

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

THE LORD'S CHURCH

BY E. G. COOK — Birmingham, Alabama

CHAPTER IX

In Revelation 9:1 we see a star falling from heaven. Literalists dealing with the stars in Revelation 6:13 and with the great star in Revelation 8:10 say, just take it as it is written and you have no trouble with them. On the surface that sounds awfully good. And I must admit that it is much easier than searching the Scriptures for the true interpretation. But the Book of Revelation is written in signs and symbols, and such a Book is not written for the lazy and indolent person to interpret. However, when the literalist comes to this star in Revelation 9:1 he just switches directions and does not even know it. This star falls "from heaven unto the earth: and to him was given the key to the bottomless pit." You do not call a literal star "him" and "he." But in verse 2 this star is called "he." So the commentators who say, just take it as it is written and you have no trouble with them, just quietly change gear at this point and say this star is old Satan. What else could they say?

I have already said that the stars in Revelation 6:13 and the great star in Revelation 8:10 are church dignitaries. Now I contend that this star is also a church dignitary. The other stars under consideration fall from their high and lofty position in the eyes of the world, but this one falls from the literal first and second heavens above us. In Revelation 12:7-9 we are permitted to see his fall. There we are told that there was war in heaven, and as a result of this war, this star is cast down to the ground. Here we are given his name as we read, "the great dragon was cast out, that old serpent, called the devil, and Satan." Some might say, Why call him a church dignitary? Beloved, this old

(Continued on page 3, columns 1, 2)

F.T.H. CONTINUES STORY OF NEW GUINEA RETURN

By FRED T. HALLIMAN
Missionary To New Guinea

Greetings once again from the Mission Station in Papua, New Guinea. Trusting that this finds each of you enjoying the blessings of the Lord. We here in Papua, New Guinea are made to marvel more each day as we see God's sovereign grace and power working in

love us and extend His mercy.

Before I take up where I left off in my last article, I would just like to say that by now, after two weeks on the Mission Station, I am well into my regular routine. My days are full and I stay busy all the time and if there were more time, I would be busy then also. Almost always, when I return there are several things that need immediate attention by way of repairs, etc. Those of you that have your own homes realize what I mean when I speak of constant repairs and maintenance work to keep everything working properly, this is multiplied, of course, accordingly as you have more buildings to look after.

Not only do buildings run down when not properly looked after, but machinery also. I only have two main pieces of machinery around here that I use regular and those are my Toyota and the tractor. Usually, when I return from a trip back home I have to spend some time on both these vehicles to get them running properly again. I will comment on the Toyota later on. Since I had not used the tractor too often before I left in April, the batteries were dead when I left for home. Needless to say, that by the time I got back there was not even a spark left in them. Of course, had I been an Arminian, I would simply have gotten me a "fan" of some sort and started fanning them, hoping to see them revive, but knowing and believing the truth about when something is dead, whether it be a battery or a dead sinner, I knew that there would have to be new life put into them, before I would ever see any visible results. So today, I got a man to drive my truck and pull the tractor, while I sat on it and after about a half of a mile, the generator had put that needed new life in the batteries and then with all the controls on and in working order the tractor started operating. If any of you Arminians read this, why don't you try this in your preaching, i.e., wait upon the Lord to put new life in that old dead sinner and then the sinner will begin to operate properly.

The reason for getting the tractor going immediately is that we have a lot of work ahead for it. While I was away this time the native folk began cutting the logs for the new church building here on the Mission Station and while all are not cut as yet, they have several ready. One day recently all the

(Continued on page 7, column 4)

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

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WERE THE MONTANISTS BAPTIST?

By MILBURN COCKRELL
Editor of The Baptist Examiner

The religious sect known as the Montanists arose in central Phrygia about A.D. 156. They were called Montanists from their leader, Montanus, and Cataphrygians from the country in which they first appeared. While generally known as Montanists in Asia Minor and other places, they were called Tertullianists in North Africa after Tertullian their great leader. Montanism was one of the greatest Christian influences throughout the early centuries of the church.

The Montanist movement appeared just as some of the churches were beginning to lose their apostolic purity. The churches were becoming more and more worldly; they were developing a philosophical theology, a more elaborate penitential and sacramental system and a more tightly knit ministry. The Montanists arose to protest against these corruptions.

These reformers sought only to lead the church back to its primitive purity.

Rationalism was changing the spiritual character of the churches into semi-Jewish organization. The extraordinary spiritual gifts of tongues and prophecy exercised by the apostolic churches were beginning to cease. The Montanists looked upon all of this as a falling away on the part of the churches. Hence the Montanists arose to stress the importance of the Spirit-filled life. They sought by teaching and preaching to purify the churches without founding a new sect, and for a time things tended in that direction.

It is wrong to treat Montanism as a new form of Christianity. It most certainly was not as it merely sought to recover the apostolic purity of the first churches. The Montanists were the first to protest against the slow rise of Roman

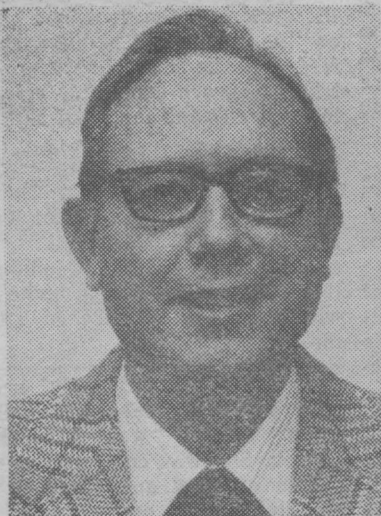
(Continued on page 3, column 1)

GOD'S PREACHER

By OSCAR B. MINK
Mansfield, Ohio

God's preachers are human (believe it or not) just as much as any of us. They come from all areas, but mostly from homes poor in material wealth. They come in all sizes—tall, short, fat, skinny and in-between. But they all are of the male sex.

Most people do not care whether they exist or not—that is, until



OSCAR B. MINK

they get in trouble. Then they cry, "Where is that preacher, what's his name?" Then the first question they ask the preacher is, "Why in the world did God let this happen to me?"

But, in fact, God's preachers are not hard to find, for they are constantly being told by most people, "You get in my hair," or "You get under my skin," and that is about as close as you can get to a person.

God's preachers are required to have the wisdom of Solomon, the disposition of a lamb, the swift-

(Continued on page 8, column 2)

PRAISING THE LORD

By MEDFORD CAUDILL
Covington, Indiana

(Please read Psalm 9 very carefully before reading this article.)

The first verse of this Psalm declares in no uncertain terms who is to receive all of our praise. David declares, "I will praise thee, O Lord, with my whole heart." There is nothing in this universe that deserves our praise except for our Lord. Are you intelligent, successful, wealthy? You have gotten nothing of yourself, God has given all that you have to you. There is nothing in man to hold up in admiration. Nothing that any man has done that is worthy of praise. All of our praise ought to be given to God.

Granted that all praise belongs unto the Lord, how then ought we to praise him?

The first way in which we ought to praise God is by preaching. In the first verse we are told, "I will shew forth all thy marvelous works." Men today are preaching all sorts of things that do not show forth the marvelous works of the Lord. They preach social reform. They preach the basic goodness of every man. They preach on how to win friends and influence people. They preach the love of money and worldly goods. Anything and everything except for the marvelous works of the Lord.

Instead of, "In the beginning God created the heaven and the earth," we hear various schemes of evolution. Instead of "Salvation is of the Lord," we hear that God has done all He can for you, now the decision is yours. Instead of, "there is none righteous, no not one," we hear that there is a little bit of good in every man.

Our preaching ought to praise God. It ought to show Him as the Sovereign Ruler of the universe.



MEDFORD CAUDILL

hearts rather than depending on the persuasion of the preacher. If preaching does not praise God it is not Biblical preaching.

The second way we are instructed to praise God in the Psalm is by singing. In verse 2 we are told, "I will sing praise to thy name, O thou most high."

(Continued on page 6, column 3)

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FRED T. HALLIMAN

our lives. Many times we just have to pause for a few moments from whatever we are doing to praise God for His mercy extended to such unworthy creatures as we. I am glad though, aren't you?, that He has loved us with an everlasting love and that in spite of our unworthiness, He continues to

The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

THE CHURCH AT EPHESUS

(Preached on the Independent Baptist Hour October 21, 1979)

"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast

left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:1-7).

When the Apostle John was

exiled to the small island of Patmos, he saw a vision of the glorified Son of man on the Lord's Day. The ascended Christ revealed to John things to come. On this occasion Christ commissioned him to write what he saw "in a book," and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea" (Rev. 1:11).

All too many times we are prone to pass quickly over these seven

(Continued on page 2, column 1)

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MILBURN COCKRELL — Editor

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Church At Ephesus

(Continued from page one)

letters of Christ to His seven churches in our study of the book of Revelation. Therefore, in the next few weeks I plan to discuss these seven letters at length, praying that the Holy Spirit shall be our teacher. Today I direct your attention to Christ's epistle to the church in the city of Ephesus. In this brief epistle Christ did not address the church universal, or the churches in Ephesus, or the diocese of Ephesus. Rather, He sent this letter to the one local church which met in the city of Ephesus.

THE CHURCH (V. 1)

The church at Ephesus was founded by the Apostle Paul. He arrived in the city of Ephesus about A.D. 58. He re-immersed twelve disciples who had been baptized by Apollos (Acts 19:1-7). For three months after this he addressed the Jews in their synagogue concerning the kingdom of God (Acts 19:8). Due to severe opposition, he separated his converts and organized them into a church (Acts 19:9). Paul went on preaching for two years after this (Acts 19:10). Many were converted and added to the church (Acts 19:10-20). Finally, violent opposition forced Paul to leave for Macedonia (Acts 19:21; 20:1).

The apostle left Timothy at Ephesus to labor with the church (I Tim. 1:23). So far as we know Paul never returned to visit with this church, although he did meet with the elders of the church at Miletus, a town a few miles from Ephesus. At the meeting in Miletus he warned the elders of the Ephesian church of the coming of false teachers (Acts 20:28-32). It would seem from the letter dictated by the Son of God and transmitted by his servant John some 38 years later (A.D. 96) that the church gave earnest heed to Paul's warning. Christ praised them for their doctrinal purity.

