

# The Baptist WATCHMAN

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Terry Basham II, Editor

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## CONTENDER

by Dr. Terry Basham, Sr.



“There are three important things every preacher should preach. The first thing is doctrine. The second thing is doctrine. The third and pre-eminent thing is doctrine. The church is starving to death for the want of it, the preachers are becoming emasculated apologists for lack of it, and the world, looking on, is laughing at a limp, genuflecting thing calling itself modern Christianity and for want of vertebrate strength, unable to stand alone.” - I. M. Haldeman

Isaac Massey Haldeman (1845-1933) lived at a time when prophecy was unfolding before people's eyes, and there was little notice in the pulpits and pews of America. The A-millennial and Post-millennial views were beginning to fail as the golden age of human civilization was dying. With Israel and other world events coming to forefront, wars and rumors of wars that involved everyone were seemed more and more likely. What had been just headlines from far away now seemed at America's and Europe's front door!

America was about to be thrust on the scene as the "big stick" by the Spanish American War, Teddy Roosevelt, Woodrow Wilson and the war to end all wars. Out of this period came the end of the Ottoman Empire and the Balfour Declaration making a homeland for Both Palestinians and Jews, administered and preserved by the British government. Pastor Haldeman, being a devout student of the Bible from the literalist perspective, ardently and eloquently heralded the imminent and glorious return of our coming King! He also predicted the estab-

lishment of a Jewish homeland in Israel / Palestine; despite many who held to an allegorical approach to the Old Testament method. Denying a literal interpretation of the promises to Israel and a future kingdom for National Israel as the apple of God's eye.

Haldeman pastored the First Baptist Church of New York for 49 years (1884-1933). He was a gifted, eloquent, and powerful speaker. He stood tall against the attacks of Modernism in America, doing battle toe to toe with Harry Emerson Fosdick! For an example of his pulpit ministry, I offer this selection from “Why I preach the Second Coming.”

*“Protestantism is today broken up into multiplying fragments. If there be any unity remaining in it, it is the unity that comes from the compromising denial of the convictions that led to the original break into fragments; a unity that hopes to maintain itself by classifying many of its former convictions as “non-essentials” and thus constitutes a combination that must become more and more colourless and inefficient in respect to doctrine.*

*continued at: **Contender**, page 8*

**Dr. Terry Basham** is the Pastor of New Life Baptist Church in Plain City, OH. He was saved in Mattoon, IL in 1972, and entered the Gospel ministry in 1978. He was trained by Bible teacher Tom Pullen of Bible Baptist Church in Mattoon, and furthered his education at Fellowship Baptist College in Averyville, IL. He has been a pastor since 1978 and, except for a 10 year hiatus to run a school for preachers in Arkansas, he has stayed in the field of fields overseeing the Lord's Church.



The *Baptist Watchman* is an outreach ministry of

### Bethel Baptist Church

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Friends,

We are happy to offer to you, over the next few issues, the little biography of the man who carried William Carey to the shores of India, the Baptist minister and physician, John Thomas. When I read the biography of Carey, I was intrigued by the mention of this man, and, while that book pointed out his failings, he was indeed used by the Lord. He was used like we are used. We, the imperfect and unsteady, are used by the perfect and unflinching hand of the Lord.

I hope this is a blessing to you – Yours truly, Terry Basham

# JOHN THOMAS

## First Baptist Missionary to Bengal.

1757-1801.

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BY

**REV. ARTHUR C. CHUTE, B. D.,**  
 PASTOR OF THE FIRST BAPTIST CHURCH, HALIFAX, NOVA SCOTIA.  
 (Part 1)

### PREFACE

Why should a monograph on John Thomas be written? And why should it be read? A three-fold answer may be given. In the *first* place, Thomas was a brave pioneer in the modern Missionary Movement. He was the first to preach to the Bengalese in their own language, having preceded William Carey some years. By him the Society formed at Kettering (1792) was led to begin its operations in India. From him Carey received his first instructions in Bengali. It was he who first began to translate the Bible into the Bengali tongue; and through his preaching, Krishna Pal, the first heathen convert of the Serampore Mission, was won. In the second place, the defects and eccentricities of his life and character are more generally known than his many good qualities and the profit of his ministry. There was much in his career well suited to quicken faith and beget heroic endeavor on the part of those who toil upon trying fields. In the third place, his biography, as written by Rev. C. B. Lewis, is not only large and closely-packed, but is now out of print and hardly obtainable. For these reasons, therefore, there is need of a brochure on Thomas among our missionary booklets; and it is hoped the following pages may in some measure meet the demand.

By the courtesy of Mr. Edward Goodman, of the Chicago Standard, there appear cuts of Thomas, Carey and Fuller, and of that building of historic interest—the home of Mrs. Wallis at Kettering.

A.C. Chute  
 Halifax, Nova Scotia  
 October 12<sup>th</sup>, 1893

### CHAPTER I

#### BOTH SIDES

**“Most people help those who do not need it; every traveler throws a stone where there is a heap already; all cooks baste the fat pig, and the lean one gets burned.” – C.H. SPURGEON**

In the biographies of William Carey there is just enough said of John Thomas to make the reader curious to know more. And most of what is said does not give a very favorable impression of him. Those who have not carefully looked into his life-story may think of him as

little more than an imprudent, debt-contracting man who hindered the cause of Missions rather more than he helped it. Indeed, so widely prevalent is this notion that one cannot well ignore it in giving a sketch of his life. Writers upon Carey's work desire to pay that wonderful "little

man with a far-off look" every possible honor; and it may happen sometimes that Thomas is unintentionally made to suffer in order to add to the glory of the greater man. But Carey has need of no glory other than what comes of an accurate recital of his achievements, while Thomas assuredly has need that justice be done him. The defects in the character and life of the latter have been extensively advertized; while his excellencies, which were many and marked, have had little publicity. It will certainly not be amiss then, while the labors of "the consecrated cobbler" are still under full review, in connection with the Centenary of Modern Missions, to recount also the deeds of the consecrated surgeon, as far as these had to do with the planting of Christianity in the Indian Empire.

