

# The Baptist Examiner

Baptist Is Our Middle Name

*Paid Circulation In All States And In Many Foreign Countries*

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

Vol. 4, No. 41

ASHLAND, KENTUCKY, NOVEMBER 1, 1975

WHOLE NUMBER 2043

## Halliman Concludes Bougainville Trip

By FRED T. HALLIMAN  
Missionary To New Guinea

Dear Friends:

Greetings to you once again from New Guinea. It has been good to visit with you each week for the past few weeks and to tell you about our mission trip to the island of Bougainville. This, the fifth article on the trip, will wind up the series. I have relived the trip while writing to you about it and trust that you may have enjoyed reading about it. I get very excited about the Lord's work and perhaps go into too much detail at times as I write about it, but one usually talks a lot about what he enjoys doing, especially if he enjoys it as much as I do being a missionary here in New Guinea.

Our last article ended with the Monday night's service in which the church that I was ministering to had observed the Lord's Supper; this was on August 18. On arrival in this area I had made

arrangements with the pilot of the aircraft to make bookings for me to go back to the island of New Guinea and was to be picked up at Tonu Village on August 19 about 9:00 a.m.

Each district here has its own radio station now and any important, or most any other kind of news for that matter can be sent into the radio station and it will



FRED T. HALLIMAN

came to my house and broke the news to me that the plane might be there after me about 6:00. You might think this is quite early but not so when you learn that shortly after 5:30 a.m. it is daylight on Bougainville. Anyway I knew that I could not possibly make a plane by 6:00 that morning so I took a hurried bath in cold water, left off the cooking, and was ready by about 6:15 to leave. Just as I was walking out the door a truck was coming by, and the natives stopped the driver and asked him to give us a lift over to Tonu.

We arrived at Tonu by 6:30 and the plane still had not come — I had to wait about 15 minutes. I found out from the pilot later that he had a couple of providential hindrances that morning; otherwise he would have been there at 6:00. After I told him that I had not gotten the news about the early pickup until 5:50 that morning, he then could under-

(Continued on page 7 column 3)

## A Mile And A Half From Church

We're a mile and a half from church, you know,  
And if it rains today we can't go.  
We'd go ten miles to a ball game or a show

Though the rains should fall and the winds should blow.  
But the church is different, we'd have you know;  
That's why when it rains we just can't go.  
But we always go to the things we like,  
And we ride if we can, if we can't we'll hike.

We're a mile and a half from church, you know,  
And our friends are coming, so we can't go.  
To disappoint friends would seem unkind,  
But to neglect worship we don't mind,  
If we may please our friends on earth  
And spend the time in feasting and mirth.  
But sometime, when we come near the end of our days  
We'll go to church and mend our ways.

—Anonymous

be announced at the next news session. The pilot that was to collect me the morning of the 19th had sent word to the Bougainville Radio Station that the time to collect me had been changed from 9:00 a.m. to 6:00 a.m.—he assumed that I or some of the natives in Nukui Village would be listening to Radio Bougainville. After services on Monday night I was too busy getting packed and ready to leave the next morning to listen to the radio, therefore, I missed the news.

Some of the natives had heard the news that night about the change of time, but when the news went off they forgot to come and tell me, and when they thought of it about 10:00 that night I was already in bed. No native, whether on Bougainville or the island of New Guinea, will wake a sleeping person up for fear of disturbing the sleeping person's spirit.

At 5:30 on Tuesday morning I decided to get up, heat my water for a bath, and cook my breakfast. I thought I had three full hours to get all this done. About a quarter to 6:00 Brother Uming

## A PERVERTED SENSE OF VALUES

By O. B. BAKER  
Verona, Ohio

*"It is not meet to take the children's bread and cast it unto dogs" (Mark 7:27).*

We are told that there are 35.1 million dogs, and 25.8 million cats in the USA and these produce 3,000 pups and kittens every hour. In the meanwhile, human babies are being born at the rate of 415 an hour.

We are also told that animal shelters and pounds cost the gov-



O. B. BAKER

ernment 100 million dollars per year. It is estimated that these dogs and cats consume 7.25 billion pounds of food per year, at a cost of two billion dollars. That means 4 million tons of dog waste is deposited in people's yards, public streets, and parks each day. And 42 million quarts of dog urine is polluting the neighbor's flowers and gardens every day. All this does not include the damage inflicted upon personal property and personal injuries by stray or uncontrolled dogs and cats.

Our question is, "Where has our sense of values gone?" — To the dogs and cats. The emphasis on birth control is terribly misplaced when we have more concern for animals than humans. True Bible-believing Christians should take

(Continued on page 8, column 3)

## THANKSGIVING BIBLE CONFERENCE

CALVARY BAPTIST CHURCH  
3339 - 13TH STREET — PHONE 606/325-2012  
ASHLAND, KENTUCKY

NOVEMBER 26-28, 1975

We invite our readers to attend our Thanksgiving Conference. The services will be held in our church building here in Ashland, November 26-28, 1975. Services will commence on Wednesday evening and end on Friday evening. Other details will be announced later. Begin now to make your plans to attend this meeting.

### WEDNESDAY EVENING

"Whittlers of the Word" — Jimmy Davis  
Fulton, Mississippi  
"The Spirit of Truth and the Spirit of Error" — Elvis Gregory  
Columbus, Mississippi

### THURSDAY MORNING

"The History of the Baptists"—Part I — R. E. Pound  
Senatobia, Mississippi  
"The Mission of the Church is Missions"—Part 1 — Wayne Cox  
Memphis, Tennessee

### THURSDAY AFTERNOON

"The Millennial Reign"—Part I — Oscar Mink  
Crestline, Ohio  
"The Doctrine of Election"—Part I — Lawrence Crawford  
Hayward, California

### THURSDAY EVENING

"The History of the Baptists"—Part II — R. E. Pound  
"The Mission of the Church is Missions"—Part II — Wayne Cox

### FRIDAY MORNING

"The Millennial Reign"—Part II — Oscar Mink  
"The Doctrine of Election"—Part II — Lawrence Crawford

### FRIDAY AFTERNOON

"The History of the Baptists"—Part III — R. E. Pound  
"The Mission of the Church is Missions"—Part III — Wayne Cox

### FRIDAY EVENING

"The Millennial Reign"—Part III — Oscar Mink  
"The Doctrine of Election"—Part III — Lawrence Crawford

## Artifacts And Antiquities

By RAY HIATT  
Hazard, Kentucky

This message was originally preached on the MESSAGE OF GRACE television program Channel 57, WKYH-TV, NBC, Hazard, Ky.

"... The just shall live by faith" (Rom. 1:17).

Martin Luther, so the story goes, was crawling on hands and knees up Pilate's Staircase in Rome, in quest of a promised papal indulgence. As he ascended this staircase, he heard a voice like thunder articulating our text: "The just shall live by faith." He descended the staircase, and so the story goes, proceeded with the work of the Protestant Reformation.

This account is an integral part of every "Life" of Martin Luther, and while we cannot stand sponsor for its authenticity, is nevertheless obvious that this event changed Luther's life dramatically. It is perhaps too much to say that Luther went to Rome a papist and returned a Protestant. However, it cannot be gainsayed that Luther's Roman experience revealed to him, in dramatic fashion,

the true value of relics, artifacts and antiquities. Luther is much to be blamed for much of his conduct. Nevertheless, he stood alone against papal authority when 'twas death to do so. We find great occasion to criticize Dr. Luther, but he did highlight, on this occasion, the folly of worshipping relics.

The "Christian Religion," if I may be permitted the term, is a religion of faith and not of sight. We base our eternal hope on nothing



RAY HIATT

ing more and nothing less than the promises of God. We demand no support or substantiation beyond this. We need no relics, artifacts or antiquities to bolster our faith. "For we walk by faith, not by sight." Abraham, our father, was a pre-eminent man of faith. He followed God, not with fleshly vision, but by simple faith, and he was called the "Friend of God." Surely if our father so walked, and was so regarded, then we should emulate him.

When Karl Marx stated that "religion is the opium of the people," for once in his checkered life he told the truth. Man is a religious being. This needs no verification. Ancient and contemporary idols verify it well enough. However, the natural man is spiritually dead and so has no communion

(Continued on page 6, column 1)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## THE HISTORY OF PRE-MILLENNIALISM

### PART III

In my last discussion I showed from historical records that the apostolic churches were pre-millennial. I concluded by pointing out how the Montanists held to chiliasm. I also demonstrated that most Baptist historians regard them as Baptist in principle and practice. The faith of the early churches remained among the Montanists and many other churches, yet some of the churches began to depart from the faith.

### THIRD AND FOURTH CENTURIES

I can think of no better way to

summarize the last lesson than to quote from Daniel Whitby, the founder of post-millennialism: "The doctrine of the Millennium, or the reign of the saints on earth for a thousand years, is now rejected by all Roman Catholics, and by the greatest part of Protestants; and yet, it passed among the best Christians, for two hundred and fifty years, for a tradition apostolical; and, as such, is delivered by many fathers of the second and third century, who speak of it as the tradition of our Lord and His apostles, and of all the ancients who lived before them; who tell us the very words

in which it was delivered, the Scriptures which were then so interpreted; and say that it was held by all Christians that were exactly orthodox . . .

"It was received not only in the eastern parts of the church by Papias (in Phrygia), Justin (in Palestine), Irenaeus (in Gaul), Nepos (in Egypt), Apollinarius, Methodius, but also in the west and south, by Tertullian (in Africa), Cyprian, Victorinus (in Germany), Lactantius (in Italy), and Severus, and by the first Nicene Council" (Cited by Graves in THE SEVEN DISPENSATIONS, pp. 562-563).

(Continued on page 2, column 1)



## The Baptist Examiner

The Baptist Paper for the  
Baptist People

MILBURN COCKRELL --- Editor

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

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

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

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

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

### SUBSCRIPTION RATES

One year ..... \$4.00; Two years ..... \$7.00  
Five years ..... \$14.00; Life ..... \$50.00  
CLUB RATES: 15 or more ..... each \$3.00  
When you subscribe for others or secure subscriptions ..... each \$3.00  
BUNDLES: 10 to 50 copies to one address \$20.00 for each 10 yearly; 60 to 100 copies to one address \$20.00 for each 10 yearly.

FOREIGN: Same as in the United States.

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

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

## Pre-Millennialism

(Continued from page one)

Such a noble presentation of historical facts has seldom been given by anyone on pre-millennialism. This is quite a testimony, especially since it comes from a man who bitterly opposed pre-millennialism. But, being an honest and well-informed man, he could do no less than speak the truth.

### THE MILLENNIAL CONTROVERSY

Each century of the history of the Christian church has had its area of controversy. Had we lived in the third century, the big issue of the day would have been the millennial question. Pre-millennialism had little opposition before this time.

