

IS THERE LIFE ON OTHER PLANETS?

By RAY HIATT
Hazard, Kentucky

(This message was originally preached on the "MESSAGE OF GRACE" TV program, Channel 7, WKYH-TV, NBC, Hazard, Kentucky).

"In the beginning God created the heaven and the earth" (Gen. 1:1).

This is a question that has fascinated and intrigued thinking peoples for ages. The mind and imagination of man has desired to reach beyond this earthly vale and penetrate the mysteries that envelope his universe. Man, by his nature, is a questioning, inquiring creature. Since Eve sought knowledge from the forbidden tree, man has never ceased to attempt to add to his store of knowledge. This quest has taken him along many strange paths and has culminated in many strange and untoward religions.

There is a void within man since the fall that he tries to fill by

all the measures his crafty mind can conceive. Rather than acknowledge his own lack of worth, he attempts to magnify his worth by pretensions of knowledge and wisdom. Thus he lifts his eyes to the stars. Within the stellar depths of space he seeks answers to timeless queries. What is man? From whence has he sprung? To where shall he depart? Man asks these questions of the mute constellations; not knowing that the answers are to be found only in Christ.

What does the Bible say concerning the possibility of life on other planets? But first let us pause a moment, because some might question the legitimacy of our inquiry. The subject of "space" and "inter-planetary" matters has been so fictionalized that people are afraid to discuss it for fear of ridicule. However, our text speaks of "the heaven and the earth," and this should be the

scope of our interest. It cannot be wrong for the Christian to search the Scriptures, seeking



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light on any relevant subject. Since millions are interested in the "heavens," then let us be in-

formed as to what the Bible says of them. We are not exceeding ourselves nor delving into forbidden areas by serious Bible study. We are not amiss if we inquire of either the earth or the heavens, if the study will better inform us and better enable us to minister the things of Christ.

"The secret things belong unto the Lord our God . . ." (Deut. 29:29). How often we hear this phrase quoted. It is surely true. God's secrets are just that, His secrets. No one can wrest any of God's secrets from Him. However, we very seldom hear the remainder of that verse quoted. It says: "But those things which are REVEALED belong unto us and to our children for ever, that we may do all the words of this law."

I conclude, therefore, that our inquiry into the subject of life on other planets is not only legitimate but very needful. We are inundated every day with scientific

conjecture and bombastic speculations concerning UFO's, extra-terrestrial life and projections of further space ventures. The Christian had best know what the Bible says concerning these matters lest he find himself confused and disquieted.

Is there life on other planets? We know of course what the scientific community will say. Our scientists will give us an automatic "yes" to this question, and marvel if we do not blandly accept it. In addition to its other attributes, the Bible is a scientific book of precise and unparalleled accuracy. This seems to be ignored by our learned scientific friends. If it is discovered that an ancient Greek sage has uttered a theory, no matter how nonsensical, it is immediately studied and pondered. However, when the Bible speaks on scientific matters we find few willing to listen. We are regarded (Continued on page 6, column 3)

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC Tearing Down - Building Up

The Baptist Examiner

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

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THE DUTIES OF A GOOD PASTOR

By DAVID O'NEAL
Grace Missionary Baptist Church
Tulsa, Oklahoma

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being examples to the flock" (1 Pet. 5:1-3).

There are many problems in our churches today, and no trouble that we have in our lives will cause more pain to the children of God than trouble in the church. I would not say that most of these problems are a result of pastors who do not act correctly in the office given them, but I am certain that this is true in some instances of church trouble. With this in mind, we would like to discuss the position of a pastor.

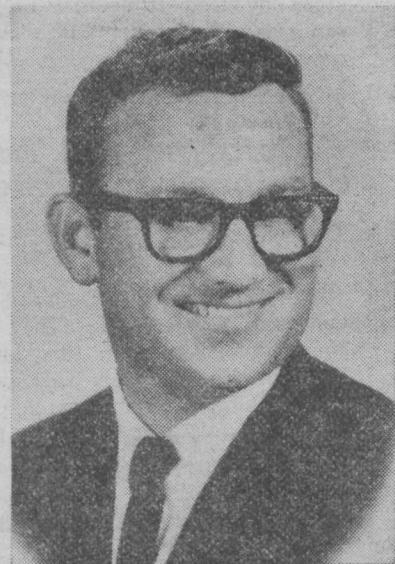
The word "pastor" means "shepherd, one who tends herds or flocks." In considering the meaning of the terms, we will find that many of God's shepherds are not completely fulfilling the duties of their calling.

What A Shepherd Should Not Do
We as God's shepherds must always remember that the church belongs to God. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). The Lord has a great love for all of His children, but He has a special love for His church. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25).

We as pastors are to give attention to all the flock in our charge. The greatest gift a man can receive from the Lord, apart from salvation in Jesus Christ, is to pastor one of His churches. No greater office exists in the land, and no greater responsibility was ever given. The greatest gift God can give a church is a God-sent, Holy Spirit-led pastor.

God does not call one man to

pastor several, or all of His churches. When a man will seek to pastor another pastor's church, or give advice to that church without being asked, it reveals unethical presumption. Our text states



DAVID O'NEAL

that we are to "take heed to all the flock which the Holy Spirit hath made you overseers." Not flocks, but one flock.

Christ prohibited the exercise of authority or dominion in His people. "But Jesus called them unto him, and said, Ye know that the

princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, But it shall not be so among you: but whosoever will be great among you, let him be your minister" (Matthew 20:25-26).

A pastor is not to take over, or Lord over, the church of God. In 1 Timothy 5:17, we see that the elders that rule well should be counted worthy of double honor. The word "rule" means "to lead, to attend to." No pastor can be said to rule well unless he is ever mindful of the needs of all the members of the church, and supplies that need with a great love for each and every one in the flock of God. He is not given the authority to take over the church, or to tell the church what it must do.

(Continued on page 7, column 5)

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The Baptist Examiner Pulpit

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THE ABRAHAMIC COVENANT

The confusion of tongues at the tower of Babel was a turning point in human history. Up to this time the human race was a unit. They all spoke the same language. There was neither Jew nor Gentile. The children of Noah had become an idolatrous people.

To remedy this condition, God called out a descendant of Shem by which He would form a separate people and nation. The man whom God effectually called was Abraham. God called him while he dwelt at Ur of the Chaldees in

Mesopotamia.

This chosen vessel unto the Lord would be instrumental in forming a new nation. This nation would do a four-fold work: It would witness of the true God in the midst of universal idolatry (Isa. 43:10). It would receive, protect, and preserve the oracles of God (Rom. 3:2). It would bring forth the promised Seed (Matt. 1:1). It would be a living testimony of the blessing of serving the true God (Deut. 4:5-8).

God made a covenant with Abra-

ham which was confirmed to his son, Isaac (Gen. 26:1-5) and to his grandson, Jacob (Gen. 28:10-15). The Abrahamic Covenant was an unconditional covenant. It did not call upon Abraham to perform any conditions; it only revealed God's sovereign purpose to Abraham. In this covenant God promised Abraham a great nation, a great name, a limitless posterity, everlasting possession of the Holy Land, and ultimately to be a blessing to all families of the earth (Continued on page 2, column 1)



MEDFORD CAUDILL

he is misunderstood concerning his actions. The Bible makes clear that there is a certain time and place for criticism. Some people it seems, do not realize this.

There is a time to break down. Go into any city and look at a large magnificent office building. How did it get there? Well, it was built there, of course. But before it could be built, all of the old, dilapidated buildings which stood where it now stands had to be torn down first. You see, there had to be a tearing down before there could be a building up.

Examine your own personal be-

liefs. Were you always a sovereign grace, landmark, missionary Baptist? If you were not, then how did you become one? Before any truth could be pressed upon you in a positive manner you had to see first that those things which you formerly believed were wrong. There had to be a tearing down of your old beliefs before the truths you now hold could be built up.

There is a place for criticism. Someone says yes, but you ought not to name names. Someone should have told the Apostle Paul that before he did such a terrible injustice to Hymenaeus and Alexander (1 Tim. 1:20). Which is better — to tell someone there is something near them that may cause them harm and they ought to be careful of it whatever it is, or to yell, "LOOK OUT, THERE'S A SNAKE." You see the difference? There are some things, spiritually speaking, also, which God's people must be warned of in no uncertain terms.

Let us note, carefully, however, that there is also a time to build up. Just as we could not build our modern office building without first destroying the old buildings upon the lot, so we cannot build (Continued on page 8, column 2)

ILLUSTRATIONS OF GRACE

"He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2:6). I sat in the station awaiting the arrival of a train: Some one said, "He's been a soldier, I know by his walk." The words were used in reference to an erect, firm-treading man who had alighted from a train, and had evidently been an object of interest to his fellow passengers.

"Aye, and he's been a soldier, I know by the way he carries his pack," said another.

"Aye, and by his politeness," observed a third. "Did you see how he touched his cap, only because you gentlemen looked at him? Most of us would have said, 'What are you staring at?'"

The train started off, the man left the station, and I followed, "Did you hear the remarks of your fellow travelers, my friend?" He smiled as I repeated them, and said, "Just as it should be, sir — just as it should be! A soldier in plain clothes should be the same as a soldier in uniform. A true soldier ought to walk so as to be known as such wherever he is."

Should not the Christian, also, be known by his daily walk? By the way he carries himself among men? By his true Christian politeness? — THE WATCHWORD, 1891.

