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The Baptist Examiner

Baptist Is Our Middle Name

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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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WHOLE NUMBER 2317

THE LIBERALS ARE BUILDING...

SIGNS OF THE TIMES

by
G. Russell Evans
Captain USCG (Ret)

(Captain Evans is a free lance writer, author of a book and numerous articles on historic, political, and religious subjects, graduate of the U.S. Coast Guard Academy and the U.S. Naval War College; and a retired Coast Guard officer and aviator, now living in Norfolk, Virginia and engaged in research. After being a member of the United Methodist Church for 45 years, he and his wife separated themselves (II Corinthians 6:14-17) last October. They joined the Talbot Park Baptist Church of Norfolk, Va. and are now much happier, and more importantly, feel clean at last.)

The liberals in church and other political groups have started a gigantic building program: They are erecting signs of

the times! Two signs have been particularly complimentary to recent conservative successes: Mainline Churches Attack the Conservative Christians; and Liberal Media Attack the Conservatives. What higher honor than denunciation by establishment PC's (privileged characters)?

In view of the viciousness and ferocity of the attacks, these conservative Christians must be either extremely dangerous or else they are abrading extremely

sensitive nerves. Who are they anyway and what are they up to? They number some 60 million and in 1980 they registered 4 million new voters and activated another 10 million already-registered voters and got them to the polls. They are organized into the Christian Voice, Moral Majority, Eagle Forum, Christian Family Renewal, and a number of other evangelical groups. Collectively they are the New Right Christians and they are challenging the "old politics" on all fronts and demanding recognition and status.

What brought on this New Right? Primarily it is rebellion against the "old order." For the past 20 years, the political party in power has catered to the welfare vote and succumbed to a panoply of "new rights" and causes: more abortion, more welfare, less national defense, more school busing, alternate life-styles (homosexuality), give away the Panama Canal, dump Taiwan, prop up the communists and give them our technology, and squander our national treasures and values. Yale law professor Alexander Bickel called these liberal programs "a prodigality of moral causes." (The Wall Street Journal, William J. Bennett and Terry Eastland, September 17, 1980).

However, the New Right Christians do not consider their causes to be "prodigal" at all, but rather, rock-ribbed and long overdue! They will no longer be ignored and shut out of govern-

seem anxious to get back into their studies of the Lord's Word. Some live a long way from the Mission Station and will be



FRED T. HALLIMAN

walking in for the next couple of days. A few arrived here today and some came Saturday. I do

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The Baptist Examiner Pulpit

A Sermon by E. G. COOK

WHY SALVATION MUST BE BY GRACE

How we are saved from our sins should be of utmost importance to everyone. If we are wrong on the subject when we come to the end of the way there is just no way we can start over again. In the light of that it is so pathetic to see the great masses of the people who are perfectly content to just figure out a way that fits in with their own preconceived idea. In Ephesians 2:8 Paul says, "For by grace are ye saved." We should notice the fact that Paul did not say it is by doing good works, or by being baptized, or by making a decision, or by some other way, he just said it is by grace. That excludes all the other ways. In fact, he says in verse 9, "Not of works lest any man should boast." If God had said, If you will snap your fingers I will save you, we

would boast throughout eternity that we snapped our fingers. But, dear reader, if you are privileged to spend that eternity with our dear Lord the only thing you will be able to boast about will be a great and wonderful Saviour. But why must our salvation be by grace? Why can the lost person not do something that would save him, or at least help to do it? But before we look for the answer to that question let us try to determine just what grace is. Some say it is the unmerited favor of God. And most certainly it is a favor that God bestows upon us that we do not merit, or deserve. If we could merit it, God could then just give us justice and there would be no need of grace. But I like to think of grace as being a favor of God bestowed upon those who deserve to burn

by Ron Bosewell
Smithsburg, Md.
V. Election And The Atonement of Jesus Christ.

The day in which we live is dominated by what is called the "mini-fashion." It is relatively a new fashion we are told. There is, however, a much older mini which we term the mini-theology. That theology that would separate the atonement of Christ from the election of grace, surely is a mini in logic.

We will now show the relationship of the substitution of the Lamb of God to the elect of God. The limited atonement (limited by God to the elect of God) glorifies the finished work of Christ. It makes the Son of God a success and not a failure as all the other positions do. It gives an actual deliverance for

the sinner, whereas the other positions give, at best, a possible deliverance.

1. A definite relationship between the two doctrines is presented in Scripture.

"He that spared not His own son, but delivered him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect..." (Romans 8:32, 33).

To take any other position is to make them unrelated when we can see they are plainly related. No charge can even be brought against the elect of God, because of the finished work of Christ. Only the elect are spoken of as having this provision in the atonement.

(Continued on Page 3 Column 1)

WHAT ABOUT SUNDAY SCHOOL?

by Dan Phillips
Bristol, Tenn.

Sunday School can be a great help in teaching our children.

I. WHEN DID IT START?

The Sunday School is of recent origin. The First Baptist

we know it today, was started by a Baptist Deacon by the name of William Fox in the year 1783 to be a missionary work of the church to teach its people in divided classes. This way each child could be taught on its own level.

Some may argue that Robert Rakes started the first Sunday School about three years before

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DAN PHILLIPS

Church did not have Sunday-School, neither did they have pianos, organs, electric lights, pews, song books or permanent Church houses. But these are good and helpful and can be used for the glory of God.

The first Sunday School, as

A BUNCH OF SWEET "P's"

The first P is for PARDON, as given through Christ's precious blood. Set free from condemnation through real regeneration. Freed by grace and brought to Christ's embrace. Declared free in one way alone, the way of the cross, the Jesus Way.

When pardoned, we shall find another P in PEACE. Yes, the true peace of God. The man who is free from the penalty and power of sin, rests in the peace of God. This peace is real to the heart and comforting to the life. And as we receive this peace, we long for others to have the same peace.

Not only pardon and peace, but the P in PURITY, is ours through Christ's grace. And in our day when sin is so prevalent, purity is a virtue lacking in so many lives. Purity in heart is commanded by God as a prime requirement within those who shall see him. Daily reading and meditation on God's word are necessary to those who would remain pure in heart.

Those who are pure in heart find working in their lives another of God's P's, as found in POWER. The power of God is a vital necessity if we are to conquer with Christ. God's power cometh down from above. Have you received this power? Powerless lives are defeated lives. We should earnestly call on God to send the old-time power.

The power of God brings our last sweet P for this time, PERSEVERANCE. God's power never runs out, neither does his grace, therefore those who are truly saved shall live forever in him. Those who are saved by God are kept by God, blessed by God and forever sustained by the Spirit of God.

(USPS 042-340)

The work over in the Huli area is showing some signs of progress, but for the most part it is moving slowly. If we were interested only in getting lots of people to come to church and get some professions out of them, we could find ways to accomplish that, but we learned a long time ago that the flesh profiteth nothing, it is the Spirit that quickens. Therefore, we will sow the precious gospel seed and wait upon the Lord to give the increase.

Tomorrow our Bible School opens again for 1981. All schools here start in the last week of January, or first week in February, for the first term of the new school year. All the preachers and other students

in hell throughout eternity. So our being "saved by grace" simply means that God saves us without our doing anything at all whatever to merit it, or to deserve it.

Now let us see why a lost person is utterly unable to do anything, and I mean anything, that would cause him to deserve to be saved. Let us remember, if we could do just one little thing to deserve salvation God would owe it to us to save us. It would be a debt He owed us, and, therefore, it would not be by grace. So if we cannot do something to cause God to save us, we should be interested in knowing why we cannot do it. Even most Baptists, and all others believe there is something we must do in order to be saved. That does away with grace

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Christ isn't valued at all unless He is values above all.

The Baptist Examiner THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.
Acting Editor

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LETTER TO THE EDITOR

Editor T.B.E.

Beloved in Christ, and to all concerned: Greetings in the matchless name of Christ Jesus! We in the Simi valley area of California would like to make this epistle a positional paper on our condition here in the warm clime of California.

Our condition here is unique in that we as a people, and I as pastor are and shall be N.T. Baptists and did engage in that which is known as Trine immersion (Baptism). We have thru the efforts of Elder Mike King, Elder Terry Bevier, and Elder Oscar Mink been turned from this position, and now hold to proper N.T. Baptism Single Immersion. We put before you our case so that others may not go thru the ordeal of fire that has been our portion!!! First, we plead for understanding, and mercy in that what we did was done with conviction of heart how be it without proper understanding. Secondly, it must be understood that over 90% of our people here come from a grace brethren background (not church of the brethren) where Trine Baptism is the only background and mode we have known. Thirdly, I myself have been pastor in the grace brethren work, some 5 years ago! This being the case we plead ignorance, and again ask for your patience, and understanding with us. Before going further, let me state and declare what we here in Simi have believed from the start of the work here:

(1) - In the absolute infallible truth that the Baptist church is indeed the one and only true church. The church that has come down from the very times of the Apostles.

(2) - In Baptist perpetuity!

(3) - That these Baptist churches are the Bride of Christ!

