

SUMMER BOOK SALE

20% DISCOUNT (Unless Otherwise Indicated) ALL DURING SEPTEMBER — 20% DISCOUNT

PARTIAL LISTING OF ALL TITLES APPEAR THROUGHOUT THIS WEEK'S PAPER — KEEP THIS PAPER

U PAY POSTAGE (Approximately 35c per book) ALL SALES CASH AND FINAL — NO RETURNS

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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

Vol. 4, No. 37

ASHLAND, KENTUCKY, OCTOBER 4, 1975

WHOLE NUMBER 2039

HIATT ANSWERS B.F.M. CRITICISM

By RAY HIATT
Hazard, Kentucky

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

"The time to guard against corruption and tyranny is before they shall have gotten hold of us. It is better to keep the wolf out of the fold than to trust to drawing his teeth and talons after he shall have entered."—Thomas Jefferson, Notes on Virginia, 1782.

Some days ago an article was published in this journal under my byline entitled: "Baptist Faith Missions, A Study in Comic Opera." It met with some degree of praise and a good bit more hostility than I had imagined. I thought that I was to have done with the subject but since hostility has arisen, it might perhaps be best to cover some additional salient points of interest.

I attempted, by satire, to examine an organization, that I felt,

with utmost pathos, to be evil. The fact that this organization was originated and is now managed by Christian gentlemen, only deepened the pathos. The gentlemen of BFM are not small men. As called



RAY HIATT

servants of The Most High God they serve, and with one exception, they serve inordinately well. It is this one exception that we now come to deal with in some depth.

Let me preface this paper with an expression of love and regard for the brethren of BFM. I extend to you the hand of Christian fellowship. I trust that it might be received in love. I mean you no harm and I count you not enemies but blood brothers in Christ. However, I cannot conceal my distaste for the organization that you have called into being. Though I love you, if I could destroy your organization with a stroke of my pen, then BFM would long since have ceased to exist. If my earlier satire distressed you, then I am afraid that I am about to magnify that distress.

A friend has suggested that I entitle this paper, "Baptist Faith Missions, A Study in Comic Opera, ACT 2." However, I have rejected this as frivolous and instead will study BFM from the point of view of a political scientist. Baptist Faith Missions is a political body. Thus stated, I will now set forth to prove it. In order to accomplish this I will, with your long suffering, conduct you through an extremely condensed course in Political Science. To do this I will define some basic terms.

First, POLITICS. In a Political Science course, POLITICS is defined as "a struggle for power." This term does not deal with political parties per se. Any struggle for power, whether governmental, financial, industrial or familial is considered a political struggle.

Next, POWER. To the Political Scientist, power is defined as "the right to make the rules." Correlated together, a political body is one which is involved in a "struggle for the right to make the rules." Most businesses, families and interpersonal relationships are political struggles to some extent. Who is to make the rules? This is the basis of all political activity, whether personal or governmental. Thus concludes the briefest Political Science course. (Continued on page 6, column 3)

the question, "Why do you baptize infants?" and see if you don't get different answers.

Over against this, state the Baptist position on any point, and see how plain it is. For instance, Inspiration, Depravity, Vicarious Atonement, Salvation by Grace, Baptism, and Perseverance — all of them are easily understood; and explanations of them can be made, and should be made, so plain that all may understand them. Baptists have nothing to hide, and no explanation of their principles need be hazy or murky. "Make the message clear and plain; Christ receiveth sinful men," is the Baptist principle. (Continued on page 6, column 1)

The Great Baptist Message

By W. J. PUCKETT

Every message delivered from the Baptist pulpit of the land, or issued from the Baptist press of the country, should bear the following remarks. If it doesn't it should forever be discounted and discarded as a Baptist message:

1. A message that is clear. Whatever is not clear is not Baptist. While Baptists are accused of not being afraid of water, for they all "go down into it," let it be known that we refuse to claim kin with the "scup fish," either by evolution or otherwise, which puts on a white silvery appearance by day and a dark muddy, streaky appearance by night. Baptist principles are clear, and we want the teaching of them to be clear. Some examples of contrast may get this idea more clearly before us:

Witness that lack of transparency in the sermons and writings of our Presbyterian brethren as they try to convince the world that baptism came in the room and instead of circumcision. With all their care, learning and profundity, they fail to make it clear. You just can't see it, it is not true, that's the trouble. The more one explains as truth what is not truth, the darker everything becomes. This is why our esteemed friends are put to such a disadvantage. Take also the pedit-baptist explanation of the design of Infant Baptism. Some say infants are baptized because they are in a saved state, others say they are baptized to be saved. Try the next two pedit-baptists you meet with

The Baptist Examiner Pulpit

A Sermon by Ray Waugh

"Abortion: Blessing Or Abomination"

PART IV

II. Abortion Endangers America

If the tragedy of this hour is to be seen in all of its gory criminality, it should be in some of the available statistical details which we might use for comparison. This past year, we are told, some 10,000 humans in America were killed with handguns. This, it is said, is approximately half of the killings which are called murders.

Congressmen, State Legislators, civic officials, community leaders,

judges, ministers, those of the media, and multitudes of men, women and young people have raised a great hue and cry about the need to outlaw handguns. Uncounted millions of dollars of tax funds, personal contributions, and foundation monies have been dedicated to the pros and cons of this concern.

It is, of course, tragic that in civilized, sophisticated, 20th century America, Americans would use handguns to kill 10,000 of their

fellow Americans. And something should be done, perhaps, to lower the crime rate and stymie the criminal element in our great land! However, when we stop to think that more than 50,000 Americans are killed by other Americans on the highways of our nation each year — more than five times as many as are killed by handguns — we can know that disposing of handguns will not end killing in America.

(Continued on page 2, column 1)

Halliman Gives Report On Recent Trip To Bougainville

By FRED T. HALLIMAN
Missionary To New Guinea

Dear friends:

Greetings to each of you from New Guinea. It has been some time since I have been able to get a news letter out to you, but I have been away from the Mission Station for a month and not had access to my typewriter. I trust that the Lord continues to bless

The distance from the Mission Station to our Baptist work on the south end of Bougainville is about 1100 miles. As compared to nearly 13,000 miles the way I have to go to reach my home in America from here, the traveling time between the two places is about the same.

On July 9 I had secured things here at the Mission Station to where I felt that I could start on the trip to Bougainville. I spent about an hour and fifteen minutes driving the 11 miles from our Mission Station into Koroba, then went by the Post Office and collected my mail. Realizing that I would be gone for more than just a few days I did not want to leave the vehicle at the airstrip, so I got permission from one of the Government officers to leave it parked at his house.

After parking the car I walked the other mile to the airstrip, and then, began what turned out to be almost a four hour wait for the service flight to come in from Mt. Hagen. Seemingly, time means nothing here in New Guinea, either with the expatriates or the native folk. When you desire to go somewhere you just go to the airstrip and hope a plane turns up, and the longer you wait the less chance you have of getting out due to the weather closing in. Usually after 11:00 a.m. the chances of a plane getting into Koroba is about 50 per cent and by 12:00 noon seldom do they try to get in. How- (Continued on page 2, column 4)



FRED T. HALLIMAN

each of you. We here at the Sovereign Grace Baptist Mission continue to enjoy the bountiful mercies of our dear Lord.

This is the beginning of a series of articles reporting on my recent trip to Bougainville and the work there. I do not know as yet how many articles there will be to follow, but possibly two more.

THE RECORD

If all the things you ever said, Were written in a book, And all your thoughts were on display

So all could take a look, I guess there's not a living soul Who wouldn't hang his head, And feel ashamed before the Lord—

And wish that he were dead. There is a record book, I'm told, With every deed and word, It even keeps the record of

Our thoughts that can't be heard. The good, the bad, and every sin, For nothing has been missed.

It really makes me feel ashamed To think what's on my list.

BIBLE ALPHABET

A—ASK and it shall be given you.
B—Be still and know that I am God.

C—COMMIT thy way unto the Lord.

D—Do good to them that hate you.

E—ENTER into His gates with thanksgiving.

F—FOR by grace are ye saved.

G—GIVE, and it shall be given you.

H—HONOR the Lord with thy substance.

I—INCLINE your hearts to the Lord.

J—JUDGE not, that ye be not judged.

K—KEEP thy heart with all diligence.

L—LEAN not unto thine own understanding.

M—MIND not high things, but condescend to men of low estate.

N—NEGLECT not the gift that is in thee.

O—OH worship the Lord in the beauty of holiness.

P—PRAISE ye the Lord!

Q—QUENCH not the Spirit.

R—REST in the Lord, and wait patiently for Him.

S—SING unto the Lord a new song.

T—TAKE my yoke upon you and learn of me.

U—UNTO thee will I lift up mine eyes.

V—VANITY, all is vanity.

W—WHERE there is no vision, the people perish.

X—XERXES tried to hinder God's work, but failed.

Y—YIELD yourselves to the Lord.

Z—ZION heard and was glad!

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.

PUBLICATION POLICIES: All matter for publication should be sent to the editor. All manuscripts sent should be typed and double spaced. All such material becomes the property of TBE and will not be returned unless requested by the writer. We reserve the right to edit and condense all materials sent to us for publication. Church news items must reach us one month prior to publication.

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.

COPYING PRIVILEGES: Unless otherwise stated any article published in this paper may be copied by other publications, provided they give a proper credit line stating that such was copied from this publication, and the date of publication; provided that such materials are not published for profit. If we are not on an exchange list with the publication copying, it is requested that a copy of the issue containing the articles be sent to our address. All copyrighted materials may not be copied without written consent.

PUBLISHED WEEKLY, with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

One year \$4.00; Two years \$7.00
Five years \$14.00; Life \$50.00
CLUB RATES: 15 or more each \$3.00

When you subscribe for others or secure subscriptions each \$3.00
BUNDLES: 10 to 50 copies to one address \$20.00 for each 10 yearly; 60 to 100 copies to one address \$20.00 for each 10 yearly.

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

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



Dear Editor of TBE and
Pastor of Calvary Baptist Church:
I have been a reader of The Baptist Examiner for many, many years. I love it. I can hardly wait for it to come, and I sit right down and read it.

My husband was former pastor of Calvary Baptist Church in Tampa, of which Bro. W. W. Wilkerson is now pastor. Every member gets TBE.

Your sermons are so plain and Scriptural. I love to read them. I know God sent you to take Bro. Gilpin's place. I knew him personally. He was a great man of God.

My prayers are for you and your work.

God bless you and your family with His richest blessings and may TBE be put out until Jesus comes.

Your Sister in Christ,

Mrs. W. B. Davidson
3707 55th Street,
Tampa, Fla., 33619.

Abortion

(Continued from page one)

Yet, these individuals who have raised and who are raising such a great cry against handguns and the deaths of 10,000 born Americans are too often silent when it comes to abortion. It is estimated by those who have researched the situation for McCall's Magazine that more than 900,000 fetal Americans were destroyed this past year, and these were legal abortions!

