

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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THE PHILOSOPHY OF GOD

By RAYMOND A. WAUGH
Midland, Texas

PART I

Although we may live in a Mod, Twentieth - Century Generation, most American homes contain a Bible. Promiscuity and homosexuality may be themes which are so prominent in our society that no media production can succeed without them. Nevertheless, whatever the religious emphasis or the irreligious emphasis of Americans may be, the BEST SELLER which is known as the BIBLE is available to any and all who are interested.

Yet, the Biblical philosophy of God is unknown to most Americans, whether they are religious or irreligious. There may be some room for discussion as to whether the fault can be laid at the door of self-seeking preachers, pseudo-pious priests, verbose or silent votaries, inadequately trained theologians or the ignorance of the people, but this is not really mine to determine. In fact,

the deception which Satan has accomplished throughout the religious spectrum may be so complete that those involved cannot comprehend or accept the fact



R. ARTHUR WAUGH

that their efforts and activities are contrary to the Philosophy of God.

This is not a new experience for men.

The ancient Jews apparently

had lost contact completely with the Philosophy of God. They boasted of being the people of God and attempted to live "yesterday"! They wallowed so completely in the sloughs of human philosophies that they could boast of being "Moses' disciples" in the very presence of the Lord of glory.

The Jewish leaders and the people tried to recoup the greatness of the past. They were ever looking back to the "glory" which had been known in the days of Abraham, Isaac, Jacob, David, and Solomon. Thus, when Jesus explained to them that their "wineskins" could not contain or retain the "wine" of God, their hatred for Him intensified even more.

Unfortunately, religious leaders and religious people of today attempt to follow the philosophies of these ancient Jews and others rather than the Philosophy of God. These leaders and the led like (Continued on page 6, column 5)

F. T. H. Urges Readers To Write For Visit Schedule

By FRED T. HALLIMAN
Missionary To New Guinea

Dear friends:

Greetings to each of you in the name of our Lord Jesus Christ.

This time I am writing to you from my home in Kentucky. I arrived back in America on November 16 and while I have been intending to get a letter out ever since I returned, this is the first opportunity that I have had.

Other than the cold weather, I have been enjoying myself immensely since being back, but I must admit that I do not like the cold weather anymore. Other than a partial winter that I spent back here in 1967, this will be the second full winter that I have spent back here in 18 years.

I did not know until about a month before I left New Guinea that I would be coming home at this time. I never make any definite plans regards to my coming home or going back to the mission field. I had thought that I might return about February, but about the middle of October I began to get a very definite impression that I should return at this time.

When I left the Mission Station the work was coming along fine. There were some revival meetings planned and several of the churches were preparing to observe the Lord's Supper. As always, from the viewpoint of the mission work, it was very hard to leave. On the other hand, in anticipation of being united with

my family once again, I was very happy to be coming back. It had been almost 15 months since I last saw them.

One of the preachers that has been preaching for a long time and who has been serving as a missionary now for several years



FRED T. HALLIMAN

was left in charge of the work. As of now, I have not had time to receive any mail from there and cannot give any report of the work since I left, however, I expect to be receiving word from several of the people in the very near future.

Other than letting people know that I am home, there is an (Continued on page 8, column 1)

ARE WE SUPPORTING COMMUNIST CAUSES?

CAPT. G. RUSSELL EVANS
USCGG (Ret.)
Norfolk, Virginia 23508

For months we've been reading glowing reports about the wonders of Communist Cuba — as reported by leading churchmen. A number of church groups and representatives have visited Cuba since the lifting of the travel ban last April — including Methodist, Presbyterian, Catholic and United Church of Christ — and without exception, all have marveled at the wonders which communism has brought to Cuba. These conclusions were reached after visits lasting only a few days.

Even blasphemy. The head of the only Protestant seminary in Cuba, Presbyterian Sergio Arce, said "It is more important today to be a Marxist than a Christian."

Arce, a well known advocate of liberation theology, told a touring group of American churchmen that he "has no interest in converting Marxists to Christianity," saying the two "philosophies are interchangeable." He heads the Evangelical Theological Seminary, jointly supported by the Presbyterian, Methodist and Episcopal churches of Cuba.

Here are some things these church leaders reported about Cuba: Tremendous gains in housing; ability to live a Christian faith under a Marxist-socialist government; no more hunger, poverty, unemployment, racial discrimination, or illiteracy; dignity for every human being; much that resembles true Christianity in Cuban-style communism; and quality health care everywhere. Bishop James Armstrong of the United Methodist Church, deplored the lack of American support for Cuba with its "widespread benefits of social justice" and its dedication to "elemental rights for all of its people."

In several Methodist and Presbyterian publications a good deal of prominence has been given to these reports of the wonderful conditions in Cuba, including editorial praise. But there have been many dissenting views, mostly

handled as letters to the editor, none receiving much headline treatment.

Characteristic of the opposing viewpoints was the piece by Ernesto Vasseur, pastor of the UMC, Woodbury, Connecticut, who lived under the Castro regime.

Vasseur calls the glowing stories extremely appalling and a misrepresentation of the real situation in Cuba. Not only does Vasseur know from personal experience, but he has kept close contact since leaving Cuba with many refugees who escaped the Cuban "paradise" by every possible means: small boats, rafts, aircraft and even by swimming to the Guantanamo U. S. Naval Base.

He finds no human dignity and no freedom — only slavery, people doing what they are told to do: work in the fields, attend government ordered parades and speeches, study as ordered. No freedom of speech, of travel, of commerce, of industry, or of worship. Churches are open, but preaching subjects are limited. Support of the revolution is mandatory. All power is concentrated in the hands of a few — the gov-

ernment — which also has absolute control of the media of communications.

Vasseur points out the total fallacy of being a Christian Marxist — that is, a Marxist and a Christian at the same time. He calls it an absurd term, saying "You cannot affirm God and deny God at the same time." (United Methodist Reporter, Aug. 19, 1977).

Another typical answer was the one by Glen C. Fletcher of the Bonsack UMC, Roanoke, Va. Mr. Fletcher has been a member of a Cuban family of Methodist ministers, missionaries and educators for twenty years. He and his wife

have helped many escape from Communist bondage. He says that refugees' stories of tragedy are unbelievable — and exactly opposite from the glowing reports of Marxist Cuba as given by Bishop Armstrong. Fletcher calls Armstrong's attitude "dangerous to the uninformed free people of America who, unfortunately, are unable to comprehend the oppressive realities of a Marxist society." He says that the people in Cuba just could not talk honestly to Armstrong if they wanted to get along.

Fletcher's experience helps clarify some of the "wonderful things" in Cuba, as reported by the church leaders:

—The neighbor committees for "looking after the health and welfare of residents" are the Big Brother police control groups to check on citizens' loyalty to the government. People live in fear of these "humanitarian committees."

—Yes, there is no unemployment. Also, no free enterprise or initiative. Everyone works for the state — when, where, how, and as ordered. Wages, if any, are the state wages. There is no welfare. Work is always avail-

able in the cane fields.

—True, everyone is "educated." Students have little or no freedom of choice in education, but are trained to meet the state's requirements. State schools teach anti-American sentiments and atheistic Marxist doctrine.

—As for no poverty and no hunger, this is a myth. The best foods go to Russia; the average Cuban gets ten ounces of meat every two weeks. Oranges and chickens are available by doctor's prescription, and all food is extremely limited and is rationed. The government owns what the farmer produces.

Fletcher calls it amazing that Bishop Armstrong was able to discover in a ten-day red-carpet tour at Castro's invitation, what several million Cubans have not found in 18 years — that they never had it so good! (Virginia Advocate, Sept. 15, 1977).

A group of Minnesota businessmen visited Cuba last April and reported many signs of economic problems: Many buildings in a state of semi-disintegration; consumer goods scarce and high-priced; rationing of practically everything, including coffee at one ounce per person per week; black-marketing; poverty; and a low level of natural and energy sources. (Jerry Flint in New York Times, April 25, 1977).

Many reports say that it costs the USSR \$3-\$5 million per day to prop up Cuba's economy and military forces. It would be a wonderful thing for the USSR and for Castro if the U. S. resumed trade with Cuba. This would pour dollars into the economy, relieve the communists of this drain, and would allow Castro to concentrate more on exporting revolution to Latin America and Africa. Africa where he is reported to have well over 30,000 men involved in at least 16 countries, acting as proxies for the Soviets whose objectives are raw materials and political control. (Conservative Digest, Dec., 1977).

Briefly, let us consider a few more issues on which our mainline church leaders have taken unusual (Continued on page 7, column 2)

TUNE IN TO THE INDEPENDENT BAPTIST HOUR

WCMI	Ashland, Ky.
Sun. 8:00 - 8:30 a.m.	
WFTO	Fulton, Miss.
Sun. 1:00 - 1:30 p.m.	
KHYM	Gilmer, Texas
Sun. 12:45 - 1:15 p.m.	
WYRD	Syracuse, N.Y.
Sun. 12:00 - 12:30 p.m.	

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE FOREKNOWLEDGE OF GOD

"I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them" (Isa. 42:8-9).

The word "foreknowledge" in English means "to know beforehand" or "to have previous knowledge." Its meaning can be seen by dividing the word. The prefix "fore" means "beforehand" and it is connected with the word "knowledge." However, the

word in the Bible seems to have a greater depth in its meaning as we shall see as we proceed with our study.

The foreknowledge of God must be distinguished from His pre-science which embraces all things, past, present, and future, while foreknowledge anticipates only future events. It must be distinguished from His knowledge of possible events under certain circumstances, but which His providence did not permit to occur.

The foreknowledge of God is what He purposed to bring to pass.

It is the whole order of events which He Himself purposed to do by His sovereign decree. Before time the Divine Architect had a full and perfect plan of all things, and the existing state of things fully accords with His original plan. In time God is working out His eternal purpose. Hence, foreknowledge is not a preview of events that blind fate might engender, or that are supposed to arise in the will of man or angel, for neither man nor angel existed when God made His plan in (Continued on page 2, column 1)

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The Baptist Paper for the
Baptist People

MILBURN COCKRELL --- Editor
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REPORT ON RADIO WORK

On December 4, 1977, Calvary
Baptist Church began to air the
Independent Baptist Hour on sta-
tion KHYM, Gilmer, Texas. It
is a clear channel station of 5,000
watts 1060 on the dial. It has a
signal that can reach 5,000,000
people in the East Texas area.
The cost per program is \$39 which
is paid in advance. Response to
the program there has been good.

We also broadcast on WFTO,
Fulton, Mississippi. The editor has
been on this station for over eight
years. The cost is \$15 per pro-
gram, a very low rate due to the
oldness of the contract.

Beginning on January 1, 1978,
we will begin broadcasting over
WYRD in East Syracuse, N. Y.,
from 12:00-12:30 p.m. on Sundays.
The station is a clear channel of
1,000 watts and is 1540 on the dial.
Cost per program is \$35. This sta-
tion covers the area where we re-
cently organized a new church.

We opened the account of our
radio work with \$357.41. After pay-
ing for radio time and supplies,
we ended the month of November
with \$97.31. It will always be our
policy to pay for all radio time in
advance. Most stations require
this and we feel it is the best way
to do business. As support grows,
other stations will be added.