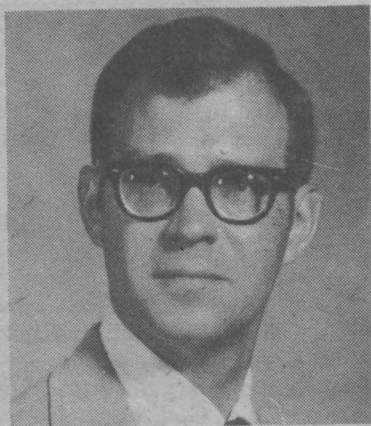
(4) - In the Doctrines of Grace (T.U.L.I.P., if you will)

(5) - In proper church

THE BAPTIST EXAMINER
MARCH 14, 1981
PAGE TWO

JON RULE TO HOLD MEETING AT CALVARY BAPTIST MARCH 12-15

Elder Jon Rule, pastor of the Zion Missionary Baptist Church of Taylor, Michigan was to have held a revival in February at Calvary Baptist Church but due



Jon H. Rule

to weather conditions at that time in the Detroit Michigan area was unable to fly and so he was unable to be with us at that time.

However, he is now scheduled to be in a meeting with us beginning on Thursday, March 12 through Sunday, March 15.

Brother Rule is one of the outstanding Independent Baptist Preachers in the country today and we feel honored that he will be able to be with us in view of his busy schedule. The church would like to invite everyone within our immediate area to come and hear this outstanding minister and worship with us during this season of special services. If you are unable to attend, we ask your presence in thought and prayer.

authority. (One does not just start a church)

(6) - The covering for the Ladies. (All our women members wear coverings)

(7) - The use of real wine and unleavened bread in the communion.

(8) - The close Communion. (we use the one cup. You may use the many cups - We don't insist that others do as we do.)

We have chosen the name of the church here in such a way as to tell others of where we stand: The Landmark Sovereign Grace Baptist Church of Simi.

Elder Merrel E. Kaley
Landmark Sovereign
Grace Baptist Church
Simi Valley, Ca.

NEW BOOK NOW AVAILABLE

Elder R. Lawrence Crawford of Hayward, California and Pastor J. R. Alexander of Overpeck, Ohio held a debate in November 1979 and as a result their debate has been printed into book form for all to study and enjoy. The book contains 380 pages, paperback and lists for \$7.95.

Elder Crawford has done a magnificent job in defending true Baptist doctrines, especially dealing with election, the sacrificial death of Jesus, the sovereignty of God and last but not least, predestination. We would highly recommend that you get this book, not only for your own personal use, but get several for gifts to your friends. Each affirmative and negative are set apart in sections to themselves making for easy study by any reader and the book is printed in a large easy to read type also.

Write our book store today: Calvary Baptist Church Book Store, P.O. Box 71, Ashland, Kentucky 41101 and reserve your copies immediately.

SALVATION

(Continued from Page 1)

altogether. So what does God's precious Word tell us about why we cannot do something to cause God to save us?

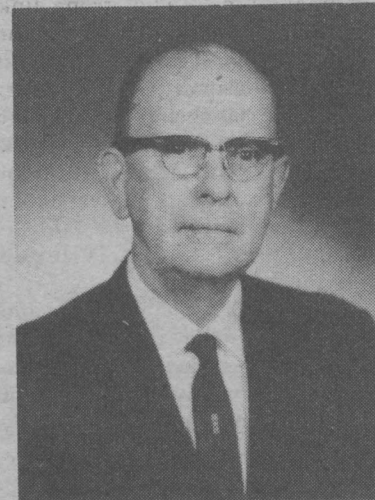
In the garden of Eden before Adam sinned by doing what God told him not to do he needed no salvation. He and God walked and talked together. They enjoyed sweet fellowship with each other. There was absolutely nothing between them to mar their fellowship. But when Adam rebelled against God, and ate what God told him not to eat, there was a great change in his very nature. Now he was sorely in need of salvation in order that he might again enjoy that sweet fellowship with God. And if Adam had started seeking God in order to obtain that salvation, I would be urging lost people to seek the Lord today. But instead of his seeking the Lord, we see in Genesis 3:8 that he ran the other way and tried to hide behind the trees. His offspring has that same attitude toward God to this day. Now why did Adam run from God, and not to Him?

In Genesis 2:17 God told Adam that he would surely die the day he ate of the tree of the knowledge of good and evil. And in Genesis 3:6 we are told that Adam ate of that tree. Now the question is, Did Adam actually die the very day he ate of that tree? In Genesis 5:5 we are told that he lived 930 years. But God told him he would die the day he ate of that tree. And in Isaiah 46:11 God says, "I have

BRIEF NOTE

The Naborton Baptist Church of Naborton, Louisiana is in need of a Sovereign Grace Baptist pastor. Anyone meeting these qualifications and interested, please call Bro. Medford Lord or Bro. Keith Schuetz at the following phone number: (318) 872-1489.

spoken it, I will also bring it to pass." Then in Isaiah 40:8 Isaiah says, "The Word of our God shall stand forever." Adam ate of that tree, so now it was up to God to bring to pass that which He had spoken, or else His Word would not stand for ever. Adam died a physical death when he was 930 years old, but he died a spiritual death the very day he ate of that tree. Physical death means the separation of the body and the spirit. Spiritual death means separation of man from God. So now Adam found himself separated from God. He had no hope, and was without God in the world (Eph. 2:12). Adam and Eve are the only people who have ever died a spiritual death. You and I were born that way. Now let us see just what effect



E. G. COOK

this spiritual death had upon Adam's physical nature.

In Jeremiah 17:9 we read, "The heart is deceitful above all things, and desperately wicked." This heart is not the organ that pumps the blood through our body. Rather it is our old nature that we were born with. It was the nature Adam found himself with when he died a spiritual death. This heart is not just deceitful, it is the most deceitful thing in all the world. And it is not just wicked, it is desperately wicked. It was this old deceitful, wicked heart, or nature that made Adam and Eve think their fig leaf aprons in Genesis 3:7 was all they needed. This old deceitful, wicked heart, or nature is called the flesh in Galatians 5:17. It was this old deceitful heart that gave Paul so much trouble. In Romans 7:15 he says, "What I hate, that I do." In verse 19 he says, "For the good that I would I do not; but the evil which I would not, that I do." Believe it or not, you and I still have that old deceitful, wicked heart. God gives us a new nature when He saves us, but He leaves the old one there. That is the cause of the warfare that goes on in us continually (Gal. 5:17). So, as a result of Adam's sin the lost person has a deceitful heart that makes him believe he can take care of the situation himself by doing good works, being baptized, making a decision, or some other thing that is just as worthless as were Adam and Eve's fig leaf aprons.

And not only does the lost person have that deceitful, wicked heart, we read in Romans 8:7, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." So let us keep in mind that the lost person has a heart that is more deceitful and wicked than anything else in the world, and a mind that is an enemy to God. When we come to see that, we are in posi-

tion to see why the lost person does not seek God, and why he does not understand (Rom. 3:11). When we come to see that, we will be more able to understand I Corinthians 2:14. There we read, "But the natural man receiveth not the things of the Spirit of God for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The natural man is a lost man, and the things pertaining to God are just foolishness to him. It is impossible for a lost person to understand God's Word. In order for anyone to understand God's Word he must have the help of the Holy Spirit, and the lost person does not have that help.

There are Scriptures that, on the surface, seem to indicate that there are some things a lost person must do in order to be saved. In Matthew 11:28 Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." There are those who think our Lord was talking to everybody. But if you look closely you will see He was talking to a special group. He is talking only to those who are laboring and heavy laden. He is talking to those who are heavily burdened because of their sins. And those who are burdened because of their sins are those who have been convicted of their sins by the Holy Spirit. So our Lord is saying to those who have been convicted of their sins, "Come unto me, and I will give you rest." Now that our Lord is seated on the right hand of the Father in Heaven, how does that person come to Him for rest? It is simply by believing on Him.

We see this set forth in Acts 16:31. Here Paul and Silas told the Philippian jailor to "believe on the Lord Jesus Christ, and thou shalt be saved." In my younger days I would tell any and all lost people to believe on the Lord Jesus Christ, and they would be saved. Through ignorance I was preaching salvation by works. It is true that Paul and Silas told the jailor to do that. But there is something in verse 29 that I had never come to see. It is so dangerous to take a verse of Scripture out of its context and give it a meaning. There in verse 29 we are told that the jailor came trembling and fell down before Paul and Silas. So we see he had already been convicted of his sins. Had he not been under conviction, he probably would have knocked Paul and Silas down in front of him, and made them do the trembling. But the jailor was now laboring and heavy laden with his sins. So he was now one of the ones our Lord was talking to in Matthew 11:28. And the only way he could come to Christ was by believing on Him. So that is what Paul and Silas told him to do. If we want to witness for Christ, let us tell the lost person what Christ has done, not what he must do. If the Holy Spirit uses our efforts to bring about the conviction of sin we will know it. Then is the time to tell that person who is under conviction to "Believe on the Lord Jesus Christ, and thou shalt be saved."

I hope we have come to see that because of the lost person's spiritually dead condition he cannot do anything at all whatever toward his salvation. That makes it absolutely necessary that he be saved by grace. So now, let us go back to the beginning and start all over again. In Genesis 3:7 we see

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SALVATION

(Continued from Page 2)

Adam and Eve making fig leaf aprons to cover their nakedness. In verse 8 we see these aprons were not sufficient. But in verse 21 we see God taking the initiative. He killed the innocent animal in order that the guilty sinners might be properly clothed. He made the coats, and He put them on the guilty sinners. All Adam and Eve had to do was to be there, and they could not help that. All this reminds us of what we see in Isaiah 61:10. There Isaiah says "He hath clothed me with the garments of salvation. He hath covered me with the robe of righteousness."

