

## EL SALVADOR: THE SAVIOR OF WESTERN CIVILIZATION

by G. Russell Evans  
Norfolk, Virginia

Magnanimity in politics is not seldom the truest wisdom, and a great empire and little minds go ill together.

—Edmund Burke

The very name, The Savior, may be prophetic, portending assurance for preserving traditional Christian and Anglo-Saxon values. El Salvador - the place where the "new" America intends to draw the line on Cuban-Soviet adventurism. But not without the usual cacophonies and censure of the liberal media, political, and religious establishments.

Ironically, a kind of "magnanimity in politics," about which Edmund Burke spoke in 18th century England,

seems to be the theme of the liberals in supporting the revolutionists in El Salvador. Much of the secular and religious news media, for example, is claiming that the communist-supported insurrection is merely an internal matter involving justified

rebellion by the poor against their "repressive" government. The liberals solution? The United States must be "magnanimous" in its political dealings in Central America, i.e., hands off, stop aiding pro-American regimes and let

"internal matters" alone; meanwhile, church supporters should increase their financing of these liberation movements everywhere.

Magnanimity. As to the communist view of magnanimity, we should note the pragmatism of

the communist spokesman for Central America, Maurice Bishop, Prime Minister of Grenada and latest surrogate of Fidel Castro: "By 1981 we will be able to speak not only of revolutionary Cuba-not just of revolutionary Nicaragua—but also of revolutionary El Salvador, revolutionary Guatemala and Honduras."

Moreover, Secretary of State Alexander M. Haig, Jr. said much the same thing on March 18, 1981 before the house Foreign Affairs Committee, warning that Soviet bloc aid to El Salvador was only part of a four-phased operation of which the first part was the seizure of Nicaragua to be followed by El Salvador, Honduras, and

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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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## WHERE IS YOUR STOREHOUSE?

by Roy W. Snell  
Charleston, W. Va.

It is my wish to write something along the line of a book review and this in order to reveal one of the more vivid blots in the practices now prevalent in our contemporary Christendom. We are all aware that the New Testament assembly is to be likened to a flock, as of sheep, and the Spirit-called pastor acting as a good shepherd. The shepherd's responsibility is to protect, to nurture, to succor and feed the flock. In turn, at shearing time, the dutiful shepherd is entitled to a fair and just measure of the fleece from the flock. Forgive the clumsy analogy but I think that you can follow the reasoning. However my terminology, that in essence is the proper scriptural order of events in a proper Baptist assembly.

The purpose of my proposed book review is to show how countless thousands of our own Baptists, undoubtedly some tenderhearted and compassionate Christians, are now being regularly and systematically "fleece" by some outsiders who are in no wise related nor in no way responsible for the well-being of the local assembly.

The book in question is a fairly recent "expose" of the means, methods and manners of one of the better known fund raisers among the clergy today — along with some very revealing statements as to the personality and lifestyle of said clergyman. Of course, we have no inside knowledge of what actually motivated the author of this "expose," so just what is factual and what has been exaggerated may be difficult to determine.

However, some of the revelations, unless truthful, would border on libel and I doubt if the author could have gone unchallenged if he misrepresented the facts. At any rate, enough is brought to light to alert and to warn any discerning child of God to give all diligence in his or her stewardship of God's rightful funds.

I recently came into possession of a copy of "Give Me That Prime Time Religion," which in view of the subject matter, is an apt and relevant title. The author is evidently a man well versed in the writing, directing and producing in the field of performing arts, proficient in that unique Madison Avenue technique of "selling" the public. He was for three and one half years in the employ of our fund-raising clergyman, closely associated and in position to observe, first hand and close up, both the business and private life of this former Pentecostal faith healer.

Whatever the motivation and prime cause for the writing of this revealing tome, and while I received no witness of the Spirit that the writer was one of our

(Continued on Page 2 Column 4)

## THE SIN OF FINE CHURCHES

Some of our churches are going wild on fine meeting houses. It is a prolific source of sin.

### 1. Pride.

This is a grievous sin in God's sight and fine churches foster pride. "God resists the proud." What hope is there for a church with God against it?

### 2. Extravagance.

Extravagance and waste are as sinful in churches as in individuals.

### 3. Debt.

Debt is a sin. It disobeys the Bible. It hinders missions. It cripples soul-winning. It promotes dishonesty.

### 4. Worldliness.

Fine houses appeal to the worldly, not to the spiritual.

### 5. Show.

Most of them are built for show, not for worship or as houses of prayer.

### 6. Keep away God's poor.

Because of the style and show and finery, many of God's poor do not feel nor find a welcome in fine meeting houses.

### 7. Costly Upkeep.

The cost of the upkeep of many of them is so much that it cripples every other phase of church work.

## SPURGEON'S POSITIVE VIEWS ON THE SECOND COMING

by C. H. Spurgeon  
(Now in Glory)

I do not think we ought to feel at all surprised if we were to go out from the table of fellowship tonight, and meet our Lord at once: nay, we should be always waiting for His appearing, ever expecting Him; the world goes on with its eating and drinking, its marrying and giving in marriage; but His own family should expect Him. When He will return from the wedding, I trust that He will not find the door shut against Him, but that we shall be ready to open to our Lord immediately He knocketh. That is the subject of the few words that I shall have to say tonight, to stir you up, and my own heart also, to be ever watching for Christ's Second Coming.

I. First, the Lord will come. He that has come once is to come again; He will come a second time. The Lord will come. He will come again, for He has promised to return. We have His own word for it. That is our first reason for expecting Him. Among the last of the words which He spoke to His servant John are these. "Surely I come

quickly." You may read it, "I am coming quickly. I am even now upon that road. I am traveling as fast as wisdom allows. I am always coming and coming quickly." Our Lord has promised to come, and to come in person.

Some try to explain the Second Coming of Christ as though it meant the believer dying. You may, if you like, consider that Christ comes to His saints in death. In a certain sense, He does; but that sense will never bear out the full meaning of the teaching of the Second Advent with which the Scripture is full. No, "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." He who went up to Heaven will come down from Heaven, and stand in the latter day upon the earth. Every redeemed soul can say with Job. "Though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Christ will as certainly be here again in glory as He once was here in shame, for He has promised to return.

Moreover, the great scheme of redemption requires Christ's return. It is part of that scheme that, as He came once with a sin-offering, He should come a second time without a sin-offering, that, as He came once to redeem, He should come a second time to claim the inheritance which He has so dearly bought. He came once, that His heel might be bruised; He comes again, to break the serpent's head, and, with a rod of iron, to dash His enemies to pieces, as potter's vessels. He came once to wear the crown of thorns; He must come again to wear the diadem of universal dominion. He comes to the marriage supper; He comes to gather His saints together; He comes to glorify them with Himself on this same earth where once He and they were despised and rejected of men. Make you sure of this, that the whole drama of redemption cannot be perfected without this last act of the coming of the King. The complete history of Paradise Regained requires that

(Continued on Page 3 Column 2)

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## The Baptist Examiner Pulpit

A Sermon by Ray Waugh, Sr.

## ANSWERING A SOUTHERN BAPTIST DEACON

Raymond A. Waugh, Sr.  
Part III  
Pattern

If you have read that which has gone before, you are aware by now that I agree wholeheartedly with your statement, "Historically, the United States would not exist or continue to survive without Baptists." More than 25 years ago, I noted, "The future of Baptists in America can very well depend upon what Southern Baptists do about the current infidelity. In fact, the future of America, the land that I love and for which I have gone forth twice, may very well depend upon whether Southern Baptists, as a people called Christian, kneel to pray and arise to proclaim the Word of Life as preserved in God's Word and to dispose of the enemy who has entered to destroy the 'little ones.'"

By now, however, it should be evident even to you, my brother, that Southern Baptist Convention Baptists today are not Baptists in the historical sense or in a Scriptural sense. Infidelity is rampant in every area and at every level of Southern Baptist life. Heresy is promulgated from every Southern Baptist Pulpit each week. Paganism, such as that raging disease among the Romans, appears in every Southern Baptist Convention activity each week, each month, and each year.

Idolatry such as Baptists have never before known historically permeates every mission effort in which Southern Baptist Convention folk indulge. And we are not even detailing the dark, demonic, devious Anti-Christ immoralities and interests which are designed, promoted, and accomplished within Southern

Baptist organizations or institutions such as "The Christian Life Commission" which deals only in death to all that is holy and good; as we have noted.

The pattern has persisted!

The pattern even persists!

My concern more than 25 years ago was the Southern Baptist people, pastors and professionals. My concern today is the Southern Baptist people, pastors, and professionals.

In a very real sense, I gave my life before and for Southern Baptists in that day. I did so freely but with a burdened and grieved heart. I would gladly do it again without regard to the results at God's sovereign command, even as then, I believe. In the midst of the earth, I knew something of the meaning of the Lord's words, "My soul is exceedingly sorrowful," and, as

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THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.  
Acting Editor

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## ANSWERING

(Continued from Page 1)

well, something of the meaning  
of the Apostle's words, "I have  
great heaviness and continual  
sorrow in my heart. For I  
could wish that myself were  
accursed from Christ for my  
brethren, my kinsmen accord-  
ing to the flesh."

In those days, I believed that  
the Lord helped me to express  
my grief. He did this, as He  
enabled me to say in  
"Disillusioned," with un-  
mistakable clarity, "The above  
may seem the product of  
naivete, but my life has been  
willingly jeopardized once for  
my Lord and twice for my coun-  
try. I have smelled the putrefy-  
ing carcasses of men who died  
like dogs on foreign soil because  
their Nation was bowing  
humbly before the devil and  
thus coming in for God's judg-  
ment... It is a small thing,  
therefore, that I should pay an  
academic price in the interest of  
the Lord who gave His all for  
me. It's a small thing that my  
heart should bleed for those  
whom He died to reach yet  
whom the present academic at-  
titudes cannot even touch. And  
it seems a paltry thing that I  
should pay an academic price  
that a world of men cursed with  
the cancerous growth of sin,  
which is only aggravated by the  
stamp of approval given by  
religious leaders, might see the  
light and live!"