THE CITY (V. 1)

Ephesus was situated upon the River Cayster on the side of a hill and was much celebrated for its local scenery. It was between Smyrna and Miletus, not far from the Icarian Sea. This very old

city was believed to have been founded by the Amazons. It was the capital of Ionia. Under the Romans it was the capital of the entire province of Asia and bore the title "the first and greatest metropolis of Asia." It was here the Apostle John lived in his latter years before he was exiled to Patmos, and who after the death of Domitian returned to this city.

The chief ornament of the place was the famous temple of Diana, one of the seven wonders of the world. It is said to have taken 220 years in building at the expense of all Asia. It was made of shining marble. Its dimensions were 342 feet long and 164 feet wide. It was supported by 127 columns of Parian marble, each single shaft being 60 feet long. In the center of the temple, concealed by curtains, stood the image of the goddess Diana. In this place could be heard the shouts of thousands of devotees, "Great is Diana of the Ephesians" (Acts 19:28).

Ephesus was also noted for its magnificent theater (Acts 19:29) which seated about 50,000 people, the largest seating capacity in the Greek world. Close to this theater was the magnificent stadium in which the races were run, the gladiatorial combats were fought and where large crowds satisfied their lusts for blood watching the death struggles between man and beast in the arena. Here was where great gatherings settled public questions (Acts 19:29).

THE CHRIST (V. 1)

The message to the Ephesian church is a message directly from Christ, the great Head of the church. Note the language in verse 1: "These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." Here Christ is seen possessing full knowledge of both pastor and people. He is revealed as the only one competent to criticize and condemn His churches.

There is a twofold description of Christ given here which corresponds to His message to the church. First, it is written that He "holdeth the seven stars in his right hand." The meaning of the seven stars is given in Revelation 1:20: "The seven stars are the angels of the seven churches." By the word angel (Greek AGGELOS—messenger) I understand the pastor or messenger of the church. This must be the correct view for the following reasons: (1) Real angels are not overcomers; (2) There was no way John could have written to spirit beings; (3) A spirit being could not have been subject to rebuke and heresies and called upon to repent; (4) Angels do not preach in our churches as messengers of Heaven.

What an encouragement it is to know that Christ holds His pastors in His right hand! It means pastors are very near the heart of Jesus Christ. Christ is in absolute control of their ministry. He holds them fast so no one can pluck them out of His hand (John 10:28; Isa. 49:16). Preacher brethren, Christ will always keep us near His heart and never forsake us. Therefore, it behooves us not to forsake Him and leave the ministry because of its discouragements and lack of appreciation. Let us ever be nearer to Christ than even our people—even in the right hand of Jesus Christ.

The second description of Christ is that He "walketh in the midst of the seven golden candlesticks." Revelation 1:20 says: "The seven candlesticks which thou sawest are the seven churches." Walking expresses Christ's unwearied activity among His churches on earth. In our dispensation Christ is not working through Israel or some evangelistic association. Rather, He is working in and through His churches. He is in their midst to engage in constant and vigilant supervision of all their activities. He is there to guard them from internal and external evils. He remains among them in spite of their faults, failures and follies.

THE COMMENDATION (Vs. 2-3,6)

The Master always commends before He complains. He began their commendation by saying: "I know thy works and thy labor . . ." Christ can neither be deceived nor surprised concerning His

BRIEF NOTES

Faith Baptist Church of Lawtey, Fla., and Pastor A. E. Massey will conduct a revival November 16-18. Services are each evening at 7:00 p.m. with Elder Willard Pyle, pastor of the First Baptist Church of Naples Park, Fla., doing the preaching. The church invites all within driving distance to attend.

The So. Youngs Baptist Church, 4230 So. Youngs, Oklahoma City, Okla., and Pastor Doyal Swinney will host a Bible Conference Nov. 2-4. They will serve two meals (noon and evening) on Saturday and one on Sunday (noon). The church extends an invitation to any of their brethren to come and have fellowship with them. Their general theme is simply "Grace." For more information call (405)681-9478.

A debate between Elder R. L. Crawford and Elder J. R. Alexander will be held Nov. 20-23 at the Missionary Baptist Church of Hayward, Calif. There will be an all-day service on Thanksgiving Day with dinner being served by the host church. Dr. J. R. Alexander of Ohio will be advocating the system of the doctrines known as "Arminianism" and Dr. Crawford will be defending the doctrines of grace commonly referred to by friend and foe alike as "Calvinism."

The Johnstown Baptist Church, Johnstown, Ohio, and Pastor Woodrow Walls will conduct revival services Nov. 5-10. The editor is the speaker. The church invites all within driving distance to attend the meeting.

church. He emphatically knows their works and labors. The Ephesian Church was a working church. She was constantly seeing people saved and added to the church. She was engaged in Christianizing pagans and Jews and the overthrow of the black arts. She did not merely have profession, desire, and good intentions; she spent herself for Christ. This church was a veritable beehive.

All too many churches are satisfied with holding their own. The members are content to meet on Sunday and sing hymns and do nothing else. The saints come dragging in to occupy the same seats in the church they have for many years. The pastor does not know what he would do without them; But when he considers their spiritual dead condition, he often wonders what to do with them.

What do modern-day churchgoers really know about laboring for Christ? Is it not true that a few drops of rain can keep them from church? What real experience have we had in laboring for souls, agonizing in prayer, or earnestly contending for the faith? Do we not need to strive more about works and less about words? Are not all too many church members laboring to have a good time rather than laboring for Jesus Christ? God help us to be like the Ephesian Church. "Let us not be weary in well doing" (Gal. 6:9).

" . . . and thy patience . . ." This was a church which ran the Christian race with patience (Heb. 12:1).

Jesus Christ valued their waiting as well as their working. They did not grow weary in well doing even though they saw little results. They believed they would reap a great harvest if they fainted not. They were willing to remain behind while others ran ahead. They knew how to bear up under the burdens of service and suffering.

Christ commended them for requiring a regenerated church membership: ". . . thou canst not bear them which are evil . . ." They could not endure or tolerate heretics. They had no sympathy with either their doctrine or their unscriptural practices; they utterly opposed them and denied them church membership.

This church was careful about who preached in its pulpit: ". . . and thou hast tried them which say they are apostles, and are not, and hast found them liars." No one preached in this pulpit who was disloyal to Christ and His gospel of grace (I John 4:1; Tit. 3:10; II Cor. 11:13-15). They put such characters to the test, and after their examination they found them to be religious liars. It made no difference to this church how wise, scholarly or influential such preachers were. Unless they were true to the teachings of Jesus Christ, they could not preach in their pulpit nor hold membership in their church.

Please note the description of false teachers given here by Christ. He said they are "liars." The religious world may call them "great scholars" and "deep thinkers." How our churches today need to realize this truth! Much of what we call liberalism is lying, for any deviation from Christ and His doctrines is lying. "No lie is of the truth" (I John 2:21), and we are commanded to "hate every false way" (Ps. 119:104, 128). Let us be careful not to entertain doctors of damnation instead of doctors of divinity. To do so is to entertain devils unawares.

This orthodox church hated the deeds of heretics: "But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." They were in complete sympathy with Jesus Christ in this matter. Churches should hate the deeds of all heretics who are engaged in the work of ruining lives and damning souls to Hell. Whatever Christ disapproves of we should also disapprove.

Who were the Nicolaitanes? This question does not have an easy answer. Ireneus and other church fathers thought the term was derived from Nicolas, one of the deacons ordained by the church at Jerusalem (Acts 6:5). Other writers of great antiquity say this religious group claim him as their leader to gain proselytes through the influence of his name. Others claim that this is the same as the teaching of Balaam. These people associate the resemblance of etymology in the names. "Balaam" means "lord of the people" or "destroyer of the people." "Nicolas" means "conqueror of the people." The symbolical meaning of the names does compare, but I doubt this view is correct as it seems fanciful and forced.

It is best to take the Nicolaitanes as a sect existing in Ephesus and as a sect existing in Ephesus and as a sect existing in Ephesus (Continued on page 4, column 5)

Bro. Brady Writes A Campbellite

Elder Ronald Brady, pastor of the Sovereign Grace Missionary Baptist Church, 2518 Estes Parkway, Longview, Texas, sent two tracts published by our book store to Dean Brookshire of Tyler, Texas. Mr. Brookshire is a member of the Campbellite church. Needless to say, Mr. Brookshire was unhappy with our two tracts "The Rise and Result of Protestantism" and "The Testimony of Alexander Campbell as to the History of Baptist Churches." Here is Bro. Brady's reply to the Campbellite:

September 12, 1979

Dean Brookshire
P.O. Box 4176
Tyler, Tx. 75701

Dear Mr. Brookshire:
Thank you so much for your letter in reply to the tracts I sent you. I also read both of your tracts and they were helpful to me in understanding more clearly what you believe. I hope that you will bear with me as I try to make this letter as short as possible and yet be as concise as I can on your society. From your tracts I learned that you must have both faith and baptism in order to be saved. One without the other is no good. Therefore, your society believes that there are three steps to remission and salvation—FAITH, REPENTANCE, AND BAPTISM.

I would like to deal with you first on baptism, which your society believes is for the remission of sins. Here are some passages that show that baptism has no saving efficacy. "Even so, then, at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work" (Rom. 11:5,6). "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God—Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10).

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit" (Tit. 3:5). As you will have to admit, baptism is a work, a physical act. Jesus (in Matt. 4:15) established it as a work of righteousness. Grace and works (baptism) do not mix. ". . . and the blood of Jesus Christ, his Son, cleanseth us from all sin" (I John 1:7). And all similar passages, show that the blood of Jesus cleanses from sin, therefore, this forbids the belief that baptism has cleansing power.

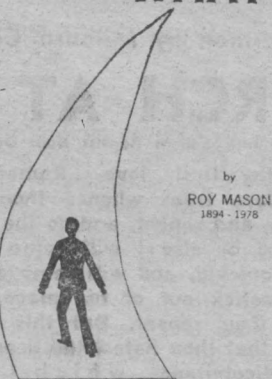
"In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14); From redemption necessarily follows the forgiveness of sin. ALL HE DIED FOR WILL BE SAVED!