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THE BAPTIST EXAMINER

FEBRUARY 21 1974

PAGE TWO

ABRAHAM'S NAME TO BE GREAT

ABRAHAM A BLESSING

A CURSE OR BLESSING

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Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



"THE PLUMBLINE"

ALL FAMILIES BLESSED

This promise will be literally fulfilled in the Millennium when the Gentiles are blessed through Israel's King. Psalm 72 is a description of the Kingdom Age. In verse 17 it is said of King Jesus: "And men shall be blessed in him: all nations shall call him blessed." The Gentile nations will also be blessed through the descendants of Abraham. Isaiah 62:2 reads: "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord

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During the personal reign of Christ on earth the Hebrews will have this land as an everlasting

Before Abraham and his p
ity can be deprived of the
lasting possession of Canaan
Abrahamic Covenant must be
annulled. In Galatians 3:15
"Though it be but a man's
nant, yet if it be confirme
man disannulleth, or addeth
to." Then two verses below
tells us that the Abrahamic
nant was confirmed of God
Christ 430 years before the
was given. Since a covenant
(Continued on page 8, column

'The Plumbline'

Continued from Page Two)
by little, until he came from
asus, to Gaza, to Tyre, to
n, to Ammon, to Moab, and
h, and then there was just
crowd left to preach about,
that was his audience. Then
aid:
fear this word that the Lord
spoken against you, O CHIL-
OF ISRAEL, against the
family which I brought up
the land of Egypt." — Amos

roughout the balance of this
of Amos, he doesn't say a
about these nations round
t, he doesn't say one word
t the people of Jerusalem
Judah, but he surely does
about his audience — the ten
of the northern kingdom
Israel. I don't suppose you
find any book where there
ny more human interest than
the balance of this book of
s.

And I also have given you
ANNESS OF TEETH in all
cities" — Amos 4:6.

wasn't Pepsodent, nor Ipana,
Colgate that had cleaned
n. God gave them cleanness
eeth because there wasn't any
on for their teeth getting soil.
He had given them a famine.
sten again:

have smitten you with BLAST-
and MILDEW: when your
dens and your vineyards and
fig trees and your olive trees
eased, the palmerworm de-
red them. I have sent among
the pestilence after the man
of Egypt: your young men
I slain with the sword, and
I taken away your horses. I
overthrown some of you" —
os 4:9-11.

tell you, beloved, Israel was
inded of Jehovah's chasten-
Israel surely was reminded
Amos how much God had
stened them according to their
en when we come to the fifth
ter, he goes even further
says that their worship with-
righteousness was an abomi-
on in the sight of God.

hate, I despise your feast
s, and I will NOT SMELL
your solemn assemblies" —
os 5:21.

ould anything be plainer? God
spsed the worship of Israel to
extent that He said, "I hate
— to the extent that He said,
will not even smell or draw
breath in your solemn as-
semblies."

hen in the sixth chapter he
ins by pronouncing woe upon
m, for he says:

Woe to them that are at ease
Zion" — Amos 6:1.

the balance of this chapter
tells about their ease. He de-
ribes their comfortable beds;
describes the music that they
whereby they could enjoy
mselves; and he describes their
l, how they were not waiting
the calves and the lambs to
w up, but rather they were
ing the young lambs — the
icest lambs, and the choicest
ves out of the stall. He de-
ribes how Israel was so much
ease that they were just de-
rately using everything on
mselves to enjoy themselves
the fullest, forgetful entirely
Almighty God.

hen Amos says, "There will
no more intercession. The
phet will not intercede for you
longer. Furthermore, time
run out for you. I'll give you
vision whereby you will know
time has completely run out
the children of Israel."

hen the Word of God tells us
y the people looked and saw a
n standing on the wall that
been built with a plumbline.
er the wall was thus built
h a plumbline, the man was
standing there with the plumb-
in his hand. You recognize,
course, that a plumbline is



Question:
"WHERE IS IRRIGATION PRO-
PHESIED?"

Answer: Isaiah 43:19,20.

"Behold, I will do a new thing;
now it shall spring forth; shall ye
not know it? I will even make a
way in the wilderness, and rivers
in the desert. The beast of the field
shall honour me, the dragons and
the owls: because I give waters in
the wilderness, and rivers in the
desert, to give drink to my people,
my chosen."

for the purpose of building. It
is for the purpose of accuracy.
It is for the purpose of measur-
ing a wall, for example, to see
if it is being built in an accurate
line and straight. I have had a
little experience in regard to a
plumbline and squares and levels,
and as I have done so, I have
realized that one of the hardest
things in this world to do is to
make plumb that which has gotten
out of plumb. It is almost an
impossibility to make anything
plumb again that has gotten out
of plumb.

I rather imagine that was true
in the days of Amos. When the
people saw this vision of the
Lord standing upon the wall that
He had built with a plumbline
— with that plumbline in His hand
I am satisfied that they realized
God was putting the plumb to
them — testing to see whether
or not their lives were standing
plumb.

Beloved, if God were to put the
plumbline of His Word to your
life tonight, I wonder how much
of your life would be absolutely
plumb; I wonder how much of
your life would be absolutely
square, true, and perfect in the
light of the Word of God.

In the days of His ministry, the
Son of God preached a great
sermon, as recorded in the sixth
chapter of John, and in that ser-
mon He dealt with four great out-
standing truths, namely, the doc-
trine of election and sovereignty,
the doctrine of human depravity,
the doctrine of justification by
faith, and the doctrine of the se-
curity of the saved.

For example, on the basis of
sovereignty, the Lord Jesus said:
"All that the Father giveth me
shall come to me" — John 6:37.

On the basis of depravity, He
said:

"No man can come to me, ex-
cept the Father which hath sent
me draw him" — John 6:44.

On the basis of justification by
faith, He said:

"He that believeth on me hath
everlasting life" — John 6:47.

On the basis of the security of
the saved, He said:

"Him that cometh to me I will in
no wise cast out" — John 6:37.

When He had finished His mes-
sage he looked and there was
his crowd leaving in every di-
rection. Folk who had thought
before that the Lord Jesus Christ
was the greatest Person who had
ever come, now were turning
their backs, and going in the op-
posite direction. The day before
he had had 5,000 men eat dinner
with Him, not counting the wom-
en and children. Now these 5,000
men and all the balance had turn-
ed their backs to go away. All
this crowd had gone elsewhere.
They decided they had other busi-
ness to take care of. They decided
they had things that needed to
be done, and they left Him and
went elsewhere. Then we read:

"Then said Jesus unto the twelve,
Will ye also go away? Then Simon
Peter answered him, Lord, to
whom shall we go? thou hast the
words of eternal life. And we be-

lieve and are sure that thou art
that Christ, the Son of the living
God" — John 6:67-69.

Beloved, here was a crowd of
people who one day were follow-
ing Jesus en masse. Here was a
crowd that one day talked about
the Lord Jesus Christ as the very
greatest individual they had ever
seen. Here was a crowd of people
who one day thought that the
Son of God was undoubtedly the
greatest person they had ever
met. Yet when He put the plumb-
line of the Word of God to their
lives and talked to them about
depravity, and election, and justi-
fication by faith, and the security
of the saved, they didn't "plumb"
out very well. The result was that
they left, and went in other di-
rections. Therefore, instead of the
Lord Jesus Christ having a trem-
endous crowd following Him,
He came to the end of the day
with only His twelve disciples to
remain faithful to the end.

Beloved, I am wondering about
each of us. If we were to apply
the plumbline of God's Word, I
wonder how we would stand. Well,
let's see.

I
"Except a man be BORN
AGAIN, he CANNOT SEE the
kingdom of God" — John 3:3.

"Except a man be born of water
and of the Spirit, he CANNOT
ENTER into the kingdom of God"
— John 3:5.

"Ye MUST be born again" —
John 3:7.

These verses give to us the
same truth emphasized and rei-
terated in a little different lan-
guage in each instance, but telling
us the same thing, that there
must be a spiritual experience in
your life. Too many people join
the church without a spiritual
experience. Too many people have
church-anity, without having
Christianity. Too many folk have
a profession without a possession.
Too many people have their
names inscribed in the church
record book and never have had
their names inscribed in the
Lamb's Book of Life. As we read
these verses which tell us the
same truth that you must have a
spiritual life before God, I ask
you, how does your life compare
to these three statements? Do you
plumb perfectly?

I tell you, beloved, growing out
of my experience with human
beings over the past forty years
in the ministry, I am convinced
that there's mighty, mighty few
of the crowd that professes the
name of Jesus Christ who really
know him as the Saviour. I heard
a man say some months ago that
he doubted seriously if 25% of the
membership of Baptist churches
were saved. I thought he was
unusually liberal when he thought
that there might be a hope that
the 25% was saved. I say to you,
I doubt seriously if anything like
25% of the membership of the
average Baptist church is saved
and safe and ready to go to
Heaven.

Brother, sister, putting the
plumbline of God's Word against
your life, I ask you, have you
had a spiritual experience with
Jesus Christ?

H

"And said, Verily I say unto
you, Except ye be CONVERTED,
and become as little children, ye
SHALL NOT ENTER into the
kingdom of heaven" — Mt. 18:3.