The satanic wolves among  
Southern Baptists who wear  
their Neo-orthodox disguises  
may be "Conservatives,"  
"Liberals," "Modernists," or  
even "Fundamentalists," but  
their efforts can be only fatal for  
Southern Baptists. Regardless  
of what disguise they wear, their  
interests are personally-oriented  
— not Christ oriented! They are  
hirelings — not the emissaries of  
the Lord Jesus Christ.

Though it may be difficult for  
you to understand, hope for  
Southern Baptists does not lie  
among Association Baptists,  
Fellowship Baptists, Fun-  
damental Baptists, Missionary

Baptists, General Baptists, and  
not even among Independent  
Baptists who have their  
"headquarters" and their  
"authorities." Hope lies only in  
the Lord Jesus Christ and in  
that immediate relationship that  
we have with Him in and  
through the Word of God.

Any attempted ecclesiastical  
control of the churches of the  
Lord Jesus Christ — regardless  
of the organizational or  
denominational name by which  
it may be known — of necessity  
is satanic in origin and in issue.  
All such attempts by ec-  
clesiastical denominational,  
parachurch, or suprachurch  
organizations designed to in-  
fluence or to control the church-  
es of the Lord Jesus Christ are  
satanic attempts to counter  
Christ's immediate relationship  
with the churches that He has  
"built" and the churches that  
He is "building!"

#### Paternalism

You remark, "When there is a  
denomination that has a  
stronger — strongest Mission  
Program than the Southern  
Baptist Cooperative Program...  
then I will prayerfully support  
it." This is rather positive  
evidence that you are fully  
enslaved to Conventionism —  
not to the Lord Jesus Christ,  
and proof that you are not "the  
love slave" of the Lord Jesus  
Christ.

By your words, you show that  
you do not understand or know  
the Scriptural meaning of  
"Church." You doubtless have  
never had any knowledge of the  
Scriptural meaning of  
"Church," a local church im-  
mediately responsive and  
responsible to the Lord Jesus  
Christ by His Word. The  
Southern Baptist authorities ap-  
parently have succeeded in  
keeping you in ignorance of the  
Scriptures throughout your  
many years. The tragedy is that  
you are just one of the  
13,000,000 whom the Southern  
Baptist Convention authorities  
have succeeded in deluding,  
brainwashing, deceiving, and  
bamboozling completely.

As you, Southern Baptist  
Convention folk whose trust is  
not in the Lord Jesus Christ and  
the Word of God ever feel the  
need for the security of the Con-  
vention and the intermediation  
of Convention authorities. Likewise,  
the deluded, brain-  
washed, and Scripturally-  
illiterate Baptists in other  
religious systems and religious  
polities seek for security and in-  
termediation by way of their  
suprachurch denominational  
and parachurch ecclesiastical  
organizations. It matters not  
what they may be called.

Nonetheless, some of these  
piteous folk may suppose that  
they are better because they are  
not Conventionists. Yet, the  
name of the religious organiza-  
tion which attempts to in-  
fluence, rule, or control the  
churches within what it may call  
its polity is really inconsequen-  
tial, immaterial, or even irrele-  
vant. Some "Fellowship folk"  
may suppose that they somehow  
stand apart from the tragedies  
and heresies of Conventionism  
because their appeal is to Spring-  
field instead of Nashville,  
and because their guidance  
across the years has come by  
way of Smith, Vick, Zimmer-  
man, Rawlings, et. al. Some  
"Fundamental folk" may sup-  
pose that they are on a little  
higher religious plain because  
they appeal to a Darby, a  
Scofield, or a few sensationalists.  
"Associational folk" may con-  
clude that they have a peculiar  
corner on "rightness" since they  
appeal ever to one by the name

of Graves. "Regular folk" may  
boast with what they suppose is  
some certitude because they can  
call to mind the name of Ket-  
cham and make their wants  
known in Heaven by way of  
Chicago, or scholastically by  
way of Cedarville. Some  
"Conservative folk" may decide  
that they had best go through  
Denver whenever they desire the  
approval of the Lord of Glory in  
Heaven.

Such denominational schemes  
are doomed! Such ecclesiastical  
devices are satanic!

It is as futile and as fatal for  
these folk to make these ap-  
peals, employ these schemes,  
and move in these directions as  
it is for Southern Baptist Con-  
vention folk to look to McCall  
and Moody or Criswell and  
Powell, or to make their appeals  
to Heaven by way of Louisville  
or Nashville, Dallas or Atlanta.  
Hirelings, by whatever name,  
are still hirelings. Their interests  
are ever personal profit-taking  
— not the interests of the Lord,  
His Word, or the people.

Certainly it is foolhardy for  
Southern Baptists to construct  
themselves a Convention which  
was designed by the Devil, and  
then suppose they can serve the  
Lord through it or by it, when  
He said, "Upon this Rock, I  
will build my church, and the  
gates of hell shall not prevail  
against it." It was just as  
foolhardy for that great host of  
folk to reach back into the  
mysteries of Babylon and come  
forth with what they call their  
"Universal" or "Catholic"  
Church. It is equally as foolhar-  
dy for "Baptists" to design their  
"Fellowship," "Association,"  
"Fundamental" ecclesiastical  
denominational religious  
organizations with influencing,  
ruling, and controlling power  
over their so-called churches.

#### Proselyting

I trust, by now, that you are  
able to understand that I have  
no interest whatever in pro-  
selyting you or your pastor, or  
anyone else for that matter, to  
any denominational organiza-  
tion. Neither do I have any in-  
terest in proselyting you to any  
ecclesiastical parachurch or  
suprachurch religious organiza-  
tion. All are satanic in origin,  
and I certainly have no interest  
in proselyting you to any system  
of satanically designed and  
man-made ecclesiastics.

More than 25 years ago,  
Brother John R. Gilpin  
understood and appreciated my  
concern. He had his problems  
with some of the so-called In-  
dependent Baptists. At First at  
Russell and later at Calvary in  
Ashland, Brother Gilpin had  
one concern; namely, the truth,  
the whole truth, and nothing but  
the truth of the Word of God.  
He was a witness, an evangel,  
and a literary giant beyond  
most, yet his every word was to  
the praise of the Lord Jesus  
Christ and the preeminence of  
the local churches.

There were times when some  
men recognized the influence  
that he exerted as a simple and  
faithful preacher of the Word in  
the context of the local church  
which he pastored. Realizing  
that he had something which  
they lacked, as you may have  
noted in TBE across these last  
30 years, these men attempted  
to organize peripheral organiza-  
tions and utilize that influence.  
Brother Gilpin, thankfully, lived  
through their efforts — scath-  
ed, perhaps, and bloodied at  
times — but unbound. He lived  
and died testifying ever concern-  
ing God's sovereign provision  
for and His purposes in the  
Local Churches that Jesus alone  
builds and can build.

For more than 25 years it has  
been my prayer that Baptists  
everywhere — Southern Bap-  
tists, Fundamental Baptists,  
Fellowship Baptists, Associa-  
tion Baptists, Regular Baptists,  
Conservative Baptists, and even  
Sovereign Grace Baptists, if you  
will, would return to the Word  
of God in truth and to the Lord  
Jesus Christ in faith. Since God  
alerted me to Southern Baptists'  
plight more than 25 years ago, it  
has been my prayer that Bap-  
tists everywhere would free  
themselves from hierarchical  
controls which preclude their  
serving the Lord Jesus Christ in  
truth and in faith.

If you have any comprehen-  
sion and any Holy Spirit -  
directed knowledge of the  
Word, you are beginning to see  
that the hope of Southern Bap-  
tists lies exactly where Peter's  
lay after he "began to curse  
and to swear, saying, I know  
not the man." I could remind  
you that this was Peter, the sav-  
ed man. In looking to "Lottie"  
and "Annie," Southern Baptist  
Convention Baptists have found  
themselves a couple of "maids"  
before whom they are "cursing"  
and saying, "I know not the  
man."

Fleeing to some other  
religious polity or seeking out  
some other religious ideology  
will accomplish nothing for you  
or for other Southern Baptist  
Convention Baptists. You could  
join the "Fellowship Baptists,"  
but your plight would be the  
same. You could fellowship  
"Association Baptists," and  
your plight would be the same.  
Without any fear of contradic-  
tion, we can say that your plight

## STOREHOUSE

(Continued from Page 1)

Lord's quickened ones, never-  
theless some of my own reserva-  
tions and doubts were confirm-  
ed.

It is the obvious intent of the  
author to present this evangelist  
in a decidedly un-Christian light  
and barring any outright perva-  
sion of the truth, he ac-  
complishes just that which he in-  
tended. His article is a many  
faceted one, dealing with some  
surely questionable aspects of  
the manipulations of this leader  
in the health - wealth gospels.  
He goes into detail as to the  
price of suits of clothing affected  
by the evangelist in question —  
\$500.00 to \$1,000.00 per suit  
from one of the prestigious  
haberdashers of our time. A  
counter claim is made that this  
is solely the wardrobe for the  
television and camera ap-  
pearances. His tormentor says  
not so, these suits are in the  
closet for daily wear. Prices for  
the automobiles, plural, run into  
the \$25,000 range of high  
powered machines — traded in  
every six months for new models  
by this man whose mother ad-  
monished to "be like Jesus." He  
owns a \$250,000 town house in  
Tulsa and another home in that  
exclusive Palm Springs desert  
Mecca for big names and multi-  
millionaires. This humble abode  
is listed at a cool million. Both  
he and his son hold member-  
ships in an exclusive club in  
Tulsa, memberships that cost  
each well into the thousands —  
plus yearly dues. In addition,  
each has purchased member-  
ships in yet another club in  
Palm Springs. Of course, these  
were priced at "only" around  
twenty thousand when bought.  
Now they go for twenty-five  
thousand dollars. The author of  
our explosive little gem disclosed  
that the man in question has of  
late acquired a taste for dia-  
mond rings and gold bracelets.  
His photographers are skilled in

would be the same if you joined  
any other parachurch,  
suprachurch, denominational,  
ecclesiastical, or religious  
organization. They might profit  
from your proselyted member-  
ship, but your condition would  
be just as piteous as it is now.  
Anyone who looks beyond a  
local church of the Lord Jesus  
Christ for comfort, security, and  
spiritual sanctity or success has  
never known or he has forgotten  
that "Christ loved the church,  
and gave Himself for it." This  
is the only "organization" for  
which He died. All other  
suprachurch and parachurch  
religious and denominational  
organizations are satanic in  
origin.

