

# The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries  
"To the law and to the Testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20

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## Halliman Enjoying Rest At His Kentucky Home

Dear Friends:  
Greetings to each of you from my home in Kentucky. Since I arrived home on April 10, I have been enjoying my family and the quiet of country life. I would not say that I have been idle, no, not for a single day, but I have had a rest from the mental point of view. I do appreciate the fact that the Lord has made this possible for me. Also I appreciate the fact that our supporters have been very considerate in not demanding that I start right out visiting churches.

Since being home, I have had some wonderful visits by way of phone, letter and in person by several of my preacher brethren. One that was deeply appreciated was a visit by Brother Will Bang and his family from Tucson, Ariz. Brother Bang and his family arrived here late on Monday afternoon and stayed with us until almost noon on Wednesday. Each night we stayed up until the morning hours talking about various things and discussing some future plans. The one farthest removed from me that I have talked to is Brother Jim Blair, out in Sumas, Wash. Brother Blair always calls me when I am at home and I appreciate this. I have also talked to Brother Gene Hensley, down San Antonio way. To mention all the brethren that I have visited with, either in person or by phone or letter, would take up most of

my space — suffice it to say that I have greatly appreciated hearing from and/or visiting with each of you. It has been refreshing to me.

### REGARDING THE REST OF MY STAY THIS TIME

Soon after arriving home I had an article in THE BAPTIST EX-



FRED T. HALLIMAN

AMINER, in which I requested that as many of you that desired, write to me regarding any future itinerary for this time. While I have not heard from all of the churches and individuals (Continued on page 5, column 2)

## THE NAME BAPTIST

W. B. BOGGS  
Ramapatam, India

The name "Baptist" has been applied to us to distinguish us from others, and it serves as a convenient designation. In former times it was "Anabaptists," meaning rebaptizers, because then, as now, all who were received into our churches on profession of their faith in Christ were, according to His command, baptized, whether the ceremony of infant sprinkling had been performed or not. This term was, and still is, repudiated by us as unjust; for, according to our views of Divine truth, we contend that it is not a rebaptism, such persons never having been truly, that is, Scripturally, baptized. The term Anabaptist is rarely used now.

The name "Baptist," as used by us, does not imply that we are followers of John the Baptist. It has no direct reference to him nor to any other human leader. Nor does it mean that we make baptism the central truth in our religious system. How far we are from doing this will be shown presently.

The term is not the most expressive one that could be used to designate us; for merely to hold the views which we do concerning baptism is but a part of what is implied in being a Baptist. There are great underlying principles touching personal faith in Christ, loyalty to His Word, individual responsibility to Him, and the spiritual nature of His kingdom, which we regard as the weightier matters.

We have no real name but Christians. But since Christendom is divided into different bodies, there must be some way of distinguishing them one from another, and as others are designated Catholics, Anglicans, Independents, Lutherans, Presbyterians, Methodists, etc., and people choose to call us Baptists in order to have some definite distinction, we do not object to it. So much for the name—that is all it is and all it means.

(Elder W. B. Boggs was sent to India as a missionary in 1874 by the American Baptist Missionary Union).

"What little boy can tell me the meaning of 'the quick and the dead'?" asked the teacher. "Please, Ma'am," said Willie, "the quick are those who get out of the way of automobiles, and the dead are those who don't."

## STOREHOUSE TITHING

By E. R. ROBERTS  
Unionville, Tennessee

tithing is three-fold.

### OLD TESTAMENT SCRIPTURE PROOF

It is never enough to do the right thing. One must also do the right thing in the right way! God has not only told us what to do; but also, how to do it. God does not accept half-way service. Read II Samuel 6. Here David did the right thing in bringing the Ark to Jerusalem. David also had the right purpose and motive in mind. However, David did this good deed in the wrong way. Numbers 4:5-6, 14 informs us of how the Ark was to be carried. Because David did not carry the Ark the way he was divinely told, God did not accept his good actions!

Paul praised the Corinthians for doing the right thing in keeping the ordinances. But Paul praises the Corinthians not for the wrong way they were keeping the ordinances (I Cor. 11:2, 17-20). God's Word says in order for our good deeds to be rewarded, we must play by the rule book. II Timothy 2:5 says: "And if a man also strive for masteries (Greek, contents in the games), yet he is not crowned except he strive lawfully (Greek, unless he engages in the athletic contest according to the rules of the game)."

We live in an age where many think if they do the right thing with a good heart, it matters little how we do them. "The end results justifies the means," is the modern day cry.

We have mentioned the above in connection with tithing. God tells us to tithe. God tells us how and where to tithe. The tithe is the Lord's (Lev. 27:30). We have no jurisdiction over any part of the tithes — all of the tithe is the Lord's. Thus God has the right to tell us where to place HIS TITHES. And in the Scriptures, God has exercised that right! Where? In the storehouse. The storehouse is the local church of which we are members. If we tithe elsewhere, we are rendering half-obedience to God. God will not accept half-obedience, nor will we be crowned for it at the Judgment Seat of Christ!

This writer has many friends who tithe. Yet they shall receive no reward for so doing. Why? Because they send their tithes to missionaries, evangelists, "radio pastors(?)" and the needy. Their good deed, no matter how honest and sincere may be their purpose and motive, will not please God by not putting the tithe where He has instructed!!! Proof of storehouse

The Old Testament was written for our learning (Rom. 15:4). Old Testament Scriptures were written for our profit in doctrines, and if need be, correction of our doctrine (II Tim. 3:15-17). The "all Scriptures" refers to the whole Bible. However, Paul had in mind more particularly the Old Testament, for the New Testament was not yet completed.

Where did the saints of old tithe? The place where God placed His name (Deut. 26:1-2,12; 14:22-29), the house of God (Neh. 13:10-14; Mal. 3:10). Where is this place today? The local church! God's name is there, for it is called by His name — "church of God" (I Cor. 1:2). It is called His house (I Tim. 3:15). The temple of God has been changed from Jerusalem to the New Testament local church. "Ye are the temple of God" (I Cor. 3:16-17). The subject and verb "ye are" are plural in the Greek. Paul is not here referring to the bodies of the saints as the temple of God. Our bodies are the temples of the Holy Spirit (I Cor. 19:20). Here the subject and verb "your body is the temple of the Holy Ghost" are singular. The individual body of the saint is a separate temple of the Holy Spirit. However, the whole church at Cor- (Continued on page 8, column 5)

## SUNDAY SCHOOL MADE THE DIFFERENCE

In 1915 LEON TROTSKY — noted leader of the 1917 Bolshevik Revolution in Russia, attended Sunday School in Chicago with a friend.

The teacher did not arrive to teach his class that morning and unfortunately, had not notified anyone of his intention to be out. Trotsky walked away from that Sunday School Class and as far as is known, never attended another one. Two years later, he was intensely engaged in the Russian Revolution which brought the Communist regime to power.

One cannot help but wonder what effect that Sunday School teacher might have had on the world events had he fulfilled his responsibility by being present and teaching his class the Sunday Trotsky visited.

JOSEPH STALIN, who caused so many millions of people to die, was sent to study to be a priest in the Russian church. It had become so worldly and corrupt that he rebelled and turned to Communism as a way of life.

MAHATMA GANDHI, who was the leader of millions in India, studied Christianity when in England, but rejected it because Christians didn't live up to the teachings of Jesus.

HERE IN AMERICA a young Chinese studied for years and was graduated from one of our colleges. The churches did not invite him to attend, and many people ridiculed him. He went back to China bitter against Christianity and became Prime Minister of Communist China.

TWO TEEN-AGERS GREW UP in Dallas, Texas. Both were rough and troublesome. A faithful Sunday School teacher contacted one of them every week for a year. Another teacher felt they did not need that type boy in his class. The first lad was saved and is now Florida Baptists Secretary of Evangelism. The other assassinated President John Kennedy.

MR. AND MRS. SUNDAY SCHOOL MEMBER: It does make a difference when you come to Sunday School.

ONE CANNOT WASTE TIME. HE SIMPLY WASTES HIS LIFE. —Selected

## The Connection Between Faith And Salvation

By SAMUEL STENNETT  
(1727-1795)

It is necessary, in order to our being saved, that we believe. Now this necessity arises out of the Divine appointment, and the reason and nature of the thing.

1. It is the will of God, that those who are saved should believe. His pleasure in this matter He has signified to us in language the most plain and decisive. "God so loved the world," says our Lord to Nicodemus, "that he gave his only begotten son, that whosoever believeth in him, should not perish, but have everlasting life" (John 3:16). And when He commands his apostles, as He was ascending up into Heaven, to go into all the world and preach the gospel to every creature; he adds, "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned" (Mark 16:16).

The authority of the blessed God to dictate to us in any case, is unquestionable; but more especially in a matter so interesting to us as this, and in which the riches of His mercy and love are so wonderfully displayed. Nor is it a mere arbitrary command, but the result of infinite wisdom and goodness, as we shall presently see. In the mean time, it is to be remarked of many temporal salvations recorded in the Bible, which were presages of that more glorious one we are discoursing of, that they who were to be benefited by these extraordinary interpositions of Divine providence, were required to believe.

When the Israelites approached

the Red Sea, under the most tremendous apprehensions of the event, mountains rising on either side of them, and an enraged enemy in their rear; Moses commands them "to stand still, and see the salvation of the Lord," that is, to believe (Exodus 14:13). When the brazen serpent was lifted up in the wilderness, for the healing those who had been bitten of the fiery-slinging serpents; proclamation was made through the camp, that "whoever looked" to it, that is, believed, "should live" (Num. 21:8-9). And when Jehoshaphat led out his troops against a far more numerous host of enemies, assured that God would by a miraculous interposition subdue them; he commands the people (Continued on page 6, column 2)

(Elder W. B. Boggs was sent to India as a missionary in 1874 by the American Baptist Missionary Union).

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## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## The Importance Of Church Attendance

"Thus saith the Lord; Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word" (Jer. 26:2).

Under normal conditions, if a man does not have enough religion to take him to church, he does not have enough to take him to Heaven. Non-churchgoers would not feel at home in Heaven, because there

"his servants shall serve him" (Rev. 22:3). Most of the people who never attend church services are on the road to Hell.

### DIVINELY ENJOINED

Attendance to public worship is not optional; it is the command of God. In Hebrews 10:25 it is written: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approach-

ing" (Heb. 10:25).

It is the will of God that disciples assemble together for worship and mutual edification. Such gatherings in the local church is to provoke Christians to good works and to increase love for Christ and the brethren. In apostolic times, neglect of public worship was believed to endanger Christian steadfastness and check spiritual growth. Non-attendance gave evidence of backsliding and unbelief (Continued on page 2, column 1)

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## The Baptist Examiner

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Baptist People

MILBURN COCKRELL — Editor

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## Church Attendance

(Continued from Page One)

in the imminent coming of Christ.  
The early Christians regarded ab-  
sence from public worship a wilful  
sin which merited God's judgment  
(Heb. 10:26).

Habitual, faithful, conscientious,  
life-long attendance to all church  
services is a universal Christian  
duty, except when hindered by dis-  
tance, disease, or death. The in-  
difference of church members to  
the institution that stands for  
Christ is the greatest hindrance to  
the progress of Christ's work. A  
person has no more interest in the  
souls of men and Jesus Christ than  
he has for Christ's church. You  
cannot live as well outside the  
church with the Devil's crowd as  
you can inside the church with  
God's children. Even the unsaved  
laugh at any man's religion which  
does not take him to church.