This murder of these fetal lives was accomplished with the approval of the courts and the highest court in our land. This murder of these almost 1,000,000 fetal Americans was accomplished with the approval of the professionals and the leaders in the various communities across our land, and also with the approval of most of the

people, as well.

Many doctors and nurses across our land have raised their professional voices and pens against the handguns which caused the deaths of some 10,000 born Americans. But these same doctors and nurses have been quite silent regarding the more than 900,000 legal fetal murders which they and their fellows committed. They cry concerning the murders of 10,000 by legal and illegal handguns, but we hear no cry whatsoever about the murders they commit with their legal instruments.

Our nation faced dark days when more than 100,000 of America's finest youth were dying in WW I. Our nation faced even darker days when more than 300,000 of our finest young men were dying in WW II, and another 650,000 were suffering war wounds of a serious sort. Too, our nation was suffering greatly while more than 50,000 of her finest young men were dying in Korea and environs. And more recently, our nation suffered more than 100,000 dead and wounded in connection with the Viet Nam fiasco, while our streets also became a battlefield for many.

12. Our Damoclean Sword

In these 20 years of wars, some 600,000 Americans have been killed. And some 900,000 Americans have been killed in all of our wars across the last 200 years. But, friends, we legally killed 900,000 fetal lives in this past year. The judgments which have come upon America in her wars are but a sampling of the Judgment which God can send upon a "disobedient and gainsaying people" (Romans 10:21).

America, the people who once destroyed two Japanese cities and some 200,000 people in a few seconds of time beneath the mushroom clouds which arose over Hiroshima and Nagasaki, has now turned to murdering as no other people in all of history. We relegate as primitive the Egyptians who killed a few hundred Hebrew children in the days when the Israelites were enslaved. We deem uncivilized the ancient Indians half way around the world who drowned thousands of little ones in the muddy flow of the Ganges.

We deem twentieth century America to be wise, civilized, liberated and sophisticated, and yet we wantonly, murderously take the fetal lives of more than 900,000 Americans in a single year. We legally kill in one year as many Americans as have been killed in all of our wars.

We may suppose that God is off on an extended vacation. We may suppose that God cares not that we have become a nation which legalizes wanton killing and murder of fetal lives. We may suppose that we can blind God to our heinous criminality by our pious pulpit deliveries or by our missionary giving or going to the heathen of other lands and to the minorities of ours.

We may even suppose that we can somehow justify our destruction of more than 900,000 fetal Americans by some well-organized, persuasive, musically-decorated Evangelistic campaigns conducted by the handsome, verbal adonises of this generation. We may even suppose that the God of Heaven and His Son who died on Calvary's cross will be cajoled into quietness and gentleness by our perfunctory, pious religious services conducted by ministerial greats and smalls, while we as a nation go about our bloody, murderous business of legally disposing of some 900,000 fetal Americans.

Have we so soon forgotten, or do we read the Word of God so carelessly and unconcernedly that we have forgotten the Truth? Moses would have had no problem with the nude, adulterous, cavorting hosts who sang and danced around the golden calf if he had not borne in his hands the Word of God against sin; Elijah would have had no trouble with Ahab or Jezebel if he had not raised his voice

"Questions and Answers About The Gospel"

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."

—Mark 16:15.

This, beloved, is a most familiar text — a text which I have used many, many times. Always, in the past when I have preached from this text, I have used it from a missionary angle. I have preached to you of our God-given responsibility of carrying the Gospel to the ends of the earth as a missionary. This last week in reading from the Word of God, I was impressed not from the missionary angle, but rather what it is that we are to preach to every creature — namely, the Gospel of the Lord Jesus Christ. So beloved, using

against their sin and their murder. Isaiah would have had no problem in Israel — he might even have been a "good joe" — if he had not demonstrated in word and in deed God's hatred for their sin. Certainly, John the Baptizer, would have had no trouble with Herod or his wife or daughter if he had been a pussy-footing, mealy-mouthed man of God who spoke against sin in a manner which offended no one.

And I tell you today that God cannot be blinded by human efforts to cover America's wanton killing of fetal life. God cannot be bribed by the verbal pomposities of those who use the name of Jesus Christ or even the names of the Apostles and Prophets to make a name for themselves. They may seem to be succeeding pragmatically for the moment, but judgment is coming!

Unless there is repentance in America, judgment beyond anything we have ever known is at the door! Unless the people of America, and especially the people of God in America, turn from

BOOKS DENOUNCING ROMANISM

Roman Catholicism—
Lorraine Boettner \$5.95
The Mass—Lorraine Boettner .25
Popery—Robert Brown 1.50
Sermons on Catholicism—
John R. Gilpin 2.50

their wicked ways and turn to Jesus Christ in faith and in love and in dedication, the judgments of our past wars will seem to have been, in comparison, like Fourth of July celebrations!

With God, there can be no equivocation!

If America persists in her wanton killing of fetal life, AMERICA IS DOOMED! Egypt saw the might and the power of God displayed, but unbelief was the emphasis of the hour and sin against God and against the children of God were the order of the day. And, as history will attest, the first-born of all in the land died and the might of Egypt was brought to its inglorious conclusion in the dark waters of God's Red Sea judgment.

Where we are in God's time calendar, I cannot know. But unless America ceases its heinous, criminal, but legal murder of fetal life by the hundreds of thousands, our nation is doomed!

There has been weeping in other days as America's finest young men gave their lives to first one cause and then another. But, if America persists in her sin of murdering innocent, fetal Americans, those streams of tears will become a flood such as that which came

this text as a basis, I want to bring to you a message on the Gospel of the Lord Jesus Christ.

As I read this text, I was impressed by the fact that God said that we are to preach the Gospel to every creature. I do not know that there is anything else taught in all of the Bible that every creature needs to hear but the Gospel. This last week I looked hurriedly through various Scriptures to see if there were anything else in all of the Word that we are thus commanded to preach to every creature, and I could not find in any specific place in all of the Word of God where we are to preach anything else to every creature except the Gospel

upon the Egyptians as their first-born and their amassed armies died in the judgment of Almighty God.

We must, in this hour, heed the prophet's cry, "Turn, turn, for why will ye die?" (Ezekiel 33:11).

Halliman Reports

(Continued from page one)

ever, occasionally, there are exceptions.

About 12:30 the twin engine Cessna could be heard approaching, and by the time he got landed and ready to take off again it was almost 1:00 p.m. By this time there was already quite a thick formation of clouds and almost immediately the pilot had to start looking for holes to get through. New Guinea is probably the most air-minded country in the world and, other than the larger planes like the Fokker Friendship, and those still larger that fly to Australia, all flying here in New Guinea is daylight and below-cloud flying. When the cloud mass gets so low the pilot cannot risk flying underneath it, or find a hole to get through, he has to find a strip to land on which is usually not too hard to do.

I have been flying here in New Guinea now for well over 15 years, but never have I experienced anything like the trip out to Hagen on the 29th of July. As mentioned already, almost from the time of take-off at Koroba, the pilot found himself having to hunt for holes to get through. By the time we got to the Tari Gap, a high mountain pass about five minutes flying time from Koroba, the gap was closed and we could not get through. Our other alternative was either to land at Tari and wait now until the next day, or head south and try to find an opening through that way. The pilot elected to choose the latter. About five minutes after this decision was made, the cloud formation had closed in behind us and there was no way of getting back to the Tari strip now if we wanted to, Hagen lay to our northeast but we were being continually pushed south, and this continued until we finally reached a point known as Lake Kutubu.

Now we had the choice of landing at Lake Kutubu and spending the night there, or trying to get through on into Hagen. The weather looked as though it might be lifting back in the direction of Hagen and so we set off once again to try to make it to Hagen. In less than 10 minutes after we left Lake Kutubu, we found ourselves in the worst situation that we had been in

of the Lord Jesus Christ. As I read it, I asked myself several questions, which I want to ask and answer for your spiritual edification at this hour.

WHAT IS THE GOSPEL?

"And the angel said unto them, Fear not: for, behold, I bring you GOOD TIDINGS of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10-11).

You will notice that as the angels spoke unto the shepherds, that they said that they brought good tidings. The word that is translated "good tidings" is the (Continued on page 3, column 1)

up to this time. We were flying over low mountains and the clouds were a swirling, twisting mass momentarily engulfing us, and then lifting the next moment. The pilot made a number of turns, skimmed the top of the mountains and climbed a few hundred feet trying to get out of this mess. We sort of played hide-and-seek with this cloud formation for about half of an hour before we finally got through a hole that looked about the size of a number 2 washtub, and while the weather was far from good after we got through the hole, we were able to zigzag our way through and now head towards Hagen.

Hagen lies in a huge valley and just as we crossed the mountain range that surrounds this valley, the clouds completely disappeared. I was sitting in the seat beside the pilot and while I had been busy trying to see where we were going, or not going, I now glanced over at the gas gauges and noted that both gauges were flickering on and off the empty mark. The pilot noted my concern and quickly assured me that we still had five gallons of gas left, more than enough to put us into Hagen. We landed at the Hagen airstrip just about 3:00 p.m. What normally (Continued on page 7, column 4)

BRIEF NOTES

Special thanksgiving and dedication services at the Mount Pleasant Missionary Baptist Church, Route One, Chesapeake, Ohio, (Buffalo Creek Road) on October 10, 11, 12. The Lord willing, services will be held on Friday and Saturday night at 7:30 p.m. and regular services on Sunday at 10:00 a.m. and 7:30 p.m.

Preaching for these services will be: Bro. Oscar Mink, Bro. Joe C. Wilson, Bro. Harry Balmer, Bro. Milburn Cockrell, Bro. Marvin Fulton, Bro. James Hobbs, Bro. Ray Hiatt, and Bro. Don Pennington.

We would like to give you a special invitation to attend these services. If you desire any information you may call (614) 867-5849, Willard Pyle, Pastor.

You are invited to attend a revival at the Cedar Crest Drive Baptist Church, 1044 Cedar Crest Drive, Huntington, West Virginia. Services will be held from Sunday, October 12, through Saturday, October 18, at 7:30 p.m. each night. Brother Kenneth Cade from Big Creek Baptist Church of Wayne will hold the services. The pastor is Brother James Johnston. The church invites all to attend.



By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory

Questions, Answers

(Continued from Page Two)

word that is translated "gospel" elsewhere in God's Book, so that the angels were actually saying, "I preach unto you the gospel of the Lord Jesus Christ."

There never was better news that ever fell on the ears of any man than the Gospel of the Lord Jesus Christ. It makes no difference how other things may thrill your heart or bless your soul, there is no other message that will ever be a better note of good news or of good tidings than the Gospel of the Lord Jesus Christ.

The Word of God gives to us the definition of the Gospel:

"Moreover, brethren, I declare unto you the GOSPEL which I preached unto you, which also ye have received, and wherein ye stand: By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that CHRIST DIED for our sins according to the scriptures; And that he was BURIED, and that he ROSE AGAIN the third day according to the scriptures"—I Cor. 15:1-4.