In looking to the Southern  
Baptist Convention for religious  
security and guidance along the  
road to Heaven, you have  
ly denied the Lord Jesus Christ.  
In looking to "Lottie" and  
"Annie" with idolatrous eyes  
and idolatrous hearts, you and  
all of your Southern Baptist  
Convention fellows and friends  
have denied the Lord Jesus  
Christ. In a very real sense, for  
you "The cock has crowed...  
thrice." There remains the op-  
portunity to go "out and weep  
bitterly." May God grant you  
grace so to do!

As "The Lord turned and  
looked upon Peter," even now  
He may be looking deeply into  
your heart. If you are experienc-  
ing His Gracious eyes, repent!  
Turn to Him in faith! Walk  
with Him in the faith.

I wish you walked in the  
truth!

Even as you may be in the  
faith!

the use of a trade trick, using a  
device known as an "air brush"  
with which they erase or block  
out those tell-tale signs of af-  
fluence from one who is making  
a humble appeal for funds.  
Then, too, a sizable number of  
relatives of this man, along with  
many of those in the top echelon  
of his organization, have been  
able to make some of the most  
profitable business deals. Deals  
which entrench them as board  
members of banks or chair per-  
sons of various important  
business organizations.

This in turn gives the  
organization a powerful voting  
block in moving city council to  
approve a building permit or to  
sanction a large loan. Nothing  
illegal perhaps, but sometimes  
involving Christian ethics.

Practically every informed  
child of God is aware that this  
man has a penchant for reveal-  
ing that he has had a vision from  
the Lord — visions in which he  
is then explicitly commanded to  
do thus and thus or to build such  
and such a complex. His former  
employee, who gets the credit or  
the blame for these nuggets,  
makes the adamant claim that  
he, personally, has been in  
strategy meetings with the ac-  
cused where a name was men-  
tioned or selected for some  
future project. After a period of  
about six months our man  
would appear on television and  
inform his viewers that he had  
just met with the Lord, in the  
desert, and our Lord had sug-  
gested the title or name for some  
ongoing building project. Would  
you judge the man harshly if our  
Lord's suggestion happened to  
be identical with the one  
previously discussed in a  
business meeting?

It has been pointed out that  
this evangelist has given away  
millions of books worth cor-  
responding millions of dollars  
via his television show and radio  
— never offering to sell a single

(Continued on Page 3 Column 1)

## STOREHOUSE

(Continued from Page 2)

one. Yet, just you request a copy and your name goes on a computerized list. The brains behind his clerical force have devised a myriad of solicitation appeals for use on those of the mailing lists, and sooner or later, you will receive an appeal which you cannot ethically or conscientiously refuse or resist. "Gotcha." Again, nothing illegal.

Our source reveals that in the personal life of this man there is a goodly amount of narcissism present, revealed in part by the employment of the best of the Hollywood makeup artists to prepare him for his television appearances. Also, he is "credited" with having a temper which is violent and uncontrollable at times. It is supposed to be a matter of common knowledge among the "inner circle" that his wife feels it expedient to hide the keys to those expensive and powerful cars at such a time. He has been known to exceed the bounds of safety.

Here, then, is how one astute writer has been moved upon to depict and describe the man and a measure of the operations of the organization which he heads. Strong statements were made which are certainly most uncomplimentary, to say the least. Once again, the author no doubt had his reasons for it all. He does say that once the news was definitely out as to the format and contents of his book, then he was approached by a top ranking member of the organization in question and was offered a terrific deal, including an attractive money-making scheme. All he was required to do was drop the book, withdraw it from publication and then do another version with all the accolades on the plus side for this great "gospel" organization. Someone even went so far as to approach the publisher under contract and influence or coerce him from putting the book on the market.

So you Baptists are free to draw your own conclusions. Or to have none at all if you prefer. For myself, I have some mixed emotions as to some aspects of this glaring denouncement made public. For instance, if the writer had been a saved individual, would he have written as he did? Or, if saved, would he have written at all? After all, he was in the employ of and cashing the checks from this segment of religious activity for a period of three and one half years. He knew and admitted that he was supposed to conform to certain modes of conduct while employed, yet, by his own admission, he broke the rules and regulations laid down. Possibly we have an example of "the pot calling the kettle black" in this situation. One with some shaky ethical values but who dares to question the ethics of another.

Be all this as it may, when a well-meaning neighbor gave my name and address to this "Evangelical Association." I was already forewarned and I wrote immediately and asked their "computer" to spit out the information concerning me and mine. Now maybe, just maybe some good Baptist who had been "robbing" God by supporting some of this electronic ministry, via that one-eyed monster in the corner of the living room, will again see that the local assembly is the recipient of God's money.

**DON'T expect a million-dollar ANSWER to a single 10-cent PRAYER.**

## VIEWS

(Continued from Page 1)

down from God out of Heaven, prepared as a bride adorned for her husband; and it also requires that the heavenly Bridegroom should come riding forth on His white horse, conquering and to conquer, King of kings and Lord of lords, amidst everlasting hallelujahs of saints and angels. It must be so. The man of Nazareth will come again. None shall spit in His face then; but every knee shall bow before Him. The Crucified shall come again; and though the nailprints will be visible, no nails shall then fasten His dear hands to the tree; but instead thereof, He shall grasp the sceptre of universal sovereignty; and He shall reign forever and ever. Hallelujah!

"Well," answered my friend, "but when Christ comes, that will be the general judgment, will it not?" Then I quoted these texts, "The dead in Christ shall rise first." "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." I said, "There is a resurrection from among the dead to which the Apostle Paul laboured to attain. We shall all rise; but the righteous shall rise a thousand years before the ungodly. There is to be that interval of time between the one and the other; whether that is millennial glory, or not, this deponent sayeth not, though he thinks it is. But this is the main point, the Lord shall come. We know not when we are to expect His coming, we are not to lay down, as absolutely fixed, any definite prediction or circumstance that would allow us to go to sleep until that prediction was fulfilled, or that circumstance was apparent."

"Will not the Jews be converted to Christ, and restored to their land?" inquired my friend. I replied, "Yes, I think so. Surely they shall look on Him whom they have pierced, and they shall mourn for Him, as one mourneth for his only son; and God shall give them the kingdom and the glory, for they are His people, whom He has not forever cast away. The Jews, who are the natural olive branches, shall yet be grafted into their own olive tree again, and then shall be the fullness of the Gentiles." "Will that be before Christ comes, or after?" asked my friend. I answered, "I think it will be after He comes; but whether or no, I am not going to commit myself to any definite opinion on the subject."

To you, my dear friends, I say — read for yourselves, and search for yourselves; for still this stands first, and is the only thing that I will insist upon tonight, the Lord will come. He may not come now; He may come tomorrow; He may come in the first watch of the night, or the second watch, or He may wait unto the morning watch; but the one word that He gives you all is, "Watch! Watch! Watch!?" that whenever He shall come, you may be ready to open to Him, and to say, in the language of the hymn we sang just now — "Hallelujah! Welcome, welcome, Judge Divine!" So far I know that we are Scriptural, and therefore, perfectly safe in our statements about the Lord's Second Advent.

Brethren, I would be earnest on this point, for the notion of the delay of Christ's Coming is always harmful, however you arrive at it, whether it be by stu-

Psalm 17:15-18:1-3  
Intro.: The eyes of faith look beyond the fields of the world which are well watered and temporal, look beyond earthly gain and earthly fame, which are but for a moment; look beyond even pain and affliction, to the day when he will enter in unto the joy of the Lord. Moreover as the child of God journeys toward the city whose Builder and Maker is God, he finds comfort, consolation, and encouragement as he thinks on things above, and as he rejoices in the blessings and benefits that are his even now.

### CHAPTER 17:15

"As for me." Here we have determination and dedication based on deliberation and observation. This was no spur of the moment decision, but a resolution coming from a different conviction. This is also personal. David, like Joshua, was fully convinced (Joshua 24:15). God give us men and women of spiritual fortitude (Acts 20:24; 21:13).

"I will behold Thy face in righteousness." David had set the Lord before his face, and was being transformed into the same image from glory to glory (II Cor. 3:18).

"I shall be satisfied." The child of God can be content in whatsoever state he is in as long as he is in this world (Philip. 4:11, 12), however this does not keep him from looking forward

dying prophecy or in any other way. If you come to be of the opinion of the servant mentioned in the forty-fifth verse, you are wrong: "If that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the men servants and the maidens, and to eat and drink, and to be drunken; the Lord of that servant will come in a day when he looketh not from him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers." Do not therefore, get the idea that the Lord delayeth His coming, and that He will not or cannot come as yet. Far better would it be for you to stand on the tiptoe of expectation, and to be rather disappointed to think that He does not come.

I do not wish you to be shaken in mind so as to act fanatically or foolishly, as certain people did in America, when they went out into the woods with ascension dresses on, so as to go straight up all of a sudden.

Fall into none of those absurd ideas that have led people to leave a chair vacant at the table, and to put an empty plate because the Lord might come and want it; and try to avoid all other superstitious nonsense. To stand star-gazing at the prophecies, with your mouth wide open, is just the wrong thing; far better will it be to go on working for the Lord, getting yourself and your service ready for His appearing, and cheering yourself all the while with this great thought, "While I am at work, my Master may come. Before I get weary, my Master may return. While others are mocking at me, my Master may

to "the blessed hope" (Titus 2:13). Further, he has assurance that it is a reality (Heb. 11:13).