Now the question arises, Why does God save such unworthy creatures as we are by His grace? In Isaiah 43:25 we find the answer. There He says, "I, even I, am He that blot out thy transgressions for mine own sake, and will not remember thy sins." In verse 21 He says, "This people have I formed for Myself, they shall shew forth my praise." If you feel that you are worthy of salvation, you are not really fit to have it, and you probably don't. If you think you have salvation as a result of your being baptized, making a decision, or by anything else that you can do, you are sorely in need of that wonderful salvation that is by grace, and grace alone.

ELECTION

(Continued from Page 1)

2. He died for the definite offenses of the Elect.

"Who was delivered for our offenses and was raised again for our justification" (Romans 4:25).

The text says the Lord Jesus was delivered for "our" offenses but it does not say He was delivered for all the offenses in all the world. Notice that justification is limited and also guaranteed for only those whose offenses He took. The resurrection of Christ from the dead was in the stead of God's elect and is therefore a proof of their justification with God.

3. He layed down His life for only the sheep.

"I lay down my life for the sheep" (John 10:15).

God's elect are always referred to in the Bible as sheep. Before they are saved, they are lost sheep; after they are saved they are found sheep. We find goats, swine and dogs mentioned in Scripture referring to people, but all of these are excluded from the atonement by the above text. Jesus limited the laying down of His life to the sheep only.

4. The shed blood was for many, but not all.

"For this is my blood of the New Testament which is shed for many for the remission of sins" (Matthew 26:28).

We are told in Scripture that without the shedding of blood there is no remission. Jesus limited the shedding of His blood to many, but not for all men without exception. All the elect have been purchased with His precious blood.

If I went into a shop and bought certain things, then left a part of my purchase behind, I would be considered a fool. The Lord is certainly going to take everyone home whom He bought. The fact that there are people in hell is proof that He did not buy every individual.

5. He undertook to be the

substitute for only the elect.

"He took not on Him the nature of Angels; But he took on Him the seed of Abraham" (Hebrews 2:16).

This text is interesting because of what it does not say. If a general atonement (Christ dying for everyone) is a fact, then, this text would have to say that He took on Him the seed of Adam.

We ask, who are the children of Abraham? The answer is found in Romans 9:8: "The children of the promise are counted for the seed." Like Isaac, they were promised before they came into existence. In other words, they were elect before they were born.

We invite the Bible student to interpret Hebrews 2:16 by Romans 9:6-8. The strong link is then established between the atonement of Christ and election and all others are excluded.

Christ is the representative Head of the elect, and He is the representative Head of none other.

6. He bare the sins of many but not all.

"He bare the sins of many" (Isaiah 53:12).

His sin-bearing is limited just as His shed blood was limited. There are many elect and they have many sins and for this Jesus died and rose again.

7. They were the definite sins of a definite people.

"Who His own self bare our sins in His own body on the tree" (I Peter 2:24).

I say that Jesus actually took my every sin from the cradle to the grave in His own body on the tree. He paid for everyone and in this my soul rejoices. God is satisfied and I go free. This is true of everyone of God's elect, but could never be said of those not divinely chosen. Otherwise, no one would ever be sent to Hell.

8. His work accomplished an actual deliverance, not a possible deliverance.

"...Even Jesus which delivered us from the wrath to come" (I Thessalonians 1:10).

We see here an actual deliverance from the wrath to come. The deliverance is spoken of in the past tense. He has already delivered His people by His finished work.

Any other position presents Christ as a failure and God as a fool. If I were to set about plucking up a solid tree with my bare hands, folks would come by and say, Don't you know you cannot succeed at that task. I would reply, O yes I know, I can not do it but I shall try anyhow. Everyone would put me down as a fool.

Many dishonour God by presenting Him in the same light. They say everyone will not be saved, yet Christ has made a provision for their salvation. We say God is no fool, provision for salvation has been made for only the elect and they shall be saved.

This text is certainly the fulfillment of that prophecy concerning the work of the Lord Jesus in Matthew 1:21: "Thou shalt call His name Jesus for He shall save His people from their sins."

9. The link between election and the atonement is established in the first epistle of Peter.

"Elect according to the foreknowledge of God the Father" (I Peter 1:2).

"Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ" (I Peter 1:18, 19).



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

Colossians 2:6-10

Intro.: It is extremely helpful for a pastor to be watchful if he is to properly care for the flock over which the Holy Spirit has made him the overseer (Acts 20:28). He is to constantly look for signs which indicate the condition of the flock. He is to behold their order and in this way be prepared to provide the spiritual food necessary, always keeping in mind their exposure to false doctrine and the temptations of the Devil. In these verses before us we see how Paul was inspired to deal with the saints at Colosse.

VERSE 6

"As." Since this is true, or this is what you have professed and we trust it is true and there are evidences that it is.

"Ye have therefore received Christ Jesus the Lord." The reception of the Lord Jesus Christ is the initial experience of salvation (John 1:12, 13). To receive Christ Jesus the Lord is to believe the record and the report of His Person and Work (I John 5:9-12; Isa. 53:1-6). When the three thousand gladly received the Word as Peter preached, they believed the message concerning Christ (Acts 2:41). This is also true in the case of Cornelius and his household (Acts 10:43, 44), and of the jailor and his household (Acts 16:31, 32). This is a once for all transaction with a continuing effect. Notice, He was received as Christ Jesus the Lord (Acts 9:6; Joshua 5:14). Some want a Saviour but not a Sovereign.

"So walk ye in Him." The child of God is ever to live in the realm of Jesus Christ as closely as a fish abides in the water, for

If we take the Scriptures in their context (as we should), we can see that election and redemption are strongly joined together. The elect, and they only, have part in the precious blood of Christ.

10. The link between Election and the Atonement is established in the Epistle to the Ephesians.

"According as He hath chosen us in Him before the foundation of the world" (Ephesians 1:4).

"In whom we have redemption through His blood the forgiveness of sins according to the riches of His grace" (Ephesians 1:7).

Again, we see the link strongly established. Only those chosen in Him are said to have redemption in Him, and all of this according to the riches of His grace.

11. All the types and shadows in the Old Testament picture a limited atonement.

The day of atonement was for Israel (the elect of God), but not for the heathen nations round about. All the sacrifices were for Israel and none were made for the non-elect. We invite all that oppose this doctrine, to search the Scriptures and see if this be a fact or not.

Space does not permit to bring forth all the evidence in Scripture, to prove the relationship between election and the atonement. However, I do believe enough evidence has

herein we receive our spiritual oxygen and food. The walk of the child of God is a major theme in the Word of God (I John 1:6, 7; I Pet. 2:21; Psalms 23:2-4; Rom. 6:4; 8:4; Eph. 2:10; 5:2; Col. 4:5). We, like John, (III John 3, 4) should rejoice to see the saints walking rightly.

VERSE 7

"Rooted." A tree is only as strong or as fruitful as its roots; for if the roots are not in good soil and in a position to receive water, the tree will wither. This surely is true of the child of God. (Compare Psalm 1:3 and John 15:4, 5) Rooted has to do with the saint being properly attached to Christ in regeneration.

"And built up." A child of God or a church which is properly rooted and is being built up in Christ or on Christ is productive and fruitful indeed (John 15:8, 16) and will not be tossed to and fro by every wind of doctrine. Study also Acts 20:32; Eph. 3:17; 2:33; I Cor. 3:10-12.

"In Him." Christ is the Foundation and the Fountain on which and in which the saints are to abide. He is the source of life and the sustainer of life.

"And established in the faith." If God's people are to be steadfast and unmoveable and are to contend for the faith (I Cor. 15:58; Jude 3), they must be "established in the faith." A mark of the last days is a departing from the faith. May our churches not fall into this trap, but may we ever "stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. 1:27).

"As ye have been taught."

been provided to prove that this doctrine is the clear teaching of the Word of God.

All are invited to lay aside human feelings and human reasoning and see what God has revealed in His Word.

VI. Election and Evangelism.

Many say that belief in election hinders evangelism and makes people lazy. We do not deny that some have abused this doctrine but we say that they would be lazy anyway, and if they did not have election for an excuse they would find some other excuse.

It was said of William Gadsby (who had strong views on election) that he walked as many miles preaching the Gospel as John Wesley rode on horseback. Gadsby requested that upon his grave marker, these words be written; 'Here lies a sinner base, whose only hope was in electing grace.'

It is the view of the author that election is the backbone of evangelism, and spurs men to labour for the Master.

(Continued on Page 5 Column 1)

Every preacher should examine his ministry to see if he could use this expression concerning his teaching. To be sure our churches are established in the faith, we must teach and preach the faith.

"Abounding therein." "Always abounding in the work of the Lord" leaves little time for the church to be enticed with worldly amusements.

"With thanksgiving." Praising God, the Source of all of our blessings and Who providentially opens doors of service. As our cup runs over (Psa. 23:5), our mouths are filled with thanksgiving. (Read Psalm 95:1-7; Philip. 4:6, 7).

VERSE 8

"Beware." A note of caution must be sounded at all times, for our enemy walketh about seeking whom he may devour (I Pet. 5:8). The "beware" of the bible are to be closely observed. One reason sound churches have problems is because the Devil especially fights them (Acts 4:1; 8:3).

"Lest any man." Said in such a way as to indicate there was at that very time among them a particular man who was engaged in bringing about their downfall.