Mosheim, dealing with the controversies of the third century, tells us: "Long before this period, an opinion had prevailed, that Christ was to come and reign a thousand years among men, before the entire and final dissolution of this world. This opinion, which had hitherto met with no opposition, was differently interpreted by different persons: nor did all promise themselves the same kind of enjoyment in that future and glorious kingdom. But, in this century, its credit began to decline, principally through the influence and authority of Origen, who opposed it with the greatest warmth, because it was incompatible with some of his favorite sentiments" (ECCLESIASTICAL HISTORY, Vol. I, p. 77).

### THE GERM OF Gnosticism

The first opposition to the thousand year reign of Christ on earth came from the Gnostics, those ancient heretics in the east. Some Gnostic heresy may have existed in the first century (I John 2:18; I Tim. 6:20; Col. 2:8). While some persons may have been infected with it from this early date, the sect did not render itself conspicuous in number and reputation until a later time.

Vincent L. Milner writes of the Gnostics: "The name was adopted

by this sect, on the presumption that they were the only persons who had the true knowledge of Christianity. Accordingly, they looked on all other Christians as simple, ignorant, and barbarous persons, who explained and interpreted the sacred writings in a low, literal, and unedifying signification. At first, the Gnostics were the only philosophers and wits of these times, who formed for themselves a peculiar system of theology, agreeable to the philosophy of Pythagoras and Plato; to which they accommodated all their interpretations of Scripture" (RELIGIOUS DENOMINATIONS OF THE WORLD, p. 256).

The Gnostics were strongly antichilastic. THE ENCYCLOPEDIA BRITANNICA says: "The earlier fathers, Irenaeus, Hippolytus, Tertullian, believed in chiliasm simply because it was a part of the church and because Marcion and Gnostics would have nothing to do with it" (Vol. XVIII, p. 463).

Neander attests this same fact: "The same may be said also of an anti-chilastic tendency which Irenaeus combats, and which he expressly distinguished from the common anti-chilastic tendency of Gnosticism. And yet, it was natural that the zealots for chiliasm should in the outset be disposed to represent all opposition to it as savouring of Gnosticism" (NEANDER'S CHURCH HISTORY, Vol. II (p. 398).

### ALLEGORICALISM AND THE ALOGI

A second group who denied pre-millennialism was the Alogi, who also denied the eternity of the Logos as a person of the Godhead. I quote from the ENCYCLOPEDIA BRITANNICA again: "So early as the year 170, a church party in Asia Minor — the so-called Alogi — rejected the whole body of apocalyptic writings and denounced the book of Revelation as a book of fables. All the more powerful was the reaction. In the so-called Montanistic controversy (c. 160-220) one of the principle issues involved was the continuance of the chilastic expectations in the churches. The Montanists of Asia Minor defended them in their integrity, with one slight modification: they announced that Pepusa, the city of Montanus, would be the site of the New Jerusalem and the millennial kingdom" (Vol. XVIII, p. 462).

### ROME'S REPUDIATION

In the first century Clement, the pastor of the church at Rome, was a pre-millennialist. But sometime between the first and second century the church there had changed their views, probably due to the influence of Alogi and the Gnostics. The second century reveals Rome as a third voice against our view.

"The first decided opponent of whom we have a knowledge was Caius, the Roman presbyter, about the year 200" (CYCLOPEDIA OF BIBLICAL THEOLOGICAL, AND ECCLESIASTICAL LITERATURE, Vol. VI, p. 26).

"Caius, a presbyter of Rome, in his tract against the Montanist Proclus, endeavored to stigmatize chiliasm as a heresy set afloat by the detested Gnostic Cerinthus; and it is not improbable though not wholly certain, that he considered the Apocalypse as a book which had been interpolated by the latter for the express purpose of giving currency to this doctrine" (NEANDER'S CHURCH HISTORY, Vol. II, p. 398).

### FOUR A-MILLENNIALISTS

Four famous advocates of the a-millennial dogma can be found in the third century. These are Caius, Clement of Alexandria (A.D. 190-220), Origen (A.D. 185-254), and Dionysius (A.D. 190-265). At the hands of these four men pre-millennialism suffered its most effective blow. They attacked the exegetical grounds upon which chiliasm rested.

Like the Gnostics, Origen, enchanted by the charm of Platonic philosophy, sought to interpret

the Scriptures in the same allegorical manner that Platonists explained the history of the gods. He had been taught this by Clement in the Catechetical School of Alexandria, Egypt. He could not find in the Bible the opinions he adopted, as long as he interpreted that sacred book according to its literal sense.

"Origen, in particular, was a zealous opponent of these notions of the millennium, and gave a different explanation of those passages in the Old and New Testament on which the chiliasm depended, and all of which they took in the most literal sense. Add to this that the allegorical method of interpretation peculiar to the Alexandrian school was decidedly adverse to the grossly literal interpretations of the chiliasm" (NEANDER'S CHURCH HISTORY, Vol. II, pp. 398-399).

The Montanists and others denounced this chimerical method of explaining the Holy Scriptures. Albert Henry Newman says: "We may regard Montanism: a) As a reactionary movement against the innovations that were being introduced into the churches through the influence of Gnosticism and of paganism in general; especially against the emphasizing of knowledge at the expense of faith, against laxity of discipline in the churches, and consequently of morals in the members, against the merging of churches in the world, against the growth of hierarchy, against the growing disbelief in contemporaneous special providences and revelations" (A MANUAL OF CHURCH HISTORY, Vol. I, p. 202).

### THE DEBATE CONTINUES

"About the year 260 an Egyptian bishop, Nepos, in a treatise . . . endeavored to overthrow the Origenistic theology and vindicate chiliasm by exegetical methods. Several congregations took part; but ultimately Dionysius, bishop of Alexandria, succeeded in healing the schism and asserting the allegorical interpretation of the prophets as the only legitimate exegesis" (THE ENCYCLOPEDIA BRITANNICA, Vol. XVIII, p. 462).

Mosheim expresses it in this fashion: "Nepos, an Egyptian bishop, endeavored to restore to opinion to its former credit, in a book written against the allegorists, for he called, by way of contempt, the adversaries of the millennial system. This work, and the hypothesis it defended, was extremely well received by great numbers; in canton of Arsinoe;

was injured. Of this we are assured in Ephesians 4:18: "Having the understanding darkened." No man is in his right mind until he is saved. Listen:

"For God hath not given us the spirit of fear; but of power, and of love, and of a SOUND MIND" (II Tim. 1:7)

I say then, beloved, that man's memory was badly impaired as a result of the fall in the Garden of Eden. Because of our forgetful memory, we need this ordinance of the Lord's Supper. It helps to keep in our recollection the passion of our Lord.

### THIS MEMORIAL SUPPER SHOWS FORTH CHRIST'S DEATH

This is what our text tells us "For as often as ye eat this bread,

and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:26).

First of all, it shows the painfulness of His death. The bread and wine, symbolic of the body and the blood of the Lord Jesus, are seen at the Memorial Supper separated. They thus picture the body and blood of Jesus Christ separated; and thus, in turn, speak to us of the painfulness of the death of Jesus.

Furthermore, both bread and wine must pass through various experiences of pain before each gets to its final state. First of all, the grain from whence the bread is made, must be sown on the ground, covered over with the earth and left to sprout. After a while, when it is grown, it must

(Continued on page 3 column 1)

these admonitions, which otherwise evince so lively a zeal for good morals, is disturbed by senuous Jewish element, a gross chiliasm; as, for example, when it is affirmed that the lordly masters of the world should in the millennium do menial service for the saints" (Ibid., pp. 448-49).

Methodius, first pastor of Olympus in Lycia, later of Tyre, was a violent opponent of the school of a-millennialism. He died a martyr's death under the reign of Diocletian. Commenting upon his writings, Neander says that he had "a decided leaning to chiliasm" (Ibid., p. 496).

To this list may be added Cora-

(Continued on page 6, column 4)

## BRIEF NOTES

The Valles Mines Missionary Baptist Church has now moved to De Soto, Missouri. When they made the move they changed their name to the New Testament Baptist Church. This church recently purchased the building of the former Redeemer Lutheran Church at Second and Kelley Streets. Elder C. C. McKinnon is pastor of the church. They would welcome readers in that area to their services.

Could you use some copies of the special edition of our paper on "The Sovereignty of God?" We still have a good supply. You may have them at the following prices: Single copy 10c; 20 copies \$1.00; 100 copies \$4.50. Order from Calvary Baptist Church, P. O. Box 910, Ashland, Ky., 41101.

## Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



## "THE LORD'S SUPPER"

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:26).

Several years ago, when we built our new church building in another pastorate, it was suggested that we place a crucifix in the building, as a means of keeping the death of Christ before us. Of course, we did not do so. It is true that I want to keep the death of Christ before our people at all times, but, beloved, we have a better method than that of a crucifix — we have the Lord's Supper — just as it was given by the Lord Jesus to His church which is His own way whereby we should constantly remember His death.

When man sinned in the Garden of Eden, even man's memory

and among others by Coracious, a presbyter of no mean influence and reputation. But Dionysius of Alexandria, a disciple of Origen, stopped the growing progress of this doctrine by his private discourse, and also by two learned and judicious dissertations concerning the divine promises" (ECCLESIASTICAL HISTORY, Vol. I, p. 77).

### PRE-MILLENNIAL DEFENDERS

There were many witnesses in addition to the Montanists in the third century who stood firmly upon pre-millennial grounds. Cyprian (A.D. 200-258), pastor of Carthage, admired Tertullian and quoted him on the nearness of the second advent. Shedd says of him: "Cyprian maintains the millennial theory with his usual candor and moderation" (HISTORY OF DOCTRINE, Vol. II, p. 394).

"Nepos, a pious bishop, belonging to the nome of Arsinoe in Egypt, was a devoted friend of this sensual chiliasm, and in defense of it wrote a book against the Alexandrian school, entitle, a Refutation of the Allegorists, in which probably he set forth a theory of chiliasm in accordance with his own anti-allegorical method of interpreting the Apocalypse" (NEANDER'S CHURCH HISTORY, Vol. II, p. 399).

Commodian of North Africa held our position. Neander censures him as follows: "We discern the mere free spirit, incapable of bowing the knee to sacerdotal authority which had passed to him from that study of the Bible by which he had been led to Christianity. The Christian spirit, however, in



## THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By  
L. M. HALDEAN

408 Pages

\$6.50

This is the best book we have ever read on the Tabernacle. It exalts the substitutionary, sacrificial work of Christ as that to which the Tabernacle system pointed. On nearly every page, our attention is called to something which typifies the work of the Lord Jesus Christ.

CALVARY BAPTIST CHURCH  
P. O. Box 910, Ashland, Kentucky 41101



## The Lord's Supper

(Continued from Page Two)

cut down. Later, it is subjected to the threshing process. Then it is ground in the mill and sifted, and ultimately subjected to the fiery process of the oven. The grapes themselves from whence the wine comes, must be crushed from the vine. They are then ground through rollers, and pass through great presses in order that the juice might be extracted therefrom. Thus, in the case of both the grain and the grapes, each must pass through various experiences of pain before it can become the bread and wine we use at the Lord's table. All this is to indicate the painfulness of the death of Jesus Christ.