"When I awake." Physical death comes even to the child of God in which he must lay down this body of clay; but death doesn't end all, for Job had a great expectation (Job 19:25), as did Paul (Philip. 3:21; I Thess. 4:13-18).

"In Thy likeness." The child of God shall be conformed to the same image (Rom. 8:29; I John 3:2). Any professed salvation that stops short of this is not according to the Bible.

### 18:1

"I will love Thee." A belief in, and an assurance of eternal salvation will produce thanksgiving, obedience, and rejoicing. "We love Him because He first loved us." Without this kind of love, all is vain (I Cor. 13:1-3). Love is not passive, but active. David is saying he will manifest his love by action.

"O Lord, my strength." David's love was directed to the right person for the right reason. He had every reason to love the Lord.

### VERSE 2

"The Lord is my Rock." David had a solid foundation on which to stand. Yes, on Christ the Solid Rock I stand. This Rock also is precious, for from it comes the water of life (Ps. 40:2; I Cor. 10:4).

appear; and whether they mock or applaud, is nothing to me. I live before the great Taskmaster's eye, and do my service knowing that He sees me, and expecting that, by and by, he will reveal himself to me, and then he will reveal me and my right intention to misrepresenting men." That is the first point, brethren, the Lord will come. Settle that into your minds. He will come in His own time, and we are always looking for His appearing.

II. Now, secondly, the Lord bids us watch for Him. That is the marrow of the text: "Blessed are those servants, whom the Lord when he cometh shall find watching."

Now what is this watching? Not wishing to use my own words, I thought I would call your attention to the context. The first essential part of this watching is that we are not to be taken up with present things. You remember that the twenty-second verse is about not taking thought what you shall eat, or what you shall drink, you are not to be too absorbed in that. You who are Christians are not to live the fleshly, selfish life that asks, "What shall I eat and drink? How can I store up my goods? How can I get food and raiment here?" You are something more than dumb, driven cattle, that must think of hay and water. You have immortal spirits. Rise to the dignity of your immortality. Begin to think of the kingdom, the kingdom so soon to come, the kingdom which your father has given you, and which, therefore, you must certainly inherit, the kingdom which Christ has

"And my Fortress." Not only could David stand on, but abide in the Lord. He could flee for refuge to the greatest fortress ever provided. David was thankful, in God's providence, to find temporal protection among the rocks in his flight from Saul, but he had a greater refuge than this.

"And my deliverer." Not only did David find a defense in the Lord, but he found total victory.

"My God." It is God Himself that is the Fountain of blessing to His children. No wonder Paul says concerning the Lord, "When Christ, Who is our life" (Col. 3:4).

"My Strength." Many times, in our singing we repeat expressions which serve to emphasize; this is David's desire, as well as the purpose of the Spirit of God in the Word of God.

"In Whom I will trust." I have trusted, or believed, and am trusting, and will keep on trusting (I John 5:13). God will never fail (John 1:5). His promises are His bond.

"My Buckler." The protection of God is so complete for the child of God that there is no Achilles' heel. From head to toe, we have the whole armour of God (Eph. 6:10-18).

"And the horn of my salvation." God surely is the Horn of plenty. He is both our strength and our supply. The horns of the altar symbolize this. Thank God, this Horn shall put down the little horn referred to in Daniel (meaning the antichrist), and shall consume all nations which follow him.

"And my High Tower." In the Lord, the believer is raised above the greatest weapon of the enemy. Yes, we are seated in the heavenlies with Christ (Eph. 2:6). May we learn to abide in Christ, and look down on our enemies from this High Tower. The Tower of Babel collapsed, but not this Tower.

### VERSE 3

"I will call." From "I will love" (Vs. 1) to "I will trust" (Vs. 2), to "I will call." Love and trust are the basis for calling on the Name of the Lord. To love someone and to trust someone, means we have seen in them something which has attracted us to them, and this leads us to call on them in time of need. How much more should this be true in our relationship to God.

"Who is worthy to be praised." We are to let our requests be made known unto God with thanksgiving and praise (Philip. 4:6). Yes, He is worthy (Rev. 5:4-9, 12).

"So shall I be saved from mine enemies." The prayer of faith is answered.

Conclusion: The psalmist has carried us into the Holy of Holies; may we bow our heads in adoration, and then open our mouths in exclamation.

(EDITORS 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 1198, Fort Myers, Fla. 33908).

**THE BAPTIST EXAMINER**  
**NOVEMBER 7, 1981**  
**PAGE THREE**

## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

In I Corinthians 12:3 we find the statement, "and that no man can say that Jesus Christ is the Lord, but by the Holy Spirit." What does the "saying" mean here?

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I Cor. 12:3, "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost."

I think our treatise may be free of all ambiguity if we consider at the outset that the natural mind or intellect of fallen man is "Enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

The mind is the chief faculty of the soul, it is always reaching out for things on which to fix the will, and for the affections to embrace. In the fall, the mind, will, and affection of man not only became disordered, but ill-ordered, and as he is in his corrupt nature he invariably chooses things which are contrary to the revealed will of God.

"...Walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:17, 18). It is by reason of their utter blindness of mind, and depravity of will and affection that unregenerate men cannot say that "Jesus is the Lord." Man by his own reason or understanding, no matter how much improved, cannot by it discern the first spiritual truth. The unregenerate philosopher sitting upon the throne of reason is as destitute of the light of the Spirit of God as the unclothed maniac of Gadara, and shall never see the Lordship of Jesus unless the all-conquering Spirit takes up residence in his soul.

Christ said speaking of the Holy Spirit, "...He shall testify of Me" (John 15:26). And Paul said, speaking of the glory and excellency of Christ, "God hath revealed them unto us by His spirit..." (I Cor. 2:10). So, without the effectual work of the Holy Spirit whereby the mind is renewed, "No man can say that Jesus is the Lord."

The faith of God's elect being wrought by the Holy Spirit can never diminish to such a low that the child of God can by conviction, "Calleth Jesus accursed." At the other extreme and equally true, no man can call Jesus, Lord, apart from an Holy spirit-wrought faith, whereby he is brought into loving subjection to Christ, and is caused to see Him as the reigning Lord of glory. Jesus, the Lord will one

day say to all those who died believing Him to be accursed. "Depart from Me ye cursed." He will one day say to all who believe He is Lord, "Come ye blessed."

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As a prelude to the answer pertaining to the "saying," Paul speaks "concerning spiritual gifts" which he would not have them ignorant of (I Cor. 12:1).

Such gifts speak of the Holy Spirit in the Church as the Body of Christ, which is a complement to him Who is the Head of all things to the Church.

Hence, the love of God, as shed abroad in the hearts of the people of God by the Holy Spirit (Rom. 5:5), pervades the whole Church with reciprocal complements for the object of perfecting the Body of Christ. This is the ideal perspective.

So, with this in mind, Paul called upon them and reminded them of their past deplorable condition in their unregenerate state of being, when they were Gentiles and were carried away by persuasion unto dumb idols, in being so led (I Cor. 12:2).

Yet, even in that condition, it is affirmed that no false religion is without claim to Divine inspiration by way of revelation, because God, alone, can make known His will to men: Hence, all adverse religions pretend inspiration.

Too, though Judaism had, in the law and in the prophets, that which was the very essence of Christianity; yet they (in their apostasy) rejected Christ.

Also, aside from Judaism, heathen priests pretended to receive (by inspiration from their gods) the answers which they gave to their votaries. So, as far as the people believed such pretensions, they were led by such teachings.

We find, then, that both heathenism and Judaism are full of expectations of a future teacher and deliverer. However, especially, in the Hebrew Scriptures, do we find witness concerning the coming Messiah, as attested to by the Spirit of prophecy and as proven by the miracles and the doctrines of Jesus.

Consequently, in I Corinthians 12:3, we have stated a criterion principle which delineates a standard by which a correct spiritual discernment can be attained. This, in particular, deals with both the negative and the positive criteria of inspiration by the Holy Spirit, as relating to rejection and acceptance of Christ.

So, under the inspiration of the Holy Spirit (in relating to that rejection), Paul summarizes thus: "Wherefore, I give you

to understand that no man speaking by the Spirit of God calleth Jesus accursed..." (I Cor. 12:3).

Yet, Judaism (in their anti-Semitism against Christ Who was, after the flesh, of the lineage of Shem), when they crucified Jesus, spoke of Him as "accursed," while, at the same time, they pronounced their own curse, saying "His blood be on us and on our children" (Mt. 27:25).

In doing this (speaking of Jesus as accursed) they, most certainly, were not speaking under the inspiration of the Holy Spirit, Who inspired the writing of the Scriptures, all of which "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, (thoroughly) furnished unto all good works" (2 Tim. 3:16, 17).

Therefore, those Judaizers were not under the inspiration of the Spirit of God, but, rather, under the spirit of anti-Christ. So, in being under the spirit of anti-Christ, those Judaizers had an adverse influence upon the unconverted Gentiles, in convincing them that Jesus was a very wicked and detestable person, else He would never have been condemned and crucified.

Then, too, before His death, they blasphemed Him and, after His death, still (even until now) continue to curse Him as an imposter and, also, to revile them that believe on Him as anti-Semitic toward the Judaizers, who are, supposedly, after all, God's chosen people, even though they, in their unbelief, are rejected of God.

Hence, in contributing to such, as being used of God in writing of the Old Testament Scriptures, it is wrongly assumed that we, presently, have a "Judaean-Christian faith." But this is only an anomaly, which is not supported by the Holy Scriptures, since Judaism detests and denies the doctrines of Christ, as representing His person and office, in adherence to the traditions and adverse doctrines of the Talmud, instead of the Bible.

Therefore, I must affirm that, though a man may historically say "that Jesus is Lord," as do the devils and his formal and hypocritical professors, yet such testimony is vain.

However, eventually, all men will be compelled of God (whether they will or not) to confess "that Jesus is the Lord;" yes, even those who have not the Spirit of God.