Notice that not one word is
said that you have to have church
membership. Not one word is said
about baptism. Not one word is
said about a good life. Not a word
is said about keeping the Golden
Rule or giving to missions. Not
a word is said about holding out
faithful to the end. These are
the things that the majority of
churches emphasize and say are
necessary for salvation. Important
as they may be for church mem-
bership, not a word is mentioned
(Continued on page 4, column 4)

A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II
Route 1, Aberdeen, Mississippi 39730

On John Thornbury's Treatise
"THE DOCTRINE OF THE CHURCH"

Synecdoche of the Species

A Synecdoche of the species, is when the species is put for
the genus, or a particular for the universal, and its distinction
is conformable to the former kind. As,

The word many is put for all, Dan xii. 2, compared with
John v. 28, Isa. lii. 15; see Matt. xvi. 28, and xxvi. 28, Rom.
v. 18, 19.

1. Words of a narrower or more special signification are put
for those of a more large or universal signification. The word *vir*,
a man, is the special attribute of the male sex, yet is put for any
man or woman, Psa. i. 1, xxxii. 1, and cxii. 1, Jer. xvii. 5, 7, Joel
ii. 7, 8. Fathers are put for ancestors, Psa. xxii. 4 and cvi. 6. Father
is put for a grandfather, 2 Sam. ix. 7, and xix. 28; Dan v. 11, 18.
A mother for a grandmother, I Kings xv. 10, see verse 2, etc.
Brothers for kinsmen, Judg. ix. 1, I Chron. xii. 32, Matt. xii. 46, 47.

Jerom recites four kinds of brothers, or such as are so by
nature, Gen. xxvii. 11; by country, Deut. xv. 3; by kindred, Gen.
xiii. 8; by affection or union of mind, Psa. cxxxiii. 1. Hence the
brotherhood of one faith in Christ, Rom. xiv. 10, I Pet. ii. 17.
Sons and daughters for posterity, Exod. i. 7, Jer. xxxi. 29. A son
for a nephew, and a daughter for a niece, Gen. xxix. 5, and xxiv.
48. See Josh. vii. 24, with verse 1. A son for more remote posterity.
Hence Christ is called the Son of Abraham and David, Matt. i. 1;
see Luke xix. 9.

2. A proper name is put for a common, as Abraham and Is-
rael for the patriarchs, Isa. lxiii. 16; Paul and Apollos for any
gospel ministers, I Cor. iii. 6, see Rom. ii. 17, and ix. 19, 20, I
Cor. vii. 16, where a speech is directed to one that concerns all.

3. The species is put for the genus; as a bow and spear for
all kinds of weapons, Psa. xlv. 6, and xlv. 9, Zech. x. 4. Gold
for any gift, Psa. lxxii. 15, Isa. lx. 6. A lion for any great beast,
Isa. xv. 9. A command, for any doctrine, 2 Pet. ii. 21, and iii. 2.
Honey for any sweet thing, Exod. iii. 8, 17, and many other
places. "A land flowing with milk and honey," Ezek. xx. 6, 15,
denotes abundance of good things; bread for any victuals, Gen.
iii. 19, and xxxix. 6, Matt. vi. 11, Luke xiv. 1, etc. A garment for
any necessities, Isa. iii. 6, 7. A widow and orphan for any in
distress, Exod. xxii. 22, James i. 27.

4. A certain species of number, is put for an undetermined
multitude; as two for many, Isa. xl. 2, and xli. 7, Jer. xvi. 18,
Zech. ix. 12, Rev. xviii. 6. Twice, for as often, Psa. lxii. 11. Five
words are put for a few, I Cor. xiv. 19; and ten thousand words
for prolix speech. The number seven is frequently put for an
indefinite multitude, Lev. xxvi. 18, 21, 24, 28, I Sam. ii. 5. Seven-
fold for a vast number, Gen. iv. 24, Matt. xviii. 22. Ten for many,
Gen. xxxi. 7, Numb. xiv. 22. A hundred for many; many; Eccl.
vi. 3, and viii. 12, Prov. xvii. 10, Matt. xix. 29. Thousands for very
many, Exod. xx. 6. Myriads or ten thousands for a vast number,
I Sam. xviii. 7. See Gen. xxiv. 60, Numb. x. 36, Dan vii. 10, Rev.
v. 11, etc.

5. The singular number is put for the plural, Gen. xxxii. 5,
Exod. x. 12, Judg. iv. 5, Job xiv. 1, Isa. i. 3, and xvi. 1, Jer. viii.
7, Joel i. 4, Matt. vi. 17, Rom. ii. 28, etc.

6. Special verbs are put for general, as to go in and out is
put for actions of life, or for life in general, Numb. xxvii. 17, 21,
Isa. xxxvii. 28, Acts i. 21, etc. To call upon God, is put for di-
vine worship, Gen. iv. 26, Isa. xliii. 22, John iv. 23, 24, with
many others.

7. The Scripture sometimes proposes any thing that is gen-
eral, by some illustrious species, for evidence sake; as,

(1) In the actions of men, Deut. xxx. 5, the example of the
axe slipping from the helve, and killing a man by chance, is put
for any involuntary man-slaughter. See Psa. cxii. 5, Prov. xx. 10,
Matt. v. 22.

(2) In precepts and divine admonitions, Exod. xx. 12, "Hon-
our thy father and thy mother," denotes reverence to all supe-
riors. See Exod. xxii. 22, 26, and xxiii. 4, 5, Deut. xxii. 3, etc.
Lev. xix. 14, Prov. xxv. 21, Rom. xii. 20, Luke iii. 11, John xiii. 14.
The "washing of feet," denotes all sincere offices of love and
humility to each other. See I Sam. xxv. 41, I Tim. v. 10.

Synecdoche of the Whole

A Synecdoche of the whole is, when an entire or integer is
put for a member, or the whole for any part. Which may be dis-
tinguished as they respect,

- (1) A person or men.
- (2) Certain things.
- (3) Places.
- (4) Times.

1. The whole person is put for part of him, as a man for his
soul, Luke xvi. 23, where the rich man, Lazarus, and Abraham,
are put for their souls. See Luke xxiii. 43. Man is put for the body,
(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

"Why shouldn't all American citizens be able to mix in church? If it is by color, then where does the church receive authority to present mixed worship or membership of saved people because of their color?"

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Oh, come now! We all know that Scripture makes no specific prohibition of racially mixed worship — but there are serious considerations that need to be made on this subject:

- the church is to be a harmonious body — mixing the races might seriously impede such harmony.
- the church is primarily an organism, but it is also an organization which promotes fellowship among its members. In a racially mixed church, this probably would lead to some racially mixed marriages — such marriages are fraught with obstacles that should be avoided.

Our church has never had to face this issue, but if a non-caucasian was truly saved and was anxious to be instructed, and if there was no other Scriptural church for him to attend, then we would be very hard put to refuse him — because it is a serious matter to be outside a Scriptural church no matter what color one may be.

Oh yes, one last thing! The Lord's church is not a political organization and must never allow herself to become a forum for political and social activism.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
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I do not exactly understand the phraseology of this question, but I will answer it the best I can according to my understanding of the question.

I know of no Scriptural reason that would prohibit American citizens of all ranks, sizes and colors from meeting together in worship. In New Testament times, Paul and others preached to people of different races. In our country, due to hatreds and prejudices engendered by the Civil War, we had very unfair and unchristian segregation. Around eating places Negroes did most of the cooking, but they weren't allowed to come inside the eating place for the purpose of eating a meal. I never felt that this was right. If I could eat food handled by Negroes, then why should I object to eating in the same room with them?

In regard to religion, God's terms of salvation are the same for all colors. God doesn't have a separate annex in Heaven for Negroes, and if I shall have to live in Heaven and worship God there, then why should I object to being with and worshipping with Negroes in a church? I was pastor of a church for years where we had in our membership people of a number of nationalities. We never had any Negroes apply for membership,

but we did have those who occasionally visited our services. We had a number of Spanish people, although they had some Spanish Baptist churches in the Spanish section of the city. Where people of other nationalities and colors are grouped together in certain sections of a city, they usually have churches attended almost entirely by people of their race. I think that this is usually better than for a church to be all mixed up with people of different kinds. Usually, they are grouped together with others with whom they have more in common, and have a happier association than they would have in a mixed racial group.

But when it comes to the question as to whether it is right for people of different races and colors to worship together, the answer must be yes. The best known verse of the Bible tells us that "God so loved the WORLD" — that means peoples of all kinds and colors — "the He gave His only begotten son that whosoever believeth on Him should not perish, but have everlasting life."

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I am not too sure my I.Q. is high enough for me to be able to understand just what is meant by this question. It would seem that perhaps it means why shouldn't all the different races mix in church. So I will try to deal with it in that light. I believe the word "present" in the question should be "prevent." And so far as I am able to know the Bible gives no authority either way. However, God knew the enmity that would exist between the different races, so He put the white man in Europe, the black man in Africa, the red man in America, and the yellow man in Asia. That might indicate that He believes in segregation.

But now that the white man has scrambled them all up together, we must live with that enmity popping up all around us. Just recently a young colored man, some 25 years old overtook me as I walked from the post office to my home. As he approached me he said, "Do you want me to slap you down?" I turned around and said, "I had rather you wouldn't." Then I asked him why he wanted to slap me down. He said, "Because I don't like you — d — you." If he had ever seen me before, I knew nothing of it. That was just some of that enmity that exists between the races. That enmity is to be found in the white race, and in all the others.