There are passages that show that baptism is not a part of the gospel, in the light of Rom. 1:16, forbid the view that baptism is essential to salvation. If you will turn in your Bible to I Corinthians 15:1-5, you will see that Paul gives a full account of the content of the gospel, and baptism is not mentioned. Now turn to I Corinthians 7:14-16, and see him give thanks to God that he only baptized a few of the Corinthians (can one imagine a Campbellite preacher doing this?) Paul does not stop here, but gives us a clear distinction between baptism and the gospel, saying: "Christ sent me not to baptize, but to preach the gospel" (I Cor. 1:17). Again he said to the Corinthians, in I Corinthians 4:15, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel."

Your society quotes Acts 22:16 as a proof text that your sins are washed away in baptism. Baptism is here the formality, not the reality. Brother Saul (verse 13) had no (Continued on page 4, column 2)

AFTER CONVERSION -

WHAT?



by
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THE BAPTIST EXAMINER

NOVEMBER 10, 1979

PAGE TWO

The Lord's Church

(Continued from Page One)

serpent, the devil and Satan, is the most prolific church builder this old world has ever seen. He is in the church building business even today in a big way. Our Lord is still building His churches today through His servants, and the old devil is very busy building his conglomeration of different kinds of churches today through his servants. When he opens the bottomless pit in Revelation 9:8 we see smoke rising up out of that pit. This smoke represents the false doctrines that he will flood the world with when that time comes. We think the world is full of false doctrines today, but we have not seen anything yet compared to what it will be when the Lord's saints are taken out of the world. There won't be one single true church left in the world. All restraint will have been removed from the earth. Are you not glad that before that awful time comes, we who are the Lord's saints will be raptured out of the world?

In Revelation 17:4 we are told that the old whore, who is none other than the Catholic Church, has a golden cup in her hand full of abominations. These abominations are so many that we cannot even enumerate them. One of them is her glorious Christmas. The woods are full of Baptists today who really believe that our Lord was born on Christmas day. And if you tell them that Christmas had its beginning some three hundred and fifty years after Christ was born, and that absolutely no one knew when Christ was born, they are ready to boil you in oil, or feed you to the hungry lions. This Catholic idol god had its beginning when the Bishop of Rome, who was the head of the Catholic Church at that time, proclaimed December 25th as Christ's birthday. He did not know any more about when Christ was born than you and I know about it. But since he was the head of the Catholic Church what he said had to be right, whether it was or not.

You can tamper with the doctrine of salvation all you want to and get by with it, but when you tamper with their Christmas, Brother, you have had it. I taught a rather large Bible class in a Baptist Church for twenty years. No one else was ever considered as teacher for that twenty years. But when my tract, "What Is Christmas" was printed in the Alabama Baptist, a Southern Baptist paper, the class elected another teacher more suited for the job. One dear old brother said in the class that Christmas was good enough for his parents, and it was good enough for him. I had told the truth about one of their Catholic idol gods, and that disqualified me for teacher of their Bible class. More than 50,000 copies of this tract have gone out to the far corners of the earth, and it is still available free of charge for anyone who may desire it anywhere in the world.

Another one of the old whore's abominations is her Easter. In her teaching concerning Easter she has our Lord being crucified on Friday and rising on Sunday morning, neither of which is true. The fact that our Lord said He must be in the tomb three days and three nights does not mean a thing to Baptists who enjoy their worship of this Catholic idol god so much. The Catholic Church has crammed those three days and three nights in between Friday afternoon and Sunday morning. And when some of us are able to see only one day and two nights there, some of our Baptist friends think we are just plain crazy. I also have a tract on Easter, and we distribute a great tract on the subject of "Three Days and Three Nights" by Brother Wayne Cox. They are both free to anybody, anywhere. The Catholic Church, the old whore of Revelation 17, has many other abominations.

(Continued on Page 6, Columns 4 and 5)

Were Montanists . . .

(Continued from page one)
Catholicism. Although not free of religious errors, they were the purest churches of their day and should be highly commended for their stress upon the spiritual life of a Christian. In the main historians have treated them as heretics, ignorant fanatics and false prophets.

THEIR BRIEF HISTORY

Of the personal history of Montanus very little is known. He is said to have been born at Ardaban (sometimes spelled Ardabau or Ardaban), a little village on the border of Mysia. Neander says he was "an uneducated individual" who produced great effects which without "question outran the measure of his capacity" (NEANDER'S CHURCH HISTORY, Vol. II, p. 200). A tradition, recorded by Jerome, affirmed that before conversion, he had been a priest of Cybele. In the year Gratus was consul of Asia (probably A.D. 156), Montanus fell into a trance and began to prophesy under the influence of the Holy Spirit (See EUSEBIUS' ECCLESIASTICAL HISTORY, Book V, Chap. XVI). Claiming to speak by the Spirit of God, he declared the promise of Christ fulfilled and the dispensation

of the Holy Spirit begun (See A HISTORY OF THE CHRISTIAN CHURCH by Walker, p. 58). It was not long until Montanus was joined by two virtuous women, Prisca or Priscilla and Maximilla, who likewise began to prophesy in the power of the Spirit.

Montanism's speedy attainments aroused the bishops of Asia Minor, who felt their authority threatened. One or more synods were held soon after A.D. 160, which have the distinction of being the earliest synods of church history, and in which Montanism was condemned. The synod excommunicated the followers of Montanus, probably about the year 177, under the leadership of Apollinaris, bishop of Hierapolis in Phrygia.

Montanism then became a sect with its seat at Pepuza. The movement continued to spread through Asia Minor and into North Africa where it gained a strong foothold. There it won its most illustrious convert in Tertullian, who embraced Montanism about A.D. 207 and finally broke with the corrupt churches in A.D. 212-213. Tertullian became the most eminent Montanist. Soon after 170 Montanism appeared in Rome and for years the Roman church was more or less troubled by it. In about A.D. 202 the Montanists at Rome debated



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For November 18, 1979

Amos 5:7-13.

INTRO.: As Israel departed from God into formalism and ritualism they moved to idolatry and heathenism; however there was always a remnant preserved to be the pillar and ground of the truth to convey the truth (1 Kings 9:18; Matt. 16:18). Also when men depart from God's teachings and from practicing God's principles, you find injustice and oppression.

VERSE 7

"Ye who turn judgment to worm-wood." Right laws practiced fairly and justly are a blessing to all classes whether rich or poor, but when they are perverted and misapplied they become a bad taste in the mouths of those unable to protect themselves (Prov. 31:6; Isa. 10:1,2). This is a bad situation in the nation, but when it enters into the churches, it is deplorable. How we need to practice righteous judgment. (Ex. 12:6).

"And leave off righteousness in the earth." Which means to cast down or to tread under foot. This will reach its height at the appearing of the Anti-christ (Dan. 8:11, 13). We must realize the spirit of Anti-christ is at work in the earth and there are many anti-christs

with the Roman presbyter Gaius. Though gradually driven out by the ever-increasing Roman Catholic Church movement, Montanism continued to be found in the Orient till long after the acceptance of Christianity by the imperial government. In Carthage the followers of Tertullian persisted till the time of Augustine.

Concerning the rapid spread of Montanism the ENCYCLOPEDIA BRITANNICA, Vol. 15, page 775, says: "The movement spread throughout Asia Minor and reached as far as Thrace, but it was in Phrygia that the new prophecy found its chief strength. Inscriptions from Asia Minor have shown that many towns went over almost completely to Montanism but that after the first enthusiasm had waned the followers of Montanus were found mainly in the rural districts, where the movement lasted for several centuries."

G. H. Orchard describes the Montanists in this fashion: "Toward the conclusion of the second century, one Montanus, who lived in a Phrygian village called Pepuza, undertook a mission to restore Christianity to its native simplicity. One class of professors being at the period carried away with Egyptian symbols, while others made up a system of religion from philosophic notions, oriental customs, and a portion of the gospel; apparently prompted this humble individual to attempt a reformation, or rather a restoration, of the primitive order of things. Being destitute of classical lore himself, he required it not in others who were willing to further his designs. He was decidedly hostile to those ministers, who with the new system, emanated from Alexandria. He was very successful in his labor of love, since his views and doctrines spread abroad, and were received through Asia, Africa, and in part of Europe. His doctrine and discipline, though severe, gained him the esteem of many who were not of the lowest order" (A CONCISE HISTORY OF BAPTISTS, p. 114).

He speaks of him again in this manner: "His aim evidently was to maintain or restore the scriptural simplicity and native character of the religion of the New Testament, with a constant reliance on the promised aid of the Holy Spirit. He consequently declared himself a mortal enemy to philosophy and religion. He adopted a severe discipline, and yet proved very successful in planting (Continued on page 5, column 1)

even now in the world (II Thess. 2:7; I John 4:3; I John 2:18).

VERSE 8

"Seek Him that maketh the seven stars and Orion." "Lift up your eyes on high, and behold Who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth" (Isa. 40:26). Yes, greater is He that is in us or above us, in this case, and He can grant us grace to overcome the temptations of the flesh and to break the hold of sin. How we need to look unto Him (Isa. 45:22). Also "the heavens declare the glory of God" and so the stars and constellations reflect the greatness of God. Israel is exhorted to turn away from idols to the Creator.

"And turneth the shadow of death into the morning." He can, and does turn the shadow of death into morning (Psa. 30:5). David therefore says, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me."

"And maketh the day dark with night." He can also turn man's day of fun and frolic into the night of judgment.

"That calleth for the waters of the sea, and poureth them out upon the face of the earth." This also can result in showers of blessing or floods of judgment.

"The Lord is His Name." The Creator and Sustainer of all things (Col. 1:16, 17).

VERSE 9

"That strengtheneth the spoiled against the strong." Regardless of how superior Israel may have felt themselves to be as conquerors of the nations, God could strengthen the spoiled so that they in judgment to Israel could and would become the conquerors. Make no mistake, in spite of God's goodness to the United States, this could happen to us.

"So that the spoiled shall come against the fortress." They shall not stop until the last stronghold is

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conquered.