Nevertheless, further, no man can call Jesus Lord (in the sense of appropriating His righteousness to himself truly and really), as his Lord and Saviour, but by the Spirit of the infinite wisdom and knowledge of Jesus Who is Lord.

Indeed, it is the same Spirit Who imparts the faith of God to His pre-chosen people in time when, in regeneration, "the love of God is shed abroad in our hearts by the Holy Spirit Who is given to us" (Rom. 5:5).

The sense is that a man may

pretend ever so vehemently to have "the faith of God's elect;" yet, if he does not have that "love of God" for Christ Jesus, he is destitute of the regenerative grace of the Spirit of God.

Then, too, on the other hand, whoever loves Christ, in the sense of having "the faith of God's elect," can, in truth, in answer to instruction in the Word of God, "say that Jesus is Lord...by the Holy Spirit" (I Cor. 12:3).

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It is not in our nature to call anyone Lord. Thus, Satan fell and Adam and Eve sinned, because they wanted to be like God.

The only way that a person will say from the heart that Jesus Christ is Lord is because he has received the Holy Spirit in his heart.

Natural (or unsaved) man cannot understand spiritual things. "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" (I Cor. 2:14).

When Simon Peter said that Jesus was the Christ Jesus' answer to him was: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:17). John said, "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God" (I John 4:2).

No person can say from the heart that Jesus is the Christ unless the Spirit is in it.

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"No man can say that Jesus is the Lord, but by the Holy Ghost" (I Cor. 12:3).

"Not everyone that sayeth to me Lord, Lord, shall enter into the kingdom of heaven" (Matt. 7:21).

One might think, at first sight, that there is a contradiction between these two verses of the Bible. But, those who are saved, and thus taught by the Spirit, know that the Scripture is all inspired of God, and therefore, there are and can be no contradictions therein. We who are saved delight to bow to the absolute authority of the Word of God. We know that any seeming contradictions are not in the Bible, but in our inability to properly understand the Bible.

There is a saying unto Jesus, Lord, Lord, that is merely a lip profession. It is an outward saying of the head only. It does not proceed from a true heart belief in Jesus Christ as God and as one's own personal Lord and Saviour. This is the saying of Matthew 7:21. These evidenced the unreality of their saying to

Jesus, Lord, by not doing the things He told them to do. If they had truly meant what they said, they would have submitted unto and obeyed the Lordship of Jesus Christ.

There is a saying that Jesus is Lord that comes from the heart. A saying that is true and genuine. A saying which proceeds from a regenerated heart that is truly receiving Jesus as Lord and Saviour and that bows gladly to the supreme Lordship of Jesus Christ. This is accompanied by a Spirit - empowered effort to obey the Lord in all things as the grand and general rule of one's life.

The first saying of Matthew can be made by any man in the energy of the flesh. It requires no supernatural work of the Spirit of God. Multitudes have made this profession, continued on in sin as if they had not made such profession, and died in sin and gone to hell.

The second saying of I Corinthians 12:3 is a work that no man can or will perform in the flesh. Before a man can see and believe that Jesus Christ is God Almighty and receive Him as Lord and Saviour, there must be a supernatural, miraculous, irresistible working of the Holy Spirit of God. Men by nature are blind, and cannot see the truth about Jesus. When one does see this, it is because the Spirit has revealed it unto them. We need to examine our profession to see if it is of self, or a work of the Holy Spirit of God.

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Paul, after having taken up some of the problems which the church at Corinth were having, such as divisions, adultery, meat offered to idols, gluttony, and misuse of the Lord's supper, he now turns to problems concerning spiritual matters. "Now concerning spiritual gifts (things), brethren, I would not have you ignorant" (I Cor. 12:1).

In verse two he reminds them that as pagans they had been led to worship dumb idols implying that now, having come to the knowledge of the truth they were not to be led astray concerning the Lord Jesus Christ by those who made claim that they were led by the Spirit of God. In verse 3 he says, "Wherefore I give you to understand..." I give you this rule that you can tell if one speaking is led by the Holy Spirit or not. "NO man speaking by the Spirit of God calleth Jesus accursed;" This means that if anyone, regardless of whoever he might be, should blaspheme the name of Jesus is positive proof that he is not led by the Holy Spirit. "Speaking by the Spirit of God—" means under the influence or led by the Spirit. The Holy Spirit in all instances will do honor to Jesus Christ and all who are led by Him will be led to love and reverence the name of Christ. "—and that no man can say that Jesus is the Lord, but by the Holy Spirit." This means that no one will acknowledge Him as his/her Lord except led by the Holy Spirit. "—is the Lord—" Is the Messiah, is the One who died for my sins, is my Master — it is on-

(Continued on Page 5 Column 1)

To put more *HEART* into one's *FAITH*, one must have more *FAITH* in his heart.

## FORUM

(Continued from Page 4)

ly by the Holy Spirit that we recognize His Lordship.

In I John 4:1, 2 we have the same rule laid down to distinguish between false teachers and those who are led by the Spirit of God, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby, know ye that Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God" (I John 4:1, 2).

This rule is just as important for us today as it was for the Corinthians in their day. We can be very sure that anyone who denies the virgin birth of Christ, any who denies the blood atonement, or any who preaches salvation by works of any kind CAN NOT be led by the Spirit of God.

## VIEWS

(Continued from Page 3)

prepared for you, and for which He is making you kings and priests unto God, that you may reign with Him for ever and ever. Oh, be not earthbound! Do not cast your anchor here in these troubled waters. Build not your nest on any of these trees; they are all marked for the axe, and are coming down; and your nest will come down, too. If you build it here. Se thyour affection on things above, up yonder, "Up where eternal ages roll. Where solid pleasures never die."

To put it very plainly, I think that watching for the coming of the Lord means acting just as you wish to be acting if He were to come. I saw, in the Orphanage schoolroom, that little motto, "What would Jesus do in such a case, and in such a case?" Do just that. Another good motto is, "What would Jesus think of me if He were to come?" There are some places into which a Christian could not go, for he would not like His Master to find him there. There are some kinds of amusements into which a believer would never enter, for he would be ashamed for his Master to come and find him there. There are some conditions of angry temper, of pride, petulance, or spiritual sloth, in which you would not like to be if you felt that the Master was coming. Suppose an angel's wing should brush your cheek just as you have spoken some unkind word, and a voice should say, "Your Master is coming." You would tremble, I am sure to meet Him in such a condition. Oh, beloved, let us try every morning to get up as if that were the morning in which Christ would come; and when we go up to bed at night, may we lie down with this thought, "Perhaps I shall be awakened by the ringing out of the silver trumpets heralding His coming. Before the sun arises I may be startled from my dreams by the greatest of all cries, 'The Lord is come!' " What a check, hat an incentive, what a bridle, what a spur. such thoughts!

(Continued on Page 6 Column 3)

## BEGINNING THIS WEEK — A SERIAL ON...

# THE GREAT VALLEY RAILWAY

The  
GREAT VALLEY RAILWAY:  
The Magnitude of the Station:  
The Departure of the Trains:  
The Fare and Other Useful Information  
An Allegory,  
By  
ELDER D. PLEDGE  
(Deceased)  
London, England

### SYLLABUS

The circumstances which gave rise to the dream. — The station, its size, and length of platform. — Number of passengers which travel on the lines. The aggregate number in thirty years. — Trains every minute. — Difference in the gauge between the up and the down lines. — More travel on the down than the up. Scenes at the departure of an up train described. — A look at the down train. Probable cessation of all traffic on the down line for a thousand years. — Tickets for the up train free. — Too late for the train. — The Ticket described. — Forged tickets. — Only on up line to the city. — Return tickets. — No ticket transferable. No line from Hades to the city. — No intermediate station. — Traffic greater in winter than in summer. — No luggage allowed on either line. A supposed exception. — No luggage trains. — Telegraphic wires all up the line to the city. — The valley not the only way to the city. — Things seen and heard in the nether and upper world. — Men solemnly exhorted to be ready. — An appeal to the reader.

One afternoon in the summer of last year a friend and relative of mine, who had just come into the town, called upon me, took tea, and spent the evening. Tea being over, we sat and chatted together, and, as he was a good man, we talked of things temporal and things eternal; of the life that now is, and of that which is to come.

In the course of conversation, he said, "I saw the other day, an occurrence which I shall not soon forget."

"Did you; what was it?"

"Well," he said, "at one of the junction lines of rail, on the South-Eastern line, a man got into the wrong train; he got into the down train instead of getting into the up, and he did not discover his mistake until the train had started and got a considerable distance on its journey, when suddenly he exclaimed, 'Why, where am I, and whither am I going?'"

"Going," said a fellow traveller, "why, don't you know where you are going? Why, you are going in the down train to Dover, to be sure, did you not know that? If you did not, you ought to have known it before you left the station, and not have got into the wrong train."

"Dear, bless me," he said, "why I thought I was in the up train for London, for that's where I wanted to go."

On hearing this, one pitied him, and said, "I'm sorry for you, my friend, that you should have made such a mistake, and have got into the wrong train."

Another smiled and said, "You should have been more careful, my good fellow, and made sure you were in the right train before you started."

A third laughed at the poor man's mistake, and made fun of it.

However, there was no remedy; he was in the down train, and in the down train he must go, until the next station could be reached, where he might alight, and wait for the next up train to London, whither he wanted to go.

My friend left me somewhat late in the evening, and that night I dreamt, and in my dream I thought I was at a great Railway Station, the largest I had even seen in all my travels; indeed, it was so large I could not see to the end of it. I also saw there was an immense number of persons waiting to go by the trains. My curiosity was excited, and I felt a strong desire to know something about this wonderful Station; and as all Railways have names to denote the different routes they take, and the different places to which they run, I wondered what was the name given to this. So I looked about me for some respectable official, from whom I might obtain the information I wanted. Presently I saw on the platform, a respectable good tempered looking man, and on the collar of his coat I saw, in embroidered letters, the word "Inspector," so I walked up to him, and, addressing him, said, "Pray, will you kindly tell me the name of this railway?"

