambled for my Lord's garments, I do not care to join them by gambling.

Words Used Today

(Continued from page three)

Since then, it has been the cry of most Americans and the battle call of our citizenry, actually designed to stir up war spirit. Back of it all is the motive of revenge.

Far be it from me to commend or even to condone the attitude of Japan. Yet, may I say that personally I do not hate any individual Jap and that frankly I would do anything and everything within my power to teach any of them the story of God's blessed grace.

However, when you come to the matter of our personal experience, revenge, which grows out of this expression, "Remember Pearl Harbor," revenge should be the last motive to be found in the life of a Christian. In the Old Testament, David was driven from his throne through the rebellion of his

son Absalom Shimei, one of David's trusted men, followed David as he left the city of Jerusalem, throwing stones at him and cursing him and in the most sarcastic manner derided David as a "bloody man" and a "man of Belial." Abishai, who remained faithful to David, asked David's permission that he might kill Shimei, thus seeking revenge in behalf of his king. This permission was not granted, for David said, "It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his curing this day" (II Sam. 16:12). As every student of God's Word knows, the day came when Shimei prostrated himself in the presence of David. May every child of God remember from this that it is far better to leave one's enemies in the hands of God for Him to settle with them than it is to take vengeance in one's own hands. Do you recall the words of the Apostle Paul when he said: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19).

However, from this expression, "Remember Pearl Harbor," there comes another lesson to us, especially since it was the place of sacrifice. May the Christian and even the sinner, remember another sacrifice made one day two thousand years ago, and may our Christian battle cry be, "Remember Jesus Christ." The blood of many a noble American lad was spilled at Pearl Harbor and many there died in the name of, and in defense of, their country. Yet, may this scene pass from your memory and may you visualize the hill of Calvary where God shed His blood in the person of His Son and where a sacrifice was made not merely that one nation might be free, but that the elect of God in all nations might be loosed from the thralldom of sin and made free men in the Lord Jesus Christ. While the world shouts, "Remember Pearl Harbor," may the Christian speak softly to himself, yet boldly to the world, "Remember Jesus Christ."

Another expression which is in common vogue today is that of a "post-war world." Many are the conferences that are being held today with plans, panaceas, and remedies for the world when the war ends. Over two hundred organizations are at work in America today planning for a post-war world. Far be it from me to minimize the fact that this is a necessity, and yet, there are some spiritual truths that we may learn thereby.

The history of every nation of the past centers around three periods: namely, conquest, construction, and play. That is to say, that each nation in its incipency and beginning, passes through the period of conquest and the extension of its domain. Then comes the period of construction wherein roads, buildings, and improvements of all types are made. After the period of construction, comes

the period of play which always ends in destruction and the rise of a new civilization. May we in America learn a spiritual truth. If there is to be a post war world for us, there must be a return to spiritual principles.

Listen:
"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

We have already long ago passed through the period of conquest and the period of construction. Today we are completely engulfed with the thought of play. Nobody wants to work. Even those who do work don't want to do common work. Short hours, high wages, vacations with pay, and many other concessions are clamored for. May God grant that we shall have in America a post-war world, but in it, may there be a return to spiritual principles.

Let me remind you that sometime in the future, this post-war world is going to have a world wide dictator who shall control it. Greater than the dictators of the totalitarian states today will this one be.

Listen:
"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three score and six" (Rev. 13:16-18). Yes, there will be a post war world and sometime there may be a dictator who will make all the dictators of the present era pale into insignificance. May the world remember this and take cognizance of it as our leaders plan for a world when peace comes.

From another expression we can learn spiritual truths whereby we may be edified. This is the expression "victory garden." As you know, this has been a year when folk who never attempted to grow anything before, have honestly and seriously tried to join the ranks of producers. Possibly many of these have raised more sweat on their faces and blisters on their hands than they have vegetables. Yet, in it all, there has been on the part of the nation, a serious attempt to produce food through victory gardens.

Well, the Christian likewise has his victory garden. In it nine types of fruits grow.

Listen:
"But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22,23).

These fruits do not grow in the world nor are they the product of our flesh. These nine fruits are (Continued on page 5, column 2)

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THE BAPTIST EXAMINER

AUGUST 30, 1975

PAGE FOUR



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ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"HELP MY UNBELIEF"

"And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief" (Mark 9:24).

Which of us can not identify with the dilemma of this loving father? His child is desperately ill. The doctors could not help him. The disciples could not help him. Now he brings him to Jesus. With tears he cries out, "Lord, help my boy." Jesus tells him all things are possible if you can believe. The father did believe. Hadn't he brought his son to the disciples. Still — they hadn't been able to help the boy. Now he brings him to Jesus and is required to believe. He does believe—he does. But is it a strong enough belief? Is it the right kind of belief? The father's answer proves his faith to be genuine. Only that belief that centers in the Lord Jesus, comes from the Lord, and returns unto Him is the kind of faith that divides the waters, moves mountains, and heals little boys.