Beloved, from this we have a divinely-given definition of the Gospel. It is the death, the burial, and the resurrection of the Lord Jesus Christ. I come back to my text, and I find Jesus in the closing words of His ministry here on this earth, saying to His disciples, that they were to go out into the world and preach the Gospel to every creature. They were to preach the death, the burial, and the resurrection of the Lord Jesus Christ.

II

WHAT IS THE EXTENT OF THE GOSPEL?

My text says that we are to preach the Gospel to every creature. I do not know just who the elect are. I do not know just who shall be saved. It is not mine to know whom God has chosen before the foundation of the world that He might give unto that individual the breath of life, to make him a living soul in the kingdom of God. It is not mine to know who shall become one of God's elect, but it is mine, as a minister of the Lord Jesus Christ, to observe God's command and to thus preach the Gospel to every creature. I say then, as to the extent of the Gospel, that it is to extend to every creature throughout the entirety of this world.

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the JEW FIRST, and also to the GREEK" (Rom. 1:16).

"Look unto me, and be ye saved, all the ENDS of the earth" (Isa. 45:22).

I know not how far it may be to the ends of the earth, but God says that the man who is at the ends of the earth is to look unto Him and be saved. So, beloved, in the light of these texts concerning the extent of the Gospel, I am impressed to say to you that the Gospel is to extend to every creature throughout the entirety of the earth. It is our business to speak the Gospel to them, and it is God's business to call out those who shall thus hear the Word of God.

On the day that the Lord Jesus Christ was crucified, an inscription was placed upon His cross, which said, "Jesus of Nazareth the King of the Jews." That inscription was written in three languages — Hebrew, Greek and Latin. I think there was a reason why it was written in these three languages. If you will pause to recall, it was the Greeks that gave culture to the world; it was the Romans who gave the law to the world through their Latin; and it was the Jew with the Hebrew language that gave religion to the world. So, beloved, when you read that inscription on the cross in three different languages,

IS "THAT" IN THE BIBLE?



Question:

What man was seduced by his daughter-in-law in disguise?

Answer:

Judah by Tamar, Genesis 38: 13-18: "And it was told Tamar, saying, Behold thy father-in-law goeth up to Timnath to shear his sheep. And she put her widow's garments off from her, and covered herself with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; . . . When Judah saw her, he thought her to be an harlot; because she had covered her face. And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter-in-law.) . . . And he . . . came in unto her, and she conceived by him."

you will find the extent of the Gospel. It is for the cultured Greek, it is for the legal Roman, and it is for the religious Jew. In other words, it is for the man who is depending upon the culture of the world, it is for the man who is depending upon the legal works of the law, and it is for the man who is depending upon religion. I say then, beloved, as to the extent of the Gospel, it is to extend to every creature throughout the entirety of the world.

You can go back and read in the Old Testament the story of the beginning of the nations how that God gave unto Noah three sons, Shem, Ham, and Japheth, and from those three sons have come the primary divisions of the races of mankind. From Shem has come the Jew, from Ham has come the Negro, and from Japheth has come the Gentiles. The eighth, ninth, and tenth chapters of Acts are each representative of these three races. In the eighth chapter, we have the story of the conversion of the Ethiopian eunuch, a descendant of Ham, that was saved. In the ninth chapter, we have the story of the conversion of the apostle Paul, a descendant of Shem, or the Jew, that was saved. In the tenth chapter, we have the story of the conversion of Cornelius, a Gentile, being of the line of Japheth. I say, beloved, when you read the eighth, ninth, and tenth chapters of the Book of Acts, to read of the conversion of a Negro, a Jew, and a Gentile, you can see that the extent of the Gospel, is that it is to reach out to all races of all mankind scattered throughout all the entirety of the world.

I go back to that day in the Old Testament when two boys came to bring their offerings unto the Lord. One of them was named Cain and the other was named Abel. The Word of God tells us that these two boys came with their offerings — Cain with a sheaf of grain, something that he had produced himself, while Abel came bringing a bloody lamb, a lamb dripping with its own blood as God had demanded. When these two boys came with their offerings, Abel was thinking about Abel, while Cain was thinking about Cain. They were not concerned about one another. They were concerned as to their own spiritual relationship with Almighty God.

If you will drop down the years to the night of that first memorable Passover, you will find that the father, acting as a priest for his own family, killed a lamb and caught the blood of that lamb in a basin, and took some hyssop and dipped it into that blood and struck the sideposts and the lintel above the door, and thus acting as a spiritual priest for his family,

secured the spiritual safety of all of his family that night. That father was thinking in terms of one family and one family only — his own.

If you will drop down a little further to the day of Atonement, you will find that the high priest, acting as a priest for the entire nation, took blood and offered a sacrifice first for himself and then for the entire nation. It tells us further that he took a goat and put his hands over the head of that goat and confessed all the sins and iniquities of all the children of Israel, and then sent that scapegoat out into the wilderness and turned that goat loose. The man whose business it was to turn loose the goat came back and made a report as to how he saw that goat running out of sight in the distance, figuratively saying that their sins were thus carried away. Beloved, that priest was not thinking in terms of one man, nor was he thinking in terms of one family; rather, he was thinking in terms of one nation — mainly, for the Jewish nation alone.

If you will notice, the concept of religion had grown. In the days of Cain and Abel, they thought in terms of one individual; on the night of the Passover, the father thought in terms of one family; the high priest thought in terms of one nation — the Jews. Beloved, no Jew ever got beyond that stage in the Old Testament. That is why it was that Jonah refused to go to Nineveh and preach. He could not see that God could, or would save a Gentile. That is why it was in the Old Testament that not a single Jewish prophet was concerned with the salvation of Gentile folk. Beloved, when the Lord Jesus Christ came into this world, He did not die for one man, as Cain and Abel offered a sacrifice for one man; He did not die for one family, as the father offered a sacrifice for one family on the night of the Passover; He did not die for one nation, as the high priest offered a sacrifice for the one nation of the Jews; but when the Lord Jesus Christ died upon the Cross, with His arms outstretched, it seems to me that that was an indication that the extent of the Gospel was for the entirety of mankind.

I rejoice when I tell you that the Gospel is to be preached to every creature throughout the entirety of the world, and it is God's business to seek out those of His elect whom He shall save.

III

WHAT DOES THE GOSPEL DO?

"For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have BEGOTTEN YOU THROUGH THE GOSPEL" (I Cor. 4:15).

These folk at Corinth to whom Paul was writing were saved people. They had been saved as a result of Paul's ministry in the city of Corinth. Now what was it, beloved, that caused them to be saved? What was it that brought about the means of their salvation? Paul says, "For in Christ Jesus I have begotten you through the gospel."

The Gospel, which is the story of the death, burial and resurrection of the Lord Jesus Christ, is that which begets you to new life in the Lord Jesus Christ. No man would ever be saved if it were not for the Gospel of the Son of God, for it is through the preaching of the death, burial and resurrection of the Lord Jesus Christ that men are begotten through the Saviour. Just as the mother is the agent through which the child is begotten in the mother's womb, so the Gospel is the agent whereby the sinner is begotten unto salvation.

"Who his own self bare our sins (Continued on page 4, column 2)

THE BAPTIST EXAMINER

OCTOBER 4, 1975

PAGE THREE

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 due time brethren I will show that the great Puritan divines (?) so-called, put forth the worst and most murderous law and edict of intolerance in the history of the English people. Yes, that is a fact, the same people who produced the great Westminster Confession of Faith also put forth the most infamous laws against religious liberty in the history of the English nation! Welcome Reformed Baptists to your great REFORMED CONFESSIONS! You will also have the guilt of bloody Babylon on your hands as well, which I will prove later.

Brother T. — why do you think you speak for historic Baptists, when you run with the children of the people who killed and banned the historic Baptists. This statement of Jesus applies itself to you in many respects:

"Woe unto you, scribes and Pharisees, hypocrites!

Because ye build the tombs of the prophets, and garnish the sepulchres of the righteous and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore, ye are witnesses unto yourselves, that ye are the children of them who killed the prophets."—Matt. 23:29-31.

Yes, Reformed Baptists have great fathers and great forefathers, don't they? But one thing is for sure, it is not among the historic Baptists that they can turn, but only to those who murdered and robbed the old Baptists! Landmark Baptist brethren, I don't know about you, but I say to our Reformed Baptist friends, you are welcome to build up the tombs of the Puritans and the old Baptists because that is all you can do — appear to join with them and that is all outwardly and by those who know the truth and are not ashamed of history and will tell the truths of history, your appearance was nothing but white-wash!

Brother T., all you need to do is check the Baptist Confessions of Faith found in Crosby's *History of the English Baptists*, 1738-40, 4 vols., or the Confessions of the old Waldenses and Albigenses found in Moreland or Perrin, or Allix, or Muston, or the Anabaptist confessions found in Van Braght's *Martyr's Mirror*, or in McGlothlin's or Lumpkins *Baptist Confessions of Faith*, and you will see your historical errors. But, now I want to ask you some more questions which I will deal with later.

- 1) Why have you misrepresented historical Baptists on the matter of the figurative meaning of *ekklesia* or church?
- 2) Why did you state that Drs. Graves, Carroll and Thomas held to a view which they didn't hold?
- 3) You have defined your concept to mean nothing, why?
- 4) Why did you cut yourself out of harmony with the Reformed ideas of the Universal Church?
- 5) Why didn't you manifest the difference between a MEANING OF A WORD AND THE RELATIONSHIP IN WHICH THE WORD IS USED?
- 6) Pedobaptists claimed, in the main, that the kingdom of God was made up of the visible churches, so did Drs. Graves, Brown and Breaker, why don't you so claim the same thing?
- 7) Why do you claim that there are two types of bodies or churches of Christ now in existence, while the HISTORIC REFORMED CONFESSIONS OF FAITH DO NOT SO CLAIM? For that matter, neither do the historic Baptist Confessions of Faith.
- 8) Don't you know, Brother T. — that the first major confession of faith which has in it your doctrine was the Conservative Baptist Associational Confession issued near 1944?
- 10) Don't you know that its first mention of any kind by American anti-Pedobaptists was by the Free-Will (so-called) Baptists, who were excluded from the historic Baptists and this came out in 1834 and 1948?

Now, Brother, if you don't know these things, then you had no business writing a book and calling it the Baptist CONCEPT OF THE CHURCH! The Reformed Baptist Concept, yes, but BAPTIST CONCEPT — NO! Now, if you didn't know these things, you should not have written. And if you knew these things and still misrepresented the historical truths, well, you know what Revelation 21:8 teaches I am sure.

But, since you didn't do your own studying and original research in this matter, your mistakes and lack of knowledge can be excused by charity-minded Baptists. I hope, however, you will in the future know what you are talking about before you try to form the historic position of Baptists on any doctrine.

Remember, Brother T., that no historic Baptist confession or Calvinistic Pedobaptist confession claims your position. Your (Continued on Page Five)

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Please explain Jude 14."

PAUL
TIBER

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



The verse in question is part of a text which is dealing with the impending judgment of men and fallen angels. In both cases they were once enlightened (though not ever saved) but have entered into being deceived and deceiving others.

