

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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Difference Between Baptist Churches And All Others

THOMAS H. PRITCHARD
 Wake Forest, N.C.

PART TWO

Closely allied to this high doctrine of regard for God's Holy Word as exalted to supreme authority, and indeed growing out of it, is another, very dear to Baptists, which is "the personality of all religious duties" — the individual responsibility of every man for the performance of his own duty. The Old Testament dealt with man in families and nations; the language of the New Testament is, "every man must give account of himself unto God." Daniel Webster once remarked that "death brought every man to his individuality." So does the Christian religion. In the performance of a religious duty there can be no sponsor of proxy. No one, however close his relationship, can answer for another.

Each human soul is responsible to God for the discharge of its own duty. Every one must repent for himself, believe for himself, and obey for himself. The faith and obedience of my parents or friends will not avail for me, and

"compulsory or involuntary baptism is no more allowable than compulsory or involuntary taking of the Lord's supper."

If faith, prayer, obedience of any kind, is an individual duty, then baptism, which, in the Scripture is always joined with faith, is also an individual duty, and,



THOMAS H. PRITCHARD

therefore, the baptism of an unconscious, unbelieving infant is a violation of this principle, since it not only lacks the elements of personal faith and personal obedience, but robs the child, when it can believe, of the unspeakable privilege of personally obeying a command of Christ, as baptism is an ordinance to be administered but once.

(Continued on page 6, column 4)

The Unfinished Parable

Once upon a time, there was a group of people who were drawn to one another by virtue of their shared commitment to a vision of what the human community under God might be, believing that they could witness more effectively as a group than as individuals. Moral — where there is a vision, the people parish . . . Later on, the same parish structures that had initially bound them together began to seem oppressively constricting. All began to go their separate ways, heedless of the corporate commitments that had once drawn them together. Moral — Where there is no parish, the people fissure. Soon there were but a handful, and even they drifted apart, until no one was left who could remember why it had all once seemed so important.

Moral — Where there is no people, the vision perishes. A man got married. After the honeymoon, he disappeared. His wife heard nothing from him except that she received a check from him once a month. One evening, he walked in, kissed her, and sat down to be fed. She was incensed. Bewildered, the man asked, "What's the matter? I married you. I send you a check every month. What more do you want?"

A child enrolled in school. For several days he was absent. When the truant officer came around, his mother said, "Oh, we feel Jimmy can be as good a scholar at home as at school, so we let him play in the backyard and learn from nature."

A man volunteered for the Army, took the oath of allegiance, and was inducted. But he failed to report for duty. When the military police came, he said, "I've been shooting guns since I was a kid, just call me when you're ready to fight."

And once upon a time, a family joined the church.

—from Baptist Trumpet

HALLIMAN TELLS OF NATION'S BIRTH

By FRED T. HALLIMAN
 Missionary To New Guinea

Dear friends,

Greetings to each of you from the nation of Papua New Guinea. Not many times in the life of an individual does one see a nation born. Today, September 16, I witnessed a nation being born. Papua New Guinea became an independent and sovereign nation today. At 4:00 p.m. yesterday the Australian flag was lowered for the last time here in Papua New Guinea. For the past two years the Papua New Guinea and the Australian flags have been standing side by side, but today only that of Papua New Guinea was flying in all its glory. So far there have been reports of a peaceful celebration throughout the entire nation.

Now for our continuation of the report on the Bougainville trip. Our last article ended on a Sunday morning at the close of the morning preaching service. I had been on the island a week at that time. After the services that morning the host church served food for all present. We had a good service that morning and we had a good time of fellowship together afterwards.

About 2:00 p.m. those of us that were staying at Nukui village left and went back, and about 4:00 that afternoon we had our last service for the day. Monday and Tuesday were normal days for us in that we had services on Monday night and Tuesday morning.

(Continued on page 7, column 4)

In holding a meeting some years ago, some of the most prominent members of the church, including the pianist and the leading Sunday School teacher, came forward and made a public profession of faith. The pastor of the church said, "Please handle it somehow, Bro. Mason. I don't know what to do." I suggested that the church withdraw fellowship from those technically, so that the church would have a record of the proceedings. This was done after which the church received them as candidates for baptism on their profession of faith.

In another instance, where I was pastor, a woman who had been a member, came forward saying that she had previously been an unsaved church member, and had just trusted Christ. She was received just as were the people mentioned above. A Baptist preacher who was present, criticized the procedure, and a member of long standing took me to task for baptizing over again a person who had already been immersed. In reply to his question "Why should such a person be re-baptized?", I answered somewhat as follows:

We have Scripture authority and example for baptizing over again those who were unsaved at the time they were previously baptized. (See Acts 19:1-5). Note in this Scripture that the thing wrong was not "John's baptism." John's baptism was all right, for it was all that Jesus and the apostle had. Evidently it was not John himself who baptized those people — but some disciple of John who had a garbled conception concerning what it was all about. My guess is that it was Apollos who did the baptizing — and Aquilla and Priscilla had to take him aside and straighten him out. (See Acts 18:24-26).

Evidently those people had not

truly believed in Jesus, and thus they were not really and truly saved. They did so, evidently, when told about Him, and subsequently were baptized.

Baptism does not mean anything — and in fact it tells a lie, when a person has not been truly born again. Baptism signifies that one has been raised to "walk with Christ in newness of life." (Rom. 6:4). This is not and cannot be true, unless one has actually become a believer.

One of the cardinal doctrines of Baptists — and of the New Testament, is the doctrine of "BELIEVER'S BAPTISM." The Scriptures nowhere teach that any one should be baptized but a believer. That rules out infant baptism, for infants can't believe.

Baptists get their name from their time-honored practice of baptizing those received from other



ROY MASON

faiths. Baptists through the centuries were called "Anabaptists," which signifies "re-baptizers." Eventually the name was shortened, and the "ana" was dropped until we have the present term "Baptist." One reason Baptists have refused to accept the baptism of others is the fact that often baptism is designed to help save, or is administered without insistence on previous conversion. Also, of course, there is the question of authority involved.

One SHOULD NEVER be baptized over again if he were really saved before his baptism, and if that baptism were properly administered by the proper authority. But if one wakes up to the fact that he wasn't saved back there — then truly turns to the Lord for (Continued on page 8, column 5)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE HISTORY OF PRE-MILLENNIALISM

PART II

In our last study I spent a great deal of time showing how the Old Testament saints looked for a future kingdom after the fall of Judah. Then I showed how the kingdom was taken from Israel and given to spiritual Israel during this age. But I also said that the kingdom promised by the Old Testament prophets was still seen as yet future in the Christian Era. I concluded with an explanation of Revelation 20 which limits the future reign of Christ and His saints to one thousand years.

In our study today I want to prove by history that the early church was pre-millennial in doctrine. The best Bible scholars and historians in the world are agreed that this is as I have stated.

"Faith in the nearness of Christ's second advent and the establishing of his reign of glory on the earth was undoubtedly a strong point in the primitive Christian church" (THE ENCYCLOPAEDIA BRITANNICA, Vol. XVIII, p. 461).

"Millenarianism became the general belief of the time and met with almost no other opposition than that given by the Gnostics" (CHURCH HISTORY, by Gieseler, Vol. I, p. 166).

Dr. Horatius Bonar says, in his PROPHETIC LANDMARKS: "Millenarianism prevailed universally during the first three centuries. This is now an assured historical fact and presupposes that chiliasm

was an article of the apostolic creed."

Muncher says: "How widely the doctrine of millenarianism prevailed in the first three centuries appears from that, that it was universally received by almost all

which had hitherto met with no opposition, was differently interpreted by different persons" (ECLESIASTICAL HISTORY, Vol. I, p. 77).

Commenting upon the apostolic age to Constantine, George Park Fisher says: "The belief in a millennial kingdom on earth, to follow the second advent of Christ, was widely diffused. In some cases it was conceived of as a scene of material comfort, when the ground would have a miraculous fertility, and its products be proportionately rich. We discern in this millennial expectation traces of the Jewish conception of the Messiah's reign. The Christian doctrine of a millennium differed, however, in regarding His reign on earth as limited in its duration, and as only the prelude to the heavenly state — a state of spiritual blessedness. This millennial or chiliastic belief is found in Justin, Irenaeus, and Tertullian" (HISTORY OF THE CHRISTIAN CHURCH, p. 84-85).

Sheldon testifies that "pre-millenarianism was the doctrine of the Christians in the first and second century. The fathers expected Antichrist to arise and reign, and meet his overthrow at the personal coming of the Lord. After which the kingdom of Christ for a thousand years, would be established on the earth" (CHURCH HISTORY, Vol. I, p. 145).