Foreknowledge . . .

(Continued from Page One)
eternity past. God was more than
a mere onlooker gazing down the
course of events. By foreordina-
tion and foreknowledge He de-
termined what would and would
not transpire in time and eternity.

FOREORDAINED AND FOREKNOWLEDGE

What is the difference between
God's foreordination and His fore-
knowledge? God's foreknowledge
depends upon His sovereign pur-
pose. God foreknew all things
because He foreordained all things
which come to pass. "For of him,
and through him, and to him, are

all things" (Rom 11:36). The Di-
vine foreknowledge is simply
God's knowledge of His own eter-
nal purpose. "Known unto God
are all his works from the be-
ginning of the world" (Acts 15:18).
From eternity God foresaw all
the events of the universe fixed
and certain. This fixity of events
had its ground in nothing outside
of the Divine mind, for in eternity
there existed only the Divine
mind. If God foresaw the future
as certain, it must have been be-
cause He by His sovereign decree
made it certain. Foreknowledge
is not of possible events, but of
certain events. God could not
have known actualities unless He
had by His decrees made them
to be certainties of the future.

All men by nature are either
Socinians or Arminians. The nat-
ural mind is prone to cavil at this
great doctrine. It fears any doc-
trine which takes away anything
from man, but it has little con-
cern about dethroning God. Most
people believe in a powerful man
and a weak God. Such a weak
God is the product of human rea-
soning unseasoned by a search of
the Scriptures.

The Bible teaches foreknowl-
edge is based upon God's sover-
eign decree. Notice Psalm 2:6-7:
"Yet have I set my King upon my
holy hill of Zion. I will declare
the decree: the Lord hath said
unto me, Thou art my Son; this
day have I begotten thee."

There is a future day when the
Father will anoint Christ as King
of all the earth upon Mount Zion.
This placing of Christ in His king-
ly office is the manifestation of
God's decree from eternity past.
This event is certain, not because
God foresaw what some man
would do, but because He fixed
this event and made it certain by
His decree.

In the book of His eternal coun-
sel God recorded our substance:
"My substance was not hid from
thee when I was made in secret,
and curiously wrought in the low-
est parts of the earth. Thine eyes
did see my substance, yet being
unperfect; and in thy book all my
numbers were written, which in
continuance were fashioned, when
as yet there was none of them"

(Ps. 139:15-16). God saw us when
we could not be seen. He wrote
about us in the book of His Divine
decrees when there was nothing
of us to write about. When as yet
there were none of our shape or
substance in existence, both passed
before the eye of God's fore-
ordination and foreknowledge.

In Isaiah 46:9-11 it is written:
"Remember the former things of
old: for I am God, and there
is none else; I am God, and there
is none like me, Declaring the end
from the beginning, and from an-
cient times the things that are
not yet done, saying, My counsel
shall stand, and I will do all my
pleasure: Calling a ravenous bird
from the east, the man that exe-
cuteth my counsel from a far
country; yea, I have spoken it,
I will also bring it to pass; I have
purposed it, I will also do it."

Here we see how that foreknowl-
edge is based upon the immuta-
bility of God's counsel. From
the beginning God declared the
end of all things. Why could God
do this? Because His counsel
stands fast without failure and He
has almighty power to do "all"
His pleasure. Whatever actions
come from bird or man is an exe-
cution of His counsel from the be-
ginning. God brings to pass His
decree; therefore, He can say:
"I proposed it, I will also do it."

Observe the language of Acts
2:23 which speaks of the death
of Christ: "Him, being delivered
by the determinate counsel and
foreknowledge of God, ye have
taken, and by wicked hands have
crucified and slain." The cruci-
fixion of Christ was according to
God's foreknowledge. But upon
what basis did God foreknow this
event as certain? The answer is
by "his determinate counsel"
which precedes His knowledge in

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



IS THE BIBLE A CATHOLIC BOOK?

"And that from a child thou
hast known the holy scriptures,
which are able to make thee
wise unto salvation through faith
which is in Christ Jesus. All
scripture is given by inspiration
of God, and is profitable for doc-
trine, for reproof, for correction,
for instruction in righteousness:
That the man of God may be
perfect, thoroughly furnished un-
to all good works" (II Tim 3:15-
17).

This is a tremendously power-
ful passage of Scripture, and I
read it purposely and particular-
ly in view of an article that was
sent to me by Brother Hiram
Jones of Marion, Indiana. Brother
Jones clipped this advertisement
(for that is what it actually is)
from a paper that is published
near to where he lives. There
is nothing new in the advertise-
ment, for it is the same adver-
tisement that has been carried in

this verse. See also Acts 4:28.

Please note that foreknowledge
is not within itself causative. Fore-
knowledge is no more the cause
of a thing than afterknowledge.
The actions of man do not take
place because they are foreseen,
but they are foreseen because
they are to take place. God's
determination of the event to be
done does not excuse the sin of
the people who crucified Christ
as Acts 2:23 shows. God's fore-
knowledge did not infringe on the
liberty of the wills which acted
voluntarily. The men who put to
death Christ were responsible for
their actions.

FOREKNOWLEDGE OF PAST EVENTS

In speaking of the foreknowledge
of God, we must never lose sight
of the fact of God's knowledge
of past events. He is the world's
best historian. All past events
like the fall of man, the settlement
of the world, the flood, the rise
and fall of Israel, and other past
occurrences are objects of His
knowledge. Our God is able to
"show us former things" (Isa.
43:9). Verily "times are not hid-
den from the Almighty" (Job
24:1).

Nothing slips God's mind or
memory. All past events are in
His "book of remembrance"
(Mal. 3:16). This is why "God
requireth that which is past"
(Eccl. 3:15). The secret sins of
the past will be brought into
account by the all-knowing Judge
(Eccl. 12:14).

ALL POSSIBLE EVENTS

Our God foreknew all things
that possibly could have been
done even though He determined
they would not be. He compre-
hends what would have happened
had He not prevented it by His
power and providence. He knows
what our lives would have been,
if we had made different decisions
in the past.

God told David if he stayed with
the man of Keilah, they would de-
liver him to Saul. Listen to I
Samuel 23:10-12: "Then said
David, O Lord God of Israel, thy
servant hath certainly heard that
Saul seeketh to come to Keilah,
to destroy the city for thy sake.
Will the men of Keilah deliver
me into his hand? will Saul come
down, as thy servant hath heard?
O Lord God of Israel, I beseech
thee, tell thy servant. And the
Lord said, He will come down.

many, many papers over the
country, published by the Su-
preme Council of the Knights of
Columbus. As I say, it has been
published in many, many papers,
and it has been sent to us many,
many times. Frankly, I have
thought often of reviewing it, and
I take pleasure in taking a
moment's time to read to you
first of all this advertisement, and
then to bring to you my message
by way of a review.

"THE BIBLE IS A CATHOLIC BOOK"

"People differ radically in what
they think about the Bible. Some
seem to think it was handed down
from Heaven written in English
and bound in Morocco. Many
accept it as the inspired Word of
God without knowing why they
are justified in doing so. And
others say that the Bible is full
of contradictions and must be
taken with a 'grain of salt.'

"A proper understanding of the
Scriptures, can exert a tremen-
dous influence for good in your
personal life. You should there-
fore, know where we got the Bible
. . . what it means . . . why you
can believe its every word.

"Nowhere in the Bible text will
you find a list of the 73 inspired
books of which it is composed.
This list was given to the world
by the Catholic Church, almost
three full centuries after Christ's
Crucifixion. Between the time of
the Crucifixion and the time the
Scriptures were gathered into a
single book, millions had received
and accepted the teachings of
Jesus . . . and had died without
ever seeing the complete Bible.

"Established by Jesus Christ
Himself and rapidly spread among
the nations of the world, the Cath-
olic church was carrying on
Christ's work for the salvation of
(Continued on page 3, column 1)

Then said David, Will the men
of Keilah deliver me and my men
into the hands of Saul? And the
Lord said, They will deliver thee
up." But none of these things
actually happened. Thus it is
seen that God knows what would
have been under different circum-
stances.

This truth is seen again in
Matthew 11:21: "Woe unto thee,
Chorazin! woe unto thee, Beth-
saida! for if the mighty works,
which were done in you, had been
done in Tyre and Sidon, they
would have repented long ago in
sackcloth and ashes." Here again
we see it is within the range of
Divine foreknowledge to foresee
what would happen under certain
circumstances but in His provi-
dence never did occur. There is
in God a knowledge of undecreed
possibilities.

FOREKNOWLEDGE OF EVENTS

God has perfect knowledge of
all future events. Our text says
that God declares "new things"
even "before they spring forth."
The expression "before they
spring forth" is a beautiful image
taken from the germination of
plants and flowers. This shows
that God foreknew future events
before there was any indication
of their occurrences.

All Bible prophecy is founded
upon the foreknowledge of God
and His foreordination of all
events which must come to pass
(Rev. 1:1; Dan. 11:36). By fore-
knowledge God foretold the Eryp-
tian bondage hundreds of years

before it occurred (Gen. 15:13),
the 70 years of Babylonian cap-
tivity (Jer. 29:10), and all the
events about the birth, life, death,
and resurrection of Christ. His
immutable counsel foretold the
rapture of the saints, the appear-
ance of Antichrist, the Great Trib-
ulation on earth, the return of
Christ to the earth, and the thou-
sand year reign on the earth of
the saints with Christ. To de-
stroy the foreknowledge of God is
to eliminate all Bible prophecy.

MEN'S FUTURE FREE ACTS

Men's future actions are fore-
known and foretold by God. He
predicted that Josiah would offer
the priest and burn the bones of
men on the altar at Bethel three
hundred years before this hap-
pened (I Kings 13:2; II Kings 23:
15-16). Over a hundred years be-
fore the time, God foretold by
(Continued on page 6, column 2)

BRIEF NOTES

Brother Ray Hiatt is beginning
a mission work in Hollywood, Fla.
under the authority of the King's
Addition Baptist Church of South
Shore, Kentucky. The mission is
located at 4527 Hallandale Beach
Blvd., Hollywood, Florida 33023.
If anyone is interested in more in-
formation about this mission work
you can write to this address or
call Brother Hiatt at (305)962-8479
or you can call Brother James
Hobbs in McDermott, Ohio at (614)
259-2402.



THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By
I. M. HALDEAN

408 Pages

\$6.95

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

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

Bible, Catholic Book?

(Continued from Page Two)
men some 60 years before the Apostle John wrote his books of the New Testament.

"For more than a 1000 years afterwards, the Scriptures were preserved and circulated by Catholic monks and scholars who copied the sacred text by hand. And the Bible authorized by the Catholic Church was the first book produced by Gutenberg upon the invention of printing with movable type.

"Yes, the Bible is truly a Catholic book. They were members of the Catholic church who, under God's inspiration, wrote the New Testament in its entirety.

"The Catholic church treasured it and gave it to the world in its original and unaltered form. The infallible authority of the church always has been the only sure guarantee of its inspiration.

"There are obscure and difficult passages in the Bible, some of which may seem confusing, but with the complete revealed truth of God delivered to her from the beginning, the Catholic Church has faithfully unfolded the meaning of the written Word of God to past generations of mankind — and does so today."