Enoch evidently foretold of the coming judgment of these doomed men. He also prophesied what Paul reinforces: "Do ye not know that the saints shall judge the world?" (I Cor. 6:21)—when he said "the Lord cometh with ten thousand of his saints to execute judgment" (Jude 14, 15).

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



The verse reads as follows: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints." This is extremely interesting verse to me. It sets forth and makes plain the following things:

1. It dates the first prophet back close to the days of Adam.
2. It makes the second coming of Christ the subject of just about the first prophetic utterance.
3. It makes plain that Enoch knew more about the second coming of Christ than a lot of people who live in these sophisticated times in which we exist.

There is a non-canonical book of Enoch in which this same prediction occurs. Some want to cast reflection on this passage because of this, but personally, I can't see why this should cast any reflection on what Jude here has to say. Thank the Lord for Jude's wisdom. I wish it would happen right away.

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



Jude is talking about false prophets or witnesses who will meet the judgment of God (see verse 4). He is, of course, referring to the coming of our Lord, when He comes in judgment. "To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints" (I Thess. 3:13).

The event that is foretold here is explained in Revelation 19:11-14). "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in right-

eousness he doth judge and make war . . . and the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean."

Not just Enoch, but all the prophets of old told of the coming of our Lord in judgment. We who have been saved by His grace can rejoice because we will not meet Him in this judgment, but we might be with Him.

This judgment or battle will come in the event known as the battle of Armageddon. This of course is not the final judgment which will take place 1000 years later as described in Rev. 20:11-15.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



I believe that all who make a practice of reading TBE believe our Lord is coming back to this earth. Furthermore, I am convinced that they believe He will bring all His saints with Him when He comes. It appears, however, that some refuse to see that He will come first for His saints. I Thes. 3:13 speaks of His coming "with all His saints." So I assume that our question has to do with the "ten thousands of His saints."

I must admit that this statement posed a problem for me for a long time. If there were to be only ten thousand of His saints from Adam up to the time of His coming with them that would scatter them awfully thin throughout all the centuries. If that be the case why would Christ need to go and prepare a city of pure gold 1500 miles long, 1500 miles wide, and 1500 miles high when there were already many mansions in the Father's house?

However, the original Greek word translated "ten thousands" drives away the problem like the summer sun does the dew. This word is not "chilias" which means thousand but "myrias" which means myriad, or a vast number. So if you write in the word "myriads" above the "ten thousands" your problem is gone. Enoch had no thought at all what-ever about there being just ten thousand of the saints. Somebody else did that. And it certainly was not Jude.

Questions, Answers

(Continued from page three)

in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed" (I Pet. 2:24).

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Pet. 3:18).

From these verses of Scripture you can see what the Gospel does in our behalf. It is the Gospel—the death, burial, and resurrection of the Lord Jesus Christ—that makes us alive and begets us spiritually in the Lord Jesus Christ.

My brother, no man has ever been made alive spiritually because he joined a church. No man has ever been made alive spirit-

ually because he submitted to the ordinance of baptism or the Lord's Supper. No man has ever been made alive spiritually because that man has ever done one single good deed. No man has ever been made alive spiritually because of the hearing of the Gospel of the Lord Jesus Christ.

IV

WHY DOES NOT THE GOSPEL AFFECT ALL?

Why is it that we are commanded to preach the Gospel to every creature and yet the Gospel does not affect every creature? Why is it that we are commanded to preach the Gospel and yet all will not be affected thereby? We do not have to get out of the Word of God to find the answer to that question.

"But their MINDS WERE BLINDED: for until this day remaineth the same vail unfallen away in the reading of the old testament: which vail is done away in Christ" (II Cor. 3:14).

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:4).

This would tell us that the Devil has blinded the eyes of the unbelievers. The reason that so many people hear the Word of God with their natural ears but fail to hear it with their spiritual ears is because so many people

PROPHECY

The Nations in Prophecy—

John F. Walvoord	\$4.95
Prophecy—E. C. Gillentine	.75
Jesus Is Coming—W. E. Blackstone—Paper	3.95
Re-Entry—John Wesley	
White—Paper	1.25
The End of This Present World—Lehman Strauss (Paper)	1.25

have been blinded by the Devil. The reason that so many people will come to church and listen with the natural ears and go away and show no concern whatsoever is because the Devil has blinded their minds so that they can not see nor understand the things of God.

Many a time after I have preached on Sunday, having worn myself out trying to present the Gospel of God's Son, some Christian friend will say, "Bro. Gilpin, you have labored so hard for the cause of Christ and have done your best to make the message clear, I just do not see why it is that everybody does not receive it. I do not see why it is that every one does not accept Christ as his Saviour." My brother, I can understand. To that individual who is saved, the message from God's Word is plain. To that individual who has become a child of God, it is simple; but before that individual is saved, he is blinded by the Devil. The only way that any individual can ever be saved is when the Lord Jesus Christ tears the blinds from that individual's eyes, illuminates him, and shows him the truth of the death, the burial, and the resurrection of the Lord Jesus Christ. It is all that he needs in order to be saved, and become a child of God.

We have a marvelous illustration of this in the book of Acts. When the apostle Paul arrived in the city of Philippi, he went out on the riverside where it was legal to have a prayer meeting. In the city of Philippi, the only place that the Christians could gather together and have prayer was on the outside of the city limits, out by the riverside, and when Paul went out by the river, he found a

PSALM OF THE NEW TESTAMENT

Matthew, Mark, Luke and John, the Gospel they proclaim,
How Jesus died — was crucified, to bear His people's blame.

Also the facts as found in Aats, Christ did the church empower,
To bind and loose, to preach God's truth, and be a mighty sower.

In Roman's Nine, the Word Divine, says man is saved by grace,
It's not of him that wills or runneth in the human race.

First letter to Corinthians rebukes, instructs, reproves.
Corinthians two in words so true, tells what the Father loves.

Galatians says they of the faith are Abraham's true seed,

Thus all who be in Christ shall see His Kingdom come indeed!

Ephesians tells of God's elect, those whom by grace He calleth,

And is that truth where the uncouth Arminian preacher falleth.

Philippians counsels of the time when men shall bow the knee;

Confessing Jesus Christ is Lord throughout eternity!
Colossians bids us live to God, forsaking worldly leaven.

Thessalonians one declares the Son of God shall come from heaven.

The Second Thessalonians doth Antichrist foretell,
This man of sin has ever been foreordained unto hell.
In Timothy one, Paul says, my son — I am the chief of sinners,

(To tell the truth, in sin, forsooth, men are from birth, beginners)!

Second Timothy says in the latter days, men shall be boasters, proud,

Having a form of Godliness, but not of the Spirit endowed.

Titus we're told is a preacher of old who is given the bishop's rule,

"For a bishop must be blameless," lest he be the devil's tool.

Philemon marks a Christian's love, and only Christians know it,

Hebrews reveals the gospel as old time law did show it.
James insists that without works, our faith is vain and dead,

First Peter points to us the way the saints of God are led.

Second Peter warns of times to come — false prophets, quite a few,

While in First John the theme is on the love of God, so true.

Epistles Two and Three of John, he tells us of false teachers,

And Jude doth tell the wrath of hell on all unfaithful preachers!

The Revelation speaks to us of that great Judgment Day,

When Jesus Christ, the Lamb of God, will have the final say!

Glory to God, all Highest! In Jesus name we pray.

—Amen.

Fred Jacobs, 1973-74

group of women having a prayer meeting. One of them was a sales-lady, a lady by the name of Lydia, a seller of purple, and the Word of God tells us that as Paul preached, her heart was opened to the Gospel. Beloved, it was not because of any particular ability on the part of Paul that the Gospel took hold of her, but rather, it was because that the Holy Spirit took the message of the death, the burial, and the resurrection of the Lord Jesus Christ and opened the mind, the heart, the eyes, and the understanding of Lydia so that she became a child of the living God.

You ask me why it is that all men do not believe. You ask me why it is that men listen Sunday after Sunday to the Word of God and are never saved. You ask me why it is that so many people will hear the Word of God and never seemingly show any concern at all. I will tell you why, beloved. It is because that the Holy Spirit has never opened their eyes and showed them the truth. They are blinded to the truth, and unless the Holy Spirit opens their eyes, heart, and mind, they will never understand the truth that the death, burial, and resurrection will save their souls.

"No man can come to me, except the Father which hath sent me draw him" (John 6:44).

"But the natural man receiveth not the things of the Spirit of

God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

Beloved, you have to learn spiritual truth with the Holy Spirit to teach you. The Holy Spirit has to be your teacher if you are to learn the things of Almighty God. Why is it that God says to preach the Gospel to every creature? Why is it that the extent of the Gospel is unto all nations of all the world, and yet, only a comparatively few out of the nations are going to be saved? Simply because the eyes of men are blinded, and only as the Spirit of God opens their blinded eyes and minds and hearts, will they ever come to know the Lord Jesus Christ as Saviour.

IS THE GOSPEL PERVERTED TODAY?

If you will turn to the book of Galatians, you will find that the Gospel in Paul's day was badly and sadly perverted. Listen:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another: but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Continued on page 5, column 2)

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

WHAT DOEST THOU HERE?

"And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?" (I Kings 19:9).

Elijah had a problem similar to ours. He had seen God's hand in big matters, he had heard the voice of the Lord, seen Him work through fire and draught and the elements of nature, but he could not recognize the still small voice of the Lord.

So often this is your problem and mine. We've seen God's hand in large matters, we've seen his protecting hand in times of danger, we've given Him the glory for bringing us through safely. We've seen His hand in providing for us through times when perhaps our husbands had lost their jobs or we've had some serious illness and the Lord has most marvelously brought us through these big crises in our lives, and we praise Him for it, and yet, it seems as if we have a very difficult time in small matters in our lives, knowing what the Lord has to say in these things. Often times we hear, "Oh, if we could just have a thus saith the Lord. Thou shalt not or thou shalt do thus and so, happy we would be." In reality, the Lord does indeed tell us what to do but we fail to hear this still, small voice of the Lord.

Farther down in this chapter in I Kings:

"And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong

wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?" (I Kings 19:11-13).

The Lord was trying to prove a point to Elijah. He showed him these great huge things — earthquakes, wind, fire — and yet is very careful not to reveal Himself to Elijah in these things. Even though he had revealed Himself before, He was not doing it now. Instead, Elijah had to listen to the still small voice; when he did, he heard the Lord say again: "What doest thou here, Elijah?"

Lets you and I turn up our spiritual hearing aid, if you please, and see if we can hear the still small voice in our lives. Think if you will, for a moment, is there something in your life, perhaps several things, but is there something in your life that you perhaps have a pang of conscious about. Perhaps you start to do something and even while you are doing it, you have this small voice that puts doubt in your mind. "Is this really right? Is this really pleasing to the Lord? Is this really necessary?" And then we shove it away and continue doing this little thing, because it is just a little thing. We fail to heed this still small voice.