It is true that the new birth does much toward counteracting that enmity. And it just might be possible for genuine, born-again white people and black people to worship together in harmony. But the first part of the church's commission is to preach the gospel to the lost. And if lost white people refuse to come into the church building, because colored people are in it, and lost black people refuse to come in because white people are in it, that would seem to me to defeat the purpose of the church. Some might say it should not be that way. However, that is beside

the point. You and I both know it is that way.

Another problem connected with mixed race worship has to do with the customs, or the manner in which the service is conducted. If people all over the auditorium started saying, "Yes, that's right, yes, Lord," a white Baptist preacher just might forget where he had gotten to in his message. Colored people really enjoy conducting their services in their own way. But if stiff-necked, sophisticated white people made up a part of the congregation it would dampen their spirits.

If a white Baptist preacher tried to hold his people in church until 2:00 p.m. he just might find his congregation was all gone when he was ready to dismiss them. Years ago before the Supreme Court and federal judges fomented the enmity between the races, I spoke in many colored Baptist churches in this area, warning them of the errors in Catholicism. I would usually speak to the adults at the Sunday School hour, and then get to my church for the preaching service. But the pastor of one large church invited me to come and speak to his people, and then to stay for the preaching service. I thought that would be a good chance to learn just how the colored people conducted their service, so I agreed to stay. When I had finished speaking, everyone gathered in the main auditorium. The Sunday School superintendent took over and called for a report from each department. He then gave out a goodly number of verbal bouquets and turned the service over to the pastor. After a few songs he presented a need for money for some special thing. A collection was taken up for that particular thing. He then presented another need, and another collection was taken up. This continued until the collection plates had made six different rounds. After this came the announcements and other preliminaries which brought us up to 1:00 p.m. The pastor then came to the pulpit and brought his message. When I finally arrived home my family had become convinced that I must have been involved in a car wreck. I know of only one white Baptist preacher who can hold his people in church like that, and make them like it.

From my observations, and my experiences I am fully convinced that both races can do more good, and receive more enjoyment from their services in separate churches. It is not a matter of who is better than somebody else. Rom. 3:12 says, "They are together become unprofitable." If both races could be piled up together in their natural state they, in the eyes of Almighty God, would not be worth enough old dry desert sand to cover them up with.

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Being an American citizen has nothing to do with being a member of a church. While we are thankful for the freedom and privileges we have here in the United States, we have much higher requirements than American citizenship as far as church membership is concerned.

A careful study of I Corinthians 12:13-27 shows that a person must be baptized into the body of Christ, which is the church. Before a per-

son can be baptized, he must be saved, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12). The commission to the church (Matt. 28:18-20) gives the order that is to be followed. Make disciples of all nations, baptize those disciples, and teach those who are saved and baptized.

I assume that you are asking about a so-called color barrier in the church. Let me repeat, no person can be a member of the Lord's church unless he is saved by the power of God, regardless of color. We find that God has always commanded a strict separation between Israel and all other nations in every respect. For that reason, we see that people who love God will want to be in a church made up of people his own color. I do not believe that a saved person will be involved in racial arguments or try to force racial ideas in a church.

"The Plumblin"

(Continued from page three)

concerning these as to salvation. Rather, our Lord Jesus Christ cut at the heart when He said, "Except ye be converted, ye shall not enter into the kingdom of heaven."

Don't talk to me about church membership, beloved. Don't talk to me in any wise about your church relationship until you first of all settle this matter, have you been converted?

Sometime ago, a woman who was a Methodist, said, "Brother

Gilpin, when folk join our church I don't see that there is any difference in their lives." She on to make some pleasing comments about some Baptists had known — that there was definite change when they were with the church and were baptized upon a profession of faith. "But," she said, "in our church there is absolutely no difference. You can't tell any difference in the life of a person when he enters into the church."

I am satisfied that what she said of a Methodist can be said by many, many individuals, denominations, and by many individuals who are Baptists. "But, sister, I say to you, there is a difference if you have been converted. Let's hold the plumb line to your life. Have you been converted?"

III

"Jesus said unto him, Thou LOVE THE LORD thy God with all thy heart, and with all thy soul, and with all thy mind. is the first and great commandment. And the second is like it, Thou shalt LOVE THY NEIGHBOR as thyself" — Mt. 22:37-39

The first commandment is to love God with all your heart, soul and mind, and the second commandment is to love neighbor as yourself. I am not asking you if your life pleases up to that. I am afraid I am to rule the preacher out. He even gets the sentence finished to say nothing of the balance of you.

I ask, how many of you who are here tonight bought? (Continued on page 5, column 2)

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A Review Of Baptist Ecclesiology

(Continued From Page Three)

Gen. iii. 19, (see Eccl. xxii. 7), Gen. xxiii. 19. So Jesus is put for His dead body, John xix. 42, and xx. 2, 13, see verse 12, and Luke xxiv. 3.

Sometimes a thing is said of all, which yet concerns not some as Matt. xix. 28, "sitting upon twelve thrones," belongs not to Judas Iscariot, who yet was included because of the number twelve. It is said of the church of Corinth, that they were "sanctified by faith in Christ Jesus, called saints, enriched in all utterance and knowledge," I Cor. i. 2, 5, when yet the following chapters evidence, that there were many hypocrites and notorious sinners among them, etc.

2. Part of a thing is put for the whole; flesh is put for the skin, Psa. cii. 5, which text describes extreme leanness, (see Lam. iv. 8). Hence the common proverb is, he is but skin and bone.

3. A place is put for part of a place; as the world for the earth, which is a part of the world, 2 Pet. iii. 6, John xii. 19, Rom. i. 8, I John v. 19. See chap. 3, sect. 2. It is put for the land of Canaan, Rom. iv. 13, with Numb. xxiii. 13. The whole earth is put for a great part thereof, Isa. xiii. 11. For Chaldea, Isa. xiii. 5. The land is put for Judea, Hos. i. 2, and iv. 1, Joel i. 2. For a certain city, Matt. ii. 6, "And thou Bethlehem, in the land of Judea," that is, a city of Judea.

The east is put for the Medes and Persians, and other Oriental countries, Ezek. xxv. 4, I Kings iv. 30, Isa. ii. 6, Matt. ii. 1. The south of Egypt with respect to Judea, Jer. xiii. 19, Dan. xi. 5. Sometimes Judea is so called with respect to Babylon, Ezek. xx. 46, 47. The north for Chaldea and Babylon, with respect to Judea, Jer. i. 13-15, xiii. 20, and xlvii. 2, Zeph. ii. 13. The temple is put for the prime synagogue, Luke ii. 46, see John xviii. 20.

4. Time is put for part of time, Gen. vi. 4, "The giants from the age (so the Hebrew) were men of renown;" that is of old. Gen. xvii. 8, "I will give unto thee, and thy seed after thee, the land of Canaan for an everlasting possession," that is, whilst the Jewish state remains, viz., to the coming of the Messiah, Gen. xlix. 10, etc. Exod. xxi. 6, "He shall serve him for ever," that is, to the year of jubilee, as the learned expound it. See 2 Sam. xii. 10, Dan. ii. 4, "O King, live for ever," that is, we wish you a long life. See chap. vi. 21, which signifies time, is put for a year, or some years, as Casaubon thinks. Luke xx. 8.

Synecdoche of the Part

A synecdoche of the member, is when a member is put for an integer, or part for the whole, thus distinguished:

- (1) With respect to men.
- (2) Other things.
- (3) The common accident of things, viz., time.

(1) In single men, the essential parts are put for the whole man; as the soul (*ven Nephesh*) for man, Gen. xii. 4, 13, and xvii. 14, Exod. xii. 19, Psa. iii. 2, xi. 1, and xxv. 13, Isa. lviii. 5, Ezek. xviii. 4, Luke vi. 9, Acts ii. 43, and many other places, etc. Sometimes it is said that the soul may die or be killed, Numb. xxiii. 10, Judg. xvi. 30, Job xxxvi. 14, John iv. 8, where the body must be understood. It is put for any brute, Gen. i. 24, etc.

A body is put for man, Exod. xxi. 3, where the Hebrew is body. See Rom. xii. 1, I Cor. vi. 16, James iii. 6.

The integral parts of man, are put for the man or his body or flesh; Gen. xvii. 13, Psa. xvi. 9, Prov. xiv. 30. See Acts ii. 26, 31, John vi. 51, (which is expounded, Luke xxii. 19, 2 Cor. vii. 1). Flesh is put for the whole man, Gen. vi. 12, Luke iii. 6, Rom. iii. 20, I Cor. i. 29; for every living creature, Gen. vi. 13, 17. Blood is put for man, Psa. xciv. 21, Prov. i. 11, Matt. xxvii. 4, Acts xvii. 26.

The head is put for man, Judg. v. 30, 2 Kings ii. 3, 2 Sam. i. 16, Acts xxiii. 6. See other examples, Gen. xix. 21, Matt. xiii. 16, Prov. viii. 13, Tit. i. 12, Judg. v. 30, Gen. xxxi. 26, where the Hebrew is, "What hast thou done, that thou hast stolen away my heart?" when he meant himself, as verse 27, Chaldee, "Thou hast stole myself."

See Luke xxi. 34, Prov. i. 16, and vi. 8, Isa. lii. 7, Rom. x. 15, etc.

The tribe of Ephraim is put for all Israel, Isa. vii. 2, 5, 8, 9, and ix. 9, because the royal seat, viz., Samaria was in it. So is Joseph (of whom Ephraim descended) Psa. lxxx. 1, and lxxxi. 5. See Amos v. 15, and vi. 6, Jer. vi. 1.