Failure to attend church ser-  
vices shows at least four things:  
(1) Ingratitude for what the Lord  
has done for you. (2) Lack of in-  
terest in the great work of the  
church. (3) Indifference toward  
your responsibility. (4) Unwill-  
ingness to assume your duty in stand-  
ing by your church and pastor.

### THE EXAMPLE OF CHRIST

Our Saviour taught church at-  
tendance by personal example  
while on earth. "And he came to  
Nazareth, where he had been  
brought up; and, as his custom  
was, he went into the synagogue  
on the sabbath day, and stood up  
for to read" (Luke 4:16).

In the time of Christ the syna-  
gogue worship consisted of pray-  
ers, reading from the law and the  
prophets, and a sermon. Any com-  
petent person might be invited to  
take part (Acts 13:15). Since it was  
Christ's custom to go to the syna-  
gogue on the Sabbath in Nazareth,  
He was asked by the minister to  
read the Scripture (Luke 4:17).  
Our Lord read from the Prophecy  
of Isaiah 61:1-2 concerning Him-  
self.

If it were His custom to go to  
public worship, can we who seek  
to follow Him do less? Did He

not leave "us an example, that we  
should follow his steps" (I Pet. 2:  
21)? If the Lord from Heaven  
felt the need of mingling with His  
countrymen in their devotions and  
reading of the Scripture, ought we  
not to feel even a greater need? A  
thousand times, Yes! Absence  
from public worship is unchristian!  
If the Saviour went to hear about  
Himself, should not we go to hear  
about Him?

### THE CHURCH A CONGREGA- TION

The word "church" means "a  
called-out assembly." Of the Jeru-  
salem Church it is written: "The  
disciples were assembled together"  
(John 20:19). In Acts 2:31 it is  
said that "they were assembled to-  
gether." When the church in Jeru-  
salem corresponded with the  
church at Antioch about a doc-  
trinal problem, they wrote: "It  
seemed good unto us, being assem-  
bled . . ." (Acts 15:25).

A church is a local congregation  
of baptized believers, associated  
by covenant in the faith and fel-  
lowship of the gospel; observing  
the ordinances of Christ, governed  
by His laws and privileges invest-  
ed in them by the Word of God.  
Those who do not gather with the  
congregation are not a part of it.  
Having your name on a church roll  
does not make you a church mem-  
ber! You must assemble with the  
congregation to truly be a part of  
it in the New Testament sense.

### FELLOWSHIP WITH CHRIST

Jesus Christ said: "For where  
two or three are gathered together  
in my name, there am I in the  
midst of them" (Matt. 18:20).

God wants baptized disciples to  
meet together in Christ's name (I  
Cor. 5:4). They are to assemble  
with reference to Christ, not to  
some other person or thing. They  
are to gather according to His  
commandment, in reliance on Him  
as their Saviour, with a desire to  
please Him and to advance His  
cause. Such a gathering is a so-  
lemn assembly, for they come to-  
gether by the right and authority  
which Christ gave the church. That  
name gives authority to what they  
do on earth, and acceptableness in  
Heaven (Matt. 16:19).

Christ is spiritually present in  
such earthly meetings of baptized  
believers. By common presence  
He is everywhere at the same  
time, but by special presence He  
is in the sanctuary of the saints.  
Christ is in the midst of the church  
to refresh, comfort, strengthen,  
and bless His disciples, as the sun  
in the midst of the universe,  
Christ's Spirit is with our spirits.

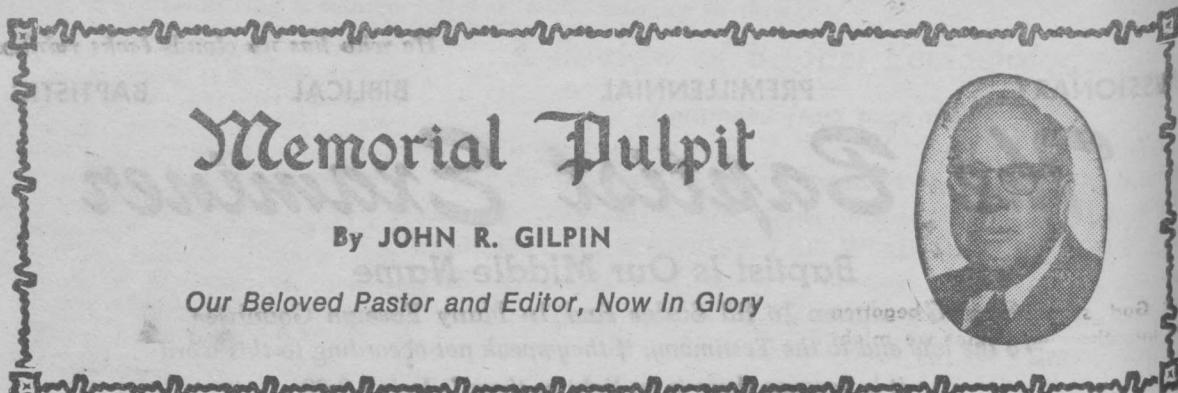
Notice the words: "There am I,"  
not "I will be there." Christ has  
promised His eternal presence to  
the church: "Lo, I am with you  
always" (Matt. 28:20). Baptized  
disciples do not have to send for  
Him, or wait for Him to attend the  
services. They find Him already  
there when they assemble, be-  
cause He has promised to meet  
His people in public worship. This  
spiritual presence compares to the  
Shekinah in Old Testament days  
(Ex. 40:34; II Chron. 5:14).

What an encouragement Mat-  
thew 18:20 is to small, struggling  
churches. Though only two or  
three assemble, Christ is among  
them. This makes the meeting  
honorable and a blessing. His  
presence is more to be desired  
than of presidents and popes.  
Heaven be praised! Christ still  
walks in the midst of the churches  
(Rev. 2:1).

To miss a service of the church  
is to let slip an opportunity of fel-  
lowship with the best Person in  
Heaven or on earth. Men will go  
to great length to see and talk to  
important persons. Why would any  
obedient child of God want to miss  
a personal encounter with the King  
of kings? Since the Head of the  
church is present in our services,  
what does He think when a mem-  
ber stays home to watch TV, or  
read the Sunday paper?

### THE PLACE OF EDIFICATION

The church is the divinely ap-  
pointed place for spiritual edifica-  
tion in this dispensation. "And he



## Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory

## "UNSPEAKABLE"

"Thanks be unto God for his  
UNSPEAKABLE GIFT."—II Cor.  
9:15.

"Whom having not seen, ye  
love; in whom, though now ye  
see him not, yet unbelieving, ye  
rejoice with JOY UNSPEAK-  
ABLE and full of glory."—I Pet.  
1:8.

"How that he was caught up  
into paradise, and heard UN-  
SPEAKABLE WORDS, which it  
is not lawful for a man to utter."  
—II Cor. 12:4.

You will notice from these  
three texts that there is an un-  
speakable gift, an unspeakable joy,  
and unspeakable words.

As I have studied this passage  
in II Corinthians 12:4, how that  
Paul was caught up into Heaven,  
I have often said that the things  
which Paul saw were such that  
he couldn't describe them, so  
that we could understand them.  
There wasn't any law against

speaking about what he saw. God  
didn't forbid him to do so, but  
it was just so great — so out of  
this world, that we couldn't un-  
derstand it, and therefore, Paul  
refers to it as seeing things and  
hearing unspeakable words. He  
couldn't give us the words that he  
heard in Heaven; we wouldn't  
understand them.

So, in each of these instances,  
the word "unspeakable," does  
not mean those things that can-  
not be spoken about, but rather,  
no matter how much you have  
said about them, they cannot be  
told out in all their fulness. If  
I don't say anything else to you,  
I have said enough already for  
you to rejoice over these three  
passages of Scripture, for these  
three passages tell us of things  
that cannot be told out in their  
entirety.

There is a gift that God gave  
us in Jesus Christ, and you can-

not tell the fulness of that gift.  
There is a joy that we experience  
in Jesus Christ and we cannot  
tell the fulness of that joy. There  
is a place beyond this life, and  
there are words that are spoken  
there, and we cannot tell of the  
fulness of that place.

So this evening, I want to talk  
to you about these three un-  
speakable things: an unspeak-  
able gift, unspeakable joy, and  
unspeakable words.

I

### UNSPEAKABLE GIFT.

When the Apostle Paul writes  
about this gift in II Corinthians  
9:15, he is talking about the Lord  
Jesus Christ and he refers to the  
Lord Jesus as a gift. He says:

"Thanks be unto God for his  
UNSPEAKABLE GIFT."

I think one reason why Christ  
was an unspeakable gift was be-  
cause He was a love gift. You  
(Continued on page 3, column 1)

gave some, apostles; and some,  
prophets; and some, evangelists;  
and some, pastors and teachers;  
For the perfecting of the saints,  
for the work of the ministry, for  
the edifying of the body of Christ:  
Till we all come in the unity of  
the faith, and of the knowledge of  
the Son of God, unto a perfect man,  
unto the measure of the stature  
of the fulness of Christ: That we  
henceforth be no more children,  
tossed to and fro, and carried  
about with every wind of doctrine,  
by the sleight of men, and cunning  
craftiness, whereby they lie in  
wait to deceive" (Eph. 4:11-14).

The ascended Christ has equip-  
ped His church with qualified men  
to bring about spiritual growth  
in the body. It is the duty of mis-

### NOW READY!

## ONE HUNDRED REASONS FOR THE PRE-TRIB RAPTURE

By MILBURN COCKRELL

\$1.50

There is no subject as controversial  
among Baptists today as the rapture  
question. In my book I have examined  
the rise of the post-trib doctrine. The  
Margaret MacDonald theory is exploded.  
Then I have given one hundred  
reasons why I believe in the pre-trib  
rapture. Those interested in the pro-  
phetic Word will want to read this  
book.

TBE has been pre-millennial and  
pre-tribulational since its beginning.  
While we constantly seek more light  
on old doctrines, we have little desire  
for "new lite."

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missionaries and pastors to instruct  
the saints that they may be fully  
equipped for all forms of service.  
Church officials are given for the  
sole purpose of edifying, building  
up, and perfecting of the body.

A church member is to attend  
the services of the church in order  
to become a full-grown man spiri-  
tually. God expects each member  
of the body to grow to the fulness  
of Christ; that is, to be wholly fill-  
ed and possessed by His Spirit.  
Those who stay away from the  
place where God's Word is taught  
will never be anything but mere  
children, at the mercy of every  
wind of false doctrine by apostate  
teachers.

Why are so many church mem-

bers going after false cults? Why  
are they turning away their ears  
from the truth unto fables? Is it  
because they are mere professors  
of religion? Or is it because they  
have deprived themselves of the  
teaching of a local church which is  
the pillar and ground of the truth?

### A BLESSED PRIVILEGE

The psalmist said: "I was glad  
when they said unto me, Let us  
go into the house of the Lord"  
(Psa. 122:1).

The pious Israelites took pleas-  
ure in approaching and attending  
upon God's public ordinances. They  
"took sweet counsel together, and  
walked unto the house of God in  
company" (Psa. 55:14). They not  
only worshipped God in their  
homes, but they also went up unto  
the house of God for public wor-  
ship. No Israelite said, "You go on  
to public worship and pray for me,  
while I stay at home." Instead,  
they joined together and went up  
for mutual edification and encour-  
agement.

When someone invites you to at-  
tend church, he is showing great  
kindness to you. A truly saved per-  
son will be glad you invited him.  
The person who gets mad gives no  
evidence of spiritual life.