"Spoil you." Not to ruin, but to take personally captive by force or by false teaching.

"Through philosophy and vain deceit." The wisdom of this world is foolishness with God (I Cor. 1:19, 20). The enemy, or enemies of the Colossians were using human wisdom mixed with deceit to ensnare.

"After the traditions of men." False religion has antiquity for it has come down to us since the Garden of Eden. Just because a doctrine has age on its side doesn't necessarily make it right. It must be examined in the light of God's Word. What would happen if people honestly examined the tradition of Christmas and Easter?

"After the rudiments of the world." The systems of this world are not to be the standards for God's people (Rom. 12:2).

"And not after Christ." Christ is to be the test of all doctrines and practices.

VERSE 9

"For in Him dwelleth all the fulness of the Godhead bodily." Not simply some characteristics, but He is "God manifest in the flesh."

VERSE 10

"And ye are complete in Him, which is the Head of all principality and power." We are both accepted and complete in Christ (Eph. 1:6); therefore we are perfected (Heb. 10:10, 14). The vain philosophers were trying to get the saints and all others to find perfection and happiness in mysticism and speculation.

Conclusion: Have you truly received Christ, and are you walking in Him?

(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. 22, Box 17400, Missouri Rd., S.E., Ft. Myers, Fla. 33908.)

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Please give an exposition and explanation on Genesis 6:6?

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Before studying such passages as these we must be reminded of a clear teaching concerning the fact that God does not change. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). Multiply that verse many times with others such as Psalm 102:27, Malachi 3:6, Numbers 23:18, etc., and we see that, as God, He cannot and will not change.

With that in mind, what is meant by such verses as the one in question concerning God repenting? Oftentimes the Scriptures speak of God as if He were human or, at least, has human characteristics. Such passages as Genesis 6:6 contain anthropomorphisms (attributing human characteristics to God).

A. W. Pink says about such passages, "...it employs a figure of speech, in which the most High condescends to speak in our language..."

J. P. Boyce says: "It may be stated that these are merely anthropopathic expressions, intended simply to impress upon men His great anger at sin, and His warm approbation of the repentance of those who had sinned against Him. The change of conduct, in men, not in God, had changed the relation between them and God. Sin had made them liable to His just displeasure. Repentance had brought them within the possibilities of His mercy. Had He not treated them differently, then there would have been a change in Him. His very unchangeableness makes it necessary that He shall treat differently those who are innocent and those who are guilty, those who harden themselves against Him and those who turn toward Him for mercy, with repentant hearts." (Abstract of Systematic Theology, p. 76).

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Genesis 6:6, "And it repented the Lord that He had made man on the earth, and it grieved Him at His heart."

Repent or repentance (Metaneo-GK.), means a change of mind or purpose, and is invariably followed by corresponding action. Whatever the term repent means in Genesis 6:6 & 7, it cannot be applied to God as it is applied to man. The human family

apostatized in Adam, and Christ says to fallen man, "...Except ye repent, ye shall all likewise perish" (Lk. 13:3). That is, unless lost man experiences a change of mind about God, sin, self, and Divine judgment, he will go to hell with his deceived and desperately wicked heart (Jer. 17:9). Repentance is a gift, it is a gift from God to His ill-deserving people (Acts 5:31; 11:18). Therefore, it is correct to conclude, God needs not to repent, for there is no power greater than God to whom He might look to for the gift, and there is no court to Whom He is amenable for the lack of repentance. God being infinitely and absolutely holy is eternally free from the need of repentance. The strongest among the saved on this earth is yet finite, frail, fickle, and constantly failing, so his life at best is one of continual repentance. But "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good?" (Numb. 23:19; I Sam. 15:29).

1. God need not to repent of sin, for "In Him is no sin" (I John 3:5).

2. God never needs to change His mind, so we read, "He is in one mind, and who can turn Him?" (Job 23:13). So, the repentance of Genesis 6:6 is not in opposition to God's immutability, for there is "no variableness" in God (James 1:17; Mal. 3:6).

3. The repentance of Genesis 6:6 cannot mean there was a miscarriage of God's purpose, for He "Worketh all things after the counsel of His own will" (Eph. 1:11). God says, "...Because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it" (Jer. 4:28).

"It repented the Lord that He had made man on the earth" (Gen. 6:6). This is language of accommodation, expressing God's holy abhorrence of reprobate man, and His vengeful displeasure with the way His rebellious creatures are living upon His earth. The language does not imply that God is sorry for having made the earth and man upon it. The Eternal Mind cannot be disturbed, much less denied its designs. God sees man as evil, and that continually (Gen. 6:5). The flaunting of God's justice, and the abusing of His mercy by the depraved man grieves God at His heart. This does not imply a disturbance of God's eternal satisfaction, but expresses His infinite resentment of the debauching of His mercy. It does not indicate a change in God's mind, but a change in the way He will deal with the antediluvians. His longsuffering and mercy will now be replaced with unrepenting judgment.

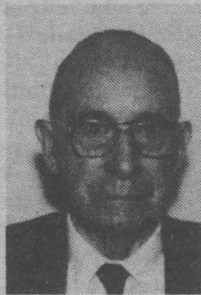
The repentance attributed to God, and the repentance attributed to man is altogether different.

Divine repentance has nothing whatsoever to do with the nature of God, but has to do with a change in His dispensations toward man. God grants repentance to those for whom Christ died, whereby they are given a new nature, and change their mind about God, sin, self, and Divine retribution. "Repent" means turn about. It calls for an hundred and eighty degree turn around, in which our position is shifted, and we face not only a different direction, but an entirely new direction. "Old things are passed away; behold, all things are become new" (II Cor. 5:17). The penitent then faces Christ, the world's only perfect and repentless person.

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According to the King James Version of the Bible, Genesis 6:6 is rendered thus: "And it repented the Lord that He had made man on the earth, and it grieved Him at His heart."

But the root Hebrew word "nachem" means "to be eased or comforted" in a pleasing manner before the Lord; whereas, as the translators substituted a form of the English word "repent," which simply means "a change of mind," which is never true of God, since He is immutable.

Also the root Hebrew word "atsab" means (in a bad sense) "to be displeased;" whereas, as the translators substituted a form of the English word "grieve," which speaks of remorse for what He (God) did when He created man, which, of course, can never be true, because "God is not man that He should repent" (Num. 23:19).

Hence, due to the faulty substitution of two English words, Genesis 6:6 is the source of much unwarranted conjecture.

So, in Genesis 6:5, 6, we are told that "God saw it...repented...grieved" — However God cannot change, as it is written: "...I am the Lord, I change not..." (Mal. 3:6); also, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom there is no variableness, neither shadow of turning" (Jas. 1:17).

Though God is not subject to change, being immutable, He is described (by faulty translation) in language suitable to man's fallible nature and experience. In such language He is described as about to alter His visible procedure toward mankind of the ante-diluvian age by turning from being merciful and longsuffering in His forbearance, to soon show Himself, after all, as the God of wrath in judgment, since that wicked people had

come to the full measure of their iniquities. In this, He was to introduce a terrible display of His righteous justice (Eccles. 8:1).

Yet, irrespective of the literal meaning of the Hebrew word "nachem," the English word "repent" is used of both God and man in the sense that "Thou thoughtest that I (God) was altogether such an one as thyself..." (Ps. 50:21).

Hence, in researching what the translators did to the Hebrew word "nachem" in the Old Testament, in changing it to mean "repentance" (a change of mind), as common to both God and man, I find that, in researching the New Testament, that they did the same thing to the Greek word "metanoia," in changing it to mean "repentance" (a change of mind), beginning with Matthew 3:2.

Then, finally, we come to Acts 17:30, where God "...commandeth all men everywhere to repent." Here, too, the English word "repent" is a translation of the Greek word "metanoia," as meaning just a change of mind; but, here, it relates in respect to sin, God, and self; especially, in respect to believers in the confession of their sins. Such confession should be preceded by godly sorrow (2 Cor. 7:8-11); however, sorrow for sin (though it may not cause repentance) is not, in itself, repentance, as illustrated in Matthew 23:28, 29, where true repentance is revealed. This, of course, is in respect to man, not God, though it is God Who grants repentance only to His pre-chosen people.

Consequently, it must be understood that repentance must be accompanied by God-given faith (which is saving faith). This includes and implies that change of mind accompanies true repentance.

But, remember, such repentance can never apply to God, Who (in His immutability) said: "...I am the Lord, I change not..." (Mal. 3:6).

Though God works "in diverse manners" (Heb. 1:1) to perform His eternal purpose, just as He decreed before the foundation of the world, yet, with Him, "Is no variableness, neither shadow of turning" (Jas. 1:17).

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"And it repented the Lord that He had made man on the earth, and it grieved Him at His heart" (Gen. 6:6).

"And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent" (I Sam. 15:29).

A basic rule of interpreting Scripture is that we are to compare Scripture with Scripture and interpret one Scripture in the light of all the Bible says on the subject. When we do this, we learn most assuredly that God does not repent. To repent is to change the mind. When one changes his mind it is because he realizes he was wrong in his previous mind, or that he cannot do what was in his mind before. Neither of these can apply to God. To repent is to change. If God changes, it must be for the better or the worse. If either of these are true, then God could not be God. It is most dishonor-

ing to the immutable God of the Bible to even imagine that He could change His mind about anything, and a veritable host of Scripture can be marshalled to show the contrary. Many Arminians will not so far blaspheme the character of God as to believe that He actually does change His mind.