I am happy, in the light of my text, to bring to you my comments concerning this advertisement headed by the words, "The Bible is a Catholic Book." I shall bring my remarks by way of a number of questions.

I IF THE BIBLE IS A CATHOLIC BOOK, WHY DO THE CATHOLICS FORBID ITS USE?

I shall read you a Catholic statement, which I have read to you before, to show you the attitude of Catholicism concerning the Word of God.

"Lastly, of all the advice we can give to your Beatitude, we have reserved to the end the most important, viz., that as little as possible of the gospel (especially in the mother tongue) be read in all the countries subject of your jurisdiction. That little which is usually read at Mass is sufficient and beyond that no one whatever must be permitted to read. While men were contented with that little, your interests prospered, but when more was read, they began to decay. To sum it all up, that book (the Bible) is the one, more than any other, that has raised against us these whirlwinds and tempests whereby we were almost swept away; and, in fact, if anyone examines it diligently, and then contrasts therewith the practice of our church, he will perceive the great discordance, and that our doctrine is utterly different from, and often very contrary to it; which if the people understand, they will not cease their clamor against us till all be divulged, and then we shall become an object of universal scorn and hatred. Wherefore, even these few pages

must be put away, but with considerable caution lest so doing should raise up greater uproars and tumults."

Let me say, beloved, that this came from the advice that three Roman bishops gave to Pope Julius III as to how to strengthen the cause of Catholicism. This came, I say, from the pages of history, and tells us the attitude the Catholic Church has taken for many hundred of years relative to the Word of God. Now for them to say in an advertisement that the Bible is a Catholic book, I ask the question, if it is a Catholic book, then why have Catholics forbidden the use of it?

On Sunday morning here in Ashland, and also on various mornings of the week, you can pause on Winchester Avenue, and see the crowds going to the Catholic church. You'll notice that all of them have a little black book that they are carrying in their hand. If you were to ask them to let you see the book they are carrying, you'll see that it is unlike the book which is carried by Baptists, for this is a prayer book rather than a Bible.

I know that under the pressure of religious freedom, the Catholics have necessarily had to somewhat liberalize their attitude about the Bible; nevertheless, their historic position has been to forbid the Bible's use by the laity. The laity still are forbidden to read it without following the Romish footnotes and interpretations of their leaders. To accept the Bible at face value would be a death-blow to Romanism.

II IF THE BIBLE IS A CATHOLIC BOOK, WHY NOT MAKE IT FINAL IN THEIR CHURCH AND PERSONAL LIVES?

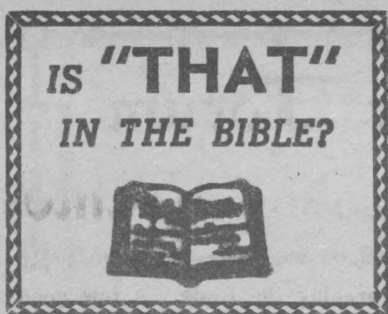
I am sure you recognize that the Bible claims for itself finality in everything that it discusses. Listen:

"What thing soever I command you, observe to do it; thou shalt NOT ADD thereto, nor DIMINISH from it" (Deut. 12:32).

"Every word of God is pure: he is a shield unto them that put their trust in him. ADD THOU NOT unto his words, lest he reprove thee, and thou be found a liar" (Prov. 30:5,6).

"To the law and to the testimony; if they speak not ACCORDING TO THIS WORD, it is because there is no light in them" (Isa. 8:20).

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall ADD unto these things, God shall add unto him the plagues that are written in this book: And if any man shall TAKE AWAY from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city and from the things which are written in this book" (Rev. 2:18,19).



Question:
WHOSE BEDROOMS WERE PAVED WITH RED, WHITE, BLUE, AND BLACK MARBLE?

Answer:
Ahasuerus' (Xerxes'), Esther 1:6 — "... the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble."

All of these Scriptures plainly claim finality for the Word of God. The fact of the matter is, every one of these Scriptures teach us that the Word of God is final in every particular. It is to be accepted as it is written. It is not to be added to. It is not to be taken from. We are not to practice addition nor subtraction with the Word of God. It is final in its every particular. I say then, if the Bible is a Catholic book, then why don't the Catholics make it final so far as their lives individually, and their church corporately, are concerned?

I think you recognize the fact that the Catholics say, in contrast to the finality of the Bible, that there are four things which they fall back upon for their doctrine. They say first of all, "We accept the Word of God." Then they say, "We accept what tradition has also handed down to us through the ages gone by." Then in the third place, they say, "We accept all the findings of the councils that have been held down through the ages." Then finally they say, "Whatever the Pope himself says is considered ex cathedra—that he has spoken finally, and his word is the last word on any subject."

My, what a contrast this is! Whereas, Baptists say that the Word of God is final in every particular, the Catholics say, "We accept the Bible, we accept tradition, we accept the decrees that have been handed down by the councils of the past, and we accept the words of the Pope himself." So you can see that the Catholics, instead of making the Word of God final, have added to it, and they have other things that they consider to be of just as great import, as the Word of God.

I come back to my second question, if the Bible is a Catholic book, then why don't they make the Bible final so far as their lives and their church is concerned? Of course if they did, out would go their gambling, beer, breweries, nuns, priests, rosary, Mariolatry, yea, even the Pope himself. It is obvious why Catholics do not bow to the Bible's authority.

III IF THE BIBLE IS A CATHOLIC BOOK, WHY DO THEY DISTORT IT?

The Catholics distort the Bible and force it to teach things that it never was intended to teach. For example, all the teachings that they have relative to Mary are a forcing of the Scriptures. Our Lord Jesus said through an angel to Mary:

"Hail, thou that art highly favoured, the Lord is with thee; blessed art thou AMONG women" (Luke 1:28).

Notice the Lord Jesus never did say "Blessed are thou above women," but He merely said, "Blessed art thou among women."

Will you pause with me and think of all the heresies, that the Catholics have promulgated, even down to just a few months ago, relative to Mary. The Mariolatry and Maryology that has been of-

fered to the world is astounding. They say, first of all, that Mary is the mother of God, which is a false statement. They tell us that Mary is the one that we are to pray to, and that she in turn will move upon the Lord Jesus Christ, for a son will come nearer listening to his mother than he will to anyone else. They tell us many, many things concerning Mary,—about fifty of these heresies based on Mary — and all of those things which they say are contrary and contradictory to the Word of God. Whereas the Bible says that Mary was to be blessed among women, they have taught, and are teaching, that she is blessed above all other women. I ask the question then, if the Bible is a Catholic book, why have they distorted it so far as Mary is concerned?

If I were to take the time, and you had the patience, I might be able to tell you at least 50 teachings of the Catholic church whereby they have taught things relative to Mary that are not to be found in the Word of God. For example, they teach the ascension of Mary bodily into Heaven, just the same as the Lord Jesus Christ Himself was gathered up unto the Father from the mount of Olivet. They say that Mary was likewise assumed up into Heaven in the same manner. I ask you, beloved friends, if the Bible is a Catholic book, why have they dared to distort it relative to these teachings about Mary?

I say again, if the Bible is a Catholic book, why have they dared to distort it with their teaching that Peter was the first pope? I'd like to read to you from the Word of God that you might see whether or not Peter was ever a pope, or even claimed anything like the popery. Listen:

"The ELDERS which are among you I exhort, WHO AM ALSO AN ELDER, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed" (1 Pet. 5:1).

The most the Apostle Peter claimed for himself was that of an elder. He never said that he was a pope, but rather he said, "I am also an elder."

Then the Lord Jesus said to Simon Peter:

"Get thee behind me, Satan; thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men" (Mt. 16:23).

If Simon Peter were what the Catholics claim that he was, that of being the first and the original of all the popes, isn't it strange that Jesus called him Satan? Can you imagine the Lord Jesus Christ calling him a devil? If Simon Peter were the first pope, then the Lord Jesus Christ said that the first pope was a devil, for he said, "Get thee behind me, Satan."

Notice again:
"But Peter took him up, saying, Stand up; I MYSELF ALSO AM A MAN" (Acts 10:26).

This was when Simon Peter had gone to Caesarea to preach in the home of Cornelius. As he came into the home of Cornelius, the Word of God says that Cornelius fell down at his feet, and worshipped him.

Now wouldn't this have been a fine time for Peter to have displayed his primacy? Wouldn't it have been a marvelous time for him to have displayed the fact that he was the pope? Instead, beloved, Simon Peter said, "Stand up; I myself also am a man." These were strange words for a pope. This was strange action on the part of a pope. This was strange behavior for an individual who was a pope. If he were a pope, it was strange for him to say, "I am on the same plane of equality as you yourself."

Then when Simon Peter got back home we find that the church called him upon the carpet because he had gone to the

home of Cornelius and had preached to him as a Gentile. We read:

"And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them" (Acts 11:1-3).

Notice, if you will, when Simon Peter got back home the church called him upon the carpet, because he had dared to preach to Gentiles. Whoever heard of a church bossing a pope around? Whoever heard of a church telling a pope what he ought to do, or ought not to have done? Whoever heard of a church telling a pope when he had done wrong? Beloved, Peter was not a pope.

Listen again:

"But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days" (Gal. 1:15-18).

Now, beloved, if Simon Peter were the first pope, wasn't that a strange, sorry way whereby the Apostle Paul treated Simon Peter? He never went to see Pope Peter for three years. He got along without any communication with the pope for three years' time. He got along without any information from Pope Peter for three years? Isn't that a strange way for Peter to be treated if he were the pope that the Catholics say that he was.

I turn to the Word of God and I find Paul saying:

"But when Peter was come to Antioch, I withstood him to the face, because he was to BE BLAMED" (Gal. 2:11).

Notice that the Apostle Paul, by inspiration of God, says that Simon Peter went wrong, and that he withstood him to the face. In other words, Simon Peter was wrong and was to be blamed.

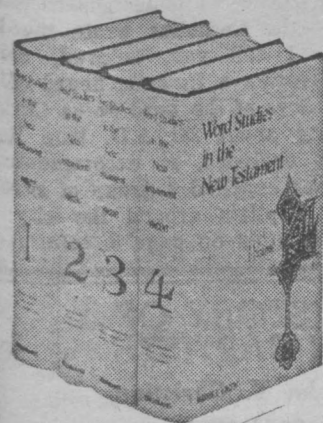
Whoever heard of a pope being wrong? Whoever heard of a pope being blamed for anything at all? I tell you, beloved, the Catholics have distorted the Word of God relative to making Peter the first pope. I ask you this question, if the Bible is a Catholic book, why have they distorted it as to make it appear that Simon Peter was the first pope?

Again, if the Bible is a Catholic book, why have they distorted it relative to the matter of doing penance?

Beloved, there is a lot of difference between repentance and penance. Repentance is a good Bible doctrine; penance is a teaching that came from the Devil himself. When you press a Catholic, and press him hard to give a Scripture as to why he would teach penance, he knows he has but one passage, and one only, to fall back upon — and it must be distorted. Listen:

"Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing" (Mt. 5:25-26).

