

The Complete Duty Of The Lord's Churches

By **GARNER SMITH**
Sacramento, Kentucky

The Bible teaches beyond any doubt that the Lord works today through His churches. He empowered His church on the day of Pentecost with the baptism in the Holy Spirit, that they have both power and authority to carry on His work in the world. This would certainly prove to us that His churches have a special work today. The Lord has a purpose to fulfill with His churches, and rules and regulations they must go by as they fulfill His plan. This work cannot be done by any other means or organization. The Lord sets forth this work for His churches along with all regulations, restrictions and rules in the Scriptures. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matthew 28:19-20).

Let us look first at some things that the Lord has not commanded His churches to do as a Divine institution.

The special work of the Lord's churches is not ENTERTAINMENT. To read and hear some of the advertisements put forth by some of the churches today, one would be made to believe that the mission of the churches is to entertain. Some churches are show-

SHEEP RESPOND TO SHEPHERD'S VOICE

In one of his illustrations, Jesus Christ showed that sheep learn to recognize the voice of the shepherd and to respond to his voice only: "The sheep listen to his voice . . . the sheep follow him, because they know his voice" (John 10:3,4). A traveler to the Holy Land recently experienced the accuracy of those words. He reports: "We wanted to film some sheep and tried to make them come near. But they did not follow us because they did not know our voices. Then a small shepherd boy came along; hardly had he called them when they followed along. We recorded the shepherd's voice on a tape recorder and afterward played it. To our great surprise, now the sheep followed even us!"

ing the best movies. Dances, suppers and card parties along with the gambling games, bingo and such are a must for the now-generation church according to the common practice of many churches today. Airplane rides, giant popscicles, the Largest Man, the Clown and Magician are common.

Before me I have some of these advertisements. We shall give one example: DISCOVER — THAT CHRIST IS THE ANSWER TO ALL YOUR QUESTIONS. ONE OF THE MOST EXCITING AGGREGATIONS IN GOSPEL MUSIC; A PACKAGE OF VERSATIVE SUCCESSES, WITH VIVACIOUS DIGNITY AND EXCITEMENT CONTAINING A SPIRITUAL DEPTH THAT IS RARE AND DELIGHTFUL. Thousands of dollars that belong to the Lord and the Scriptural work He has called and commissioned His churches to do are wasted on such worldly, fleshly, and many times ungodly, and God-dishonoring entertainment. God never had any plan such as this for His churches.

Many churches have gone so far in the entertainment scheme that they have made sports arenas out of church buildings. Churches are building entertainment centers. Bowling alleys are being built with mission dollars. Instead of following the orders of the commission

False teachers abound in all ages.

OVERHEARD AT THE DAIRY QUEEN

While sitting in the Dairy Queen, I overheard a conversation between a little girl and her mother.

"Bessie," the mother said, "here is a shiny new coin. Why don't you take it to church Sunday and give it to Missions?"

Bessie replied, "I tell you what I think would be much better. I'll buy a banana split and let the cashier give it to Missions." — Selected.

in baptizing and teaching to observe the Scriptural commands of decency and order, they are building swimming pools, and teaching them to undress indecently and act disorderly. The Lord's money given by people interested in preaching the gospel to lost souls both at home and abroad is being spent for softball, baseball, basketball, (Continued on page 8, column 4)

Difference Between Baptist Churches And All Others

THOMAS H. PRITCHARD
Wake Forest, N.C.

Thomas Henderson Pritchard was born in Charlotte, N.C., Feb. 8, 1832. He was the son of J. P. Pritchard, a minister of the gospel. He was baptized by Dr. W. T. Burke in 1849 and graduated at Wake Forest College in 1854. After this he was ordained pastor of Hartford Church, N.C. November 1855, with Dr. William Hooper preaching the sermon.

Bro. Pritchard was pastor of the Franklin Square church of Baltimore from January 1860 to July 1863. He filled the pulpit of

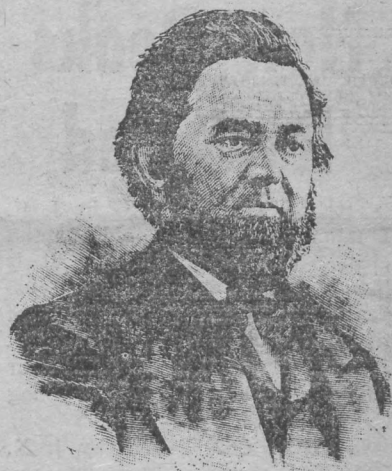
the First Church, Raleigh, N.C., from November 1863 to May 1865, during the absence of pastor, Dr. T. E. Skinner, in Europe. He settled as pastor of First Church, Petersburg, Va., in July 1865. Then he resumed care of the Raleigh Church in February 1868. He remained in this position until called to the presidency of Wake Forest College in July 1879.

For seven years Dr. Pritchard was chairman of the Board of Missions of the State Convention, and he was several years associate editor of "BIBLICAL RECORD." He received the title of D.D. from the University of North Carolina in 1868. His noble work among the Baptists will be long remembered. His great ability and piety will not soon be forgotten by those who pay respect to ministerial labor.

"It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 1:3).

"No religious denomination has a moral right to a separate existence unless it differs essentially from others. Ecclesiastical differences ought always to spring from profound doctrinal differences. To divide Christians, except for reasons of great import, is criminal schism. Sects are justifiable only for matters of conscience, growing out of clear Scriptural precept or inevitable logical inference. Human speculation, tradition, authority of pope, or council, or synod, or conference, or legislature, is no proper basis for an organization of Christians. Nothing short of the truth of revelation, the authoritative force of God's Word, rising above mere prejudice, or passion, or caprice, can justify a distinct church organization."

We accept this luminous statement of an important truth, made



THOMAS H. PRITCHARD

by Dr. J. L. M. Curry in a recent premium tract, and claim the right of a Baptist church to exist on the ground that it differs from all other churches in its constitution, membership, ordinances and doctrines, and that these differences are authorized by the Word of God. If other denominations, which hold to sprinkling and pouring as baptism, teach infant baptism, infant membership, and open communion, can justify themselves in maintaining a separate ecclesiastical organization, then much more can the Baptists, who differ from all in many essential and important points, vindicate their right to existence, and free themselves from the charge of bigotry, schism and intolerance. I propose to answer today the question, How do Baptist differ from other Christian denominations? I will first present a brief summary of our distinctive doctrines, as given by Hiscox in his Baptist Church Directory, p. 118, and then discuss the principles on which they are based:

"First — As to Baptism, we believe that immersion or dipping is the only way of administering this ordinance as taught in the New Testament, and practiced by Christ and His Apostles, and the only way in which Christians can obey the command to be baptized. Consequently, the mode is essential to the ordinance, and nothing but immersion is baptism. Therefore, persons poured upon or sprinkled upon are not baptized at all.

"Second — As to the subjects for baptism, we believe that the only (Continued on page 7, column 4)

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

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WHOLE NUMBER 2041

Halliman's Trip To Bougainville Continues

By **FRED T. HALLIMAN**
Missionary To New Guinea

Dear friends:

Greetings to each of you in the name of our dear Lord. It is such a blessing to even be allowed to serve the Lord in these last days. Almost daily we can see things coming to pass as our Lord said it would in preparation of His coming.

We are being plagued here in New Guinea now with this Charismatic movement. In the event that some of you are not familiar with the term, it is really nothing more than a bit of Holy-rollerism camouflaged. Why I say that it is camouflaged is that such groups as the Brethren, Methodist, Lutherans, Catholics, highly insulted if you called them a Holy-Roller, but in effect, the title fits them exactly when they start getting the Holy Ghost, speaking in tongues, seeing visions, etc. They say this is something new and is the sure sign of the coming of the Lord. They are only right in their last part of that statement, i.e., the sure sign of the coming of the Lord.

Insofar as this being something new they are far wrong, for fifty years ago when I was just a boy nine years old, this sort of thing was sweeping the country in west Tennessee.

Lest I get carried away and preach a sermon on the Charismatic movement, perhaps I had better leave that off and stick to what I started out to do, i.e., continue my report on the Bougainville trip. I left off with the last article just after finishing a wonderful meal. In due time we drove back to the cottage and after talking for a while the Englishman speaking to his wife said, "I say, my dear, when shall I be allowed to go to bed?" I took that as a cue to retire and off

to my room I went.

The next morning was Sunday and it was a beautiful day. Soon after our breakfast it was time I was going to the air strip to catch the plane — it was a 21-mile drive. Shortly after I reached the airstrip the plane was ready for all passengers to go aboard, and we were soon airborne and on our way down to the Siwai area of Bougainville.

About two weeks before I left for Bougainville, there had been quite a severe earthquake out in the ocean not too far from the



FRED T. HALLIMAN

island, and there was extensive damage done to the island, especially the south end of it. The pilot flew over some of the area that had been worst hit so we could see the extent of the damage. The area where I was going, the Siwai, was one of the worst hit areas.

The people where I would be visiting did not know when to expect me. They had looked for me on Thursday, but since I did

not come then, they had no idea when I would arrive. The Methodist Mission, about a mile from Nukui Village where I would be going, has an airstrip and we were to land there. In circling the airstrip to land we flew over Nukui Village and the people there realizing that unless something special was up, no planes ever came in there on Sunday, so Brother Luke decided to ride over on his bicycle to see if I was on the plane. I had got my luggage off and had paid for my trip when I saw him coming up. It had been nearly three years since I had seen him. Soon we were on our way to Nukui Village. Not long after we started walking, a truck came along and gave us a lift. When we drove up to the village, almost everyone in the entire village was there to greet me. I can remember when there were only two houses in this village as it had just started up, but now there are lots of houses and most everyone has quite a few people in them. Most of the Bougainville people have large families. It's not uncommon for a couple to have seven to nine children.

Soon after arrival everyone had come to shake hands with me, and then helped me with my things to a newly constructed house which was to serve as my quarters while I was there. As soon as I could get my things set in the house, I got my Bible and we all assembled at the church for the morning service. The Lord had worked things out in such a way that I would arrive just in time for service. We had a wonderful service that morning, and the people rejoiced to hear how that God in His providence had directed things in such a way so we could all worship together that morning.

On previous occasions I have always carried a supply of food (Continued on page 6, column 3)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE HISTORY OF PRE-MILLENNIALISM

The millennial reign of Christ has been an area of controversy since the third century. In the last two centuries there has been renewed interest in this subject due to world events. Everybody from liberals to conservatives are talking about the millennium. It is regrettable that so many systematic theologies have failed to give an honest treatment of the millennial issue.

It is to be doubted if any Biblical teaching has suffered any worse at the hands of expositors and church historians than this precious truth. In our generation Satan has been successful in dividing Christendom into increasing difference of opinion about this topic. We would expect no less of the old Serpent, especially with Christ's coming so near at hand. The religious world is more confused about the second coming of Christ than the Jews were about His first coming.