The general is put for the army, Exod. xvii. 13, Josh. x. 28, 40, I Sam. xviii. 7.

2. Part of a thing, is put for the entire thing. As a field, for a land or country, Gen. xiv. 7, I Sam. xxvii. 7.

A corner for a tower, Zeph. i. 16, and iii. 6, Zech. x. 4, because it has strong corners.

The baptism of John, is put for his whole ministry, Acts i. 22, x. 37, and xviii. 25, etc.

A nail for tents: because they are fastened with nails or stakes, Zech. x. 4.

Stones are put for the entire building, Psa. cii. 14.

The wall for a city, Amos i. 7, 10, 14, (with verse 12), and ii. 2, 5.

The gate for a city, Gen. xxii. 17, Deut. xii. 12, and xiv. 27-29; and for the inhabitants, Ruth iii. 11, and iv. 10, Isa. xiv. 31.

(Continued on Page Six)

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"CONTENTMENT"

"Let your conversation (life) be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee" (Heb. 13: 5).

Wherever we turn it would seem that Christian women are murmuring. It seems most of our conversation is taken up with complaining about something. Yet, there are plenty of Scriptures that would prove this is a terrible SIN. All too often, we excuse each other because we are also guilty.

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We complain about our country. But isn't it true that it is the best country in the world? There is no other land that offers as much. So we murmur about the best. "But godliness with contentment is great gain" (I Tim. 6:6).

We grumble about the cost of food and clothing. Truly it is expensive. Yet, is it not true we are making more money than ever before? Are we not eating better and dressing better than our grandparents did? "And having food and raiment let us be therewith content" (I Tim. 6:8).

We grumble about our home. It may not be a rich home. It would not satisfy some folks. It might be the envy of others. Yet, it contains riches that cannot be purchased in the marketplace of the world. In its secret chambers we can shut out the hustle and bustle of the world. There is love without measure. Peace and joy that cannot be bought or sold. Let us, as wives and mothers, strive to make our home a sanctuary of quiet loveliness. Where our family can grow to love one another and share the good things of the Lord. Let us learn to say with Paul, "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11).

And then there is much whispering within the church. We feel our position is not as high as someone else's. Our job not as important. We do not receive the honor due us. Not so! Your job, whatever it may be, is the very best for you, because God chose it for you. No one else can do it quite as well as you. Therefore, it is vitally important. You have been molded through the years in a peculiar way for this spot. You cannot fill another's job because she has the same claim to a "specialist" as do you.

Away with discontent, murmuring and grumbling. May it please the Lord to give us grace to be a thankful, faithful, contented people.



"The Plumbline"

(Continued from page four)

new hat this past week? If you bought a new hat for yourself, did you buy one for your neighbor? This text says that the second commandment is to love your neighbor as yourself.

Beloved, plumb your life to the Word of God and tell me where you stand in the sight of God's Book. The first love is to be to God; then you are to love your neighbor just the same as you love yourself. Whenever I read the Scripture, I am afraid that I am so far out of plumb that I could never get into proper position again, and I suspect what is true of the preacher might be somewhat in a slight measure true of the balance of you.

IV

"For I say unto you, That EXCEPT YOUR RIGHTEOUSNESS shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" — Mt. 5:20.

How righteous were the Scribes and Pharisees? Well, they were a whole lot better than we give them credit for. Most of the time when we talk about the scribes and Pharisees, we don't realize that they were really good people from a moral and ethical standpoint. The Pharisees were people who had religion, but their religion had gone to seed. Beloved, the Pharisees of Jesus' day counted not just ten commandments to keep, but counted about 600 precepts. About half of them were positive statements of things they were to do, and the balance were negative statements as to the things they were not to do. Beloved, I have a hard enough time with the Ten Commandments, but these Jews of Jesus' day — these Pharisees, counted over 600 precepts similar to the Ten Commandments, and Jesus said, "Un-

less your righteousness exceeds the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of God."

I ask you, beloved, what chance do you have of going to Heaven now? What hope do you have of going to Heaven? Does your righteousness exceed the righteousness of the scribes and Pharisees? Well, if it doesn't then you might as well say, "I have no hope of Heaven."

Beloved, I can say my righteousness does exceed the righteousness of the scribes and Pharisees. I don't count Ten Commandments as a basis of righteousness, and neither do I count 600 precepts, as did the scribes and Pharisees of Jesus' day, but I tell you where I get my righteousness. Jesus Christ went to Calvary and died for my sins. My sins were laid on Him at Calvary, and now His righteousness is put on me. I tell you, beloved, my righteousness does exceed the righteousness of the scribes and Pharisees — not mine, but it is that which has been imputed to me through the Lord Jesus Christ.

Let me say to that individual who thinks he is going to Heaven on the basis of his goodness and his righteousness, you can't go to Heaven by keeping the Ten Commandments. You can't go to Heaven by the righteousness that you have thereby. You can't even count all the precepts that the scribes and the Pharisees had. You can't even live up to those. Jesus said you have to have something more. Jesus said you have to have something greater. Beloved, you have to have a greater righteousness than the scribes and the Pharisees.

I ask you, is your life "plumb," in the light of this Scripture? If we take the plumbline of God's Word, and lay it to your life, will your life square perfectly, or will there be a variation? Will your life lean one way or the other?

V

"Be ye therefore PERFECT, even AS YOUR FATHER which is in heaven is perfect"—Mt. 5:48.

At first thought, beloved, it would look like it is an impossibility for a man ever to be saved, for the Lord Jesus Christ says that God the Father is demanding of you a perfection that is as great as God the Father. We are to be just as perfect as the Father in Heaven is perfect. That is our goal. That ought to be the ideal you are shooting at every day. It ought to be that you are striving to live just as perfectly as God the Father in Heaven is perfect.

I ask you, beloved, are you that perfect? You say, "Brother Gilpin, impossible!" No, it isn't impossible. I want you to know that I am just as perfect as my Father in Heaven is perfect. Don't misunderstand me: I am not perfect in myself, but I have trusted the Lord Jesus Christ as my Saviour, and I am clothed with His perfection, and His righteousness, and His holiness. Therefore, when God the Father sees me, He does not see me as I am, but He literally sees me as I am figuratively in His Son; and I am just as perfect in Jesus Christ's righteousness, and perfection, and holiness as God the Father Himself is perfect.

Beloved, here is a Scripture that would surely be a hard Scripture for that man who is trying to go to Heaven by being good and by reforming his life. Here is a Scripture that would be exceedingly hard for that individual who is trying to measure his life with the perfectness of God. You know that your life is far from perfect. You know that your life comes far short. But thanks be unto God, that man who has seen Jesus Christ as his Saviour, who has (Continued on page 6, column 1)

"The Plumbline"

(Continued from page 5)

trusted Jesus Christ to save him, his sins were laid on Jesus at Calvary and now that righteousness, that perfection of Jesus, is laid on him, so that actually he is just as perfect as God the Father.

VI

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" — Mt. 7:24-27.

There are two foundations upon which you can build. There is a foundation of shaky, shifting sand, or a foundation of a sovereign Rock. Every life is being built upon one or the other of those foundations. You are either building your life on a foundation of sand, or you are building it on

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THE BAPTIST EXAMINER

FEBRUARY 21, 1976

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the foundation of a sovereign God. There is no alternative; there is no middle ground.

That rock represents the Lord Jesus Christ. We sing:

"On Christ, the solid Rock,
I stand;
All other ground is sinking
sand,
All other ground is sinking
sand."

The Lord Jesus Christ is thus referred to as the Rock. I ask you, is your life built upon the Rock? In the light of this Scripture, look at your life and analyze it. Put the plumbline of God's Word against your own life and see whether or not your life stands plumb in the sight of God — to see whether you are building on sand or Rock.

If the majority of Baptists checked their lives with the plumbline of God's Word, I am afraid that they would come to this conclusion, that they were building upon the sand. They would say, "I believe there is a God." Beloved, I don't care how much you believe in God, the Devil believes that, and he is lost and going to Hell. You may say that you believe there is a Christ. Well, the Devil believes more than that; he trembles when he thinks about the fact that there is a Christ.

In the days of our Lord's ministry, those individuals that were taken with evil spirits cried out, saying, "Let us alone. Art Thou come thither to torment us before our time?" Beloved, listen, just as surely as God looks down upon us, a man can believe there is a God, he can believe there is a Christ, he can believe Christ died on the cross — and go to a Devil's Hell when he dies; but you can't believe that Jesus Christ died on the cross for your sins and go any place else but to Heaven. If you believe that Jesus Christ died in your stead, if you believe He bore your penalty — the penalty that you ought to have borne, you will go to Heaven when you die. You couldn't go to Hell under any circumstances.

I ask you, beloved, to put the plumbline of God's Word to your life and tell God just where you stand.

VII

"And there went out unto him all the land of Judea, and they of Jerusalem, and were all BAPTIZED of him in the river Jordan, CONFESSING THEIR SINS" — Mark 1:5.

Notice, this Baptist preacher baptized only those who confessed their sins. They were baptized — not sprinkled — not dipped from a little bowl of water — not poured upon, but plunged under. They were baptized, immersed; those that believed — those who confessed their sins were dipped in this baptismal ceremony by the first Baptist preacher the world ever saw.

Beloved, just hold the Scriptures up to your life and see how plumb you are. When you hold this Scripture as to baptism to your life, does your life stand plumb in the light of God's Book?