"With pleasure, sir. Any information which you may wish to have I will give you to the best of my knowledge. This is called 'The Great Valley Railway.' The Valley itself is known to the public as 'the valley of death.' A very old railway, this, as perhaps you are aware. It was made immediately after the fall of man, and one of Adam's sons, whose name was Abel, was the first man who travelled on the line."

"Yes, I know all about its antiquity, and the reason why it was made, but I never was so struck as now with the greatness of the Station, and the number of persons which I see on the platform

waiting to go by the trains. What, think you, are the dimensions of the Station, and what the length of the platform?"

"This great Station of ours, sir, has been measured, and is declared to be upwards of 24,000 miles in circumference, while its platform, on which you now stand, reaches to the very ends of the earth, for you must bear in mind that the whole world of human beings travel on our lines. There is not a people or tribe, on the face of the globe, but what in due time go up or down this great valley."

"And what number of persons think you there is here at the present time, waiting the appointed time to go?"

"What number, sir? Well, I cannot exactly say, but I have it on good authority that the number is not less than from ten to twelve hundred millions."

"From ten to twelve hundred millions?" I exclaimed in perfect amazement at the number. "Why, how long will it take to send them all off?"

"About thirty years, sir; but then, mark you," he said, "we shall not dispatch the whole of the ten or twelve hundred millions which are now in the Station and on the platform in thirty years, although we shall a vast number of them, for the fact is, that while we send away, according to a calculation made a short time ago, 91,824 every day, which gives 3,826 every hour, yet there is no visible diminution of numbers, and that because as many and indeed more, come every day and ever hour to the Station, than go from the Station, so that after the next thirty years we shall have more persons at the Station and on the platform waiting for the trains to take them, than are now waiting to go."

Having obtained this information with regard to the size of the Station, the length of its platform, the immense number of passengers which were daily and hourly sent off by the trains, I felt desirous to ask for still further information with regard to the lines and the places to which they run, so I said to the Inspector, who was extremely polite and courteous, "How many lines of rail have you?"

"The same number, sir, as on all other railways. Two — one up and one down."

"And where do these lines run to?"

"The up line runs to the Eternal City, called by some 'the New Jerusalem, the City of the living God;' by others it is called the 'Golden City,' because of its golden pavement, for the streets are said to be paved with gold. Others call it the 'Celestial City,' some call it 'Paradise,' but most people call it 'Heaven.'"

"And the down line — where does that run to?"

"That runs down to a place called Hades, or the nether world, which is said to be a place of 'outer darkness.' The sun never shines there, nor is there a ray of light to be seen there from Sun, Moon, or Stars; no, nor any artificial light, such as you see lighting up this station, when the sun has gone down and the night has set in."

"And how often do the trains leave the Station for these two places?"

"Every minute, sir."

"Every minute!" I exclaimed, with some astonishment. "What! and do you mean to say that passengers are being sent off all the day long and all the night through, and that, too, from year's end to year's end?"

"Yes, sir, every minute, all the year through, from January to December, both the up and down trains leave the Station with passengers who have been summoned by Imperial authority to leave home, relations, friends, property, and all that they had, and to go to their respective destinations, many of them, alas! like the man who got into the wrong train, going they know not whither."

I remember that in my dream I now walked to the edge of the platform, and looked at the two great lines which stretched before me on either hand, and as I looked I thought I saw a great difference in the gauge of the two lines. I thought the down line seemed much broader than the up, so I said to the Inspector, "Am I mistaken, or is it a fact that the down line is much broader than the up?"

"You are not mistaken, sir," he replied, "it is a fact; the down line is much broader than the up."

"Has it always been so?"

"Always; I never knew it otherwise. It was declared to be so eighteen hundred years ago, and the two lines are the same now as then." "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is he way, which leadeth unto life, and few there be that find it" (Matthew 7:13-14).

"And do as many persons travel on the down lines as on the up?"

"As many, sir? I am sorry to say a great many more. It is sad to see the multitudes that go by the down trains, and the few that go by the up. He, who eighteen centuries ago, declared the down line to be the broader of the two, also said that many went on the broader down line, and but few on the narrow up; and, as it was then, so it is now."

Now as I stood on the platform, looking at the two lines, I saw two trains of carriages, one standing on the up line, and the other on

(Continued on Page 6 Column 1)

## RAILWAY

(Continued from Page 5)

the down; and on the doors of these carriages I saw that they were respectively called First Class, Second Class, Third Class: so, looking at the Inspector, I said, "I see all classes travel on your lines."

"Yes, sir, 'Kings of the earth, and all people, Princes, and all Judges of the earth,' both young men and maidens, old men and children, and even strong stalwart men in the vigour and meridian of life, all go up or down this great valley; the time of their departure being appointed by the great Supreme, who is too wise to err, and too good to be unkind."

Just at this moment I saw in my dream that an up train was leaving the Station with its first, second, and third class carriages, and I looked particularly to see the number of passengers there were in each carriage: and, as I looked, I saw there were but very few in the first class, there were more in the second, and by far the larger number I saw were third class passengers; so I said to the inspector, "How is it that there are so few first class passengers in this up train which is now leaving for the Celestial City?"

"The fact is, sir," said he, "that not many mighty, not many noble, care to go by the up train. The Celestial City has no charms for them, and if," said he, "you look at the down train before it starts, you will see that the first class passengers in the down train are far more numerous than you saw in the first class up."

So I looked, and saw it was just as he had told me. In the down train which was starting for Hades, I saw that not only was the line broader than the up, but the train itself was much longer, and the number of passengers in all the carriages was far greater than I had seen in the up train a minute or two before: and now I was powerfully reminded of the solemn words of Him, who said, "Broad is the way which leadeth to destruction, and many there be which go in thereat; narrow is the way which leadeth unto life, and few there be that find it."

Now, as I stood on the platform watching the departure of the trains, I saw several deeply interesting and solemnly affecting scenes which I shall not soon forget. In an up train, which was just leaving for the Holy City, I saw seated in a first class carriage, a lady, who was, as I was told, a wife and a mother. She looked dead-ly pale, and yet I observed there was a brightness in her eye, and a calmness in her countenance which indicated the possession of perfect peace. That which struck me was her beautiful attire. She was arrayed in a robe of pure white, so pure, that it was, if possible, whiter than snow. At the carriage door stood her husband and children, watching her departure, with downcast looks, and eyes suffused with tears. Seeing them weeping, she calmly and sweetly said to them, "Don't weep, dear ones. Though I am leaving you it is only for a very short season. You know whither I am going. I am going to my Father's house of many mansions: and there, as you know, I shall see Jesus, whom having not seen I love, and you love, too; and there I shall not be a stranger or a guest, but like a child at home: there, also, I shall meet many a dear one who has gone before me, and in their company, but especially in the presence of Jesus, I shall realize a fulness of joy and pleasures for evermore. "O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee" (Psalm 16:2). Weep not for me, dry up those tears, "To depart and be with Christ is far better." As she uttered these few parting words, the last she was heard to speak, I saw in my dream that both husband and children were greatly comforted. The door was shut, the blind was drawn, the whistle was blown, the train was off, and they saw her no more.

Looking, as I did, with intense interest on this deeply interesting scene, I saw there were a few other ladies in the same carriage, each of whom bade an affectionate farewell to those who had come to see them off, and all of whom were most beautifully attired. One looked as if her raiment was of "needlework," and another as if her "clothing was of wrought gold." "The King's daughter is all glorious with wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee" (Psalm 45:13-14).

Indeed, their whole attire was without spot or wrinkle, or any such thing, so that I knew they were some of the daughters of Sion, and they were going up to the new Jerusalem, to appear in the presence of the King, who greatly desired to see them in His holy habitation. I observed there were also a few gentlemen going by the same train in some of the first class carriages, and they all looked supremely happy; joy beamed in every face, and they, too, were superbly attired. They had on their "beautiful garments," as they were now going to the Holy City, the "City of the Great King," and would there "see the king in His beauty."

But, though the passengers in the first class up train were so superbly attired, and richly adorned with priceless jewels, there was no pride in any of them. I saw that they were very models of humility, and possessed, in no small measure, the meekness and gentleness of Jesus, at Whose feet they had sat, and of Whom they had learnt to be meek and lowly in heart. I observed that the very beauty and purity of their garments, and the value of their jewels, tended to depend on their humility, in that they felt and confessed, they were not worthy of the honour of being so beautifully arrayed and so richly adorned, and they well knew that the whole of their princely attire had been obtained at no cost of their own, but at the cost of One Who had loved them even unto death.

(Continued next week)



Question: — What boy's hand was older than his elder brother?

ANSWER: — Zerah's, Genesis 38:27-30 RV. "And it came to pass in the time of her (Tamar's) travail, that, behold, twins were in her womb. And it came to pass when she travailed, that one put out a hand: and the mid-wife took and bound upon his hand a scarlet thread, saying, This came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she, Wherefore hast thou made a breach for thyself? therefore his name was called Perez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zerah."

## VIEWS

(Continued from Page 5)

spur, such thoughts!

But what will be the blessedness when Jesus does come? Well, a part of that blessedness will be in future service. You must not think that, when you are done working here, you Sunday-school teachers, and those of us who preach and teach, that the Master will say, "I have discharged you from My service. Go and sit on a heavenly mount, and sing yourselves away for ever and ever." Not a bit of it. I am but learning how to preach now; I shall be able to preach by-and-by. You are only learning to teach now; you will be able to teach by-and-by. Yes, to angels, and principalities, and powers, you shall make known the manifold wisdom of God. I sometimes aspire to the thought of a congregation of angels and archangels, who shall sit and wonder, as I tell what God has done for me; and I shall be to them an everlasting monument of the grace of God to an unworthy wretch, upon whom He looked with infinite compassion, and saved with a wonderful salvation.

All those stars, those worlds of light, who knows how many of them are inhabited? I believe there are regions beyond our imagination to which every child of God shall become an everlasting illumination, a living example of the love of God in Jesus Christ. The people in those far distant lands could not see Calvary as this world has seen it; but they shall hear of it from the redeemed.