TERM DEFINED

The word "millennium" means "a thousand years." It is derived from two Latin words, "millie," which means "a thousand," and "annum," which means "a year." The word itself is not found in our English translation, yet its equivalent is found six times in Revelation 20:1-7. "Millennium" is a theological term based upon this passage of the Holy Writ. Those who take this passage literally (Continued on page 2, column 2)

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New Books Reviewed

THE LITTLE BAPTIST by J. M. Martin. This is an old Baptist classic recently reprinted. It is like Mabel Clement, except it exposes the Presbyterians instead of the Campbellites. A book that greatly influenced the life of your editor in his early days as a young Christian. \$1.00.

CHURCH COVENANT by I. K. Cross. A series of 26 outlines on the church covenant for preaching, Bible classes, study courses, etc. 35c.

CAMPBELLISM EXPOSED by Ben M. Bogard. This book gives 101 reasons for not being a Campbellite. Those having trouble with this group in their area would do well to pass these books out as a small tract. 25c.

THE NATIONS IN PROPHECY by J. F. Walvoord. A must for every pre-millennialist. Nothing like it in print. \$4.95.

THE REVELATION OF JESUS CHRIST by J. F. Walvoord. A standard work used as a text book in many theological schools today. \$6.95.

PROPHECY by E. C. Gillentine. A book of 111 pages which gives a brief summary of things to come. 75c.

LIFE, TIMES AND TEACHINGS OF J. R. GRAVES by O. L. Hailey. A very good book for much information about the landmark position and one of the greatest Baptist preachers of modern times. Cloth \$4.95. Paper \$2.45.

THE METROPOLITAN TABERNACLE PULPIT by C. H. Spurgeon. These are the unabridged, unedited sermons of Spurgeon. Many have already purchased volumes 1 to 20. Now we offer them also volumes 21 to 8. Each \$7.95.

THE SWORD AND THE TROWEL by C. H. Spurgeon as published in his monthly magazine. Volume I is the years 1865

to 1867. Volume II is years 1868 to 1870. Each \$5.95.

NEW PARK STREET PULPIT by C. H. Spurgeon. Recently republished set of the early years during which he preached. Formerly in six books now in three large ones. Sold only as a set at \$42.00.

Pre-Millennialism

(Continued from page one)
erally are called "millenarians" or more commonly "pre-millennialists."

Those who believe this doctrine in the centuries following the apostolic age were called "chilists" by their opponents. This term came from the Greek word "chilia" which means "a thousand."

Some say the thousand years in Revelation 20 is now in process; others expect it to occur in the future before Christ comes; still others expect Christ to return before the kingdom can come. These views are respectively called a-millennialism, post-millennialism, and pre-millennialism.

A-MILLENNIALISM

An a-millennialist is one who is against the teaching of a literal millennium, hence called a-millennialist. He is the one who when told about Revelation 20 says: "Ah! I don't believe that is so." Those of this persuasion have been saying this since the day of Augustine and Origen. They say Satan was bound at the first coming of Christ. The present age with its gospel benefits is the fulfillment of the millennial prophecies. Others, realizing the foolishness of such a theory, say the millennium is fulfilled by the departed saints who reign in Heaven.

A-millennialists are more certain about what kingdom prophecies do not mean than what they really mean. They spiritualized all the kingdom prophecies, making Israel the church and David's throne Heaven. A thousand years to them merely means an indefinite time, or something, in Revelation 20. Every prophecy must be reworked to fit their theories. They never seem to consider the words of the Apostle Peter: "No prophecy of the scripture is of any private interpretation" (II Pet. 1:20).

They, as a rule, claim the book of Revelation is God's hidden secrets, written in highly figurative language. They discourage the study of the book and claim that no one understands it. The non-millennial Catholics of post-apostolic days rejected the book of Revelation, calling it a book of fables. Most a-millennialists of our day do not go quite this far.

Non-millennialists are so busy denouncing pre-millennialists that they never seem to realize that discrediting the Revelation is accusing God of giving His people a book that it is impossible to understand. This is done also in spite of such Scriptures as Romans 15:4 and II Corinthians 3:12. How ridiculous to discourage the study of a book which God pronounced a blessing upon to those who read and understand it (Rev. 1:3; 22:7).

A-millennial sovereign grace Baptists need to consider that the method of spiritualizing the Scriptures is the method which liberals use to discredit all the great doctrines of the Word of God. It is the same argument used by infidels to disprove the Bible. It is the method used by those who teach a universal, invisible church. If the spiritualizing method of a-millennialists were applied to all the doctrines of the Word, Christian revelation would be completely destroyed.

POST-MILLENNIALISM

A post-millennialist is one who holds that the second coming of Christ will be after the thousand year reign; hence he is called a post-millennialist. According to them, the world is getting better and through the preaching of the

The Bible is the only book that truthfully tells the past, present and future.

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



"WHO MAKETH THEE TO DIFFER?"

"For who maketh thee to differ from another? and what hast thou that thou hast not received? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"—I Cor. 4:7.

I am satisfied that every one of you have heard the expression that such and such an individual is a "self-made" man. I am sure that this is no new expression to you. Well, beloved, if there is any one of you who thinks in any wise at all that he or she is a self-made individual, and that there is certain praise that is becoming unto you, I would like to disillusion you, and tell you that I have no place in my thinking for that expression — a self-made man. Instead, be-

loved, I do not think of us as deserving praise in any wise at all for what we are, or what we may be.

Take for example, Abraham Lincoln. When I was a boy, school teachers held up before me Abraham Lincoln as a model. He was born in a log house, and as a result of his striving and his persistence, and by lying down to study at night in front of an open fireplace, he was able to learn a little of the rudiments of this world so far as education was concerned, and by continuous striving on his part, Abraham Lincoln became a great man in the eyes of the world. I think every school teacher that I had up through high

school days held up Abraham Lincoln as such a model, as if to say, "If you strive, if you work hard, if you do the best you can, you will be able to imitate, and maybe even surpass, Abraham Lincoln." They held him up as being a self-made man — that he made himself by his own persistence and hard work.

Now, beloved, when I read the fortieth chapter of Isaiah, I can not believe in a self-made man. At best, God refers to us as **grasshoppers**. He speaks of us as **drops in a bucket**. He speaks of us more or less, as **animated dust**. If God looks upon us as grasshoppers, and as drops in a bucket, and as

gospel the kingdom will be brought in. After this thousand years of peace and righteousness, Christ will return and a general resurrection and a general judgment will take place. Some of their teaching is closely akin to a-millennialism.

Often they speak of "taking the world for Christ." The tendency among them is to institutionalism. They stress secular training and extreme loyalty to their cooperative programs and their denominational leaders.

Some forms of post-millennialism can be found in the writings of Augustine (A.D. 354-430). But the real origin is more properly traced to Daniel Whitby (A.D. 1638-1726) of Northhampton, England.

PRE-MILLENNIALISM

A pre-millennialist is one who believes that Christ will come before the millennial reign, hence he is called a pre-millennialist. Those who hold this view maintain that Christ will literally reign on earth for a thousand years with His saints following the second advent.

Book Bargain Counter

We have in our bookstore a few books slightly damaged yet in good condition. Others are only parts of a whole set of books. If you would be interested in purchasing some of these, we would be happy to sell them to you. If interested, write to us telling what book or books you want and send no money. If available, we will send you the book or books with the bill. No reply means the book is already sold.

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| 1 New Park Street Pulpit (Vol. 5, 1859) | \$2.50 |
| 4 New Park Street Pulpit (Vol. 6, 1860) | each \$2.50 |
| 1 Bible Expositions (Vol. 1) by Haldeman .. | \$2.50 |
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| 1 Unto Him That Loved Us by Rust | .50 |
| 3 Handfuls on Purpose by Smith Lee (Vols. 2,3,4) .. | each .50 |
| 1 Maclaren's Expositions of the Holy Scriptures (11 volumes in set. Two vols. 8, no 7) | \$49.95 |

Pre-millennialists interpret literally the kingdom prophecies in the Old and New Testaments.

They believe conditions in the world will grow worse with the present age ending in the greatest time of trouble the world has ever known. Christ's return to earth will destroy Antichrist and revive the nation of Israel and restore them to their ancient land. Satan will be bound and a time of righteousness, peace, and tranquility will ensue.

Pre-millennialists believe in two bodily resurrections — one for the righteous, the other for the unrighteous, separated by a thousand years. They also distinguish between the church which Christ established during His personal ministry and the saints of the Old Testament. They in no way make Israel the church.

MY PURPOSE

It is my purpose in writing these articles to prove that pre-millennialism was one of the old landmarks of the faith of the apostolic church. Then I shall prove from history how Baptists have been in the main the defenders of pre-millennialism. Our study will also reveal that a-millennialism is a doctrine invented by Roman Catholic philosophers in the third century. It will be demonstrated that pre-millennialism is a stubborn obstacle to liberal theology, and the bitter enemy of the principles governing Roman Catholic Theology.

PRE-MILLENNIALISM IN THE OLD TESTAMENT

Pre-millennialism is older than the Christian Era. It goes back to the Old Testament Scriptures. Informed a-millennialists admit that a literal interpretation of the Old Testament prophecies will prove pre-millennialism. A-millennialists are slow of heart to believe all which the prophets have spoken, thus they must spiritualize all of these prophecies.

After the fall of the kingdom of Judah in 586 B.C., the future kingdom of glory when the Messiah would reign became one of the major themes of the prophets' messages. From the Psalmist down to Malachi a restoration of the overthrown kingdom was expected.

Nearly every Old Testament prophet made a reference to it: Isaiah 2:1-4; 4:2-6; 9:6-7; 11:1-13; 24:1-23; 32:1-5; 40:1-11; 42:1-4; 52:7-10; 60:1-61:6; 65:17-25; 66:15-23; Jeremiah 23:1-8; 31:1-37; 33:14-26; Ezekiel 20:33-42; 34:20-31; 36:22-26; 37:1-28; 39:21-29; 43:48; Daniel 2:31-45; 7:1-23; 9:1-3; 12:1-4; Hosea 3:4-5; Joel 2:28-3-2; 9-21; Amos 9:9-15; Obadiah 1:15-21; Micah 4:1-5; Zephaniah 3:8-20;

Haggai 2:1-9; Zechariah 2:1-13; 6:11-13; 8:1-8,20-23; 9:9-10; 14:1-21; Malachi 3:1-5; 4:1-6. To these may be added the references in Psalms: 2:1-12; 22:1-21; 27-31; 24:1-10; 45:1-17; 46:1-11; 48:1-14; 67:1-7; 72:1-17; 89:1-50; 96:1-13; 98:1-9; 110:1-7; 149:1-9.

This future kingdom was expected to be a literal kingdom in Jerusalem with rulers, citizens, and laws. It was to destroy and supplant literal kingdoms and to be a restoration and continuation of the historical and Davidic kingdom. It was to be universal and established by a returning king.