Some Arminians would say of Genesis 6:6 that God hoped man would do good, and that when God found out that man would not be good, but was very bad; that God was sorry He had ever made man and wished he had not. Such an interpretation would deny even Arminian foreknowledge to God. Did God not know when He made man that man would sin, and had not God from eternity prepared for the salvation of His elect?

There is a word in theology: anthropomorphism. It is made up of the Greek Word for man and the one for form. It refers to the representation of God in the form of man. The Bible speaks of the eyes of the Lord running to and fro in the earth. There are not literal eyes rolling all over the world. But God's omniscience is just as if His eyes did this. It is representing a truth about God in the form of a man to enable us to understand this truth. There is another word: Anthropopathism. It is the representation of God with the feelings of a man. Now God does not repent. But God does things that, if a man did such it would show a change in the mind of man, though there is no change in the mind of God.

Now look at Genesis 6: 5-7. God saw the great wickedness of man. Though in reality, God saw this from eternity, it is represented as if He saw it just now (v. 5). God is pictured as having the feelings of a man. (v. 6). You see, a man disappointed in his expectations as to some great prospect would wish he had never started such. God states His purpose to destroy man from the face of the earth (v. 7). Now, God's purpose of destruction as stated in verse 7, if stated by a man would indicate a change of mind on the part of man. God is going to change his actions towards man in verse 7. He has been graciously dealing with man in longsuffering. Now God is going to destroy man. This change of acting on the part of God would signify a change of mind if it were done by man. So God is represented as repenting or is pictured in the form of what man would do.

Whatever we say about this verse, we must be careful to exalt the attributes of our God, and we can never do this if we even imply that He ever has, or even could, repent.

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In order to understand this passage of Scripture, we need to first look at some other Scriptures to see what it does not teach. We see in Malachi 3:6: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Also in James 1:17: "Every good gift and perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness,"

(Continued on Page 5 Column 1)

FORUM

(Continued from Page 4)

neither shadow of turning." Hebrews 6: 17, 18 also tells us that God is immutable (unchangeable).

From these Scriptures as well as others, we can clearly see that they teach that God is immutable, that He remains forever the same and unchangeable.

Now the word "Repent" means a "change of mind" or a "changed mind." But when this word is used as applied to God it indicates He changes His method of dealing with man and not that He changed his mind. In the case of Nineveh, where it is said that God repented of the evil, that He said that He would do unto them (Jonah 3:10), He seems to have changed His mind because He changed His method of dealing with them. But it is not God that changed, but it was Nineveh that changed in its attitude toward sin. A man walking facing the wind is opposed by the force of it. But if he turns and walks with his back to the wind he is aided by it. The wind has not changed, the change is in the man's walk. Neither does God change. We are the ones that change. When we oppose the law of God we are subject to its judgment, but if we turn and are in harmony with God's law, it becomes a blessing.

In this passage in Genesis 6:6, where it is said that God repented that He made man is meant, if we carefully study the context, we will see that He turned from his dealings in the creation of man to dealing in judgment and destruction. God created man upright, but he fell and we see that his sin became great upon the earth. Genesis 6:5: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." From this we see that the change was in the conduct of man, not in God. This change in man's conduct brought about the change in relation between man and God. In the reconciliation of man and God, against the change must be on man's part. God has never changed.

When God's repentance is mentioned, we need to remember we are using a human term for divine action which it is hard for our feeble human minds to comprehend.

ELECTION

(Continued from Page 3)

Some say that a sermon on election would not be blessed to the conversion of a sinner. I remember a dear friend and Godly lady in Tennessee, who said that as a girl of sixteen she heard a sermon on election. It worried her so much as to whether she was one of the Elect and, eventually, resulted in her conversion to Christ. Her testimony could be multiplied by many if space permitted.

Many of the great missionaries of the past have had strong views of election. More zealous Christians cannot be found. Let us, however, look at the first missionary, as faithfully recorded in God's Holy Word. We refer to none other than the Apostle Paul.

1. The example of Paul.

"I endure all things for the Elect's sake that they may also obtain the salvation which is in Christ Jesus with

God looks not to the quantity of the gift, but to the quality of the giver.

eternal glory" (II Timothy 2:10).

The text simply says that there is an elect people as yet unsaved and for their sakes he went about preaching the Gospel and endured all the hardships that came from his labours.

The thing that Paul always kept before his eyes was that there was an elect people. You can picture the apostle as he endures trial after trial, heartache after heartache, yet convinced that God would save His Elect people. We believe this fact comforted Paul and spurred him on in the service of the Lord.

Paul knew that God had an elect among all classes of people, so he preached to all he came in contact with. Notice his words in Acts 26:22: "Having therefore obtained help of God I continue unto this day witnessing both to small and great."

Notice the apostle's zeal at Athens. Acts 17:17: "Therefore disputed he in the Synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him." Certainly he was not lazy. We read in Acts 28:23 that he preached from morning till evening. Would to God that we had zealous men today like the Apostle Paul!

We cannot help but marvel at all the apostle had to endure during his lifetime. We ask what kept him active and faithful? The answer is two things: First and foremost, the grace of God, and, secondly, the knowledge that God has an Elect people.

We challenge any that oppose election to match Paul's zeal in preaching to the lost and show us that their doctrine can do more for them, than Paul's doctrine did for him.

2. Paul's command to Timothy.

"Do the work of an evangelist, make full proof of thy ministry" (II Timothy 4:5).

No writer in Scripture wrote more of electing grace than Paul, and yet, he emphasized evangelism. He would have Timothy, the young preacher, to be active in preaching the Gospel to the lost.

We would point out that this is not merely Paul's command to Timothy but is really the Lord's commandment to every minister. A study of the text will show that doing the work of an evangelist is a part of the ministry, the same as feeding the flock, is a part of the same ministry.

When ministers are not willing to be engaged in witnessing to the lost, they are not making a full proof of their ministry. Though some may deny this, it is plain to see that their denial is in the face of a divine command. Again, I repeat, any man that is only content to feed the flock and do no more is not making a full proof of his ministry.

3. The example of the Thessalonian Church.

"For from you sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad" (I Thessalonians 1:8).

This is the church which is said (I Thessalonians 1:4) to have known all about election. It is also perhaps, the most missionary-minded church. Would to God that our text could be said of all Baptist Churches today! They had preached the Word not only in Macedonia and Achaia, but also in every place.

It can be clearly seen that election did not hinder, but no

doubt spurred them to missionary zeal. So we can see again that the two doctrines, Election and Evangelism, go hand in hand.

I know of many churches on both sides of the Atlantic that believe in election, and yet, do a tremendous amount of mission work. If they discarded the doctrine of election, I believe this missionary zeal would suffer greatly.

4. The example of Christ preaching at Capernaum.

"...Jesus knew from the beginning who they were that believed not" (John 6:64).

Many say that if they believed in election, they would not bother preaching at all. However, we have the perfect example of Christ preaching, and yet, He knew before He uttered a word who would believe not. We know there is an elect that God will make believe His word, but we don't have this knowledge of Jesus, who knew all the ones that would never believe. In spite of this knowledge, Jesus preached and He is our example.

5. Christ preaching to Nicodemus.

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in Him should not perish, but have eternal life" (John 3:14, 15).

Christ preached these words to a lost unregenerate man. He told Nicodemus previously that he needed to be born again, therefore, he was not yet born again, neither could he see spiritual truth, for Jesus said, he could not even see the Kingdom of God.

If any object to preaching such words to the lost, we would ask them a question: Did Christ leave us a perfect example or an imperfect example? Since a principle can not be divided, if the answer be perfect in some things but not in preaching, then we must say if imperfect in preaching, then obviously, imperfect in every thing else.

I am persuaded that Christ preaching to Nicodemus is a perfect example of preaching to a lost unregenerate man.

Some might say that perhaps the whole message is not recorded, therefore, it would be improper to use it as an example. The reply to that is that all the works of God are works of perfection and since God recorded the event, we have all that perfection would give for the perfect example. Again, if Christ is not a perfect example as a preacher, then He is not a perfect example in anything else.

Election and preaching to the lost, in no way contradict each other, but both doctrines are included in the full counsel of God.

(To Be Continued Next Week)

SCHOOL

(Continued from Page 1)

William Fox. (This is true). Mr. Rakes saw the poor being neglected of an Education and was burdened for them. He worked on week days, so he could not teach them through the week. After much thought he decided to start a grade School on Sunday, this was not a Religious School, therefore we shouldn't give him credit for starting our Sunday Bible School. I think that our Sunday School is one of the greatest Missionary efforts that we have today. Of course, we must have good teachers, who have been

taught themselves and will study and teach the whole council of God.

II. SHOULD WE TEACH CHILDREN?

Some may argue from I Corinthians 2:14 that children are not saved and cannot understand the things of the Spirit of God. It is true that most of the children in our Sunday School are not saved. But they can be taught from the Word of God to believe and have a head knowledge of God and to see his great love for them even as sinners. They should be taught that He sends rain and sunshine on the just and unjust, and that it is He who keeps them from danger and that every thing we have comes down from the Father of Light.

Paul says of young Timothy in II Timothy 3:15, "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Timothy was taught from a child the Holy Scriptures. Paul also said that the Scriptures were able to make one wise unto salvation, so even before one is saved the Scriptures make you wise and to be a good moral person. In other words, they won't be as bad as they could be, because of their teaching.