Again David wrote: "One thing  
have I desired of the Lord, that  
will I seek after; that I may dwell  
in the house of the Lord all the  
days of my life, to behold the  
beauty of the Lord, and to enquire  
in his temple" (Psa. 27:4).

The single desire of his heart  
was to constantly attend public  
worship with faithful Israelites. He  
wanted to do this all the days of  
his life. He sought to attend public  
worship, not to feast upon the  
sacrifice or enjoy the good singing,  
but "to behold the beauty of the  
Lord, and to enquire in his tem-  
ple." What two excellent reasons!  
What a blessing it is to behold  
the harmony and beauty of all of  
God's attributes! How wonderful  
to enquire as to what God's will  
is for us in the assembly!

How lovely is the sanctuary in  
the eyes of the sanctified! "How  
amiable are thy tabernacles, O  
Lord of hosts! My soul longeth,  
yea, even fainteth for the courts  
of the Lord: my heart and my  
flesh crieth out for the living God"  
(Psa. 84:1-2). The sweet singer of  
Israel declared here how his whole  
body, soul, and spirit concurred  
in this intense desire to be faith-  
ful to public worship.

In verse 4 he went on to say:

"Blessed are they that dwell in  
thy house: they will be still prais-  
ing thee." He is saying happy are  
those that are at home there and  
whose business lies there. Those  
who constantly attend the services  
of Jehovah are more to be envied  
than the mighty and noble. It is  
Heaven on earth to be engaged in  
continually praising God. "For a  
day in thy courts is better than a  
thousand. I had rather be a door-  
keeper in the house of my God,  
than to dwell in the tents of wick-  
edness" (Psa. 84:10).

In Psalm 26:8 he penned these  
words: "Lord, I have loved the  
habitation of thy house, and the  
place where thine honour dwell-  
eth." The psalmist had an eye to  
the place of worship as the place  
where God's honor dwelt. He made  
it his business to go there and give  
the Lord the glory due unto His  
name.

### TO HEAR GOD'S MESSAGE

In public worship God spoke to  
His people in Old Testament times.  
The prophet was to speak in the  
court of the Lord's house to all  
who come to worship all the words  
of God (Jer. 26:2). "For the  
priest's lips should keep knowl-"  
(Continued on page 6, column 1)

## BRIEF NOTES

The Pinehaven Baptist Church  
of Columbus, Miss., and Pastor El-  
vis Gregory have started a mission  
in Monroe County. It is located in  
the Athen Community of Aberdeen,  
Miss. Elder Richard Vaden is the  
missionary pastor. The first Sun-  
day there were 56 in attendance,  
with one adult making a profes-  
sion of faith.

The Pinehaven Baptist Church  
plans to provide for Bro. Vaden so  
he can devote full time to the work  
there. Be assured that Pastor  
Vaden and the Pinehaven Missio-  
nary Baptist Mission would welcome  
you to their two services on Sun-  
day and the one on Wednesday  
night.

The South Park Missionary Bap-  
tist Church, 8510 Eighth Ave. S.,  
Seattle, Wash., and Pastor Glen  
L. Tweet will be having their an-  
nual Bible Conference August 12-  
15. The meeting will get under  
way on Thursday at 7:00 p.m. Pas-  
tor Tweet and the church are  
asking the churches to send their  
pastors to the gathering.



## "Unspeakable"

(Continued from Page Two)

measure a gift of love. John speaks of Him as a love gift, when he says:

"In this was manifested the love of God toward us, because God sent his only begotten Son into the world, that we might live through him. Herein is love, that we loved God, but that God loved us, and sent his Son to the propitiation for our sins." John 4:9, 10.

I say, one reason why Jesus is an unspeakable gift is because He was a gift of love. I like the song that is sung often:

Could we with ink the ocean fill,  
And were the sky of parchment made;

Were every blade of grass a quill,  
And every man a scribe by trade,  
To write the love of God above,  
Could drain the ocean dry;

Could the scroll contain the whole,  
Though stretched from sky to sky."

Beloved, I tell you, it is impossible for us to measure the love of God, and this gift that Paul refers to as an unspeakable gift, was unspeakable because it was a gift of love, and you just can't measure a gift that is given you by love. Jesus was an unspeakable gift because He was just what you needed.

The last time that I attended a Christmas celebration in a Baptist Church, Santa Claus came to town to the accompaniment of Jingle Bells, and he handed out gifts. I shall never forget one present, who bought a gift for one of his children, for when the child opened it, he said, "Just what I needed!"

I have thought about that so many times through the years. Jesus Christ is just exactly what we need. Talk about an unspeakable gift, it is unspeakable because Jesus Christ is just exactly what you and I need.

I am reminded also that Jesus Christ is an unspeakable gift because as such, He is a gift of eternal life. We read:

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

If you were to give anything to someone, it would be of a material nature. It would be perishable, and it would come to an end. God doesn't give anything to us except that of an eternal nature.

Therefore, when it says that the gift of life through Jesus Christ our Lord is an unspeakable gift, we give thanks unto our Lord for this gift.

I cannot tell you the fulness of this gift when I remember that this gift is a gift of eternal life. We have no conception of what eternity is like. You talk about a millionaire; can you tell me what it is like to be a millionaire? You have no conception of it. I have no idea what a million dollars is like.

You ask me what eternal life is like. Beloved, it is beyond my conception. I experience it; I enjoy it, I have it as a possession, but to tell you what eternal life is like, I turn to God. I just know this: it is unspeakable.

Another reason why this gift is unspeakable is because you can't buy it. The Word of God tells us about a man who tried to buy this gift, and we find that Peter said to Simon:

"Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."—Acts 8:20.

Lots of people say, "Was Simon saved? Was he a saved man who just didn't understand?" Simon had been baptized at least, but that doesn't mean that he was saved. I don't know whether he was saved or not. Whether he was saved or wasn't saved, there

is one thing certain: you don't buy the gift of God with money. You may go to church and put money in the collection plate, or you may go to the priest and pay him to pray for your relatives who have died and gone on to eternity, or you may try in some other way to pay for your sins by doing penance, but I will remind you that you don't get God's gift by anything you do, or by anything whereby that you make payment.

I say then, this unspeakable gift is unspeakable because you can't buy it.

I am reminded also that it is unspeakable because that after you have it, there isn't any way to lose it. That is not true of any other gift that I can think of. Suppose you give me a watch; I can lose it. Suppose you give me a pocket knife; I can lose it. Suppose you give me a dollar bill; I can lose that. Anything that is material, we can lose, but you can't lose this gift that Paul says is unspeakable. Listen:

"For the gifts and calling of God are WITHOUT REPENTANCE."—Rom. 11:29.

When God gives you this gift, He never changes His mind. The word "repentance" means "a change of mind," and this text says the gifts of God are without repentance. When God gives you this unspeakable gift, He never does change His mind and ask you to give it back.

You have heard of those people who are spoken of as "Indian givers." They give you something today, and then they ask you to give it back tomorrow. The first time I ever had that brought home to me was years ago when I was just a boy preacher. I wanted a dog so badly, and there was a family living near to me that had a beautiful police dog, and I really wanted that dog. I always coveted that dog every time I saw it. As that dog grew up, he grew too big for an apartment. These people lived in an apartment and naturally he was too big. I lived out where I could have the dog and take care of it. Finally, one day they volunteered to give me that dog because they couldn't take care of it. I took that dog home — the proudest person in this world over that one dog. The next morning, about 6 o'clock, I was called out of bed by a woman crying, "Brother Gilpin, will you please bring the dog back?" She had spent a sleepless, weeping night — crying over the dog. From then on, I referred to her as an "Indian giver." She gave the dog to me, and then

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## IS "THAT" IN THE BIBLE?



Question:

What historical person, mentioned eleven times in the Bible, had neither father, mother, nor other ancestors, was not born and did not die?

Answer:

Melchisedec (sometimes spelled Melchizedek), Hebrews 7:1-3. "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually."

For "without descent" the margin had "without pedigree," and the RV "without genealogy."

For other mention of this strange person, see Genesis 14:18; Psalm 110:4; Hebrews 5:6, 10; 6:20; 7:10, 11, 15, 17, 21. It is evident that the author of Hebrews is interested in making out that Melchisedec was a prototype of Christ, and that to secure his end and make the parallel complete, he changed and expanded the passage in Genesis 14, where it was the king of Sodom who met Abraham returning from the slaughter of the kings. Why the author of Hebrews did not adduce the "bread and wine" of Genesis 14:18 as a prototype of the Lord's Supper is hard to understand, unless the Eucharist was of later origin than the date of the composition of Hebrews.

Needless to say, Melchisedec has been very popular as a sermon subject, as there is just enough of the miraculous, the mysterious, and the symbolic to intrigue interpreters.

asked for it back.

Beloved, God is not an Indian giver. God never gives you salvation and takes it away from you. So when we refer to Paul's text wherein he speaks about an unspeakable gift, we can say that Jesus Christ is truly an unspeakable gift because of the fact that when God gives us Jesus as our Saviour, He never takes Him away from us.

That is not saying that you always deserve to be saved after you are saved. That is not saying that you are always entitled to be saved after you are saved. The fact of the matter is, all of us have sinned so much since the time we were saved, that we don't deserve the gift of eternal salvation. If you put it on the basis of what we deserve, there isn't a one of us who deserves salvation, but thanks be unto God for His unspeakable gift — it is so unspeakable because you can't lose it once you get it.

II

## UNSPEAKABLE JOY.

We not only have an unspeakable gift, but that gift brings us unspeakable joy. As Peter says: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with JOY UNSPEAKABLE and full of glory."—I Pet. 1:8.

It is good for a person to have joy in his life. I remember a lady years ago who always sang "Joy Bells." You could hear her going around any time of the day singing: "You may have the joy (Continued on page 4, column 3)

THE BAPTIST EXAMINER

JULY 10, 1976

PAGE THREE

## 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"

JEHOVAH WAS MARRIED TO ISRAEL

Yes, this is a statement of fact in the Old Testament! Now, tell us, dear Reformed Baptists, was He married to each and every Hebrew, or only the elect in the elect nation? Isn't Israel called the wife of Jehovah only in the ideal or charitable sense? Isn't it true that those spiritual elect had to be in the national, visible organized Israel to be the wife of Jehovah? But did that mean that they were all saved who were in National Israel?

Now, before we move on, let me point out that in Colossians 1:18, 22, and 24, Reformed people make much of the BODY HERE as if it means something else. How is this body to develop its fulness? Why is this body to have its fulness any different than the body in Ephesians 4? How many ways are there for a N.T. body to have its fulness and how many different fulnesses did Paul talk about?

Furthermore, the saints at Colosse were called INTO ONE BODY (3:15). Is this calling the effectual calling? Since when did effectual calling become the baptism of the Holy Spirit? Wasn't this calling into one body manifested by their obedience and their oneness in nature, purpose and faith? Doesn't the calling of God ALWAYS MANIFEST ITSELF IN A VISIBLE WALK BEFORE GOD IN THE SIGHT OF MEN! Why are we to WALK WORTHY OF OUR CALLING?

To sum up the Biblical teachings of the one body of Christ we simply point out these considerations:

- 1) Each local church is clearly a body of Christ, the body at that place.
- 2) Its oneness comes by its calling as well as its communion together.
- 3) The perfection of the body comes by means of the preaching of the ministry.
- 4) This church can have its members become part of a harlot.