Crippen declares that "the early (Continued on page 2, column 1)



EDITOR AND PASTOR

teachers" (HISTORY OF CHRISTIAN DOCTRINE, Vol. II, p. 415).

In writing of the millennial controversy in the third century, Mosheim says: "Long before this period, an opinion has prevailed, that Christ was to come and reign a thousand years among men, before the entire and final dissolution of this world. This opinion,

No One Ever Cared For Me Like Jesus

Charles F. Weigle wrote the well-known song "No One Ever Cared for Me Like Jesus." From a friend who knew him personally, we learned that when as a successful business man he decided to go into full-time Christian work, his wife and daughters left him. He came home one day and found them gone, together with everything in the house including all the furniture. He sat down on the bare floor and wrote the song.

Within a year his wife and daughters were dead. He lived to an advanced age. He had a private apartment in the music building which he had financed in a Christian school. Being taken to a hospital for a check-up and weakness due to old age, he remained there some days. One day he said to a nurse, "I think I'll go home today." The president of the school was informed that Dr. Weigle wished to go home that day, but the president said, "I do not think you understand it the way he means it." That evening after a good meal he said, "I think I'll go home now." He lay back on the pillow and was gone.—Copied.

The Baptist Examiner

The Baptist Paper for the Baptist People

MILBURN COCKRELL --- Editor

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Dear Bro. Cockrell:

Enclosed, please find a paper I recently did for a seminary class assignment. Perhaps it has some worth for TBE.

If this can be used for the honor and glory of God, permission is granted for you to edit to reflect true Missionary, Landmark position where it may be found lacking.

I am a senior this year, and the possibility is great that I will not be graduating. In three years the school has moved from a 5-point position to a 4-point official position. Of course, I stand almost alone with those who have the conviction to speak out and call this action by its true name — apostasy.

The Seminary never was a totally sound institution as regards the church — they propagate the universal myth which includes all the heresy from the "church" beginning at Pentecost and being "re-born" again somewhere as a result of the Reformation.

I knew nothing of these great truths until I began receiving TBE a couple of years ago. I am in prayer that come what may, expulsion or graduation or whatever — that God will open doors that lead me into fellowship and a ministry of the Word with you old Landmarkers.

By His wonderful grace,
Richard L. Eckstein,
Liverpool, New York.



Pre-Millennialism

(Continued from page one)

Fathers lived in expectation of our Lord's speedy return . . . They distinguish between a first resurrection of the saints and a second or general resurrection. These they supposed would be separated by a period of a thousand years, during which Christ should reign

over the saints in Jerusalem" (HISTORY OF DOCTRINE, p. 231).

"By many ancient Jewish Christians, and by the church generally from 150 to 250 A.D., during a period of great persecution, and by some learned individuals and some transient parties since, it was and has been believed that there would be two future personal advents of Christ, one before and another after the millennium, or thousand years' confinement of Satan" (HISTORY OF THE CHURCH OF GOD by Hassell, p. 258).

Edward Gibbon, one of the greatest historians living or dead, gives this information: "It was universally believed that the end of the world, and the kingdom of heaven, were at hand. The near approach of this wonderful event had been predicted by the apostles; the tradition of it was preserved by their earliest disciples, and those who understood in their literal sense the discourses of Christ Himself were obliged to expect the second and glorious coming of the Son of Man in the clouds, before that generation was totally extinguished which had beheld his humble condition upon earth . . ." (THE DECLINE AND FALL OF THE ROMAN EMPIRE, Vol. I, pp. 533-534).

"In the early years of the church, the millennial hope, often referred to as 'chiliasm,' was a popular theme of Christian writers. It is still a widely held article of faith in the Christian Church" (THE LAYMAN'S BIBLE ENCYCLOPEDIA, p. 524).

The well-known Baptist leader, J. R. Graves, said on this subject: "The belief in the pre-millennial coming of Christ was the faith of all orthodox Christians in the first three centuries . . . I feel warranted in declaring the doctrine of the pre-millennial coming of Christ is one of the old landmarks of primitive Christianity, and should be received and held fast by all Christians of this age" (THE SEVEN DISPENSATIONS, pp. 404-405).

Lewis Sperry Chafer says: "At least two lines of proof sustain the claim that chiliastic beliefs were held by the early church . . . It follows that the early church was chiliastic, since they believed the Bible and held its right interpretation" (SYSTEMATIC THEOLOGY, Vol. IV, p. 267).

If this list of well-known authorities does not establish that the early church was pre-millennial, then there is no list which could. Those who deny that the early Christians were pre-millennial are strangers to the Holy Scriptures and the major books of antiquity.

THE APOSTOLIC FATHERS

Not only are the writings of historians favorable to pre-millennialism in the apostolic church, but also the church fathers were millenarians. An examination of their writings is the best proof of this available to us today.

Barnabas, the traveling companion of the Apostle Paul, held to our view. The epistle bearing his name was probably written between A.D. 70-79. This statement is found in it: "He meaneth this, that in six thousand years the Lord shall bring all things to an end; for the day with Him signifieth a thousand years; and this He himself beareth me witness, saying: Behold, the day of the Lord shall be as a thousand years. Therefore, children, in six days, that is in six thousand years, everything shall come to an end. And He rested on the seventh day. This He meaneth; when His Son shall come, and shall abolish the time of the Lawless One, and shall judge the ungodly, and shall change the sun and the moon and the stars, then shall He truly rest on the seventh day" (THE APOSTOLIC FATHERS, p. 151-152).

Clement, pastor of the church at Rome, wrote about A.D. 96-100 in his Second Epistle: "If, therefore, we shall do what is just in the sight of God, we shall enter into His kingdom, and shall receive the promises, which neither eye hath seen, nor ear heard, nor have en-

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy place made with hands, which are the figures of the true; but into heaven itself. NOW TO APPEAR in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: For then must he often have suffered since the foundation of the world: but now once in the end of the world HATH HE APPEARED to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once

offered to bear the sins of many: and unto them that look for him SHALL HE APPEAR the second time without sin unto salvation" —Heb. 9:23-28.

In the Scripture that I have read, I wish you would notice three verses very closely. The last part of the 24th verse says: "Now to appear in the presence of God for us." The last part of the 26th verse says, "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." The 28th verse says that he "shall appear the second time without sin unto salvation." It is my desire to talk to you about these appearances, or the appearances of the Lord Jesus Christ.

You will notice from the Scripture that I have read in this ninth

chapter of Hebrews that there are three definite appearances that are mentioned. There is, first of all, His first appearing, when He came into this world. Then there is His appearing in that He stands as an intercessor in our behalf, and He appears now in the presence of God for us. The third appearing that is spoken of is that which shall take place when our Lord Jesus Christ comes back to this world again.

I

FIRST APPEARING.

We read:

"For then must he often have suffered since the foundation of the world: but now once in the end of the world HATH HE APPEARED to put away sin by the" (Continued on page 3 column 1)

kingdom the Lord declared, that many coming from the east and from the west should sit down with Abraham, Isaac, and Jacob" (Ibid., p. 22).

There can be little doubt that the predecessor of Irenaeus, Pothinus, was a chiliast along with all the churches of Lyons and Vienne.

(Continued on page 8, column 1)

SPECIAL NOTE!

We have one (1) bound volume of TBE for the year 1973, available for \$10.00. The first request after Monday, October 27, 1975 with the cash gets it.

the future world also, according as He promised us to raise us from the dead, and that if we conduct ourselves worthily of Him we shall also reign with Him, if indeed we have faith" (THE APOSTOLIC FATHERS, p. 97).

Papias, pastor of the church in Hierapolis and friend of the Apostle John and Polycarp, was a staunch pre-millennialist. He claimed to have gotten his chiliasm from the book of Revelation and the apostles of Christ. Eusebius and Jerome, both a-millennialists, pronounced him a decided millenarian.

Eusebius himself thus speaks of Papias: "Other things also, the same writer has set forth, as having come down to him by unwritten tradition, some new parables and discourses of the Saviour. Among these, he says, that there will be a certain thousand years after the resurrection of the dead, when the kingdom of Christ will be established visibly on this earth" (Cited by J. R. Graves in THE SEVEN DISPENSATIONS, p. 560).

Ignatius, pastor of the church at Antioch, writing toward the close of the first century made brief references to our doctrine. He mentions "the last times" and exhorts his readers to "expect Him" (Cited by Chafer in SYSTEMATIC THEOLOGY, Vol. IV, p. 272).

Not one single person in ortho-

dox circles can be presented in the first century who was an a-millennialist. If the doctrine of our opponents existed in this period, who taught it and where was it found? Why was there no millennial controversy in this age? The answer is simple enough to see. Pre-millennialism was the universal view of all the early churches and Christians.