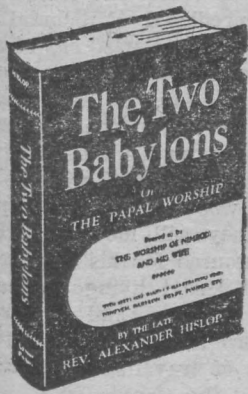
Our faith is often on such shaky ground. We wish it were not true, but it is. We ask for things that do not come to pass. We treat the Father for things that do not happen. The Bible says to ask and we shall receive. Knock and the door will be opened. Yet, sometimes the door seems to remain solidly shut. There is no creak of the hinges. Seemingly, no light under the door. We knock until our knuckles seem bloody. Our voices get weak from asking. We can't seem to understand. We try not to ask why. Doubts invade and torment us. Lord, we

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THE TWO BABYLONS

OR PAPAL WORSHIP

By
Alexander
Hislop



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Among others things, the author authentically reveals that the supposedly Christian celebrations of Christmas and Easter were originally celebrations in honor of the gods of Babylon, and that these have been adopted by Rome and panned off on the world in the name of Christ.

If you want the truth about the practices of Romanism and about demon holidays, you want this book.

believe, help Thou our unbelief.

The Psalmist said, "The LORD is my Rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower" (Psm. 18:2). David's faith was strong. It was fed and nourished on the Word of God. "For I have kept the ways of the Lord, and have not wickedly departed from my God. For all His JUDGMENTS were before me, and I did not put away His STATUTES from me" (vs. 21,22). If we believe and yet we need help in our unbelief the answer lies in the Scripture. "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

Words Used Today

(Continued from page four)
what the Holy Spirit produces within us.

In contrast, sin is our work. In our flesh we produce, "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like" (Gal. 5:19-21). The law condemns these seventeen works of the flesh, but relative to these nine graces of the spirit which grow in the Christian's "victory garden," it is said, "Against such there is no law."

I sincerely trust that those of our friends who have attempted a victory garden this year have met with some measure of success. Yet, above all else, do I trust for you that you have met with a great deal more success in your Christian "victory garden." There have been lots of weeds for you to pull and lots of insects for you to kill in order that you might have a harvest in your vegetable garden. This, too, has its spiritual counterpart. In order that you might have a good harvest in your Christian "victory garden," you must constantly keep on the alert lest Satan get an advantage of you. May God grant that your victory garden has produced an abundance of fruits and vegetables for your body, and may He especially grant a bountiful harvest in your Christian "victory garden," too.

VI

Still again, there is another word which is commonly used today — the word "blackout." While this is a new word, it is an old experience. Six thousands years ago sin brought to this world its first blackout when Adam and Eve wilfully disobeyed God in the Garden of Eden. From that hour sin has turned this world into darkness. Every person who is unsaved and who is yet in his sins, is in darkness. The only way that one can get out of the darkness of this moral and spiritual blackout is through Jesus.

Listen:
"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (I Pet. 2:9).

So great is this darkness and so interesting is it to the carnal natures of each of us, that men love it.

Listen:
"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (Jn. 3:19).

The world is so blasted and blighted by the darkness of this moral blackout that it cannot see the things of God. Each of us have been blighted thereby. "And the light shineth in darkness; and the darkness comprehended it not" (Jn. 1:5).

Finally, this darkness, growing out of the blackout caused by sin, leads into even more serious darkness, namely, outer darkness —

even Hell itself. "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 25:20).

Still again, there is another spiritual analogy concerning blackouts. Sometime ago, a radio star said, "There never will be a blackout of freedom." Of course, this was just a pep talk to arouse national patriotism. Though I believe in fighting for liberty, the very opposite of the statement of this radio star is true, for there is a blackout of freedom prophesied in God's Word.

Listen:
"And He causeth all, both small and great, rich and poor, free and bond to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of the man; and his number is Six hundred threescore and six." (Rev. 13:16-18).

When this anti-Christ takes possession of this world, all freedom will be gone. Freedom of speech, freedom of press, freedom of private enterprise, freedom of worship, and even the freedom of normal thinking will be done away with. There is no need for us to hope for and predict, or even wish for that which is denied by God's Word. This radio star possibly had never read Revelation 13 or else she would not have been so emphatic. Truly this Scripture describes the world's coming blackout of freedom.

However, it rejoices the heart of God's true believers to know that all true believers will be caught away before that time comes. Listen: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive, and remain shall be caught up together with them in the clouds, to meet the Lord in the air and so shall we ever be with the Lord" (I Thess. 4:16,17).

Yet, beloved, I remind you that that day is fast approaching. Just as we have blackouts today due to the war, the day is coming when there shall be an actual blackout of democracy and freedom.