Perhaps we have joined in with a club, a Woman's Club, perhaps, and they are nice women as far as that goes, but they are not Christian women and often the conversation gets out of hand and we know it is not pleasing to the Lord. Perhaps if we could just turn up that hearing aid a little more we might hear the Lord say to us: "What doest thou here, Elijah?"

Perhaps it could be any one of a number of things. In your life it could be different than it is in my life, and yet, basically, it's all the same. We need to be in tune to the still small voice. It is true that the Lord does speak in big matters. Elijah shows us this, but he also shows us that the Lord speaks in small things. In our lives as Christian women, nothing is small in the eyes of the Lord. He desires for us the very best that there is. He will speak with us in various different manners trying to awaken us to the fact of obedience unto Him that we might better glorify Him in our lives, that we might better serve Him, that we might be a better testimony to those round about us.

Questions, Answers

(Continued from page four)

As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:6-9).

In Paul's day, Paul was not the only man who was preaching. There were lots and lots of preachers in Paul's day, but there were mighty, mighty few who were preaching like the apostle Paul. Wherever the apostle Paul went, he stood out for sovereign grace. Wherever the Apostle Paul went, he preached that God had to do the saving. Wherever he went, beloved, he preached the Gospel that I am preaching to you. But after Paul had been to a certain locality and would move on to some place else, there would come in other preachers, following him. There would come in other preachers after him, and they would pervert and change and twist the Gospel that Paul had preached. It was thus in the regions of Galatia. Paul had been there some five years before. The

people had heard the Word and had been saved as a result of the message that he had preached. He had gone elsewhere and now he writes back to them, having heard that there had been false preachers come into that area, and how those false preachers had perverted the Gospel by preaching another message. Beloved, what was true in Paul's day is true a thousand times more today. For every man that you find, who preaches the Gospel of the Sovereign God, I can find a thousand preachers who pervert the Gospel of the Lord Jesus Christ.

Take for example that individual who comes to you and tells you that all you have to do to be saved is to come to a mourner's bench and mourn and accept Christ as your Saviour. That man, my brother, is a perverter of the Gospel of the Son of God. Or take that individual who tells you that all you need to do is just join the church and get religion, or that individual who tells you that all you need to do is to be baptized. Beloved, he is perverting the Gospel of Christ. Or take that man who tells you that all you need to do is to reform, turn over a new leaf, and to change your life yourself. Beloved, he is a perverter of the Gospel of the Lord Jesus Christ. I come back to my original statement and say that the Gospel is the death, the burial, and the resurrection of the Lord Jesus Christ, and that no man will ever be saved except by and through the death of the Lord on the Cross of Calvary, and when anybody preaches to you anything else today, or when he tells you that there is any other way whereby you can be saved except through the death of the Son of God, that man is a perverter of the Gospel of the Lord Jesus Christ.

VI

WHAT IS OUR DUTY CONCERNING THE GOSPEL?

Our duty is to give the Gospel to every creature that we can find.

"Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly. TO PREACH THE GOSPEL IN THE REGIONS BEYOND YOU" (II Cor. 10: 15,16).

Paul's desire was to preach the Gospel in the regions beyond. That ought to be your attitude toward the Gospel. It ought to be my desire to not only give the Gospel unto you, but to reach out into the regions beyond — to every man and woman that I might speak to personally, to every individual that I can speak to over the radio, to every individual that I can send my paper to. Beloved, I want to give to the world, to the regions beyond, the Gospel of the Lord Jesus Christ.

Paul, contemplating that truth, realizing that it was his duty and his business, said:

"Woe is unto me, if I preach not the gospel!"—I Cor. 9:16.

Beloved, what was true of Paul is also true of you and me. Woe be to the missionary who becomes anti-missionary in his work. Woe be to the child of God who becomes anti-missionary in his heart. Woe be to the child of God who has been saved, and who fails to give out the Gospel of the Lord Jesus Christ to those with whom he comes in contact day by day.

When I was just a boy, before I ever became a preacher, I remember very definitely an individual who was drowned in the community not far from where I lived. In a season of high water, he came along the road to ford the creek and he allowed his horse to get in the wrong part of the creek bed. The buggy was carried (Continued on page 6, column 1)

A Review Of Baptist Ecclesiology

(Continued From Page Three)

caviling position is simply an eclectic conglomeration borrowed from Bunyan, Hall, and William Penn the Quaker. And your modern Reformed Baptist Ecclesiology is neither Baptist, Calvinistic, Historic, Reformed nor Biblical. Yes, you can find it among the Confessions of the Freewill Baptists, and then the Conservative Baptists, but that is all.

Modern Reformed Baptist Ecclesiology is simply an outrage upon the historic Baptists and their sufferings. There is as much relationship between the Reformed Baptists of today as there is between the founding fathers of America and the hippie types which run wild and claim to have the truth and to be the real, true beautiful people.

It is a fact that both Calvin and Luther believed in AN UNBROKEN SUCCESSION OF VISIBLE CHURCHES! When they were pressed to prove it by the Romanists, they turned to the Anabaptists, Waldenses and Albigenses of the Dark Ages as their succession. It is a fact that most of the Pedobaptist commentators hold that Matthew 16:18 does refer to the visible, organized church. Even C. H. Spurgeon did not deny this in his commentary on Matthew by making distinctions and saying things like modern day Reformed Baptists. Our Reformed friends do not believe in VISIBLE CHURCH SUCCESSION. Nor do they believe in the doctrine that the kingdom is the total of the visible churches. Reformed Baptists stand alone with their newly borrowed ideas half-way between the Reformed Pedobaptists and the historic Baptists and modern Landmark Baptists. Now I have a few questions for our affiliation friends to consider and I hope answer, though I doubt they can afford to answer them. I will give my answer and if you do not differ from me, then remain silent.

MORE QUESTIONS FOR ALL REFORMED BAPTISTS

Brethren, do not evade these questions, nor resort to diversion in the manner of those who have no defense or answer — but, rather, answer rightly and plainly!

- 1) Is preaching, teaching and the administering of the ordinances the work of the visible or the invisible ministry, the mystical or literal ministry? Visible, literal.
- 2) Did the N.T. church officers knowingly work with, or fellowship with those who were not immersed and ordained by immersed churches of believers? No.
- 3) Are the officers of Christ's churches, such as those apostles who were addressed in Matthew 28:18-20, commanded to function in His work as visible or invisible officers? Is this a visible or invisible commission for the visible or the invisible church? Visible in all three counts.
- 4) Where did Christ promise the visible church a succession or perpetuity or a continuous existence? Mt. 28:18-20; 16:18; Eph. 3:21, et al.
- 5) Why is it that the majority of the major Pedobaptist expositors claim that Matthew 16:18 refers to the visible organized church while you do not and yet, you claim to believe what they believed? Confusion of position.
- 6) Where does the N.T. teach that preaching, teaching and the administering of the ordinances are invisible works performed by the invisible ministry? Nowhere.
- 7) Did not Judas receive the same first commission to preach, teach, and work miracles as the other 11 apostles? Yes.
- 8) Was Judas Iscariot a member of the invisible church or only the visible church? The visible.
- 9) If Judas fell from his bishopric, then why do Reformed Baptists claim that the Divine Call and being in the invisible church, is all that is necessary to qualify as a true Christian-preacher? They want to justify their affiliation.
- 10) Was not Judas also the object of the Divine call of Christ? Did Judas fall from his qualifying office, visible, or from grace? Yes, qualifying office, not grace.
- 11) Where is it found that Judas' administrations had to be redone? Nowhere.
- 12) Is the Divine call of the Holy Spirit more qualifying and effectual than Christ's call? No.
- 13) If Judas worked, preached and administered as a true minister with only an outward, and visible office and relationship, and his administrations were never redone, then why do you say that the ministry is a part of the invisible church and made qualified by the Divine call of the Holy Spirit? To justify a practice.
- 14) Did the outward, visible call of Christ to the outward, visible office of a New Testament bishop, have more power than the Divine call of the Holy Spirit and the union of a saved person with the supposed invisible church? No. Christ's outward visible call to an UN-
SAVED MAN, THE SON OF PERDITION AND DEMON POSSESSED, qualified him as an officer of the first church . . . is it now true that the Holy Spirit is powerless to do the same and must be limited to the

(Continued on Page Six)

COMMENTARIES	
B. H. Carroll's Interpretation of English Bible — out of print	
Matthew Henry's Commentary on the Whole Bible	14.95
Jamieson, Fausset and Brown Commentary on the Whole Bible	15.95
Adam Clarke's Commentary on the Bible	14.95
Studies in Genesis One—Edward J. Young	1.50
Commentary on Genesis—W. H. Griffith Thomas	6.50
Leviticus—Andrew Bonar	7.95
Notes on the Pentateuch—Genesis to Revelation—C. H. Mackintosh	10.95
Ruth: The Satisfied Stranger—Philip Mauro	3.50
Psalm 119—Charles Bridges	7.95
Psalm 139—Edward J. Young	1.25
Proverbs—Charles Bridges	9.95
Isaiah—W. E. Vine	2.95
Expository Sermons on the Book of Daniel (Chapter 1-3) by W. A. Criswell	3.95
Jonah—Hugh Martin	5.95
Zechariah—T. V. Moore	7.95
Haggai and Malachi—T. V. Moore	5.95
Life and Epistles of St. Paul—Conybeare and Howson	7.50
Romans—Steele and Thomas	2.95
Romans—Charles Hodge	7.95
Romans—Robert Haldane	8.95
Sermons on Ephesians—John Calvin	11.95
Commentary on Hebrews—W. H. Griffith Thomas	3.95
Hebrews—John Brown	8.95
Commentary on First Peter—Robert Leighton	8.95
The Epistles of John—W. E. Vine	1.95
Let's Study Revelation—E. G. Cook	3.50
The Revelation of Jesus Christ by J. Willard Willis	5.00
The Apocalypse (Lectures on the Book of Revelation)—J. A. Seiss	9.95
The Revelation of Jesus Christ—John Walvoord	6.95

Questions, Answers

(Continued from page 5)
farther into a deeper pool and the man was drowned. But there was another man who was riding in the buggy with him, and they pulled him out. When they pulled that man out that was still living, the first thing that he did was to point back to where he had been pulled from, and to gasp that there was one other drowning in that pool.

Listen, beloved, if a drowning man is pulled out from a body of water and he thinks of that other man that is in there drowning, surely those of us who have been saved from a Devil's Hell and are on the way to an angel's Paradise, ought to be thinking of others that are still on the road to eternal damnation, and are lost without the Gospel of the Son of God, and it ought to be our desire to give out the Gospel of the Lord Jesus Christ to everyone that we should meet. May God help you to realize that every person that you meet is one of those individuals who needs the Gospel, and he is one of those individuals to whom God said we were to preach the Gospel, to the ends of the earth. May God help you by His grace to be faithful to the task and to the commission that He has given us. May God bless you!



Baptist Message

(Continued from page one)
tist note in every message.