That His death was painful, is mainly to be seen in that Christ in anticipation of the agony of the cross, prayed:

"O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt" (Matt. 26:39).

That his death was one of pain, can be detected in the heart-breaking cry of Jesus when He said:

"My God, my God, why hast thou forsaken me?" (Matt. 27:46).

From the Psalmist in looking forward to His death, prophesied that it would be a death of pain, and even foretold some of the pain that Jesus would experience, for the Psalmist would have Him say:

"I am poured out like water, and all my bones are out of joint: My heart is like wax: it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me" (Psa. 22:14-17).

Furthermore, the Lord's Supper not only tells us of the painfulness of His death, but it tells us that His death was for others. The two thieves who died with Him were dying for their sins; yet Jesus Himself had no sins.

"For he hath made him, who knew no sin, to be sin for us" (II Cor. 5:21).

He, therefore, wasn't dying for his sins like the two malefactors who were crucified with Him. No, beloved, His death was in behalf of others. When He instituted this Memorial Supper, He said:

"For this is my blood of the new testament, which is shed FOR MANY for the remission of sins" (Matt. 26:28).

You will notice that He declared that His blood was "shed for many."

All through the Scriptures, beloved, we are reminded of the fact that Christ's death was not for Himself, but was for others. Listen to these Scriptures:

"For I delivered unto you first of all that which I also received, how that Christ DIED FOR OUR SINS according to the Scriptures" (I Cor. 15:3).

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

"For Christ also hath once OFFERED FOR SINS, the just for the unjust" (I Peter 3:18).

Likewise, the Lord's Supper shows that Christ's sacrifice made salvation complete. When we come to the Lord's table, we see the wine and bread separated, indicating that the body and the blood of Jesus were completely separated, and therefore, that Christ has not partially paid the price, but that He paid it all. I rejoice to know that Christ fully paid the price of our redemption. When He died, one of the statements that He made from the cross, was, "It is finished." Years

## IS "THAT" IN THE BIBLE?



Question:

"Who organized a walkout of bricklayers?"

Answer:

Moses and Aaron, Ex. 1:13-14; 4:29; 5:1; 12:51. "And the Egyptians made the children of Israel to serve with rigour; And they made their lives bitter with hard bondage, in mortar, and in brick. . . . And Moses and Aaron went and gathered together all the elders of the children of Israel: . . . And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, . . . And it came to pass . . . that the Lord did bring the children of Israel out of the land of Egypt . . ."

later, the Apostle Paul declared that Christ had finished salvation, and fully paid for our redemption, thus making our salvation complete. Listen to Paul's statement:

"But this man, after he had offered one sacrifice for sins forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified" (Heb. 10:12-14).

It is because of this, that we sing:

"Jesus paid it all,  
All to Him I owe;  
Sin had left a crimson stain,  
He washed it white as snow."

Thus, beloved, when we come to the Lord's Supper to see the bread and the wine, it reminds us of Jesus' death, telling us of the painfulness of His death, that His death was for others, and that by His death He made salvation complete for all God's elect.

### II

## THIS MEMORIAL SUPPER WHICH SHOWS FORTH CHRIST'S DEATH, HAS MANY RESTRICTIONS PLACED AGAINST IT.

These restrictions were not placed there by Baptists, but were placed there by the Lord Jesus Christ Himself.

First of all, it is restricted to a local church. Of this we are assured by Paul's letter to the church at Corinth. Listen:

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread" (I Cor. 10:16-17).

You will notice that he speaks of three entities — one cup, one bread, and one body. The one body represents that one local church of the city of Corinth. Paul declared this in I Cor. 12:27. "Now ye are the body of Christ."

Therefore, beloved, in the light of these Scriptures, the Lord's Supper is to be restricted to a local church. A Baptist who is a member in good standing in any Missionary Baptist Church, should not even partake of it anywhere except in the church where he has his membership. A further proof of this is to be seen in that the church at Corinth was to exercise discipline concerning those who partook of the Lord's Supper. Of course, this would be an impossibility except as all those who partook of the Lord's Supper were members of the church at Corinth. One church cannot exercise discipline over the members of another church, and therefore, since they were to discipline those who partook of

the Lord's Supper, it is plainly evident that each local church is to observe the Lord's Supper for itself, and that we are not to partake of it in any church other than wherein we hold membership.

The second restriction given us in the Scriptures, is that it must be held by a church.

"For first of all, when ye come together in the church, I hear that there be divisions among you: and I partly believe it." (I Cor. 11:18).

This verse, as the context shows, speaks clearly of the Lord's Supper. Paul declares that they must come together in the church in order to observe the Memorial Supper. It should never be in a sick room, nor in a hospital, nor any place else other than at some designated church meeting. If the membership of a church votes to meet in a sick room, and observe the Lord's Supper, or in a hospital, this then is Scriptural, for it is thus the church holding the Lord's Supper. However, for a pastor to carry the elements of the Lord's Supper — the bread and wine — into a sick room or into a hospital, and observe the Lord's Supper without the church having voted to do so, is a violation of God's Word. I remember a few years ago that a well-known evangelist in Chicago, announced in his radio program one Sunday, that if everyone would have his bread and wine next Sunday, that he would observe the Lord's Supper by way of radio. On the next Lord's Day he did so, and announced that he was the first preacher to ever observe the Lord's Supper over the air. This was purely a farce. It was an anti-Scriptural move on the part of the heretical preacher, who compromised his convictions, in order to gain fleeting popularity. The Lord's Supper is never to be held anywhere but by a church. No pastor, no priest, and no one else has the right to change God's plan.

The third restriction God's Word gives us, is that the Lord's Supper is only for saved people. When I say saved people I do not mean that all church members are to partake of the Lord's Supper. A man can be a church member without ever knowing the first thing about salvation. I personally believe that Hell will be "chuck full" of church members who thought that all they needed was just to be a member of a church in order to get to Heaven. To be saved, you have to be born again. Jesus said:

"Marvel not that I said unto thee, Ye must be born again" (Jn. 3:7).

When Jesus instituted the Lord's Supper, no one was there but His disciples.

"Now when the even was come, he sat down with the twelve. And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:20; 26:28).

Therefore, beloved, no one but saved people should partake of the Lord's Supper today. Those who are seeking after salvation are barred. Those who have never received Christ as a Saviour are barred. The only man who can come to the Lord's table is that individual who has repented of his sins, and believed on the Lord Jesus Christ as a Saviour, and now has a definite knowledge that he is a child of God.

In the fourth place the Bible restricts the Lord's Supper to baptized people. The Great Commission (Continued on page 4, column 4)

## A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II

Route 1, Senatobia, Mississippi 38668

On John Thornbury's Treatise

"THE DOCTRINE OF THE CHURCH"

Now, brethren, notice the following pages:

### PAPAL AND PEDOBAPTIST PERSECUTION

It is the complaint of an Edinburgh Reviewer, that the history of Religious Toleration has never been written. We think that for the present it had as well be let alone. Such a work would make a sorry appearance in the world of letters. An exceeding meagre collection of facts it would be in bulk, deficient of even common respectability. The truth is, there has been during the progress of time very little material accumulated for a volume of this nature. There has been quite as little toleration for religious belief as was possible. Men during all ages have been scared of the rights of conscience, and the least lenient where matters of religious opinion were concerned. Either on his individual responsibility or in an associated capacity, has man set himself up as the judge for his neighbor in the relations of Creator and creature. He has manufactured his particular systems of belief and called upon his fellows to bow and believe after the fashion begotten in his brain. Sacrilege is the mildest term applicable to such conduct, for it is an interference in the highest and holiest of natural rights. Guilty of this crime are many thousands of temporally exalted, now gone to their graves. Upon them we would place no condemnation. At the bar of eternal Providence their awards meted out, and surely it cannot be expected that where the offense consists in tampering with the relations of divine and human duty, there will be a light infliction of righteous judgment.

Although we exist in a far freer age than the world has ever hitherto given birth to, and although our lines have fallen in pleasant places, there is still manifest the spirit of intolerance which needs only opportunity to divulge its true character of ruthless tyranny. And even in this century man is not free from the actual trammels of religious despotism; he is yet subject, in some lands professedly Christianized and enlightened, to the yoke of established belief. Nor are these persecutions for conscience sake confined to the Romanish hierarchy. Papacy is indeed bad enough. Her system is founded in the grossest wickedness, and is savagely cruel. Yet Protestant nations are likewise capable of this heinous injustice, and we are not certain but that the history of the first half of the present century, when faithfully narrated, will exhibit them even less merciful and more exacting than the popularly decried Romanists. Between Papacy and Pedobaptism lies the contest. Both disgrace the age by their conduct, and are alike unworthy of their professions and the existing condition of political immunities. We, of course, refer alone to the Pedobaptists of European countries where there exists the bond of union between church and state. We make no allusion to those who share with us the blessings of this land of free homes, free churches, free schools and free presses. The time was when American Pedobaptists were empowered with the strong arm of the law, and when we suffered most grievously from the persecutions of those who wish now to sit with us at the Lord's Table. But let by-gones be by-gones. The constitution of our country guarantees us the largest liberty of thought and speech. There are none who dare make us afraid in the exercise of our sacred rights.

But as we have previously hinted, outside of our country there are those who suffer in the flesh because of their exercising the rights which nature has implanted in every breast — because they choose to follow the counsels of God rather than man.

The Protestant world has not for years been so signally and effectually aroused by any transaction, as that of the imprisonment of two Italians for the alleged crime of reading the holy Scriptures. Who has not heard of the "Madiari case?" It has been wafted upon the wings of the lightning issued from every free press and proclaimed from every pulpit. Florence has become again a noted spot, and other than for arts and the fair accomplishments of its elegant designs. The Duke of Tuscany has placed himself in a most unenviable position, with vast multitudes almost execrating his name and existence.

For both purposes of future reference and present comparison, we will here give an account of the Madiari case, from the pen of the Rev. Dr. Baird:

"In the years of 1848 and 1849, many thousands of copies of the sacred Scriptures, in the Italian language were published in Florence, and some ten or twelve thousand were put into circulation among the people, who received them with great avidity. This was done during the reign of those liberal views and measures which the revolution in the early part of the first named year gave birth to in so many parts of Italy. For the

(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

*"Did a great cataclysm befall the earth sometime between Genesis 1:1 and Genesis 1:2? If so, did it involve Satan?"*

PAUL  
TIBER

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



This question centers around a hypothesis, and a hypothesis is pure speculation until concrete evidence is produced.

What we know for certain, on this subject, is that Satan most certainly did fall prior to this present creation (Gen. 3:1; Isa. 14:12; Luke 10:18).