THE SECOND CENTURY

Millenarianism continued to be the prevailing view of the second century. It had widespread reception among the churches which were of the orthodox position. Philip Schaff writes: "The most striking point in the eschatology of the ante-Nicene age is the prominent chiliasm, or millenarianism, that is the belief of a visible reign of Christ in glory on earth with the risen saints for a thousand years, before the general resurrection and judgment. It was indeed not the doctrine of the church embodied in any creed or form of devotion, but a widely current opinion of distinguished teachers" (HISTORY OF THE CHRISTIAN CHURCH, Vol. II, p. 614).

Among the noble defenders of pre-millennialism was Justin Martyr (A.D. 100-168). He, in his Dialogue with Trypho, wrote: "But I and whoever are on all points right-minded Christians know that there will be a resurrection of the dead and a thousand years in Jerusalem, which will then be built, adorned, and enlarged as the prophets Ezekiel and Isaiah and the others declare . . .

"And, further, a certain man with us, named John, one of the Apostles of Christ, predicted by a revelation that was made to him that those who believed in our Christ would spend a thousand years in Jerusalem, and thereafter the general, or to speak briefly, the eternal resurrection and judgment of all men would likewise take place" (Cited by Charles C. Ryrie, THE BASIS OF THE PRE-MILLENNIAL FAITH, p. 22).

Irenaeus (A.D. 140-202), the pastor of Lyons, gives a detailed statement of his belief: "But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem, and then the Lord will come from heaven in the clouds, in the glory of the Father, sending him into the lake of fire; but bringing in for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day; and restoring to Abraham the promised inheritance, in which

BRIEF NOTES

The Sovereign Grace Baptist Church of 1021 E. Spring Blvd., Irving, Texas, has called Elder Don L. Chance as pastor. The church welcomes anyone in the Fortworth-Dallas area to come and worship with them. Bro. Chance may be contacted at 826 Comanche Trail, Irving, Texas 75060, or by phone at 214-251-2518.

George Boyer, pastor of Ahava Baptist Church, has published a new book called "Bible Doctrines Outlines and Notes." It is a very good book and should be purchased by every reader who has an interest in the study of the Scriptures. Those interested in this book are asked to write to Elder Geo. Boyer, Box 151, Plant City, Florida 33566.

Many of our subscribers are not receiving their papers. We do not know why, for we're mailing them out. Each week we receive some letters of complaint, some cool and some hot. We are truly sorry if any subscriber fails to receive his paper. If you do, please inform us and we will do what we can to see if there is any failure on our part. We are more than happy to check our files.

I personally believe that the post office is responsible for most of this. I do not know what to do about it. Many others are having the same problems. In my estimation we are paying more for our mail than ever before and getting the poorest service.

Bro. Larry L. Burton, Rt. 1, Box 4, Round O, South Carolina 29474, is interested in any books or information about Baptist history in America before and after the American Revolution. If you can help him in this matter, please write to him directly.

Wanted! A five-point Calvinist seeks a congregation who does not mind preaching the whole council of God. For information call 713-632-2332 in Lufkin, Texas.



Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory

"CHRIST'S THREE APPEARINGS"

"Thre

(Conti sacrifice It has to me ju of God bearing c many pu in the W you can Genesis prophecy ble, whic to Christ Listen: "And thee an thy seed bruise hi The se Lord Je could ev been the Jesus. A of the co woman. was the This i prophecy that is g As you fountain the first that th God's B coming first ad when He We fir first app ble. For speaking ing: "I wil PHET f like un words in speak u comman We ha the Mes who wa of the v "Ther shall gi virgin s SON, an MANUE "For unto us governn shoulder called mighty er, The 9:6.

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"Three Appearings"

(Continued from Page Two)
sacrifice of himself"—Heb. 9:26.

It has always been interesting to me just to notice in the Word of God that our Lord's first appearing came as a result of many, many prophecies that are listed in the Word of God. For example, you can go back to the book of Genesis and you will find the first prophecy that we have in the Bible, which is a definite promise as to Christ's coming to this world. Listen:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel"—Gen. 3:15.

The seed of the woman is the Lord Jesus Christ. Nobody else could ever be spoken of as having been the seed of the woman but Jesus. All others are the result of the combined seed of man and woman. But the Lord Jesus Christ was the seed of the woman.

This is the fountainhead of all prophecy. It is the first prophecy that is given in the Word of God. As you thus go back to this, the fountainhead of prophecy, or to the first prophecy, you will find that this very first prophecy in God's Book has to do with Christ's coming — His first coming, His first advent, His first appearing when He came to die for our sin.

We find that promise as to His first appearing all through the Bible. For example, we find Moses speaking for the Lord Jesus, saying:

"I will raise them up A PROPHET from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him"—Deut. 18:18.

We have other prophecies as to the Messiah, the Lord Jesus Christ, who was to come to bear the sins of the world, for we read:

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name IMMANUEL"—Isa. 7:14.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace"—Isaiah 9:6.

We find that we even have the place of the birth of the Lord Jesus Christ definitely and actually prophesied, for we read:

"But thou, BETHLEHEM Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting"—Micah 5:2.

You can see that when the Lord Jesus Christ came at His first advent — His first appearing, that that advent or appearing made at Bethlehem was in fulfillment of many, many prophecies that are given throughout the length and breadth, the entirety and the totality of the Old Testament Scriptures. Then after these prophecies were given, the Lord Jesus Christ came.

How glad I am that the Son of God fulfilled these prophecies! How glad I am that Jesus Christ didn't let the prophets down! How glad I am that He came fulfilling perfectly and entirely all of the promises that the prophets had made! We read:

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons"—Gal. 4:4,5.

Beloved, just as it was prophesied that He would come, He did come. In the book of Genesis we found that He was to be the seed of the woman under the law. Jesus Christ came perfectly fulfilling it — the seed of the woman made under the law.

What was the way in which He

IS "THAT" IN THE BIBLE?



Question:

"What ship-captain got drunk on home brew?"

Answer:

Noah, Gen. 9:20-21: "And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent."

was received when He came? Listen:

"And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was NO ROOM for them in the inn"—Luke 2:7.

We find that at His birth there was no place for the Lord Jesus Christ. Instead, His family stayed that night in a stable, and in the night-time the baby Jesus was born and they used the manger for a crib.

It was thus throughout all of His ministry. You would expect that Bethlehem would have been proud of Him. You would expect that Capernaum, which was the place where many of His miracles and greatest works were wrought, would have been proud to have claimed Him. Yet, beloved, we find that there was no room for Him in Bethlehem, and there was only a hiss for Him in Capernaum.

Finally, beloved, the Lord Jesus Christ who found no room in the inn when He was born, found no room in the world which He had created. Thus the Son of God came to die. That brings us to this thought, that His death was in fulfillment of that appearance whereby that He was to die for sin.

We are definitely and specifically instructed that Jesus Christ's death was for sin, for we read:

"Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself"—Heb. 9:26.

Now notice, His birth was prophesied all the way through the Old Testament. He came in fulfillment of those prophecies. He was rejected, and He was repudiated, and He was scorned and sneered at, and all this brought Him, humanly speaking, in fulfillment of prophecy to His ultimate death at the cross. That, beloved, was actually the reason that Jesus Christ came the first time to this world. I say to you, Jesus Christ had but one purpose in His coming, and that was to die for the sins of the world.

Sometime ago I preached on the subject, "If Jesus Christ were to come back to this world again, would He be crucified?" I said in that message that if He were to come, the same spirit that was there then is here now, and people would delight to crucify Him just as they did then. But, beloved, Jesus Christ would not be crucified if He were to come back to this world again. He was crucified once. The purpose of that first appearing was that He might, by the sacrifice of Himself, put away sin. That, beloved, is what we find throughout the entirety of the Word of God.

I would to God that I could emphasize this truth, that the only way that sin could be put away is by the sacrifice of the Lord Jesus Christ. How this world needs to realize that nobody is able to put away His sin by his own works, or by his own efforts. Listen:

"But to him that WORKETH NOT, but believeth on him that justifieth the ungodly, his faith is counted for righteousness"—Rom. 4:5.

How much in contrast is the spirit and the teaching of this

Scripture! This Scripture says that men are not saved by their works, but by the finished work of Jesus Christ. However, in contrast, the people of this world are expecting to go to Heaven on the basis of what they do themselves.

I dare say if you were to ask them, that 99 percent of the people in this world would tell you they anticipate being saved and they expect to go to Heaven on the basis of the deeds that they themselves do. You ask a man if he is ready for Heaven, and he'll probably tell you, no. You ask him if he expects to go to Heaven, and he'll probably tell you, yes. You ask him on what basis and he'll answer invariably, "I'm not a very bad man." He expects because of the fact that he is not very bad that somehow he'll mend his ways, and that God will take him in on the basis of his works.