None of the Old Testament (Continued on page 6, column 1)

BRIEF NOTES

Brother E. G. Cook says in a recent letter to the editor that he now has enrolled 524 in the correspondence school of the Philadelphia Baptist Church, Birmingham, Ala.

The Sovereign Grace Landmark Baptist Church of Marshall, Michigan, and pastor Medford Caudill will hold a series of special meetings Oct. 29-Nov. 2. Elder Joe Wilson, Broken Arrow, Okla., will be speaking Wednesday through Friday night at 7:30.

Saturday, Nov. 1, will be a special fellowship meeting with six speakers beginning at 10:00 and concluding at 5:30. Elder Wilson will also be speaking at the Sunday morning services which begin at 10:00. All services will be held at the Marshall Civic Center at the corner of Mansion and Hamilton in downtown Marshall, Michigan. The Saturday noon meal will be furnished for our guests. For further information contact Bro. Medford Caudill at 517-563-2579.

Please take note of an address change of one of our churches. It formerly was Sovereign Grace Baptist Church of Henderson, Texas, 75652. Now it is Sovereign Grace Missionary Baptist Church, 2518 Estes Parkway, Longview, Texas, 75601. Elder Ronald Brady is the pastor. The church would welcome any reader living in that area to her services.

The Memorial Heights Baptist Church, 505 Carroll Blvd., Perry, Georgia, will conduct revival services Oct. 12-17 with Bro. Gerald Price of Lexington, Ky., doing the preaching. Bro. Tom H. Harmon is the pastor of the church. You are invited to attend these services.

"Maketh To Differ"

(Continued from Page Two)
 animated dust, then how could we ever talk about anybody being a self-made man?

Instead, I come to this text in I Cor. 4:7 and I read, "For who maketh thee to differ from another?" Instead of being a self-made man that has lifted himself from a position of obscurity and poverty to a position of prominence and financial success, actually everyone of us, whatever we have, we have it just because God has granted it to us. He is the one that makes us to differ.

If you will read this passage in I Corinthians and study it in its context, you will see that the only way you and I differ in any wise at all is because God makes the difference so far as our lives are concerned. There is no praise due us. No one should pat us on the back because we have achieved fame or success in this world. Rather, all the difference there is in any individual over any other individual, is there because God put the difference there Himself.

I

WE DIFFER IN GOD'S PROVIDENTIAL DEALINGS.

Here is one man that is born with the proverbial silver spoon in his mouth and another fellow that is born that doesn't even have a spoon in the house. I tell you, beloved, we differ in God's providential dealings with us. Listen:

"But thou shalt remember the Lord thy God: for it is HE THAT GIVETH THEE POWER TO GET WEALTH, that he may establish his covenant which he swore unto thy fathers, as it is this day."—Deut. 8:18.

If you are wealthy, beloved, you have the wealth because God gave you the power to get it. If you are surrounded with wealth or abounding poverty, then I would remind you that that wealth or that poverty, is your experience because of God Almighty's providential dealings with you.

Down in Mexico they just have two classes of people. Here in America we have a middle class, but in Mexico they just have the "ups" and the "downs." They just have the folk who have "it" and the people who "ain't got it." You are either a Gonzales as an heir or an heiress to the millions, or else you are one of the peons — one of the poor of Mexico. You either have a hacienda with thousands or maybe hundreds of thousands of acres surrounding the house that you live in, or else you have a little adobe hut of which you would be almost ashamed to tell anybody that it was your home.

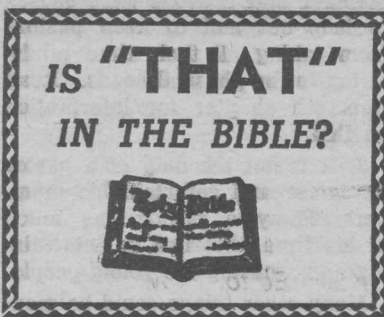
Now, beloved, who makes the difference? As you ride along the road and see a big hacienda off in the distance and then look in the other direction and see little mud huts, I ask you, who makes the difference between the man of wealth and the man of poverty? Beloved, I say to you, we differ in God's providential dealings because of God Himself. God makes the difference.

You haven't money, beloved, because you are little bit smarter or because you are a little better trader than someone else. You have what you have, whether it be great or small, whether it is a business or whether you labor for someone else — you have what you have because of God's providential dealings with you. It is God that makes us to differ.

II

IT IS GOD THAT MAKES US TO DIFFER PHYSICALLY.

I have observed of recent date a few quiz programs on television, and I have been amazed at some of the child prodigies that seem to know the answers that ought to stump a college professor. Just recently, I saw a lad probably ten or twelve years of age, who was answering questions, the like of which would have caused college professors to have scratched their



Question: Who asked a visiting preacher not to lie to her?

Answer:

The woman of Shunem, Second Kings 4:8-17, "And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. . . . And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my Lord, thou man of God, do not lie unto thine handmaid. And the woman conceived, and bare a son at that season that Elisha had said unto her. . . ."

heads and thrown up their hands in defeat, yet he was answering those questions and earning thousands of dollars with every answer that he gave.

In contrast, when I think about those child prodigies that have enormous brain capacity, I think about some little child that is born today that isn't even normal mentally. A lady visited in our home sometime ago who is the mother of two Mongoloid children — children who are not bright enough to take care of themselves. Although it was the first time that I had met the lady, she seemed to me to be an unusually fine, high-type lady. There isn't a doubt in my mind that that lady knows the Lord and loves the Lord and serves the Lord to the best of her ability. I am satisfied that she is a good Christian woman. I have thought so many times since she told me about those two children that she has, without the mental capacity to really care for themselves and must have constant attention from someone else, and I contrast those two children with these child prodigies that know the answer to things that would baffle a college professor.

Now, beloved, who makes the difference? I say, every difference that we have physically comes because God has made the difference.

I was in Richmond, Virginia, years ago, and I heard for the first time about the home for incurables there. If you ever get down in the dumps and want something to cheer you up, I suggest that you just visit the home for incurables at Richmond and I'll guarantee when you come away, you will come away singing the Doxology and thanking the Lord because of what God has done for you, in that He has given you sufficient physical strength and mental power to take care of yourself. Beloved, when I came away, I couldn't help but marvel at this fact: Why is it that I am not in that place? Why is it that I don't have a body that is bent double until maybe my head drags along the floor just in front of my feet? Why is it that perhaps my body hasn't turned in the shape of a hairpin in the other direction until my head drags along the floor behind my feet? Why is it that I have a body whereby I can move about under my own power while others have to be carried about as children? Why is it that I have a mentality that is sufficient to enable me to carry on my work from day to day while others are a care upon society? I tell you, beloved, it is God that makes the difference. In all the physical differences that we have, that difference comes from God.

I go to the hospital quite often for visitation and I stand and look perhaps, in a ward. Maybe there will be three or four or five people lying there in bed sick, unable

to move — unable, at least, to get out of the hospital. I think as I walk out, how fortunate I am, and how thankful I ought to be. What a difference there is between me, able to walk about, and those individuals lying there upon sickbeds, maybe some of them unable to get out and walk again. Beloved, who maketh us to differ physically? The God that causes us to differ mentally and causes us to differ in His providential dealings is the same God that causes us to differ physically.

III

IT IS GOD THAT CAUSES US TO DIFFER IN THE MATTER OF GRACE.

The Apostle Paul said:

"BUT BY THE GRACE OF GOD I AM WHAT I AM: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me."—I Cor. 15:10.

Beloved, it is God's grace that makes us to differ spiritually. Just as it is God that causes us to differ materially, and it is God's dealings with us whereby we differ physically, so it is likewise in the matter of God's grace. We differ spiritually as the grace of God is manifested in our lives. Paul says, "By the grace of God I am what I am."

Several years ago, a young preacher friend of mine went back to his old home in Western Kentucky, and on his return trip he thought he would go by the penitentiary at LaGrange, Kentucky, just after it was moved from Frankfort to LaGrange. When he drove up, he noticed that there was a crowd of people standing over to one side, apparently looking down at the ground. When he came near, he found that a man had tried to escape just a few minutes before and a guard had shot and killed him. When this preacher friend stood there and looked down upon this individual, he found it to be the same person who had sat beside him the night that he, himself, was saved. In other words, back yonder some months or years before, those two young lads in their teens had sat side by side. God's grace had reached down and saved one and made a preacher out of him, and the other one was let alone and he went to the penitentiary and came to an untimely death by being killed by a guard when he was attempting to escape. I ask you, beloved, who makes the difference spiritually in this world? It is none but God.

When I think of an experience like that, my mind goes to dozens and dozens of similar experiences. Every time that I go to Chicago, I always take a trip down to Skid Row. Now I don't go there because I like to see the derelicts of society, but I go there in order that I might be blessed of God. It helps me to realize how much I am blessed of God whenever I see those moral derelicts of society. You can see the reeling drunkard as he staggers along, or you can see some erring woman, or you can see some individual who is nothing but an absolute bum so far as society is concerned. I tell you, beloved, whenever you look upon such individuals, and then look in the mirror to realize that God has saved your soul, when but for the grace of God you might be right where those derelicts are — when you realize that, you have something to thank God for. I tell you, I never did go down to Skid Row in Chicago and see those bums and moral and spiritual derelicts, but what, when I came back, I said, "But for the grace of God it might just as well be me down in the gutter." Beloved, it is God that makes us to differ.

I doubt seriously if in the last twenty-five years there has been

(Continued on page 4, column 4)

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"

After this comes the following:

Our neighbor arranges its "deadly parallel" on us, and claims to see a contradiction in the following quotations from the editor's tract, "Faith of the Baptists."

"Turning to the New Testament we find the word church used in two special senses, first, as a local body of baptized believers, and second, as including all the redeemed of all ages and lands."

"These local churches, the only kind known to the New Testament, were independent bodies and were subject to no central authority."

It would have been amusing had our neighbor attempted to point out the alleged contradiction. The "two senses" are simply the literal and the figurative. "All the redeemed of all ages and lands" are conceived figuratively as a church, when they become a local assembly in Heaven. We reaffirm both those sentences. We will give a chromo to the man that will point out the contradiction.

This editorial was endorsed by the following:

Dr. Jesse B. Thomas writes:

"I go farther than you in questioning whether the 'church' is ever used in the New Testament as 'universal' — for exegetic reasons assigned."

President B. L. Whitman:

"I am bound to say that I see no flaw in your position."

President Henry G. Weston:

"From your point of view you make out your case on the question you are discussing."

Dr. Wm. C. Wilkinson writes:

"Your editorial is a good specimen of steel-chain logic."

President G. M. Savage writes:

"All that you say on the church, I believe with all my heart. I accept what you there accept, and repudiate what you there repudiate. There is but one thing in your article that I wish you had plainly said, additional; that is, that the rock (petre) foundation is Christ."