Modern geology has put some of us on the defensive with its "dating" of rocks, minerals and fossils, but we needn't concoct novel theories to combat them. A far more tenable explanation can be found which is neither novel or theoretical, but is based upon Scripture and uses enlightened scientific fact.

The thoughtful reader can garner much valuable information on this subject by procuring the book entitled "The Flood" by Rehwinkle. It is available from the Calvary Baptist Book Store and is highly recommended.

JAMES  
HOBBS

Rt. 2, Box 182  
McDermott, Ohio



PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.

This is a question that has been argued for years. I don't expect to settle that argument today. There are many good points on both sides of the question. There are some who believe that there is a great period of time between verses 1 and 2. Their argument is based somewhat on the premise that God does not create something "without form and void." Some of them believe that God created the earth perfect and Satan was the angel in charge of the earth. This is based on the sin of Satan as given in Isaiah 14:13,14. "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will ascend above the heights of the clouds; I will be like the most High."

The argument used from this passage is that Satan's sin was to want to ascend to Heaven and to ascend above the clouds. Since there seems to be no clouds in the universe except around this earth they believe that he was on the earth when he sinned. Verse 17 then charges Satan with making the world a wilderness. According to this theory Satan was made a prisoner to this world while he still has access to Heaven (see Job 1:6,7).

Frankly, I do not accept this theory. To believe this we must have a double creation or a re-creation. Genesis 1:2 is simply a description of the place when God created the world. I believe that God took six twenty-four hour days to create it. He didn't have to have six days but he chose to take six days. "... and the evening and the morning were

the first day" (verse 5).

As to when Satan fell, I don't know, but I imagine that it was sometime during the time that Adam and Eve were in the Garden of Eden. From the time of Adam's sin the earth became a wilderness and that could certainly be charged to Satan as Isaiah 14:17 said.

I believe that if there had been life on earth before God created it as described in Genesis 1:3-31, He would have told of it somewhere in the Bible.

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



It seems to me that this is not even a debatable subject. In Deut. 32:4 we are told that "His work is perfect." But if God created the earth in the condition we see here in verse 2 there was nothing perfect about it. It not only had no form it was void which means it was absolutely worthless. If Nelson Rockefeller were to write you a check for a million dollars and then take a rubber stamp and stamp across it VOID it would not be worth the paper it was written on. That was the condition of this earth in verse 2. It had VOID stamped all over it. Frankly, that earth looked more like some of my work than it does of His.

In verse 1 we are told that "In the beginning God created the heaven and the earth." But who knows when the beginning was? If you say the beginning was some 6,000 years ago there is no way you can prove it. If I say it was millions of years ago there is no way I can prove it. So why try to figure out something that is none of our business? In verse 1 the word "created" means that God took nothing and made the heaven and the earth. But in Ex. 20:11 we are told that "In six days the Lord made heaven and earth." The word "made" means He took material that already existed and made heaven and earth.

In verse 2 we read, "The earth was without form and void." This word "was" is from the same Hebrew word that is translated "became" in Gen. 19:26. As it stands in verse 2 it means that when God created the earth it was "without form and void," but if we put "became" in the place of "was" it is more honoring to God, and more easily understood by us. When we say God created the earth and it was without form and void we are casting an aspersion on His creative ability. We are saying He had to work it over before it was any good. That smacks at His works, not ours.

In Jer. 4:23-26 we read, "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, AND BY HIS FIERCE ANGER." This can only be the cataclysm that took place before Adam was created. If Jeremiah had been talking about

the flood in Noah's day he would have said there was no man except Noah and his three sons.

In Isa. 45:18 we read, "For thus saith the Lord that created the heavens; God who formed the earth and made it: He hath established it, He created it not in vain, He formed it to be inhabited." In vain might be better translated a chaos. If God created the earth as we see it in Gen. 1:2 He botched the job and had to do it over before it could be inhabited. It's just not like God to do that kind of work. So I am fully convinced that when this earth was first created it was a beautiful thing. And since it was created to be inhabited I believe it was inhabited. For how long it was inhabited before God's fierce anger of Jer. 4:26 brought it to an end is none of our business.

The cataclysm certainly did involve Satan. Who but he and his followers could cause God's fierce anger to bring upon the earth that which we see in Gen. 1:2? In Ezek. 28:12-15 Satan is called the king of Tyros, but we are told that he was in the garden of God (Eden). In verse 15 we learn that he was perfect until iniquity was found in him. In Isa. 14:12-14 he is called Lucifer, son of the morning. In verse 14 he snatched at God's throne. That caused him to become Satan. But that would not cause God to curse the earth since he did not live on the earth. So it seems to go without saying that the inhabitants of the earth followed Lucifer in his wicked ways. Thus he and his followers caused God's fierce anger which in turn brought on the chaotic condition we see in Gen. 1:2.

Furthermore, I am persuaded that the demons that have infested Adam's race are the departed spirits of that wicked people who inhabited that pre-Adamite earth. I am convinced that there were enough demons in that some 500 naked bathers at Truro, Mass., recently to cause every hog in the country to commit suicide. There are those who hold that the demons are the fallen angels. But the fallen angels are ANGELOS in the Greek, whereas the demons are DAIMON or DAIMONION. So we must look elsewhere for the source of the demons.



ROY  
MASON  
RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida

I don't think we can speak with certainty concerning this matter, and certainly I would not try to brand as a heretic a person who is not in agreement with me in my views along this line. Personally, I am inclined to believe that there was such a cataclysm. Briefly I suggest the following reasons:

1) There is room for any length of time between Gen. 1:1 and 2 and the record of creation that starts with verse 3. There are bones of huge animals to be seen in many museums — bones of creatures far larger than anything that the Bible tells us anything about. The evolutionists tell us that they prove that the teachings of the Bible concerning the time of creation is all wrong. They date bones back millions of years in the past, and their dates are utterly at variance with the Bible story of time since God did the creating mentioned from Gen.

1:3-31. I would like to say just here that I abominate the theory of evolution, and believe it to be a huge lie. I came to this conclusion when I was a student in a university, and wanted to believe in evolution.

But if God created the heavens and the earth back long before He created man, there could be a vast period of time intervening.

2) There are a number of Scriptures that Bible students believe to fit into this view that there were some forms of life on the earth previous to the creation described in Genesis. Read Jer. 4:23-26; Isa. 24:1; Isa. 45:18, and see what you think.

3) When God created the first man and woman, He said to them, as recorded in Gen. 1:28, "Be fruitful and multiply, and REPLENISH the earth." This passage fits in with the idea that the earth had once been fitted up with inhabitants, which God did away with. The man and woman were told to "RE-plenish" the earth. This would indicate that the earth had been previously "PLENISHED" but as a result of some sort of cataclysm had been emptied, and was now ready to be "RE-plenished." Suppose you had a large closet full of clothing. A fire gets started and burns some of the clothes and ruins the rest. You clean out the closet and paint it, then you go to the store and REPLENISH your stock of clothes. When you speak to friends about having REPLENISHED your clothes, they would understand from your language that you had had a previous supply.

The question is asked if Satan was involved in the cataclysm that destroyed a previous creation. The Scriptures mentioned above would suggest such. Satan has an interest in this world, and in interfering with God's plans concerning it. This would seemingly fit in with the idea that he had to do with opposition to God and His plans for this world.

In the time that is coming we shall know the facts about all this. If I find that I am wrong, I shall readily admit it.

## "The Lord's Supper"

(Continued from page three)  
sion offers to us a splendid illustration of this truth. Let me read it to you:

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 26:19,20).

He tells this church at Jerusalem that they are to do three things: First, they are to lead men to Christ. In the second place, they are to baptize them, after having led them to Christ; and thirdly, after having baptized them, they are to teach them. "All things whatsoever I have commanded you." The Lord's Supper

is thus to come after baptism, and no one is to partake of the Lord's Supper except those who have been Scripturally baptized.

When we come to the book of the Acts, we find that this early church carried out this commission precisely as the Lord Jesus gave it, for on the day of Pentecost when Peter preached and three thousand souls were saved, the next step was that of baptism. Then after they were baptized, we read:

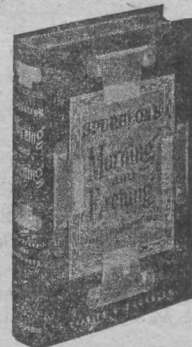
"And they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers" (Acts. 2:42).

You will notice that this verse declared that they continued in "breaking of bread." That is to say that after they were baptized, they partook of the Lord's Supper. In my home I have had three children. One of them was a boy and when he was about eleven years of age, like all boys, he didn't like soap and water any too well. Apparently, he was afraid it would ruin his "school boy complexion." However, I had a rule that before coming to the table, he had to wash. Beloved, God has the same rule relative to the Lord's table.

A man that has just been saved, but has not yet been baptized regardless of what church he may be in, is not to partake of the Lord's Supper until after he has been baptized. This is one reason why Baptists practice close communion. We do not consider that anyone who has been sprinkled, or has had pouring has had valid baptism; hence, we do not allow those who have received sprinkling or pouring for baptism to come to the Lord's table with us. Likewise, we do not consider that even the denominations, other than Baptists, who practice immersion for baptism as having valid baptism. We believe that Jesus gave the ordinance of baptism to His church, and since we are certain that we are the church which Jesus Christ established 1900 years ago, and since we are positive that all other denominations can be traced to some human origin, we therefore, do not believe that they have any right to baptize even by immersion, and that since they do not have authority to administer immersion, we do not consider them as having ever been baptized. It is because of this that when one of another denomination comes to us who has received immersion at the hands of his own denomination, we do not receive him without re-baptizing him, which has been Baptist practice through the ages. In a sense, beloved, our close communion becomes close baptism, and we restrict those who come to the Lord's table just like the Word of God declares because they have not been baptized.

In the fifth place, the Lord's Supper is restricted to an orderly walk. Listen:

"For first of all when ye come together in the church, I hear there be divisions among you;" (Continued on page 5, column 2)



## MORNING AND EVENING

By  
C. H. SPURGEON

744 pages

\$6.95

This devotional classic has never grown old nor out of date. This edition of the book is complete and unabridged, published just as Spurgeon wrote it. Each devotional is one page in length, printed in large, easy-to-read, bold type. There are two devotions for each day of the year — one for the morning and one for the evening.

CALVARY BAPTIST CHURCH BOOK STORE  
P.O. BOX 910, ASHLAND, KENTUCKY 41101



# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

## GRATITUDE

"There are not found that returned to give glory to God, save this stranger" (Luke 17:18).

What a sad commentary this is, yet it is as modern as today's newspaper. Jesus and His disciples were walking to Jerusalem. The disciples were no doubt listening intently to every word the Lord was speaking. It was customary for the Lord Jesus to teach them as they walked the dusty roads of Israel. As they neared this village they heard the cry of ten lepers, "Jesus, Master, have mercy on us." Leper colonies as we know them were unheard of back then. The leper was cast out, isolated from society. He lived in the caves in squalor and misery. Even his shadow must not cross the path of a passing traveler. The cry that branded him was the one terrifying word, "unclean."