CONCLUSION

I might even apply it to our church. This would be a great text to consider for our church. Listen, beloved, a church ought to be plumb in the light of God's Word. A church ought to stand true in the light of God's Book.

I was reading Exodus 40, and as I read it, it was amazing how that everything Moses did, he did it according to God's command. It tells us how the tabernacle was completed and how all the pieces of furniture were put in place. Moses went around and inspected it, and it was all according as the Lord had commanded. Listen:

"Thus did Moses: according to all that the Lord commanded him, so did he" — Ex. 40:16.

"... as the Lord commanded Moses" — Ex. 40:19.

"... as the Lord commanded Moses" — Ex. 40:21.

"... as the Lord commanded

Moses" — Ex. 40:23.

"... as the Lord commanded Moses" — Ex. 40:25.

"... as the Lord commanded Moses" — Ex. 40:27.

"... as the Lord commanded Moses" — Ex. 40:29.

"... as the Lord commanded Moses" — Ex. 40:32.

Eight times we have this statement. Everything that was done about the tabernacle was done in the light of what God had commanded. If they built the tabernacle courtyard, it was as the Lord commanded. If they built the tabernacle itself, it was as the Lord commanded. If they built the pieces of furniture that were put out in the tabernacle courtyard, or the pieces of furniture that were put in the holy place, or the piece of furniture that went into the Holy of Holies, it was all on this basis — as the Lord commanded.

Now, beloved, after they were so careful to inspect, to see that everything was as the Lord's commandments, what happened? Listen:

"Then a cloud covered the tent of the congregation, and the GLORY OF THE LORD FILLED THE TABERNACLE" — Ex. 40:34.

Notice, the glory of God filled that tabernacle. Why? Because they had built according to the commandments of God. Everything about this tabernacle was plumb. Everything about it was just according to the command of God, and when it was thus built, the glory of God filled it.

Beloved, I contend that whenever Calvary Baptist Church builds completely according to the commands of the Lord we can expect the glory of God to fill the place.

I am convinced of this fact, that if we will put our individual lives and our church up against the plumbline of God's Word, we will find that we are all so far removed — that we all come so far short in the light of God's Word.

Brother, sister, all I can say is this, may God help you if your life isn't according to His Word — if your life doesn't harmonize with the plumbline of God's Word, that He may give you grace to bring your life into subjection and submission to the Word of God. May God bless you!

Is There Life?

(Continued from page one)

as non-intellectual if we seek answers from the Book of books.

I have no quarrel with scientific exploration as long as it remains scientific and objective. It is when scientists expand into wild conjecture and unfounded theory that I must seriously object. Let scientists give us facts and we will treasure them but perish their pernicious theories.

Is there life on other planets? By life I mean a life force of any kind. Whether it is "intelligent" life is not the question but is there a viable, animate life form there? It is open to serious question whether there is "intelligent" life on this planet. In the anthropological journals man is described as a "rational" "intelligent" being. This is curious, but let us leave man and concern ourselves with the entirety of the creation.

The Bible speaks clearly and candidly of the creation. In its pristine setting it was declared very good by God. However, sin entered and what was good became cursed and that which was beautiful became marred. We see the results of sin and the curse on the pitted surface of our moon. Our Bible requires no verification, but I am convinced that God permitted the moon landings to demonstrate at first hand that the results of sin and the curse were not confined to this earth. We are told in Romans 8:22 that "the whole creation groaneth and travaileth in pain together until now." (Continued on page 7, column 3)

A Review of Baptist Ecclesiology

(Continued From Page Five)

A rafter is put for a roof, and consequently for a house, Gen. xix. 8.

Part of time is put for time, either indefinite or certain,

A year is put for time, Isa. lxi. 2, and lxiii. 4, Jer. xi. 23.

A day is put for time, Gen. viii. 22, 2 Kings xx. 1, Psa. xviii. 18, Matt. ii. 1, Acts v. 36, 37.

A day is put for a year, when there is no addition of a numeral word, Gen. xl. 4, Exod. xiii. 10, I Sam. i. 3, Lev. xxv. 29, Judges xvii. 10, I Sam. xxvii. 7. Yet Amos iv. 4, three days signify three years with respect to the law, Deut. xiv. 28.

The Sabbath is put for the whole week, Luke xviii. 12.

The morning for continual time, Psa. lxxiii. 14, Isa. xxxiii. 2, Eccl. xi. 6, Lam. iii. 23.

Evening and morning are put for the whole day and night, Gen. i. 5, etc.

An hour is put for time, John iv. 23, v. 25, xvi. 2, and xvii. 1.

And for a little space of time indefinitely, Gal. ii. 5, I Thess. ii. 17, Phil. verse 15."

We remark, brethren, in what place is the Reformed view of ekklesia found? Is it in reality a figure of speech, a figure of thought? Is it from the true figurative meaning of ekklesia? Can it be developed according to the laws that govern Biblical Interpretation? Can it be governed according to the laws which govern definitions and logic? The answer to all these questions is — NO!

The Reformed Baptist position is contrary to both the science of logic and word definitions as well as the science of Bible Interpretation. Now, in conclusion to this letter, we ask . . . CAN THE LANDMARK POSITION BE PRESENTED IN FULL ACCORD WITH THE LAWS GOVERNING THE DEFINITIONS OF WORDS AND BIBLICAL INTERPRETATION? I think so, and will conclude this letter with the following remarks by Dr. J. R. Graves from *Intercommunion, Unscriptural and Inconsistent*, Memphis, 1881, pages 133-189.

I have thus released seven of the nineteen instances in which church is claimed as referring to the Church Universal — leaving only twelve out of one hundred and ten instances where ecclesia can "be reasonably claimed to convey any thing but the local idea. Surely, if any one will admit that baptizo has but one literal meaning, how much more and stronger evidence has he to say that ecclesia has but one meaning, and that of an *organized assembly*?

I have space but to quote the remaining twelve passages, and to indicate the figure employed.

Matt. xvi:18 — "On this rock will I build my Church, and the gates of hell shall not prevail against it."

This certainly does not refer to the church universal invisible, since against that the power of Death or Satan could not prevail; for the more slain by Death, or destroyed by the machinations of Satan, the larger would the church in heaven become. But the church invisible, or universal, as defined by its advocates, was never "built" — organized — and has no form, laws, or ordinances; and, more, it has existed from the days of Abel.

The figure here is *metonymy*, which means "a change of terms," and church is used for kingdom, and is the fulfillment of the prophecy of Daniel (ii. 44):

"In the days of these kings shall the God of heaven set up a kingdom that shall never be broken in pieces," etc.

Eph. i:22 and v:23, 24, 25, 27, 29, 31 the figure it *synecdoche*. In all these seven passages, one church being used for all the churches, and it is justified from the fact that, what can be logically predicated of a whole, may be of *each of its parts*.

One of these has been specially instanced as precluding the possibility of its referring to a local church — that it must refer to the redeemed in the aggregate, viz.:

Eph. v:25-27 — "Christ also loved the church, and gave himself for it * * that he might present it to himself a glorious church not having spot or wrinkle, or any such thing."

I answer, this use, by *synecdoche*, of one for all, is perfectly legitimate and logical, and need mislead no one. As I have before said, what is logically true of a whole, is true of each of its parts. It would not be absurd even to predicate this of each individual member of a local church. I can say that Christ also loved me, and gave Himself for me, that He might present me to Himself a glorious saint, not having a spot or wrinkle, etc., and it would be equally true of every other saved person in the world. In fact, Paul uses this expression in his letter to the Galatians (ii:20) — "The Son of God who loved me, and gave himself for me," etc., but no more for Paul than for every other Christian on earth.

Eph. iii:10 — "In order that now may be known to the governments and authorities in the heavens, through the church, the much diversified wisdom of God," etc.

This wisdom could only be displayed through an organized *working force* — a visible, and not through an invisible and disorganized force. The singular is used for the plural *one for all*. The figure in the remaining instances is *synecdoche*—one for all.

(Continued on page eight)

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

Corrie Ten Boom and her family suffered greatly under the Nazis when they sheltered Jewish people during the German occupation of their homeland. Recently, she has become popular as a speaker sponsored by the chiramatics. She ridicules the imminent return of Christ and is reported to say publicly that the false teachers of the latter days, about whom the Lord warns, are those who believe in the rapture of the church!

Now Billy Graham has made a film based on her life ("The Hiding Place"). The one who portrays her is actress Julie Harris, who says of herself, "I was sent to Sunday school in the Episcopal church and was confirmed in the Episcopal church, and then never went back."—BLUE-PRINT via NEWS & NOTES.

In their post-Watergate quest for a totally open society, key figures in Congress and the American press no longer feel there is any need for a legitimate state secret. The Congressional probing of CIA operations and the publication of the whereabouts of over 200 CIA agents has almost rendered the CIA inoperative.

There is every reason to believe that the Congressional watchdogs may have furnished information which resulted in the assassination of Richard Welch, a CIA agent of Richard Welch, a CIA agent attached to the U.S. embassy in Athens.

Contrary to most reports, the CIA is subject to more supervision than any national intelligence organization. Its improper activities are few. The CIA is vital to the security of the United States. Our President and Secretary of State must have the information which it supplies to deal with international affairs.

The Old Testament recognizes that nations must use spies. The secret service of Israel investigated Canaan (Num. 13), Jaazer (Num. 21:32), and Jericho (Josh. 2:1). David made use of spies (I Sam. 26:4). Proverbs 25:9 commands: "Discover not a secret to another."