VERSE 10

"They hate him that rebuketh in the gate." As the righteous judge exposed the evil practices of the guilty, whether fellow judges or the rest of the people, they exposed themselves to the hatred of those rebuked. Consider God's charge to Timothy through the Apostle Paul (II Tim. 4:1,2). Instead of repenting, men will turn to violence to stop the mouth of the spokesman of God (Acts 7:51-59).

"And they abhor him that speaketh uprightly." Both the righteous judge and the holy prophet are the objects of ridicule, scorn and abuse.

VERSE 11

"Forasmuch therefore as your treading is upon the poor." The heavy foot of oppression fell on the poor and lowly. The abuse of power is never more vividly seen than under these conditions. This treading was not to destroy them, but to squeeze from them all they had.

"And ye take from him burdens of wheat." Heavy taxes were levied on the wheat produced and in default of payment, the wheat itself was taken, along with the fields where the wheat was grown. Then they were made slaves to those who had robbed them to produce wheat for them. Study James 5:1-4.

"Ye have built houses of hewn stone." How many houses have been built by gain received unlawfully and unrighteously?

"But ye shall not dwell in them." Here, we have the fulfillment of the prophecy of Moses in Deuteronomy 28:30.

"Ye have planted pleasant vineyards, but ye shall not drink wine of them." Read the sad commentary of the rich farmer in Luke 12:16-20.

VERSE 12

"For I know your manifold transgressions and your mighty sins." This was a common practice and a daily practice of the Israelites. It was also looked upon as a very great sin by the Holy God, although the world would see very little wrong with the things being practiced. Keep in mind, God's evaluations are never wrong or exaggerated (Jer. 17:9,10).

"They afflict the just, they take a bribe, and they turn aside the poor in the gate from their right." Again, these may seem like little matters in this calloused world in which we live, but in God's sight they are considered serious crimes. I believe evil practices are in the same category as those who would pervert the doctrine of the Bible.

VERSE 13

"Therefore the prudent shall keep silence in that time; for it is an evil time." Although God's people are not to compromise and are exhorted to stand (Eph. 6:10-13), they are also exhorted to be "wise as serpents and harmless as doves." So there is a time to speak and a time to be silent. The difficulty is knowing when this should be done. However there is a strong possibility Amos is condemning those who failed to speak out in order to save their own skin or in order to feather their own nests, because Amos himself was vehemently and openly denouncing sin.

Conclusion: May we, like Amos, call on the professed Christians to seek those things which are above and to lay aside the sin which doth so easily beset us (Col. 3:1-3; Heb. 12:1).

(EDITOR'S NOTE:—If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 11, Box 1198, Fort Myers, Fla. 33908.)

THE BAPTIST EXAMINER
NOVEMBER 10, 1979
PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P. O. BOX 71 — ASHLAND, KY. 41101

"As the Apostolic Churches held love feasts (AGAPE) which usually accepted the Lord's Supper during the first few centuries of the church, shouldn't we as followers of these churches be doing the same?"—Rome, New York.

JAMES HOBBS
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McDermott, Ohio

PASTOR
Kings Addition
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South Shore, Ky.



I have read all the passages relating to the Lord's Supper and nothing in any of these passages even so much as hint at whatever it is you are talking about. Therefore my conclusion is that the Lord did not teach it nor did the first church practice it. If subsequent churches practiced some sort of a love ritual, they were wrong and will answer for it at the Judgment Seat of Christ.

Remember we are to be followers of the Lord's church and not the "apostolic" church, if there is such a thing. I am sure that the churches practiced things that we do not, but I certainly do not intend to worry about them.

We have instructions in the Bible as to what we should do as churches. If we just follow the instructions given to us and not worry about little insignificant things that do not relate to the Word of God we will do well.

E. G. COOK
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PASTOR
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I know nothing of those love feasts. So it may be that I should resign and permit someone to have this job who does know something about it. I do have serious doubts about their love feasts being AGAPE. In John 21:15-17 our Lord gave Peter two opportunities to say that he loved his Lord with that kind of love. Both times he reduced that AGAPAO love down to the PHILEO love that we mortals are more capable of performing. The third time our Lord gave Peter an opportunity to use PHILEO, the kind of love that he was capable of, and he readily took that

opportunity. I wish that I could love my Lord with that AGAPE love that the Father and the Son used to express their love for each other, and for us. But I feel that I am utterly unable to attain unto it.

I trust that my fellow laborers can do a better job of answering this one.

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Pastor
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Mansfield, Ohio
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It is certainly alright for the Lord's churches to have fellowship meals, but the "love feasts" are to be distinguished from the Lord's Supper. While the agape, or the common meal may be eaten immediately before or after the ordinance of the Lord's Supper, it is not to be made a part of the ordinance. The Lord's Supper is a distinct meal separate from the agape, and Paul strongly rebukes the Corinthian church for blending the two, making their single meal a debauchery in the sight of God (I Cor. 11).

The distinction between the agape and the Lord's Supper should not serve to diminish the solemnity of the agape. No church common meal should be observed without proper restraint and reverence, for it is in our fallen nature to give way to the pagan examples all around us. A disorderly love feast could disqualify a church from observing the Lord's Supper which is scheduled to follow.

In the time of Christ and the apostolic church the Lord's Supper and agape was usually held within the same time frame, but as time drew on a variety of causes arose which led to the discontinuance of the love feast along with the celebration of the Lord's Supper. Some of these causes were: (1) Difficulty in eliminating abuses of the Lord's Supper brought on by closely connecting it to the love feast (I Cor. 11; Jude 12); (2) Growth of the local churches in membership, rendering it impossible to hold love feasts in homes; (3) Persecution by civil government against the church made it extremely difficult to hold a love feast, etc.

The Lord's Supper is exactly that, His Supper. It is His table, and He has laid down the rules for proper observance, if a church can have a love feast in connection with the Lord's Supper without violating the safe-guards which our Lord has set up to protect the ordinance, let them do so if they please. But let us not make the celebration of the agape necessary to the observance of the Lord's Supper. The two meals are distinct and separate ones, and should never overlap.

you come back and say, that you come into contact with the blood of Christ in baptism, our reply is that this is an unscriptural and childish subterfuge that could be adopted by none except those who are defeated and do not have the honesty to admit it.

You Campbellites are no different then the Catholics or the Protestants in your design of baptism. You baptize into the self-same faith, if possible, more strongly emphasize the doctrine of baptismal regeneration. You place water before blood, church before Christ; thus you bring an unpardoned, unregenerated sinner to water baptism, as a sacrament of salvation.

Your inversion of gospel duties works the perversion of the gospel. The Divine order of gospel duties: REPENTANCE, FAITH, AND BAPTISM. The first word that came from John the Baptist and also Christ was "Repent ye." "For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him" (Matt. 21:32). "And saying, The time is fulfilled, and the kingdom of God is at hand; repent, and believe the gospel" (Mark 1:15). "And how I kept back nothing that was profitable unto you, but have shown you, and have taught you publicly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:20-21). It is a moral impossibility for an impenitent sinner to exercise faith on Christ. No one can turn to God before he repented, any more than he can believe on Christ before he repented; therefore Christ preached: "Repent ye, and believe the gospel."

Sir, when the Holy Spirit has quickened one of His elect, then the fruits of repentance and faith follow simultaneously. The Bible clearly teaches that when one is given faith he is already born again. "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5:24). "Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1). This is an argument that no advocate of the instrumentality of baptism in salvation has ever had the courage to face squarely. No true preacher will ever preach baptism for the remission of sins.

I will show you the unchangeable doctrine touching the remission of sins. "TO HIM (CHRIST) GAVE ALL THE PROPHETS WITNESS THAT IN HIS NAME WHOEVER BELIEVETH IN HIM SHALL RECEIVE THE REMISSION OF SINS" (Acts 10:43).

Since there is but one gospel—the same for the Gentiles as for the Jews—Paul says: "If we, or an angel from heaven, preach to you another gospel than that which we have preached unto you, let him be accursed."

Now let us look at your observance of the Lord's Supper every Sunday. First, let me say, if you reason Acts chapter 2 like you do Acts chapter 20 then you should break the loaf daily. If you will look closely at Acts 20, which is the only authority you claim for weekly observance. First of all, there was no church at Troas in the first century, because the Holy Spirit strictly forbade Paul to preach in any part of Asia Minor at his first visit. (See Acts 16:7) Also there is not the slightest evidence that there was a church at Troas at Paul's last visit; Luke names the young ministers doubtless learning of the voyage, and

that he would make a stop at Troas. These came together for the evening meal, Paul continued his speech until midnight. After some six hours of speaking a young man went to sleep and fell from the third loft, and was taken up dead. After the restoration of the young man, which was the next day, say about one or two o'clock Monday morning they eat their meal (verse 11). Therefore, you people better take your supper on Monday if you go by Acts 20:7-11. You can see upon what slender grounds your much vaunted practice and Church claims rest—not on the Word, but on your construction of the Word.

You said, that "Mr. Campbell, according to all authentic writings, never established any church. He labored to restore Christ's church." You are saying that some ambiguous time after the first century until 1827 that there were no true churches on earth. You are telling me that there is no perpetuity of His church taught in the Bible. Do you realize that you are calling Christ a liar when He said, "... the gates of hades shall not prevail against it" (Matt. 16:18). It has had a VISIBLE, CONTINUAL, EXISTENCE ever since Christ established it during His personal ministry until this day. It has not been REFOUNDED, REFORMED, REORGANIZED, RESTARTED or RESTORED.

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Church At Ephesus

(Continued from page two)

other places (Rev. 2:15) holding the demoralizing doctrines attributed to them. They combined the profession of Christianity with the impurities of paganism. Historians tell us they believed in promiscuous intercourse with women and eating things offered to idols. They abused grace to the disregard of Bible morality. This same idea exists today and remains an awful heresy. It is the terrible delusion that worldliness cannot harm child of God.

THE COMPLAINT (V. 4)

The Ephesian Church was a sound church doctrinally, but she had one besetting sin. Jesus Christ, the Omniscient Examiner of His church, said: "Nevertheless I have somewhat against thee, because thou hast left thy first love." This church was backslidden, for they had lost much of their early love for Christ. The word "love" here expresses "delight, desire, longing, and devotion." The early and chief love of a church or a Christian is Jesus Christ. Our Saviour requires our entire love and is disappointed if He loses any part of it.