VII

Another word which is commonly used today is that of "priorities." A few months ago this word was unknown to many and was but rarely ever used. Yet today it has a very prominent place in the vocabulary of most of us.

Well, beloved, there are some divine priorities which are stressed throughout the entirety of God's Word. When Elijah came to the Shunamite woman asking for room and board, though she was making a cake with her last oil and meal, the prophet of God asked that she make a cake for him first. His was a demand for priority and in serving the prophet of God, she was thereby serving God and was in turn serving herself, for the Word of God declares that the oil and the meal never failed from her house throughout all the famine.

The New Testament makes it clear that a divine priority exists in the Christian's life.

Listen:
"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

God is to be given first place. Before we look after ourselves, we are to put His kingdom first. In the context you will notice that He is speaking about the question of food and raiment. Jesus (Continued on page 6, column 1)

A Review Of Baptist Ecclesiology

(Continued From Page Three)

of the downfall of the Tabernacle, are no more than what most southern Baptist churches underwent in the 1860s and 70s. Why didn't the Baptists of the south die as the Tabernacle? Many of their churches were burned also. Many were held as bases by invading and hostile armies. In fact, the emancipated slaves were urged by northern whites, to vote the southern whites out of the white's church buildings where the membership was integrated. But this only worked out in a few cases much to the regret of the northern barbarians!

Low-churchism is nothing more than spiritual fornication and the purity and well-being of Baptists will be questioned seriously when Reformed polity is realized to have its full sway. Remember that whatever the old Baptists believed about the secondary meaning of "church," it DID NOT CAUSE THEM TO ADOPT A NEW BAPTIST CHURCH POLITY! They were still close communionists and anabaptists who regarded the pedobaptists not as true churches of Christ nor their ministers as real ministers of Christ. May Christ's true churches and ministers be led away from this spiritual fornication!

Brother T.'s polity will be a new polity to those Baptists who adopt it and who are not bothered by higher criticism unless they hold to the concepts of either John Bunyan or Robert Hall, Jr. Remember, whatever old Baptists did believe about the figurative meaning of the church, it did not take them from old Landmarkism. They were still anabaptists, close communionists, successionists, and anti-affiliationists.

Remember that everytime you find a Baptist martyr in Baptist history, you find a Baptist who is on the side of Landmarkism but against Brother T. This I will demonstrate with sufficient clearness at the proper time. This truth can be seen even by the most casual reader, and if Brother T. had taken the time to study the sources of history which are present in any good Baptist library rather than the works, *Baptist Concepts of the Church*, and *Baptist Successionism: A Critical View*, which are simply the interpretations of historical ideas which are taken out of their settings and divorced from the practice of the old Baptists, and therefore, do not present a true picture of the life and faith of the historic Baptists, he, too, would have seen the errors of his conclusions.

How can liberal Baptists use the writings of the old fathers to justify their modern un-baptistic practices? Simply, they do so the same way that the modern liberals in American government use the U.S. Constitution to justify the liberalism of their beliefs. The ideas and practices of the founding fathers are quite a different thing to them as they expressed themselves in the words of our Constitution. The way this can be proven is by realizing the time, philosophy and views of the fathers and understanding their expressions in the context of their polity. Liberal Baptists of today have no more identity with the polity and doctrines of the old Baptists than the long-haired hippies have with men such as George Washington, Thomas Jefferson and John Hancock.

Why am I answering Brother T.'s treatise on the church? Why am I reviewing Reformed Baptist Ecclesiology? There are many reasons and before I give them, let me say that if he had been content with a positive presentation of the truth as he sees it and left us alone, then I would have said nothing. Had he printed his views and not misrepresented the historic Baptists, then I would have said nothing. I want this understood and very clear. Thornbury attacked us, he attacked our position. We are on the defense! Furthermore, he attacked those who could not defend themselves, our blessed dead in the Faith.

His work was published in 1971, this is 1975. My review is four years following his attack. And, having experienced the false love of the liberals before, I want this understood. Their philosophy is . . . they can say or do anything they desire toward the Landmark Baptists, but let the Landmarkers defend their position and disprove the liberal, then the Landmark Baptists are all terrible — bigots, sectarians and all the such like. I know beforehand the answers that I will get because of this review. My arguments will not be answered, but I will be attacked. I will be looked upon as terrible for defending my position and the position of my dead fathers in the faith as well as my living brethren. Dr. J. R. Graves, on this very point said years ago:

The author then appeals to the press and to the world to decide, if Baptists do not owe it to themselves and to the principles they represent and most conscientiously believe, to defend themselves from undeserved contumely, and their principles from unmerited reproach? If these letters are considered an attack, let them be looked upon as an attempt to spike the enemy's guns, in which effort the aid of the Baptist press of America is most affectionately and earnestly invoked.

Nor have these letters been written in a bitter and vindictive spirit, although the severity of the language employed may occasionally indicate it. The author has not been conscious of entertaining such an emotion for (Continued on Page Six)

Words Used Today

(Continued from page 5)

would remind us that even before we consider these, He is to be given divine priority.