This is the verse a Catholic points to in the Word of God, and when he points to it, it is an absolute distortion of the Word of (Continued on page 4, column 3)



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"What is the difference in the junior assembly in larger churches and the divided class system of Sunday School?"

JAMES HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



I would say that there is a big difference. The Sunday school class does not take the place of, or occur during, the regular worship assembly. We are not to allow anything to take the place of our assembly. "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 approaching" (Heb. 10:25). Remember the very word "church" comes from the word that means assembly. We cannot have a church service if the assembly is divided. Please understand, the church, by vote, can agree to have various meetings separate from the general assembly, for instance: a Sunday school class, a home prayer meeting, a mission point, Bible study sessions during the week, etc. These type meetings are church meetings, authorized and conducted by the church, but they are not the actual church assembly. Such things were practiced by the church at Jerusalem. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people . . ." (Acts 2:46,47). "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42).

As for having a Junior assembly somewhere else while the regular worship service is being conducted is wrong. You are breaking up the assembly. God has shown that all should be in assembly together. "There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them" (Joshua 8:35). "Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very

great congregation of men and women and children . . ." (Ezra 10:1).

Frankly, I do not believe that a church should provide a nursery service for the purpose of keeping children during the worship service. A room could be provided so that a mother could take a baby and tend to its various needs, but not to just leave it. To provide such a service requires the attendants to miss the service and does not teach the child to learn respect for the worship service.

PAUL TIBER

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



Junior Assembly? Does that mean that there is a separate gathering of the young people during the regular service of the church? If so, then I am able to see a substantial difference.

Firstly, the divided class system occurs at a different time from the regular worship service and as such does not require any to forsake the assembling together.

Secondly, the junior "assembly" teaches, by example, that the worship service of the church and the coming together of all the people is no more important than a splinter group — certainly respect for the Lord's church will not be learned that way!

"Not forsaking the assembling of yourselves together as the manner of some is" (Heb. 10:25).

ROY MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



I don't believe that there is any real difference. The junior assembly is in reality a children's church. Now if anyone doubts the scripturalness of having a children's church, let them start

searching the Bible. A few good hints will help you find it. You will find the first mention of a children's church right next to the chapter that tells us about the election of the first Pope. If you have too much trouble locating this, turn to the New Testament passage that commands us to sprinkle babies.

But while you are trying to find Scriptural reasons for what we've just been discussing, I wish to express the belief that you will never find any command or justification for the divided class system of Sunday schools. There is one distinction made in the Bible concerning people. Some are saved and some are unsaved. Bible emphasis is not on youth or age, but on saved or unsaved. This is largely behind the practice young people have of leaving after their classes are over. In my own pastoral experience, I emphasized the worship service and urged young people to remain. The result was that very few children or young people left after Sunday school. I sought to make my sermons simple and plain enough to be understood by children and young people.

Bible, Catholic Book?

(Continued from page three)

Almighty God. Beloved friends, it is the farthest thing from the truth.

I remember an Irishman back in the community where I used to live who was guilty of stealing some hay. When he went to the priest to make a confession concerning what he had done, the priest asked him, among other questions, how much hay he had stolen. This man told this in my presence, and he said, "I told the priest that I stole half a stack of hay, but that I might as well confess the other half, because I expect to go back tonight and get it." He said, "I knew he was going to give me a certain amount of penance to do, so I thought I might as well get it over with, all at one time."

Now, beloved, I ask you, if the Bible is a Catholic book, then why do the Catholics distort it and teach penance, taking Scriptures like this out of their context, and away from their setting, making an absolute distortion to teach something else?

Again, I say, if the Bible is a Catholic book, why have they distorted it by teaching that there is no salvation outside the Catholic church?

To the Catholic, there is only one unpardonable sin, and that is to die outside the Catholic church. It doesn't make any difference what sins you may be guilty of — it doesn't make any difference as to how many sins or how much sin there may be in your life — it can all be forgiven and you can go to Heaven if you die a Catholic. Even if you die the worst, the vilest, the meanest, the most immoral, and the most unethical individual in this world, by some hook or crook, by the payment on the part of relatives here in this world, they will be able to get you ultimately out of Purgatory and into Heaven in the sweet bye and bye if you die a Catholic. There is only one sin that cannot be forgiven in the eyes of Catholicism and that is the sin of dying outside the Catholic church.

I ask then, if the Bible is a Catholic book, why do they distort it by saying that there is no salvation outside the Catholic church?

Beloved, I want to make this clear to you: I am a Baptist from the top of my head all the way down to the end of my toes. I want you to know that if I had my way, I'd make a Baptist out of every individual within this world. I'd be glad to preach to him the Word of God, in such a way as to make him not only a believer in the Lord Jesus Christ, but to make a Baptist out of him from the standpoint of doctrine in every particular. Though that is my conviction, and though I would like to see every man become a Baptist, let me say this to you, so far as I am personally concerned, any man who has seen the truth that Jesus Christ has died on the cross for his sins is saved, and he is going to Heaven when he dies, for there is nothing for him to go to Hell for. I insist upon this fact, that regardless of how he has been baptized, whether it be by immersion or by pouring or by sprinkling, or maybe he hasn't even been baptized at all, he is saved. Regardless of what church he is a member of, or perhaps he is not a member of any church, if he has seen the truth that on the cross of Calvary Jesus Christ died for all of his sins, that man is going to Heaven when he dies, for there is nothing for him to go to Hell for, since Christ has died for all of his sins. I say this in the light of all the Bible, especially I John 1:7: "The blood of Jesus Christ, his son, cleanseth us from all sin." However, if he fails to see that Jesus Christ at the cross of Calvary paid in full for every one of his sins, from the first unto the last one that he shall ever commit—if he fails to see that truth, then there is no salvation for that individual.

In contrast, the Catholics would teach you that there is no salvation outside the Catholic church. Listen to me, brother, sister, if the Bible is a Catholic book, why do they make the church the Saviour, and why do they distort it by saying that there is no salvation outside the Catholic church?

Again, if the Bible is a Catholic book, why is it that they distort it by their teaching that a priest can come between the soul of man and God? We read:

"For there is one God and ONE MEDIATOR between God and men, the man CHRIST Jesus" (I Tim. 2:5).

What does it say, beloved? It says that there is just one mediator to come between God and man. Up yonder in Heaven is God, and down here on earth is man, and there is just one mediator to come between God and man, and that mediator is the Lord Jesus Christ. Yet the Catholics will tell you that the priest is a mediator. They will tell you that all the cardinals, and all of the bishops, and all of the dignitaries of the Catholic church summed up, and headed up, by the pope himself can come between the soul of the individual and God. I say then, if the Bible is a Catholic book, why have they distorted it? Why have they taken passages such as I Timothy 2:5

and teach that a man can have somebody else come between him and God, rather than the only mediator, which is the Lord Jesus Christ Himself?

IF THE BIBLE IS A CATHOLIC BOOK, WHY HAVE THEY LIED ABOUT IT?

In the first place, you may have noticed in the advertisement I read, that they lied relative to the number of books in the Bible. Did you notice that they said there were 73 inspired books in the Bible? I ask you, take your Bible and look at it, and you will find that there are 39 books in the Old Testament and 27 books in the New Testament, making a total of 66 books in all the Bible, yet they say that there are 73 books that are inspired. Of course that means that they have added some other books to the Bible that we do not accept.

Beloved, if you want to read something that will be on the par with Grimm's Fairy Tales, or that will remind you of Rip Van Winkle and his twenty years of sleep; if you want to read something that will cause you to go back and enjoy Aesop's Fables, then just lay aside Grimm's Fairy Tales, and lay aside the story of Rip Van Winkle, and lay aside Aesop's Fables and read those seven books which the Catholics have put in the Bible, which they say are a part of the Bible. Can you imagine people being so mentally incompetent, and so spiritually deluded, and so completely blinded to the Word of God as to believe the type of stories you will find in those books that the Catholics have added to their Bible?

You say, "Brother Gilpin, when did you ever read it?" Beloved, I wasted my time doing so when I was in the Seminary. The fact of the matter is, the only time that I ever read those seven books was when I was in the Seminary, and when it was required reading on my part.

Brother, sister, I ask the question then, if the Bible is a Catholic book, why have they lied about the number of books there are in the Bible?

Again, if the Bible is a Catholic book, why has the Catholic church lied that the Catholic church was established by Christ and that they themselves wrote the Bible?

Beloved, I think that any man ought to be fair with the pages of history. Even if he isn't going to be fair with the Bible, he ought to at least be fair with the pages of secular history. I'll lay my Bible aside and I'll challenge any Catholic priest in this world to face me on the basis of when Catholicism began. We will look at it, not from the study of the Word of God, but we'll go into the libraries, and study what has been written and published and circulated in the libraries of the world.

Don't tell me the Catholics began in the days of Jesus. Don't tell me that the Son of God established the Catholic church, and that the Catholics wrote the Bible. I tell you, beloved, there never was a Catholic heard of in the days of the Lord Jesus Christ. Along about 251 A.D. true Baptists excluded, or excommunicated, or expelled a group of heretical Baptists around the city of

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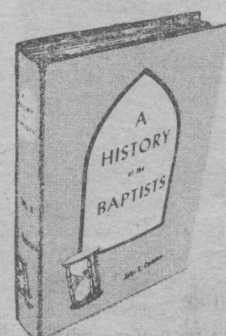
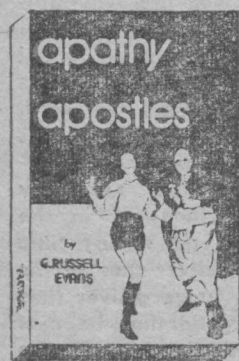
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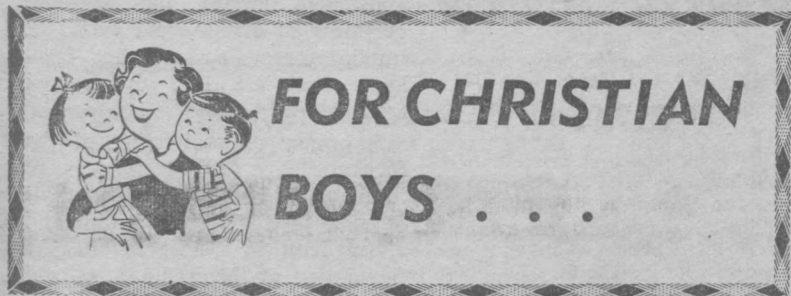
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Father: What think you then of sprinkling, or christening as it is called?

Son: Why I think the rite of sprinkling was invented as some confess, to accommodate the tender bodies of infants in these northern parts, when the practice of baptizing of them prevailed.

And since sprinkling comporteth not within the literal or metaphorical significations of the Word, nor to those great mysteries represented by it, it ought in the fear of God to be rectified or laid aside, as being no ordinance of God (Lev. 10:12).

Father: Who are the proper subjects of baptism?

Son: Only such who believe, and are actually capable to enter into a visible covenant with Jesus Christ, for it is an ordinance of the solemnization of the soul's marriage with Christ (Gal. 3:27).

Father: What is required of persons that are to be baptized?