Jesus gave them a lesson in faith by an act of obedience. Go show yourselves unto the priests, was the instruction. And as they went, they were healed. You can imagine the joy of these men. They could now return to their loved ones, their jobs, have a useful productive life again. No wonder they were in a hurry to get to the priest. They were in such a hurry that only one of them took the time to return to Jesus and thank Him. The Bible emphasizes that this thankful one was a Samaritan. This would infer the others were Jews. Jews who were supposed to worship the true God. Jews offered thanksgiving, alms, and praises to Jehovah daily in the temple. Yet, only this stranger returned, fell to the feet of Jesus in humble adoration, and said, "Thank you."

## The Holy Vessels and Furniture of the Tabernacle

—By—  
HENRY W. SOLTAU



148 pages

5.95

This comes from the pen of a very able Bible scholar and should be a special help to every Bible student who is interested in the study of the tabernacle with its typical meaning. If you have been amazed at the detail of the tabernacle furniture, we are sure you will find this book most helpful as it very accurately treats this subject. There are ten full color illustrations which add greatly to the value of the book making it actually a classic in its field.

— Order From —  
CALVARY BAPTIST CHURCH  
BOOK SHOP

Do not the nine prick our conscience just a little? How busy we are. We seem always to be in a hurry. We rush here and there. We who have been forgiven much. We who have more light than any believing people. We seem to find time to murmur, yet a whole day will slip by without a word of thanksgiving. Yes, it takes time to show gratitude. We may find, like the leper, we will have to restrain ourselves from some anticipated pleasure. We may have to go out of our way a little. Retrace our steps. We may have to take time to worship, first, then show our gratitude. Can we spare a little time, today? A little time to say, "Thank you, Jesus?"

## "The Lord's Supper"

(Continued from page four)

and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's Supper" (I Cor. 11:18-20).

Paul literally declared in these words that this church at Corinth could not Scripturally partake of the Lord's Supper because of the doctrinal divisions and the heresies that existed in that place. In this modern day, the same is true whenever you have various denominations coming together to observe the Lord's Supper.

Suppose for the sake of argument, we imagine that we are now ready to observe the Lord's Supper, and that a Campbellite, a Methodist, and a Presbyterian, are ready to partake of the Lord's Supper with me. Yet, as we sit down to the table together, I hear Paul say that if there be doctrinal division and heresies among you, that you cannot eat the Lord's Supper. Therefore, I ask first of all as to what each of these brethren believe; and by way of illustration, we will ask them what they believe concerning Salvation. The Campbellite brother declares that he believes in Jesus and the water of the baptism; and that no man could be saved without baptism. The Methodist brother declares that he believes that a man can be saved without baptism, but that after he has been eternally saved, he can fall away, and be eternally lost. The Presbyterian brother says that he believes that Christ saves, and that He saves forever; and thus far I agree with him, but then he ruins it all by saying that after he is saved, his children won't need to be saved, for they will inherit grace from him, in view of the fact that he himself has been saved. I differ with this Presbyterian brother on the question of inherited grace. I differ with this Methodist brother on the question of losing one's salvation after having been saved. I differ with this Campbellite brother relative to the question of being saved by being baptized. I listen and hear the echo of Paul's words when he declares that if there be doctrinal differences and heresies that it is impossible to eat the Lord's Supper. How then can Baptists, Campbellites, Presbyterians, and Methodists partake of the Lord's Supper together?

I declare, beloved, in the light of the Scriptures, that whatever doctrinal differences and heresies exist, that it is impossible to partake of the Lord's Supper together.

In the sixth place, the Lord's Supper is restricted to those who walk not according to Paul's doctrine:

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

Just as an example, let us notice some of the doctrines which Paul preached. He believed that God was sovereign, and that God

elected men to salvation before the foundation of the world.

Listen:

"According as he hath CHOSEN US in him before the foundation of the world, that we should be holy and without blame before him in love; Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:4,5).

I believe this. The majority of denominations do not believe it, and if you do not believe in the doctrines of God's sovereignty and election then you cannot eat the Lord's Supper with me, in the light of this Scripture.

Furthermore, Paul's doctrine included the doctrine of immersion only for baptism.

"Therefore we are BURIED WITH HIM BY BAPTISM into his death; that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life" (Rom. 6:4).

This refers to baptism as a burial. Nothing but immersion can picture a burial. If you don't believe in immersion for baptism, then I cannot eat the Lord's Supper with you, for you are not walking according to Paul's doctrine, and God has demanded that we are to withdraw ourselves from everyone who does not walk according to his doctrine.

Or notice again the doctrine of depravity. I believe that men are totally depraved just like Paul taught us, for he said:

"But the scripture hath concluded all under sin" (Gal. 3:22).

Now if you do not believe in total depravity, I cannot eat the Lord's Supper with you, for you are denying this part of Paul's doctrine. I might go further, beloved, and study every bit of doctrine which Paul preached, and if you do not believe it and agree with it, then you and I cannot eat the Lord's Supper together.

These then, beloved, are the restrictions which God gives relative to the Lord's Supper. It is restricted to a local church; it must be held by the church, and not by a preacher in a sick room; only saved people are to partake of it; it is restricted to those who are walking orderly; and to those individuals where doctrinal differences and heresies do not exist. It is further restricted to those who are walking according to Paul's doctrines.

Now, beloved, I did not write these restrictions relative to the Lord's Supper. God did 1900 years ago, and all I have to do is to preach and enforce them. My commission is to preach the whole Word, and therefore, I preach the restrictions which Jesus gave concerning the Lord's table.

## III

THERE IS A FUTURE VIEW RELATIVE TO THE MEMORIAL SUPPER.

Listen to our text again:

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:26).

As we face the future in the light of this text, we have the assurance that there will always be a church similar to the one which Jesus established to celebrate this ordinance. Jesus gave us this same promise when He established His church:

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

I am confident, beloved, that Baptist Churches will exist throughout all ages. They have existed for 1900 years and they shall continue to exist until Jesus Christ comes back again. Neither the church of Rome, nor the government (Continued on page 8, column 1)

THE BAPTIST EXAMINER

NOVEMBER 1, 1975

PAGE FIVE

## A Review Of Baptist Ecclesiology

(Continued From Page Three)

space of a year, all this was done with the consent of the government, and in accordance with the laws of Tuscany. During this brief period of religious liberty, many persons were led by the reading of the Scriptures to perceive, as they believed, the errors of the Church of Rome, in which they had been born and educated. With the exception of the occasional visits of Swiss, French, and English Protestants — ministers of the gospel and laymen — the influences which operated to occasion this movement, were wholly Italian. Little meetings for reading and expounding the Word of God were held in private houses. For several months, also, faithful young men from among the Waldenses in the valleys of Piedmont, preached the gospel in the Italian language at the Protestant Swiss chapel in Florence, which for more than twenty years had been sustained under the auspices of the Prussian embassy and in connection with it. It was thus the truth made silent but effectual progress in the capital of the Grand Duchy of Tuscany and its immediate vicinity.

"But at length the reaction set in, in Tuscany as well as in all other parts of Italy, excepting in the kingdom of Sardinia. The Grand Duke having returned from his temporary abdication of the throne of his fathers, it was not long till one privilege after another, and one liberty after another, was abolished, together with the constitution which had been adopted in 1848. The court of Tuscany was induced to adopt measure after measure to arrest the spirit of inquiry and its consequences among the people. The Italian preaching in the Swiss chapel was interdicted. In the spring of 1851, Count Pietro Guicciardini and five others were arrested and thrown into prison, for the sole offense of possessing and reading the New Testament. At the moment when the gendarmes broke in upon their simple and truly primitive meeting for spiritual edification, they were engaged in reading the gospel by John, which commences with these words of our Saviour: 'I am the true vine, and my Father is the husbandman.' The imprisonment of these men was of short duration, for their sentence was commuted (through the influence, it is said, of Mr. Shiel, the then British Ambassador at the Court of Florence), to banishment, for the period of six months, in some cases, and a year in others.

"This was the prelude to greater trials to the little band of Scripture inquirers. Other imprisonments and other banishments took place, and it was believed that in the autumn of 1851, as many as twenty of the most prominent persons in this religious movement were either in prison, among common felons, or in exile. In the succeeding winter, Francisco Madiar and his wife Rosa, both persons in the middle period of life, or rather passing out of it, were arrested and thrown into a loathsome prison, among the vilest criminals, where they languished many months, and their health was, it is feared, permanently affected. At length, in June last, they were brought to a trial. The only charge was, (in the language of the indictment, literally translated) that of 'impiety, shown in making proselytes to the so-called evangelical or pure gospel confession.' In other words, it was a charge that they had possessed and read the Word of God, and having found the blessed peace which it gives, desired their neighbors and friends to partake of their joy. The trial lasted from the 4th to the 8th of June, 1852, and ended in their being condemned, by a vote of three judges against them to two in their favor. They were defended with great ability by Signor Maggiorani, a talented Florentine advocate, who deserves the greatest credit for his intrepidity in that trying moment, and for his subsequent kind and considerate attention to his unfortunate clients.

"It is proper to add that the argument of this able advocate was fully sustained by the opinions of some of the most distinguished jurists in Tuscany. The noble confessors so deported themselves on the occasion as to command the deepest sympathy of all who were present. Pale and exhausted by their long and miserable imprisonment, they answered with meekness and firmness to the interrogatories of the court. At the commencement of the trial, Signor Madiar was asked if he was born in the bosom of the Holy Mother, the Roman Catholic Church. 'Yes,' he replied, 'but now I am a Christian, according to the gospel.' 'Who has made you such, and does there exist an act of abjuration amongst those to whom you are united?' 'My convictions have existed for many years, but have acquired strength from the study of the Word of God. It has been a matter between God and my own soul, but which was outwardly manifested when I took the communion in the Swiss Church.'

"His wife also testified that the change in her views and feelings had been the result of years of prayerful inquiry, and that she had made a public profession of her new faith at a time when the laws gave religious liberty to the citizen.

"But every defense was in vain. They were condemned — Signor Madiar fifty-six and his wife to forty-five months imprisonment at hard labor, and both have already passed more than six months of the terms of their sentence, not in the same penitentiary, but in establishments fifty miles apart — the husband at Voiterra, and his wife at Lucca.

"The sentence so unjust, so utterly contrary to the precept (Continued on page eight)



## Artifacts, Antiquities

(Continued from page one)  
with God. He is physical and cannot apprehend spiritual things. They are hidden from him because of his iniquitous nature. This states a basic tenet of our doctrinal belief. Man is religious, but he walks by sight since he has no other means of walking. He worships idols, imagining that he worships God. He undertakes religious ritual and regimentation, thinking he does God service. His religion is of the tangible. He requires relics, artifacts and antiquities to comfort him in his worship since he is denied the comfort of faith. Conversely, the child of God "walks by faith, and not by sight."