How can there be one body and yet many? Simple, each church is one body . . . in kind, purpose and faith even as Paul and Apollos and the husband and wife.

But if there are many bodies and one head, wouldn't that mean that there are many headless bodies if these are local churches? Well, no more than the fact that Christ is the HEAD OF EACH MAN! Now, is that as bad as Reformed Baptists make out when they say . . . it is such a bad thing to make the local church Christ's body and therefore He must have many bodies and there is only one head and He must have many bodies which have no head. Well, at least we are Biblical in our application. If Christ is the head of each believing man, and there are many, and there is only one head, Christ. Does this mean there are a lot of headless men about? The fact of spiritual relationship is seen here, NOT THAT OF SOME LITERAL CONCEPT!

But, Reformed Baptists have many important sounding phrases upon which they build their ecclesiology. They are taught to speak in such deep language and terms that the average Christian cannot understand their language. The only thing is, their expressions are too deep and wonderful even for the Bible. I will give one and show you their folly and sheer concept in not holding forth THE FORM OF SOUND WORDS!

## THE CHURCH IS AS BROAD AS THE ATONEMENT AND THE ATONEMENT IS AS BROAD AS THE CHURCH!

This important sounding phrase is built from Ephesians 5. The idea here is that Christ loved the church and gave HIMSELF FOR IT! HENCE, THOSE NOT IN THE CHURCH WERE NOT LOVED BY CHRIST, AND NOT DIED FOR BY HIM. This means that the church is as broad as the atonement and the atonement is as broad as the church.

This form of words is important sounding and we admit that a poor Landmark Baptist cannot see it. It is too deep and wonderful for me. But, why should I see something that is not true?

Reformed Baptists claim that Christ died for the church and therefore all who are saved are in the church and make up the church. Hence, it is made up of all the saved. Landmark Baptists simply say that some outside of the church will be saved. Who is right? Who can pass righteous judgment?

Well, I admit that they have us on all the important sounding phrases. The question is . . . is this holding forth the FORM OF SOUND WORDS? What about a little syllogism?

CHRIST LOVED THE CHURCH AND GAVE HIMSELF FOR IT (Eph. 5:25); hence, CHRIST LOVED PAUL AND GAVE HIMSELF FOR PAUL (Gal. 2:20); Therefore: THE ATONEMENT IS AS BROAD AS THE CHURCH AND THE CHURCH IS AS BROAD AS THE ATONEMENT; hence, 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

*Does God recognize a marriage where one of the parties is lost? Where both are lost?*

PAUL  
TIBER

PASTOR,  
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Of course He does! The spiritual condition of the person(s) has nothing to do with whether the marriage is valid. (I Pet. 3:1).

The Bible teaches that when a man and a woman come together and willingly give themselves to one another and dwell together, they are husband and wife (Eph. 5:31).

Please do not interpret this response as approval for a believer to wed an unbeliever, for that is expressly prohibited by the Word (II Cor. 6:14)—Oh, the future woe that Baptists could avoid if they would diligently seek a Baptist mate!

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



Sometimes a question can be answered better by asking other questions. When my wife and I married I had never thought of making a profession of faith, and she was a lost church member. The next year the Lord saved me. Two years later He saved her. We have three precious daughters, and I have every reason to believe all three of them are genuine born-again children of God. And if they are, their names were written in the Lamb's book of life before the world was. The question is: Do you think I would have married some other woman, or that she could have married some other man? The Lord has certainly recognized our marriage and has given us three Christian daughters as proof of it.

We have seen cases where from all appearances both man and wife are non-elect, but they were the parents of children who it would appear were born-again saints. Do you believe this non-elect man or his non-elect wife could have married someone else? Did God not recognize their marriage when He gave them elect children? Do you believe that God would permit elect or non-elect people to botch up the Lamb's book of life by their marrying someone other than the one He intended for them to marry. Let us remember, God is on His throne, and He ruleth over all.

JAMES  
HOBBS

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PASTOR  
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Baptist Church  
South Shore, Ky.



We must understand that God instituted marriage at the very beginning of life here on earth. "And the Lord God said, It is not good that the man should be alone; I will make an help meet for him" (Gen. 2:18). After He

took the rib from man and formed woman, Adam said, "... This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and mother, and cleave unto his wife: and they shall be one flesh" (Gen. 2:23,24). This is repeated in Eph. 5:31.

The Bible is also clear in teaching that a saved person should not marry an unsaved person, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" (II Cor. 6:14,15). Amos 3:3 says, "Can two walk together, except they be agreed?" For this reason I will not perform a marriage with a saved person and an unsaved person, nor will I with a Baptist and a member of another denomination. I will, however, perform a marriage with two unsaved persons because God instituted marriage between man and woman.

Does God recognize such marriages? Yes, He does. "But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and he be pleased to dwell with her, let her not leave him" (I Cor. 7:12, 13). We also read, "What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh" (I Cor. 6:16).

It is our duty to teach saved people to marry only saved people—and it must be someone who believes as you do. You young people must consider the many, many heartaches that come with being unequally yoked together with someone who has different beliefs.

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



Marriage is not a Christian rite. One does not have to be a Christian to become lawfully married. Jesus attended a wedding at Cana of Galilee, and nothing is said about the couple being saved. He mentions marriage a number of times, but gives no indication that one or both must be saved, if the marriage is to be recognized. Heb. 13:4 says: "Marriage is honorable in ALL and the marriage bed is undefiled." Multitudes of people are married who have never been saved. I believe that God recognizes their marriage, and that He certainly does not regard them as a couple of adulterers because they have never turned to Christ. In the sight of the law, and I believe in His sight, they are married.

But what about a Christian marrying an unsaved person? As a minister, I am not going to have anything to do with marrying a Christian to a non-Christian. I recall that the Bible says, "Do not be unequally yoked with unbeliev-

ers." I have always refused to marry a Christian to a non-Christian.

This brings to my mind an incident that happened many years ago. A young man, a member of my church, came to my study and told me that he wanted me to marry him to a young woman. I asked him, "Is she a Christian?" "No," he said, "she isn't." I said to him, "I can't marry you to an unsaved woman. If we can win her to the Lord, I shall be glad to marry you." I told him to bring the woman to my study with the idea that I wanted to talk over the prospective wedding. In a night or two, he showed up with the girl. After talking awhile, I said to her, "Are you a Christian?" "No," she said. "Do you have anything against Christianity?" "No." "Then why haven't you turned to Christ?" She said, "I guess no one ever talked to me about the matter, and I've neglected it." I took the Bible and explained to her carefully the way of salvation, and right there, before she left, she turned to Christ, and professed her faith in Him. I said nothing to her about a public profession, baptism or church membership. I felt that if she were sincere, she would show it. The next Sunday, she publicly professed her faith in Christ and asked for baptism. Privately, I spoke to the young man and said, "I shall be happy to join you two in marriage." I did this soon afterwards. That was years ago, and they have lived faithful Christian lives.

## "Unspeakable"

(Continued from page three)

bells, ringing in your heart." Beloved, it is wonderful to have the joy of the Lord in your heart, but you can't have this unspeakable joy unless first of all you have the unspeakable gift within your life. The Lord Jesus Christ said:

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."—John 15:11.

That joy that is unspeakable is a full joy. We are just full of it.

Listen again:

"The joy of the Lord is your strength."—Neh. 8:10.

This thrills my soul when I read it to know that the joy of our Lord is our strength. The fact that God has given us an unspeakable gift, which results in unspeakable joy to us, is that which gives us strength day by day. The joy of the Lord is our strength.

This joy is truly an unspeakable joy, because we read:

"Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."—Luke 15:7.

When a man is saved, it starts Heaven rejoicing. If the salvation of a sinner causes Heaven to rejoice, how much more should it cause us to rejoice down here? I am saying that when God saves a man — when the unspeakable gift becomes a reality, then we have a joy in our souls that is an unspeakable joy — the same kind of joy they have in Heaven.

Do you ever find yourself wondering about what the angels do? I know a few things that the Bible says about the angels, but I don't know very much. However, I do know that the angels get some joy out of what takes place, and what transpires down here on earth. When there is a soul saved here on this earth, there is joy

among the angels of God in Heaven. I tell you, it is an unspeakable joy that God gives to us, for it puts a joy in us, and at the same time generates a joy yonder in Heaven, so that the angels of God in Heaven rejoice over the joy that you and I have as a result of the unspeakable gift.

Whenever I think about this unspeakable joy, I am reminded also of that text in which the joy of the Lord is spoken of in an unusual way, when it says:

"And there was GREAT JOY in that city."—Acts 8:8.

That was a result of the ministry of Philip. I don't know whether Philip was ever an ordained preacher or not. All we know is that he was ordained as a deacon, but he did a lot of preaching. The Word of God tells us that Philip went to the city of Samaria and preached the Word of Christ to the people. People were saved, and it says that there was great joy in that city. Why? Because when people are saved, and the Devil is put out, and Jesus Christ is put into your life, it puts an unspeakable joy within your life. The fact of the matter is, the joy is so unspeakable, you can't begin to describe the joy that you know in Christ, and you never will.

When Jude prays, he says:

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with EXCEEDING JOY."—Jude 1:24.

When you get to Heaven, you are going to be presented with exceeding joy. Right now, in this world, if you are saved, you have an unspeakable joy, but you will never understand it until you stand in the presence of God.

I remember the time when I united with the church. I had been saved a little while previously. One night I made a confession of faith. The preacher preached from I John 1:7, which says:

"And the blood of Jesus Christ his Son cleanseth us from all sin."

I confessed my faith in Him, and I walked home some two miles out in the country on a moonlight night. As I walked along, I never saw the stars shining as brightly as they were that night. I never saw the moon as bright. I never walked with a lighter step. As I walked home that night, I will never forget the joy that was mine. I went out the next morning, and it was impossible for me to realize the joy that I had within my life, and I thought, "Now this can't last." But you know, that joy has not only lasted, but has grown sweeter and sweeter with each passing

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day, and month, and year, until now I know that I am saved, and kept saved, looking forward to that day when I shall stand in the presence with unspeakable joy.

III

## UNSPEAKABLE WORDS.

We read:

"How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."—II Cor. 12:4.

Does the law prevent Paul from speaking about what he heard in Heaven? No, it was the fact that it was beyond to understand it, and therefore Paul refers to it whereby he said that it was unlawful, or it was allowed for man to understand or to hear the things that he heard in Heaven.

I rather imagine if I were to guess where this took place it was in connection with the passage of Scripture that is recorded in Acts 14:19. You remember they dragged Paul out of the city of Lystra, and stoned him for dead. They didn't stoning him because they were sorry for him, but they only did because they thought he was dead. If they had known there was more breath in that little Jew, they would have thrown another stone, but they thought he was dead. I suspect that it was at that time that Paul was caught up into Paradise and heard the words that he said were unspeakable and not lawful for man to utter. It could have been at some other time, I don't know; nevertheless, Paul had this experience when he was literally caught up into Heaven, and he saw the inhabitants of it, and he heard the words that were spoken in Heaven, and he said they were unspeakable.

I want to tell you, beloved, I were to preach to you the story of my life on Heaven, and you were to read every book on earth about Heaven, when you die you get to Heaven, you would say, "Brother Gilpin, why didn't you ever tell me anything about Heaven?" Do you know why? Because all that I could tell you and all you would read from the books that have been printed through the years, would never come to give to you a realization of how wonderful and marvelous that Heaven is. No wonder that Paul refers to it as saying that he heard unspeakable words.