Son: Repentance, whereby they forsake sin; and faith whereby they stedfastly believe the promise of God made to them in that ordinance (Acts 2:36-37; Acts 8:36).

Father: May not infants be baptized?

Son: No verily, because there is no command of Christ, nor example in all the Scriptures for any such practice.

Father: Why may not the children of believers be baptized under the gospel, as well as the children of the faithful were circumcised under the law?

Son: God expressly commanded Abraham to circumcise his male children under that dispensation, but He has not commanded believers to baptize their children under the gospel; and to do that in God's worship which God has not commanded, is dangerous, as appears in Nadab and Abihu's case (Lev. 10:1-2).

Father: But did not the covenant belong to Abraham, and to his seed?

Son: Yes, it did and all that believe are Christ's; the same are

the true seed of Abraham, and heirs according to the promise (Gal. 2:37). Or in that covenant with Abraham, and none else; for birth or fleshly privileges avail not in gospel times: "And think not to say within yourselves, We have Abraham to our father" (Matt. 3:9).

Father: But were not his whole household baptized?

Son: It does not therefore follow any infants were baptized unless our brethren could prove there was no whole household, but such in whom were some children in non-age; besides, it is said that Paul preached the gospel to the jailor, and to all that were in his house, and that he believed in God with all his house, and rejoiced with all his house, as well as it is said, he was baptized with all his house (Acts 16:32-34).

Father: But son, what do you think should be the reason, since believer's baptism lies so plain in the Word of God (and that none else were in the primitive times baptized) that so many learned and holy men should not see it?

Son: Sir, I have often wondered at it I must confess, and I have been thinking it may be from God, as a just rebuke upon some of them, because they have too far imagined human learning (so very good in its place) above what they ought; and have too much sighted some that have to such human literature; for God would have no flesh glory in His presence, but that he that glorieth, may glory in the Lord (I Cor. 2:29-30).

Father: What other reason have you thought on?

Son: It may be also as a rebuke upon those good Christians, who have been too ready to build their faith upon worthy men, upon the account of their learning, for God would not have the faith of His people stand in the wisdom of men, but in the power of God (I Cor. 2:5). Besides the doctrine of self-denial is hard to learn.

Father: How do you prove that the baptism of water is Christ's ordinance? It is not said (Matt. 28:19-20): Teach all nations, baptize them in water, etc.

Son: But though water is not there expressed, it is implied, because the apostles could not baptize with the Holy Ghost, for that is the prerogative of Christ alone; besides, that which the Lord Jesus commanded them to baptize with, was that which they did baptize with, but palpable it is, that that which the apostles baptized with was water. "Can any man forbid water, that these should not be baptized?" (Acts 10:47).

Father: Does not Paul say, Christ sent him not to baptize, but to preach the gospel?

Son: Paul does not mean, Christ did not at all require him to baptize, or that it was not his commission; but rather, that he was not in the first place only, or chiefly sent to do that; for if he had no command at all to baptize, he did evil in baptizing Crispus and Gaius, with divers other. Read these Scriptures which after the same manner are understood (John 6:17; I Tim. 2:14; Eph. 6:12). Moreover, it is evident, Christ required Paul to baptize, because he and other apostles did baptize in Christ's name, and commanded others so to be: that is, by His command and authority (Acts 10:47; I Cor. 1:13-14).

Father: Ought those who are baptized with the Holy Spirit, to be baptized with water?

Son: Yes, they ought, for the highest attainment cannot free

persons from subjecting to this ordinance; our blessed Saviour had the Spirit without measure was baptized as an example that we should follow His steps; also Cornelius, and those with Him were baptized with the Holy Ghost, were commanded by Peter to be baptized in water (Acts 10:44).

Father: What ordinance follows baptism?

Son: Laying on of hands (Acts 8:17-19; Heb. 6:1-2).

Father: What is the Church of God?

Son: The Church of God is a company of believers, of godly Christians, incorporated together into an holy fellowship and communion in love and heavenly concord, according to the apostolical constitution, among whom the Word of God is truly preached, and the holy ordinances of Christ are duly and rightly administered (Acts 2:40-44).

(To Be Continued)

Bible, Catholic Book?

(Continued from page 4)

Rome. They were excluded because they had begun to teach baptismal regeneration — that is, that one is regenerated by baptism. By the year 590 that group developed into the Catholic church.

Don't tell me that Catholics started the church and that they themselves wrote the Bible. I tell you, when you pick up this advertisement, and read how they

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established the church of Jesus Christ, and how they wrote the Bible, you are reading a lie — not just a falsehood, and not just a fabrication, but an out-and-out lie that could not be proven nor substantiated even by the pages of history itself.

I ask again, if the Bible is a Catholic book, then why did they lie about it when they say they have preserved the Bible through the ages?

I ask you, did you ever go to school? Did you ever read any history when you were in school? I ask you, did you ever hear how they burned the Bible? Did you ever read how the Bible was burned by the multiplied thousands of copies when it was first produced by Gutenberg? When the printing press became a reality they bought Bibles in a wholesale fashion just in order to burn them. They used to tell me that when I was in high school. They used to tell me how the Catholics bought the Bibles to burn them, and how the buying of the Bibles just caused it to be circulated

more and more. As they bought them, the people that sold the Bibles had more money with which to print Bibles, and the result was that it meant, instead of the extermination of the Word of God, the scattering of the seed of the Word of God more and more. They used to tell me when I was in high school that the Catholics destroyed the Bible. They used to tell me that the Catholics burned the Bible — that they weren't interested in preserving the Bible. Now the Catholics tell an unsuspecting public that the Catholic church has preserved the Bible down through the ages. I tell you, if the Bible is a Catholic book, why have they lied when they say that they have preserved it through the years?

I'll go further and say that if the Bible is a Catholic book, why have they lied when they say that they have faithfully taught the Bible all through the centuries? Everybody knows that the Catholics have not faithfully taught the Bible. Everybody knows that they have opposed it. Everybody knows how the Catholics, instead of faithfully teaching the Word of God, have done everything they could to suppress it so far as its circulation is concerned.

IF THE BIBLE IS A CATHOLIC BOOK, WHY SHOULD THEY ADD TO IT?

You say, "Brother Gilpin, have they added anything to it?" Yes. Where did they get sprinkling? That is a Catholic addition. Where did they get the idea of sprinkling babies? That is a Catholic addition. They say that nobody can be saved without being baptized, and that if a baby dies without baptism, there is no hope for that baby; therefore, they sprinkle babies.

A businessman some months ago in this town had a misfortune of losing his little grandson. He lived some eight or ten hours after being born, and then died. Since I knew this man well, and since he has been most courteous to me through the years, I called him and talked to him over the phone to express my sympathy in view of the death of his little grandson. What do you suppose was the thing that brought him the most comfort? He said, "Brother Gilpin, he lived long enough that we were able to baptize him before he died."

Beloved, if the Bible is a Catholic book, then why add to it? Why add sprinkling? Why add the sprinkling of babies? I challenge any individual to open his Bible and read from Genesis through Revelation and find one verse that even hints at baby baptizing. I challenge you to find one place that even looks like a baby might be baptized. Mark my words, they have added sprinkling and baby baptizing; they have added to the Word of God. If the Bible is a Catholic book, why is it necessary to add to it?

I ask again, why add to it Xmas and Easter? Beloved, at least you ought to know that Xmas and Easter are both Catholic inventions. You ought to know that if it were not for the Catholics they never would have come into existence. The Catholics got them from the heathen who started them, and then foolish Protestants adopted them, and more foolish Baptists came along and put them into Baptist churches. Beloved, they came from the Catholics, and I am in favor of sending everything back to Rome we have ever borrowed from them. I say, if the Bible is a Catholic book, why would they add Xmas and Easter?

Why do they add the ministerial titles that they have added? I challenge you to find any place in the Bible where you read about Reverend Simon Peter, or where you read about Reverend Paul. I challenge you to read any place in the Word of God a title that would indicate "The Reverend,"

or "The Right Reverend," or "The Most Right Reverend," or "The Most Excellent Reverend," yet they have added these titles.

Sometime ago I was about to be introduced at a school where I was going to deliver a Commencement address. The man who was going to introduce me leaned over and in a whisper said, "What is the proper ministerial title to use in your case? Shall I refer to you as 'the Rev. Mr. Gilpin,' or should I put an adjective in and say, 'the Most Reverend Mr. Gilpin?'" Well, I didn't have time to preach him a sermon, because he was just about in the act of introducing me at that time, but I said, "If you want to do the thing, and do it right, just say, 'Loose him and let him go.'"

Beloved, if the Bible is a Catholic book, why have they added these extra titles that you don't find in the Word of God?

I say again, if the Bible is a Catholic book, why have they added to it and tried in every way possible to get a union of church and state all over the world? I think that anybody who reads the Word of God knows that the church is to be kept separate from the state. I tell you, I do not in any wise at all believe in a union of church and state. If the Bible is a Catholic book, then why have they added the heresy of the union of church and state?

IF THE BIBLE IS A CATHOLIC BOOK, WHY DO CONTRARY TO IT IN PERSECUTING THOSE WHO DIFFER?

As I have said, if I had my way, I would make a Baptist out of everybody, but I wouldn't make a Baptist at the point of a sword. Rather, I'd make a Baptist with the Word of God. If I failed with the Word of God, then I would have nothing else to offer. But, beloved, Catholics through the ages have persecuted everyone who has differed with them relative to the Word of God.

Down in Mexico, at the Castle of Leon, some 50 miles southwest of Mexico City, I went down into the dungeon where the light of day had never yet penetrated the darkness and the recesses of that dungeon. I saw there within that dungeon the rusty chains where the Catholics used to chain any individual who refused to accept Catholicism. Once a day, a little opening above—an aperture about 3 inches wide, was opened and a little morsel of food was handed down to that individual who was chained there within that dungeon. If he recanted and renounced his hated Protestantism, or whatever religion he might hold contrary to Catholicism, he was released and brought upstairs; otherwise, he was left there for a very few days until from the dampness within that dungeon he died. Over to one side was a trough that led down into the river where the dead bodies were dropped, and were washed out into the river. Now, beloved, that is Catholicism; you either become a Catholic in Catholic countries or else there is persecution.

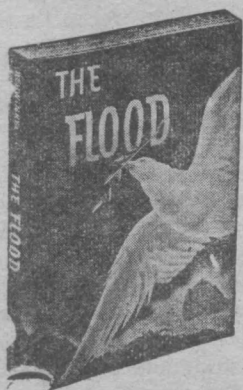
I took the time to look up a quotation that I have often quoted from the historian Bede. He made it years ago. I quote it just to show you something as to how Baptists have been persecuted who refused to become Catholics. In the year of 603, just a short time after the Catholics became recognized as a universal church, the historian Bede says that they sent a man by the name of Augustine to convert the Welsh Baptists. Bede says that when they contradicted him, and refused to accept his proposals, the Catholic Augustine said:

"You act in many particulars contrary to the custom of the universal church, yet if you will come (Continued on page 6, column 1)

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Bible, Catholic Book?

(Continued from page five)
ply with me in three points only—namely, to keep Easter at the due time, to administer baptism by which are we born again to God according to the custom of the Roman Catholic church, and to join with us preaching the Word of God to the English nation, we will readily tolerate all the other things that you do.”