The churches of Macedonia sought to render help in behalf of the famine stricken people of Judah. Paul said concerning them, "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God" (II Cor. 8:5).

These Macedonian Christians believed that everything they had and were belonged to God whom they represented. Thus, they recognized divine priority.

Actually, the real trouble with America today is that we have not given God His rightful place in our national life. I think it is thus that His chastening rod has fallen upon us. We have put money, and pleasure seeking ahead of our service for Him. There is needed today a return to Christ and to His Word and recognition on our part of His divine priority. Oh, that God would grant that in our churches and our homes and in connection with our talents for service, that we would put Him first and give to Him the priority which is rightfully and divinely due Him!

VIII

Finally, another word which is characteristic is that of "righteousness" and it is characteristic and conspicuous by its absence. In all the newspaper stories relative to the war the word righteousness is missing. It might be called the missing word of this generation. And yet, beloved, how tremendously important that word is.

Listen:

"Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34). "Better is a little with righteousness than great revenues without right" (Prov. 16:8).

We are longing today for peace. It is our desire to see victory come at an early date, and yet, beloved, there is seldom a mention of righteousness. Have you ever noticed that the Bible links righteousness and peace so often together? In fact, there can be no peace for our souls to experience apart from the righteousness of God. Righteousness and peace are inseparably joined together.

These are some of the words which are commonly used today. May we come back to our text for just a moment: "And thou shalt hear what they say." Just as Gideon was to be instructed by what

he overheard, so may we be instructed by these common words of today.

May God bless you all!



Stone From Heaven

(Continued from page two)

see, and ears that they should not hear; unto this day. And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them: Let their eyes be darkened, that they may not see, and bow down their back alway" (Rom. 11:8-10).

Their fall was made the occasion of salvation to the Gentiles. Romans 11:11 declares: "I say then, Have they stumbled that they shall fall? God forbid, but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy."

In Roman 11:25 Paul goes on to write: "For I would not, brethren, that ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

Notice three things in this verse: First, there is a definite fulness of the Gentiles; that is, a definite number to be saved. Second, in order for these Gentiles to come in, a hardening, judicial and sovereign, has befallen Israel. Third, Israel's hardening is in part, for the remnant according to the election of grace is now being saved from among Israel.

A SMITING STONE

Speaking of Himself being a stone, Christ said: "But on whomsoever it shall fall, it will grind him to powder." The meaning is that those who reject and oppose Christ will be crushed by Him and perish forever. He will fall upon them with His whole weight and crush them to pieces. He will scatter them like a puff of dust. The psalmist said: "The ungodly . . . are like the chaff which the wind driveth away . . . the way of the ungodly shall perish" (Ps. 1:4,6).

There is an allusion here to the manner of stoning to death among the Jews. First, the criminal was violently thrown down from a scaffold twice his height upon a great stone which would bruise him. Or sometimes, he was struck off by one of the witnesses. Second, they threw a great stone upon him which would crush him in pieces.

Those who try to pull the cornerstone out of its place in a build-

ing will have it to fall down upon their heads. The Jews tried to pull Christ down by putting Him to death. The Gentiles have not in the main done any different. They, too, have ignored Him and despised His teachings. But the Scripture reveals that He is soon to fall upon their heads in terrible destruction. "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60:12).

These words of Christ are surely a reference to the smiting stone in Daniel chapter 2. In this chapter both Nebuchadnezzar and the prophet Daniel saw a great image. The head of gold represented Babylon; the breast and arms of silver represented the Medo-Persian dominion which destroyed the Babylonians; the body and thighs pictured the Grecian Empire which overturned the Persian; the legs of iron represented the Roman Empire.

This image was divided into two legs. This implied that the Roman Empire would be divided

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into its Eastern Division with Constantinople as the capital, and its Western Division with Rome as its capital. This happened in A.D. 364.

The two feet of the image are divided into five toes each. The feet represented the last stage of Gentile government. The iron represents imperialism and the clay democracy, giving us in the last days of Gentile power a democratic monarchy. The fact that such phases of government are becoming more prominent seems to indicate that we are now living in the time indicated by the feet.

The ten toes represent ten kings which are to appear in the last stage of the kingdom of Rome. The toes will appear in the form of ten federated but separate nations over which a Roman emperor will rule. It is while this confederacy is in power that the stone from Heaven will fall.

Daniel tells: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2:34-35).

The climax of the dream is the smiting of the image by a stone. This stone is cut out of a mountain without hands, thus showing its supernatural origin. This stone does not fill the earth by degrees; it at one blow demolishes it. This stone is not Christianity, but Christ, the stone that the builders rejected!