Remember how the Lord will say, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." He is to keep on doing things, you see. Instead of having some little bit of a village to govern, he is to be made ruler over some great province. So it is in this passage.

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PAGE SIX

## WHAT DO YOU SEE NURSE?

What do you see, nurse, what do you see?  
What are you thinking when you look at me?  
A crabbit old woman, not very wise,  
Uncertain of habit, with far away eyes,  
Who dribbles her food, and makes not reply,  
When you say in a loud voice, "I do wish you'd try!"  
Who seems not to notice the things that you do,  
And forever is losing a stocking or shoe.  
Who, unresisting or not, lets you do as you will  
With bathing and feeding, the long day to fill.  
Is that what you're thinking, is that what you see?  
Then open your eyes, you're not looking at me.  
I'll tell you who I am as I sit here so still,  
As I move at your bidding, as I eat at your will.  
I am a small child of ten with a father and a mother,  
Brothers and sisters who love one another.  
A young girl at sixteen with wings at her feet,  
Dreaming that soon now a lover she'll meet.  
A bride soon at twenty, my heart gives a leap,  
Remembering the vows that I promised to keep.  
At twenty-five now I have young of my own  
Who need me to build a secure happy home.  
A woman of thirty, my young now grow fast,  
Bound to each other with ties that should last.  
At forty my young now soon will be gone,  
But my man stays beside me to see I don't mourn.  
At fifty once more babies play around my knee,  
Again we know children, my loved one and me.  
Dark days are upon me, my husband is dead,  
I look at the future, I shudder with dread,  
For my young are all busy rearing young of their own  
And I think of the years and love I have known.  
I'm an old lady now and nature is cruel,  
'Tis her jest to make old age look like a fool.  
The body it crumbles, grace and vigor depart,  
And now there is a stone where I once had a heart.  
But inside this old carcass a young girl still dwells,  
And now and again my battered heart swells.  
I remember the joys, I remember the pain,  
And I am loving and living life over again.  
I think of the years all too few, gone so fast.  
And accept the stark fact that nothing can last.  
So open your eyes, nurse, open and see,  
Not a crabbit old woman, look closer, see Me.

(It has been reported that this poem was found with the belongings of an elderly lady who died in a nursing home in Ireland.)

—Via Calvary Baptist News

Read the forty-fourth verse: "of a truth I say unto you, that he will make him ruler over all that he hath." That is, the man who has been a faithful and wise steward of God here, will be called of God to more eminent service hereafter. If he serves his Master well, when His master comes, He will promote him to still higher service.

Do you not know how it used to be in the Spartan army? Here is a man who has fought well, and been a splendid soldier. He is covered with wounds on his breast. The next time there is a war, they say, "Poor fellow, we will reward him! He shall lead the way in the first battle. He fought so well before, when he met one hundred with a little troop behind him! Now he shall meet ten thousand with a larger troop! That is God's way of rewarding His people, and a blessed thing it is for the industrious servant. His rest is in serving God with all his might. This shall be our Heaven, not to go there to roost, but to be always on the wing; forever flying, and forever resting at the same time. "They do his commandments, harkening unto the voice of his word." "His servants shall serve him; and they shall see his face." These two things blended together make a noble ambition for every Christian.

May the Lord keep you waiting, working, watching, that when He comes, you may have the blessedness of entering upon some larger, higher, nobler service than you could accomplish now, for which you are preparing by the lowlier and more arduous service of this

world. God bless you, beloved, and if any of you do not know my Lord, and there do not look for His appearing, remember that He will come whether you look for Him or not; and when He comes, you will have to stand at His bar. One of the events that will follow His coming will be your being summoned before His judgment seat, and how will you answer Him then? How will you answer Him if you have refused His love, and turned a deaf ear to the invitations of His mercy? If you have delayed, and delayed, and delayed, how will you answer Him? How will you answer Him in that day? If you stand speechless, your silence will condemn you, and the King will say, "Bind him hand and foot, and take him away."

God grant that we may believe in the Lord Jesus unto life eternal, and then wait for His appearing from Heaven, for His love's sake! Amen.

## SAVIOR

Guatemala - a "hit list for the ultimate takeover of Central America." (The State Department proof will be discussed later.)

In addition, Secretary Haig made several chilling observations: (1) Soviet activity is the most serious threat to world peace that we face today; (2) the most dangerous trend is the growth of Soviet military power which is now capable of supporting an imperial foreign policy; (3) Soviet adventurism conforms to an ominous objective: to (Continued on Page 7 Column 2)

*We must GO to the SINNER if we expect him to COME to the SAVIOUR!*

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

LYNCHBURG, Va. (EP)—Moral Majority will mount an anti-pornography campaign next year using legal, economic and political pressure instead of a puritanical approach, a spokesman for the group says.

"The hard statistics show that where these businesses (that sell pornography) are allowed to proliferate, the tax base is eroded, the crime rate increases... and strictly from an economic and aesthetic viewpoint, we think it's in the best interest of cities to eliminate these kind of establishments," said Cal Thomas, vice president for communications for Moral Majority.

Moral Majority will press for prosecutions under local anti-pornography laws, which Mr. Thomas said are not being enforced "mostly due to chicken-hearted law enforcement officers and judges." The organization also will encourage its members and supporters to boycott grocery, convenience and bookstores selling publications it considers pornographic or obscene.

Moral Majority outlined the campaign at an anti-pornography seminar last week in Freeport, the Bahamas, for 40 law enforcement officials and prosecuting attorneys from 30 cities, including Atlanta, Jacksonville, Houston, Cincinnati and New York, he said.

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WASHINGTON (EP)—Americans United for Separation of Church and State today scored the Reagan administration for flagrant inconsistency in attempting to balance the federal budget while promoting a multi-billion dollar tuition tax credit plan to aid private and parochial schools. "It is ironic that in the same week an administration representative appeared before a congressional panel backing an extravagant scheme to help private education President Reagan appeared on television seeking sacrificial spending cuts in other programs, including, federal aid to public education," said Americans United Director R. G. Puckett.

On Sept. 22, Assistant Treasury Secretary John E. Chapoton told a House Education subcommittee that the administration favors tuition tax credits for private education. The Packwood-Moynihan tuition tax credit proposal currently being considered in the Senate would cost U.S. taxpayers an estimated \$7 billion annually in tax expenditures by 1986. Only two days later, President Reagan called for another round of large cuts in federal spending and a balanced budget by 1984.

"There is a simple cure for this schizophrenia," said Puckett. "President Reagan should shelve the tuition tax credit plan. The President also said that education is the principal responsibility of local school systems, teachers, parents, citizen boards and state governments. With that philosophy in mind, how can he favor a massive new program of federal aid to private education?"

"Ninety percent of private schools in America are run by

churches," Puckett noted. "They should be supported by the voluntary contributions of those who share those religious beliefs. It is certainly contrary to the spirit of voluntarism to force all Americans through taxes to support religious schools which teach viewpoints they may not share. It is also unconstitutional."

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NEW YORK (EP)—1981 marks the 15th anniversary of the Good News New Testament, the New Testament in Today's English Version, published by the American Bible Society.

Originally published under the title Good News for Modern Man, the highly popular New Testament has undergone four editions and has sold more than 61.2 million copies since it was first published in 1966.

As its translators intended, the GNNT was prepared by the American Bible Society for people who spoke English either as their mother tongue or as an acquired language.

As a distinctively new translation, it did not conform to traditional vocabulary or style, but sought to express the meaning of the Greek text in words and forms accepted as standard by people everywhere who employed English as a means of communication.

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## BRIEF NOTES

The Kings Addition Baptist Church of South Shore, Kentucky wishes to announce that Bro. Wayne Mowris is now located in Canada and has some preaching points. We are rejoicing in his progress as he first had a lot of opposition when he entered the area.

However, he is in need of more support as the cost of living is greater than he anticipated. Please pray with us that the Lord will provide the necessary support in this respect. We call on all of you to pray much for Bro. and Sister Mowris as they attempt to serve the Lord in Canada. If you need additional information concerning their work there, please contact Elder James E. Hobbs, P.O. Box 634, South Shore, Kentucky 41175.

## SAVIOR

(Continued from Page 6)

strike at countries on or near the vital resource lines of the Western world; and (4) Moscow is responsible for most of the world's trouble, particularly terrorism. These things mostly we all suspected, but seeing and hearing them officially proved is appalling. (The Virginian-Pilot, March 19, 1981, p. A1)

President Reagan, in response to these threats, apparently intends El Salvador to be symbolic of "The Savior" of Western civilization, i.e., according to the Catholic journal America, "the first testing ground of (his) counteroffensive against Soviet expansionism." Indeed, the President has said: "No area of the world should have a higher priority than the

place where we live, the Western Hemisphere. My administration will forge a new more realistic policy toward our own hemisphere as an integral part of my program for peace."

Thus, the Reagan appraisals provide sharp contrasts to the "magnanimity" of 1979 international politics when then-President Carter announced, "We are now free of that inordinate fear of communism."

The Situation. Perhaps the most charitable thing that can be said for some of the men and women fighting alongside the insurrectionists in El Salvador is that they fail to distinguish between "intention and consequence." Their intention may be as noble as President Reagan's but to intend justice and freedom for the Salvadorans is not to achieve it. Why? Because experience establishes this truism: When communists control insurrection movements, "what will happen is worse than what had been happening." (Jeanne Kirkpatrick, U.S. Ambassador to the United Nations, The Virginian-Pilot, May 19, 1981, p. A15).

Simply stated, the situation in El Salvador involves the far right, the far left, and the centrist government. The leftists, aided by arms from Cuba and other communist sources, are endangering stability and democratic progress in the region by attempting to overthrow the centrist government. United States aid is intended to stabilize the trend toward greater democracy and help defend the land reform programs. (Constantine Menges, The Hudson Institute, Good News, May-June 1981, p. 43).