I tell you, Heaven is really going to be something. You say, "Brother Gilpin, do you really think you are going to walk on streets of literal gold?" Yes, I do.

You say, "Brother Gilpin, you think Heaven is going to be a big place?" Yes, I do. It is going to have to be a big place. All God's elect are going to be there. Every man that God chose before the foundation of the world, going to be in Heaven. From the first man who was saved, was Abel, down to the last man who shall ever be saved, they will all be there. It has to be a big place.

You say, "Brother Gilpin, you think that Heaven is going to be a place where Baptists have any prominence?" I sure do. I want to tell you, I am a Baptist, all the way from crown of my head to the soles of my feet. I am like Brother T. Eaton, who years ago, was editor of the WESTERN RECORER, the state paper of Baptist. When somebody referred to him as "a Baptist and a half," he said, "No, I am not a Baptist and a half, I am just a Baptist, because there is just one of me, but there was another half, it would be Baptist, too."

That is the way it is with Baptists. If there was another half of a Baptist, it would be Baptist, too. I am a Baptist all the way from crown of my head to the soles of my feet, and I think it is going to mean something to be a Baptist. (Continued on page 5, column 1)



## "Unspeakable"

(Continued from page 4)

been a Baptist when you come down to the end of the way.

If you will read Revelation 21, you will find the story of that city that was inside the wall — that city that was measured off as 12,000 furlongs long, and broad, and high. That is the place for the bride. I believe in a Baptist bride. I don't believe there will be one single person in the bride of Christ who didn't have Baptist baptism. This 21st chapter of Revelation tells us about the place of the bride.

Then I look at that light within the city. Listen:

"And the Lamb is the light thereof."—Rev. 21:23.

Can you imagine how light the city is?

A few years ago, the government was talking about building an airport near Cincinnati, and they said that it would be for the biggest planes. They said there would be so much electricity and light there that you could read a newspaper from the reflection two miles away.

Beloved, that is nothing compared to what the light of Heaven is going to be, because the Lamb is the light thereof.

Talk about Heaven as the place of unspeakable words, the Word of God says that the Lamb is the temple of it. We read:

"For the Lord God Almighty and the Lamb are the temple of it."—Rev. 21:22.

Here, when we want to worship, we will go directly to the edifice, but there, when we worship, we will go directly to the Lamb Himself.

Here within this world, in spite of ourselves, there is moral filth and putridity, but up yonder, the Word of God says:

"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie."—Rev. 21:27.

Don't tell me it isn't unspeakable. What would you know if somebody tried to describe to you that which does not make a lie, and that which is not defileable, and that in which nothing unclean can enter? Could you understand

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it? It would be impossible. No wonder that Paul said he heard unspeakable words yonder in Glory. I tell you, Heaven is so great, and so grand, and so far beyond us that you and I could never understand anything about it. We will never understand it until God wipes away the filmy mist of doubt and fear that clouds our eyes, and then we will understand.

I know when I came to the Lord, I tried to the best of my ability to understand the love of God, but I couldn't. I tried to fathom it, but I found that it was too deep. I tried to take the wings of faith and fly away to it, but I found its height was too great. I tried to circumscribe it, and I found the love of God was too great in circumference for me to grasp it. Finally, I came to this conclusion, that I will never understand until God wipes away the filmy mist of doubt and fear that clouds my eyes and then I will understand.

### CONCLUSION

You can see, beloved, that Paul talks about an unspeakable gift; he talks about unspeakable joy; he also talks about unspeakable words.

May I say the unspeakable gift has been given us in the past, the unspeakable joy is ours to experience right now, and the unspeakable words and the unspeakable joys are out yonder for us to anticipate after a while.

Thank God for these three unspeakable things! I rejoice for the unspeakable gift. He is mine. I am saved because of the unspeakable gift. I rejoice for the unspeakable joy. It is mine. I have a joy within my soul. And I talk about the unspeakable words and experiences after a while — they are going to be mine, too. Thank God for these three unspeakable things!

## Halliman Enjoying . .

(Continued from page one)

that support the mission work, I have had a very good response that represents a fairly accurate cross section of our nation. As of this writing about 90 per cent of those that have contacted me one way or the other, not only suggest, but most of them insist that I spend my time at home with my family.

Therefore, we feel, according to the response we have had so far and the way those have expressed themselves that have contacted us, that it be the Lord's will that we plan no itinerary for this time. Beloved, we want to thank each of you for being so considerate of our circumstances and while our offerings have dropped almost a third since we have arrived, we do not feel that it has been related to our not visiting the churches. We do not know what the reason for the drop in offerings, but, on the other hand we are not worried over the matter, for God is still in control of all His work, and workers.

### REPORT FROM NEW GUINEA

Since being home I have had several pieces of correspondence from the preachers and other Christians that can write which are connected with our work in New Guinea. Generally speaking, the work is going fine. The usual persecution from the various Protestant groups continues and since I left on April 5, a new source of trouble has broken out. One of our pastors has had his life threatened, according to one report that we have received from there. Perhaps many of you remember the man that got burned so badly, was saved after that, and called to preach. This is the man that we refer to. Yoti is the pastor's name. Yoti is almost surrounded by Catholics and while, generally speaking, we have had little to no trouble with the Catholics, in this area they have been a menace for quite some time. As it has been reported to me re-

(Continued on page 7, column 4)

# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

### "AT JESUS FEET"

"And she had a sister called Mary, which also sat at Jesus' FEET, and heard His word" (Luke 10:39).

It is hard for Christian women to read the life of Mary of Bethany and not feel just a bit envious. Truly she seems to be what each of us hope to be. What better place could there be for one than at the FEET of Jesus? This reminds us of Isaiah 60:13: "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my FEET glorious."

Mary was not just "filling a pew" as she sat at Jesus' feet. She was a true worshipper of her King. "There they made Him a supper; and Martha served; but Lazarus was one of them that set at the table with Him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the FEET of Jesus and wiped His FEET with her hair and the house was filled with the odor of the ointment" (John 12:2,3). It cost Mary something to worship her Lord. This pound of ointment was valued at about a year's wages. No small gift to present to the FEET of Jesus. There were those present who thought it foolish to give so much. But we are told that the house was filled with the odor of her offering. Like the fragrance of a honeysuckle bush that permeates the entire neighborhood, true worship perfumes the entire house.

Mary's worship of her Saviour was not just when things were going well for her. But when tragedy strikes, we still find her at Jesus' FEET. "Then when Mary was come where Jesus was, and saw Him, she fell down at His FEET, saying unto Him, Lord, if Thou hadst been here, my brother had not died" (John 11:32). No wonder we feel a little awed in the presence of this woman. How can you and I follow such a good example? We cannot physically sit at the feet of Jesus.

Jesus, Himself, shows us the way. When He washed the feet of His disciples He said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John 13:14). The church is the body of Christ. As we love one another, serve one another, think more highly of the other, we do indeed wash their feet.

When we are hospitable, kind to one another, tenderhearted, and forgiving one to another, we are washing the feet of the body of Christ. May it please our Lord to give us grace to the foot-washers even as Mary of Bethany. But let us not think it is free. It will cost us something. Just as it was costly for Mary, it will cost us our self-esteem and pride. We'll have to give up our critical spirit and gossiping tongue. But, oh, the sweet smelling odor that will fill all the house. Surely, for perfume like this we would gladly kneel at the FEET of Jesus.

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### THE BAPTIST EXAMINER

JULY 10, 1976

PAGE FIVE

## A Review Of Baptist Ecclesiology

(Continued From Page Three)

ATONEMENT IS AS BROAD AS PAUL AND PAUL IS AS BROAD AS THE ATONEMENT!

If Ephesians 5:25 proves the existence of a universal, invisible church made up of all saved by the atonement, why doesn't Galatians 2:20 also teach a universal, invisible Paul made up of all Pauls and they only were included in the atonement? I guess we Landmark Baptists will just have to bypass the important sounding phrases and be content with the simple form of sound words!

### WHY DID THE REFORMED BAPTISTS BLUNDER ON EPHESIANS 5:25?

For the same reason that Campbellites blundered on Acts 2:38 and Mark 16:16. For the same reason that the Holiness blundered on Matthew 24:13 and other such like Scriptures.

THEY THINK THAT WHAT IS AFFIRMED TO ONE CLASS IS THEREBY DENIED TO ALL OTHER CLASSES!

This means that they want Ephesians 5:25 to mean . . . the church only! It does not, any more than Gal. 2:20 means Paul only. The Bible must establish the negative before we can. Both Galatians 2:20 and Ephesians 5:25 are declarative but not CON- DITIONAL OR RESTRICTIVE STATEMENTS.

He that believes and is baptized shall be saved, but is this the only class? Will not the unbaptized believer be saved? Campbellites and Romanists say no! Reformed Baptists should join with them for they hold that affirmations establish negatives.

Holiness and other wild Arminians hold that the only ones saved are those who endure unto the end. Is this right? Where does this leave the baptized believer who may fall, but not be cast down? I repeat this principle . . . what is affirmed of one class is not denied to other classes! The negative must also be given! There is a difference between saying my wife is beautiful and saying my wife only is beautiful.

### LANDMARK BAPTIST CHALLENGE!

Landmark Baptists hold that Christ loved the local church as an institution and gave Himself for it as an organization. We affirm that what is said in most cases about believers is also said in most cases about the LOCAL CHURCH!

We will now parallel the local church and the believer and by so doing show up the folly of the Reformed concept for not holding forth the FORM OF SOUND WORDS AND PUTTING FORTH THE IMPORTANT WORDS OF THE WISDOM OF LUTHER, CALVIN AND ZWINGLE!

### THE LOCAL, ORGANIZED CHURCH IN THE ATONEMENT

Yes, that is true. I will not refer to Ephesians 5:25 alone, but I ask you to turn to Acts 20:28 and there see that Paul FIRST TOLD THE ELDERS FROM EPHESUS WHAT HE TOLD THE CHURCH LATER IN THE EPISTLE TO THE EPHESIANS. Now, reader, make a righteous judgment again! Do bishops or overseers have the oversight of the local church or some universal, invisible church? Some of you hate the truth too much to tell the truth or recognize the truth!

### THE LOCAL, ORGANIZED CHURCH BAPTIZED! BY CHRIST JESUS!

Yes, that is right . . . see I Corinthians 1:2 in the Greek where Paul said, "TO THE EKKLESIA IN CORINTH, HAVING BEEN SANCTIFIED BY CHRIST JESUS . . ." Notice this is affirmed about the church in Corinth! It is also true of the individual believer as well. It is true of the believer in the church state and the believer as an individual. But where is it said that Christ SANCTIFIED THE UNIVERSAL, INVISIBLE CHURCH in addition to the local church or the believer in additional phases than personal sanctification and then the sanctification of the local church. Where is it that the believer is sanctified in the individual sense and then the universal, invisible church sense? I Corinthians 1:2 shows the local and organized church sanctified.

### THE LOCAL, ORGANIZED CHURCH BAPTIZED!

The individual believer is baptized in water once. The Jewish church was directly baptized once on Pentecost in the Holy Spirit and fire by Jesus Christ in fulfillment to John's statements. The Gentile church was divinely baptized before water baptism in Acts 10 to show the Jews that the Gentiles were accepted. These are the only two instances of the divine, direct baptism of the elect by Jesus Christ in the Holy Spirit. The other instances are the times in which the Holy Spirit was given by an apostle through the laying on of hands.