The Word of God tells us that salvation is not to the man that works, but to the man who believes on Him who came in fulfillment of all these Old Testament prophecies — who came at His first advent to die for the sins of the world. We read:

"Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to DO JUSTLY, and to LOVE MERCY, and to WALK HUMBLY with thy God?"—Micah 6:6-8.

What a remarkable text of Scripture! Talk about making an approach unto God! That is the very thing that is in the mind of man as to how he can make his approach unto God. In this Scripture man asks some questions as to how it might be done. He says, "Shall I come before Him with burnt offerings? If I bring burnt offerings, is that all that God asks? If I bring lambs, if I bring cattle, if I bring sheep, if I bring turtle-doves, if I bring pigeons — if I bring these as a burnt offering, is that all that is necessary for me to make my approach to God?"

Then he goes further to ask again, "Or shall I come with calves that are a year old? Shall I bring the very choicest out of the herd? Shall I bring to our God the very choicest meat that I can, and offer it as a sacrifice unto Him?"

Then he goes still further and says, "Will He be pleased if I bring thousands of lambs? I feel the burden of my sins to such an extent that I might even sacrifice a thousand lambs. Would God be pleased if I brought thousands? Or maybe I could bring oil in abundance as a sacrifice, or even beyond that, I'll even take my firstborn son and offer him up as a sacrifice to my God. Would my God be pleased if I were to bring my own child and offer him as a sacrifice in order that I might make my approach unto God." The answer is, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God."

Beloved, listen, all the sacrifices we could make by bringing to God even our own offspring, and all the sacrifices we could make by bringing to God rivers of oil, thousands of lambs, and all kinds of burnt sacrifices never in this world could effect salvation for us. Rather, our salvation comes by justification through faith in the imputed mercies of God as we humbly bow before Him, realizing our sinful position in the sight of God.

Beloved, that is why He came. He didn't come to teach people to use knives and forks. He didn't (Continued on page 5, column 2)

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"

Dear Brother T.:

I want to consider two Scriptures in this letter and then show the first point of my promise as it relates to education and the Universal Church. I want all to see the facts and then judge righteous judgment concerning which system has troubled God's people, Landmarkism or the Universal Church.

"Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

—Revelation 19:7,8.

Compare this with the group who hold to the Universal Church concept:

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON, THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman DRUNKEN WITH THE BLOOD OF THE SAINTS, AND WITH THE BLOOD OF THE MARTYRS OF JESUS."—Revelation 17:4-6.

Again:

"And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

Revelation 18:24

Color the UNIVERSAL CHURCH purple and scarlet! Color her red with the blood of the saints and with the blood of the martyrs of Jesus. It is a fact that the Mother Roman Catholic Church is drunk with the wine of fornication . . . the union of church and state. It is a fact that she is drunk with the blood of the saints. BUT WHAT BROTHER T. AND HIS REFORMED BAPTIST FRIENDS WANT TO KEEP FROM THE PEOPLE IS THIS — LIKE MOTHER, EVEN SO, LIKE DAUGHTERS! Yes, the Protestants also have been guilty of the fornication of church and state union! Yes, the Protestants have also been guilty of the blood and murder of the saints and martyrs of Jesus! Yes, brethren, color the UNIVERSAL CHURCH, BOTH MOTHER AND DAUGHTER, BLOOD RED!

Brethren, you will note this fact, it matters not if it is the mother church and its universal, visible concept or the daughters and their universal, invisible concept, the results are both the unholy union of church and state and then the bloody war and murder of Anabaptists and others! BLOOD RED—YES, BRETHREN, COLOR THE UNIVERSAL CHURCH BLOOD RED!

And, can you believe that any Baptist(?) would desire to take God's elect back into the folds of the mother and daughters of Hell? I am preparing a history of PERSECUTIONS FROM THE REFORMED PEDOBAPTISTS and I will bring them out later, but now I will give you these few facts, and then follow up with some remarks on this subject of persecution.

First, it is a fact that when the CALVINISTIC PEDOBAPTISTS WERE IN POWER THEY WERE JUST AS MURDEROUS AND BLOOD-THIRSTY AFTER BAPTIST BLOOD AS THEIR MOTHER THE ROMAN CATHOLIC CHURCH—proofs, consider the persecutions under Calvin and Zwingli of the 1500's, and of the Presbyterians in England in the 1600's. I will reprint the cruel and bloody law passed by THE DIVINES OF THE WESTMINSTER ASSEMBLY AS THEY WERE WITH ONE HAND DRAWING UP THE WESTMINSTER CONFESSION AND WITH THE OTHER HAND DRAWING THE MOST INHUMAN LAW IN THE HISTORY OF THE ENGLISH NATION! Remember the cruel persecutions of the Reformed here in New England? Yes, brethren, the persecutions were from, not Roman Catholics but REFORMED, CALVINISTIC, PEDOBAPTISTS! Yes, from the same group of people that Brother T. and his friends preach with and run with in favor of the Baptists who bled, suffered and died under the Reformed Calvinistic Pedobaptists!

What about in Germany under Luther? The same is true there also. But they tried to hide it and make it appear that the Baptists caused a great deal of trouble at Munster. But, the mad men of Munster have been proven to be, not Baptists, but Lutherans! Yes, Luther and his followers murdered and persecuted our Baptist forefathers. Color the Lutheran Church Blood Red

(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 tell me if a group of people can meet in a house with no title, sitting under a Bible teacher who teaches sovereign grace and baptism by immersion, and be the church in part, or do they have to be a Baptist to be in the true church? Give Scripture."

ROY MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



No, I do not believe that a careless group of people such as are here mentioned, are to be identified with genuine Baptists. I'm not able to give the Scripture asked for, because I do not recall any instance in the New Testament where there was such a group. Jesus started the first Baptist church, and He promised its continuation down through the centuries. Many Baptists and others have forgotten or never known about the Baptists who back in early ages suffered every form of torture, and were put to death in droves. A careful historical study of Baptists during those terrible centuries will cause saved people to have a respect and regard for Baptists such as they've never had before. This group of people need to do some study along the line of church truth, rather than to devote all their time to sovereign grace and baptism. The church Jesus started and that has endured every sort of suffering for His name's sake through the centuries, is worthy of being identified with.

E. G. COOK
701 Cambridge
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PASTOR
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I am not too sure that I understand our question. It appears to mean can a group of people meet and have no title, or name and still be a part of the church. I want to hasten to say that I know nothing of a part of the church. Regardless of the number of people in the group, if they have been properly organized they are a church. If they have not been properly organized, they are just a group of people. What the teacher teaches does not in this case have anything to do with it. If the group under consideration had been properly organized, it would have necessitated their having a name or title, else how would they know what they were organizing?

The second part of the question

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THE BAPTIST EXAMINER
OCTOBER 25, 1975
PAGE FOUR

smacks of Protestant universal churchism. The problem seems to revolve around the question, What is the true church? In Mt. 16:18 our Lord said: "I will build my church; and the gates of hell shall not prevail against it." And if you notice in the next verse He does not say that He will call on Martin Luther, John Calvin, Henry VIII, John Wesley, etc. to help Him out later on. He does not even intimate that He may need help later on. Then He says: "The gates of hell shall not prevail against it." If that statement does not mean that churches like the one He established at Jerusalem will be on the earth at all times until He comes back for His saints, you can have it.

So our problem is to determine what churches in the world today are the successors of the one He established. If there are no churches in the world today like the one He established, then Mt. 16:18 has failed to come true. If you believe that promise failed, you need not read any further.

It is true that the Catholic Church is the oldest religious organization in the world. It had its beginning in the days of Nimrod, the great grandson of Noah, on the banks of the Euphrates River. At the time of our Lord's earthly ministry, this religion had its headquarters in Rome. The Roman emperor's title as head of this religion was Pontifex Maximus. And that is Pope Paul's official title today. And if you notice, Jesus did not say He was going to convert that old Babylonian Mysticism into His church. In fact, the adherents of this old Babylonian Mysticism did not begin to call themselves a church for hundreds of years after Christ's earthly ministry. So that leaves the Catholic Church out of the picture so far as the church our Lord established is concerned.

It would be foolish to even consider the Lutherans, Presbyterians, Episcopalians, Methodists, and the conglomeration of later models as the church that Jesus built. We know who started them, and when they were started. So that leaves only the Baptists to be considered. And if true, Baptist churches of today are not the successive offspring of the church at Jerusalem, Matthew 16:18 has failed to be true, and your Bibles and mine put together are not worth a two-cent piece with a hole punched in it. There is absolutely no other church that can lay claim to that favored position. I am saying nothing about a universal invisible church simply because the Bible says nothing about it.