The goal is to ensure that there is no Marxist takeover. Consequently, the centrist regime has been provided with some 54 American technicians for training purposes, helicopters, personnel carriers, and small arms to help counter the considerable communist-provided support to the leftist rebels that is being funneled from the Soviet-bloc countries, including Cuba, Vietnam, Ethiopia, and Nicaragua, to name a few. Trans-shipments have been through Cuba and Nicaragua.

The State Department's proof of all this and much more is considered "incontrovertible," and consists of documents, plans, and reports recently recovered (captured) from the Communist Party of El Salvador and from the People's Revolutionary Army. These plans spell out the covert and well-coordinated efforts of the Soviet Union and Cuba to "overthrow El Salvador's established government and to impose in its place a communist regime with no popular support." (Human Events, April 25, 1981, p. 5, 6; Christian Inquirer, April 1981, p. 7)

Progress has been phenomenal. Prior to September 1980, guerrillas in El Salvador were poorly trained ill-equipped, armed with pistols and an assortment of shotguns and hunting rifles. But by January 1981, when they launched their massive offensive, they had an impressive array of modern weapons and equipment. The seized documents explain why.

In December 1979 leaders of the Salvadoran Communist Party enlisted the services of Fidel Castro for speeding up the "coordination and unity of our organization." Thereafter, the documents disclose, things happened: Coordination meetings

were organized among the Party leaders of El Salvador, Cuba, East Germany, the Palestine Liberation Organization, Nicaragua, the Soviet Union, Vietnam, Czechoslovakia, Bulgaria, and Hungary in order to obtain arms and other support for the movement.

Shafik Handel, the Communist Party leader of El Salvador, was apparently a one-man gang in his intriguing travels throughout the world in 1980 for arms and supplies. He was "warmly received" by the comrades and each "wanted" to be part of providing this aid. By mid-September substantial quantities of arms had arrived in Nicaragua for trans-shipment to the Salvadoran rebels. Their general offensive, launched on January 10, 1981, however, met with reverses from the centrist forces and they have since reverted to sporadic terrorist tactics. American aid has apparently been the deciding factor for the time being.

The Liberals. While Shafik Handel was reaping his harvest of armaments with communist-style "magnanimity in politics," we should note that his brother, Farid, was comparably successful in the United States: He was busy organizing, in cooperation with the Communist Party USA, a number of "solidarity committees" in major cities in order to form the U.S. Committee in Solidarity with the People of El Salvador (CISPES), whose purpose is to promote rallies and protests against United States policy in El Salvador. (Human Events, April 25, 1981, p. 5).

He enlisted the willing assistance of the National Council of Churches (NCC), Representative Ronald Dellums (D-Cal.) and members of the congressional Black Caucus, officials of the United Electrical Workers and West Coast Longshoremen's Union, Amnesty International, the Cuban mission to the United Nations, and a group at the Institute for Policy Studies.

Among the CISPES primary objectives, we note the following: Create favorable public opinion, stop American aid to the ruling junta, support non-intervention, and provide people-to-people aid in the form of "solidarity bonds." These bonds would be sold and the money channeled as "humanitarian aid" to the Salvadoran people to help counter official United States aid to the government of El Salvador. Incidentally, it is reported that Farid Handel and the Revolutionary Democratic Front maintain a bank account in Mexico for these "solidarity" dollars intended for the guerrillas.

President Reagan, of course, is aware of all this and he told the Washington Post that the communist propaganda "has confused a great many people and many well-meaning people."

The May 3, 1981 March on the Pentagon attracted some 25,000 opponents of United States policy in El Salvador, anti-draft activists, and "victims" of the Reagan budget cuts. It was a multi-purpose protest, Bella Abzug, William Kunstler, Paul O'Dwyer, the Berrigan brothers, and other liberals from the Vietnam War days were out in force with another cause to champion; the net result was aid and comfort to communism in El Salvador.

Over 200 organized groups in the United States are working against America's position in El

## Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:  
New Guinea Missions  
c/o Calvary Baptist Church  
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Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:  
ELDER FRED T. HALLIMAN,  
Sovereign Grace Baptist Mission,  
P.O. Box 19, Koroba, via Mendi,  
Papua, New Guinea.

Salvador, including the major religious denominations and their NCC with resolutions and other pronouncements. For example, both major Presbyterian bodies have issued strong statements. So did the United Methodist Board of Church and Society whose Martin L. Deppe stated, in effect, we haven't "got the facts" but we do oppose violence and intervention, so here's our resolution against our country's position. (Presbyterian Journal, May 13, 1981, p. 14; Good News, May-June 1981, p. 43).

On the other hand, Professor Robert Benne of the Lutheran School of Theology at Chicago and 159 others of the Committee for the Free World "got the facts" and applauded the

United States position, calling El Salvador "a textbook case of indirect armed aggression by communist powers." Let us note, however, that the pressure on the Reverend Hogan Yancey of the Downtown Presbyterian Church, Nashville, Tennessee apparently helped "dissolve his ministry" after he participated in an "El Salvador Day" rally. (The Tennessean, April 13, 1981, p. 13)

The Lessons. James M. Wall of the Christian Century (March 11, 1981, pp. 251, 252) has characterized the centrist government as unable to resolve the conflict between left and right and as "only a front for the right," aided by wealthy Salvadorans now living in Miami. So has ousted U.S. Ambassador Robert White who calls the right a greater threat than the communist-left. However, neither offers proof.

Dr. Wall proposes a "negotiated peace" because "It is not communism that the people of El Salvador seek, but an end to repression." Of course, they want to end repression. But at the price of slavery? Unfortunately, Wall neglects the lessons of history: Negotiated peace equals coalition; coalition means eventual communist con-

(Continued on Page 8 Column 1)

## TUNE IN TO THE CALL TO CALVARY

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## SAVIOR

(Continued from Page 7)

trol; and communist control abolishes freedom and hope. Moreover, to repeat a truism: When communists are in control, what will happen is worse than what had been happening.

In connection with American aid to El Salvador, we hear that famous phrase of paralysis — "another Vietnam." Yes, in many respects, it certainly is, but it does not have to remain another Vietnam! El Salvador is portrayed as a poor, struggling country whose people are denied basic human rights, while the United States is the big bully standing in the way. This is the original "Vietnam syndrome," and it is intensified by the fact that El Salvador stands before the world bloodied by domestic oppression.

Hence, the agitation to "get the United States out and let the people decide." But again, another lesson of history is ignored: Communist absorb such "decisions" into their satellite orbits with the poor still poor, still confused, and still wondering what became of their human rights, the very thing that started the cycle.

Another parallel with Vietnam is obvious: America sided with the noncommunist regimes in both countries. But there is also a great difference: In Vietnam the Washington administration vacillated into

pusillanimous withdrawal, while Mr. Reagan gives no hint of retreating from his position on El Salvador. Retreat, of course, would be the great leveler and would indeed make El Salvador "another Vietnam."

In considering parallels, there are some remarkable ones between the communist strategy used in El Salvador and that used in Nicaragua. (This strategy includes "magnanimity in politics," great empires, and great minds, a la Edmund Burke, previously mentioned.) In both countries the rebels were armed and trained by revolutionists from Cuba, the PLO, and other communist states with Castro playing a direct role in organizing the guerrillas into unified fronts.

Likewise in both countries, the Cubans helped plan the military offensives. In the case of Nicaragua, the first massive offensive (September 1978) failed; but ten months later, stronger and better equipped, the Sandinistas returned and overthrew a government that was weakened by continual violence, international bullying, and the condemnation of world opinion. Similarly, in the case of El Salvador, the first massive offensive (January 1981) failed, apparently because of American support for the centrist government. What will happen next? Another parallel with Nicaragua? Are America's allies

and adversaries again building world opinions?

Nonetheless, there is one great dissimilarity between events in El Salvador and Nicaragua. In the case of Nicaragua, the Carter administration attempted to cover up the evidence of the communist role in overthrowing the friendly government of Anastasio Somoza. But in El Salvador's case, President Reagan's administration is exposing the communist role and is actively supporting the friendly regime of Jose Napoleon Duarte. The world sees this.

The churches, the Ramsey Clarks, and the other liberals notwithstanding, America is hanging tough in El Salvador: not the French way of inviting communist guerrillas into government; not the West German way of supporting "liberation" for the Salvadoran insurgents; and not the Mexican way of snuggling up to Cuba. The criticism generated by such firmness suggests its propriety, indeed, its effectiveness. For example, the Cubans and Soviets wail about American interference while they continue to arm the insurgents: honorable for them but abominable for the United States to respond in kind.

Observers caution about the risks in aiding Durate's regime, but at the same time acknowledge the far greater risks in doing nothing. The new War Powers Act protects against sending in American troops except when the Congress so authorizes. To his credit, Duarte is not reactionary and he has initiated beneficial land reforms despite objections from the wealthy land owners. Duarte deserves a chance.

Human rights violations, like sin, will always be with us but must we destroy our friends and allies because of imperfections? Even Edmund Burke's "magnanimity in politics," as noble as it was, did not alienate England's supporters. Burke, the great pleader for conservatism, also said, "Trust in experience." Experience is the key to dealing with communism too; it teaches that friends enhance security, indeed, are essential for survival.

It does appear that overemphasis on human rights has been, at least in part, the reason for America's withdrawal from world responsibilities leading to the Soviet military buildup and that the previous administration substituted "theology" for a sense of self-preservation. As for human rights in El Salvador, quiet diplomacy and conciliation offer a viable means of correction — not public bullying and not an irresponsible slap in the face for American strategic interests.

It is time to signal international communists that Third World adventures will be resisted. It is time to signal allies and adversaries alike that "magnanimity in politics" may not forever be virtuous, particularly when our strategic concerns and survival are at stake. Too many Third World countries — Angola, Nicaragua, South Yemen, Ethiopia — have recently been engulfed by the Red Tide. El Salvador is, indeed, the place to take a stand: El Salvador, the Savior, the potential symbolic Savior of Western values and Christian principles.

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