When will this stone fall from Heaven? Did Christ smite and destroy the Roman Empire at His first coming? No. The Roman Empire smote Him. So we see the first coming of Christ was not the falling of the stone. This falling points to the coming of Christ

A Review of Baptist Ecclesiology

(Continued From Page Five)

one moment. He has written "more in sorrow than in anger." He entertains the kindest feelings towards all Christians, and those whom he considers in error, he looks upon as "more sinned against than sinning," for their leaders do cause them to err. Principles, and not men, he has endeavored to discuss, as erroneous and pernicious principles cannot meet with reprehension too severe, if the Saviour or the apostles are allowed to be worthy examples in the rebuke of such.²

It is worthwhile to point out that Dr. Graves was writing letters to one who believed in pulpit affiliation, open communion, who denied Baptist church succession, and who believed in the universal, invisible church. I, too, am writing to such a person. But the difference is, Dr. Graves wrote to Dr. J. Soule, Senior Bishop of the Methodist Episcopal Church South, while I am writing to a Reformed Baptist(?).

Secondly, I am answering to defend the historic Baptists because I have been asked to do it. I would never take this work on myself if I had not been asked to do it.

Third, I am answering to clear up the method of attack on historic Baptists and their principles in the main, and Dr. J. R. Graves in particular. The liberal's method of operation is always the same. They pervert and also misrepresent. Rather than present positive proofs, they make negative statements and enforce them by the historical ignorance of the unsuspecting public. I will show that the historic Baptists, with but few exceptions, did not hold to the modern Reformed Baptist position.

Fourth, I have passed through this battlefield before and have spent nearly seventeen years of research in Baptist history and theology. Therefore, I have the jump on many others who are just now entering this field of battle.

Fifth, due to the way of providence many of my brethren lack the time and the means to enter into history and historical theology such as this issue demands. I have referred to no less than 1,000 volumes from my own personal, private library of over 5,000 volumes as well as the exhaustive libraries of Baptists in Southern Baptist Seminary, Louisville; Southwestern Baptist Seminary, Ft. Worth; Union University, Jackson, Tennessee; and the Southern Baptist Historical Society, of the Southern Baptist Convention, Nashville, Tennessee, together with the Dargatzis Carver Library there also. I have had opened to me the wide range of matter in the British Baptist Historical Society, London, England. These doors have been opened by a kind and holy providence. But, many of my beloved brethren have not been the objects of this kind and holy providence in such a manner. My knowledge, what little there is of it, and my results, though imperfect as they are, also belong to my brethren as well as to myself as unto the Lord, Jesus Christ.

1—B. H. Carroll, *Christ and His Church* (The Broadman Press, Nashville, 1940), pps. 163, 164.

2—J. R. Graves, *The Great Iron Wheel* (Graves and Marks: Nashville, 1855) p. viii.

(Continued Next Week)

back to earth and the battle of Armageddon.

The time the stone is to fall on the image is distinctly given in the interpretation: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

What kings does he refer to in the expression, "in the days of these kings"? To the time of the Caesars? I think not. I believe the reference is to the ten kings of the revived Roman Empire, represented by the toes of the image. These are the ten kings mentioned in Daniel 7 and Revelation 17. This means that the stone will fall from Heaven when Christ comes back to the Mount of Olives.

When the stone falls it will grind the ungodly to powder. When Christ comes from Heaven with

His saints they shall shine forth in the same glory with Himself. He will come and establish the long predicted Millennial Kingdom. Then Christ shall reign in Jerusalem and have dominion from sea to sea. Then the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Then Israel will look upon Him whom they have pierced, and they will mourn for Him as one mourns for his only son. All literal Israel living at that time shall be saved, and a nation shall be born in a day. Then the long years of traveling and wandering among the Gentiles will be ended for the seed of Jacob.

SINNER, TAKE WARNING

Listen carefully to these words of Christ, dear sinner friend: "On whomsoever it shall fall, it will grind him to powder." No mortal has ever bragged of striking the last blow against God's Anointed. (Continued on page 8, column 3)

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

In 1966 a survey was made in Houston, Texas, on "Why People Attend Church." The survey revealed the following facts:

- 9 per cent because of the architectural beauty of the church building.
- 14 per cent because of prior church affiliation.
- 18 per cent because of convenience to their home.
- 3 per cent because the minister visited them.
- 22 per cent because they respected people in the church.
- 34 per cent because friends and neighbors invited them.

Representative Donald M. Fraser (D-Minn.) has proposed a "Truth in Government Act" which would make it illegal for federal officials to lie to private citizens. Under current law it is a crime for a private citizen to lie to a government official, but not for a government official to lie to the people. Exodus 20:16 forbids all lying. It does not exempt government officials.

The religious world is all shook up over women in the ministry. Equality for women was a leading issue in many church conventions this year. The United Church of Christ General Synod adopted a 19-point program aimed at increasing the employment of women and the elimination of sexism in the denomination. The Reformed Church in America General Synod voted by secret ballot, 158 to 97, against revoking the ordination of its only female minister.