You may say, young Timothy was taught at home by his Grandmother Lois. This is true, but Grandmother Lois is not here any more, and our women today can not seem to find the time to teach their children. Television seems to be prevalent today among our children, and it seems the parents are glad to have it so, it keeps them out of their way. What about the many children who have no saved parents to teach them? Are we to let them alone to the world and their teaching? Are we going to be Hardshells and be afraid that one of the non-elect might get saved? In churches that do not have Sunday School, there are very few young people attending, the older people are going to die out and the church will go out of business. In Mark 10:13-14, little children were brought to Jesus and the disciples rebuked the bringers, but Jesus said, "Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of God." Beloved, the closest we can bring the children to Jesus today, is to bring them to Sunday School. Right away you may say, why Sunday School, why can't they be taught in Church? As a rule, children do not listen to the preacher much, because he preaches over their heads. You might say, why not put everybody in one big class and teach the young and the old together? I hope you are not this silly. Paul tells us in I Corinthians 13:11, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man I put away childish things." You see, then, that a child must be taught, so that he can understand, the teacher must speak his language, the teacher must think like a child in order to teach him. The beginner, primary, junior and teenagers should be separated and be taught on their own level. Larger churches could be broken down even more. This would get them down to their own level where they could be taught. When I speak of teaching, I don't mean from the Literature used in the modern Sunday Schools. We, the New Testament Baptist Church, use

the Bible, the best of Literature, if we find something better, we will use it, however, I'm sure that we will not find anything better than the good old King James Version. I have, by the grace of God, shown you the importance of Sunday-School. If we don't teach our children, they will be taught by television, schools, movies, the neighbor's children and the World. Wouldn't you rather have a good sound Sunday School teach your children? May our Sovereign bless this truth to your understanding.

SIGNS

(Continued from Page 1)

ment, and their clout in the 1978 and 1980 elections proves these points. Perhaps the catalyst for the New Right was the four years of ineptitude and brashness of the Carter family.

Be that as it may, their success has drawn much criticism and denunciation: a case of attacking the revealer rather than the information revealed. The main charge has been violation of the "sacred principle of the separation of church and state." This is a false accusation because there is nothing in the Constitution that excludes God or religion from the political process - only the requirement that government be excluded from religion.

Read the First Amendment again: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Which means that "free exercise" can be extended into politics. Moreover, after adopting the Constitution and its Bill of Rights, Congress reenacted the Northwest Ordinance which, in Article III, says: "Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education, shall forever be encouraged." (Emphasis added).

Therefore, the Constitution never intended that state affairs be separated from God and religion. Nor did the Scriptures: "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, they mourn" (Proverbs 29:2). The freedom of the First Amendment is not freedom from religion but freedom for religion. (The Good Newsletter, Dallas Ainsley, November 1980).

Disdain for the First Amendment suggests the first sign of the times: Mainline Churches Attack the Conservative Christians.

These churches include, among others, United Methodist, American Baptist, Episcopal, Presbyterian, Lutheran, United Church of Christ, and their National Council of Churches (NCC). Their hypocrisy is appalling and can be summed up in a few words: They denounce the conservative Christians for getting out the vote and for demanding morality and Bible-backed decency in government; whereas, they (the mainliners) have lobbied, testified before Congress, passed resolutions, and promoted nearly every major issue one way or the other for generations - and used collection

(Continued on Page 6, Column 1)

SIGNS

(Continued from Page 5)

plate money to do so, usually out of phase with the membership.

The New Right Christians have not routinely endorsed candidates, nor have they neglected mission work and the hungry and oppressed, as wildly charged by their critics. For example, the Moral Majority is pro-family, pro-defense, pro-Israel, and anti-abortion; but that is not all that they and other evangelicals stand for and their detractors know it. The problem is that many of the mainliners' pet projects are threatened and they are desperate. Their ox is being gored!

Read what the mainliners say, keeping in mind the conservatives' views on issues. NCC President M. William Howard: "There can be no exclusively 'Christian vote,'...The NCC affirms diversity in our society and toleration of that diversity." So does the Rev. Carl E. Flemister, American Baptist executive, who deplored the "fanatical religion" of the evangelicals but tolerated "men and women who express their God-given love through alternate lifestyles," an apparent reference to homosexuality. (The Presbyterian Journal, October 1, 1980, p. 1).

Methodist officials have been prolific: Bishop James DeWitt bemoaned the "move toward totalitarianism" and the singling out of "some of our more creative and loyal elected leadership for defeat." Among those defeated were Senators George McGovern, Birch Bayh, Frank Church, and eight other liberal senators - all of whom voted to give away our Panama Canal. They were not defeated, however, by any so-called Christian vote: they lost because voters found out about them and rejected what they stood for!

Bishop A. James Armstrong, long a Methodist activist, deplored the "arrogant self-righteousness and bigoted hate" of the conservative Christians. He said, regarding the 1980 elections, "People voted their self-interest instead of the social principles of the church." A most unusual observation! Perhaps the voters disagreed both with the Bishop's idealism and the church's social principles, on which they have never had a chance to vote. One lady from Little Rock, Arkansas asked, "What gives him the right to judge?" (United Methodist Reporter, November 14, 1980, p. 3; *ibid.*, November 27, 1980, p. 2).

Next comes Methodist Bishop James Ault with 14 other major church leaders with an ecumenical statement: "On theological and ethical grounds, we object to the list of issues which the religious right has identified as the moral agenda facing the nation." They went on to impute "arrogance, manipulation, and subterfuge" to the New Right; but later they admitted that religious bodies "should" "provide their members with analyses of political issues." (Virginia Advocate, October 30, 1980, p. 8). Then, we may ask, why not let the voters decide and allow the Christian Right the same privileges enjoyed by the mainliners without vituperation and hypocrisy?

Other major church officials

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You may give without loving, but you cannot love without giving.

have been equally loquacious. The Rev. Everett C. Parker, director of communication for the United Church of Christ and long a big spender of church money for radical causes, calls the conservatives a "danger to democracy" and foresees tyranny if their "moral imperatives" are imposed. Southern Baptists are into the act: Their former president, Jimmy Allen, seems to ignore Scriptural guidance in "reject(ing) as un-Christian" the moral solutions proposed by the conservatives. (Virginia Advocate, Religious News Service, October 16, 1980, p. 6). Baptist pastor W. W. Finlator, almost legendary in promoting leftist causes, enjoined the North Carolina Baptist Convention to reject "the myth of a Christian nation...and identifying (of) the Christian faith with any cause or ideology." (The Presbyterian Journal, December 3, 1980, p. 10).

Among the other church leaders expressing indignation are: The activist Rev. Jesse Jackson, the Catholic Rev. Theodore Hesburgh of Notre Dame, Rabbi Marc Tanenbaum of the American Jewish Committee, and, of course, the Rev. William Sloane Coffin, Jr. of New York's Riverside Church, one of whose latest sermons promoted "Islamic revolution against oppressive capitalism." (Philadelphia Inquirer, Marjorie Hyer, October 24, 1980, p. 4).

Let us close out this "sign of the times" with a sermon text of Dr. Coffin for a "Riverside Sunday" as offered by James J. Kilpatrick in his October 28th column. This text is suitable also for other critics and was a part of the greatest sermon ever delivered: "Thou hypocrit, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brothers eye" (Matthew 7:5).

Liberal Media Attack the Conservatives

Secular and religious writers and cartoonists have reveled in their one-sided attempts to eviscerate the conservative Christians for having the audacity to venture into the political arena. However, considering the record, the media efforts have been unconvincing to the point of absurdity and more amusing than menacing, particularly since the landslide election victories for which even the critics assign much credit to the New Right Christians.

Nevertheless, there was Flora Lewis in her December 4, 1980 column charging the Moral Majority with thinking it knows "what is good and bad for society" and comparing its supporters with the Red Guards of Maoist China and the wild-eyed disciples of the Ayatollah Khomeini. She was backed up by Don Wright's cartoon showing a snake, labeled Moral Majority, hugging President-elect Ronald Reagan. In a similar vein and prior to the election, reporter Mike Hardy belittled the effectiveness of the evangelicals and his piece was complemented by an Oliphant cartoon of a flag-draped Jerry Falwell, the head of Moral Majority, depicted as endangering the tax-exempt status of the mainline churches. (Virginian-Pilot, December 4, 1980, p. A14; *ibid.*, October 24, 1980, p. 1, 13).

Both these writers and cartoonists displayed either gross ignorance or deliberate deception. In effect, they were making vicious attacks on America's Majority which demanded and achieved a mandate for morality and leadership

in government. Furthermore, the Moral Majority is not, and never claimed to be, tax-exempt. Not a hint did these media manipulators give about the long-time deep political involvements of the mainline churches.

Next, columnist Ellen Goodman deplores the "moral" ratings of candidates by Christian Voice but ignores similar practices by the liberals. However, Meg Greenfield admits that the liberal media brought a mea culpa upon themselves by refusing to criticize indecency and outrage in social issues - thereby "protecting the right of sickos to come to dinner."

When religionists support liberal causes, they "support social justice"; but when they turn conservative, they "violate the separation of church and state." Then we get righteous indignation from writers like Anthony Lewis. But where was Lewis when Candidate Carter and the Rev. "Daddy" King led the 1976 Democratic Convention in singing "Amazing Grace"? And when King gave his extended prayer on television for Democratic success? (Boston Herald-American, October 16, 1980, p. 9).