Then Mr. Bede goes further by telling how Augustine in a very threatening manner told them that if they did not do as he had said, and join with the Catholics, that they would be killed. Bede says that 50 of the Welsh Baptist ministers escaped by flight from the slaughter wherein 1,200 Baptists were killed. Why? Because they would not observe Easter, and they would not join in with the Catholics in practicing baptismal regeneration.

Do you mean to tell me that that is Christian? Do you mean to tell me that that is any part of Christianity for an individual to persecute a man who differs with him relative to the teachings of the Word of God?

I told a man recently that so far as I was concerned, while I did not agree with him, I would fight for the privilege of allowing him to differ, and disagree with me, and I mean that, beloved. I believe so strongly in freedom of religion that though I do not agree with many individuals, I would fight for the privilege of allowing them to continue to teach and preach the things that they believe.

These Welsh Baptists, incidentally are quite different to a lot of modern Baptists, aren't they? There are a lot of modern Baptists who will go into the preaching mission at Easter time in this Tri-State area very shortly. There are a lot of modern Baptists who will say, "Well, it is a shame that all the rest of the Baptists are so narrow that they won't have anything to do with the preaching mission." There's lots of modern Baptists who, when Easter comes this year, will be there "whole hog" so far as Easter and its customs are concerned. But in the year 600, the Welsh Baptists said, "We will not participate," and only 50 out of 1,200 of them escaped slaughter and death at the hands of the Catholics.

Time would fail me to tell of the infamous persecutions imposed upon Baptists by the Catholics through the ages. More than 50,000,000 have fallen martyrs to the truth that is held by real Baptists today.

Beloved, I say if the Bible is a Catholic book, why go contrary to it by persecuting everybody that differs with you relative to it?

CONCLUSION

No, no, I do not believe that the Bible is a Catholic book. Instead, I have a very firm conviction that when the Lord Jesus Christ was here in the days of His flesh, He established a Baptist church. John the Baptist preached, and gather-

ed the material out of which Christ established His church. The Lord Jesus Christ took the material that was prepared by John the Baptist, and established a Baptist church, and there has been a Baptist church in existence every day from that time down to this. I have a very strong conviction that every word in the New Testament was written by a Baptist, and that every word in the New Testament was written about Baptists, and that every word in the New Testament was written to make Baptists, and that every word in the New Testament, if accepted, would make Baptists today. In fact, I'll go far enough to say this, that if you will give every man a clean heart and an open Bible, the result will be a Baptist civilization.

May God bless you!



Foreknowledge

(Continued from Page Two)

Isaiah that King Cyrus of Persia would end the Babylonian captivity and permit the rebuilding of the temple in Jerusalem (Isa. 44:28; 45:13).

In the New Testament God is said to foreknow that those saved by grace would perform good works in Ephesians 2:10. Yet it may be said that saved people do good works willingly unaware of the foreknowledge of God. Nevertheless, it is God that works in them in the sense of foreknowledge and foreordination (Phil. 2:13; Isa. 26:12).

How do you reconcile the liberty of man's will with the foreknowledge of God? It is very difficult to do to the satisfaction of the carnal mind. But if we cannot do so, the doctrine of God's knowledge stands fast in the infallible Word. God's foreknowledge does not destroy human freedom to act or man's responsibility for his actions. Foreknowledge lays not force upon man, it only implies the necessity of the event. Men act freely with the full consent of their will, yet they also act "according to the determinate counsel and foreknowledge of God." While God determined the free acts of man, the actors are responsible for their conduct.

THE FREE EVIL ACTS OF MEN

The evil acts of men are foreknown of God as well as the good acts. The death of Christ was an evil act committed by the Jews and Romans, although it was determined by God (Acts 2:23; 4:27-28; Acts 13:29). The selling of Joseph into the hands of the Ishmaelites by his brethren was a wicked act (Gen. 37:28). But in the sense of foreordination and foreknowledge God planned for this all to happen. Joseph himself said to his brethren: "So now it was not you that sent me hither, but God" (Gen. 45:7-8). Again he said: "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Gen. 50:20). God foreknew that Pharaoh

would refuse to let the Israelite slaves go (Ex. 7:3-4). The Lord foretold that Hazael would become king of Syria and would destroy the women and children of Israel (II Kings 8:12-13). The Omniscient One foreknew the betrayal of Judas (Matt. 26:21; John 6:70-71). The denial of Peter was foreseen by Christ (Matt. 26:34).

We must not assume that by foreknowing these actions that God effectively caused them. This would make God the author of sin, and this can never be. These evil acts were determined by the infinite mind. He knew such events would occur and did nothing actively to prevent them; therefore, it is evident that He purposed that it occur and made it a part of His plan.

Amos 3:6 raises the question: "Shall there be evil in a city, and the Lord hath not done it?" The answer is that whatever comes to pass is appointed by God, and when it happens we can only say: "For he performeth the thing that is appointed for me" (Job. 23:14). The evil actions come from the depravity of men's hearts. Their actions are their own doing, the sin is from the sinner. Nevertheless, by the foreknowledge of God these evil events are determined, and in that sense only are from God.

FOREKNOWLEDGE OF THE ELECT

There is taught in the Holy Scripture God's foreknowledge of His elect. This is more than mere prescience. It is a foreknowledge of persons with love and affection. God knows His elect with the intent of doing good. II Timothy 2:19 says: "The Lord knoweth them that are his." The word "know" in this verse signifies to know with love, approval, and choice. It has this meaning in many other verses of Scripture (Gen. 18:19; Ex. 2:25; Ps. 1:6; 101:4; Hos. 13:5; Nah. 1:7; Amos 3:2; I Cor. 8:3).

The foreknown are those that God determined to make His people in the Covenant of Grace from eternity. He said of them: "I know my sheep" (John 10:14). There are others that God did not know as His people. At the judgment day He will say to them: "I never knew you" (Matt. 7:23). By this He means that He never had any acquaintance with them as His chosen people; never approved of their conduct; never regarded them as His friends.

This truth is seen in Romans 8:29. Back in 1380 John Wickcliffe translated this verse thusly: "For those that he knew before, he before ordained by grace to be made like to the image of his Son, that he be the first begotten among many brethren."

The foreknowledge here is not of the entire human family, for it concerns only those to be conformed to the image of Christ. It means to know in the sense of a decree, since the word "for" in verse 29 looks back to those called according to the purpose of God in verse 28. The context reveals those foreknown are the predestinated (v. 30), the justified (v. 30), the elect (v. 33), those Christ died for (v. 32), and those loved by Jesus Christ (vv. 38-39).

The passage in Romans 8:29 does not affirm why or how or on what grounds God foreknew them. It merely affirms the fact that He did. It shows He fixed His eye upon certain people to enjoy His justification and glorification. Arminians would try to make the verse read: "Whom God knew beforehand as certain to believe," but no such words are found in this text.

Paul speaks not of foreknowledge of faith, but of foreknowledge of certain persons. No sinner would ever believe unless God gave him the faith to believe

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(Eph. 2:8-9). God foreknows because He has elected and determined to bestow faith upon those who were concluded in unbelief. Faith is not the cause of foreknowledge, because foreknowledge is before predestination, and faith is the effect of predestination. Acts 13:48 says: "As many as were ordained to eternal life believed."

Neither is this foreknowledge of good works to be performed, because these are the effects of foreordination. Ephesians 2:10 says: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Men were foreknown by election, not because God foresaw them as holy, but because He determined to make them holy (Eph. 1:4). Neither does Romans 8:29 mean that these were foreknown to obey the gospel call, for the effectual call depends upon God's purpose and grace given us in Christ before time began (II Tim. 1:9). If the words of Romans 8:29 are taken literally, they can mean nothing but a Divine selection because of God's sovereign and everlasting love (Jer. 31:3).

Romans 11:2 declares: "God hath not cast away his people which he foreknew." God has temporarily cast off Israel as a nation, but He has not cast off the people He foreknew among them as His peculiar people. These were chosen by Him from everlasting, put in the Covenant of Grace, and given to Christ to save. Because of foreknowledge they can never be cast away. Verse 5 tells us who these foreknown ones are. They are "the remnant according to the election of grace."

I Peter 1:4 reads: "Elect according to the foreknowledge of God the Father." Here we see how that election is said to be according to God's foreknowledge. This does not mean that God had a foresight of the repentance and faith of men. Instead, it means He foreknew the elect to be the recipients of His sovereign grace. These people were elected according to the counsel, ordination, and free grace of God. Our election is according to God's gracious decree to save some and bring them through proper means, to eternal salvation.

If those to whom Peter wrote were saved, they either saved themselves, or they were saved by God, and since God does nothing except by purpose, we must believe they were saved because God purposed to save them. As His purpose has no beginning, these were saved according to His eternal purpose. Without this gracious purpose and foreknowledge, their salvation would have been impossible.

CONCLUSION

God did not create the world and leave it to run itself. He not only knew the end from the beginning, but He planned and fore-ordained everything from the beginning. God's purpose is the ground of His prescience. Fore-

knowledge implies the absolute certainty of events, and certainly implies foreordination. God foreknew what He had determined from eternity.

A proper understanding of the foreknowledge of God slays pride in man. If any man is saved, it is because God foreknew him and chose Him in Christ before the foundation of the world. God did not save him because He foresaw he would believe. Such a notion makes the clay choose the Potter. A man is saved because God purposed to save him, not because the man purposed to be saved. To God be the glory for our salvation. Let all the saints re-echo the words of Josiah Conder back in 1855:

'Tis not that I did choose thee,
For, Lord that could not be;
This heart would still refuse thee;
But thou hast chosen me;
Hast from the sin that stained me,
Washed me and set me free,
And to this end ordained me
That I should live to thee.

'Twas sovereign mercy called me,
And taught my opening mind;
The world had else enthralled me,
To heavenly glories blind.
My heart owns none above thee;
For thy rich grace I thirst;
This knowing — if I love thee,
Thou must have loved me first.



Philosophy Of God

(Continued from page one)

wise are striving to live "yesterday"!

Throughout the Bible, the philosophies of men are ever contrasted with that of God. Men are shown to be concerned about attaining personal glory for themselves and for certain of their fellows or peers. Both the religious and the irreligious among us appear to have set their sights on earthly goals, fleshly accomplishments, and worldly prestige rather than doing the will of God.

Seemingly, the most crass and the most notable Christians among us are giving their lives to building kingdoms in which they receive the glory rather than Christ Jesus. Jesus came "to do the will of the Father," and He could not be deterred from that objective. Religious leaders and some leading religious people in our day, however, work at imposing their wills on the people about them rather than coming "to do the will of the Father." These seek for earthly glory among their fellows rather than delighting in the present working of God and living in anticipation of the glory which shall be for the people of God.

GOD AND SACRIFICE

In the earliest pages of human history, we find sacrifices which are designed to reconcile sinful men with Holy God. In giving these sacrifices, God pointed forward to that moment His only begotten Son would serve as the final and sufficient sacrifice for sin on the cross of Calvary. His message, however, was apparently lost on the priests and most of the people. The apostle recognized this truth and gave us the confirming, "not many noble are called."