The 2,000 messengers of the American Baptist Association voted in favor of a resolution which condemned the ordination of women to the ministry. The General Association of Regular Baptist Churches came out against the ordination of women, too.

Lincoln, Neb., was the scene of an organization of a 45-member Vietnamese church. It is called "The Vietnamese Alliance Church," and it is the first organized out of refugees in the United States.

This year there will be a World Congress of Sorcery in Bogota, Columbia, with sessions on occult practice. There will even be field trips made to sites of devil worship and tribal rites.

Religion is on the decline again. Membership in the United Methodist Church is declining at the rate of 145,000 per year. This is due to the clearing of their rolls of non-resident members and a lack of evangelism. Sunday schools are down 23 per cent since 1959 in this denomination.

Modernism in the United Presbyterian Church brings the number of its missionaries down from 2,000 a generation ago to the present

The Lutheran Church in America has 183 active missionaries and a membership of 1,825,000.

Sovietskaia Kirghizia of May 13 tells us "the crime" of the Hebrew-Christian physician Dr. Levin. (The number of Hebrew Christians is amazingly large in the Soviet Union, especially among the youth and intellectuals. There are 3,000 Hebrew-Christians in Moscow alone, in the Orthodox Church, many more than one would find in Washington, London, or Sidney). Dr. Levin belongs to the underground Baptists. He cares for the health of his brethren in the faith, though "religious associations are not allowed to practice philanthropy."

"Dr. Levin shows his religiosity in conversation with his colleagues, preaches it, and . . . does not attend political meetings." He did not allow his son Andriusha to join the Communist children's organization; in fact, he tore the red star from the hand of the child at the public meeting where it was given, shouting, "You will not belong to them!" He was warned that if he ever spoke out again for his faith, he would be brought before court.

—Jesus to The Communist World

At a recent meeting in San Francisco, 750 Roman Catholic nuns demanded equal partnership in running the church, including ordination of women, and perhaps, the eventual election of a woman pope. The 75-year-old National Assembly of Women religious say they seek more control.

The 3,500-member organization endorsed the proposed Equal Rights Amendment to the Constitution and supported the ordination in 1974 of 11 women in the Episcopal Church.

Members of the Chicago-based nuns' group belong to different orders across the land. They dress as they want and prefer to be called sisters instead of nuns. They say that "sister and sisterhood are meaningful words for contemporary society."

Much of this is being done in an attempt to attract young women of today to the life of a nun.

The Bible Way Of

(Continued from page one)
What About The Matter Of Organization?

All church auxiliaries are unscriptural. There is not the slightest New Testament warrant for them. They were not started by the churches, but by the "Denomination," and they are part and parcel of the denominational system. They are an insult to Jesus Christ, for they exist on the assumption that He did not know how to properly organize His church. Not only are they all

unscriptural — they are inefficient and injurious to churches. They do the following:

1. They destroy church unity, by splitting a church into numerous groups.
2. They overshadow the church itself, for many become more interested in their little organization, than they are in the church.
3. They promote worldliness of life, with their social programs.
4. Their chief loyalty is not to the local church, but to the "Denomination."
5. They are sounding boards for denominational propaganda.
6. They promote factionalism, and often they are at the bottom of pastors being run away. Let a pastor preach something that doesn't suit, and he already has the church organized to fight him.

We Covet Your Prayers!

A church can get along nicely without any auxiliaries, and can run much more efficiently. Baptist churches DID get along without them for centuries, and the writer of these lines has been pastor of a church that has operated without auxiliaries for more than twenty years. We have served as pastor of churches WITH auxiliaries, and WITHOUT such, and we can testify that we have always found auxiliaries an affliction and a curse. A church will be more peaceful, more spiritual, more missionary, and of greater worth to the Lord when organized according to HIS plan, than when organized according to the denominational plan, which they copied from the organizations of the world. If anybody wants to take issue with us on the auxiliary question, let them please trot out the Scripture command or example for auxiliaries. It will be a cold day in July when these are found.

A New Testament church is a DEMOCRACY, with each member having a voice.

There are two offices — that of PASTOR and DEACONS. No place for Men's Brotherhood "president," W.M.U. "president," B.T.U. "president," and infinitum. The Baptist theory is that of two offices, but in practice there is a whole gang of little strawboss jobs. Why profess that there are two offices — then add a lot more?

THE BIBLE WAY IS FAR SUPERIOR TO MEN-DEvised WAYS!

Sermon On Mount

(Continued from page one)
(Job 29:16).

The significant point relative to the giving of alms is that he who gives to the poor is rewarded as if his or her gift had been given to God Himself.

"He that hath pity on the poor lendeth unto the Lord; and that which he hath given will He pay him again" (Prov. 19:17).

This Scripture teaches that God considers our aid to the poor to be a loan to Himself — a loan which He will surely repay. He, in fact, will see to it that those who make loans to Him by way of the poor, will not lack.