This church hated the deeds of the Nicolaitanes, but they did not love Christ enough! Their love had not turned to hate. They had not lost it completely. Yet they had not that warm, earnest, active love to the Saviour when they were newly converted. Without "first love" labor is in vain, faith impotent, hope dead.

There is a great danger that a church may become involved in fighting heresy to the point that they may forget to love Christ enough. A loud cry against heresy is no proof of real love for Jesus Christ. You can be so sound in the faith until you are sound asleep so far as showing any love for Christ. Does this description fit your church?

THE COUNSEL (V. 5)

The wonderful Counsellor warns the Ephesians: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." If the threatened judgment is to be averted there must be a return to the "first love" and the "first works." They must "remember" and "repent."

The command to repent is addressed to the whole church! Sometimes a whole church needs to repent. Memory and repentance are the essential factors in the recovery of a backslidden church. They needed to reconstruct, reform and remake their lives on the basis of their conversion experience. Christ commanded them to return to their state of first love.

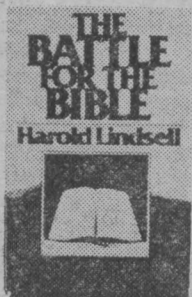
Christ threatened immediate punishment unless repentance took place. It was repent or else judgment would fall upon them. A loveless and unloving church cannot represent Christ to the world. It matters not how stately their building may be, how many they have in Sunday School, how much their offerings run each year, how educated their pastor is; Christ can do without those who have lost their love for Him. It is not our cleverness, our scholarship, our doings, or our doctrines that honor Christ the most; it is our loving Him with a pure heart fervently. A church without love for Christ is a worthless candlestick; Ichabod should be written over the door.

The church in the Book of Revelation is represented by a candlestick. Hence the removal of the candlestick out of his place (the church out of its community) is the extinction of the church itself. This threat had its fulfillment. The Ephesian Church long since ceased to exist and Ephesus itself is in ruin. This letter of Christ to the Ephesian church is still read by Christians around the world, yet there is no Ephesian church member to read it!

THE COMFORT (V. 7)

The letter concludes with an individual promise to any member who would be faithful: "He that hath an ear, let him hear what the Spirit saith unto the churches; (Continued on page 5, column 1)

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Bro. Brady Writes

(Continued from Page Two)

sins to wash away, just a testimony to give, like the healed leper (Mark 1:40-44). We know that if Christ's death is the reality (Matt. 26:28), nothing else could be. Hence, we conclude that baptism is the formality, not the reality. Christ's death is the substance and baptism is the shadow. Now if

THE BAPTIST EXAMINER
NOVEMBER 10, 1979
PAGE FOUR

Church At Ephesus

(Continued from page four)

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7).

The overcomer in the Ephesian Church is none other than a born-again believer (I John 5:4-5). The baptized believer is to subdue, fight, vanquish and conquer the world through Christ. The church as a collective body must fight the good fight of faith. They are to struggle to overcome sin and Satan. Verse 7 proves conclusively that the Ephesian backslider could have become the Ephesian overcomer.

The undefeated church member is promised the privilege of partaking of the tree of life. This verse looks back to the garden of Eden which had the tree of life in the midst. Although not forbidden to do so, Adam and Eve never ate of this tree which gave immortality. Nevertheless, the overcomer shall have that privilege. He can put forth his hand and eat and live forever (Gen. 3:22).

Were Montanists . . .

(Continued from page three) many churches, whose members were far from the lowest orders, over various provinces" (ibid., p. 66).

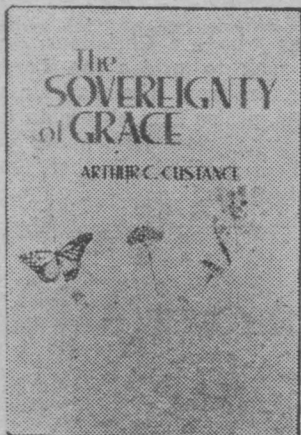
THEIR DOCTRINES

That the Montanists were a very old religious sect cannot be successfully disputed, but the important thing is the doctrinal views of these people. Were they Baptist in principle and practice? Did they hold to New Testament truth? What does history say?

Thomas Armitage seems to honestly give a comparison of the Montanists with modern Baptist churches: "The one prime-idea held by the Montanists in common with Baptists, and in distinction to the Churches of the third century was that membership in the Churches should be confined to purely regenerate persons; and that a spiritual life and discipline should be maintained without any affiliation with the authority of the State. Exterior Church organization and the efficacy of ordinances did not meet their ideal of Gospel Church existence, without the indwelling Spirit of Christ, not in the bishops alone, but in all Christians. For this reason, Montanus was charged with assuming to be the Holy Spirit himself; which was simply a slander. His mistake lay in pushing the doctrine of the indwelling Spirit so far, as to claim that men and women are

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Above is the likeness of three victims of the Inquisition found in the convent of Santo Domingo, Mexico, 1861. These pictures are found in the book called THE CITY OF THE SEVEN HILLS by H. Grattan Guinness, written some time in the 1800's. The Roman Catholic Church is responsible for the death of 50,000,000 Anabaptists during the Dark Ages alone. The royal welcome that the leaders of America recently gave Pope John Paul II is enough to greatly anger the conscience of every God-fearing Baptist in America. It surely must be evident to all the extent some professed Baptists in high places will go in order to secure the votes of Roman Catholics. I say this because the U.S. population in 1978 was estimated to be 217.7 million of which 49,325,752 are Roman Catholics.

as directly under the special inspiration of the Spirit as were the Apostles themselves. For this reason, also, he claimed exact equality amongst them in all respects, and women as well as men were pastors in the Montanist Churches. Women were held in light esteem both in Church and State in his time, and so, this doctrine was especially odious. History has not yet relieved the Montanists of the distortion and obloquy which long held them as enemies of Christ; while, in fact, they honestly, but in some respects erroneously, labored to restore that Christ likeness to the Churches which had so largely departed" (HISTORY OF THE BAPTISTS, pp. 175-176).

BAPTISM

Baptismal regeneration and infant baptism were just beginning to appear in the time of Montanus and Tertullian. Robert Robinson gives this information concerning their anabaptism: "They rebaptized said one of their opponents, but instead of being immersed in water, they ought to be plunged into Hell" (HISTORY OF BAPTISM, p. 208, 1790 edition).

S. H. Ford relates concerning the views of Tertullian: "He joined the now numerous sect of the Montanists, and finally proclaimed with them that the one immersion can relate only to us who know and call on the true God and Christ. The heretics have not this God and Christ. These words, therefore, can not be applied to them, and as they do not rightly administer the ordinance, their baptism is the same as none" (THE ORIGIN OF THE BAPTISTS, p. 91).

John T. Christian informs us: "They insisted that those who had 'lapsed' from the true faith should be rebaptized, because they had denied Christ and ought to be baptized anew. On this account they were termed 'Anabaptists,' and

some of their principles reappeared in Anabaptism" (A HISTORY OF THE BAPTISTS, Vol. I, p. 43).

The Montanists denied baptismal regeneration: "Both the opposition of Tertullian, and the open denial of the Montanists that baptism is the channel of grace, renders it unlikely that they adopted this practice. They insisted so radically on the efficacy of the Holy Spirit in regeneration, that to have immersed unconscious babes would have nullified their basic doctrine of the direct agency of the Spirit . . ." (HISTORY OF THE BAPTISTS by Armitage, p. 177).

PROPHECY

Their view of prophecy is very interesting. Neander relates of Montanus: "He announced the judgments shortly impending over the persecutors of the church, the second coming of Christ, and the approach of the millennial kingdom. The blessedness of which he painted in the most attractive colors" (op. cit. p. 206). He further relates of the Montanists: "They pointed to the near approach of a new order of things, the final separation which was to be made by Christ Himself, and the setting up of His millennial kingdom on earth" (p. 208).

Armitage says of the prophetic views of the Montanists: ". . . they were decided Pre-Millennarians. They believed in the literal reign of Christ upon the earth, and longing for His coming, that He might hold His people separate, by the final overthrow of sin and sinners, and then His saints would reign with Him here in His glory. They regarded every new persecutor on the imperial throne as the Antichrist of the Apocalypse; and made so much of that book, that the Alogians thought it a Montanist forgery" (op. cit., p. 176).

Vincent L. Milner says of them: "They held the doctrine of the personal reign of Christ on earth at the Millennium" (RELIGIOUS

DENOMINATIONS OF THE WORLD, pp. 350-351, 1873 edition).

The ENCYCLOPEDIA BRITANICA says of the Montanists: "Another prominent element in the new prophecy was the expectation of the second coming of Christ, which was believed to be imminent. Such a notion was not confined to Montanists, but with them it took a special form, giving their activities the character of a popular revival. They believed the heavenly Jerusalem was shortly to descend on the earth in a plain between the two villages of Pepuza and Tymion in Phrygia. The prophets and many enthusiastic followers went there; many Christian communities were almost abandoned" (Vol. XV, p. 775).

W. M. Blackburn relates that Montanus held to "the speedy coming of the Lord, and to the awful judgments about to fall from heaven . . ." (HISTORY OF THE CHRISTIAN CHURCH, p. 45, 1879 edition). E. S. Foulkes maintains he taught "a speedy millennium" (A MANUAL OF ECCLESIASTICAL HISTORY, p. 44, 1860 edition).

THE CHURCH

The Montanists held to a local church which consisted only of the godly who had been baptized. They placed the Holy Spirit before the church, showing they held to a regenerated church membership like Baptists today. Richard Cook says of the Montanists: "They looked upon themselves, alone, as the genuine Christians" (THE STORY OF THE BAPTISTS, p. 34).

Their view about the church is also seen in THE NEW SCHAFF-HERZOG RELIGIOUS ENCYCLOPEDIA, Vol. VII, page 486: "Sinners must be excluded from the church that, as the pure bride of Christ, she might prepare to receive the bridegroom." Hence they held that the true church was the bride of Christ, and that that bride should keep herself pure, anxious-

ly watching and waiting for the return of her heavenly Bridegroom.