The point is . . . JESUS BAPTIZED HIS JEWISH FOLLOWERS ONCE IN THE HOLY SPIRIT AND THE GENTILE FOLLOWERS ONCE IN THE HOLY SPIRIT. These instances were BOTH IN COLLECTIVE AND VISIBLE BODIES! Once before a church state and once following a church state. Even so, we are baptized by Christ's body, the church, ONCE INTO THE WATERY GRAVE.

Reformed Baptists would like to say that we were not baptized by Jesus into the Holy Spirit, but rather are baptized BY

(Continued on Page Six)



## Church Attendance

(Continued from page 2)  
edge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts" (Mal. 2:7). The same is true under the New Testament dispensation. When God has a message for a church, He sends it by the pastor of that local congregation (Rev. 2:1).

It is the duty of church members to assemble in the Lord's house on the Lord's day to hear the Word of God. The proper attitude is seen when Cornelius told Peter: "Now therefore are we all here present before God, to hear all things that are commanded thee of God" (Acts 10:33).

Those who are new creatures in Christ desire to hear God's Word that they might grow in grace. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious" (I Peter 2:2-3). Those who have no desire to hear God's Word are hypocrites: "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God" (John 8:47).

It can be said to the shame of many ministers that the average church member hears very little of the Bible preached in the fashionable churches of the land.

The men of God have lost the book of God in the house of God! God's people do not want to hear about rummage sales and social activities. They do not want a sermonette on politics and the greatness of the denominational bosses. Neither are they interested in pleas for money to oil the denominational machinery. Eternity-bound souls need to hear more than what Dr. Tinkling Cymbal and Dr. Sounding Brass learned in the school of German liberalism. God's people desire to hear the Word of the Lord.

Church members not only need to hear the Word; they need to heed it as well. "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But who looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas. 1:22-25).

### MODERN EXCUSES

Depraved men will always find a reason for not serving God. Some say they cannot attend church because company came in. But would their employer accept this as a valid excuse for staying away from work? God expects us to bring our company to hear the gospel. "Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law" (Deut. 31:12).

Others failed to attend church because they were sick. No doubt there are times when this is really true. There are other times when it is the Devil's lie dressed up to meet the general public. Anyone who is able to go shopping, or to the beauty shop, is able to attend church services. Some people are just sick of serving God. If the Lord made them as sick as they claimed to be, they would be in the hospital or the funeral home.

Still others say that the weather was bad. But the weather is bad on Monday, not just on Sunday. If the bad weather does not keep you away from work on Monday, then it ought not to keep you away from church on Sunday.

Hebrews 10:25 commands believers to assemble for worship. It says nothing about some being

excused because they had a club meeting. It offers no exemption to those who have a family reunion or want to go fishing. It does not even say that you may stay home if you don't like the preacher or some church member.

Some souls cry that there are hypocrites in the church. This may be true, but that does not exempt one from church attendance. There are hypocrites in everything else, yet the same person will not stay away from other things because of hypocrites. It is better to go to church with the hypocrites and hear the gospel and be saved, than to die without the gospel and spend eternity in Hell with all the hypocrites of all ages.

### REFUSE TO GO TO CHURCH?

In the Old Testament there is the tragic story of King Jotham who "entered not into the temple of the Lord" (II Chron. 27:1-2). His action had a devastating effect upon his subjects and son (II Chron. 27:9; 28:1-3). Even so, the person who neglects their church-going obligations is influencing his children and friends the wrong way. Non-attendance says to the lost man that it is vain to serve God; Satan service is rather to be desired. Don't let Jotham's mistake be yours!

Non-attendance reveals that a person is backslidden, if he is a child of God. Some stay away from church because there is a rotten spot in their lives. They do not want to be reminded of their sins, so they stay away from church, letting the Devil rob them of untold blessings. Is this true of you?

Some do not go because they are unsaved. They cannot enjoy church services which are spiritually discerned. Jesus Christ said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). You prefer the dens of iniquity in the world to the dainties of God's house because your heart is not right with God. Lost friend, do not despise the Lord's church, for it is the means by which the gospel is preached by which men are saved. You should be there every time the doors are open that you might hear to the saving of your soul.

Child of God, Jesus Christ loved the church enough to die for it (Acts 20:28). You should love Him enough to live for Him in His church. Your lost friends need your example. If the church was filled with people each Sunday, the community would take notice and blessings would follow. Do not forsake the assembling of yourself with the saints on this Lord's day.

## Faith . . . Salvation

(Continued from page one)

ple, as Moses had done in the instance just mentioned, "to stand still, and see the salvation of the Lord:" adding, "Believe in the Lord your God, so shall you be established; believe his prophets, so shall ye prosper" (II Chron. 20:17-20).

Nor is it to be forgot, that our Lord Jesus Christ, when here on earth, required faith of them upon whose bodies He wrought miraculous cures: which cures afforded a lively emblem, and a happy omen, of those more noble cures His gospel is adapted to effect on the souls of men — But,

2. There is a fitness or suitability in faith to the end of its appointment, so that the necessity of it arises out of the nature of the thing itself.

If God of His infinite mercy is disposed to save us, and has assured us of this by a message from Heaven, authenticated by the clearest evidence: it is no doubt our interest and duty to listen to the message and give full credit to it. If He has sent no less a person than His own Son into the world to redeem us and make us happy, and if He possesses all necessary powers to accomplish that great and good design; it is surely most fit and reasonable that

we should confide in Him, and exercise all those regards towards Him which His various characters and offices demand.

No sober man who contemplates faith, accompanied with those dispositions and affections necessary to constitute a real Christian, can pronounce it an unreasonable and useless thing. But what I have here principally to observe is, that the great blessings of the gospel cannot be enjoyed without the medium of faith. It is true indeed, sin is atoned, Satan vanquished, and the gates of Heaven opened to us, and all this by means we had no concern in devising or carrying into effect. But then the actual possession of the good thus procured for us, is as necessary as an equitable title to it. And how is that good to be possessed without a temper of heart suited to the enjoyment of it? And how is this temper to be acquired but by believing?

Here I might shew you the concern which faith has in the conversion of a sinner to God, and in all those exercises of the mind and heart whereby he is gradually prepared for the heavenly blessedness: at the same time observing, that neither faith itself, nor any of those pious affections of good works which spring from it, have any meritorious influence in his salvation. But our present design will not allow us to enter any further into this subject.

Thus have we considered the nature of faith, described the salvation promised to it, and shown the connection between the one and the other. Let us now return to the argument in the text.

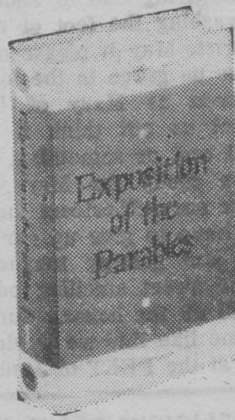
Satan clearly perceiving the influence of faith in the great business of salvation, and well knowing too that faith comes by hearing; uses all those articles mentioned in the former sermon to divert men's attention from the Word, and to prevent its salutary effect upon their hearts. He catches it away, lest they should believe and be saved. As in the beginning he seduced our first parents from their allegiance to God, in order to deprive them of the happiness they enjoyed; so he now uses his utmost endeavour to counteract the measures devised for the salvation of their posterity. Glad would he be to precipitate the whole human race into the same abyss of darkness and misery with himself, and no means within his power will he leave untried in order to compass his malevolent purpose.

Suffer me then, O ye careless hearer of the Word, to remind you a moment of the awful consequences of that impenitence and unbelief in which he wishes to con-

(Continued on page 8, column 1)

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## A Review of Baptist Ecclesiology

(Continued From Page Five)

THE HOLY SPIRIT INTO JESUS! I will expose this blunder later!

### THE LOCAL CHURCH IS FILLED AND BUILT UP BY THE HOLY SPIRIT

Yes, this is true not only of the believer as an individual, but also of the church. Read Ephesians 2:19-22. Not only are the individual believers filled and built up for the habitation of God by the Holy Spirit, but Paul said that YE . . . the church at Ephesus, was also. See Dr. Crowell's remarks on this in the section on BAPTIST FIRSTS . . . THE FIRST CHURCH MANUAL!

### THE LOCAL CHURCH IS THE TEMPLE OF GOD

This is not only true of the individual believer, but the church as well as seen from I Cor. 6:19, 20 and Ephesians 2:19-22. Each believer as well as each local church is the TEMPLE OF GOD BY THE HOLY SPIRIT!

### CHRIST WALKS IN THE MIDST OF HIS CHURCHES

Yes, even if Matthew 18:19,20 refers to the church or not, it is very clear that Revelation 1:12-20 refers to ONLY LOCAL AND VISIBLE CHURCHES!

### THE LOCAL AND VISIBLE CHURCH IS IN GOD THE FATHER AND IN CHRIST

For the proof of this read from I and II Thessalonians 1:1. Not only are believers found in God and in Christ, but the visible, organized church at Thessalonica was as well. This does not mean that every member was saved any more than each member in Israel was saved when it is said that Jehovah was married to Israel. The point I am making is, WHAT IS AFFIRMED TO THE LOCAL AND VISIBLE CHURCH BEYOND QUESTION PARALLELED WITH THE BELIEVER!

### IS THE LOCAL AND VISIBLE CHURCH ELECTED?

I realize that the Scripture in I Peter 5:13 may be an interpolation or an addition when it says, "THE CHURCH THAT IS at Babylon, elected together with you" and will not enter into the battle of Textual Criticism. But it was a standing fact among the early churches and ministers that they regarded the VISIBLE, LOCAL CHURCH AS ELECTED AND PREDESTINATED AS WELL AS THE INDIVIDUALS!

I Peter 5:13 may have the part of a scribe put in it. But the theology is not new. Ignatius, who was a disciple of John the Beloved and lived from A.D. 30 to 107, said in his Epistle to the Ephesians:

"Ignatius, who is also called Theophorus, to the church which is at Ephesus, in Asia, deservedly most happy, BEING BLESSED IN THE GREATNESS AND FULNESS OF GOD THE FATHER, AND PREDESTINATED BEFORE THE BEGINNING OF TIME, THAT IT SHOULD BE ALWAYS FOR AN ENDURING AND UNCHANGEABLE GLORY, BEING UNITED AND ELECTED THROUGH THE TRUE PASSION BY THE WILL OF GOD THE FATHER, AND OF OUR LORD JESUS CHRIST OUR SAVIOUR."—The Ante-Nicene Fathers, Vol. I, p. 49.

This salutation is found in both the long and short forms which means that it is not questioned by authorities. The only church talked about by the second generation of preachers, the Apostolic Fathers, was the local, visible church. They only talked about the immersion of believers. Brother T. says they didn't say that there was no universal, invisible church. No, they didn't say that infants should not be baptized either, nor did they say people should not be sprinkled with water. The only thing they talked about is what they knew about!

### THE LOCAL CHURCH IS TO BE BUILT ON THE FOUNDATION OF CHRIST AND THE APOSTLES

This is affirmed in Ephesians 2:19-22. This is also affirmed of believers in I Corinthians 3:11-16. But where is such a thing affirmed about the universal, invisible church?