"He that giveth unto the poor

shall not lack, but he that hideth his eyes shall have many a curse" (Prov. 28:27).

We, of course, must give alms with discretion. We are not to give to the sluggard, but only to those who are truly in need; such as orphans, elderly widows and those who can't work due to a handicap. We are not to give to those who would be encouraged not to work.

"This we command you, that if any would not work, neither should he eat" (II Thess. 3:10).

I desire to point out that the proper way to give is through the Lord's body — the church. Put your money into the hand of the Lord's body and allow that hand to distribute to those in need. This is a very important fact, since the Word teaches that our Lord is glorified through His body — the church. The very first act of obedience after one has been regenerated is that of being baptized into the Lord's body. Those who fail here are running the race without beginning at the starting block. We must all begin the race at the same point. We are not allowed to enter the race a mile down the road from the starting block. All believers must begin the race with scriptural baptism or we will never be rewarded for running the race.

"Take heed that ye do not your alms before men, to be seen of them."

I desire to point out again that we need to take heed in our alms giving so that we give for the glory of God rather than the applause of men. There are many who give and then expect to hear the loud applause of men even as is true of a basketball player when he makes a basket. Many, in fact, would not give at all if it were not for the applause they receive. These kind of givers are not really giving. They, in fact, are selling and their pay is the applause of men.

"Otherwise ye have no reward of your Father which is in heaven" (Matt. 6:1).

God's rewards will last for all eternity to come, but man's recognition is short lived. Abraham Lincoln is gone from this life, but the old tree he sat under and the old spring he drank from are still being seen by tourists. These, in fact, are lasting. Man and his praise are soon gone, but God's portion for the obedient believer is like the tree and the spring. They will remain. Let us, then, give with God's glory in mind. Let us, when we give alms, give as if we were giving to God.

"Therefore when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward" (Matt. 6:2).

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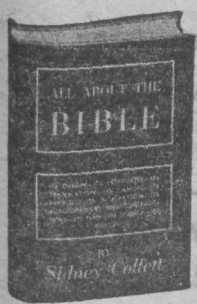
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A "hypocrite" is one who pretends to be that which he is not. He says one thing, but his meaning is the reverse of that which he says. He pretends to have the poor in mind when he gives, but, in reality, he is thinking only of the benefits that he himself will reap. He is sowing and expecting a harvest that will be a means of fattening himself. The hypocrite may exercise his deceptive giving in a silent manner, but God sees through his actions, yea, He sees through his actions so clearly that the hypocrite may as well blow a trumpet.

"But when thou doest alms, let not thy left hand know what thy right hand doeth" (Matt. 6:3).

This Scripture goes beyond the Scriptures that precede it and informs us that we are not even to pat ourselves on the back. We are not to gloat over our alms giving. We, in other words, are to give to the glory of God. We, when we give with God's glory in mind, can be positive that we have not given in vain. God, in fact, considers it as a loan to Himself —

(Continued on page 8, column 5)



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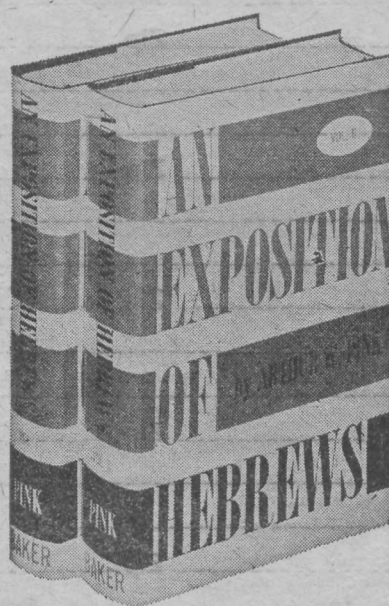
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"He who waits to do a great deal of good at once,
will never DO ANYTHING."

Stone From Heaven

(Continued from page 6)

When Christ comes in His wrath upon those who reject Him, they shall be ground into powder. You can no more stand before Him than a glass bottle can stand before a shot cannon ball. Psalm 110:5-6 says: "The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries."

This rejected stone, which was Christ, can become a chosen stone. This stumbling stone can become a stepping-stone to Heaven and immortality. Will you make the same mistake the Jews did? Will you reject the Rock of Ages? Or will you be among those who receive Him as the chief cornerstone of man's salvation?

Fred T. Halliman

(Continued from page one)

8 a.m. by vehicle and drove into Korobe and after attending to some business there, drove on to where I would have to park. The roads are extremely rough now and traveling is slow. It was 11:30 before I reached the place where I would have to park. Between there and where I was going lies quite a large mountain to be crossed. The sun was already at its zenith and with a clear sky it seemed to be unusually hot. After securing a few men to help carry my bed and other supplies, we set off across the mountain. The afternoon wore on and it seemed that we would never reach the summit. I had to drink water often to replace that lost by perspiration, and about 3 p.m., we finally reached the top of the mountain.