For those who will accept the Bible as truth, there is plenty of evidence that the churches in New Testament times were Baptist churches. John the Baptist was a man sent from God (John 1:16) to prepare a people for the Lord (Lk. 1:17). Our Lord took those people whom John had prepared for Him and organized them into His church at Jerusalem. There are those who say John the Baptist was his name. But that gives the lie to John 1:6 and Luke 1:63. Then there are those who say he was called John the Baptist because he baptized. But Mt. 3:1 gives the lie to that. There we learn that he was John the Baptist when he went into the wilderness to preach, and before he ever baptized anybody. As Brother Wayne Cox so ably puts it, "When God got ready for a Baptist He made John." And since he was a Baptist

preacher, it goes without saying that those he baptized were Baptist. And since those Baptists were organized into the church at Jerusalem, it goes without saying that the church at Jerusalem was a Baptist church. And all the churches that have been organized, even though they were not always called that. So today a person simply has to be in a Baptist Church in order for him to be in a true church. But since salvation is not in the church, our Lord says in Rev. 4 that He has a few names even in Sardis, which represents Protestantism. I am so glad of that, because that means that some of my friends and relatives who are in those churches just might be saved in spite of their being in those churches.

PAUL TIBER

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The church in part?

Where a group meets is of no consequence in so far as "churching" or "unchurching" that group is concerned.

Neither is the size of the group a criteria. A group is either a church or it is not — the Bible knows nothing of "the church in part."

I hasten to answer "yes" to the question "Do they have to be Baptist to be in the true church?"

Caution must be exercised here, however, lest we be accused of denominational pride. Baptist is a name which our detractors gave to us in the past dark period of history. It is entirely probable that

in the antiquity of our lineage, some of our church forebearers were known by names other than Baptist. In our present, however, I know of no true church which does not bear the Baptist name. It is necessary to point out, though that the preponderance of "Baptist" groups today are NOT true churches.

A Scriptural church is one that has been organized by another Scriptural church and before that, another. This is the Biblical order.

Our Lord established His church (Matt. 16:18); instructed her as to her work (Matt. 28:19); empowered her (Acts 2); dispersed and caused her proliferation (Acts 8:1). The guarantee of her continued existence is certain. The means are shown to be through a lineage of authorized Scriptural assemblies.

To Him be glory in the church!

JAMES HOBBS

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South Shore, Ky.

This question comes up quite often. The answer is a very definite "no." Before a person is properly baptized he must have a proper administrator. Christ made that clear when He traveled a great distance to be baptized by one who had authority. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him" (Matt. 3:13). If Christ considered the administrator of such importance, so should we.

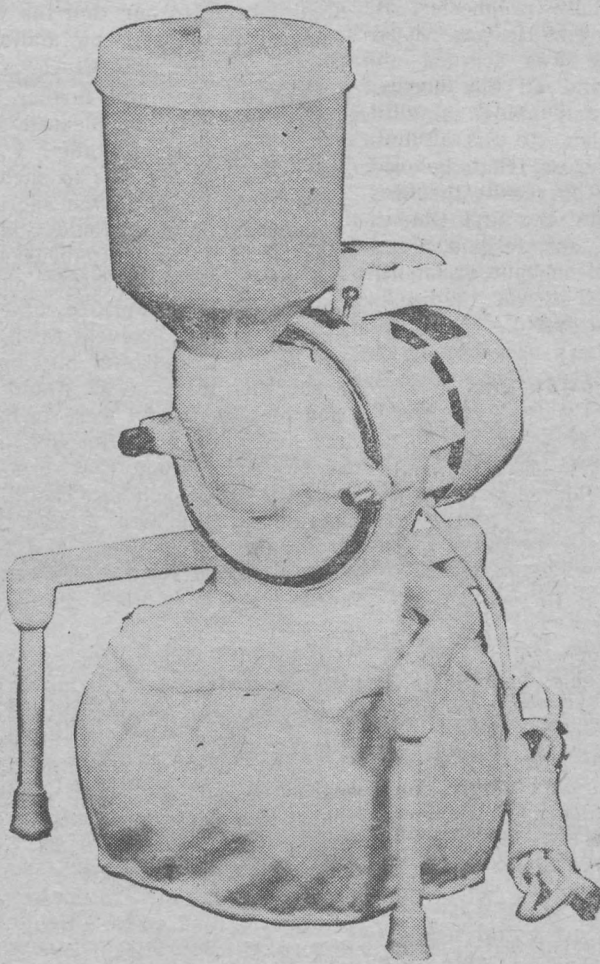
John was sent by God to prepare the material for the church, Jesus took those who were baptized by John and organized His church. Peter made that clear when he conducted the first business meeting after the Lord went back to heaven. "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, BEGINNING FROM THE BAPTISM OF JOHN, unto that same day that he was

taken up from us, MUST ONE BE ORDAINED TO BE A WITNESS WITH US of His resurrection" (Acts 1:21,22).

When Jesus left this world after His resurrection to go back to the Father, He gave His church certain instructions. "... All power (authority) is given unto me in heaven and in earth. 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" (Matt. 28:18-20). This passage shows clearly that Christ is giving His church the authority to fulfill this commission. Paul made this clear when he wrote to Timothy. "These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:14, 15).

Any group that does not have Baptist authorization, does not have the authority to do these things. Christ gave the authority to His church. No other denomination or group can trace its history back to Christ. The Baptist church is the only one that can. (Understand, of course, that not all people with the name Baptist can say that because some have just adopted the same). The Lord always works through His church. In Acts 8 we see that the Lord brought persecution on the church at Jerusalem because they were not fulfilling the commission to go. The church was scattered and churches were organized all around the area. Some who were scattered went to Antioch and preached there (Acts 11:19). The church at Jerusalem sent Barnabas there who, with Paul, taught the church for a year (verse 2-6). Later, the Lord directed the church at Antioch to send Paul and Barnabas to go as missionaries and preach to other people (see Acts 13:1-4). They in turn went about preaching and establishing churches — under the authority of the church at Antioch.

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"AN HOLY KISS"

"Greet one another with an holy kiss" (II Cor. 13:12).

What is the "holy kiss?" Paul not only tells the Corinthians to greet with an holy kiss but he also counseled the church at Rome to "salute one another with an holy kiss." Peter gave the same advice when he said: "Greet ye one another with a kiss of charity (love)." What is this kiss of love? We have heard many explanations. Some say it was a definite physical act such as the Frenchmen do when they greet someone. He will place a hand on each shoulder of his friend, then touch first the right cheek with his left cheek and then the left cheek with his right cheek. It may very well be that there was a similar custom in the day of the Apostles and this is simply relating to it. Some have said that our handshake is our custom of giving the kiss of love.

We certainly know it is not like the kiss Joab gave to Amasa. Joab asked about his health then took him by the beard to kiss him. In his other hand he had a sword and he stuck it just below Amasa's fifth rib. Then there is the infamous kiss that Judas gave our Lord Jesus. Certainly, these kisses are just the opposite of what our text is talking about.

I would like to suggest that we can kiss each other with love without touching. When Peter spoke of having love among ourselves he said: "For charity (love) covereth a multitude of sins" (I Pet. 4:8). When we know of a sister in Christ that has erred and we refuse to spread it around, we refrain from gossiping about it, etc., we have certainly kissed that sister with love. Remember when

Noah sinned by getting drunk, his youngest son ran and told the others all about it. The two older boys took a garment and backed up to their father so they wouldn't even look on his sin and covered the sin of their father. It was love that did this. We are told the younger was cursed for his actions and the other two blessed. Yes, love does cover a multitude of sins.

The Bible is its own best commentary. And I Cor. 13 is a good commentary on the subject we are talking about. Love is kind. When we kiss each other with love we are kind one to another. Love does not seek her own way, is not easily provoked, thinketh no evil. Love does not exalt self, but rather thinks more highly of others. The kiss of love is called holy because it is pure and undefiled. It is not hypocritical.

The Psalmist said: "Kiss the Son, lest He be angry . . ." (Psa. 2:12). There is no way we can physically kiss the Lord Jesus, but every time we obey His commands we have kissed the Son. Each time we witness to the ungodly, every time we study the Word or pray, every faithful worship we perform properly is our way of kissing the Son.

May it please the Lord to enable us to give each other holy kisses. Oh, that we would caress each others lives with chaste, undefiled acts of love!

"Three Appearings"

(Continued from page three) come to teach people the niceties of life. He didn't come to set up an educational program. He didn't come to teach folk to use soap and bleaching powders. He didn't come to teach us how to get along better with this world. The social gospel of soup, soap, and sunshine was not remotely connected in the least with the coming of the Lord Jesus Christ. His first advent, His first appearing, was for one purpose, and one purpose alone — namely, to die for the sins of the world.