The priests and the people, however, gave their lives to recover the "glory" and the "contentment" of the past and failed both in the immediate and the ultimate design. They could not recoup the past and, in missing Christ Jesus, they lost eternally.

This is the message of Cain as he brought the fruit of his labors. He could not or he would not accept the fact that God cannot indulge the glory which comes from our fleshly efforts, for "all our righteousnesses are as filthy rags."

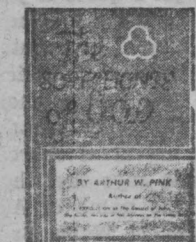
This is the message of Lot's wife, as she took one last look at (Continued on page 7, column 4)

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THE BAPTIST EXAMINER

DECEMBER 31, 1977

PAGE SIX

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

Former U. S. Senator Harold Hughes says in an interview published by CHRISTIAN HERALD magazine, that there is no such thing as a just war. "It's a commitment of absolute failure," he said. "It's no solution that Christ has given," he added.

War is truly a terrible thing. But to assume that all war is contrary to God's will is wrong. The policy of nonresistance, so freely advocated by many who profess the name of Christ, would give the world on a silver platter to brutes and butchers.

The Iowan who left the Senate to take up full-time Christian work should speak sometime from II Samuel 22:35. In that passage David said of God: "He teacheth my hands to war; so that a bow of steel is broken by mine arms." After a discourse on this text he should explain the meaning of the verses where God promises to bless His people in war (Deut. 1:30; 3:21-22; 7:17-24; 20:1,4; 31:6-23; 32:29-30; Josh. 1:1-9; II Sam. 17:45-47; Psa. 18:34).

The returning Christ will make wars to cease on the earth (Ps. 46:9; Isa. 2:4; Mic. 4:3 by resorting to war against Antichrist (Rev. 19:11). Until the time of the Millennium God-fearing nations will be compelled to declare war to guarantee freedom and restrain sin.

The "fight to the finish" debates between Evangelist Bob Harrington and Atheist Madalyn Murray O'Hair has "finished" with nearly two months of debating to go. Harrington who financed and promoted the tour claims victory.

The evangelist claims he has lost money on the tour while Mrs. O'Hair claims to have averaged \$1,000 per debate. She claims she will lose about \$50,000 by ending the tour early.

The words of Acts 2:38 are printed on a barn roof and can be seen by motorists on Interstate 40 as they travel past the Mount Juliet exit in Tennessee.

The state Department of Transportation says the barn roof sign is illegal outdoor advertising and has ordered the owner of the barn, John W. Hamblen, to remove the sign — or the state will remove it for him in 30 days.

Hamblen called Rod Boehm, right of way property manager for the Transportation Department about the matter. Boehm said that "it is an advertising sign — advertising Christianity and religion — and is illegal."

If the state can make a man take down a sign on his own property advertising Christianity, how long will it be until the state can come and take away the Bible from our homes?

According to an article in the CHRISTIAN CENTURY (11-23-77), the National Council of Churches' Governing Board endorsed the two Panama Canal treaties under consideration in the U. S. Senate.

United Nations Ambassador Andrew Young, who once worked as an N.C.C. staff member with its former Commission on Education, addressed the board and stressed that "what you are doing is crucial."

After seeing a copy of the board's resolution supporting the treaties, a grateful "born again" President sent his official thanks to National Council President William P. Thompson.

Within the last two months a sovereign grace paper has been published in the ranks of the Baptist Missionary Association of America. The editors of THE

SHEPHERD'S VOICE are Hal Brunson and Siegfried Johnson.

The paper has been well received by many individuals and churches. On the other hand, some churches have reacted with immediate disapproval, asking removal of their names from the mailing list, passing resolutions, and feeling led to withdraw fellowship from a church pastored by one of the paper's editors.

Donald Kennedy, commissioner of the Food and Drug Administration, calls for labels on alcoholic beverages warning pregnant women that excessive drinking can cause defects in their unborn children.

In 1900 our national debt was a billion dollars. It did not exceed \$100 billion until 1943. At the end of 1962, it was less than 300 billion. By 1970, it had not hit \$400 billion. In October, 1976, it was \$637,011,887,108.85, and in October, 1977, it was \$697,094,408,293.02, an increase of more than \$50 billion in 12 months. By the end of next year it is expected to reach \$787 billion.

Communist Causes

(Continued from page one) stands, suggesting that we are helping to support communist causes.

The National Council of Churches (NCC), the UMC Board of Global Ministries and Friendshipship (a coalition of American religious and peace groups) would like for the U. S. to get on with the reconstruction of Southeast Asia and the payment of reparations. Is this shocking, considering that the Vietnamese communists totally violated the Paris peace accords for ending the Vietnam war in their ever-running and brutal conquest of South Vietnam? Certainly we have great compassion for the poor Vietnamese people, but there is no way to get the help to them because their masters siphon it off. Such aid to the communist government would help consolidate enslavement of the people, and would help relieve the government of its own responsibilities. Many eye-witnesses report the executions, massacre and murders of over one million Vietnamese and Cambodians in the mind-numbing and atrocious takeover, and thereafter.

Is it a Christian duty for the church to provide aid to a government which is not going to let the aid get through to the people, but is going to keep most all of it for closer control over its subjects. Or should this aid be used in other missions?

Another issue: The so-called Wilmington 10 have staunch friends who are also church leaders. The stated clerk of the United Presbyterian Church, William P. Thompson, who is also president of the NCC, along with other churchmen, recently tried to get North Carolina's governor to pardon the ten men who were convicted of multiple fire bombings, conspiracy and shooting at policemen and firemen in Wilmington, N. C., in 1971. The conviction of these men has held up in the state Court of Appeals, the state Supreme Court and the U. S. Supreme Court.

The leader of the Wilmington 10 was Ben Chavis who received one of the longest sentences (25-29 years). He was a staff member of the United Church of Christ's Commission for Racial Justice. The UCC has spent over half a million dollars of church money in efforts to free these convicted arsonists and conspirators. In ad-

dition, the NCC's governing board has asked for a new trial even though there has been no new evidence to warrant a new trial. (The National Laymen's Digest, March 1, 1977).

A group of six Congressmen, most of them with reputations for supporting liberal and radical causes, journeyed from Washington to Raleigh, N. C., to pressure North Carolina Governor Jim Hunt to pardon or commute the sentences of the Wilmington 10 on Sunday, December 4, 1977. Robert Drinan (D-Mass.) asked "Do they get out of prison now, or several months from now? . . . There's absolutely no shred of evidence for holding them." (Norfolk, Va., Ledger-Star, Dec. 5, 1977). Amazing — after the entire judicial system had found much evidence.

This reminds us of the UMC Board of Churches and Society in posting \$2,000 bail for John P. Adams, a staff member, charged with contempt of court in his illegal protest on campus of the building of a gymnasium at Kent State University near the site of the 1970 riots which resulted in the deaths of four students. The UMC national social action agency, though, has gone one better: In October, this agency passed a resolution authorizing legal council for Adams. One wonders if this church money would have been authorized if voted upon by the membership. (Virginia Advocate, Oct. 20, 1977)

Question: Why are church leaders unwilling to accept "due process"? Should their judgments supercede our legal and judicial system? A long-standing communist goal is demoralization of the U. S. which includes disrespect for legal authority.

Another issue: This same UMC national social action agency at its October meeting came out for things which would tend to weaken us economically, militarily and morally; supported diplomatic relations with Cuba and Red China; urged ratification of the Panama Canal treaties; supported federal funding of national health insurance; agreed to boycotting of J. P. Stevens Co.; agreed to lowering of academic ratings to accommodate past discriminations; confirmed its expenses and involvement in the Kent State issue; supported human and civil rights for homosexuals; decided not to support Allan Bakke's "reverse discrimination" case; and heard an address by U. S. Ambassador to the UN, Andrew Young, who has stated on a number of occasions that he has never considered Communism a threat.

The NCC's governing board, however, at its November meeting was not to be outdone. This board also heard a speech by Mr. Young who praised U. S. churches for affecting major changes in foreign policy over the past thirty years; endorsed the proposed Panama Canal treaties; supported boycotting J. P. Stevens Co.; and pledged support of African liberation groups among other things. We have to wonder if our church membership and local preachers would go along with these kinds of causes — if they had a chance for any say-so!

As for the ministers, Presbyterian J. Gresham Machen had this advice for Princeton Seminary students (future ministers of America): "Increasingly, it is becoming necessary for a man to decide whether he is going to stand or not to stand for the Lord Jesus Christ as He is presented to us in the Word of God."

"If you decide to stand for Christ, you will not have an easy time in the ministry. Of course, you may try to evade the conflict. All men will speak well of you if, after preaching no matter how unpopular a gospel on Sunday, you will only vote against the gospel the next day; you will graciously be permitted to believe in supernatural Christianity all

you please if you will only make common cause with its opponents.

"Such is the program that will win the favor of the church. A man may believe what he pleases, provided he does not believe anything strongly enough to risk his life on it and fight for it." (The Presbyterian Journal May 4, 1977).

We have mentioned briefly only a few involvements of the major churches into political and secular matters. Far better that our churches return to the Bible. But we have another problem? Are the politicians going to think those church leaders represent us, the membership? Church leaders imply that they do. But they do not!

It seems that our church members and even our pastors are apathetically accepting these radical positions and most anything else the church headquarters and their boards decide to do. Too often it just doesn't seem to matter whether the church calls for a world government or for the rebuilding of a ruthless communist tyranny, it is business as usual in the local churches. We should remember that without the local churches there would be no church. Our denomination is the local church!

There are things that we can do: Write to Senators and to Representatives in the U. S. Congress and let them know that such-and-such a radical or pro-communist position taken by the NCC or your own denomination does not represent you. And furthermore, that it doesn't necessarily represent a single other person in our denomination — none of whom had any say-so about it! Another thing: Take a close look at your church's budget and if it contains a few dollars for the NCC to help in the radical programs we've been talking about, demand removal. These few dollars plus similar amounts from thousands of other local churches equal the amounts needed to continue these radical programs.

"The place to make good is where you are" — James Mangan.

Philosophy Of God

(Continued from page six) Sodom. This, of course, was a fatal look. Although she had a future which lay before her as one who would escape the fires of God's judgment, she moved to satisfy the flesh, consequently, as "a pillar of salt," she has memorialized the failure of men and their philosophies until now.

If we can receive it, this is the message in the voices of the Israelites as they cried for the leeks and the garlic of Egypt. As Cain before them had become "a fugitive and a vagabond . . . in the earth," so these wandered the desert wildernesses until they died!

Whether 6000 years ago, 4000 years ago, 2000 years ago or today, the message of God is the same. The words of Jesus, "Consider the lilies of the field . . . even Solomon in all of his glory was not arrayed as one of these," strike fatal blow at the philosophies of men. The glories with which men surround themselves, whether it be of followers, financial accomplishments, structural genius, or worldly acclaim are less than the grass or the lilies which tomorrow go in the fire.

Men who miss this may attempt to memorialize themselves and their religion as the Jews of Jesus' day. But their efforts will be as fatal as were those of the Jews whose temple buildings were completely destroyed by an angry, violent, godless Roman general. Though men, in their unbelief, may attempt to raise or revive a Jerusalem on the site, until Jesus returns that ancient city shall molder in the dust!