It is a curious thing that America is called by most a "Christian nation." I find myself nonplussed by this. It is perplexing. How can America be styled a "Christian nation" when she contains more idols, per capita, than any nation that I am presently acquainted with. If I may be so bold, I would desire to take the liberty of stating that America, far from being a "Christian" nation, is one of the most pagan, heathenistic nations that has ever existed. We have never been a "Christian" nation so I am somewhat baffled when I hear pious preachments of decorous ministers exhorting the need of "bringing America back to God." I have undertaken years of study in American history and I have yet to discover where America, as a nation, ever worshipped Christ. The evidence of this is sorely lacking. America is an idolatrous nation. We have more idols, relics and religious artifacts than Ancient Rome could ever boast of. He who says that America is, or has ever been, a Christian nation, says too much and he says it without proof.

My dear friends, I am an American, by the grace of God. I treasure this country and the freedom it provides. I have served this country in her armed forces and would do so again if called. I am thankful for our nation, our form of constitutional government and our national institutions. However, I am not blinded by political platitudes. Look carefully at America and you will see idol worship on a grand scale.

The manufacture and sale of religious artifacts is a multi-million dollar effort and the gullible are beguiled by the millions, each year. Perhaps the most insidious of religious idols that plague our land are these horrible pictures of Christ that we find on every hand. Strangely, we even find them in Baptist homes. They may be art (this is not for me to say) but they surely are not Christ. They are lost men's third rate efforts to produce divinity on canvas. They are idols. Say what you will about them, they are idols. You say that you do not worship them as idols. Perhaps that is so, but that does not negate the fact that they are idols.

These tawdry representations of Christ are abominable to God. It is no small offense for the wicked hands of man to attempt to picture the Son of Heaven. I am thankful that we are denied a knowledge of the features and form of Christ. Was He tall or short, thin or rotund, fair skinned or swarthy, strong or frail? We may reason about these matters all we like but we do not KNOW. If men knew for a certainty the face and form of Christ, then the world itself could not contain the idols that would be constructed. These sordid pictures are terrible enough, but think what it would be if men could produce His likeness in truth.

Let me pose you a personal question. Even if you knew EXACTLY what Christ looked like and someone painted you a picture of

the exact features of Christ, WHAT POSSIBLE GOOD WOULD IT BE TO YOU? How would it benefit you? Would it increase your faith? If so, then you have a strange conception of faith.

Is faith conjured up in some mystical manner by things that we can observe or is it a gift of God? How does one acquire faith in the beginning and how is faith sustained? Does not the Bible say that it is a free gift of God? Does not the Bible say that it is sustained and increased by God and not by tangible things that we can see and touch? If faith emanates from God, as we are assured it does, then all the copious artifacts the world might produce are of no value to us.

Let me pose my question to you anew. If you had a picture of Christ painted in painful exactitude, WHAT POSSIBLE GOOD WOULD IT BE TO YOU? I say that you would not be benefited but rather harmed by it. There would always be the temptation to live a life of ritualistic observance rather than a life of faith. If you are to serve acceptably and be effective for Christ it can only be done by faith.

I am cognizant that many have pictures of Christ in their homes and churches in all innocence. However, this does not nullify the fact that they are evil. If you would study the lives of the most famous painters of Christ perhaps you might take another view of their handiwork. Look at the lives of Reubens, Raphael, Hoffman, Michelangelo, DeVince and Rembrandt and you will perhaps view their efforts in another light.

Since the discovery of the Dead Sea Scrolls, there has been a heightened interest in archaeology, and religious antiquities. Many seem to live in expectation of finding some archaic document or

## We Covet Your Prayers!

shard that will prove the validity of the Bible. If I may borrow a phrase from Dickens, "Bah Humbug." Those who desire to prove the Bible to be true are starting from a disordered hypothesis. First accept the Bible by faith and then you will discern that the Bible needs no apologist to search the earth for physical verification of its origin and accuracy.

I am a student of Biblical archaeology and I respect and appreciate the finds that skilled and dedicated men have made. I would like to see more and more archaeological digs in Palestine and the Middle East. I believe that they add great insight into the life and times of the Bible area. However, they are not necessary to PROVE the Bible. Those who look to archaeology to support their faith, have a frail faith and a weak hope. Let archaeologists discover all they might like in Bible lands. The Christian has nothing to fear from anything that they might uncover. It is not impossible that archaeologists might uncover some item that Christ actually used and touched, so let me address myself to that now.

Let me ask you: If you actually had possession of articles that Christ used some two thousand years ago, WHAT POSSIBLE GOOD WOULD THEY BE TO YOU? I repeat this redundant question: WHAT POSSIBLE GOOD WOULD THEY BE TO YOU? Lloyd Douglas authored a book some years ago entitled, "The Robe." This is a fanciful romance centered around the robe of Christ as it came into the possession of various people. The book has an enduring popularity and this alone should serve as warning to the child of God. Let us take this

theme and extend it into this century. It is not impossible that archaeologists might someday uncover the actual robe that Christ wore. They have only recently uncovered clothing and artifacts of the first century in Masada in Southern Israel. Let us suppose for a moment that you actually possessed the robe that Christ wore and this was verified beyond doubt. WHAT POSSIBLE BENEFIT WOULD IT BE TO YOU? What earthly good would it do you as a Christian? Ponder this for a moment. Would it increase your faith? How can this be when faith is a gift of God, dispensed by God, ordered by God and sustained by God?

Please do not think me harsh or unfeeling, but if I actually possessed either the robe that Christ wore or any other item that He used or touched, I would be rid of them as soon as possible. I would do this lest someone turn them into idols.

This world yet has millions who revere religious relics and artifacts. Sadly, many identify themselves as Baptists. If you had the cup that Christ drank from at the last supper, WHAT GOOD WOULD IT DO YOU? I cannot see that it would benefit you as a Christian. Remember, we walk by faith and not by sight.

There is currently an expedition underway at Mt. Ararat, in search of Noah's Ark. It is not impossible that they might indeed find it, or the remnants of it. If Noah's Ark is placed in a museum in say Ankara, Turkey (I can't imagine the Turks letting such a find leave their country), and you were able to walk through it and view it, WHAT GOOD WOULD IT DO YOU AS A CHRISTIAN? Aside from being a natural curiosity, how would it aid you in your walk for Christ? I cannot see that it would.

It is not unlikely that some of the original manuscripts of Bible books might be uncovered. Our text is from Romans and I cannot see that it would be impossible for the original manuscript of Romans to be found sequestered in some catacomb or cave. I would be curious to see it. However, aside from being of academic interest to a student of Philology, I cannot see that it would benefit us. Students of ancient Greek would no doubt find it a paragon of excellence, but to those of us who only read English, and that poorly, it would not benefit us. We have the book of Romans within our Bibles and in our contemporary tongue. I cannot see that an archaic manuscript would be of any more than academic interest to us. Thank God that we do not have it. Some would no doubt make a shrine of it and worship it.

It is not impossible that the very bones of Paul might someday be uncovered. I do not mean to be crass, but I simply say, "so what if they are?" We do not worship Paul nor is he our Saviour. Old bones do not make a faithful and effective Christian. The Vatican has been trying for years to fit together old bones to present as the remains of Simon Peter. No doubt some day they will succeed. Again, I say "so what?" Even if the bones were actually Peter's (and Peter was a Baptist) what good would they be to anyone?

We could no doubt extend this subject endlessly and pose the same question to you over and over. However, I trust that you see by now that our worship is an adoration of faith not a reverence of those things seen. "Without faith it is impossible to please him." You might be possessed of countless religious artifacts but you are not pleasing to God except as you please Him in faith. The nation of Israel did worship God by ritualistic observance, utilizing artifacts that God had directed they make. However, within this economy we require none of this. At Calvary our Saviour should serve as warning to the unhindered by physical impediments.

| PROGRAM  |             |
|--|-------------|
| BIBLE CONFERENCE   |             |
| SOUTHSIDE BAPTIST CHURCH                                       |             |
| 807 SOUTH CUMMINGS STREET — PHONE 862-4820                     |             |
| FULTON, MISSISSIPPI  |             |
| NOVEMBER 4-6, 1975   |             |
| TUESDAY NIGHT  |             |
| Evening Meal   | 5:30        |
| Praise and Prayer  | 6:30-6:45   |
| "Scriptural Worship"—Joe Shelnett                              | 6:45-7:30   |
| Special Music  | 7:30-7:35   |
| "Values - Where They Belong"—James Hobbs                       | 7:35-8:10   |
| WEDNESDAY MORNING  |             |
| Praise and Prayer  | 9:30-9:45   |
| "Golden Key of Prayer"—Chas. Salmon                            | 9:45-10:30  |
| "Four Horsemen of the Apocalypse"—Part I—<br>Milburn Cockrell  | 10:30-11:15 |
| "Providence"—Part I—Elvis Gregory                              | 11:15-12:00 |
| Lunch  | 12:00       |
| WEDNESDAY NIGHT  |             |
| Evening Meal   | 5:30        |
| Praise and Prayer  | 6:30-6:45   |
| "Things Which Were Written Aforetime"—<br>Chas. Souder         | 6:45-7:30   |
| Special Music  | 7:30-7:35   |
| "Four Horsemen of the Apocalypse"—Part II—<br>Milburn Cockrell | 7:35-8:10   |
| THURSDAY MORNING   |             |
| Praise and Prayer  | 9:30-9:45   |
| "Magnify the Lord With Me"—James Hobbs                         | 9:45-10:30  |
| "Strengthen the Brethren"—Chas. Souder                         | 10:30-11:15 |
| "Christian Obedience"—Joe Shelnett                             | 11:15-12:00 |
| Lunch  | 12:00       |
| THURSDAY NIGHT   |             |
| Evening Meal   | 5:30        |
| Praise and Prayer  | 6:30-6:45   |
| "Special Calling and Unfailing Results"—<br>Chas. Salmon       | 6:45-7:30   |
| Special Music  | 7:30-7:35   |
| "Providence"—Part II—Elvis Gregory                             | 7:35-8:10   |

ments. We worship in Spirit and Truth and we need nothing to guide us but the Spirit and the Word.

I trust that I have been able to demonstrate to you how abhorrent religious relics and artifacts are to God. They are the enemy of faith. Be they ever so genuine, they are yet the enemy of faith. All the sophistries that the ritualists might present cannot deny that to worship God you must do so in faith. It is my hope that all religious artifacts might perish from Baptist homes and lives. What need have we of them? We have Christ. If nothing more, then (Continued on page 7, column 3)

## Pre-Millennialism

(Continued from page two)  
cion, Victorinus, and Lactantius. Numerous others by their association with the chiliasts could be mentioned, but for lack of positive proof, I omit. The remains of their statements are so fragmentary that it is impossible to give a decided expression of their views.