When I stand at Calvary and see Him who was nailed to the cross, and I see the blood as it drops down to the ground at the foot of the cross, and I hear Him as He says, "It is finished," I realize that He has died for my sins, and that the plan of salvation for me and for all the elect of God of all ages is now completed by the death of the Lord Jesus Christ at Calvary.

That came at His first appearing. Beloved, if Jesus Christ were to come back to this earth today, He would not come to die. If He were to come back a million times, He would never come to die. He came to die once. His first appearance was to die for our sins, and having done that, He will never come back again to die for us.

II

SECOND APPEARING.

We read: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but unto heaven itself, NOW TO APPEAR IN THE PRESENCE OF GOD FOR US"—Heb. 9:24.

Why is He in Heaven? To appear in the presence of God for us. Once He appeared on Calvary to die for my sins; now He is in Heaven to appear in the presence of God for us.

Maybe you are cited to come to court. It is an exceedingly comfortable feeling to have a lawyer there to represent you, and to have that lawyer appear in your presence in court. Beloved, the Lord Jesus Christ is my advocate, and yonder in Heaven He is appearing now in the presence of God as my lawyer and my advocate. Listen:

"My little children, these things I write unto you, that ye sin not. And if any man sin, we have AN ADVOCATE with the Father, JESUS CHRIST the righteous; And he is the propitiation for our sins:

and not for ours only, but also for the sins of the whole world" — I John 2:1,2.

Suppose I am cited for some traffic violation and I haven't time, since I am going to be out of town, to take care of such. Suppose I call a lawyer friend and ask him to go to court in my behalf. What does he do? He doesn't go there and say, "Now if you will let Brother Gilpin off I am sure he will do better the next time." He doesn't say, "Now he is not guilty." Do you know what he will do? In all probability he will plead guilty and pay the fine and I'll go free and there is not a thing that the law can say against me when he does so.

Well, beloved, up yonder in the court of High Heaven I am charged with innumerable offenses by the greatest prosecuting attorney that ever lived, the Devil himself. He is there for one purpose only — to bring charges against the saints of God. But there is somebody else yonder in Heaven who is making His appearance in my behalf, and it is my lawyer and my advocate, the Lord Jesus Christ. He is there not to ask the Father to let me off. He does not beg the Father to be lenient with me. He is not there to plead for me on the basis of the frailty of my flesh. Rather, He is there to pay my fine by the presentation of His blood to the Father. He appeared once to die at Calvary, but He is appearing now, day by day, for me in the presence of God.

I have been deeply impressed by noticing it says concerning His appearance that He is in Heaven seated in our behalf. Listen:

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, SAT DOWN on the right hand of the Majesty on high"—Heb. 1:3.

Beloved, that is His position now. He is seated at the right hand of the Majesty on high, to appear in the presence of God for us. But the thing that has impressed me particularly of recent date is the Scripture that reveals Him not seated, but standing on one special occasion. We read:

"But, he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the SON OF MAN STANDING on the right hand of God"—Acts 7:55,56.

Now let's get the picture. At His first appearing He came to die for my sins. Now He is appearing for me in Heaven every day seated at the right hand of God. But here we find Him standing to receive this faithful servant of our Lord, Stephen.

It must have been a moment of true greatness when the Lord Jesus Christ looked down from the battlements of Glory to see His servant, Stephen, become the first Christian martyr — the first to die for the cause of Christ after the death of Jesus Himself. It must have been a moment of indeed greatness when the Son of God stood to receive that Christian martyr unto Himself. This faithful Baptist deacon thus died in defense of the faith, and Jesus, who is appearing in the presence of God for us, seated at the Majesty of the Father, stands ready to receive this faithful servant into Heaven. This should encourage us to greater fidelity.

Beloved, doesn't it make you happy just to know that He is now appearing in the presence of God for you? Don't you feel the need of somebody to appear in the presence of God for you? Do you feel that here in this world you are able to cope with the battles that come your way, and you are able (Continued on page 6, column 1)

A Review Of Baptist Ecclesiology

(Continued From Page Three)

— with its Roman mother and the second daughter the Calvinistic Reformed Presbyterians. Like mother, like daughters!

What about the Episcopal Church, well, her murders are not as many as the two other daughters and the granddaughter, Brownists or Congregationalists. But also in England and America the Episcopal Church is also Blood Red. The history of Virginia is the history of Baptist blood and suffering! Yes, thanks to your Universal Church crowd, Brother T., well you can have them!

Brethren, it is a fact that the original copy of *Book of Martyrs*, by Fox was much larger than the present edition. Do you want to know why? Can I tell them, Brother T.? I had better because I know you will not. The first work of Fox was in Latin. IT CONTAINED AN ACCOUNT OF THE PERSECUTIONS BY THE REFORMED AND PROTESTANTS OF ENGLAND ON DISSENTERS and therefore, when translated into English, because of the so-called pressure from the Evangelicals(?) the children of the murderers. Fox's following editions were abridged and the murdering by the Calvinists and other Protestants was left out! Great going, Brother T. . . . you really have a great (?) TRUE AND SPIRITUAL CHURCH! True red with the blood of murdered Baptists, and spiritually indwelt by the foul spirits of Hell and its mother, Mystery Babylon the Great!

Brethren, order from our friends, Puritan Reformed Book Service, a copy of the *Martyrs Mirror* and read the history of murders from the hands of the Universal church people. Puritan Reformed has not read it or they would not sell it because it shows up the murdering Reformed and Calvinistic people, and that might hurt the feelings of many dear Reformed Pedobaptists. But, facts are facts.

The fact is, the Landmark Baptists, the Anabaptists and all others who were LOCAL CHURCH ONLY PEOPLE, have never persecuted, but they have always been persecuted when the laws of governments didn't forbid mother and daughters to murder our forefathers. The fact is that the Universal church, in both its forms, is blood red! Also, remember that even in Babylon the Lord has some elect and calls them out, Revelation 18:4, but still, they are viewed, not as the bride in white garments, but as a part of Babylon, saved only from destruction! Color the universal church RED, BLOOD RED FROM THE BLOOD OF BAPTISTS!

It is a fact that the great majority of old Waldenses in Piedmont were Baptists and rejected all Romanism except that small group which was polluted with the ideas of Augustine. The record of history shows us that the great plague of the 1500's took away most of the Waldensian ministers and they requested aid from Calvin, who was a relative of the Waldenses of southern France, called Albigenses. It is also true that Calvin sent them Presbyterians. BEFORE THEIR UNION WITH THE PRESBYTERIANS THEY WERE MURDERED BY THE ROMAN CATHOLICS, BUT WOULD NOT RESIST THE EVIL! Following their UNION WITH THE REFORMED PEOPLE THEY CAME BACK FIGHTING AND MURDERING JUST LIKE MOTHER, ROMANISM! Yes, Brother T. — you tell us which ecclesiology has caused the most trouble — the universal church, or Landmarkism? We know, and we think you know, but simply will lose too much if you stand true for King Jesus!

Now, brethren, I want to show the Universal Church's influence and my divisions were theology, which I did in the last letter, and now education and persecutions. I will devote this letter only to persecutions notwithstanding the previous remarks concerning education. I will bring out the influence of education and the universal church following this, if the Lord so wills it.

The following is copied from *The Christian Repository*, Vol. II, year 1853, pages 312-321, edited by John L. Waller and Charles D. Kirk. This is NOT A LANDMARK BAPTIST PUBLICATION! But, you will see the correct Baptist basics there and if living today they would be called Landmark Baptists by the Reformed Baptists because they believed in Baptist church authority, Baptist church succession and Close Communion. Observe the statements on persecution, brethren, and then see the striking analogies established by Dr. Kirk in the final paragraphs.

Remember, brethren, watch for the color of the universal church, is it white and clean, or blood red? In his comments from the Greek New Testament, Dean Alford makes these remarks about the two beasts of Revelation, chapter 13:

This particular in the prophetic description seems to point to the commercial and spiritual interdicts which have, both by Pagan and by Papal persecutions, been laid on nonconformity . . . down to the last remaining civil disabilities imposed on nonconformity in modern Papal or Protestant countries, or these last have their share in the enormities of the first and second beasts in as far as they adopt or continue their practices.—Vol. 4, page 682.

(Continued Next Week)

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THE BAPTIST EXAMINER

OCTOBER 25, 1975

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

DALLAS (EP)—Television viewers throughout the nation may soon be able to participate vicariously in Sunday morning worship services with the congregation of the world's largest Southern Baptist Church.

Dr. W. A. Criswell, pastor of the 18,000-member First Baptist Church here, is planning to syndicate the Sunday services in six major cities initially, and later expand the TV programming to cover the United States.