No doubt but nine-tenths of Southern Baptists would be glad to add their endorsement. The other definitions of "church" are full of deadly poison.

Yes, brethren, the pitiful thing about Brother T.'s work is that it abounds with so many historical blunders and misrepresentations. I don't think the man knows the difference between his present, universal, invisible church existing independent from the local churches and Dr. T. T. Eaton's figurative church which is "all the redeemed of all ages and lands are conceived figuratively as a church, when they become a local assembly in Heaven." *Ibid.* You see, brethren, Dr. Eaton believed the same thing as Dr. B. H. Carroll and other great Landmark Baptists. Too bad Brother T. has to use Landmark Baptists to try and prove his point. But the truth is, when he goes into history, he cannot find many other kinds of Baptists who are Calvinistic other than Landmarkers. Yes, brethren, I cannot wait for the section on history, as you can tell by my continued showing of the errors of Brother T. and his historical development. But, now I must move on to more notices in chapters one and two.

We admit that some of the older Baptists believed in the universal, invisible church. But, still they were not Reformed Baptists. They still held to enough Baptist basics to be held in high honor and receive a respected place in our sacred Baptist heritage. One of these men was John L. Dagg. Dr. Dagg was President of Mercer University in Georgia before the Civil War. BUT THE REFORMED BAPTISTS WOULD NOT ACCEPT THE ECCLESIOLOGY EVEN OF DR. DAGG because he believed in the UNBROKEN SUCCESSION OF BAPTIST CHURCHES FROM CHRIST TO THE PRESENT. He was also a closed communionist and believed in Baptist Church authority and other Baptist basics. In fact, most of the liberal Baptists of history would be classified as Landmarkers if the doctrines of succession, church authority and close communion are qualifying marks. Of course, Reformed Baptists and their ecclesiology are not served properly in their time-serving purpose by these facts and information. Therefore, these truths are withheld from the trusting and unsuspecting public.

The ecclesiology of Reformed Baptists is not even at one with the Reformed Pedobaptist ideas. The Reformers all held

(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 define the duties of a full-time pastor?"

PAUL
TIBER

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The prerequisites of I Tim. 3:1-7 give us some idea as to the pastoral duties.

Primarily he is to be a teacher (apt to teach) and a caretaker of the flock (if a man know not how to rule his own house, how shall he take care of the church of God?).

There have been many collateral duties added to the pastor, but most of them are not defined in the Scriptures. Some examples: Business administrator, custodian, builder, chauffeur, moderator, entertainer, politician, visitor — and if his wife can play the piano, that doesn't hurt either.

Notwithstanding—the most noble are those who care for the flock and who labor in the word and doctrine (I Tim. 5:7).

JAMES
HOBBS

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McDermott, Ohio



PASTOR
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Baptist Church
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This is a very interesting question. Most people are going to be surprised at the teaching of the Scripture. Many people think that their pastor should be the maintenance man. There is nothing wrong with him helping but he should not be expected to do it all. He is not the janitor of the church, nor is he the gardener.

The pastor is to be the shepherd of the flock. "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors (Gr.—shepherds) and teachers" (Eph. 4:11). The shepherd leads the flocks to the pasture land or the streams of water. He is ever watchful that the flock is fed (I Pet. 5:14).

As a shepherd he is to rule over the church — not as a dictator but as a respected leader. "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation" (Heb. 13:7). Again we read: "Let the elders that rule well be counted worthy of double honor, especially they who labour in the word and doctrine" (I Tim. 5:17).

We have an example of one who ruled over a certain matter. Peter settled an argument among the people by standing up and telling them how God worked and the people listened to him. He took over and settled the dispute and the people respected his words. (See Acts 15:6-12).

Paul calls the pastor the overseer in Acts 20:28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." The Greek word that is translated "overseer" carries the meaning of "superintendent" or "the officer in general charge of a church." Note also that the Holy Spirit puts a man in the office.

A pastor is to be a teacher (I Tim. 3:2). He is to preach the Word, reprove, rebuke and exhort (II Tim. 4:2). He is to exhort and convince the gainsayers (or those who contradict) by sound doctrine. The pastor is to preach to the lost, baptize the saved, and teach the saved (See Matt. 23:18-20, also Eph. 4:11-16).

He is to spend much time in prayer and the ministry of the Word. "But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:4). He is to study much so that he will stand for the doctrine of God's Word (See I Tim. 4:13-16). Whenever a member is sick and wants the pastor to pray with him, he is to call the pastor. "Is any sick among you? Let him call for the elders of the church; and let them pray over him anointing him with oil in the name of the Lord" (James 5:14). Many people forget that it is their responsibility to call the pastor if they are sick.

There are several things that people expect the pastor to do, but they are not Scriptural responsibilities. If the pastor did all that people think he should do he would have to neglect his study and prayer and this would be wrong.

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His primary function is to preach the Word, and nothing but the Word. There is nothing else fit to preach from a Baptist pulpit. In Acts 20:28 Paul says to the elders in the church at Ephesus: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which He hath purchased with His own blood." The word "heed" here is from "prosecho" which literally means "turn one's attention to." And if you notice, the first thing the elder is to turn his attention to is himself.

How important it is for a pastor of one of our Lord's precious churches to keep an eye on himself at all times. He needs to keep his life in accord with the Book. He should live a life before

the church that the members can emulate. He should at all times be very jealous of his influence, for without that he is of no value to the church. There is no dictator's throne, not even a driver's seat in our Lord's true churches. But O, the room, the opportunity, and the great responsibility for a good leader. So we see he needs to keep a close check on himself. Then when he has himself in line with the Book, he needs to turn his attention to the flock. There are always those in the church who need encouragement or advice. Then there are those who need to be strengthened in the faith.

Then, according to this verse, when the pastor has done the things listed above he is to feed the church. And before he can properly feed the church he must spend, not just hours, but days at the feet of the Great Shepherd being fed himself. So many of our Lord's churches suffer because the pastor has not spent enough time being fed. He cannot really feed the flock so long as he needs to be fed himself as much as the flock does. I do not mean to say he can ever become a perfect feeder, but I am saying he needs to spend much more time being fed than he spends feeding the flock. Some of us may wish we could preach like Wayne Cox, or Lawrence Crawford, but are we willing to spend as much time at the feet of the master as they have spent? Being a good pastor is not something you inherit.

It goes without saying that the pastor should visit members who are seriously ill. It goes without saying that he should do all he can to comfort those who are in need of comfort. I am fully convinced that when a full-time pastor has done all the things I have listed he will find it is time to go to bed. Paul seems to have done a good job of defining the duties of a pastor, and I do not believe I could improve on what he has said.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



A good way to get the proper answer to this question is to first consider some things that do not constitute the duties of a pastor.

1. It is not the duty of a pastor to be a perpetual visitor of the members of his church. Many church members feel that if the pastor is not continually dropping by to see them, that he is ignoring his main duty. A pastor told me that he always made it a practice to read a portion of the Bible and to have prayer every time he visited. He said that that knocked out all grumbling because of infrequent visiting, for, he said, a lot of worldly-minded members are not interested in spiritual things. News, gossip, and general blab blab — oh, yes, but spiritual things, no, no.

2. The pastor's time is not to be absorbed by sick visiting. Certainly, there are cases of serious illness and a pastor is responsive to both his obligations and his desire to visit the sick, but some seem to think that a pastor should visit them every time they have a toe ache or nose bleed. Let us re-

member that deacons were chosen to help out and to keep pastors from taking all their time ministering to the physical needs. Read Acts 6th chapter for information on this.

3. It is not the duty of a pastor to amuse and entertain his members. Many a pastor has much of his time absorbed in entertaining and amusing the young people.

Many other things could be mentioned as unscriptural things that absorb many a pastor's time.

The twelve disciples, in the early days of the church, had some large problems. In Acts, chapter 6, we have them saying (v. 2), "It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look you out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word." This gives us a good illustration of the real duties and obligation of the pastor.

I recall being on vacation in a distant state, and my family and I visited a Baptist church. I was hoping to hear a fine Bible message. Judge my surprise and dis-

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appointment when the first five minutes of the preaching was a conglomeration of heresy. Now there was a pastor who may have been a very active man, but he certainly had not taken the time to inform himself very thoroughly with the teaching of God's Word.

There are a number of things that relate to a pastor's ministry, but I believe that the most important things are those mentioned right here — giving oneself to prayer and the ministry of the Word.

"Maketh To Differ"

(Continued from page three)

a greater commentator of the Word of God than Arthur Pink. Now don't misunderstand me; I don't agree with Arthur Pink in a lot that he has written. I certainly don't agree with him on his later position on the church any more than I agree with Mr. Scofield in his position on the church as stated in the Scofield Bible. In spite of the fact that I don't agree with Arthur Pink in his position on the church, I do agree with him relative to much of his interpretation of God's Word.

Beloved, A. W. Pink was a great Bible expositor. He came from a father who was a great Bible man. His father knew the Bible so well that no one could stump him by asking him to quote a Scripture. The last time that Arthur Pink visited his father in England, the elderly Mr. Pink said, "Now, Arthur, while you are here, if there is any time that you want a passage of Scripture, you just call on me and if I fail to quote it, I will give you a crown." Beloved, I don't know how much an English crown is, but it is a sum of money and he promised to give Arthur Pink a crown for every verse that he was unable to quote. Beloved, Arthur Pink said when he came back to this country that he never got a single crown from his father, because his father had his Bible at his tongue-tip all the time.

You would think from a father

like that, that all the family would be great Bible students. There is this one son, Arthur Pink, who is a great Bible student. But, then, look at a sister of Arthur Pink, who is married to a Roman Catholic and who herself is a Roman Catholic and is in absolute ignorance of the grace of God. There is a brother over in England who is an out-and-out infidel, and who hobnobbed with H. G. Wells in his day, who was, as you know, the most outstanding modernistic infidel of his day. How are you going to account for it? Beloved, it is God that makes one to differ.

IV

IT IS GOD THAT MAKES US TO DIFFER IN OUR LOCATION.

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the BOUNDS OF THEIR HABITATION" — Acts 17: 26.

Beloved, even the bounds of your habitation are determined by Almighty God. Do you realize that where you live is according to God's plan? Maybe you would like to live someplace else. I tell you, beloved, we are where we are because it is God who has put us there. It is God who makes us to differ.

What is the difference between us here in America where we have an opportunity to hear the Word of God and where we can hear God's Book preached from Sunday to Sunday if we wish to do so, and the man who is living in Mexico who knows nothing about Almighty God? Why didn't God put you down there and put him up here? He did not, beloved. I say to you, we even differ in our location because of God's providence in our behalf. God has put you where you are.