Defense Secretary James R. Schlesinger (a Jew) was fired by President Ford in what since has been admitted to be differences over the proposed size of the U.S. defense budget. Mr. Schlesinger has expressed misgivings that Russia was becoming too strong over the United States in nuclear and conventional power and that "détente" was being operated to U.S. disadvantage. The removal of Mr. Schlesinger was a cause for cheers in Moscow.

—THE MIDNIGHT CALL

Will Pope Paul live to see a Communist-dominated Italy? Italian Catholics are inclined more and more to cooperate with the powerful Communist Party which now controls one-third of all votes. The Communists already control or share in the control of every major Italian city except Rome and Palermo. Cardinal Poletti has warned that "the city of God" is in imminent danger of becoming the "city of atheism."

The Catholic Church has launched its biggest offensive against Communism since Pius XII excommunicated Communist voters in 1949. The fear of Communism has forced the pontiff to call for European unity. In a speech before bishops, cardinals, and prelates, Pope Paul called for a re-awakening of "Europe's Christian soul, where its unity is rooted."

The Vatican has come out strongly for the recognition of the rights of Palestinians. Pope Paul is pressuring the Israeli government to release Archbishop Hilarion Capucci who is serving a 12-

year sentence for gun-running for Arab guerrillas. Why fight Communism in Europe and promote it in Israel?

UNITED NATIONS, N.Y. (EP) — The U.N. Security Council debate on the Middle East appears to be going nowhere fast.

Now that the Arabs have managed to get the Palestine Liberation Organization into the Security Council chamber their differences over implementation of Palestinian "rights" have returned to the fore.

As a result, there has not been any agreement among the Arabs on joint strategy, and consequently, four days after the debate started there still was no Arab proposal before the Council.

The debate itself has not broken new ground. Israeli Ambassador Chaim Herzog, at a press conference, suggested that the Security Council is fiddling while Lebanon "burns and human tragedy evolves before our very eyes."

He found it an incredible exhibition for the Security Council to discuss solemnly the Palestinians while Lebanon is experiencing "a human tragedy of immense proportions."

He said more people have been killed in Lebanese fighting in the past few months than Israel has lost in all its wars with its neighbors.

Now Jeanne Dixon has made a horoscope which links the twelve apostles with the twelve signs of the zodiac, claiming each sign has the traits for one of them. She is quoted as saying that by "knowing the strengths and weaknesses of your apostle (the one with your sign) you can gain revealing insights into your own life."

We wonder people of which sign of the zodiac get Judas for their apostle!—NEWS & NOTES.

George A. Buttrick edited the radical INTERPRETER'S BIBLE commentary. He attacked Dwight L. Moody as starting a "recent heresy" by preaching against sin. At the age of 83 he told students at the Southern Baptist seminary in Louisville, Kentucky, that "Biblical literalism is blasphemy against God."—DIGEST via NEWS & NOTES.

SANTA ROSA, Calif. (EP)—Rabbi Moshe Emmanuel Ben Maier, speaking here, said that when Christ returns — by 1988 — he will be the high priest in the Orthodox Jewish Temple of Ezekiel, which will be erected on the present site of the Mosque of Omar, former location of Solomon's Temple.

At that time the Lord Jesus Christ will have defeated the Antichrist, the Roman Emperor Nero Caesar.

These teachings are included in the message of the senior teaching elder of the Messianic Jews in Jerusalem in California lecturing in churches and to Messianic Jews.

The Rabbi figures the date of the return of Christ and the name of the Antichrist by Hebrew numerology. Other scholars have had findings similar to his, he says.

NEW YORK (EP) — "Rise Up, O Men of God;" has been dropped from the proposed inter-Lutheran hymnal because of its "objectionable theology" as well as its sexist wording.

NEW YORK (EP) — The Mormon Church's "secret" to good health has been partly linked to their religiously oriented health habits, family stability, and serene attitudes toward death.

Research of recent years has shown that members of the Church of Jesus Christ of Latter Day

Saints (Mormon) have death rates from major diseases 45 per cent lower than that of the general America population. This includes a cancer rate some 35 per cent below the national average for men, and 28 per cent below average for women.

A variety of factors in the Mormon lifestyle accounts for lower disease rates among Mormons, according to an article in the January issue of Family Circle, "What We Can Learn About Health from The Mormons?"

Is There Life?

(Continued from page 6)

The pain and anguish described in this phrase extends far beyond our small earth. Its concept extends beyond the reasoning of most Bible commentators. The "whole creation" involves a good bit more than the diminutive minutia that is this earth. The creation is under curse and judgment and the creation encompasses the "heaven and the earth." "For the wages of sin is death" (Romans 6:23), and when Adam sinned and fell the entirety of the creation fell with him.

Adam's act was no isolated phenomenon in the effect it produced. The presence of sin has tainted not only the earth but the heavens as well. Else why would Peter tell us in II Peter 3:10-13 that the heavens and earth will be purged and that we are to look for new heavens and a new earth?

From these references and many others I must conclude that, while there no doubt was once life in the universe, now no life exists except upon this small planet. The creation once shone with effulgent splendor but it has now been sullied by the presence of sin. Where once life reigned death now abides. It will not always be so but everywhere our eyes can see now we see destruction; everywhere save this small earth.

There is no life elsewhere in our solar system. Nothing lives in our galaxy and I am convinced that nothing lives in the myriads of galaxies that make up our universe.

I fully realize that many would like to believe there is life out there. Our scientific people say that it is terribly egotistical of us to imagine that life exists only on this small earth. These learned men are denying the very basis of scientific investigation when they say this. The true scientist deals in observable, measurable fact, not unfounded speculation. It is true that this tiny earth is a mere fly speck on the outer reaches of our galaxy. It is also true that Israel is a microcosm among nations. It sometimes pleases God to use minute things to confound the things of grandeur and scope.

It has been said that the Bible does not necessarily preclude the existence, or possible existence, of life on other planets. Very well.

Very well. Let us approach the question from that point of view. Let us suppose for a moment that there is yet a life force on other planets. If a life force does exist, was it not created by God who is the dispenser of all life? If a life force exists is it necessarily a malevolent entity? Is it necessarily hostile? Even if it were to prove to be so, it yet holds no terrors for the Christian. Should a Christian go in fear of things that have no existence or basis in identifiable fact? What have we to fear from the malevolence of Satan or any other creature while we abide within the love of Christ? In Romans 8:39 we are assured that no "creature," i.e., created thing can separate us from the love of God. I take the liberty to quote the entire verse: "Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

So then we see that whether there is life or whether there is no life (which I personally believe), we have nothing to fear. This subject is a vital area of interest to

the child of God. How can we confound the preachments of astrologists, stargazers and latter day soothsayers, if we know nothing of the subject? We are enjoined many times in Scripture not to be "ignorant." I believe that people are needlessly frightened and alarmed when a Bible study of the creation of God would allay their concerns. Many of our people are babes. How can we comfort them when they hear tales of UFO's and sundry things, if we ourselves are ignorant. The apostle assures us in I Corinthians 15:33 that "evil communications corrupt good manners." It might be sermonized that evil communications are not the only things that corrupt good manners but that is another sermon entirely. When our people are vexed by evil communications we had best know enough about the universe to set them aright in the path of truth.

Now would seem to be as good a time as any to deal with the question of UFO's. Do they exist? My answer must be OF COURSE THEY EXIST.

Objects have been seen that fly and the objects are unidentified. A composite of this description would be UNIDENTIFIED FLYING OBJECTS. Therefore, I must say that beyond question UNIDENTIFIED FLYING OBJECTS exist. But the querist says, "What are they?" I reply, "I have no idea," they are UNIDENTIFIED. When someone identifies one of them I will tell you what it is.

That these objects exist, there is no question. They have been seen by too many qualified observers to deny it. They have been seen and tracked by astronauts, airline pilots, military pilots and others who are rigorously trained in the observation of time, speed, motion and distance. They exist beyond question. What are they? Offer an opinion, dear brother, and it will be as accurate as any I can give. A theory has been advanced that they are manifestations of demonic activity. Since our adversary Lucifer is yet the prince of the power of the air, this is a very attractive theory to my mind. I do not necessarily subscribe to it, I merely mention it as a possibility. Let the reader study and seek the wisdom of God on this particular point.

I believe that I have read everything in print concerning life on other planets and the UFO question. I have personally consulted with professional scientists and experts in the field. I have laid their learning tomes aside and have despaired at their advice and wisdom. Only the Bible speaks authoritatively concerning the Heaven and the earth. This earth is given over to sin and Satan within our present economy. Is it any wonder that there are strange and untoward occurrences? I haven't the space to fully deal with the UFO matter but rest assured, dear Christian; it is within the capable hands of God.

It might perhaps be well to close this discourse with a discussion of man and his capabilities. "How far will man go," we are often asked? I answer, "I have no idea, but God does." We are told in Acts 17:26 that God "hath determined the times before appointed, and the bounds of their habitation." Wherever man goes he is not going to get out of "bounds." If Christ does not soon return, and man is not prevented, he might explore the entirety of our solar system. I have in my library books written by educated ministers which say that man will never land on the moon. Obviously these books antedate 1969. Man has an intellect and God-given capabilities to accomplish great feats. However, he is a creature and under the dominion of the Creator. The tragedy of our space programs is not that they exist but that they do not exist for the glory of God. It is not Christ that men are seeking in space but the gratification of their own quest for knowledge.