Jesus countered the philosophies of men of His day with His Word,

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"Before Abraham was, I Am." The religious leaders and people of that day missed His message. Although they supposed He was striving to undermine their affiliations and their beliefs, He was simply directing their minds to the Philosophy of God which would have enabled them to live in anticipation of a great tomorrow. He emphasized this truth with His words, "Abraham saw my day and was glad." Had those of that day had the wisdom of Abraham, they, too, would have rejoiced, seeing His Day!

The prophets sang well of God's Philosophy.

Moses said, "The Lord, thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto Him shall ye hearken." Isaiah, David, Jeremiah, Amos, Daniel, Zechariah, and the other prophets of God were likewise in perfect accord with the Philosophy of God. As Simeon and John the Immerser stated so exactly, the prophets of old also saw Jesus as "The Lamb of God."

The concept of sacrifice pointed to that which is ever new; that is, it offered the hope of life through Christ Jesus for those who had been condemned to death because of sin. Such a concept, of course, was and is contrary to all human thought. Cain, the first thinking, rational liberal or modernist, if you will, could not accept it, so he brought the fruit of his human labors.

The type of thinking which is of faith, however, begins with earth's first martyr. The man Abel came to a place in his life when he had to choose between a satisfaction with that which had been done by others or himself, and that which would be done by an omniscient, omnipotent and sovereign God. His choice was manifested in the faith which he expressed through his "bloody sacrifice."

In looking at tomorrow through death, Abel saw the hope of life which would be his through "the Lamb of God which taketh away the sin of the world." For Abel, the slaying of the Lamb of God (Continued on page 8, column 3)

The person who takes a high place before his fellowman must take a low place before his God.

F.T.H. Urges Readers

(Continued from page one)

other purpose of this letter and that is to announce that I have tentative plans of visiting the supporting churches this time while at home. As much as I would like to spend all the time here at home, I feel that it is necessary this time to visit those churches that desire to have me come. Before leaving New Guinea I had received several letters from various churches telling me that when I did come home, they would expect me to come. However, there are many churches that have started supporting the work since I last visited and they do not know from a personal account what I stand for and preach and they have never had a report of the mission work given to them. Due to this fact, I feel that I must work out an itinerary.

I will visit any supporting church that desires to have me come and/or any church that would like for me to come, in view of considering support of the work. However, I must be very frank with you in saying that due to the exorbitant prices of gasoline and other expenses involved in traveling, I am not interested at all in visiting churches or any other group that is looking for entertainment only. I do have a lot to offer, that will be very interesting, by way of reporting on the work and I also have a few new slides for any group that desires to see slides of the work. I am fully aware that there are some churches that do not believe in having slides shown in their churches and this will not bother me at all — they are available for those that desire to see them, but will not be pushed on anyone.

Also, due to the vast distance that I must travel, and the expense involved, and the time that

it will take to visit each church, I must stick to a rigid schedule once I start and follow a well-planned itinerary. This will mean that before I start, I will plan each stop from a geographical point of view and there will be no deviation, as to do so would cause the whole schedule to be thrown off.

Also, this will mean that if you desire me to visit your church, that it will have to be at a time when the itinerary works out to be in your area. I realize the fact that most churches would like to have me either on a Wednesday night or a Sunday service, but with churches scattered from Washington to Maine, to Florida and California and all in between, it would be utterly impossible for me to give a Wednesday night or Sunday to each church.

Knowing what to expect now, if you desire to have me come and visit the church where you are a member, all you have to do is to let me know and when I have had ample time to hear from all the churches, I will work out an itinerary and notify you when I can be there. Please bear in mind that while you may suggest a time that you would prefer me to be there, I will comply to your wishes if at all possible, but that does not mean that this will be the case. I repeat, I WILL HAVE TO FOLLOW A WELL-PLANNED ITINERARY. Churches that are close enough for me to visit one each night, I will go right through the week with a different church each night.

I plan to start my itinerary no later than about the middle of February and if I have the requests in time, I will start it earlier, perhaps by February 1. Therefore, I suggest that just as soon as you read this that you talk this over with your church and decide if you want me to come

by or not and let me know immediately so I can start to work on the itinerary. Inasmuch as Brother Cockrell has a tremendous load to carry, let me suggest that you write direct to me instead of him, for while he will be working with me on this, I want to save him from much extra work. My address is, Route 1, Box 153, Garrison, Ky., 41141. My phone number is 606-473-7908. I would prefer that you write to me regarding the matter, rather than call, inasmuch as we are on a four-party line and much of the time have very poor reception. Also, when you write, give full name of church and pastor, complete address and phone number.

CHURCHES WITHIN THE TRI-STATE AREA

For those of you that are located within a reasonable driving distance of where I live, I would like to visit your churches, if you desire I come, before or after my regular itinerary. By reasonable, I mean something within 100 miles or not more than a half day's drive from where I live. I ask you that live within this distance to contact me immediately, if you desire that I come and I will advise when it might be possible for me to do so.

Please try to give complete details in your first letter, as there will not be time for a lengthy correspondence. I will start answering these letters just as soon as they start coming in; however, it will be sometime in January before I can give you a final answer regarding the date I can come.

I will be looking forward to seeing many of you and all of you if you desire to have me come and visit your church.

The Lord willing, I plan to attend the New Year's weekend Bible Conference at the Grace Baptist Church, Winston-Salem, N. C., and if you read this in time and can make it to that conference, it will be a pleasure to have fellowship with you there.

Philosophy Of God

(Continued from page seven)

was yet future, and for us it is past, yet for us both, He is "the Lamb slain from the foundation of the world." In ancient times, some supposed the efficacy lay in the sacrifice, and they repeatedly indulged their religious routines. Others, however, sacrificed in faith "as seeing him who is invisible" and their faith "was counted unto (them) for righteousness."

What transpired then, transpires even now. Since that hour when Jesus hung on the cross of Calvary, "blood sacrifices" have been ended. Nevertheless, we have yet what some call "communion," others call the "Mass," and still others call the "Lord's Supper." To most of the religious in our day, the act or effort is deemed to be a "sacrament"; that is, it is supposed there is saving efficacy in the participation. These, as Cain of old, have failed to grasp the purpose and plan of God. Those who participate in faith, however, as Abel of old, "Do show the Lord's death until He comes."

GOD AND HIS SAINTS

The prophets of God, truly saints, saw Jesus as the One who would establish His Kingdom forever. They did not live in the past or in the glories which men could recount through the means of their inadequate, twisted, biased, and manipulated histories. Rather, they lived in the consciousness of the coming Savior's reality, and in the assurance of His ultimate victory.

The Apostles likewise caught this theme in the life, the min-

istry, and the message of Jesus. For this reason, Peter pointed out to the Jews that the sepulchre of David was with them — though David, even then, was with the Lord — but that Jesus who was crucified and buried had been resurrected. Jesus was not a Subject pertaining only to yesterday's history, as David.

After Stephen recounted Jewish history for willing and waiting ears, and some who were not so willing, he then countered the fleshy, human, earthly philosophies of men. It was evident that these religious leaders were out of touch with the Philosophy of God. Stephen faced them with the glorious, present truth of Christ Jesus' living reality. It was then that they "gnashed upon him with their teeth" and rushed upon him with their weapons of destruction.

GOD AND THE JEWS

The Jewish leaders delighted to speak of the greatness of Moses, the Law of Moses as they called it, the Prophets, or the glory of Israel's past. In every instance, however, Jesus countered their emphases with the truth that Moses and the Prophets had designed the things they did and said in faith to bring glory to God and to tell of His Son. He directed their attention most specifically to this truth with, "David himself said by the Holy Spirit, The Lord said to my Lord, sit thou on my right hand, till I make thine enemies thy footstool."

Men across the centuries have despised God's Philosophy because it interferes with the glory, the praise, and the prestige which they desire for themselves. And just as the Jews attempted to live by the philosophies of men rather than the Philosophy of God, so men, today make the same attempt.

Conclaves and conventions of religious leaders today, as in the past, consist of reports of "what has been done," with a continuing effort to equal or exceed the "glory of the past." If it seems that there is decided improvement statistically, there is rejoicing and praise for one another. Leaders and the led, in some instances, are commended and delegates "return home" with glowing reports of "greatness"! Whether any of what has taken place was in the will of God is of little concern.

If statistics fail to show "improvement," "enlargement," or "greater collections," scapegoats are sought. Further, criticism, analysis, and investigation are ordered to the humiliation of those who failed and at considerable expense to the gullible, dutiful, uninformed religious multitudes who are "picking up the tab."

Such investigations are very much like the "pointless autopsies" and the investigations of "human" and "mechanical" failures. There may be considerable

"digging" in the putrefactions of the past to discover where the "trouble" lies, but they never learn where or when "the light" went out. Neither do they ever discover a "spark of life" which will ensure future growth or success. As the Jews of old, these hierarchical leaders of this day and their dutiful, brainwashed hosts simply determine to draw the lines tighter around their heresies and make plans to "crucify" any who would take a stand against them!

Whether God is pleased is unimportant to men who live by the philosophies of the Jews. Whether Christ Jesus has been glorified is of no real concern. Anyone who has ever really tuned in on such as these can be assured that those involved have no regard whatever as to whether the Word of God was served honestly and faithfully.

Such are worldly shows! They are worldly shows designed by worldly men!

More money and more members are set as inspiring goals, with priority given to money. There is a concentration of intent on a worldly philosophy that the end justifies the means in order to ensure better reports at subsequent conclaves and conventions.

In all of this men seek to serve themselves. The design of the agenda is to ensure that there will be glory for the human efforts. There is a call for records of which all can boast and which can be used in subsequent sessions as "standards of excellence." Thus, the philosophies of men are perpetuated. The pragmatic successes of men become the SACRED COW before which the religious leaders and the led bow obediently and continuously.

The name of Jesus may be bandied about in such efforts, but it has become but a device, since faith has no place in their efforts or their activities. These fail to realize that Jesus could have been a great, a rousing, and a complete success among men and on men's terms if He had chosen a faithless, pragmatic way, as they. These fail to realize that if Jesus had been a pragmatist, He could have left an endowed institution to "carry on His name." As it was, He came to do the "Will of the Father," and men hated Him sufficiently to hang Him on a cross.

Therefore, He committed His name to men who would fail and be hounded and harried so long as mortal life would last. But, in so doing, He committed His name to men who would live and move in faith and willingly die for His cause, if need be. Thus, He would really be perpetuated in the councils of men by the life and blood of His faithful saints — not through the material accomplishments of men on earth.

(To Be Continued)

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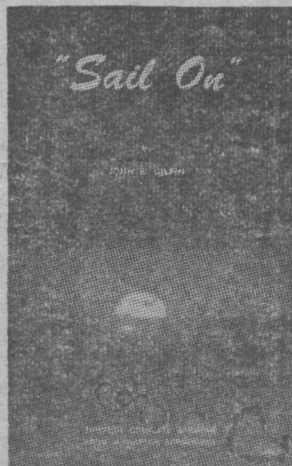
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