The sexual revolution marches on! A recent poll of 100,000 women conducted by REDBOOK magazine disclosed that 90 percent of middle-class women surveyed under the age of 25 had engaged in premarital sex. The number which believe in old-time virginity falls with every survey. According to a 1973 Gallup Poll only 43 per cent were guilty of this sin. Four years previously, only one-third were guilty.

Another survey showed that married women are also having more affairs than ever before. Some estimates run as high as 40 percent. In view of these facts it is easy to understand why the divorce rate is on a steady rise, and why some states have now instituted "no fault" divorce.

If the leaders of the "New Morality" want proof that this is all right, they need only to look at Betty Ford, the First Lady. But to those who may be serious-minded enough to wonder about its eternal consequence, the words of Isaiah should be considered: "They declare their sin as Sodom, they hide it not. Woe unto their soul!" (Isa. 3:9).

In a single year, one out of every eight 15 to 18 year olds has had dealings with the police. Of all the burglaries committed during the year, 49 percent involved persons under 18 years of age and 85 percent of all crime was committed by youth under 25. Over the past four years, juvenile crime has increased 26.7 percent. This information comes from a recent FBI report.

Will history write the present generation of youth down as the "lost generation"? A generation lost to their fathers and mothers, lost to the American principles, lost to any sense of moral values, lost to God and the church? What about the next generation? Will there be one?

It seems America can build better machines, better highways, better cities, and even better church buildings. Why can't we build better character in our youth? Have we forgotten that only God and the Bible can build Christian character? Answer: Ted W. Engstrom, president of Youth for Christ International, said: "There are 17,000,000 boys and girls in America alone who are without spiritual training."

The Methodists are closing the Cokesbury Store in New York after 171 years of retail book-selling. Declining sales and rising costs were given as the reasons for the decision, effective Oct. 1.

WASHINGTON, D.C. (EP) — A Senate subcommittee has rejected all eight amendments proposed to overturn the U.S. Supreme Court's decision legalizing abortion.

The votes followed 18 months of hearings on the amendments, which range from those outlawing abortions to one which would allow states to regulate their own abortion policies.

Sen. Birch Bayh (D-Ind.), chairman of the Senate Subcommittee on Constitutional Amendments, reportedly reflecting a view of the majority, said in announcing the

vote that he was "personally opposed to abortions."

He said he voted against the amendments because he believed the Supreme Court ruling provided for safer abortions, and he was convinced that abortions would continue even if declared illegal.

The Supreme Court ruled on Jan. 22, 1973, that the decision on abortions must be left to the woman and her doctor during the first three months of pregnancy.

According to Spencer W. Kimball, president of the Church of Jesus Christ of Latter-day Saints (Mormon), some 20,000 Mormon missionaries baptized more than 70,000 converts around the world last year.

Evangelist Kathryn Kuhlman settled a suit out of court brought against her by her former aide, Paul Bartholomew. Donald Lasser, attorney for Mr. Bartholomew, said the settlement included a money payment to the former aide and agreement that "neither party discuss terms of the settlement." The damage suit brought against Evangelist Kuhlman was for \$430,500.00.

A three-member discharge board of Langley Air Force Base, Va., declared that an Air Force officer who is an admitted homosexual is unfit to continue in the military.

United Methodist Church officials have confirmed that Filipe Antonio de Freitas, the director of a denominational mission station, was killed recently in the Angolan civil war.

It appears the Jesus Movement has vanished from the news media to some degree. Near Morgantown, Pa., an estimated 30,000 gathered for Jesus '75. This was the largest crowd for such an event since Campus Crusade Expo '72 drew 85,000 to Dallas. The majority of persons in this movement continue to be in their twenties.

Illicit drug use among the young is increasing. Twenty-one percent of young people in their early twenties use marijuana and 58 percent use alcohol. Heroin users have more than doubled, from 315,000 in 1969 to 724,000. Narcotics-related deaths are up 35 percent during this same period.

According to Keston News Service, five Baptist women have been released from prison in the Soviet Union after serving only eight months. The five were among the seven arrested in Latvia last fall when Soviet authorities discovered one of the secret presses operated by the Baptists. The two men arrested with them along with Georgi Vins, leader of an independent Baptist movement, have not been released.

The Soviet authorities have unconditionally registered the Kiev church of which Vins is an elected officer. This is the first instance of its kind in the Soviet Union. Let us pray for our persecuted brothers in Communist countries.

Difference . . Baptists

(Continued from page 6)
fession of faith, book of discipline, book of common prayer or book of church law but this."

If other denominations reply to this answer — "We, too, take the Bible for our guide, but we have also authorized confessions, creeds and formularies, which have been prepared by our wisest men and adopted by our highest ecclesiastical tribunals, and to a greater or lesser degree all our members

subscribe to and are governed by them. Indeed, we see not how we could preserve our unity and protect ourselves from serious errors and divisions, if we had not some authorized standards;" — to all this we reply, that we cannot recognize the authority of any earthly tribunal, and the nature of our polity forbids the adoption of any such standards.

Every church, therefore, when it expresses its own belief, expresses simply the faith of its own members. We believe in the perfect independence of every church of Christ. If several churches understand the Scriptures in the same way, and adopt the same confession of faith, then they simply say thereby that they understand God's Word as teaching the same truths, and they adopt them because they believe they accord with the Holy Scriptures, and not because any tribunal other than themselves has given such interpretation to the Scriptures.

The authority is still in the Scriptures; and we repeat with emphasis, that we believe the Scriptures are a revelation, not to popes, or bishops, or presbyters, or pastors, or to councils, synods, assemblies, or conferences, but to each individual man, to be read and interpreted by himself and for his own guidance.

And, strange as it may seem to others, — several Pedobaptist churches have expressed their surprise to me at the fact — we have never felt the need of authorized standards and confessions of faith to preserve our unity and secure us from division and heresy. The truth is, there does not now, nor ever did exist, a denomination of Christians, which has for so long a period, and with such entire unanimity, held the same doctrines as the Baptists. It is a most extraordinary fact that the confessions of faith put forth by the Baptists in the days of Henry VIII, who began to reign in 1509, and later, in the times of Cromwell and Charles II, are almost identical with those now generally entertained by Baptist churches.

Authorized standards, enforced with pains and penalties of the most fearful kind, have not secured uniformity of faith to the Church of Rome, nor Presbyterian or the Methodist churches been more fortunate in this particular; while the Baptists have at the same time preserved their liberty and enjoyed the blessing of harmony.

And why should it not be so? If the Bible is given to every man to be read and understood for himself, why should we be surprised that the greatest amount of unity attainable among men has been produced by a resort, not to human standards, which are fallible, but to the infallible Word of God, which we know is true, and which affords the most solid basis of unity to be found among men?

The second remark I wish you to note is that the reliance upon the pure Word of God has not only been the means of preserving us from divisions, but it has preserved us from error as well, and reserved to us a purer faith than that of any other people under Heaven. Do any object to the assertion of such high claims on our part, because we have numbered among our members not many of the great and learned of this world? We reply by saying that, doubtless, we owe our singularly pure faith to the fact that we have not had such guides to follow.

As another has well said, "Our fathers for the most part, were plain and unlearned men. They had no learned authorities to lead them astray. They mingled in no aristocratic circles whose overwhelming public sentiment might crush the first budding of earnest and honest inquiry." As little

children they took up the Bible, supposing it to mean just what it said, and willing to practice just what it taught. Having nowhere else to look, they looked up in humility to the Holy Spirit to teach them the meaning of the Word of God, and they were not disappointed. It was thus that they arrived at truth which escaped the learned and the intellectually mighty."

Finally, brethren, consider the exhortation of the Apostle that you should earnestly contend for the faith, once for all, delivered to the saints. The principles we have here discussed constitute our peculiar inheritance as a people. In my judgment, they bring with them a dignity, and involve a responsibility, such as God bestows upon no other denomination of Christians. These principles are the hope of the world. They constitute the impregnable foundation whereon all forms of religious error, whether Papal or Protestant, Pagan or Scientific, can be encountered and overcome. Let us hold them with a tenacity, esteem them with reverence, and circulate them with an energy and enterprise such as never distinguished the propagandists of Rome, in the days of their greatest prosperity. To do this, we must understand these principles and appreciate their unspeakable importance. The great German, Krummacher, said some years ago to Dr. Sears, "You Baptists have a future."

May the God of all truth keep us true to these great and glorious doctrines, and give us grace that we may ever be faithful to the honorable trusts committed to our charge. Let us be careful, however, always and everywhere, that we contend for those principles in the proper spirit. The truth we must speak, the whole truth, and nothing but the truth, but it should be spoken in love. We have no right to discharge one duty by violating another in the spirit in which we do it. As for myself, I have never been able to see why man should cease to be a Christian gentleman because he was a Baptist, or cease to love Christians of other denominations because we differ from them. Of these three, **faith, hope, and charity**, the greatest, God says, is CHARITY.