I think often of the people that live in China, Japan, and Mexico. To me they are pitiable when you remember that in China and Japan, all they have known through the centuries has been heathenism and paganism of the worst type, and in Mexico, all they know is Catholicism. Beloved, boys and girls have been born in China, Japan and Mexico and have grown up to maturity without ever hearing the true Gospel of the Lord Jesus Christ. Why do they live there? Why is it that you are here? I tell you, it is because God makes us to differ in our location and if God wanted you in China or Japan or Mexico, He would have had you born there, and if He wanted one of them here, He would have had him born here.

V

IT IS GOD THAT MAKES US TO DIFFER IN OUR MORALITY.

Even in our morality, it is God that makes the difference. Here is an individual that blasphemes the name of God every time that he speaks. Here is another individual that praises the name of God for everything that comes his way. Who makes the difference? It is God.

Do you realize, beloved friends, that it is God that made a preacher out of me, whereas He might have made a lecturer out of me? Do you realize that it is God that makes a deacon out of one man and allows another man to be a saloon keeper? Do you realize that it is God that makes a Christian out of one man and allows another man to become a habitual criminal? Do you realize that it is God who allows one man to become a condemned felon and another individual to be a law-abiding citizen? It is God that makes the difference.

I am thinking of one individual whom I have known from the time of his birth, and I have seen him grow to maturity. Surely, the Devil has had a mortgage on that boy from the time that he first was born. I don't know one single thing that that lad hasn't been mixed up in. Why he hasn't gone to the penitentiary long ago is a miracle. It is only God's grace that has kept him out. When I think of this lad, (Continued on page 5, column 2)

J. R. GRAVES
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THE BAPTIST EXAMINER

OCTOBER 12, 1975

PAGE FOUR

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

WORSHIP THE LORD

"To Him be glory and dominion forever and ever. Amen" (1 Pet. 5:11).

Peter ends his letter to the saints with a prayer and ends the prayer with these words: "To Him be glory and dominion forever and ever. Amen." These early Christians really knew how to worship the Lord. A lot of their worship was in prayer and praise.

The world has so blasphemed our Lord by such phrases as "Someone up there likes me" and "the man upstairs," etc. that they have robbed our generation of the knowledge of true worship. Worship is never careless and flippant. It is solemn and reverent. Oh sure, we have what we call worship. We attend services three times a week. We sing a few songs and say a few prayers. But is it really worship? It may be just habit. How many times have we entered the church building with our lips still hot from angry words with our husbands or children? There is no way we can worship properly in this situation. When there is strife and conflict we are instructed to leave our gift at the altar — go and make right the problem — then come and worship.

Worship is more than a Sunday morning exercise. We spend all week in the hustle and bustle world. We grab a minute or two of prayer here and there. We fall asleep in the middle of our prayer at night. How many times we have vowed to read some of the Bible every day — but we are so busy. The children make so many demands on our time — so much to do — perhaps tomorrow. We rush into the church service on Sunday morning at the last min-

ute, plop down in a pew, and expect to worship for the next hour. No way.

True worship must be built on a firm foundation. Take away the foundation and you have no worship. The Psalmist said: "Sing ye praises with understanding" (47:7). The only way we can understand is to know the Word of God. We must read and study every day.

True worship also demands a separated life. When we are flirting with the world's pleasures we trifle with God's holiness. "Know ye not that friendship with the world is enmity with God?" Personal holiness in our mind and life is a compatible friend to worship.

Jesus had some harsh words for those who worship wrongfully. He called them hypocrites, and said: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me..." (Matt. 15:7-8).

May it please the Lord to show us how to worship as we ought. That He would give us grace to humbly, reverently, worship Him who is worthy of all adoration and praise.

"Maketh To Differ"

(Continued from page four)

I think of others who were born near the same time and who have grown to maturity as useful citizens to this world, and some of them useful citizens to the kingdom of God. What makes the difference? I tell you, it is God that makes the difference so far as our morality is concerned.

VI

IT IS GOD THAT MAKES US TO DIFFER IN OUR BACKSLIDING.

God's people ought not backslide. We ought never get cold in the service of the Lord, but we do. I ask you, isn't this true in your own experience? Don't you find that you get cold in the service of God and another individual goes along day by day and seemingly is on fire for the Lord?

When God turned loose of Abraham, what happened? He lied about his wife. When God turned loose of Jacob, he just lied and lied about everything. He became a rascal of unusual caliber. When God turned loose of David, what happened to him? He committed the sin of adultery and then committed the sin of murder to cover over the sin of adultery. When God turned loose of Simon Peter, what happened to him? Beloved, he denied his Lord. I tell you, beloved, the only difference between Abraham and Jacob and David and Peter when they were on fire for the Lord and when they had lost the joy of their salvation, is God. It is God who makes the difference.

VII

IT IS GOD THAT MAKES US TO DIFFER IN OUR JOY.

There are some people that are happy materially all the time, and there are other people who have troubles, and it looks like they never have anything to smile about. Here is one individual who has so many burdens and so many problems that he wouldn't smile at all and another person goes right along every day just as happy as can be. What makes the difference? It is God, beloved, that makes even an increase or a decrease in your joys.

I was talking with a woman here in Ashland sometime ago. The Lord sent her into the shop one day, and I got into conversation with her on spiritual things, after I talked with her on a matter of business. She said, "You know, Brother Gilpin, I have come to this conclusion, some people are just not meant to be happy."

In contrast, I think of another individual that I see walking along the streets every once in a while, who has a smile on his face, and

I hear him singing as he walks along, "Joy bells in my heart today." Beloved, if he isn't talking, he is always humming, "Joy bells in my heart today."

I ask you, who makes the difference between the one who says that it is just not meant for some people to be happy, and this individual who is joyously happy every day. Beloved, it is God that makes the difference.

VIII

THERE ARE SOME LESSONS WHICH WE CAN LEARN.

Lesson Number One: How thankful you ought to be if you are saved, whereas some of your companions are damned. If it is God that makes the difference, you ought to be mighty thankful that God saved you, whereas He has let others go to Hell. Beloved, that is what every one of us deserve, and if God hadn't saved us, we would go to Hell.

We read concerning one individual:

"Is not this a brand plucked out of the fire?"—Zech. 3:2.

We who are saved are just brands that have been plucked or pulled out of the fire of Hell. How thankful we ought to be that we are saved. It is God that makes the difference.

Lesson Number Two: You can see God's power. If God makes you to differ, God can make others to differ, too. Don't you see, beloved, how marvelous God's power is? It is great enough that it made you to differ from somebody else.

I tell you, beloved, you ought never give up praying for an individual. If God can make you to differ, then God has the power to make somebody else to differ, too. There is one woman that God laid on my heart 20 years ago to pray for. I guess I have prayed for God to save her more than I have prayed for God to save any other individual in all this world, but she is still unsaved. I have the assurance, beloved, that if God made me to differ from others, He has the power to make her to differ, too, if it is His Will.

Lesson Number Three:

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. 8:28.

Beloved, since this verse is in the Bible, and God makes us to differ, then what are you going to do? Are you going to fall back on God and say, "It is your will; I am not going to worry about the providences that come."

I prepared this message under more difficulties than I have had for many and many a day. Humanly speaking, I stand here to discuss with you this truth in the light of Rom. 8:28: "And we know that all things work together for good to them that love God." God is a sovereign God. He is on His throne. Who makes us to differ from somebody else? It is God that does so. Then it is our business to submit to Him, for whatever comes to pass is His will for us.

Lesson Number Four:

If it is God that makes us to differ, then we ought to serve Him more than anybody else in all the world. If it is God that makes you to differ from that man who is out on the streets — that is reeling in his drunkenness; if it is God, dear sister, that has made you to differ from that one who has gone down the scarlet road of sin and shame; if it is God that has made a difference in your life and has saved you, whereas you ought to have gone to Hell to get your just deserts for your sins; if it is God that has made the difference, then how you ought to serve Him.

When I think about how God has saved me, it makes me realize how much I owe Him, and how much I ought to strive to the best of my

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PAGE FIVE

A Review Of Baptist Ecclesiology

(Continued From Page Three)

to the universal, invisible church made up from the saved of the local churches! They all claimed visible church succession and that the kingdom of God is made up of all visible churches. These are so-called EVIL MARKS OF LANDMARKISM according to Brother T. His ecclesiology and that of his Reformed Baptist friends is simply from John Bunyan in part, and partly from Robert Hall, Jr., and much from William Penn and his Quakerism.

Brother T. — you have affirmed that the local, visible church only concept is just over 100 years old. But, again you are wrong. Here are two historical facts which show more of your historical blunders and misrepresentations and the sand-like foundation of your ecclesiology.

First, it is a fact that in the Donatist-Augustine controversy of the fourth century that the historic Anabaptists, the Donatists, charged Augustine with making TWO CHURCHES WHEN HE STARTED TO INVENT THE IDEA OF THE INVISIBLE CHURCH! He then dropped the idea without developing it. This shows that the Anabaptists who lived in those days only knew of ONE KIND OF CHURCH — THE LOCAL AND VISIBLE CHURCH. To them the term "catholic" referred to the entire system of THE TRUTH, THE COMPLETE TRUTH in their churches rather than to a church being over the entire world.

Second, it is also a fact that in the D'Anvers-Bunyan controversy of seventeenth century England, that the Baptists who opposed Bunyan believed only in one type of church, the local and visible. They claimed that each church was the body of Christ in that place. They even claimed that each local church was the mystical body of Christ and denied that there were two bodies or two kinds of churches and disdained the Quaker idea of HOLY SPIRIT BAPTISM, which is the favorite sugar stick of Brother T. and Reformed Baptists!

Now, Landmark Baptist brethren, help me a bit to figure out this — I will not, I cannot say according to the rules of honorable controversy, that Brother T. wilfully misstated the facts, but the questions which remain trouble me also! If he didn't know about these facts, then he can be excused for his historical ignorance. Then, the question remains — WHY DID HE WRITE A BOOK ON THE SUBJECT OF THE CHURCH IF HE DIDN'T KNOW THE HISTORY OF THE DOCTRINE AND THE CONTROVERSIES SURROUNDING THE ISSUES? Do help me understand these questions, brethren.

NOTICE 2 — While this book is necessarily polemical, we believe that it will also be of general interest to those who are not NECESSARILY TROUBLED BY THE TEACHINGS OF LANDMARKISM.

Brother T. — you have made a very serious charge here. You have indicated that the historic Baptist position, or Landmarkism, has TROUBLED GOD'S ELECT! This I consider the most outrageous remark in your book and I will lay aside most of my restraints in showing your errors here so that you may see this blunder as well as in other historical statements.