2. A message of **Love**. Baptists have been often misunderstood as to the character of their message. It is admitted that in the former days of controversy, the spirit of love might not have been as clearly seen at times as that of combativeness; but with all that, many times what was regarded as a sectarian spirit was simply a spirit of love for the truth and hatred for error. It ought to be emphasized repeatedly he loves souls, God, and truth most, who contends mostly and most earnestly for the once delivered faith. If one does not love God and His truth much, of course he is not going to contend much for them, but is easily influenced to play into the hands of the enemy. "He is an hireling, and careth not for the sheep," and not much for God and His truth.

The Baptist message should show unmistakable signs of love for God our preserver, the truth which is His word, and the souls of men, whether saved or lost. Even the greatest sinners, who have wal-

lowed in the worst of sins, and whose souls are as black as the ascending smokes of torment, should see love in the message; yea, the heretic whom Satan has bound, blinded, and controls, and who spits the poison of the rank-est heresies upon all occasions, continually trying to wrestle with one of God's saints in debate and who makes all good people miserable by his diabolical maneuverings — even he should receive some consideration of love by the Baptist message. Manifesting this love should not be hard for us to do, since we are born of God, who is love, and since thousands of our Baptist forefathers went to a martyr's death for the love of the truth, and being persecuted in return. And we would as well know that through the message of love only will the world be brought to salvation and a surrendered life of Christ.

3. A message that is **bold**. It is related that J. A. Broadus once wrote this verse in an autograph album: "Speaking the truth in love." J. R. Graves, seeing what the great teacher had written, added over his own name "that therein I may speak boldly as I ought to speak." Love was the great characteristic of one of these giants and boldness that of the other; and no two men ever exerted as great influence among Southern Baptists as did these two Hercules of the past generation. The Baptist message to win out must be spoken with both love and boldness. That which is offered with shame, cowardness, or timidity will not be heeded by the world. The message must be thundered with all boldness, then the folks will hear. The example of Paul is ever before us. In the presence of one or a thousand, in the Temple or in prison, before the great or weak as well as the small, he was "not ashamed of the gospel," but delivered it with the boldness of a lion. This boldness should characterize all our preaching now.

4. A message that is **Clean**. I do not mean here, so much free from heresy as free from cheap sensationalism, message of burlesque, low-grade English, street dialect, bordering closely on the obscene, which are too frequent, and somewhat popular it seems. I have come to regard as out of place, unless abundantly justified, any illustration in a sermon that brings to mind the red-light district or its inhabitants. The people should cry out against that preaching that leaves any sort of cheapness, or slime in the minds of the people. It should not be

endured, no not for an hour. A message with the weight of eternal interests, about the thrice Holy God and His salvation should be as pure as the breezes from Paradise. Let the Baptist message be clean.

—(Taken from "The Baptist Monthly Magazine" of the 1920's)



Hiatt Answers

(Continued from page one)
cal Science course in history.

I trust that you will not take it amiss if I utilize social terms to describe a social entity. BFM is a social organization and as such it conforms to the Political Science definition of a political body. THE BOARD OF DIRECTORS OF BAPTIST FAITH MISSIONS MAKES THE RULES. No one denies this. They are vociferous in maintaining their right to make them. This is a right not delegated to them, but one which they have assumed (perhaps USURPED might strike closer to the mark).

BFM is a political body that has sprung up out of the ground, has gained great power, and is appar-

CARDS

15% OFF

Sympathy Cards—

Box of 12	\$1.00
All Occasion—	
Box of 16	1.25
Get Well—	
Box of 20	1.25
Birthday—	
Box of 16	1.25

ently not prepared to yield up this power. Let us be candid; money is power. It is so in most societies and assuredly so in our's. The one who controls the purse strings wields power, to a greater or lesser degree, depending on the amount involved.

The school systems in Eastern Kentucky wield tremendous political power because they disperse huge sums of money. They are a political power to be reckoned with. I have no way of knowing the annual budget of BFM. I would imagine it to be at least in excess of \$100,000.00. I would be curious to know the exact amount but \$100,000.00 will serve for discussion. Quite a sum for Baptist preachers to have power to disperse, is it not? Quite a political tool, is it not? Quite a powerful force. The directors of BFM advertise the fact that they are underpaid. We commend them for their unrequited devotion. However, they wield great power, and that without control.

Who controls the Board of Directors of BFM? Are they not a ruling body? Do they not function as autocrats? Who can say they nay EFFECTIVELY? Any body of men that formulate policy, implement policy and enforce policy is an autocratic body. A political body, if you please, within the terms we have defined.

The officials of BFM are fine Christian gentlemen. I admit this, but it is a useless point to make. Even good men err without effective controls. The drafters of our Constitution recognized this basic truth of the depravity of man some two centuries ago. They realized that only two courses lay open to the political life of our nation: CONTROL or ANARCHY. Thus, following Montesquieu's thoughts they established a tripartite government.

No branch of our federal system is autonomous. Each checks and controls the other. The Congress controls the Supreme Court. The Court interprets acts of the Congress. The Congress has removal powers over Federal officers. The President can veto acts of Congress. The Supreme Court can nullify Presidential actions and issue writs of mandamus ordering Pres-

A Review of Baptist Ecclesiology

(Continued From Page Five)

Divine call of the supposed INVISIBLE CHURCH? No.

- 15) Is the Divine call of the Holy Spirit more qualifying and effectual than Judas' call and commission into the office of a N.T. minister? No.
- 16) Is it true or false that the N.T. examples and commandments show us that ministers may work with visible calling and authority and their administrations are accepted and proper even if the ministers themselves make shipwreck of their faith or apostatize like Judas and Demas? True.
- 17) Would you readminister the administrations of an apostate minister? No. Why not, since his falling away would be a sign that he was not a true member of the SO-CALLED INVISIBLE CHURCH AND HAD THE QUALIFYING CALL OF THE HOLY SPIRIT? How then could he be a true minister and administer the truths of Christ's religion if he were lost and showed that when he fell and was cast down? Your answer is as silent as the tomb!
- 18) Judas was a called officer of the first church and still his administrations were accepted and were not redone, though he was unsaved — why? Visible authority.
- 19) If the call of the Holy Spirit ONLY and being a member of the universal, invisible church, is all that qualifies us, then explain how that Judas who had no call, and by your own admission, not mine, was not a member of the invisible church, still had an office and could administer as a N.T. minister? I await your answer.

I must now close this letter and in the next I will show that Brother T.'s assertion that Landmarkism has been a trouble, is false and let the reader decide which group, the local, visible Baptists, or the universal, invisible church group has done more to cause trouble to God's elect. I will deal with more notices then and bring out more errors of Reformed Baptist Ecclesiology.

I want to conclude with this outrage on Baptist history which is an example of the cop-out of modern Reformed Baptists and all modern Baptists who deny visible Baptist church succession back to Christ.

In church history the Scottish Covenanters are looked upon with great admiration because they would not receive the King of England as the head of their church. Fine and good — God bless their memory! BUT WHAT ABOUT THE BAPTISTS WHO REFUSED TO UNITE WITH THE REFORMERS IN GERMANY, ENGLAND AND OTHER PLACES OF REFORMED POWER AND GOVERNMENT AND WOULD NOT EVEN ATTEND THEIR CHURCH SERVICES? How are they looked upon, brethren? What about those whom the REFORMERS MURDERED? What books have been written and studied by our great Reformed Baptists today which will show this truth? One thing is for sure, if the Baptists of history had been like the modern Reformed Baptists, there wouldn't have been a martyr. They would have run with one accord to the REFORMED CHURCHES AND MINISTERS AS REFORMED BAPTISTS DO TODAY and there would never have been one drop of blood spilled by any Reformer except a Roman Catholic's!

Brethren, it is a fact mostly forgotten and no doubt never to be brought up by the Reformed Baptists . . . THAT AMONG THE FIRST SLAVES OF AMERICA WE FIND OUR BAPTIST FOREFATHERS FROM ENGLAND AND OTHER PARTS OF THE OLD WORLD, BECAUSE THEY WOULD NOT ATTEND THE SERVICES OF THE REFORMED CHURCHES! And as I said . . . that is a fact. I will prove it and show in due time! Remember, the proof is in the pudding, not in the isolated statements of some converted pedobaptist over to Baptists. I close by saying, had the historic Baptists who bled and died under the murdering hands of the REFORMED CHURCHES, been as our Reformed Baptists, not a one would have died!

Yours in the old Landmarks.

R. E. Pound II

(Continued Next Week)

idental compliance. Thus, the political cycle goes.

Our system is not perfect but it nevertheless has effective controls over the baser nature of man. Our Constitution is the greatest written testimony to the Total Depravity of man since the Bible. This is why Communism is such utter folly. Marx said that the state would "wither away" because man could function without controls. Karl Marx was guilty of the rankest absurdity in imagining that depraved man could exist in a state of harmony without controls.

Man, even saved man, must be controlled lest he err, though his intentions be good. The intentions of BFM are commendable; it is their execution that we quarrel with. James Madison stated the case superlatively in Federalist Number 10. I quote: "It is vain to

say that enlightened statement will be able to adjust these clashing interests and render them all subservient to the public good. ENLIGHTENED STATESMEN WILL NOT ALWAYS BE AT THE HELM." The Federalist Papers were written to promote the Constitution and establish a stable, controlled government. Madison, Hamilton and Washington realized this need whether Patrick Henry or Thomas Jefferson did or not.

Men, even good men, must be controlled. The Lord has instituted such controls in His church. Every Christian is accountable to the church where he is a member. Thus, even good people cannot get too far afield and do too much damage. Christians do fail in their duties. However, Christ has provided a remedial solution to this — the discipline exercised by His (Continued on page 7, column 3)

Send TBE FREE!

TO A YOUNG PREACHER

We are greatly interested in reaching young preachers with the "strong meat" of the Word — which we know they are not getting in most seminaries, Bible colleges and Bible institutes. In order to reach them, we are willing to send TBE to them for one year free of charge.

Naturally, we don't know every young man whom God calls to preach, but our readers can furnish us with names and addresses of many. We therefore ask you to send us the names and addresses of young men whom you know in the ministry. We will gladly send TBE to them.

Does this sacrifice pay off? It certainly does! We have before sent TBE to young men who — as a result of help received from the paper — are now standing firm as a rock for the faith. And, think of the good their preaching will do in years to come!

USE THE FOLLOWING SUBSCRIPTION BLANK

Name _____

Address _____

Your Own Name _____

Address _____

If you wish to send more, use a separate sheet. If you can help on these "subs," we will appreciate your offering.

CLIP AND MAIL TO:

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

THE BAPTIST EXAMINER

OCTOBER 4, 1975

PAGE SIX

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

According to Rabbi Moses Rubin, president of the World Conference of European Rabbis, more than 2,000 Jewish cemeteries in Eastern Europe, most in the Soviet Union, are slated deliberately for confiscation and destruction. Speaking in New York, he said that planned attacks on the cemeteries in the Soviet Union were part of the overall Soviet plan to shatter the Jewish spirit in the USSR.

This barbarism committed against the dead by Russia is but another proof of the growing hostility between Russia and Israel which will end on the plain of Esdraelon.