Halliman Reports

(Continued from page one)

We walked over to the village where we had gone the previous Tuesday, walked back and then held another preaching service at Nukui village that night.

Wednesday was a day well spent in that I got to see much of the island by road that I had never seen before. A few years back a large copper deposit was discovered at a place called Panguna, mentioned in a previous article. As a result of this, the entire island has benefited, but some parts more than others. For one thing, there has been a vehicle road built from Kieta all the way to the south end of the island. A vehicle

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was going from where I was staying over through Panguna on to Kieta and so Brother Uming and myself went along. We had a little business to attend to, but did a lot of sightseeing. The distance was over 100 miles each way, but for the most part the road was a good gravel road, except from Panguna to Kieta was paved. American engineers were brought in to build the road system and it is a marvel at what they have done through those rugged mountains. Apart from all the road system, two complete towns have been built, including hospitals, schools, churches, and the largest supermarket in all of Papua New Guinea is located at Arawa, one of the new towns.

We arrived back at Nukui village just about dark and went straight into the preaching service. After services I prepared my meal and was glad when it was time to retire for the night as I had had a busy day.

Thursday I visited around the village again and that night we had another service. This was a very good service and one that I shall long remember. In preaching to the people on Bougainville either during the service or afterwards, I often think of the valley of dry bones that Ezekiel preached to. If there ever was a valley of dry bones in our day Bougainville is it. It is a certainty that

(Continued on page 8, column 3)

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Pre-Millennialism

(Continued from page two)

Tertullian (A.D. 150-220) of North Africa was reckoned by Jerome among the Latin millenarians. His writings clearly prove that Jerome was correct in his statement. About the close of the second century he wrote: "We confess that a kingdom is promised us on earth, before that in heaven, but in another state — namely, after the resurrection; for it will be one thousand years in a city of divine workmanship, viz., Jerusalem brought down from heaven; and this city Ezekiel knew, and the Apostle John saw . . ." (Cited by J. R. Graves in *THE SEVEN DISPENSATIONS*, p. 562).

Hegesippus (A.D. 130-190) is called by Neander "a church teacher of Jewish origin and strong Jewish prepossessions." He accuses him of holding to "the sensual chiliasm" (*NEANDER'S CHURCH HISTORY*, Vol. II, pp. 430, 432).

In addition to these there was Melito, pastor of the Sardis church, and Tatian who was converted by Justin Martyr. To these may be added Hippolytus and Apollinaris.

Such writings of the early church fathers reveal that chiliasm was an essential part of the Christian religion. Justin Martyr recognized pre-millennialism as the criterion of a perfect orthodoxy. He even went so far as to call those who opposed this teaching "godless, impious heretics, teaching doctrines that are in every way blasphemous, atheistical, and foolish" (See *THE MILLENNIUM IN THE CHURCH*, by D. H. Kromminga, p. 45). Many of these early Christians preferred death to giving up the doctrine of pre-millennialism.

In this period there was another man who taught our doctrine. His name was Cerinthus. E. S. Foulkes, tutor of Jesus College, Oxford, says of him: "Cerinthus revelled in the notion of a millennium which procured for him amongst some the credit of the authorship of the Apocalypse" (*MANUAL OF ECCLESIASTICAL HISTORY*, p. 10). A. H. Newman says that Cerinthus was "a propagator of chiliasm." He tells us that he believed "that after the resurrection the kingdom of Christ will be set up on the earth . . . there is

to be a period of a thousand years for marriage festivals" (*A MANUAL OF CHURCH HISTORY*, p. 176).

PRE-MILLENNIALISM AND THE MONTANISTS

About A.D. 171 a sect of Christians came to view in Phrygia. They were called Montanists from their leader Montanus, and Cataphrygians because of where they first appeared. That they were pre-millennialists is conceded by nearly all scholars.

Vincent L. Milner says of them: "They held the doctrine of the personal reign of Christ on earth at the Millennium" (*RELIGIOUS DENOMINATIONS OF THE WORLD*, p. 351).

W. M. Blackburn, writing about the Montanists of 200-284, tells us: "Since the time of Papias, who claimed to have been a disciple of the Apostle John, there had been a growing hope that the Lord would soon return to the earth, deliver His persecuted church, and establish a millennial reign of glory. The Montanists had zealously proclaimed it" (*HISTORY OF THE CHRISTIAN CHURCH*, p. 61).

Of the Montanists, Neander says: "They pointed to the near approach of a new order of things, the final separation which was to be made by Christ himself, and the setting up of His millennial kingdom on earth" (*NEANDER'S CHURCH HISTORY*, Vol. II, p. 208).

Kurtz says that they held "a grossly literal interpretation of scriptural predictions; a fanatical millenarianism" (*CHURCH HISTORY*, Vol. I, p. 131).

Armitage speaks of them in this fashion: "In consequence, they were decided pre-millenarians. They believed in the literal reign of Christ upon the earth, and longed for His coming, that He might hold His people separate by the final overthrow of sin and sinners, and then His saints would reign with Him here in His glory. They regarded every new persecutor on the imperial throne as the Antichrist of the Apocalypse; and made so much of that book, that the Alogians thought it a Montanist forgery" (*HISTORY OF THE BAPTISTS*, p. 176).

Those who read the various books which vindicate Baptist church perpetuity know that the Montanists are listed as the progenitors of the Baptists. "That the Montanist churches were Baptist churches is the only legitimate conclusion from this comparison with the facts of this chapter" (*BAPTIST CHURCH PERPETUITY*, W. A. Jarrel, p. 76). L. L. Clover says: "In the light of all the evidence that it is possible to gather concerning these people called Montanists, the author is forced to say, and that dogmatically, they were Missionary Baptists" (*THE CHURCH*, p. 179). Speaking of the Montanists, S. H. Ford writes: "They were Baptists" (*THE ORIGIN OF THE BAPTISTS*, p. 74).

It should appear to all that the Montanists were Baptist in principle and practice. Being historic Baptists they taught the doctrine of the thousand year reign of Christ on earth with the saints. Thank God for these noble brethren who held tenaciously to the apostles' doctrine.

In our next lesson I will discuss the rise of a-millennialism, showing it to have started among heretics. Then I will deal with the great millennial controversy.

Halliman Reports

(Continued from page seven) any soul that is saved, God has to do the saving, but we sometimes refer to people as some being easier reached with the gospel than others. By this, of course, we

mean from all outward appearances. By using that same standard, the people on Bougainville are the hardest people to preach to that I have ever seen anywhere.

There was a man of about 40 years of age saved in the service on this Thursday night. He has been a faithful attender in all the services that I have held there over the past ten years, and Bro. Uming said that he seldom ever missed a service when I was not there. The whole church was blessed in a very special way on this night. Friday and Saturday were

after the church voted for this to be done, then I went ahead with the baptizing of the two people.

After the baptizing we went back to the village and the food was served. We sat down to a large table filled with chicken boiled in coconut water, roast pig, sweet potato, boiled rice and tapioca root — the latter being cooked in a way that I had never tried before and it was very delicious. The visiting people stayed around until about mid-afternoon and then they returned to their homes. That night we had another service.

Monday was to be my last full day with them and the last service. It had been decided that the church would observe the Lord's Supper on that night. In the event that you were asked to prepare bread for the Lord's Supper and had no oven to cook it in, how would you go about baking it? In the event you have not figured that out by now, here is how I did it. I made an oven out of a can about the size of a five-gallon lard can and used a primus stove (single burner) to heat it with. Blueprint is available upon request. I delivered the message that night and Brother Uming, the pastor, served the elements. This concluded my services with the people on Bougainville. Next week we will make the trip together back to the Mission Station.

Re-Baptized

(Continued from page one) salvation, he should certainly follow the Lord in a baptism that is genuine.

WHY FIRST WITHDRAW FELLOWSHIP?

Often a church in such cases goes right ahead and baptizes the person over again, without first withdrawing fellowship. No harm is meant, but that is a highly incorrect procedure. Why? Because that reverses Baptist and New Testament doctrines by putting Church Membership before baptism. Should a person be a church member before he is baptized? When a church baptizes one who is a member, that church assumes that position exactly. No — there should be a correction publicly made. The person confesses the mistake made in being baptized without conversion. The church in view of such mistake removes the person's name from membership. Receive the person on his profession of faith for baptism, just as they would receive any other person who might come professing faith in Christ. If anyone objects to this procedure, let him remember that the Bible says, "Let all things be done decently, and in order."

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