Some of the hardest walking was yet before us as the descent was so steep and the surface covered with almost solid limestone with sharp jagged edges, which has undoubtedly never been dry since covered by the flood, and over the years that the natives have been traveling this high mountain trail the stones have had a tendency to wear slick. For those that are used to walking barefoot, this is not so bad, but for anyone trying to walk over places like this with shoes on, at times it is almost impossible to keep from falling. I am used to mountain trails and climbing, but this one I always dread.

About 4 p.m. we were over the worst part and another half hour we were where we would make camp for the next couple of days. There was quite a bit of excitement going on when we got there. This is a very isolated place and a long way from any Government Patrol Post, and, as a result, they have little or no medical attention. Several people have been sick of recent date and some have died, due mostly to flu, so some of the head men of this village made a trip out to one of the patrol posts to seek medical help. A native medical orderly had arrived that afternoon a little while before I did, so everyone had turned out to get medicine regardless of whether they were sick or not.

Never having been exposed to modern medicine, most medicines work wonders with these people and some of them, especially the non-Christians, look upon the white man's medicine as so much magic. Therefore, being very few believers in this area, there were a lot of people out seeking the magic cure or the magic that would prevent them from becoming sick in the future.

It was about 6 p.m. before we held a preaching service and by the time we had finished the

service, it was just about dark. We were soon busy preparing our evening meal of rice and fish (canned fish) and after eating, sat back to a big roaring fire for a couple hours to let the leg muscles unwind and relax enough so we could sleep.

Until we located in this area early last year, the area was almost 100 per cent Catholic. There are now about eight believers in the area, some of which have been baptized, and several more attending the services regularly. We have a missionary stationed there, full time now.

Some of the folk had requested that we come prepared to organize them into a church at this time, but after talking with them I did not feel that they were ready for such a step and asked them to wait until they had grown in grace and the knowledge of our Lord more. Perhaps if the Lord tarries, in due time, they can be organized into a church.

On Thursday, we left the folk there and started out for another place. We had had good services with them and from all outward appearances, the visit had been a profitable one. When we left, we had to go back the same way we had come, as that was the only route out of there. However, we got started earlier this time before the sun was so hot or we were already exhausted.

It was about 11 a.m. when we reached the car and then we had about one and a half hour drive before we would park again and walk over to the next place. This was to be my first time at this second place. While I was at home this last time, the native pastors opened this place.

It was located not more than 45 minutes walk off the main road and therefore is not hard to reach. To get to it a large river has to be crossed. The native constructed bridge consists of a lot of large logs lashed together with various vines and canes, and these form a pontoon type bridge, so you literally walk across this large river on floating logs that are half submerged and it makes a good bridge.

This area is solid Catholic and while we have about 35 attending service, and, seemingly, several seekers for the truth, as yet, there is not a single Christian among them. This is a most interesting work.

We held services that afternoon after arriving and while we had about 35 inside the building, there were about that many more sitting around on the outside hearing what was being said. I preached a pure gospel message and after the service was over, I joined the crowd outside and

talked with them for a good while.

The following day being Friday we had two services scheduled. The men folk came about 7 a.m. and brought several chickens and sweet potatoes to prepare us a meal, so, I guess you could say that we had an all-day service and dinner on the ground, or perhaps it would be more appropriate to say, dinner in the ground, as that was where it was cooked.

By late afternoon we had concluded our visit there for this time and headed back toward the Mission Station. We arrived here just in time to conduct the afternoon service that we have here on Friday. This made a rather full week in the service of our Lord, but one that was enjoyed.

As I write this on Friday, July 25, I am preparing to leave for Bougainville on Tuesday of next week. I was first considering being in Bougainville this past week, but I am glad that I was not there at that time. They had quite a severe earthquake in the general area of the island that wrecked over 500 homes, 200 in the area that I will be visiting.

As yet, I do not know how long I will be gone on this mission trip but just as soon as I return, I will be sending you a report of the trip and how the work is progressing there. It will probably be at least three weeks or more before I write again.

We covet your prayers and in turn count it a joy to be able to pray for you.

Yours in the love of our Lord,
Fred T. Halliman

Sermon On Mount

(Continued from page seven)

a loan which He will surely repay. "He that hath pity on the poor lendeth unto the Lord; and that which he hath given will He repay him again" (Prov. 19:17).

"That thine alms may be in secret: and that thy Father which seeth in secret Himself shall reward thee openly" (Matt. 6:4).

The collection plates used by most churches is a poor way to collect for the needs of the church. There, in fact, can be very little secrecy connected with the collection plate. The proper means for collecting for the needs of the church is by way of an offering box where one can secretly give to the Lord rather than to man. We, when we give in this manner, are giving to the glory of God and not for the applause of men.

May our Lord bless you richly with the message He has set before us by His Spirit.

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PAGE EIGHT