Recently a church treasurer in Ft. Worth, Texas, was shot while delivering the Sunday collection to the bank's night deposit window. He died as his teenaged daughters watched in horror.

In Donelson, Tenn., four armed men wearing ski masks took up the collection at gunpoint from three deacons who were counting it at the First Baptist Church.

Across the country, churches report items stolen. Some churches are hiring extra security guards, installing burglar alarms and surveillance systems, and adding additional lights. Other churches are building high fences around the church and keeping them locked.

America's alcoholic beverage bill in 1974 was \$23.2 billion. Consumers spent only \$15.3 billion during the year for electricity. The average American family spends about 1.6 per cent of its expendable income on electricity and 2.4 per cent on alcoholic beverage.

A Baptist official to the rescue!

SMALL PAPERBACKS	
Seven Questions and Answers As To Church Authority ..	\$1.00
The Southern Baptist Convention and the Co-operative Program ..	1.00
A Frank Exposure of Freemasonry ..	.25
Psalms ..	.65
Our Favorites (Poems from TBE) ..	1.00
The Biblical and Historical Faith of Baptists on God's Sovereignty ..	.50
Campbellism—Its History and Heresies ..	2.00
Five Points of Calvinism—Frank A. Beck ..	.50
Campbellism Exposed—Ben M. Bogard ..	.25
The Baptist Church Manual—J. Newton Brown ..	.50
Ecclesia—The Church—B. H. Carroll ..	1.00
Trail of Blood—J. M. Carroll ..	.25
Eternal Safety and Security of all Blood-Bought Believers—J. M. Carroll ..	.20
Church Covenant—I. K. Cross ..	.35
Sinners in the Hands of an Angry God—Jonathan Edwards ..	.25
Cremation, Is It Christian?—James W. Fraser ..	.60
The Origin and Nature of the Church—Davis W. Huckabee ..	1.50
The Baptist Catechism—Benjamin Keach ..	.50
A Critique of the Living Bible—M. L. Moser ..	1.25
Capital Punishment, Christian or Barbarian—M. L. Moser ..	1.00
What the Sects Teach—Edward J. Tanis ..	1.00
Why Be a Baptist?—H. Boyce Taylor, Sr. ..	.50
How We Got Our Bible—W. H. Griffith Thomas ..	.95
The Origin of Sprinkling for Baptism—R. A. Venable ..	.35
The Origin of the Solar System, John C. Whitcomb ..	.75

James A. Christison, executive director of the American Baptist Church's national ministries staff, has written a letter in defense of First Lady Betty Ford's outspoken comments on sex.

Most Baptist leaders have spoken out against Mrs. Ford's comments on premarital sex. In a letter to Mrs. Ford, C. R. Daley, editor of the WESTERN RECORDER, said:

"In one brief interview you descended from the first lady of the land to one of the worst ladies of the land. In this time of morality crises in America, I can think of no more damaging blow than for the President's wife to say she would not be surprised if she learned her 18-year-old daughter was having an affair out of wedlock . . .

"Mrs. Ford, please consider what you have done. You have undercut sexual chastity for your daughter. Her response to your views sounds all the world like an open invitation to the right man to join her in trial marriage.

"You have done irreparable damage to every sexually pure young person in America. Along with all the other pressures already being put on them to compromise, they will now hear, 'The United States President's wife says it is all right.'"

"You have put the lie to the teaching of the Bible and you have betrayed every American parent who has tried to teach their children the sanctity of sex and the sacredness of marriage. You have undercut the efforts of ministers and other moral teachers to stem the tide of modern promiscuity.

"In short, in this area of morality you have become the chief spokesman for Satan in an effort to defile everything and everybody. To use such a pinnacle of prominence for such a low purpose is almost unforgivable."

A Jewish worker in Kerala, India, reports that there are some 20,000 Jewish people there, most of whom have never heard that Jesus is the Jewish Messiah. They have been taught that Jesus is the God of the Gentiles, like so many other Jews have been taught.

A missionary in Iran tells that there are some 60,000 Jews there who are sadly neglected by missionary effort.

Rabbi Klass of THE JEWISH PRESS, recently declared that Gog and Magog were considered to be Russia, out of the north country. Many informed Jews have their eyes upon Russia, too.

It appears that our government will soon resume relations with Communist Cuba and end the economic blockade of the anti-American regime of the tyrant Fidel Castro. Mr. Kissinger, Javits, Pell and McGovern have visited Castro in Havana in an effort to bring this to pass. While there they failed to visit the tens of jails in which more than 60,000 political prisoners dwell who have not accepted Communism in Cuba.

Castro needs money to save his failing regime. It appears that he will soon get plenty of money from the American tax-payer, disguised as credits, investments and tourism, to obtain more power to continue his aggression against democratic countries in Latin America. Marxist agents infiltrated in the Department of State, the Congress, press and television are actively working to lift the economic blockade. This is all to liberate the Soviet Union from continuing to give Castro 500 million dollars yearly.

When will our country stop helping our enemies. How can we recognize the murderer Fidel Cas-

tro as the legitimate governor of Cuba? How can we help a nation who is anti-American and whose leaders are anti-God? This is "detente" too close to home for comfort.

Communist guerrillas are increasingly active in Thailand, missionary sources report. A number of Christians were among those killed by Communists in recent ambushes.

Buddhism is being bolstered by the building of many new temples throughout the land. But Christian churches continue to go up, and word comes of 2,000 Thais who have recently professed Christ.

There is a possibility that the Irish Presbyterian Church will by next year withdraw from the World Council of Churches. An increasing number of young ministers are critical of the WCC. The church has 136,000 communicant members in 560 congregations in both Ulster and Erin.

President Samora Machel has banned infant baptism in Mozambique in spite of the protest of the Catholic Church.

Hiatt Answers

(Continued from page 6)

church. My personal observation of church discipline is that it is practiced wrong more often than right in Baptist churches. Nevertheless, it is there as a controlling force upon man's baser nature and ambitions. If church discipline is correctly applied, then a religious power group like BFM cannot gain ascendancy. If the church would exercise her authority, she would not see her authority usurped quite so often. The church is plenary, in that she has full authority and control over the spiritual lives of her members. A hatred doctrine, yes, but ever so true. Rather than reclining in a pensive, quiescent posture, Baptist churches should exercise their full authority.

THEOLOGY

Christian Doctrine—Walter T. Conner ..	\$5.50
Systematic Theology—Augustus Strong ..	9.95
The Body of Divinity—John Gill ..	9.00
A Body of Divinity—Thomas Watson ..	7.95

If this is done, then a phalanx of political power such as BFM could not exist. Man must have controls. If we follow Christ's instructions then he will have them, but if any other, then stand by for chaos and tyranny.

The flesh is ambitious to promote its own welfare. This must be guarded against. Our Lord has provided the means of prevention. It lies within His church. The church has final control under God. In this sense the church resembles a theocracy much more than a democracy. However, we won't debate over terms but over principles. It is a Bible principle that is involved here. Who has the right to implement policy and enforce it. This is the basis of all political conflict. We say that Christ's church, acting as His regent, has the sole authority to execute Christ's commands. The church does this, led by the Spirit and guided by the Word. Any other organization that undertakes this responsibility does so without right or warrant.

I suppose that what we are dealing with here really is the matter of accountability. To whom is the Board of Directors accountable? Who can say nay EFFECTIVELY to a policy decision of the Board? I am cognizant that they will say that they are accountable to God. They surely are, as they will discover someday to their chagrin. However, we are speaking here of day by day administration. To whom is the Board accountable for their decisions? No one that I can discern. It will be said that they are accountable to the sup-

porting churches, but I am afraid that this is a straw man. A church can certainly withdraw support but can a church successfully abrogate a policy decision of the Board? If a church can, then I have sorely misunderstood BFM.

I insist that the Board is accountable to no controlling force upon this earth. They function autonomously, they administer autonomously and they are accountable to no one. If this does not constitute an autocratic body, then please be good enough to tell me what other description could. The Southern Baptist Convention at least makes a show of accountability. Annually the various committees report to the Convention. I know that this is only so much eye wash, but, at least, they make a pretense at accountability. BFM does not even do this.

In order for accountability to function as an effective force it must be enforced. Otherwise, you have no accountability at all, but a nebulous abstraction. In order for a subject to be accountable to his prince, then he must have effective enforcement enjoined upon him. Otherwise, you have a paper tiger and the subject simply gives lip service to his liege.

The missionaries of BFM have an enforced accountability to the Board. How accountable they are to their churches we will not discuss. However, they have a servile accountability to the Board. When a missionary signs the BFM contract, he enters into a master and man relationship. He is no longer free to serve Christ, led by the Spirit. He has established a heteronomous relationship, where he is the minion and the Board the master. They enforce this contract to the very letter.

Have you ever seen a copy of the contract the missionary signs with BFM? It is a curious document. You should read one sometime. It would be a revelation to you. If the Board and the missionary have not established a master and man relationship, then the English language is no longer a reliable vessel by which to transmit communications. The missionary must OBEY. If he fails to OBEY, then woe awaits him.

The BFM contract defies all lucidity when it comes from men who identify themselves as "Independent" Baptists. It might perhaps be interesting if the Board would publish this contract so that all the supporters could view it. Is this asking too much in a free and open society? No doubt it is. Let us not insist on it. Let us merely mention it as an improbability and pass on.

The missionaries are accountable to the rulers; of this there is no (Continued on page 8, column 1)

Halliman Reports

(Continued from page two)

takes this plane 40 minutes to fly, we had been about two hours on this flight. I repeat that I have made many flights over these rugged mountains that has caused me to be concerned at the time, but this is the first one that I have ever made that I felt like my hair was getting whiter by the mile.

By the time I got into Hagen it was too late to try to get any business attended to, so about all I accomplished that first day of the trip was to get into Hagen, but looking over what we went through to get there I would say that was quite an accomplishment. The next morning (being that of July 30) I was up and in town early getting a few things attended to. Within an hour and a half I had finished all my business at Hagen for the time being, and then, once again settled down to wait until 3:00 p.m. when the plane would leave for Lae. The plane from Hagen to Lae was a Fokker Friendship and there was a bit more feeling of security than had been evident the previous day. We made one stop which was at Goroko, and then on down to Lae, arriving about half past five in the afternoon. I had several things to attend to in Lae, but once

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman
Sovereign Grace Baptist Mission
P.O. Box 19, Koroba, via Mendi
Papua New Guinea.

again, by the time we arrived there nothing could be accomplished but get a room and wait until the next morning.

I awoke on the third morning which was July 31 to a pouring tropical rain in Lae. The place I was staying was quite a long way from the main business section and I would have to secure some form of transportation in order to get to all the places I wanted to go to. I tried all the car rental places in Lae with no success except a possibility of getting an old car a couple of hours later, and since it continued to pour rain and nothing else was available, I had to sit it out and wait for this car which was finally made available about 10:00 a.m. Once I got the transportation though things went off like clock work, and I got most of my business attended to by late afternoon. Realizing that I would be able to finish early the next morning, I made reservations for a flight on down to Bougainville for the following day which would be Friday.