Remember, Brother T. — I have a high regard for you, but not for your false remarks. You are sincere, even though in error and I will pray for you. Join in with me that Brother T. and his Reformed Baptist friends will have their eyes opened to the truth, dear Landmark Baptist brethren. Landmarkism has troubled those who are mere believers outwardly, but whose hearts are far from God. It troubles those who follow afar off and follow for personal gain. Yes, it troubles those who are out for personal gain and who seek their things, but not the things of our Lord Jesus Christ. Yes, it is a trouble to the elect of God just like the preaching of the doctrines of grace will trouble God's elect. It will divide the sheep from the goats when preached in love and the power of the Holy Spirit. But, now, brethren I will leave off these remarks and open to you the doors of the UNIVERSAL CHURCH SO THAT YOU CAN BEHOLD THE PITS OF HELL AND THE SMOKE FROM THE BOTTOMLESS PIT AS IT COMES FORTH ONTO THE EARTH THROUGH THE OPEN DOOR OF THE UNIVERSAL CHURCH! Judge ye — GOD'S ELECT! WHICH DOCTRINE HAS TROUBLED GOD'S ELECT AND WHICH DOCTRINE HAS BEEN A HELP AND SALT OF THE EARTH? Judge ye — ELECT OF GOD BETWEEN LANDMARKISM AND THE UNIVERSAL, INVISIBLE CHURCH, OR ITS MOTHER DOCTRINE, THE UNIVERSAL, VISIBLE CHURCH! I believe you will judge with righteous judgment if I leave the facts with you. So here they are:

Reformed Baptists are living in the past. They are theological existentialists. They cannot accept reality. They would make us follow Wm. James and Dewey into a realm of flux with no historic or moral absolutes, but we must not and will not! They would place us on the threshold of the great Puritan movements of the 1600's but we have seen their universal, invisible church earlier with Luther and Zwingli, its father and developer. We have seen also its power and influence in England, in Germany and other places. We have followed its stages of development and have observed its children. We know that IT IS JUST

(Continued on Page Six)

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BOOK SHOP

"Maketh To Differ"

(Continued from page 5)

ability to keep busy serving the Lord every day. He has made the difference; certainly I ought to strive to serve Him. I ought to love Him, and I ought to show my love by my service.

Now, beloved friends, I say again, God makes the difference. There is no such thing as a self-made man. There is no such thing as praising any individual because he has achieved fame as a statesman or a politician, or an educator, or as a man of finance, or as an industrial executive. There is no such thing as praising a man, because whatever difference there is between him and you, it is God who has made the difference. That being so, let's go out with a new thought in our hearts, with a new light on our face, and with a new smile emanating from our lips, and let's go out to serve Him. He has made a difference in my life. If He has made a difference in your life, then God help you and me to live for Him and let our lives count for Him.

May God bless you!



Pre-Millennialism

(Continued from page two)

prophets limited the time of Christ's reign. They looked upon it as an eternal kingdom with no end. About the time of the close of the Old Testament canon, it was first believed that the Messiah's reign would be for a thousand years.

Under the word "millennium" THE JEWISH ENCYCLOPEDIA says: "The reign of peace, lasting one thousand years, which will precede the Last Judgment and the future life. The concept has assumed especial importance in the Christian Church, where it is termed also "chiliasm," designating the dominion of Jesus with the glorified and risen saints over the world for a thousand years. Chiliasm or the idea of the millennium is, nevertheless, older than the Christian Church; for the belief in a period of one thousand years at the end of time as a preliminary to the resurrection of the dead was held in Parseism. This concept is expressed in Jewish literature in Enoch, XIII, XCI, 12-17; in the apocalypse of the ten weeks, in Apoc. Baruch, XL, 3 ("And his dominion shall last forever, until the world doomed to destruction shall perish"); and in II Esdra VII 28-29.

"There are various views re-

garding the duration of this kingdom . . . R. Ketina and a baraita makes the interesting statement that the 6,000 years of the world will be concluded by the seventh thousand of the Messianic kingdom . . .

"The calculation of 6,000 or 7,000 years is found according to Lagarde ("Mittheilungen," IV, 315), as early as the Greek translators of the Pentateuch, whom he places about 280 B.C., and is given also in Enoch XXXIII" (THE JEWISH ENCYCLOPEDIA, Vol. VIII, p. 593).

The ENCYCLOPEDIA BRITANNICA gives this comment: "The view most frequently expressed there (see Von Otto in Hilgenfeld's Zeitschrift, 1887, p. 527 seq.) is that the Messianic kingdom will last for one thousand (some say two thousand years. "In six days God created the world, on the seventh He rested. But a day of God is equal to a thousand years (Ps. XC, 4). Hence the world will last for six thousand years of toil and labour; then will come one thousand years of Sabbath rest for the people of God in the kingdom of the Messiah." This idea must have already been very common in the first century before Christ . . ." (THE ENCYCLOPEDIA BRITANNICA, Vol. XVIII, p. 461).

PRE-MILLENNIALISM IN THE NEW TESTAMENT

The kingdom promised in the Old Testament was announced by John the Baptist (Matt. 3:2), Jesus Christ (Matt. 4:17), the Apostles (Matt. 10:7), and the Seventy (Luke 10:9-11). The announcement of the kingdom was confined to Israel (Matt. 10:5-7; 15:24; Rom. 15:8). The kingdom was offered them in the person of the King (Luke 17:21; Matt. 12:28). The leaders of the Jewish nation rejected the King and the kingdom (Matt. 11:12-15; 13:53-58; 15:1-39; 16:1-2; 21:1-46; 27:66). Because of this rejection, the kingdom was taken from them (Matt. 12:46-50; 21:43; 23:37-39; Luke 19:42-44; 21:24) and given to spiritual Israel—believers in all nations—during this present age (I Pet. 2:9). The kingdom took its mystery form (Matt. 13:1-50).

Christ established His church during the first year of His earthly ministry (John 1:35-51; 3:29) while John was still baptizing. He taught much about it during His ministry (Matt. 16:13-20). He prepared them for the ministry of the new age (John 14-16). The church is a part of the mystery form of the kingdom in our time.

Our Lord promised His disciples participation in a future kingdom,

despite its delay (Matt. 19:28-30; 20:21-23; Luke 19:11-27; 24:42). At the second advent the kingdom will be restored to Israel (Acts 1:3-7; Rom. 11:1-29; Matt. 24:27-31). Christ gave the signs that would herald the kingdom (Matt. 24:4-26) and a miniature and premature picture of His coming to set up the kingdom (Matt. 16:27-17:8).

Before the second coming the kingdom will be announced again to the whole world (Matt. 24:14) by the preaching of the 144,000 Jews (Rev. 7) and the two witnesses (Rev. 11). The future kingdom will be set up as promised in the Old Testament (Acts 15:14-17; I Cor. 4:8; Rev. 5:9-10; 11:15-17; 20:1-7), and thus end the need of praying: "Thy kingdom come" (Matt. 6:10).

Revelation 20 is the only passage in the inspired Word which gives the duration of the kingdom age. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their forehead, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:4-6).

There is no reason to understand the expression, "a thousand years" except in the literal sense. In all the prophecies of the Bible where a certain number is found, that same number is found in the inspired interpretation of that prophecy. Compare Daniel 7:7 with 7:24, and 7:3 with 7:16-17. Compare Revelation 17:3 with 17:12. The number found in the prophecy is also found in the interpretation.

In Genesis 41:15-31 Joseph foretold seven years of plenty to be followed by seven years of famine. This prophecy was literally fulfilled. In Numbers 14:33 Moses foretold that Israel should wander 40 years in the wilderness. Joshua 5:6 says: "The children of Israel walked forty years in the wilderness." The Prophet Jeremiah foretold that Judah would go into captivity 70 years. In II Chronicles 36:20-21 we find the literal fulfillment of this.

Pre-millennialists do not interpret Revelation 20:4-6, we believe exactly what John wrote. We take his interpretation. Those who try to make the thousand years an indefinite time are giving their own private interpretation. If men would accept what God has been pleased to reveal, there would be no millennial controversy. The present debate is not over what the Bible says, but over what men try to make the Bible say to fit their preconceived theories.

Next week I will show from history that the early churches were pre-millennial, and how pre-millennialism went unchallenged until the third century. I will also show how our Baptist forefathers opposed the a-millennial tradition when it first appeared in the churches.

Halliman Reports

(Continued from page one)

with me and a few other necessary things, but this time I did not carry anything of that nature. It was not long though after the morning service that I had plenty of food for several days. The natives began bringing in various kinds of food and I was well

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PAGE SIX

A Review of Baptist Ecclesiology

(Continued From Page Five)

LIKE ITS MOTHER, THE ROMAN CATHOLIC DOCTRINE OF THE UNIVERSAL, VISIBLE CHURCH! Has the mother universal, visible or Roman Catholic church murdered Christ's people? YES! And that by the millions! Has the daughter followed a different path? NO! So has the daughter, the invisible, universal church murdered its thousands and hundreds of thousands! Has the Roman UNIVERSAL, VISIBLE church distorted and perverted Christ's faith and ordinances? Yes, BUT ALSO, SO HAS ITS DAUGHTER THE UNIVERSAL, INVISIBLE REFORMED CHURCH. And Reformed Baptists would place us on its trial of succession. Pardon us Reformed Baptist friends, Landmark Baptists are not ready to cop out just yet!

NOW OBSERVE, BRETHREN, THE TRUTH . . . BEHOLD THE OPEN DOOR OF THE UNIVERSAL, INVISIBLE CHURCH AND ITS CHILDREN AND THEIR FOUL DOCTRINES FROM THE PITS OF HELL: Kant and the enlightenment spirit; Hume and his two worlds; Barthian philosophy and existentialism; the force of Bultmann's distinctions about Christ; the features of naturalistic criticism in its forms of Cullmann and Pannenberg; the liberal forms of Tillich, John Robinson and Lessing; Schleiermacher's theology of feeling with all his philosophical ideas; Hegel and his philosophy; Strauss and Feuerbach; Ritschl's philosophy; Ernest Thoeltsch's ideas; Soren Kierkegaard and all the so-called higher critics of the great (?) German rationalists and their natural theology. BEHOLD BRETHREN — JUDGE A RIGHTEOUS JUDGMENT — TELL ME, WHAT THINK YE OF THE CHURCH OF THE OPEN DOOR TO HELL AND ALL IT FOUL DOCTRINES?

Which, Brother T., did these great (?) German rationalists and thinkers hold to, your UNIVERSAL, INVISIBLE CHURCH or to my Landmark Baptist ecclesiology? The answer is evident as we all know to well! Had these men been Landmark Baptists then they would never have opened the doors of hell and sent out the foul doctrines of Satan to the world. They would have all been excluded and removed from their places of influence and therefore would never have given to the world their tons of mud and foul doctrines of Hell!

Which system has troubled the faith of God's elect . . . J. R. Graves ideas or the great (?) teachers of Rochester Theological Seminary with its A. H. Strong who denied the VERBAL INSPIRATION OF THE BIBLE and taught theistic evolution? Or its Walter Rauschenbush and his great philosophy of the SOCIAL GOSPEL? I will guarantee this fact, had these men been LANDMARK BAPTISTS THEY WOULD NEVER HAVE HAD THE CHANCE TO SPREAD THE LIBERAL AND FALSE THEOLOGY WHICH THEY DID UNTO THE CHRISTIAN WORLD!