### THE INDIVIDUAL AND THE CHURCH IS CLEAN BY THE WORD OF GOD!

This is Jesus' statement in John 15:1-3 and Paul's statement in Ephesians 5:25-32. Now there is no controversy about the believers in John 15:1-3 even though they were baptized believers. But concerning Ephesians 5 there is much controversy but there should not be. We ask . . . HOW IS CHRIST GOING TO ACCOMPLISH THE CLEANSING AND THE PERFECTING OF HIS CHURCH? The answer is, BY THE WASHING OF WATER BY THE WORD! Is this anything but the PREACHING AND TEACHING OF THE WORD OF GOD AND OBEDIENCE TO IT BY THE CHURCH VISIBLE? There is no need for such to be the case for the spiritual, invisible part of believers, they are already and will always be such. This applies to the visible ministry and the visible walk of the visible church.

### INDIVIDUALS OF ALL VISIBLE ORDERS MARTYRED

The martyrs of all denominations have suffered because  
(Continued on page eight)





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



CHINO, Calif. (EP)—Teen-age gang members pushing narcotics in the vicinity of Our Lady of Guadalupe Roman Catholic Church are the prime suspects in the murder of two parishioners on anti-vandal patrol here.

"We tried to treat them with kindness, and this is how they respond — with violence," said Manuel Guillen, pastor of a parish serving primarily Mexican-Americans.

Gunned down in front of the church were Mrs. Manuela Cortez, the mother of three children who died on the eve of her 30th birthday, and Ignacio Padilla, 43, a janitor and father of six.

KHARTOUM, Sudan (EP)—The drinking of alcoholic beverages has come in for new official censure in two largely Muslim African states.

President Gaafar al-Nimeiry of Sudan has warned his Cabinet ministers and legislators to stop drinking or resign.

In Cairo, the Egyptian Parliament adopted a bill forbidding Egyptians to drink alcoholic beverages in public.

The drinking of alcoholic beverages is forbidden by Islamic law. The official religion of the northern provinces of Sudan is Islam, whose adherents include about 70 per cent of the country's population. Islam is also the state religion of Egypt. About 92 per cent of the population are Sunni Muslims.

WASHINGTON, D. C. (EP) — While the number of working women has nearly doubled between 1950 and 1974, they remained concentrated in a few major occupation groups in both 1960 and 1970, a report by the Bureau of the Census reveals.

More than half of employed women worked in clerical, operative, and service positions in both years.

The number of men in the labor force, meanwhile, increased by only one-fourth between 1950 and 1974. In 1950, the ratio of women to men who were year-round, full-time workers was 29 women to every 100 men; in 1974, it was 47 women to every 100 men, the survey indicated.

ANAHEIM, Calif. (EP) — An Australian Methodist minister who heads a worldwide network of Christian telephone counseling

## THE BICENTENNIAL ALMANAC

Edited by  
CALVIN D. LINTON



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This book tells what happened in America from 1776 to 1975. Each of the 200 years described in The Bicentennial Almanac is covered in 2-4 pages. The significant events of each year are spelled out day-by-day, month-by-month in crisp, easy style — reading almost like a collection of front-page news headlines out of the past.

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services, declared here that "mental and emotional sickness has alarmingly increased in today's world."

Dr. Alan Walker, president and founder of Life Line International, told the organization's fourth international convention, "The most common human problems are anxiety, depression and loneliness. Millions of people cannot cope with the pressures and pace of a mass society."

"The growing cities of Asia show the same forms of distress as the cities of the Western world," he stated.

In recent years, Dr. Walker reported, the problems of suicide and loneliness have increased in intensity. "A growing spiritual hunger is a feature of today's world," he said.

The second most common problem found by those who staff the Life Line telephones, he continued, spring "from marriage and family difficulties."

NEW YORK (EP) — The overall situation in Lebanon may best be described as "a tale of madness, blood, and dread," said a report from the Paris office of the American Jewish Committee (AJC).

The report, based on first-hand accounts of Jews who recently fled Lebanon, is harrowing:

"Practically all young people are armed, and when the many factional (Christian, Muslim, Leftist, Palestinian) groups are not fighting each other, they roam about in search of victims. Day and night there are sounds of shooting, cannons, screaming . . .

"Anyone can get machine guns and knives by registering at the headquarters of one of the fighting groups . . . Arms are handed out to youngsters of 12 and 13; small groups of them get together and go on a rampage, looting from stores, pillaging abandoned apartments, stopping cars, seizing money and valuables, shooting close to their victims' feet or in the air . . . and killing when they feel like it.

"Cadavers are left on the streets and sidewalks, often after being mutilated. Cutting heads off is a common sport; so is dismemberment and dismembering. Burial of the dead is impossible. When the stench becomes unbearable, cans of gasoline are poured over the remains and set afire."

The report to the American Jewish Committee said that during the first months of the 13-month-old civil war, Lebanon's minority Jews enjoyed "a privileged 'neutral' position that was respected by all the Lebanese factions, including Al Fatah (a faction of the Palestine Liberation Organization)."

In recent months, however, said the report, "the position of Jews in Lebanon has definitely deteriorated."

The New York Court of Appeals has ruled that a Roman Catholic priest who is also a lawyer may not appear as defense counsel in a criminal case while wearing clerical garb. Its reasoning was that such a practice might prejudice the jury and make some member feel that the defendant must be innocent or else a clergyman would not defend him.

The Communists and radicals are planning to disrupt the Bicentennial on July 4 in Philadelphia and Washington, D.C. The People's Bicentennial Commission has released an eight-page tabloid featuring the Communist clenched fist in support of the "second American revolution."

They have released the names of many of those who will be in places of leadership — Jane Fonda, Dr. Benjamin Spock, Jesse

Jackson, Nicolas Johnson, former commissioner on the FCC, are listed among the "proud rebels."

Mayor Frank L. Rizzo said that he would ask President Ford to send 15,000 regular Army troops to patrol the city's streets on July 4, because he says he fears that "a bunch of radical leftists . . . intend to come in here in thousands from all over the country to disrupt."

Accompanying the PBC's eight-page tabloid is a 44-page tabloid-size packet titled "Bicentennial Broadside — Bicentennial Resources for Churches." This document is published by the National Council of Churches. It deals with the responsibility of church schools to promote revolution.

It contains this statement: "During the Bicentennial years, students and teachers need to work together toward the fulfillment of the revolutionary promise of shalom."

The Society of Separationists of Austin, Texas, wants to eliminate "In God We Trust" as our national motto. It wants to eliminate "Pray for Peace" as a cancellation for stamps.

This group wants to ban prayers in all legislative sessions and religious services in the White House. They want to stop the distribution of Gideon Bibles on property of tax-supported schools.

This bunch seeks to revoke the tax exemption of the Veteran of

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Foreign Wars since to become a member of the V.F.W. a candidate has to state that he believes in God.

PASADENA, Calif. (EP) — Following an exodus of disgruntled ministers in 1974, Herbert W. Armstrong and his son, Garner Ted, have modified disputed doctrines and seen their Worldwide Church of God rise to 64,935 — 49,642 of those in the U.S.

New doctrinal statements were released at a three-day biennial conference here of 671 ministers and their wives at Ambassador College.

One new doctrine states that the church does not forbid inter-racial marriage, "even though such marriages may not be wise."

Another tenet states that illicit sexual activity is grounds for divorce and remarriage of church members.

Also, the church now takes a neutral stance about whether its members should celebrate their birthdays or vote in elections, activities hitherto discouraged as pagan or too "worldly."

Per capita giving stood at \$1,028.72 worldwide and \$1,093.83 in the U.S.

VAN NUYS, Calif. (EP) — In responding to questions by George Otis which were termed a "character audit," former California Governor Ronald Reagan said he had been "born again," and that he would use the U.S. Presidency as a "pulpit for leadership."

Reagan also said in the interview that he believes there is hunger in the land for "spiritual revival . . . a return to a belief in moral absolutes." He said in this Bicentennial year "we are daily reminded that our strength and

our greatness grew from a national commitment from God and Country."

MADRID (EP) — Queen Sophia of Spain attended a service in Madrid's Orthodox Jewish synagogue as part of a program of inner-religious understanding.

She did not attend the service formally as the Spanish queen, but as a registered student of a seminar program under the auspices of the Autonomous University of Madrid, her appearance at the synagogue was a significant first.

Madrid Rabbi Baruj Garzon said her appearance marked the first time a Spanish monarch had attended a non-Christian religious ceremony since King Ferdinand (Continued on page 8, column 3)

## Halliman Enjoying . .

(Continued from page five)

cently, he was caught up in a group of raving Catholics and they threatened to dispose of him. Please pray for our work there and especially the preacher brethren.

## REPORT ON THE NUMERICAL PROGRESS OF THE WORK

It has never been my policy to make much over numbers as pertaining to the Lord's work, whether it be in America or New Guinea. Fact of the matter is, I have seldom ever made mention of such unless it was requested that I do so and this time it is no different. Recently I received a letter from a dear preacher friend of mine, and one whom all of you know well (his name is available upon request), in which he requested that I tell our readers from a numerical view, how the Lord has blessed the work in New Guinea. To quote our friend—his exact words were, quote: "There are some people that still think the Lord made a mistake in sending you to New Guinea. I wish you would write an article for THE BAPTIST EXAMINER and let us know how many churches, etc., that have been established there under your ministry, and if need be you have permission to use my name to tell them who asked you," unquote.

It is utterly impossible for me to be exact about the professions of faith that have been made there in New Guinea under our ministry as we make no effort to keep a written record of this. However, due to the fact that we have kept a fairly accurate mental record and according to some other types of records that we do have on paper, the professions of faith would be somewhere between five and six thousand people.

The number of churches established to date, and this is an accurate count, is 37. Two of these are on the island of Bougainville and 35 on the island of New Guinea. There are five more missions groups that are ready to be organized into churches, just as soon as we can get to them.

Apart from the above, we have several more missions (counting those on Bougainville and New Guinea would exceed 20), most of which if not all, one day will become Baptist churches. Along with this, the Mission is operating seven schools, some more are planned just as soon as I get back to set them up, in two different languages in which we are teaching the Christians that have a desire to read and write.

Our first literacy class was started in February of 1971 and by April, 1976, some had advanced enough to enter Bible School. We now have a Bible School in operation in which our preachers are being taught. Our ultimate goal is to have these first preachers that are being taught now to set up permanent Bible Schools in two different areas of New Guinea for anyone who desires to attend. Beloved, just casually glance over this report and you would have to be the greatest liar of the century to still think that the Lord made a

## 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  
Route 1, Box 153  
Garrison, Kentucky 41141.

mistake in sending me to New Guinea. By any standards, this is a great work and it takes a lot to finance it. As the Lord leads, send your offerings to Calvary Baptist Church, P.O. Box 910, Ashland, Ky., 41101, and make mention that it is for the New Guinea Missions, and we will use it as the Lord leads for His work. Every cent you send will go for missions, nothing else.

## THE FUTURE OF THE WORK

Since the Lord is the one that holds the future, He is the only One that truly knows what the future holds for any of us. However, insofar as we are permitted to humanly speculate on things of the future, we would say that far greater things lie ahead for the New Guinea mission work than what has been accomplished to date.

Since the first of the year, the Lord has set us almost right in the center of the second largest tribe, about 90,000, in all of New Guinea. While there are a few local missionaries representing various Protestant groups working in the area, there is not a Mission Station in this large valley the Lord has set us in. And while I do not expect to live 120 years like Moses did, I am reminded of the fact that it was not until he was 80 years of age when the Lord really began to use him, and I believe that the Lord has many more years for me in New Guinea. Since I believe a Baptist preacher ought to continue with his ministry as long as he is alert and physically able, that would be enough to say that I do not believe in retirement and until such time as the Lord sees fit to retire me, I can find as much work to do as there is need of in New Guinea, it should be quite obvious what my plans are for the next several years, subject, of course, to the Lord's approval.