Then we have columnists Mary McGrory and Edwin Yoder, Jr., cartoonists Auth and Oliphant, as well as Dan Rather on CBS's "60 Minutes," all of whom have demonstrated fine talents with double standards and hatchet jobs on the conservative Christians. We must credit the ABC "Evening News" with its three-part series in September, 1980 where James Wooten attacked the Christian Right for politicking, asking "What is the propriety of all this?" We ask, "What is the impropriety?" Even the evangelical magazine Christianity Today editorialized against "too narrow a front in battling for a moral crusade," itself being guilty, we fear, of taking too narrow a view of what the conservative Christian crusade is all about!

Dr. C. Aiken Taylor, respected editor of The Presbyterian Journal in his comments in the Oct. 1, 1980 issue, cautions evangelicals to mind their P's and Q's in regard to the extensive exposure which their views now receive from the news media. For example, he says, "Some of the outstanding representatives of religion have wrongly supported the elimination of prayer, Bible reading and Bible study from public schools and public places. Evangelicals have either quietly agreed, or have been unwilling to take a stand." He goes on to emphasize that if public morality suffers, it may not be the fault of the Madalyn Murray O'Hair, but of the millions of complacent pew-warmers.

The liberals who attack the Christian Right may be performing a great service: They are alerting the rest of us to the radical issues they themselves have been promoting and are focusing attention on their own double standards and outright hypocrisy. Perhaps they should keep up the good work.

PERSECUTIONS

(Continued from Page 1)

not know, as yet, just how many we will have enrolled in the '81 class, and probably will not be able to tell until about the last of the week. We will have three classes this year.

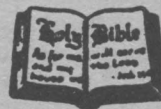
One of the churches on the

island of Bougainville, the Jordan Baptist Church, has extended a call to one of our preachers here to come and be their pastor. He has accepted the call and will be leaving here the first week in March for Bougainville. We hate to lose him from this area, as he is not only a fine preacher, but is fluent in three languages and very valuable to the work here. However, we are happy that God has begun to move some of the preachers to other fields. This man will be about 1500 miles from home when he reaches his new field which is fully the equivalent of a man going to a foreign field to do mission work. The church of which he is now a member will ordain him before he leaves for his new field of work. This will be the first ordination service that we will have held here in Papua, New Guinea, on the main island. Two were ordained on Bougainville from here, as well as two on Bougainville from that island. In the not too distant future we will be ordaining others.

New Persecutions by the Lutherans

Ever since we started working in the Lake Kapiago area in 1966, we have had problems with various mission groups due to the fact that almost all Protestant mission groups over here set boundaries, and if anyone from another mission group comes over the line, he or they are promptly reminded that this area is already taken, and the intruder is expected to get out and not come back. Of course, we pay no attention to these boundaries set by other missions. If the people want us to come preach to them, and invite us to do so, we go. Because of this we have been branded as a sheep-stealing Mission, and of course, when we baptize folk that make profes-

IS "THAT"
IN THE BIBLE?



QUESTION:—What father said to his son, "God give thee plenty of corn and wine"?

ANSWER:—Isaac to Jacob, Genesis 27:28. - "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine."

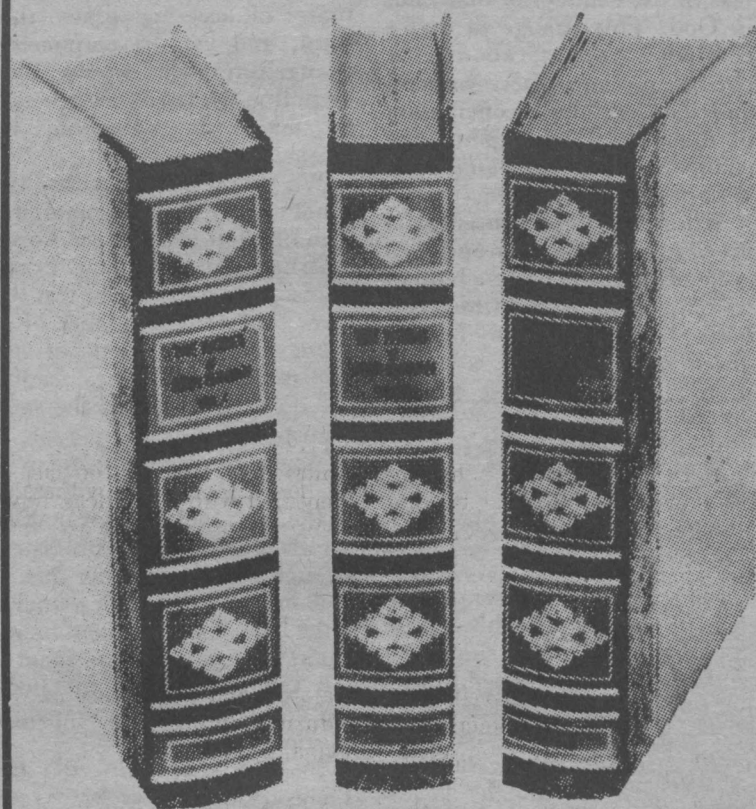
sions of faith that have already had a so-called baptism, we are further accused of being anti-Christian, saying that only folk that are baptized by the Baptist can go to Heaven and all sorts of other lies.

Of all the Protestant groups that we have had to deal with here, the Lutherans have caused us the most trouble. In 1974, two of our preachers, one a pastor and another a missionary, were bodily attacked by a Lutheran preacher. For a couple of years now, however, we have had very little trouble with them. We had begun to think that they had decided to let us alone.

The devil always finds some way, though, to stir up trouble for a Baptist that is trying to serve the Lord. In this case he used a man, who claims to be a Baptist back in America, to stir up the Lutheran hornet nest against us, and had it only affected me that would have been bad enough, but not nearly so bad as it has turned out to be. Our entire work here has and is

(Continued from Page 8 Column 1)

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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY"

WASHINGTON (EP)—At his first formal news conference since the inauguration, President Reagan declined to pledge that significant numbers of New Right conservatives will be asked to join his administration.

Asked how he assessed public complaints from some conservative Republicans over the lack of such appointments thus far, President Reagan replied that some conservatives who had been offered jobs declined them. He went on to say: "But you also have to recognize, there aren't that many positions. After all, look how many votes I had. You can't reward them all."

Moments before his remarks on reasons why more such appointments have not been made, the president pledged to employ Hispanics and women, among

other groups, to make his administration "representative of the country as a whole." He noted only 100 of approximately 1,700 positions in cabinet level agencies have been filled.

ROANOKE, Va. (EP)—Mr. Jerry Falwell said this week he will pursue a \$10 million damage suit against Penthouse, even though a federal judge refused to block distribution of an issue of the magazine that includes an interview with him.

Mr. Falwell, evangelist from Lynchburg, Va., who is head of the Moral Majority, denied reports that he intended to drop the suit, which was filed last week in District Court in Roanoke, Va. Falwell filed the suit after he learned that Penthouse planned to publish an interview in this month's edition he had given to two free-lance writers. He had asked the federal judge to block distribution of the issue, but the judge refused, saying the public interest and possible financial damage to Penthouse outweighed Falwell's concern about his image.

Mr. Falwell was the only witness at today's hearing. He said he didn't contend that the interview was inaccurate, but added, "Penthouse magazine is a very poor package for the gospel of Christ."

WASHINGTON (EP)—Outgoing FCC Commissioner Tyrone Brown told an NAE/NRB meeting here he is concerned that the Moral Majority is a divisive rather than a unifying force in our society.

"The theme that appears to me to run through some of the polemics of the Moral Majority is the provincial notion that people are to be divided into 'them' and 'us,'" Mr. Brown said, "with minority Americans all to often falling into the 'them' category. I fear that unless this theme in the catechism of the Moral Majority is eliminated that force could become another code word for racism in our society."

Identifying the "them-us" attitude as narrow and unloving, Mr. Brown warned his audience about the danger of allowing the current religious revival in America to become too closely identified with a political movement whose contours are "still uncertain and which you cannot control." Mr. Brown said that such a narrow viewpoint will mean the end of any lasting political force from the Moral Majority and the demise of any enduring impact on spiritual revival.

ATLANTA (EP)—The Mark Chapman Legal Defense Fund has been established to assure that "adequate legal help is available" to the man accused of the murder of John Lennon in New York. Three men who knew Chapman when he was a teenager in the Atlanta area formed the legal entity which will accept and disburse contributions. They are two lay leaders and the former pastor of Chapel Woods Presbyterian Church which Chapman attended. The Fund has no official connection with the church. Charles F. McGowan, the former pastor, is now working at

an Alabama church.

The Fund was created out of two concerns. One is to "express love and support for a fellow Christian." The other is to "help an indigent person get justice in the courts of the land." No initiative was taken in this matter by Mr. Chapman's court-appointed counsel, nor by Mr. Chapman, nor by his wife, but all have knowledge of it and have approved.

VELBERT, Germany (EP)—The German branch of AMG (an international society whose main ministry is evangelistic ads in secular publications) is apparently getting a good response to a series of whole-page evangelistic ads it recently placed in the German "Donald Duck" comics. The ads offered the comic's approximately two million youthful readers a free evangelistic comic. Requests for the comic arrive daily at the AMG's German headquarters in Velbert, reports the mission's German director, Waldemar Murjahn.