Tell us, Brother T. — which system is the open door to the foul doctrines of all modernists, all matter of apostasy and the foundation for persecutions and murdering under the name and banner of Jesus Christ? Yes, you tell us if you have the manly and Godly spirit and attitude to inform those who have seen the development of natural theology and its results. It all had one starting point and one doctrine in common . . . the local, visible church and its restrains? NO — BUT RATHER THE SO-CALLED TRUE (?) UNIVERSAL, INVISIBLE CHURCH OF THE REFORMED!

I challenge you, Brother T., or any of your friends, to point out one historic or present Landmark Baptist who denied or does deny verbal inspiration, who held to or holds to the social gospel, or who was or is an existentialist? Name one Landmark Baptist who was or who is a so-called higher critic or rationalist or holds to natural theology? Do it and then we will listen to you say that LANDMARKISM IS A TROUBLE TO GOD'S ELECT, but not before!

(Continued on page eight)

stocked.

Just about 6:00 p.m. Brother Uming rang the church bell for the evening service. We had had a good service that morning, a good day of visiting after nearly four years, and now we were looking forward to a good time with the Lord in this service.

Shortly after 7:00 p.m. we had finished services and I was back in my house — it was less than 100 feet from the church building. Only then did I realize that I was very tired, and after preparing some food and eating, I got to bed by 9:00 p.m. I had an excellent night's sleep, the first real good night's sleep that I had had since starting out on the trip. The nights were just cool enough for a sheet and one light blanket.

Monday was spent visiting around at various houses with people that I have known for the past ten years, and it was good to see them all again. We had our usual service at 6:00 p. m. on Monday night. In fact, for the entire time

that I was there we only missed one night having services, and I preached several days up to three times a day.

Tuesday morning we left the house about 7:00 to walk over to another village to hold services. It was about six miles over there, hence the reason for starting so early before the sun got so hot. By the time we got there though, the sun was getting hot, so we had a good rest before services started. About ten people from Nukui Village walked over with Brother Uming and me, so with the folk that were at this other village we had quite a crowd for this service.

After the service was over I had a look around the village as this was my first time there. This village is just at the beginning of the hills and sits not too far from quite a large river gorge. The earthquake had caused the ground to crack and break until the edge of the gorge now came

(Continued on page 7, column 3)

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

The major denominations are day for forty days. The clasp being forced to face the issue of homosexuality within their membership and leadership. The Gay Liberation movement is in the Presbyterian, Lutheran, Nazarene, Southern Baptist, Episcopal and Roman Catholic churches. The trend seems to be to obtain "equal right" for homosexual men and women within these denominations. Many ministers, seminarians, and lay leaders are secretly supporting the demands of these Gay Liberationists as a matter of social justice.

There is believed to be more than twenty million homosexuals in this country. There is a gay church group known as The Universal Fellowship of Metropolitan Community Churches. It was formed by Troy Perr, a former ordained Pentecostal minister. It has more than thirty-nine chartered congregations and forty-three missions and study groups with a combined membership of about seventeen thousand.

According to Israeli President Ephraim Katzir, a noted scientist, Israel has the capability of producing nuclear weapons "within a reasonably short period of time," but would not be the first nation in the Mideast to introduce them. He told a group of scientists that Israel had the technical know-how but that the principles of the Jewish State would preclude their use on an initial basis. — Message of the Christian Jew.

Did you know that Bob Jones University has more fear of Calvinism than PLAYBOY magazine? You can receive PLAYBOY magazine and not be expelled. But if you receive a sovereign grace paper, you will be expelled!

In a letter to John H. Vouga, pastor of Church of Christian Liberty, Bob Jones III said, "The information you received from the SWORD & TROWEL is correct. We will not keep any student in the university who receives the magazine here. This has been our policy since 1967, at which time we told the preacher boys to get off the subscription list and that anybody found with one of these papers in his possession would not be kept in school."

The World Council of Churches donated \$10,000 for the production of a pro-Arab anti-Israel film in London this year.

Plants are more sensitive to rock music than most people are. This was proven at the Twentieth Baltimore Science Fair in 1975. Four groups of marigold seedlings were used in one exhibit. One was the control group, receiving no music. The other three got respectively, classical, "easy" music, and rock, thirty minutes a

Did you know that a Roman Catholic can now join the Masons? An article in CHRISTIAN NEWS, Feb. 24, 1975, tells that Jesuit Giovanni Caprile says the reason Catholics now are allowed to join the Masons is because of "a new awareness of the true content of Freemasonry, to the discovery that it is not a religion but rather a school in which, through symbolism, man is taught to understand himself."

Times are certainly changing. This is all in conflict with the first Catholic condemnation of Freemasonry made by Pope Clement XII in a "bull" published in 1738, in which he stated: "We do condemn and prohibit societies, meetings, congregations, or conventicles of Freemasons."

The hundreds of church publications depend on the mails as a method of reaching their subscribers. Such publications in former times have always been handled at special reduced rates because they were regarded as serving the public interest.

But since the Postal Reorganization Act of 1971, postal rates have increased dramatically. The annual increases are having an adverse effect on publications of all types. Postal rates for magazines and newspapers have increased more than 90 per cent since 1971. For non-profit publications, the escalation in rates since 1971 has been even larger: 230 per cent.

During the next five years, postal rates for publications are already scheduled to escalate to nearly three times the present rates. Still other increases for publications are presently being proposed. The effect of each increase will drive more publications to extinction. This will reduce the flow of information to America.

This is one of the many problems facing TBE and all religious publications in America. Today I received a notice from CHRISTIANITY TODAY saying that their new subscription price would be \$15 yearly.

Two centuries ago, Thomas Jefferson stressed the importance of a free press within a democracy by saying, "Were it left for me to decide whether we should have a government without newspapers, or newspapers without a government, I should not hesitate a moment to prefer the latter."

How joyful must the family of Trofim Bondar be. He is a Russian Baptist who had been sentenced in 1971, at the age of 72, to three years in a labor camp. He was

charged with using his home for prayer meetings. At an age when others enjoy retirement, he enjoyed hard slave labor because he loved the Lord. Because he continued to witness for Christ in the camp, they gave him injections to weaken him physically. When he was released, last December, he could no longer speak intelligibly. Then he became paralyzed. The underground church recently informed us of his death. — Jesus to the Communist World.

Recently the Baptist World Alliance held its congress in Stockholm, Sweden. The owner of the bookshop at the congress told that he was under orders from the leadership not to display any books exposing the crimes of Communists against Christians.

At this same meeting Evangelist Billy Graham told the delegates that "Western civilization is crumbling," and only a gigantic spiritual revival will save it.

Students from over 50 countries met in Austria, Aug. 20, to Sept. 1, to plan for evangelizing on universities around the world.

The meeting was one of nine that have been held since 1946 when students from eight European countries formed the International Fellowship of Evangelical Students (IFES).

Halliman Reports

(Continued from page 6)

right up to some of the houses, and there were several large cracks all around some of the houses. After we had had a rest from the service and a look around for a while, the folk from the village that we were visiting served a meal they had prepared. This consisted of chicken stewed in coconut water, boiled rice, sweetpotato also boiled, canned fish and tea. About 11:30 we were ready to start back to Nukui Village and by the time we had walked the six miles back, I felt like I was almost dehydrated. The rest of the afternoon was spent in relaxing and reading in study for the evening service.

Wednesday was the one and only day that we did not have any service. Brother Uming had to go somewhere on a matter of business and did not get back until fairly late that night. I spent most of this day in letter writing and having another look around the village. As mentioned before, the earthquake had done extensive damage, and, especially so, in the Siwai area where we were staying. There was one house in the Nukui Village that had been wrecked and others damaged. On this day I visited with some of the folk that were either rebuilding or repairing their homes.

Thursday and Friday were spent without any special events. We had our normal preaching service, letter writing and visiting with the village people.

For Saturday and Sunday I had been invited to go to another village where one of the other churches is located. I spent the night with the people, preaching on Saturday night and Sunday. The family that I stayed with was the same family that I spent a few days with the first time I was on Bougainville, only this time they had moved to a different location. The man, a member of the church, is also quite a successful business man. He operates a store and has a lunch counter as well.

At present the church meets in one of the rooms of his house that is a combination dwelling and business place. Soon after 7:00 p.m. he closed up his business and we met for a preaching service. There were about a dozen that attended this service. After services were over I was served the evening meal which consisted of a

steak with baked potatoes and fresh baked bread — the man also operates a small bakery shop baking his own bread.

The next day being Sunday, we held an early service about 7:00 a.m., and then later on, the entire group from Nukui Village came over with all the church folk, so we all joined in a service. With all the folk from both churches this was one of the largest crowds that I preached to, only one other was larger. We had a good service together and then the host church served the noon meal. That afternoon we went back to Nukui Village and had a later afternoon service completing the day. More next week.

Difference . . Baptists

(Continued from page one)

suitable persons to receive this ordinance are those who have exercised a saving faith in Christ, and are regenerated by the Holy Spirit. Consequently, unconscious infants ought not to be, and cannot be Scripturally baptized, since they can neither exercise, nor profess that faith in Christ; and to baptize such is contrary to the teachings and practice of Christ and His Apostles, and most hurtful and injurious to the spiritual welfare of the children so baptized.

"Third — As to the subjects for church membership, we believe that such persons only as are truly regenerated, and have been Scripturally baptized on a profession of faith in Christ, can properly become members of a Christian church. Consequently, neither persons sprinkled instead of being baptized, nor unconscious infants, nor unregenerated persons, are suitable to become members of a church. To receive the unregenerate to her fellowship would destroy the distinction between the church and the world, and contradict the entire spirit and genius of the gospel.

"Fourth — As to the subjects for communion, we believe that the Lord's Supper is to be partaken by members of the church alone, being such persons as are regenerated and baptized on a profession of their faith in Christ, and are walking in the faith and fellowship of the gospel. Consequently, neither unregenerate persons, nor unbaptized persons, though regenerate, nor persons walking directly and contrary to the gospel, even though baptized, can properly be invited to partake of this ordinance. Therefore, Baptists do not invite sprinkled members of Pedobaptist churches to their communion, because such persons are not Scripturally baptized; nor do they admit immersed members of Pedobaptist churches, because such persons are walking disorderly as the disciples of Christ, by holding fellowship with churches which receive sprinkling instead of baptism, thereby sanctioning and sustaining a perversion of Christ's ordinance and a disobedience to His commands. For the same reason, they decline to commune in Pedobaptist churches, as being contrary to good order.