One of the important things that I had to attend to while in Lae was to try to secure a place for our Bible Conference in the early part of 1976. At our last Conference, we decided to try to have one at Lae. None except four of our preachers have ever been any farther than Mount Hagen, or rather that should read, only one has been past Hagen and three others have been that far, so we decided to attempt the next one (after our September Conference at Lake Kopiago) at Lae. I was successful in securing a place for all those to sleep that are able to go, and also a hall to be used if we desire to use it; however, we will probably choose to find some shady spot by the sea shore for our business and preaching session.

Well, we did not get very far on the trip in this first article, but we had a lot of excitement in getting this far. Remember my earlier statement, i.e., "Time means nothing here in New Guinea," so if you can bear with us and be patient, next week we will get all the way down to Bougainville. May the Lord bless each of you!

THE BAPTIST EXAMINER

OCTOBER 4, 1975

PAGE SEVEN

Hiatt Answers

(Continued from page seven)
doubt, nor would any advocate of BFM deny that this ancillary relationship exists. Are they accountable to their churches to the extent that they are accountable to the Board? One wonders. If they

say that they are, then we are prepared to take their word for it, however, as to their accountability to their masters there can be no doubt.

Picture with me if you would a hierarchical construct. At the base of this construct are the mission-

aries who are accountable to the Board. Follow the construct to its apex where dwell the Board. What is above the Board as regards accountability? We can proceed no further. The Board is a law unto themselves. They are good men; we acknowledge this. They are fine men; we trumpet this. They love Christ; we thank God for this. They are our brothers and as our brothers we warn them. They are involved in a tangled enterprise that will prove a snare unto their feet, an enemy of their Lord, and the destruction of all they hold dear.

I would like to now address myself to the subject of NEED. What earthly need is there for BFM? Who needs it? Is anyone prepared to say that BFM is more efficient than Christ's church? Is anyone prepared to say that BFM is possessed of greater wisdom than Christ's church? What spiritual job can BFM do that Christ's church cannot do, and do infinitely better? What possible NEED is there for BFM?

BFM was originally constructed to administer mission work in South America. I was told several years ago that this was necessary because there was a legal requirement for a Board. I was told that this requirement existed in Brazilian and Peruvian law. I was informed that you could not send an American missionary to South America without a Board to stand good for him. I have always doubted this, but if brethren insist upon it, then I am prepared to take their word for it. However, this was decades ago.

If such a requirement ever existed (which I doubt), am I to understand that it still exists? Am I to understand that BFM bases its entire existence upon vague legality several decades old. Am I to understand that in the political changeability of South American countries, that this law (if it ever existed) still is extant and enforced? Surely, this is stretching credulity too far. I say to you that there is no realistic NEED for BFM. Even if a need ever existed because of an unfavorable political atmosphere, the need has long since passed. However, even the most valid need would fail to make the board scriptural.

What NEED is there of BFM? Does a NEED exist? I desire that this be proven. Would someone be good enough to show me the Legislative Statute, Executive Order or Judicial Opinion that necessitates a mission board (outside the control of the local church) in order to do mission work either in Brazil or Peru? I would be curious to see it. BFM has based its entire existence upon a stated NEED. It has been said that there is a legal requirement. If so, then I desire to see this substantiated. If such a STATUTE, ORDER or OPINION exists, I would be curious to see it. I am certain that thousands of others share my curiosity. The Board has built a straw man in order to sustain a frail structure. If such a STATUTE, ORDER or OPINION exists in Brazilian or Peruvian law, please publish it and settle the question. Please document this legal requirement and prove me wrong. If you would, I would appreciate it. If anything in Brazilian or Peruvian law requires the establishment of a mission board (outside the authority and control of a local church, then please be good enough to verify it publicly with the appropriate reference.

Perhaps all of this is superfluous. Men in positions of political power seldom surrender their power willingly. The Sadducees did not surrender their Sanhedrin seats of power simply because Christ preached against their iniquities. Every reformer has encountered a blank wall and blank stares when he opposes a political power base. Elbert Hubbard accuses John Wes-

Charles H. Spurgeon's Views On The Lord's Supper

In speaking of a visit to Mr. Spurgeon, in May, 1881, H. L. Wayland, editor of the NATIONAL BAPTIST, writes in that paper, July 7, 1881, as follows: "Having heard varying statements as to his views of the communion question, I thought I would not lose the opportunity of learning at first hand what his position was. He said: 'We occupy a conservative position among our churches on that matter. I believe that baptism and the Lord's Supper are the privilege of all Christians. I believe that any Christian has a right to

am satisfied to be baptized.'"
William E. Hatcher writes in the RELIGIOUS HERALD, March 3, 1892: "But it yet remains to record his most emphatic and memorable utterance with reference to the American Baptists: 'I have, Mr. Spurgeon said, not one word of unfriendly criticism to utter against my Baptist brethren beyond the Atlantic. On the contrary, I believe that the Baptists of America are the best Baptists in the world, and that the best Baptists in America are the Baptists of the South. Moreover, if I were to come to America to live, I would join a close communion church and conform myself to its practices on the communion question.'

"As we talked further, he said that it was impossible for an outsider fully to understand the Baptist situation in England, and even the little that I saw and heard convinced me that American Baptists need to exercise charity and forbearance toward their English brethren. They have persecutions and complications to which we are strangers, and if they do not hold all of the distinctive views for which we stand, we ought, at least, to rejoice for such testimony, in favor of the truth, as they are so nobly bearing."

The JOURNAL AND MESSENGER publishes a paper on Spurgeon, read before the Cleveland Baptist Ministers' Conference, by Elder W. A. Perrins, late of Spurgeon's College, which gives valuable testimony concerning the great preacher's views on "close communion."

Mr. Perrins says: "Wrong impressions have gone abroad in regard to his position in respect to the communion question. This has led some other denominations to claim him as their own. But he was a Baptist to the backbone and at heart a close communionist. My last interview with him, a few days previous to my leaving for this country, proves this.

"After a very lengthy conversation on subjects relative to American theology, he said: 'Have you made up your mind on the communion question? You are going to a country where the majority of Baptists are close communionists. Really, if I had to begin my ministry again, I should certainly commence with a close communion church. I am led to believe the American Baptists are right, but I cannot alter the usages of my church, which have been of so long standing.'"

Elder Edward Parker, president of the Manchester Baptist College, when in America in 1889, said that Mr. Spurgeon was hardly looked upon in England as an open communionist, and Mr. Spurgeon said of himself: "As compared with the bulk of English Baptists, I am a strict communionist myself, as my church fellowship is strictly of the baptized." (Adapted from CLOSE COMMUNION by John T. Christian, 1907 ed.).

DO YOU CONSIDER YOURSELF FAITHFUL?

Is a car that starts once out of seven times considered "faithful"?

Is a refrigerator that quits for a day now and then "faithful"?

Is the paper boy "faithful" if he misses your paper a couple times a week?

If you miss work one day a week would you be considered a "faithful" employee?

If your hot water heater greeted you with cold water one or two mornings a week, would you consider it "faithful" and dependable?

Now if you attend only Sunday School, or if you attend preaching service only once or twice a month, can you be considered to be faithful? —Copied



CHARLES H. SPURGEON

be baptized; and any Christian has a right to baptize, and especially any minister. So I believe any Christian has a right to partake of the Lord's Supper.

"When I am at Mentone, it is a great pleasure to me to break bread for all Christians who desire to unite in the supper. But I do not believe that any one should be admitted to the church without baptism. If any person of credible Christian character comes to us and asks to be admitted to the Lord's Supper, we give him the privilege for three months, at the end of that time we say to him: 'You have had an opportunity to know our views and our practice; if you choose to unite with us, we shall be glad to receive you. If not, you had better go to those with whom you are in fuller sympathy.' And in ninety-nine times out of an hundred the person says: 'I have seen your ways; and I

ley of naivete. John Wesley tried to reform the corrupt power structure of the Church of England. Elbert Hubbard says that Wesley did not realize that "men in fixed positions with fat incomes, never resign and seldom die." Poor John Wesley would have done well to have studied the political side of man. To paraphrase Hubbard "men in fixed positions of power never resign and seldom die."

Perhaps all this is wasted effort. The flesh craves power and the most spiritual of men are yet contained within the impediment of human flesh. Will the Directors of BFM surrender their power (the right to make the rules)? Did the Sadducees? Did the Church of England?

Let me close this second, and I trust last, expose of BFM, by once again expressing my high regard for the Directors and missionaries of BFM. If any words of mine have caused you untoward distress, then I am sorry for the distress but not for the words. The truth does cut, as we all know. Sometimes it cuts to the very heart of us. If anything I have said here is inaccurate, then I stand prepared to be corrected and desire to be corrected wherein I might be mistaken.

Until I am corrected, I must continue to believe that BFM is a political body. A political body not so dissimilar from the Pharisees, Herodians, the Sadducees and other like political (religious) social groups. If my words have made you appear odious to the world, then I will close by reminding you of one of Seneca's axioms. I quote: "To be able to endure odium is the first art to be learned by those who aspire to power." Seneca: Hercules Furens, c. 50.

IN BAPTIST AFFAIRS, KNOWLEDGE PROMOTES
ACTIVITY — IGNORANCE PROMOTES INDIFFERENCE

THE BAPTIST EXAMINER

IS A BAPTIST PAPER THAT PROMOTES SOUND
BAPTIST KNOWLEDGE THROUGHOUT AMERICA

PUT THE PAPER INTO EVERY BAPTIST HOME

WHY?

Because Christ's cause demands Knowledge

Because Knowledge comes from reading

Because "Knowing" fosters "Doing"

Because the Paper is a Pastor in the home

Because it is true to Christ's Program

PUT THE PAPER INTO EVERY BAPTIST HOME

HOW?

By Pastoral Effort

By Special Committees

By Pulpit Presentation and urging

By Personal Solicitation of Subscriptions

By Sending to your Friends

Put This Paper Into Every Baptist Home in America

YOU KNOW WHO NEEDS IT!

GIVE 10 GIFT SUBSCRIPTIONS TO THE BAPTIST EXAMINER

P. O. Box 910 — Ashland, Kentucky 41101

SEND US TEN SUBSCRIPTIONS, WE'LL RENEW YOURS FREE

10 SUBS . . . \$20.00

Have This Paper Delivered Every Week — For a Whole Year!

1. Name _____

Address _____

Zip _____

2. Name _____

Address _____

Zip _____

3. Name _____

Address _____

Zip _____

4. Name _____

Address _____

Zip _____

5. Name _____

Address _____

Zip _____

6. Name _____

Address _____

Zip _____

7. Name _____

Address _____

Zip _____

8. Name _____

Address _____

Zip _____

9. Name _____

Address _____

Zip _____

10. Name _____

Address _____

Zip _____

Enclosed \$_____ for _____ Subs

Your Name _____

Address _____

Zip _____

GIVE US READERS
We Will Give Them The Truth

THE BAPTIST EXAMINER
OCTOBER 4, 1975
PAGE EIGHT