While pre-millennialism was dying out in the Greek churches it stood fast in the Western churches. "It was the same all through the 3rd and 4th centuries with those Latin theologians who escaped the influence of Greek speculations. Commodian, Victorinus Petavensis, Lactantius and Sulpicius Severus were all pronounced millenarians, holding by the very details of the primitive Christian expectations. They still believe, as John did, in the return of Nero as the Antichrist; they still expected that after the first resurrection Christ would reign with his saints 'in the flesh' for a thousand years" (THE ENCYCLOPAEDIA BRITANNICA, Vol. XVIII, p. 463).

## THE AUGUST AUGUSTINE

It is difficult to overestimate the importance of Augustine in the early history of a-millennialism. This bishop of Hippo is the first theologian of solid influence who adopted a-millennialism. Prior to him, a-millennialism was found only among heretics of the allegor-

izing and spiritualizing school of theology at Alexandria, Egypt. Few men today would care to build upon the theology of Clement of Alexandria, Origen, or Dionysius. Augustine made a-millennialism the prevailing doctrine of the Roman Catholic Church. He opposed the literal view of Revelation 20, making the first resurrection the spiritual birth of believers. He did not deny the literalness of the thousand years. Augustine believed the millennium started at the ascension of Christ and would last no longer than 1,000 years. He taught that the binding of Satan began when the gospel spread from Judea unto other regions.

He spiritualized the Scriptures freely when interpreting prophecy. However, like conservative a-millennialists today, he did not use this method when interpreting the doctrines of predestination, sin, salvation, and grace.

Discussing the gradual disappearance of the millennium in the Catholic Church, THE ENCYCLOPAEDIA BRITANNICA relates: "The change was brought about by two classes — first, Greek theology, which reached the West chiefly through Jerome Rufinus and Ambrose, and, second, the new idea of the church wrought out by Augustine on the basis of the altered political situation of the church. Augustine was the first who ventured to teach that the Catholic Church, in its empirical form, was the kingdom of Christ, that the millennial kingdom had commenced with the appearing of Christ, and was therefore an accomplished fact. By this doctrine of Augustine's, the old millenarianism, though not completely extirpated, was at least banished from the official theology" (Vol. XVIII, p. 463).

That the Catholic Church from the days of Augustine until the present has been unquestionably a-millennial no informed person doubts. But did Augustine succeed in getting rid of pre-millennialism? Did all the persecutions of the Catholic Church eradicate chiliastism? Or did it continue to exist under cover until the Protestant Reformation? These questions will be answered next week.



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

While some denominations are experiencing decline in America, the Assemblies of God have grown 10.6 per cent in the last two years. Their membership is now 758,348 in over 9,000 congregations. They have 1,128 missionaries serving in 95 countries with an overseas constituency which exceeds four million.

**LONDON (EP)**—The theological commission of the World Evangelical Fellowship has appealed for a change of course on the part of the ecumenical movement.

Its stand was made in a special statement commenting on the World Council of Churches General Assembly to be held in November at Nairobi, Kenya.

The statement was released several days after the commission had completed a five-day conference in mid-September. Its report on the WCC assembly was issued through the Evangelical Alliance, which embraces more than 700 British churches, societies and associations.

The statement said in part: "We plead for a change of course on the part of the ecumenical movement so that it is steered again by the authority of the Holy Scriptures as expressed in the confessional foundation of the World Council of Churches."

**GLORIETTA, N. M. (EP)**—Some 1,000 Southern Baptist pastors drop out of the ministry every year, and the denomination is seeking to learn why.

Bob Dale, pastoral consultant with the church's Sunday school board, suggested at a Bible conference here that pastoral dropouts tend to leave the ministry during three predictable crises in their lives.

These crises surface when the minister is three to five years out of seminary . . . at around 40 . . . and near the age of 60.

The first crisis involves the pastor's idealism, the second his need to meet increasing family obligations, and third or pre-retirement crisis, his lower energy, high experience and an eagerness to serve when opportunities lag.

"Pastors can prevent this crisis by maintaining strong marriage and family relationships," Dale told The Arizona Republic. "We don't lose many pastors due to family problems."

**SPRINGFIELD, Ill. (EP)**—Illinois Supreme Court has ruled unconstitutional a state law instituted in 1973 which requires the death penalty for six types of murder.

The court ruled that several portions of the law are invalid, including a provision requiring a three-judge panel to decide whether the death penalty should be imposed.

Under the 1973 law, the death penalty is permitted for the murder of a policeman, fireman or department of corrections officer who are killed in the line of duty; multiple murders; murder committed while hijacking a plane or public vehicle; murder by hired killers; murder connected with robbery, rape, arson, kidnapping; murder connected with sexual abuse of a child.

**KANSAS CITY (EP)**—Nathaniel Muhammad, leader of the Kansas City Temple of the Nation of Islam, and five "brothers" have been indicted by a federal grand jury for conspiring to possess and sell narcotics.

Muhammad, son of the late Elijah Muhammad, founder of the sect, allegedly prepared the drugs, including heroin and cocaine, for resale in Kansas City.

**NASHVILLE (EP)**—The Christian Life Commission of the Southern Baptist Convention has called for quick federal action on strong hand gun legislation before "tragedy strikes again."

"The second presidential assassination attempt this month underscores a grim reality: the United States needs immediate and effective legislation to control the abuse of hand guns," the commission said in a letter signed by executive secretary Foy Valentine.

Copies of the letter were sent to President Ford, Vice-president Rockefeller, the majority and minority leaders of the U.S. Senate and House of Representatives and Tennessee Senators Howard Baker and Bill Brock.

Evangelist Billy Graham recently said in Brussels that he was in favor of ordaining qualified homosexuals to the ministry. He declined comment on the ordination of women, but he said that he favored women's liberation.

Thanks to welfarism, foreign aid, and poor leadership, Americans are no longer the richest people in the world. According to a study made by the Union Bank of Switzerland, the USA has rapidly dropped to fifth place. We're just poor folks.

First is oil-rich Kuwait with \$55,000 per annum for a family of five. Switzerland is second with \$36,000 per annum for a family of five. Swedes are third with \$35,500, and Danes are fourth with \$34,000. The per capita income in goods and services for a U. S. family of five is about \$32,900.

Robert Berson, president of the Roman Catholic Glenmary Fathers, recently said in an interview in Cincinnati that barriers between the Southern Baptist Convention and Roman Catholics are "tumbling down."

The "new mode" of Catholic-Southern Baptist relations is growing out of their working together with the poor of Appalachia and the South. The Southern Baptist action is coming from the Home Mission Board's Department of Interfaith Witness.

Baptists and Catholics have very little in common in matters of faith and practice. Why are Southern Baptists willing to compromise Baptist principles for improved Baptist-Catholic relations? Just who is suddenly changing their doctrinal stand? Remember the old saying, "Rome never changes."

Though not formally a member, the Roman Catholic Church participates in numerous agencies of the World Council of Churches. When the WCC Assembly meets in Nairobi, Kenya, 16 observers and 10 advisors of the Roman Catholic Church will participate.

Students of Bible prophecy may well wonder whether the Roman Catholic will join the WCC, or whether the WCC may not soon join the Roman Catholic Church. Time will soon tell.

Beware of the United Nations Children's Emergency Fund! It will soon be time again for the children to go "trick or treating" for UNICEF. While I share the concern for needy children around the world, I doubt that UNICEF ever gets to many such children. UNICEF has capitalized on the Halloween custom to hoodwink the naive and gullible American public into supporting something that they would normally abhor.

UNICEF is strictly a supply agency. Its only activity is that of furnishing supplies to United

Nation's specialized agencies and to governments. The assistance does not go to the needy but is administered through governments. UNICEF renders no direct services to children in any country. While in some cases it may do much good, the harm it does far outweighs the good done.

Probably a better title for it would be UNICEFFCC, or United Nation's Children's Emergency Fund For Communist Countries. The food and funds sent to Communist nations are under the control of Communist dictators. Any informed person knows that the Communist conspirators use food as a political weapon by awarding it to those who submit to the Communists and withholding it from those who dare to favor freedom.

The first UNICEF chairman was Ludwig Rajchmann, who represented the Communist government of Poland. A publication officer of it admitted under oath she was a member of the Communist Party. Other personnel have no better records than these two mentioned.

Between 1947 and 1958 UNICEF appropriated \$59 million. The United States furnished \$42 million of this money. Most of this money has been used by the Reds as a political weapon to keep enslaved people under subjection.

## Artifacts, Antiquities

(Continued from page 6)

may all the pictures of Christ perish. They are not and could not be the avatar of Christ. I state it to you clearly that I despise a pictorial representation of Christ. If my language is strong, then, so be it.

If people desire to see a true picture of Christ, then let them study their Bibles, for here we see Him pictured in glory. Independent Baptists are accused of being querulous over matters of small importance. Not so. Every Bible matter is of precise importance because the Bible speaks of Christ on every page and within every word and within every depth of meaning of every word. "Lo, I come (in the volume of the book it is written of me)." We find Christ pictured in the entire volume of the Book.

If you desire to see Christ then seek Him in the volume of the Book. If we are querulous over Bible matters that are considered small, then it is because we desire to see our Saviour properly depicted. If a portrait was done of one you loved, you would no doubt desire every brush stroke to be applied with precise accuracy. Thus it is with us concerning Christ. We desire to see Him accurately represented with every brush stroke accurately applied. Those who handle the Word of God deceitfully make a mutilation of our Saviour. Dear Baptist friend, if you seek an accurate portrait of Christ, then undertake a serious study of the Word. Here you will find Him, for you see, the Word speaks of Him.

"For we walk by faith, and not by sight."

## Halliman Concludes

(Continued from page one)

stand why he had had those two hindrances that morning. There were myself and one other passenger to go to Kieta that morning, and by 7:00 a.m. we were in the plane and on our way. The other passenger was a nurse from the Methodist Mission at Tonu Village, known as Sister Pamale. After twenty years she was leaving to go back to New Zealand to stay. She had been asked to leave by the local people—reason, she had taken up with Osburns holy roll crowd. Regardless of the reason, her departure was a sad one for her.

THE BAPTIST EXAMINER  
NOVEMBER 1, 1975  
PAGE SEVEN

## Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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

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

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

Write Brother Halliman frequently. His address is:

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

as I went in that the lady, that takes care of the place, looked a little surprised to see me. She said she wondered when I would be coming. I said that of course she must be joking, for I had sent her a telegram two days ago—when I left two days later the telegram still had not arrived. It is one hundred twenty-six miles from Koroba to Hagen and takes the average aircraft that we use out this way about forty-five minutes to make the flight. When we post a letter here at Koroba it usually takes up to four days to reach Hagen via Mendi. In many instances we can get a letter to Hagen from Koroba faster than we can get a telegram. I recently received a telegram from my wife in Kentucky that had taken eight days to reach me. In terms of isolation Koroba in New Guinea is the ultimate.