"Fifth — As to church govern-

Eld. Fred T. Halliman Missionary To New Guinea



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Elder Fred T. Halliman
Sovereign Grace Baptist Mission
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ment, we believe that each separate and individual church is entirely independent of all other churches, persons and bodies of men, either civil or ecclesiastical, and is to be governed by its own members alone, without aid or interference of any other person or persons whatever. Consequently, churches governed by popes, bishops, synods, presbyteries, conferences, or in any other way than by their own members directly and exclusively, are not constituted on the model of the primitive churches, nor governed according to the gospel rule.

"Sixth — As to the Scriptural officers of a church, we believe there are but two, viz: the pastor, called in the New Testament "bishop," or "overseer," "presbyter" or "elder," and deacons. Consequently, those churches which admit more than two officers or orders in the ministry, have departed from the gospel rule and the construction of the primitive church."

This plain statement of our principles shows clearly that there is a wide difference between a Baptist church and all other churches — a difference which affects, not a few unimportant points, but which enters into the very constitution of a gospel church, and which from the very nature of the case, places the Baptists in opposition to all other professing Christians. The world, therefore, has a right to ask, By what authority do you array yourselves against all

(Continued on page 8, column 1)

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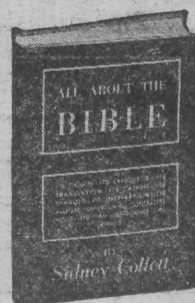
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THE BAPTIST EXAMINER

OCTOBER 18, 1975

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Difference . . Baptists

(Continued from page seven)
Christendom in maintaining these doctrines? The question is pertinent and reasonable, and I will endeavor to answer it.

In the first place, I reply, that it is not because of sectarian bigotry. There is a spirit of sectarianism among us, as there is and must be among all denominations, so long as they maintain a separate existence; and a certain measure of this feeling is by no means to be condemned, though when carried to excess it is hurtful to Christian character.

I am ready to grant, too, that the Baptists are under greater temptation than other Christians to cultivate the spirit of sectarianism unduly, by reason of the fact that they stand alone in maintaining their principles, and necessarily antagonize all other churches; but I am at the same time very sure that I speak the truth, when I declare that we cherish as kindly and as Christianly a spirit towards other denominations as they do towards us, or as they do towards each other. I venture to as-

sert that there is today as much, if not more, good feeling between Pedobaptist churches of this city, and between this church and the churches they represent, as among themselves; and this notwithstanding we maintain close communion, while they enjoy the gracious influence of open communion, usually regarded as an unfailing source of union and good fellowship.

It is, therefore, no want of Christian charity which makes us hold these doctrines. Nor is it because of earthly honor or earthly interest ever has or ever will accrue to us in holding this exclusive and independent position among the Christians of the world, for they that hold these doctrines must suffer persecution. Their maintenance in all ages past has cost untold sacrifices of treasure and of blood. History will prove, that of all the people who have suffered for conscience sake, the Baptists have been the victims of the most unrelenting and relentless persecution. The first and the last martyrs who sealed their faith with their blood on British soil were Baptists; and it is even true now, that while many of their prin-

ciples have fought their way to an honorable recognition among the best thinkers of the world, "this is still the sect everywhere spoken against," as in the days of the Apostles.

No, my brethren, it is not that we do not hold the members of other churches to be Christians; not that we do not esteem them for their works of faith and labors of love; not that we do not heartily cooperate with them in many departments of Christian labor; not that we would not profoundly rejoice if we could all see eye to eye and face to face, and think and speak the same thing, and thus form a united army of "the sacramental hosts of God's elect;" but because we believe the great principle of respect for God's holy Word compels us to differ from those we love, and constrains us to maintain and vindicate what we regard as important and imperishable truth.

And this brings us to the great cardinal principle of all Baptist churches:

First — The Sovereignty of God's Holy Word. We hold that the Bible is the supreme, the sufficient, the exclusive and absolute rule in all matters of religious faith and practice, and it is a rigid adherence to this principle which separates us from all other churches, Romish and Protestant, and constrains us to hold and propagate at all hazards, the doctrines which distinguish us as a people.

To quote authorities (and this I do freely, for my object in this discourse is usefulness, no originality), the great Dr. Frances Wayland says, in his Principles and Practices of the Baptists, page 85: "We propose to take as our guide in all matters of religious belief and practice, the New Testament, the whole New Testament, and nothing but the New Testament. Whatever we find there we esteem as binding upon the conscience. What is not there is not binding. No matter by what reverence for antiquity, by what tradition, by what councils, by what consent of any branches of the church or of the whole church at any particular period, an opinion or practice may be sustained, if it be not sustained by the command of Christ or His Apostles, we value it only as an opinion or a precept of man, and we treat it accordingly. We disavow the authority of man to add to or take away from the teachings of inspiration, as they are found in the New Testament."

Hence, to a Baptist all appeals to the Fathers, or to antiquity, or to general practice in early countries, or in later times, are irrelevant and frivolous. He looks for divine authority as his guide in all matters of religion, and if this be not produced, his answer is, "In vain do ye worship me, teaching for doctrines the commandments of men."

The same sentiment is admirably put by Dr. Curry in the tract already referred to: "Baptists differ fundamentally from Pedobaptist in practically adhering to the New Testament as the sufficient, the exclusive, and the absolute rule of faith and practice. The soul of Baptist churches is submission and conformity to the New Testament. Individual liberty is to be regulated by divine law. The end of revelation is the limit of moral and religious duty. Loyalty to Christ must in all things take precedence to personal inclination. The New Testament is not to be supplemented by tradition, nor the syllabi of popes, nor the decrees of councils or synods, nor by the acts of civil government, nor by motives of personal convenience, nor by parental constraint. No Christian can take as obligatory upon his conscience the belief or practice of any person, family or church, or nation, except as sustained by the Word of God."

We know that other denomina-

A Review of Baptist Ecclesiology

(Continued from page six)

Furthermore, were professors Toy and Whitsitt of Louisville Seminary, Landmark Baptists or universal church followers of German higher criticism? Was Professor Norman Fox of Wm. Jewell College a LANDMARK BAPTIST or a student of higher criticism? When the door of the UNIVERSAL INVISIBLE CHURCH IS OPENED AND ITS FLOOD UPON THE WORLD OF GOD'S ELECT IS SEEN, then it may be seen clearly who troubles God's elect and who is the Elijah and the Ahab?

The only way that Landmarkism has troubled God's elect is the same way that the preaching of the doctrines of grace trouble God's elect. Landmarkism drives away those who are seeking personal following and gain. Landmarkism has served TO BE A SALT OF THE EARTH! AND, THOUGH THE REFORMED BAPTISTS WOULD NOT LIKE TO ADMIT IT, IF IT WERE NOT FOR THE PRINCIPLES OF LANDMARK BAPTISTS then the entire Christian world would have gone after the great (?) free thinkers of modernism. Name ONE DENOMINATION WHICH IS NOT STRICT AND ONE BAPTIST GROUP WHICH IS NOT LANDMARK, BUT THAT DIDN'T FOLLOW THE NATURAL THEOLOGY AND MODERNISM OF THE UNIVERSAL CHURCH GERMAN PEDOBAPTISTS? History points out this as an ABSOLUTE — those Pedobaptists which didn't apply the strict principles of Landmarkism, and those Baptists who were not Landmarkers, went the way of German natural theology and the higher criticism of hell!

Yes, brethren, the universal church is an open door and it swings wide to allow the foul smoke of hell to come onto the Christian world. And, in the next issue of these letters I will place before you accounts of history to show you this in the world of education.

Until next week, I remain yours in the OLD LANDMARKS.
R. E. POUND II

(Continued Next Week)

tions claim that they, too, take the Bible as their only guide in all matters of religion. We do not question their sincerity, but at the same time we are obliged to regard them as having forsaken this great principle in respect to points cited as representing our distinctive tenets.

In maintaining these principles we feel that we are under the most sacred obligations to protest against the errors of Protestantism itself, and that God calls us to a responsibility and imposes upon us a dignity such as He put upon Luther, Calvin, and Knox, and other reformers of the sixteenth century.

(To Be Continued Next Week)

Complete Duty Of

(Continued from page one)

and all other kinds of uniforms. Instead of carrying tracts they are building tracks. Trophies are being awarded to people instead of the Bible rewarding them — it not being preached and taught in these churches. Sports may be fine in their place, but they are not the work of the churches. The Lord nowhere in the Scripture tells the church to be sportsminded.

Churches are not CIVIL RIGHTS INSTITUTIONS. It is sickening and ungodly to see preachers and churches marching in demonstrations and picket lines in the Civil Rights Movement. Many preachers and churches (so called) travel thousands of miles to yell and scream about the so-called social injustices and wrongs being done to people. How many of these same people ever speak even in a whisper about the injustices perpetrated against our great God and Saviour Jesus Christ? The Word of God as it is preached in all of its purity is the only thing that will change social wrongs. If God's people would stick to preaching the glorious gospel of Jesus Christ, many social evils would change. As people are saved by the preaching of the gospel they are made a new creation, their way of life changes — the more that are saved the more the change in the structure of our society.

The special work the Lord has given His churches is not PROCLAIMING A SOCIAL GOSPEL. This is seemingly the mission of many churches today. They spend

millions of dollars in proclaiming the social gospel. The community is constantly harassed by churches in their selling sprees for the poor, hungry, and needy. More churches are known for their RUMMAGE SALES, PIE SUPPERS and such like than what they believe about the Bible. The cry of the social gospel is to reform the criminal, rehabilitate the alcoholic and drug addict. The emphasis is placed upon the physical need rather than the spiritual need. Jesus said, "... the poor you have with you always."

All the needs presented in the social gospel and the means provided by it are temporal and will soon pass. The need and provision for the soul is what is important — it is enduring. We certainly are not against the helping of the needy, naked, and alcoholics, etc., but it is not the work of the church given it by the Lord. If the churches will present Christ to our sick, naked, hungry, criminal, lost, and dying society, they will have given society the answer and provision for all ills and evils of society. Christ is the answer, He fed the multitudes, healed the lame, deaf, blind and most important of all, saved eternally people — even dying thieves.

Many churches are spending thousands of dollars to try to feed hungry nations, and cure all the ills of war torn countries. Many churches are so concerned about such social things that they have forgotten the many souls of men that are eternally lost and on their way to an everlasting Hell. Which is the most important?

When I think of this I think of what was said in days before Pearl Harbor. Missionaries of Japan begged for help from churches of America to help reach lost people of Japan for Jesus Christ. People were more concerned about social, temporal, or earthly things than the souls of men. The missionaries said that for every \$50 they could reach one soul for Christ (one soul saved). People spent money for earthly things instead and in a few years they spent \$500.00 to kill the Japanese in the war besides the lives of our own boys.

So-called churches were more concerned about ENTERTAINMENT, SPORTS, SOCIAL PROBLEMS, than carrying out the plain commission of the Lord given His churches.

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