I trust that this small lecture might prove to be of some aid to Christians who are troubled by

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newspaper reports, television documentaries, and supposedly authoritative books concerning life on other planets. Within the last days, I cannot believe that there will be a declension of such reporting. Rather we should look for more hyperbolic communications about UFO's and the like. Fear not. Shiloh comes, and with Him He brings eternal peace for the elect of God. Let us await the coming of the Lord, confident of His power and of His love. Though the heavens rage and demons unleash their vehement wrath, the elect of God will yet be secure. The Christian will remain dauntless despite the maelstrom because he is kept by the power of God. May God grant unto you peace and well-being.

Duties Of Good Pastor (Continued from page one)

Authority was given to the church by Christ in Matthew 28:19-20. In Acts 1:23-26 we find how the church enacted that authority. At no time do we find the pastor is to make decisions for the church, but he is to instruct from the Word of God and allow the church to operate as a body under Christ. The abuse of pastoral authority will bring great harm, and even destroy a church of God.

In I Corinthians 10:32 Paul said: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God." It is a wise pastor that will seek to be a blessing to the church and never unnecessarily offend.

What A Pastor Should Do

A pastor is a shepherd with the charge of feeding the flock. There is no greater obligation on earth, and no greater joy to be experienced by man than to be a pastor, and be faithful to that calling.

Let us note the word feed in John 21:15-17: "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He said unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He (Continued on page 8, column 3)

Abrahamic Covenant

(Continued from page two)
confirmed cannot be disannulled, the Abrahamic Covenant is everlasting and is sure of fulfillment. Many non-millennialists ignore the statement in Genesis 17:8 when God told Abraham: "I will give unto thee . . . all the land of Canaan, for an everlasting possession . . ." Did Abraham inherit Canaan as an everlasting possession in his own lifetime? Hebrews 11:9 tells us he sojourned in the land of promise as in a strange land. Verse 8 reveals how "he was called to go out into a place which he should after receive for an inheritance." Verse 13 discloses how he "died in faith, not having received the promises."

Abraham must be resurrected and brought back to Canaan to receive the inheritance promised to him by God. No wonder Hebrews 11:13 says: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." So the

fulfillment of the Abrahamic Covenant so far as Abraham and his seed possessing Canaan for ever awaits the return of Christ and the resurrection of the Old Testament saints!

CONCLUSION

The Abrahamic Covenant's sign was circumcision (Gen. 17:9-14). It extends to the end of time and is still in force. The Adamic and Noahic covenants were not abolished by the Abrahamic. The Abrahamic Covenant was confined to the Hebrew people, while the others cover the Gentile world. The Dispensation of Conscience and the Dispensation of Human Government continue upon the Gentiles until now.



Tearing Down . . .

(Continued from page one)
it by simply destroying the old and then leaving a vacant space. We must build up after we tear down. Some are good at destroying old heresies, but are not too adept at teaching old truths.

We must have a balanced ministry. We must build as well as de-

stroy, for if we do not, we will eventually destroy ourselves. Let us be careful that we build. Let us show people where they may be wrong in their religion, but let us also teach them the truths of God's holy and inspired Word.



Duties Of Good Pastor

(Continued from page seven)
saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

Christ used two different words in this Scripture. First, He said to Peter "feed my lambs," using the word "bosko." The second time he said "feed my sheep," he used "poimaino," and then returned to "bosko," when He said the third time "feed my sheep." Great importance is to be noted in the use of these two words. The first "bosko" is "to feed, to nourish, to provide food, as a shepherd would for his flock of sheep." The second means "to tend, to act as a shepherd, to minister to the sheep." The Lord gave instructions to Peter as to what he was to do concerning the flock. He was to feed them with spiritual food, and also care for them as a shepherd would a flock of sheep. This is a very important part of being a pastor. The children of God are individuals as well as a body of Christ. Each member has his or her individual need and it is the pastor's duty to assist each member in spiritual things, and to minister to them also on an individual basis. There are times they need comfort, or instructions in their daily life. This is all a part of the office of a shepherd, not only to guide each member in service to God, but to protect and guard them against danger.

To be a pastor will take all the time a man has, and if he labors in the Word and ministry as he should, he will find no time to become involved with the world, or another pastor's church.

There is always room for improvement in each and all churches, but no two churches are alike, therefore no two churches can be pastored alike. Each pastor must seek the leadership of God, and with great love for the church seek to be a true shepherd.

A pastor must be able to feed spiritual food, to teach the Word, but if he is lacking in love for the church (each member) of which he has been made overseer, he will not have a blessed ministry. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal" (I Corinthians 13:1). "And now abideth faith, hope, charity, these three; but the greatest of these is charity" (I Corinthians 13:13).

A pastor should guard against individuals, or a group of individuals, who try to run the church. It is the privilege of each and every member to have a say in the operation of the church, for it is made up of many members and each one is important, even the weak. "Him that is weak in the faith receive ye, but not to doubtful disputations" (Romans 14:1). "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1).

Many times we find a church that has a member or a group of members that always want their way. This is contrary to the Word of God. The pastor should insist that each member take advantage of his position as a part of the body, and that the church be in harmony in all that is done.

Too often a division is created

A Review of Baptist Ecclesiology

(Continued from page six)

There are several passages, in which ecclesia is so used in connection with "one body," and "body of Christ," that it is claimed that it, as well as "body," refers to the "Church Universal," etc. To rescue these from misuse, I will collate them:

Rom. xii:5 — "So we, the many, are one body in Christ, and individually, members of each other" (i.e., fellow-members).

Paul compared a true Christian Church, in any place, to a human body — a visible organic unit — *E pluribus unum* — one from many. He uses the same figure, with more specific applications, in his letter to the Church at Corinth:

I Cor. x:17 — "Because there is one loaf, we, the many, are one body; for we all partake of one loaf."

I Cor. xii:12 — "For just as the (human) body is one, and has many members, but all the members of the body, being many, are one body, so also is Christ. For indeed by one Spirit we were all immersed into one body," etc., a local church.

Paul does not leave them in doubt as to what he meant by "body of Christ," for in the same chapter he tells them that their church at Corinth was "a body of Christ." "Now ye are a (not "the," as in our version) body of Christ and members in particular" (chap. xii:27), and nowhere in his epistle does he tell them of a great Universal Invisible Church or body; and we have no right to presume they had any idea of such a body; it was a conception of after ages, and gave rise to the Greek and Roman Hierarchies, and Baptists cannot stand too clear of it.

Col. i:18 — "He is the head of his body, the church."

Col. i:24 — "... On behalf of his body, which is the church."

Col. iii:15 — "And let the peace of Christ preside in your hearts for which you were called into a (not) one body, and be thankful," i.e., called into an assembly — a Church of Christ.

It is clear to my mind that the terms "a body" and one body, and "the church" in these, and in all like passages refer to the same organic unity, and that is the local congregation in Rome, Corinth, Ephesus and Colosse, and that they could not make sense and refer to an unorganized and a mere ideal body. An invisible universal church is not an organic unity, and therefore not referred to by these terms. Here then are ten of the nineteen instances claimed as doubtful which a proper exegesis gives back to the real meaning, that of a local church, leaving but nine to be used in a strictly figurative sense, and the reader will find, by examining these instances, that the reasoning is from one organic body to another, and not from a real to a mere ideal body, and that real body is a local church, of which the brethren were members, to whom the epistles were addressed.

I claim to have proved, beyond successful contradiction, that the real and only true meaning of ecclesia throughout the New Testament, is an organized local assembly, and that the very few instances of its figurative meaning does not establish another definition or sense, any more than the figurative uses of baptizo establishes a secondary sense different from the primary.

I have shown that the idea of a great Universal Invisible Church, or a Visible Universal Church, composed of all the visible churches, or, as some claim, of all the baptized, independent of the local churches, can not, by any fair exegesis, be found. It is time for Baptists to be emancipated from the thralldom of such an idea.

Dr. H. Harvey, of Hamilton Theological Seminary, in his late work, says:

"The following uses of the word church, though now common, are not found in the New Testament ecclesia. 1. *As the designation of a universal visible church.* No officers of such a church are designated, for the apostles' office was plainly temporary and expired with them. No provision is made for assembling such a church, either actual or representative. No laws, ordinances, or discipline are given for such a church. All the elements, therefore, of such a body are wanting, nor is there any intimation of its existence. 2. *As the designation of a national or denominational church . . .* Every-where in Scripture a visible church is a local body."—*The Church*, pp. 28, 29.

The Lord's Supper, then, could not have been delivered as a denominational ordinance, but as a local church ordinance only.

I close this chapter by defining

An Evangelical Church

A body of professed believers in Christ, Scripturally baptized and organized, united in covenant to hold "the faith," and preserve the order of the gospel, and to be governed in all things by the laws of Christ.

(Continued Next Week)

in the church because some of the for God's people, and an under- members are not allowed to have standing heart that he might be a part in its operation. It should able to deal with each and minis- be the desire of a pastor to have ter to them in a loving and kind way. We are to be true to the Word of God, but we must minis- the church in harmony, in peace ter to God's children with all the and to have good fellowship be- love we are able to manifest. tween all members.

There is much more involved in a pastor's work than I have covered. From my own experience, each of His ministers that we I find that the need in churches might be the pastor He would today is a pastor with a great love have us be.

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