I arrived in Hagen too late on Thursday afternoon to do any business, so Friday was spent getting together several needed supplies and preparing to leave for Koroba on Saturday morning. I was scheduled to leave Hagen for Koroba at 10:00 a.m. on Saturday morning. As mentioned in a couple of previous articles, time means nothing here in New Guinea, and we finally got underway about 12:00 noon.

I had left my vehicle at one of the government employee's house where I was to stay and noted

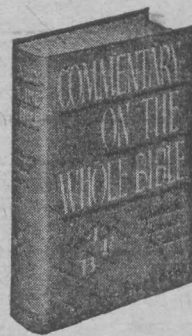
(Continued on page 8, column 3)

## Commentary On The Whole Bible

By Jamieson, Fausset, and Brown

Price \$15.95

Looking for a lot of dependable Bible commentary in one volume? If so, you need this great book. Books, chapters, verses, and words are expounded. Example: "Ministered" in Acts 13:2 is explained to mean the performance of official duties of the church at Antioch.



There are almost 1600 pages of valuable study helps. Spurgeon said: "It contains so great a variety of information that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently. I have of it a very high opinion . . . and I consult it continually and with great interest."

CALVARY BAPTIST CHURCH  
P.O. Box 910—Ashland, Kentucky 41101



## "The Lord's Supper"

(Continued from page 5)  
ernment, nor Hell itself, can put an end to Baptist Churches. Jesus established them and set them going, and promised that they should continue until He returns, and every time we partake of the Lord's Supper, we have a promise that the church which Jesus built shall continue; and as often as we partake of the Lord's Supper, we have a prophesy by so doing that His church shall continue.

Furthermore, the Lord's Supper not only looks back to Christ's death, but looks forward to Christ's return. Some day Jesus is coming to earth again. Of this we are assured when He left this world.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you

into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11).

He Himself had already told us the same truth, for He said:

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also" (Jn. 14:3).

### CONCLUSION

Then, beloved, in view of the fact that He is coming back, you ought to get ready to meet Him. Many will be caught unawares—not ready to meet Him. The only way that you can be ready to meet Him, is to be fully trusting in Jesus Christ as a Saviour. I rejoice to say that any man who has received Jesus Christ as a Saviour, whether inside any church, or outside all churches, and irrespective of how he has been baptized—I rejoice to say that such a one is ready to meet Jesus. However, beloved, though you are saved, I would urge you to seek out someone who has the authority to baptize—namely, a New Testament Church, or a Missionary Baptist Church, then follow Him in baptism, and live

in the light of His Word, and let your life count for God, that when He comes, you won't be ashamed to meet Him.

Above everything though, may you receive Him as your Saviour.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).



## A Perverted Sense

(Continued from page one)

inventory of their sense of values. It just might be that we could correct the situation before judgment falls upon our nation. Our Lord said: "It is not meet," while we are saying seven to one is a proper balance of birth rate. More money is spent on dogs and cats than is spent on human babies.

We aren't saying that all dogs and cats should be killed, but we are saying that our sense of values is out of kilter. Our nation and the world are fast depleting their natural resources, and we hear the cry for "population control." What "population?" Dogs and cats or humans? We are "Casting the children's bread to the dogs and cats."



## Halliman Concludes

(Continued from page seven)

while I was gone and had expected to have to walk from the airstrip to his house to collect it. However, the Lord was not quite through blessing me on this trip, so there was a truck that came to the airstrip to see who had come in on the plane. He offered to give me a lift up to where my car was. When I got out I felt like asking him to wait just a moment to see if my car would start after sitting there for almost a month. As I had surmised, the battery was dead, so he offered to pull me out to the road where there was a steep grade. This being done, the car started going down the grade. There was only one other car serviceable in Koroba and it was out at the time. Had this fellow not been there, I not only would have to walk the mile plus to where my car was, but would then have had to walk the other eleven miles on home. Again I suppose some of you are thinking that this fellow Halliman sure is lucky. No such thing, but rather, all these things were worked out by the sovereign Helper that I have been trying to tell you about. By about 2:00 p.m. that Saturday afternoon I was back at the Mission Station, having been gone just short of a month.

### A SUMMARY OF THE BOUGAINVILLE TRIP

The trip was profitable in many ways, in that I not only got a lot of preaching done, but a lot of things attended to that I could not have otherwise. However, we will confine our remarks now to the work on Bougainville.

It had been over three years since I had last visited Bougainville and many changes had come about during that time. One of the most drastic ones was that one of the pastors, Bro. Jesse Pakahe, had one of his legs amputated at the knee. Needless to say, as a result of this, one of the churches, the one he pastored, has greatly suffered insofar as the ministry is concerned. Bro. Pakahe has spent more than a year during this time in various hospitals and as yet, other than a peg leg, he still does not have a suitable leg which he can walk on to do any good.

Not only has Brother Pakahe suffered physically but, having been away from his church and his people for such long periods, he has also suffered spiritually. When I was there and talked to him he was one of the worst de-

## A Review of Baptist Ecclesiology

(Continued From Page Five)

of the Saviour who even commands men to 'teach the Scriptures,' excited at once sentiments of horror and indignation in the hearts of good men of all denominations of Christians wherever it became known.

"No severer language has been applied to it, and to the punishment which it has inflicted, and promises still to inflict, than that which has been employed by distinguished Roman Catholic laymen and some Roman Catholic journals in Europe. We wish we could say the same of some Roman Catholic Journals in our own country.

"When it became known that the health of one, if not both, of these 'sufferers for Christ's sake' was in danger of giving completely away, and that other instances of persecution were occurring at Florence, the Protestants of Great Britain, Holland, France, Germany, and Switzerland, sent a deputation of ten men—the Earls of Roden and Cavant, and Captain Troter, from England; Mr. Elout Horland, Count A. de Caspana and M. de Mimont, France; Messrs. Fourtells and Bonin, Germany; and Count de St. George, and Col. Tronchin, Geneva—men distinguished for their piety and by their social position—to Florence, to sue for the clemency of the Grand Duke. They were refused a personal interview by the Grand Duke. Whereupon they addressed a respectful and earnest note to his royal highness, and returned to their respective countries to make report to those who sent them. Their report is before the world, and reveals a remarkable and even alarming state of things in Tuscany.

"On the one hand, thousands of people in Florence, by the reading of the Scriptures, have turned away from the doctrines and worship of the Roman Catholic Church; and on the other, many are suffering in many ways from the rigor of the government; some are in exile, some in prison, and some under surveillance of the police, which is in some respects, even worse than imprisonment. And recent ordinances or decrees of the government denounce the punishment of death (by the guillotine) against certain offenses, and among them, anything that is contrary to religion (*contra religione*)—the very offense charged upon the Madii. And at the latest intelligence from that unhappy country, Signor Guarducci, one of the individuals who were exiled with Count Guicciardini, in 1851, has been arrested and thrown into prison a second time for the crime of Protestantism! His house was searched at the hour of three o'clock in the morning, and a copy of Diodati's Bible, the Protestant version, found in it. Very serious apprehensions are entertained lest, either by the sword and the faggot, or by confinement in unhealthy prisons, amid marshes, men may soon be called to suffer death, for reading the Scriptures and following their own convictions. And these things are done in this nineteenth century! Tell it not among the Mohammedans—tell it not among the heathen."

I will continue this article and conclude it next week.  
I remain yours in the old Landmarks.

R. E. POUND II

(Continued Next Week)

pressed persons that I have ever seen. Brother Pakahe is a valuable man for the work on Bougainville, and he needs the prayers of God's people and any other way that you could be used of the Lord to encourage him. He lives in a lonely village several miles from his church and used to make the round trip on his bicycle, but now that is impossible. I would like to suggest that many of you write him a short letter and try to encourage him to get back into the Lord's work, regardless of the hardships he may have to endure. Please do not expect him to answer the letters, and tell him so when you write, but I feel that it would be a tremendous boost to him if many of you would write to him and let him know you are concerned about him and praying for him. His address is Eld. Jesse Pakahe, Konga Free Bag, Siwai via Buin, Bougainville, Papua, New Guinea.

It is possible that he may be coming here to the Mission Station shortly after the first of the year to start a Bible School, but not certain as of now. If he does not come here, we will be sending some preachers to Bougainville for him to teach. Not only would he be able to do a good job teaching, but he needs to be back in the Lord's service, and this may be what the Lord has had in mind all along.

The church he is pastor of is still going, but it is just managing to hold together. One of the men of the church takes the services and, while they have fairly good attendance, the man is not a preacher; please pray for this group. Regarding the other church where Brother Isaac Uming pastors, it is coming along slowly but making progress. Brother Uming has baptized some in the church since last I was there and, as has been mentioned in a previous article, the church baptized two more the last Sunday that I was with them. The attendance at this church is good and the membership is strong and real spiritual.

There are other mission points that Brother Uming takes care of, and he has a pretty full ministry. About 10 years ago I bought Brother Uming a bicycle to assist him in getting around to his work. After learning that his bicycle had run its course, and after having walked with him to his different preaching points, I decided that it was time to buy him another bike. He was as proud of that as most of you would be of a new Cadillac. Things on Bougainville move slowly and I would say that it will be many years before many visible results are noted there, but we have a sound work established there, and in God's time He will save those of His elect; the rest will have to answer to God for the light that has been brought before them. I am sure that all the folk on Bougainville would appreciate your prayers, and I know that I would be most grateful if you would remember them to our Lord.

May our dear Lord bless each of you!

IN BAPTIST AFFAIRS, KNOWLEDGE PROMOTES  
ACTIVITY—IGNORANCE PROMOTES INDIFFERENCE

# THE BAPTIST EXAMINER

IS A BAPTIST PAPER THAT PROMOTES SOUND  
BAPTIST KNOWLEDGE THROUGHOUT AMERICA

PUT THE PAPER INTO EVERY BAPTIST HOME

## WHY?

Because Christ's cause demands Knowledge  
Because Knowledge comes from reading  
Because "Knowing" fosters "Doing"  
Because the Paper is a Pastor in the home  
Because it is true to Christ's Program

PUT THE PAPER INTO EVERY BAPTIST HOME

## HOW?

By Pastoral Effort

By Special Committees

By Pulpit Presentation and urging

By Personal Solicitation of Subscriptions

By Sending to your Friends

Put This Paper Into Every Baptist Home in America

YOU KNOW WHO NEEDS IT!

GIVE 5 GIFT SUBSCRIPTIONS TO THE BAPTIST EXAMINER

P. O. Box 910 — Ashland, Kentucky 41101

SEND US 5 SUBSCRIPTIONS, WE'LL RENEW YOURS FREE!

# 5 SUBS . . . . \$10.00

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

1. Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_

2. Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_

3. Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_

4. Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_

5. Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_

Enclosed \$ \_\_\_\_\_ for \_\_\_\_\_ Subs

Your Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_

**GIVE US READERS**  
**We Will Give Them The Truth**

THE BAPTIST EXAMINER

NOVEMBER 1, 1975

PAGE EIGHT