AKRON, Pa. (EP)—Amid election-year talk of increasing military spending to strengthen U.S. armed forces, there are signs that not everyone is in agreement with these policies. Mennonite Central Committee U.S. Peace Section's "Taxes for Peace" fund experienced a substantial increase in contributions during 1980. The amount of \$10,400 was contributed in 1980, compared to \$6,200 in 1979.

The Taxes for Peace fund was established in late 1972. "Persons whose consciences forbid them to yield money on request to the government's death by-technology militarism are contributing the military portion of their income tax instead to the life-supporting work of MCC U.S. Peace Section," says John K. Stoner, executive secretary of the section. "They see it as a way of fulfilling the scriptural command to owe no one anything, except to love one another." Until the end of U.S. involvement in Vietnam, these contributions were designated for relief and reconstruction work in Indochina. Since then, they have been used for general U.S. Peace Section work unless designated otherwise.

Withholding a portion of one's income tax is only one of many ways to witness against military spending. Other methods include reducing income below taxable level, increasing charitable contributions, refusing to pay the federal telephone tax and actively supporting the World Peace Tax Fund.

DALLAS (EP)—The theme "Women in Media: Shaping Our Future" will focus the North American Consultation on Christian Women in Media May 28-31. On the campus of Southern Methodist University in Dallas hundreds of participants—women and men concerned about the role and opportunity for Christian women in the world of media—will gather to "learn and to grow."

Opening the Consultation, Dr. Elizabeth Bettenhausen will examine theological and technical problems of women as they face the future. Dr. Bettenhausen is a professor of social ethics and theology at Boston University School of Theology. Rosemary Brown, a member of the Legislature of British Columbia, will discuss how the media affect our lives and how we can work for effective

changes through political and economic systems.

Speaking for the Steering Committee, Dr. Marti Tomas of Loyola University, Chairperson, noted that the Consultation will "give visibility to Christian women communicators." Explaining the objective she said, "Working within a context of faith and justice...the Consultation will provide a network for Christian women in media to function both as a support system and as a forum through which they may seek solutions to common problems and further the realization of common goals."

NYACK, N.Y. (EP)—For the first time in its history, The Christian and Missionary Alliance has surpassed the 1,000 mark in the number of its overseas missionaries. Dr. Louis L. King, president of this evangelical denomination in the United States, announced that the Alliance now has 1,015 full-time missionaries.

Dr. King said, "Alliance support in the United States and Canada for overseas missions is growing. In a world of increasing uncertainty, the career commitment of our missionaries to evangelism and church planting continues to build up the strong foundation of Alliance work around the world."

WILMORE, Ky. (EP)—Good News Chairman JAMES V. HEIDINGER, II, of Cadiz, Ohio, was unanimously elected as the new Executive Secretary/Editor of Good News by the movement's board of directors meeting here, January 22-24. The board also adopted a New Directions document, elected its 1981 officers, and authorized a missions emphasis in Brazil. Dr. Heidinger, 39, a member of the East Ohio Annual Conference, currently pastors the Drummond United Methodist Church in Cadiz, Ohio. His appointment to Good News will take effect in early June.

NEW ORLEANS (EP)—ETHYL LOUISE ROBBINS, wife of New Orleans Baptist Theological Seminary professor RAY ROBBINS, was beaten to death in her home on campus Jan. 27. Mr. Robbins found her body when he returned home about 11 p.m. from a Bible teaching session in Baton Rouge. Robbins, a popular Bible teacher and professor of New Testament and Greek at New Orleans for 30 years, wrote this year's Southern Baptist January Bible study on Philipians.

NEW YORK (EP)—How can we establish a Korean Church when we don't have any Korean-Americans in our community? That's the exasperated reply Mr. Hae-Jong Kim, Korean-American pastor often gets when he suggests such action in any given community. So Mr. Kim, a member of the United Methodist General Board of Global Ministries and chairperson of the Asian Ministries Committee of the Conference Council on Ministries, suggests that they apply what he calls the 'Kim formula.'

The formula is simple but effective: Local telephone books may cover a town, an entire county, a suburb or several suburbs or an area of exurbia. A

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Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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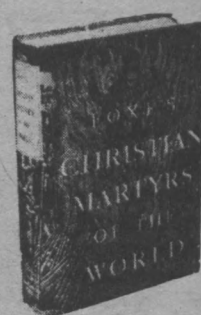
Write Brother Halliman frequently. His address is:

ELDER FRED T. HALLIMAN,
Sovereign Grace Baptist Mission,
P.O. Box 19, Koroba, via Mendi,
Papua, New Guinea.

look under the listing for "Kim" will show how many there are in the area. "All 'Kim's are Korean," says Mr. Kim. "No other race has the name—not Japanese, not Chinese. And 20 percent of all Koreans are named 'Kim.' So it is safe to count the Kim's and multiply by five. A list of 20 'Kim's' means that approximately 100 Korean-American families are in an area and approximately 400-500 Korean-Americans. Divide that number by half, since 50 percent of all Koreans go to church, and that is approximately the number of people who will be available for the establishment of a Korean Church.

Some Church members are "WEAKENED" after having celebrated the desires of the flesh with too much week end.

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PERSECUTIONS

(Continued from Page 6)

suffering, because this Baptist preacher started a letter writing campaign with the Lutherans hoping to get some sort of a bad report on Halliman. Can you imagine a man, who claims to be a Baptist preacher, stooping low enough to write to a gang of rebels such as the Lutherans for a report on another Baptist preacher? Actually though, while the Lutheran missionary that sent back the report to this Baptist preacher though he was taking me apart limb by limb, he gave a report that any sound Baptist would be proud to have said about him.

It would have been fine if things had gone no farther than the exchange of letters between the Baptist and the Lutheran. However, it did not stop there. When the Lutheran missionary here in P.N.G. got the letter from the Baptist in America asking for a report on Halliman, this was just like throwing gasoline on a smouldering fire. They soon spread the word around that Halliman's boss back in America was after him, would soon be calling him back home to get him straightened out, and if he did not go his boss was coming over here to Papua, New Guinea to get him straightened out. Apparently, they felt that somehow they had

been delegated to act in his stead, until such time as he could get here. Hence, they put their campaign in top gear to persecute the Baptist.

Baptist Stoned by Lutherans

Nearly three weeks ago nine Baptist preachers, besides myself, left our Mission Station to go to the area under discussion for a two day conference. Some other preachers were to join us there as well as the four that work in the area. Shortly before we reached the place where we had planned to spend the night before going on to the church, we were told that the Lutheran white missionary, a man from Kentucky, and the Lutheran Bishop, a New Guinea man, were waiting for us and we could possibly expect trouble. I talked to the preachers in the car with me and told them that if a fight or any kind of trouble was started, we would not fight back.

Arriving late, we met the white man and the Bishop going out, but they turned around and followed us back. As soon as they got out of their car, it could be easily seen from the expression on their faces that they were very angry. The Bishop soon approached me to get a "few things straightened out." With each word he was getting louder and louder, and instead of getting redder and redder, he seemed to be getting blacker and blacker. Due to his attitude, and

beside the fact that I had already explained our position as Baptist to this white man in a previous conversation, I refused to talk to the Bishop. This infuriated him more. He was soon ordering me to leave and threatening to remove bridges so that I could not get my vehicle out. I had a talk with some of our preachers and told them that they could stay, but it looked as though it would be best if I left the area and spent the night somewhere else. This was agreed on, and I was to come back to the main road the next day to get them after they had preached.

The next day I, and one of the preachers that had gone with me, returned to the designated spot to wait for the rest of the preachers. Soon this Bishop and several more Lutherans turned up and began ordering us to leave. I told them I was on a public road, bothering no one and had no intentions of leaving until the rest of the preachers got there. For three hours they verbally abused us, threatened us with violence if we did not immediately leave. They were just about ready to bodily attack us when the other Baptist preachers began to arrive.

They had already removed a bridge behind us, and as soon as the preachers were in the car and we started up, they ran ahead and started removing the planks from a bridge in front of us. The bridge not being very large, I managed to get across, but the roads were so rough you could almost keep pace with the vehicle by walking. The Lutheran Bishop and some others then began stoning the vehicle. The Toyota Land-cruiser is like a Pickup Truck, so the people in the back were exposed to the stones. The Bishop threw a large stone that caught one of our pastors squarely on the head and cut a large gash in his head. In trying to protect his head with his hand, one of his fingers was mangled so badly it had to be amputated where the finger joins the hand. The Baptist preacher, after nearly three weeks, is still in the hospital and his condition is fairly serious regarding his head.

Don't hang up on me now — the trouble did not stop there. The next day the police from Koroba and some of the preachers went back to the area where the trouble was, and on the way back the police vehicle overturned, went down a large embankment and one fellow got one of his legs mangled so badly it had to be amputated at the hip, and there is a possibility he will lose his other leg as well. There have been two court hearings over his and the Lutheran Bishop was finally given a light fine, but will have to pay compensation to the man that lost his finger, and if he dies it will run into the thousands of dollars. Perhaps when the Baptist preacher in America reads about this, he will rejoice to know that he has been, at least indirectly, the cause of all this trouble for the Baptists here in P.N.G. and may yet have the blood of a Baptist martyr upon his own soul. The Lutherans have threatened to burn every Baptist Church building down in the area and fight to kill any Baptist preacher that comes there to preach. We intend to go right ahead with our work there, however, using the Sword of the Spirit as our only weapon. Brethren, pray for us.

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