Should any of you have any questions about this work, at any time, please feel free to write and I will fill you in on the details. Please pray for me, that I may be found faithful to my calling as a missionary.

—F. T. Halliman

THE BAPTIST EXAMINER

JULY 10, 1976

PAGE SEVEN



## Faith . . . Salvation

(Continued from Page Six)

firm you, by all the arts he uses to dissuade you from attention and consideration.

If you will oppose the clear evidence of the gospel, and shut your ears against its loud calls and gracious invitations; if ye will listen to the false reasonings of him who was a liar from the beginning, and reject the salutary admonitions of Christ and His apostles; if ye will "tread under foot the Son of God, and count the blood of the covenant an unholy thing;" and if ye will, notwithstanding all the remonstrances of reason and conscience, "do despite unto the Spirit of Grace;" ye must endure the punishment due to such accumulated guilt and horrid ingratitude. "There remains no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries" (Heb. 10:26-31). "The Lord Jesus shall be revealed from Heaven, with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (II Thess. 1:7-9). Consider, O consider these things; and the Lord give you understanding.

It now remains that we make two or three reflexions on the general subject of this discourse.

1. If Satan takes the measures you have heard to prevent the success of the gospel, and to confirm men in impenitence and unbelief; how truly is he denominated by our Saviour "the wicked one," and how righteous is that sentence which will shortly be executed upon him!

Every step we have taken in our account of the methods by which he deludes that class of hearers we are discoursing of, establishes the evidence that has been deduced from Scripture of his malevolence. What can be more horribly cruel and malignant than to lay every possible snare to beguile the ignorant, and practice upon all the depraved passions of pride and pleasure to ruin the thoughtless; to throw every imaginable obstruction in the way

of men's attending to their best interests, and excite in their breasts every unreasonable prejudice against the only means of salvation; and to pursue these measures uniformly in every age and country where the gospel is preached, flattering himself with the hope of alleviating his own misery by precipitating others into endless perdition!

Yea, so determined is this miserable enemy upon carrying his infernal purposes into effect, that one of his machinations, and not the least is, to persuade men that his existence is a mere chimera; or however if he does exist, that he has it not in his power to tempt them, and therefore is not chargeable with that guilt which entitles him to the denomination of "the wicked one."

What a monster of iniquity! If the character of a seducer among men is held in detestation, how much more detestable is the character of this arch-seducer! If it is the voice of all that a murderer should not live, what tenfold vengeance is he deserving of who has been a murderer from the beginning, and has slain his thousands of thousands! Well, the day is coming when "the devil" who thus "deceived" the children of men "shall be cast into the lake of fire and brimstone, and be tormented day and night for ever." "And then shall be heard a great voice of much people in Heaven, saying, Alleluia: Salvation, and glory, and honour, and power unto the Lord our God: for true and righteous are his judgments" (Rev. 20:10; 19:1-2).

2. How much is it to be lamented, that men will suffer themselves to be deceived and ruined by the devices of this great adversary!

Permit us, O ye thoughtless inconsiderate hearers of the Word, to expostulate with you a moment. The compassionate Jesus, who came to seek and to save that which was lost, has designed Himself to apprise you of your danger, and at the same time taken care to let you know, that, subtle and powerful as this enemy is, he cannot carry his point without your consent. Your danger is great, and the rather as your nature is depraved, and you are surrounded with a thousand snares of which Satan knows how to make his ad-

vantage.

But do not excuse yourselves of blame, by pleading your incompetence to resist so mighty an adversary. To be tempted is not your sin, but it is your sin to comply with the temptation. You may, you can, you ought to be on your guard. Indisposed as you are to attend to your best interests, you are capable of hearing us, and of considering the source of our reasonings.

Why, O why will ye thrust all these things from your minds? Should what we say prove to be true, what an addition will it be to your misery to reflect, in the great day of account, that your heart despised reproof, and that you would not incline your ear to them that instructed you! Realize that day. Be persuaded that it will come. It is however not yet come. Now, now is the accepted time, now is the day of salvation. The truths we preach may be painful to you, and to urge them upon you merely for the sake of giving you pain, would be cruel. But if the attentive consideration of them will be salutary to you, (and we firmly believe that such is their tendency) can you wonder that we are importunate with you? Make the trial. If you never before listened to a sermon, O be persuaded to listen to this! Carry it away with you. Revolve it in your mind. Examine what we have said by the tests of impartial reason and the sacred Scriptures. And, bowing your knee at the feet of the great God, earnestly beseech Him, for Christ's sake, to assist you in your conflicts with this subtle adversary, and the deceitful reasonings of your own hearts. You have every imaginable encouragement so to do. And should you succeed, how glorious will your triumph be over sin and the powers of darkness!

3. And lastly, Let us admire and adore the grace of God which defeats the designs of Satan, and makes the Word effectual upon the hearts of multitudes, notwithstanding all the opposition it meets with.

Many a one who has been induced to hear the gospel by motives of mere curiosity, has nevertheless received salutary and abiding impressions from it. He has entered the assembly with a thoughtless and dissipated mind, and has gone away with a heart deeply affected with his everlasting concerns. The providence of God in so disposing external circumstances as that such persons should hear the Word, and the grace of God in setting it home with energy on their hearts, cannot be enough devoutly acknowledged and gracefully remembered.

Nor is there an instance of any one, savingly benefited by the instructions and invitations of the gospel, who will not readily admit the truth of what the apostle asserts, that as it is our duty to "work out our salvation with fear and trembling, so it is God that worketh in us to will and to do his good pleasure" (Phil. 2:12-13). And how very pleasing to think, that, however, in too many sad instances ministers have occasion to complain, "Who hath believed our report, and to whom is the arm of the Lord revealed" (Isa. 53:1). The day is hastening on, when an infinite multitude shall acknowledge with hosannas of the loudest praise, that the Word of the kingdom, though treated by many with indifference and contempt, was the power of God to their everlasting salvation!

## What's Happening

(Continued from page seven)

and Queen Isabella united Spain under Roman Catholic rule in 1492.

LONDON (EP) — Roman Catholics in England and Wales will soon be able to receive Holy Communion by hand as well as by the familiar practice of receiving the host on the tongue, as a result of a Vatican decision.

## A Review of Baptist Ecclesiology

(Continued from page six)

of a VISIBLE WALK AND A VISIBLE OBEDIENCE. This is true of the Catholic, Reformed, Baptist, and whatever as well as the Jew and infidel. No one has ever suffered death due to the affiliation, invisible order of Reformed ecclesiology!

If a man has no visible order, no visible walk and no visible church doctrines then he has no worry about suffering. Suffering has ALWAYS BEEN THE RESULT OF VISIBLE ORDER AND A VISIBLE WALK AND A VISIBLE CREED!

(Continued Next Week)

A statement from the Bishops' Conference said diocesan bishops would request parish clergy to prepare their people for the change through careful instruction.

"Then Catholics will be free to choose to receive Holy Communion either on the tongue, as at present, or in the hand. At all times both ways of receiving the Sacrament will remain legitimate alternatives for any communicant," the statement added.

NOTRE DAME, Ind. (EP) — Some 30,000 participants in the Catholic Charismatic Renewal were called on here to seek "deeper unity and solidarity" in their relationships and the Catholic clergy and religious in the U.S. were urged to involve themselves "in the activities of the charismatics."

While receiving an affirmation of support from the U.S. Catholic bishops, the charismatics attending the 10th annual Continental Conference at Notre Dame and neighboring South Bend, Ind., were also warned of a "time of difficulty and darkness" stemming from a continued moral decay in the nation and world.

Disregarding a steady weekend rainfall, crowds of Catholic charismatics from around the country jammed the University of Notre Dame's football stadium for general sessions and a closing liturgy, the latter celebrated by seven bishops and about 800 priests.

FORT WORTH (EP) — A Southern Baptist media official has asked the National Association of Broadcasters (NAB) to reconsider its recommendations that television stations not sell advertising time for religion-related messages.

Paul M. Stevens, president of the Southern Baptist Radio and Television Commission urged the NAB television code review board to change the wording of the voluntary broadcaster code in a way that would "encourage stations to assess professionally-produced church and religious spots" on the same basis used "to consider spot advertisements for other products."

Religious announcements are aired free by many stations, usually in viewing periods other than "prime time" when stations have the largest audiences.

NEW YORK (EP)—Jimmy Carter, the front-running Democratic candidate for his party's Presidential nomination, is making a concerted effort to persuade Jewish voters that they have nothing to fear from his evangelical religious beliefs.

The Southern Baptist deacon has several Jews in prominent staff positions in his campaign, including Robert Lipshutz of Atlanta, his national campaign treasurer.

In recent speaking engagements before Jewish groups, he has emphasized his strong support for the State of Israel and his opposition to Israeli concessions to Arab states as part of a Middle East peace settlement.

Some Jewish leaders, including Rabbi Marc Tanenbaum of the American Jewish Committee, have suggested that Jewish fears about Mr. Carter's religion come from a lack of understanding of evangelical Protestantism and of the

contemporary South. They have emphasized that Jews, of all people, should not hold a person's religious beliefs against him or her.

## Storehouse Tithing

(Continued from page one)

into together (not individual members separately) constituted one temple of God! We are to put the tithe in the same place the Old Testament saints placed theirs—in the house of God where His name is dwelling. Does your doctrine need correction by the Old Testament with these New Testament passages? Correction of our doctrine is the purpose of ALL SCRIPTURES.

### CHURCH STOREHOUSE

The Old Testament storehouse in the Jewish temple has been carried over (not abolished) into the New Testament church. "Bring ye ALL (not part or most of it — but all) the tithes into the storehouse" (Mal. 3:10). Here the storehouse is the Old Testament Jewish temple.

Now read I Corinthians 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." The Greek word Paul, the New Testament prophet, used for "store" is the exact Hebrew equivalent for "storehouse" used by Malachi, the Old Testament prophet! The Greek Old Testament Bible, the one our Lord and the New Testament writers personally quoted, uses the same Greek word "store" in I Corinthians 16:2 in Malachi 3:10 for "storehouse!" Paul in I Corinthians 16:2 is actually saying, "Every Sunday of you place his offering in the storehouse of God's assembly." This storehouse giving was not something done only at Corinth nor was it their plan of giving that they had originated. Verse one informs us that this form of giving to the storehouse was an order (command is the Greek word) of Paul's to the Corinthians and the churches of Galatia.

Some have misinterpreted I Corinthians 16:2 "Lay by him in store." They take this to mean that saints are to lay their offerings at home every Sunday in a regular and systematic way. The falsehood of this is seen in the last part of the verse. If this was true then there would have to be a collection made when Paul arrived. This Paul wanted to avoid. "That there be no gatherings (collections) when I come." Storehouse tithing is an order, and not to be disobeyed. Disobedience is sin (I John 3:4).

### EXAMPLE OF EARLY CHURCH

The example of the early church points to storehouse tithing. The early church at Jerusalem brought their offerings to the assembly at the feet of the apostles (Acts 24:37; 5:1-11). These did not give where they "felt led" (?) to give. There were saints in need around them, but they brought their offerings to the church at the feet of the apostles.

Let it be said in closing that the church is to give the tithes received of her to God's pastors, evangelists, missionaries, and the needy. In this way, the truth of God is supported by the church alone. And those who depart from the church and teach false doctrine cannot survive!!!

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