Albert Henry Newman wrote of the Montanists: "The Montanists were cut off from the communion of many Phrygian churches. Believing themselves to be the only true apostolic Christians, they appealed to their brethren at Rome and elsewhere for recognition. The Roman Church was about to recognize them, but owing to unfavorable representations of their doctrines and practices by Praxius, noted for Patristic views of the Godhead, the recognition failed and the prophets were rejected. The Montanists, against their desire and original intention, were thus forced into the position of schismatics" (A MANUAL OF CHURCH HISTORY, Vol. I, p. 204).

MARTYRDOM

They taught that it was God's will that Christians suffer for their faith. The spirit of Montanism characteristically expresses itself in the following oracle: "Let it not be your wish to die on your beds in the pains of childbirth, or in the debilitating fever; but desire to die as martyrs, that He may be glorified, who suffered for you."

The Montanists claimed martyrs. The Catholics denied this. The Montanists charged their opponents with being "slayers of the prophets." The Catholic element said Montanus and Maximilla hung themselves, although Eusebius seems to be uncertain about the way they died. Since the Montanists claimed "many martyrs" as the one sure evidence of the power of the Spirit working among them, we can be sure that if Montanus and Maximilla were hung that it was probably done by their enemies.

OTHER VIEWS

Time would fail me to go into details about all of their beliefs. They insisted upon the believer's separation from the world. They were harsh in their treatment of weak and erring Christians. Sin after baptism was regarded by them as almost unpardonable. Second marriages were prohibited and marriage itself was at least discouraged. All second marriages were considered adulterous, for to them marriage, being an indissoluble union in the spirit, and not in the flesh alone, was destined to endure beyond the grave. Certain fasts were prescribed and the time of fasting lengthened. They also taught the priesthood of all believers.

THE ORIGIN OF ANABAPTISM

The term Anabaptist was first applied to the Montanists. A. H. Newman writes: "The churches of Asia Minor maintained the invalidity of heretical baptism. This principle was rigidly adhered to by the Montanists, and had come from Tertullian to Cyprian. The opponents of Montanism soon began to oppose re-baptism."

"In 255 Cyprian secured the convening of a council, which decided in favor of the stricter principle; although in 253, Stephen, bishop of Rome, had excommunicated the bishops of Asia Minor for holding to this view, stigmatizing them as 'Anabaptists.' It is wonderful how Cyprian's tone, in correspondence with the Roman bishop, varies according to circumstances. He now writes to Stephen, giving him the decision of the African council and the reasons for it without once alluding to any authority of the Roman bishop to reverse the decision. The tone is somewhat bold and defiant" (A MANUAL OF CHURCH HISTORY, Vol. I, p. 270).

CONCLUSION

The Montanists were the most dedicated Christians of their day. They had the soundest churches which existed in the second and third centuries. Their errors are minor compared to the many truths they did hold. They did take religious emotion and experience to a far out degree. However, their enemies may have greatly slandered them in this respect. They were accused of believing in special inspiration of the Holy Spirit when they probably only contended-

Were Montanists . . .

(Continued from page 5)
ed for a true experience of God's work in the individual soul.

They were found in Phrygia, Armenia, Italy, Africa and other places until the time of the fourth century when they call forth the criticism of Origen and Clement of Alexandria. The general Council of Constantinople, A.D. 381, required converts from Montanism to be immersed anew, and they were treated in all respects as converts from paganism. J. T. Christian says they were still in existence in A.D. 722.

S. H. Ford says of the Montanists as he concludes his chapter on them: "Thus through the darkness have we tracked them up to the dissent of the Montanists in Asia, in the year 190, which was within a century of the apostles. Here, in the rural districts of Asia, which had witnessed the toil and sufferings of the apostles, and where their teachings were remembered by the living, who had actually listened to their preaching, and where their writings were recorded as the inspired voice of God, here we find Baptists protesting against the very first departures from the simplicity and spirituality of apostolic churches. HERE WE FIND WHERE THE BAPTISTS CAME FROM" (THE ORIGIN OF THE BAPTISTS, p. 94).

W. A. Jarrel says of them: "That the Montanist churches were Baptist churches is the only legitimate conclusion from their comparison with the facts in this chapter" (BAPTIST CHURCH PERSISTENCY OR HISTORY, p. 76).

Much of what we know about the Montanists came through the pen of their enemies. In vindication of them William R. Williams has written: "They insisted much upon the power of the Spirit, as the great Conservative and Guardian of the life of the Christian church. Now, as far back as the days of Montanism, this was offensive to the Christian churches, who became, under power and wealth and fashion, secularized and corrupted. The Comte de Champagny—who has written though an Ultramontane Catholic, so eloquently and eruditely, on the 'early history of Christianity, and the collision of it with Judaism on the one side and Paganism on the other side—has said of the Montanists, that it was hard to find doctrinal error in their views; that they were rather like Janenists or Methodists, in their high views of religious emotion and experience. They were accused of claiming inspiration, when they intended, probably, only, like the early followers of Cameron among the Covenanters, or of Wesley among the English Methodists, the true experience of God's work in the individual soul" (LECTURES ON BAPTIST HISTORY, p. 129, 1877 edition).

Critics of the Montanists make much of the fact that some of them spoke in tongues and had women prophets. But let it be remembered the Montanists lived very near the apostolic age. The Bible did say that tongues and prophecy

would cease (I Cor. 13:8) when the canon of the perfect book (the Bible) was completed. However, the canon was not accepted as genuine until shortly before A.D. 200. Hence the Montanists could have possibly been a lingering of the gifts of tongues and prophecy common in the apostolic age. Please remember that there were even some New Testament prophets (Acts 21:9).

But granting that none of these things were true, neither women preachers nor speaking in tongues would have unchurched them. The Corinthian Church in the New Testament had heathen gibberish in it (I Cor. 14) and the church at Thyatira had a woman preacher (Rev. 2:20); nevertheless, the inspired record declares that Christ recognized both churches. Thus I am sure that Christ had no problem accepting the Montanist churches. Some pious soul may say he refuses to accept such churches as the Montanists. Very well, then let him take the other alternative. He can join the Roman Catholic camp with baptismal regeneration and its priesthood! Such critics are welcome to their company, for I don't care to share it with them.

It is little wonder we have so little said of the Montanists even by some Baptist historians. Some want to forget about them, not because of their tongues and prophesies, but because of other strong views which expose modern Baptist churches. They opposed second marriages and demanded strict separation from the world. Modern Baptist churches in the main do neither of these.

They believed in an imminent coming of Christ, but many modern Baptists deny this while boldly claiming to be "historic premillennialists," ignoring the position of the Montanists who are the oldest progenitors of the Baptists. The Montanists believed in a literal thousand year reign of Christ on earth, but most modern Baptists prefer to hold to amillennialism, the historic view of Roman Catholics and modern religious liberals. The Montanists taught that the church could not subsist without the continued operation of the Holy Spirit. Most modern Baptist churches see little working of the Holy Spirit in their churches and are content not to see it. The Montanists demanded a daily living in the power of the Holy Spirit, but many modern Baptists seldom preach about being filled with the Spirit, leaving such matters to the perversion of the Pentacostals and Charismatics.

The Montanists held to "the priestly dignity of all Christians" (See NEANDER'S CHURCH HISTORY, Vol. II, p. 212). Today our Landmark Baptist churches are plagued with the heresy of the "priesthood of the church." The Montanists held the Spirit was dispensed "without distinction to Christians of every condition and sex" (ibid). Their opponents taught the Spirit was "the official possession of the clergy, especially of the bishops" (A HISTORY OF THE CHRISTIAN CHURCH, p. 88).

IS "THAT" IN THE BIBLE?



Question:

"WHAT KING WAS PUT ON A DIET FOR LIFE?"

Answer: Jehoiachim, Jeremiah 52:34. —"And for his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life."

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Montanism held that the church was the bride of Christ. Most modern Baptists deny this, and some Landmark Baptists teach a universal bride.

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stand on baptism and prophecy. They had their errors, but they had less errors than most modern-day Baptist churches. The Montanists were Baptist churches in principle and practice. It matters not what men may have called them. Had I lived in the second century I would have joined one of their churches gladly; that is, provided they did not think I was too liberal in doctrine and practice to become a member of one of their churches.



Praising The Lord

(Continued from page one)

We do not, for some unknown reason, pay as much attention to what we sing as we do to what we preach. There is a lot of heresy that is sung in many of our churches that would never be allowed to be preached from the pulpit. I remember a missionary saying that he went to a meeting where they sang more about HER than about Him. It seems that every other song was about meeting mama over there.

We need to be very careful about what we sing. Our songs ought to praise the Lord. We ought to sing the Psalms. I do not believe that the Psalms are the only thing we can sing in our services, but we have greatly neglected them until many churches do not sing any of them at all. At least when we sing the Psalms we do not have to hunt for heresy in them.

We ought to go over the other songs that we sing to make sure that they conform to our doctrinal beliefs. We ought never to sing a song simply because we like the

THE BAPTIST EXAMINER
NOVEMBER 10, 1979
PAGE SIX

The Lord's Church

(Continued from Page Three)

nations in her golden cup, but these two should be sufficient to start anyone who might be interested in finding the others. Many Baptists worship just about all of them. We see some of them wearing one of them around their neck. And we see others who have another one of them hanging on the wall in their home, or in their church. Still other Baptist churches display another one of those abominations on the steeple of their church, or on the pulpit in their church. This old whore is so crafty she has been able to sell even the Lord's precious saints a bill of goods. And how so many of them really love it! These things afford them so much earthly pleasure. But before very much longer she must perish with all of her abominations.

In Revelation 17:16-17 we see the ten rulers of the ten kingdoms that will, in the very near future, form the revived Roman Empire, give their power and authority to the beast, and she will make her demise. May we, the Lord's people rejoice as we see her destruction approaching. The beast to whom the ten rulers delegate their authority to at this time is not the anti-christ as so many teach. Rather, he is the first beast of Revelation 13 who is the political ruler over the ten kingdoms. It seems that most people think that both of the beasts in Revelation 13 are the antichrist. To be sure, they are both antichrists in that they are both violently against Christ and against His people, but the second beast in Revelation 13 is THE antichrist. He is the one who performs all the great miracles in Revelation 13:13-15. He is the religious leader. The first beast performs no miracles, so how can so many people call him THE antichrist. We need to keep in mind that there are two beasts in Revelation 13, and they cannot both be THE antichrist.

In Revelation 17:18 we are told that the old whore "is that great city which reigneth over the kings of the earth." Surely no one should have any trouble seeing that the great city tells the rulers of the earth what they can do, and what they cannot do, is none other than the city of Rome, the home office of Roman Catholicism. The Catholic Church who is set forth by the prophecy we find in the letter to the church at Thyatira is both a massive religious kingdom, and a massive political kingdom. She has a great part of the world in her clutches today, but let us rejoice in the thoughts of the tomorrow when she must go the way of all flesh. May that tomorrow be soon.

If we are at all familiar with secular history, especially of the Dark Ages, we should have no trouble in tracing the Catholic Church through those awful centuries of time by the trail of the blood of the martyrs who died at the hands of this vicious monster. History is replete with her deeds, especially as we

(Continued on page 8, columns 4, 5)

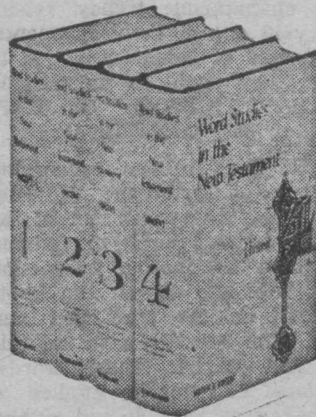
tune, or because we've always sung it. We ought to sing only those songs which praise the Lord.

Thirdly, then we praise the Lord by trusting. Verse 10 tells us, "They that know thy name will put their trust in thee." Simple trust is an act of praise. Are you worried about the future? Trust God it will all occur according to His plan. Whatever doubts, fears or problems that you have, put them in the hands of the Lord. We say that we know the Lord controls all things but do we really trust Him to? The second Psalm tells us, "Blessed are all they that put their trust in Him."

A fourth way in which we praise the Lord is by suffering. In the 13th verse David says, "Have mercy upon me, O Lord, consider my trouble which I suffer of them that hate me." In this country we have been privileged by and large

to escape suffering for the cause of Christ. It has not always been so, and even today in many countries much suffering faces those who name the name of Jesus Christ. We think it a hard thing when someone might say something that hurts our feelings, or might cause us problems in some way, but when we endure those trials in a Christian manner we praise the Lord. Whatever happens to us we ought to send forth praise to God for it. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Let us who are Christians sincerely seek to praise the Lord. "Praise God from whom all blessings flow, praise Him all-creatures here below, Praise Him above ye heavenly host, Praise Father, Son and Holy Ghost."



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

WASHINGTON (EP) — Constitutional specialists disagreed whether the Internal Revenue Service has any business attempting to define "church" at the annual meeting of Americans United for Separation of Church and State.

A New York City attorney suggested that the IRS should stick to what it does best, proving tax fraud, not determining what makes a church. But a law professor argued that the IRS can't prove that a group posing as a church for tax advantages is doing so fraudulently unless it has some definition of what a church is.

Their discussion was more than academic as the IRS has been considering different ways to define church functions in connection with tax exemption cases. Major church bodies have registered virtual unanimous opposition to such attempts.

Susan Worthing, a New York attorney, said the government exhibited a tendency to narrow the definition of a church to "sacerdotal function," and that churches were right to resist that. "This tendency serves to place the government in the unconstitutional role of determining what are, and what are not, the proper functions of churches," she said.

CHARLOTTESVILLE, Va. (EP) — The Dalai Lama, exiled ruler of Tibet, has said that if he were restored to his former position as spiritual and temporal head of the Tibetan people, he would grant complete religious freedom.

By religious freedom, the Dalai Lama continued, he meant not only freedom for people to practice their traditional religions, but also freedom to persuade others to accept new beliefs. The Dalai Lama's remarks were made at the University of Virginia here.

WASHINGTON, D.C. (EP) — Immediate relief from the ever-increasing postal rates being experienced by the nation's religious press probably will not be forthcoming in this session of Congress. This was the consensus of about 20 editors of the Associated Church Press during "Washington Days" here September 24-26 after hearing from several officials involved in the on-going postal skirmish.

The editors heard Postmaster General William Bolger express sympathy with their publishing plight but reaffirm his commitment stemming from the Postal Reorganization Act to make the Postal Service self-sustaining. However, Congressman James Hanley (D-New York), a leading proponent of postal relief for religious publications, told the editors, "I'm opposed to the burdens being placed on the religious press. Our founding fathers never meant it this way. The old system worked fine for 195 years. The House has done its part, but not the Senate."

And it takes two to dance.

The House recently passed a postal bill by a resounding margin of 350 to 14. The Senate companion bill, however has languished in committee and will probably not be sent to the Senate floor this session.

In other activities, the editors were briefed on new copyright codes and, in a White House session, heard Administration spokesmen on refugee affairs, the President's energy policy, and hospital cost containment.

WASHINGTON, D.C. (EP) — The Embassy of the Soviet Union was the scene of still another protest recently as Mel Hanson, North American Director for Underground Evangelism, presented 14,000 signatures of concerned Christians who are demanding the immediate release of dissident Baptist evangelist Yakov Skorniyakov, imprisoned since July, 1978.

"This mission was a complete success," said Hanson. "But we will not relent in our efforts to gain immediate freedom for Skorniyakov and many other Christians who are now suffering in Soviet prisons." Yakov Skorniyakov is affiliated with the same Baptist denomination as Georgi Vins who was released from prison this past April when President Carter exchanged two convicted Soviet spies for five Soviet prisoners.

WASHINGTON (EP) — A federal judge has ruled that FBI agents legally raided the Los Angeles offices of the Church of Scientology in 1977 and seized 48,000 documents.

The decision by U.S. District Court Judge Charles R. Richey clears the way for the government to use the seized documents in a criminal trial of nine top Scientology officials.

They are charged with stealing government documents and planting bugging devices and spies in government offices. The trial, scheduled for Sept. 24, will be based largely on documents seized by the FBI in the 1977 raids in Los Angeles, according to government attorneys.

Judge Richey, in his 49-page ruling, dismissed claims of the Church that the FBI's search warrants were overly broad and agents used excessive force in entering Scientology offices.

"No one in our civilized society is pleased by searches of Churches lasting 20 hours and involving over 150 FBI agents," Judge Richey said. "However, the Fourth Amendment does not provide a mechanical rule that prevents searches of certain places. . . . The bottom line is reasonableness. Overall, the FBI agents (in this case) performed a very difficult job in a most reasonable manner."

GENEVA, Switzerland (EP) —

The Executive Committee of the World Council of Churches (WCC) has approved a grant of \$35,000 to the Patriotic Front delegation taking part in the peace talks on Zimbabwe, Rhodesia now being held in London. Funds for the grant came from WCC's Special Fund to Combat Racism, and were allocated to help the guerrilla movement provide technical staff to aid its delegation at the peace talks.

Last year, an \$85,000 grant to the Patriotic Front from the WCC for humanitarian purposes led to widespread criticism from several of the organization's member churches. Two of them, Salvation Army and the Presbyterian Church in Ireland, suspended their memberships in protest.

FALMOUTH, Mass. (EP) — A member of the Jehovah's Witnesses bled to death here after giving birth to a healthy baby, while three doctors stood by. Members of the sect oppose blood transfusions on religious grounds.

"The hemorrhage could not be stopped," said Falmouth Hospital Administrator Gerald Flynn. "We could not transfuse her because she and her husband refused permission." Eleanor Mauer, 31, died Sept. 17 after giving birth to the baby girl. Jehovah's Witnesses do not accept blood transfusions for religious reasons.

WASHINGTON (EP) — The U.S. Supreme Court returned to the bench October 1 to dispose of nearly 1,000 cases, including several dealing with church-state issues.

The justices unanimously declined to review a ruling by the Cali-

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fornia Supreme Court which refused to dissolve the state's receivership of Herbert W. Armstrong's Worldwide Church of God. Last January, the state, acting after several members of the denomination protested lavish spending by church leaders, took over all church records and, in effect, temporarily dissolved the denomination. The state claims it acted under its incorporation laws, which allowed it to consider the Worldwide Church as a charitable or public trust subject to state investigation and receivership. In spite of its action denying a hearing, the merits of the case were not involved. It is widely presumed that the case will ultimately come back to the justices for final disposition.

NEW YORK (EP) — "The day is coming near when we're going to dance together," a Roman Catholic ecumenical executive told a mostly Lutheran audience here. Executive Director John Hotchkin of the Bishops' Commission on Ecumenical and Interreligious Affairs offered several "personal" reflections and observations on the nearly 15 years of U.S. Lutheran-Roman Catholic theological dialogue at the fifth annual Inter-Lutheran Forum here.

Hotchkin said a new phase of the Lutheran-Roman Catholic relationship could be local dialogues and encounters, "and the surprises they may bring." He warned that to "repeat truths in isolation" is often to "oversimplify" and "ossify" them and cited the Roman Catholic understanding of the eucharist and ministry as having been enriched by dialogue with Lutherans. He raised the possibility that Lutheranism might come to be considered a "sister church" by Roman Catholicism.

HOUSTON (EP) — The Episcopal Church is changing the way it responds to priests who become alcoholics.

In the past, alcoholic priests were exiled to small, insignificant parishes or quietly ousted from the priesthood by their bishops. But today, according to leaders in an organization for alcoholic priests, there is a greater interest in getting help for them.

Members of the Recovered Alcoholic Clergy Association see great significance in a resolution passed at last month's Denver Conference which asks local Episcopal dioceses to set up committees to work with alcoholic and recovered alcoholic clergy and lay employees. RACA member Gordon MacDonald who described himself as a recovered alcoholic said that for too long the church tried to hide the fact that as many as one-tenth of its 1,100 priests in this country may be alcoholics. "We are confronting the church with the fact that priests are human beings and we get sick too," said Mr. MacDonald.

Halliman Continues

(Continued from page one) men came and worked together in bringing the logs from where they had been cut out to the road. There was quite a large creek or small river to be crossed with the logs, so they rolled the logs down into the river and then put skid poles up to bring them onto the other side. Once across the river, enough men simply got underneath a log and literally carried it out to the road. Soon I will be bringing the logs to the Mission Station where the saw-mill is set up and as soon as possible get started on milling the timber for the building.

With the above report we will now start where we left off in the last article and travel back to the Mission Station. We left off in Port Moresby with the last report. Moresby is the capital of the country and the largest town or city in Papua, New Guinea. It is a place that, generally speaking, I do not like as it is usually very hot and most of the year is dry. As compared to most other parts of the country, it has very little rainfall and the greatest portion of that comes within a month, so most of the time Moresby is dry where most all vegetation, other than that watered by the city water department, is dead. When I have to, I go there on business, but am always glad to get on the plane to be leaving there.

After spending most all Sunday afternoon in bed waiting for my clothes to dry that I had washed, I finally went to the dining room there in the hotel about 7:00 p.m. for my supper (dinner to you folk above the Mason-Dixon line). As there was absolutely nothing to do nor no one that I knew to talk to, by 9:00 p.m. I was back in bed again, to wait out the hours before I would be leaving Moresby for Mount Hagen. About 7:30 a.m. on Monday morning, I walked over to the airport and checked in for the flight to Mount Hagen.

At 9:30 we were notified to board the aircraft and soon we were moving out to the runway

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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ELDER FRED T. HALLIMAN
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for takeoff. Due to the aircraft being so hot while on the ground at Moresby, passengers usually board the plane only when the aircraft is just about due to takeoff.

With the aircraft that the National airlines use here now it is only an hour's flight from Moresby to Hagen, so by 10:30 we were in Hagen. There is one small airline that operates a service flight out to Tari and on to Koroba and we arrived at Hagen just minutes too late for me to make connections with that flight, so that meant that I would have to spend the day and night there and go out the next day. Inasmuch as I would be needing supplies for the Mission Station anyway, I decided to charter a small plane for the next day and go out with some supplies. Due to a shortage of pilots with this airline I was told we would have to leave by 7:00 a.m. the next morning.

I spent the remainder of the day getting my supplies ready and transported down to the airport. By 6:45 a.m. the next morning I was at the airport ready to get started for the last flight out to the Mission Station. It was 7:15 when he finally received orders from the flight tower there at Hagen to takeoff for Koroba. It was cloudy when we left Hagen and I thought we might find difficulty in getting down through the clouds to land at Koroba. The clouds remained with us all the way until we crossed the Tari Gap about 20 air miles from Koroba and then there were very few clouds and

(Continued on page 8, column 3)

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Dear Sir:

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Yours in Christ,
G.T.
England

Dear Sir:

I have been listening to your programme on Radio Caroline. It is the most profound religious broadcast I have heard. I feel you are doing a great work here in Britain. We are praying for you and your ministry. Please send information.

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May the Lord richly bless you.

P.A.
England

Please send your paper offered on your Sunday program: The

Baptist Examiner and put me on your mailing list. Enjoy your program immensely.

Yours in Christ,
R.P.
Mt. Pleasant, TX

God's Preacher

(Continued from page one)

ness of an eagle. But, when he makes a mistake, he is called an ignoramus. If he unapologetically preaches the truth of the Lamb of God, he is accused of being hardhearted, and if he is not promptly at the scene of every church related emergency some of the members will say, "He is lazy."

In the eyes of a great many people, God's preacher is a bogeyman who spends most of his time talking about that place "down there."

While most workers get paid vacations and holidays, God's preacher is on call twenty-four hours a day, every day in the year. He has no pastor, nor labor union on earth to take his grievance to.

Each church member knows that God's preacher has but one mission in life. That is to reprove sin wherever it is seen. His is considered a dedicated man. But, he should keep quiet about the little sins, like immodest dress, or colored jesting, and oh yes, why does he criticize other churches?

If God's preacher drives a big car he is materially minded. If he drives a little car he is not inter-

ested in bringing people to church. He is expected to be the first and last person at the church service no matter what kind of a car he drives.

He must be at all times ready to meet the public and represent the church. If his old faithful suit begins to show wear from the many doses of pulpit sweat, he is undignified. Yet some members keep telling him, "Don't you forget, we are giving you your living."

No matter how sour the grapes, he must ever be an extrovert, which is sometimes difficult. But, faith in God has made an optimist of him and he knows the rain which comes into his life falls from the cloud of God's merciful providence which abides upon him.

Soldiers get medals for bravery. Industry gives promotions and certificates of merit for jobs well done. The lodges bestow accolades upon their worthies. The entertainment world has its outstanding artist. But, none is to compare with the reward that God's preacher will receive when he faces his God and hears, "Well done, thou good and faithful servant."

God's preacher knows that in order to become president of the United States, he would have to take a demotion.

"This is a true saying; if a man desireth the office of a bishop, he desireth a good work." (1 Tim. 3:1).

Halliman Continues

(Continued from page 7)

no problem at all in landing at the Koroba airstrip.

Before leaving America for Papua, New Guinea, I had written to one of the folk here and given instructions as to when I would be expected to arrive at Koroba and to have the one man out here, that knows how to drive a car, to be there to meet me, otherwise, I would have to walk the 12 miles on out to where I live. While flying over the Koroba airstrip in our approach to land, I looked down to see if my vehicle was there and it was not, so I thought as I was getting in much earlier than anyone usually does there in the morning, this was only natural for they would not be expecting me this early, so I settled down after landing and unloading the supplies for a couple hours wait when my vehicle would arrive.

One of the government vehicles had come down to the strip to see who might be on the plane and after seeing it was nothing for the government, immediately went back. I had been waiting about 20 minutes when I looked up and saw the man walking down from the government station that was supposed to be driving my vehicle. I knew then that something was wrong. While away, I had given instructions to this man to come to the Mission Station about once a week and start my car and let it run for a while so the battery would not go down while I was away. This he did, but evidently used more of the energy in the battery starting it, than he was replacing, so the morning that he thought I would be arriving the battery was dead and he could not get the car going. The person that I had wrote and told about what day I would be there had misread the date and thought it was Monday instead of Tuesday that I would be arriving, so on Monday some of the folk had started to meet me and could not get the car going. The man took the battery off and took it in to Koroba to put it on the charger over night. He had slept there at Koroba and had talked to the driver of the government vehicle that had come down to the airstrip to see who had come on the plane.

He said the battery had been on the charger all night and should be alright, but there were 12 miles that separated us and the car. We left the airstrip, prepared to walk out to the Mission Station, taking a car battery along with us. Just as we arrived at the edge of the

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The Lord's Church

(Continued from Page Six)

study the Spanish Inquisition of the fifteenth and sixteenth centuries. She claims to be the church of Christ, but she knows nothing of His admonition for us to love even our enemies. In the time of this so-called court our Baptist forefathers did not stand a chance. If they were charged with being a heretic, as all Baptists were in her sight, and if they denied it they were beheaded. If they admitted to being a heretic the men were still beheaded, but they were more lenient with the women. They were just buried alive. The Catholics tell us in their own Encyclopedia that they killed so many heretics in Spain that they could not be numbered. Our Lord said for us to preach the gospel to every creature. But the Catholic Church said, Be a Catholic, or we will kill you.

The Catholic Church has always thrived on ignorance. Even today the countries that are under the sway of this monstrous thing are far behind other countries in the matter of developing their country. In the matter of the great inventions such as the printing press, the automobile, etc., not a one of them was invented in South America, or Central America. This was not because the people of those countries were not capable of doing such things. Rather, it was because they were too much under the rule of the Catholic Church. Until very recent times the majority of their people were unable to even read or write. The Catholic Church loves darkness rather than light, because her deeds are evil.

Her having complete sway over the then known world, while the Roman Empire was crumbling, and falling apart, was the thing that brought on the awful Dark Ages. Then without any other country with her laws, and her courts of law to put restraint upon the Catholic Church, even her nunneries became open houses of prostitution and debauchery. Parishes were often sold to the highest bidder without any thought of the buyer's capability, or of his character. The utter corruption of the Catholic Church was the thing that triggered the so-called reformation in the sixteenth century. Even in a time when lust and greed were prevalent, there were still a few people who resisted it. That resentment, coupled with a little knowledge of the Bible, caused them to see that something had to be done about it. As a result, Protestant churches began to come on the scene.

So to sum it all up, as the Roman Empire crumbled, the religious Roman Empire took over. As a result, the ignorance that was so prevalent brought on the Dark Ages, and the corruption that was brought on by greed and lust brought on Protestantism. The Lord's true churches have suffered persecution at the hands of both. But all of it put together was not strong enough to annul Matthew 16:18, for which we praise our dear Lord.

(Continued next week)

government station, I noted a car that was preparing to go somewhere, so I asked about where the car would be going and was told that they would be going by our Mission Station, so we managed to get a ride all the way.

Soon, we had the battery installed and ready to start back to Koroba for the supplies that I had brought out on the plane. When I tried to start the vehicle, the battery did not have enough power to turn the motor over at all. I can only assume that they either did not connect the cables at all or else so loosely that no connection was effected. I had an old battery that I had been using on the generator and it was discharged also, but I decided to try it. By pushing the car down a big hill, I finally got it started and so far am still using the old battery as it is pretty well charged by now from the generator on the car. By 3:00 p.m. I had been to Koroba and back, bringing the supplies and finally brought to a close a trip that started at my home in Kentucky on Friday of the previous week. By then, I was so tired that I did not feel that I could do justice in preaching at 4:00 p.m. here at the services on the Mission Station, so I let one of the native preachers do the preaching after I had given a report on my trip back home.

As I write this, I have been back exactly two weeks and as al-

ready mentioned earlier in this article, am well back into my regular routine of preaching and doing various other things. As yet there has been no news of my bag that was lost and since many of my clothes that I normally use daily was in that bag, I find it difficult getting along without them.

I have enjoyed telling you about the trip from Kentucky to Papua, New Guinea and trust that you have enjoyed reading of my experiences. As I am, of necessity, confined to the Mission Station for some time now, it will be a while before I can give you a full report on the Mission work. Praying the Lord's blessings upon each of you.

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