Thomas had peculiar trials to encounter. He had much in his constitution to contend with; and outside there were grievous difficulties against which he had to fight stoutly to the end. But, notwithstanding all that was adverse, he wrought for the divine Master in a manner that cannot fail to command in many ways our admiration, and the gratitude of the Christian world. He helped, more than is generally recognized, in paving the way for the success which attended the devoted and varied labors of the famous trio at Serampore—Carey, Marshman and Ward.

Any who have not closely followed his career, and would like to do so, are recommended to procure, if they can, his biography as written by Rev. C. B. Lewis (London: Macmillan and Co., 1873), an octavo of more than four hundred pages. The book is somewhat monotonous and unentertaining, it is true, but the reader will come upon much therein that is of worth concerning early attempts to win India for Christ; and as he reads on through copious extracts from the journal of Dr. Thomas, he will find his heart going out with tenderness toward the much afflicted and often downcast, while always nobly heroic, missionary whose story it seeks to unfold. Sometimes the tear will start from the eye at beholding the complicated troubles through which the good man ever strove to make his onward way.

If it be said that a missionary making so defective a history had as well not be written about, our answer is that the failings which attach to men are often as instructive as their virtues. In fact, it is through the agency of imperfect men and women, and no others, for others there are none, that God is winning the world

unto Himself. "The most careful driver," says John Ploughman, "one day upsets the cart, the cleverest cook spills a little broth, and as I know to my sorrow, a very decent ploughman will now and then break the plough and often make a crooked furrow."

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THE COUNTRY PREACHER...

## BUSH PILOTS AND NEAR DEATH

by Pastor Darwin Robinson

It was March, 1973 in the Chiapas central mountains of Mexico near the Guatemalan border. I was trying to visit the church among the Tzotzil Indians in Los Chorros, a high mountain village of over 800 thatch roofed huts. Their newly constructed church hut was the largest thatch roofed hut in the village and they packed some 150 plus in this hut for services.

For about a year, I had been using bush planes (tail draggers) to get close to the village, but still some 8 hours of mountain walking away. On this flight, the bush pilot and I flew straight at the mountain, dirt airstrip on a 'no turning back' approach. A downdraft caught us and pushed the plane down into the valley. Now we were looking up at the end of the airstrip. The bush pilot increased the throttle to pull up level with the airstrip again, while another side-wind pushed us directly over a fence row. The pilot used up half the distance of the strip getting the plane slowed down and centered to land. Then he yelled, "Hang on!" as we came to the end of the strip. He thought he couldn't get the plane stopped before falling off the bluff at the end. The pilot locked the brakes. We nosed over with the tail section up. Then we were looking down the bluff. We stopped! The tail fell back down with a bang. I thanked the Lord first. Then I thanked the pilot for getting me down and he assured me he would pick me up again in five days at this same dirt strip.

It never happened. Another pilot finally picked me up five days later. He said the other pilot told him he would never attempt a landing on this strip again. A few months later both these pilots, and another one I had flown with, were killed together in a bush plane crash on another similar mountain airstrip. After this 'near death' experience with bush planes, I decided to buy a pickup for my mountain mission work and walk the rest of the distance. My wife and kids were very happy with my decision.

MORAL OF THE STORY:

*"The more 'near-death' experiences one has, the more 'near-God' experiences one needs."*

# The English Standard Version

by Terry Basham, II

In the last ten years the ESV has become the popular bible among the serious bible teachers, albeit the erudite man from California (John MacArthur) is still wielding the New American Standard Bible. I have been watching and seeing that more people are switching to it. Last year, while attending the Expositors Summit at Southern Seminary in Louisville, I heard H. B. Charles, Jr., preach from the New King James Version, but I have noticed lately he is using the ESV, which is the fifth most popular version in English today.

The latest numbers I have seen put the English Bibles in print today in this order, based on dollar sales in through August of 2014:

1. New International Version [Zondervan]  
Put this link into your web browser and see what fueled the NIV project—being laughed at: <http://www.niv-cbt.org/niv-story/the-original-inspiration>
2. King James Version
3. New King James Version
4. English Standard Version [Crossway]
5. New Living Translation [Tyndale]
6. Common English Bible
7. Holman Christian Standard Bible [Broadman & Holman Publishing Group]  
B&H are trying to recover some ground lately (11/14) by advertising on blogs that are popular with Calvinistic readers.
8. New American Standard

It is easy to see that the top dog is the NIV, which has been around since 1978 in a whole bible. I was born that year, so that makes the NIV 36 years old. It has been the subject of much criticism, but due to a fabulous advertising campaign and gimmick formats, it has been the leader in sales for a while; but we all *know better than to the believe hype*. The most interesting development in the NIV, in a positive direction, is the fact that John MacArthur's study bible notes will be added, and will no doubt be very popular with NIV users. This will no doubt help the NIV to stay on top in sales.

Coming in at #4 behind the New King James, the King James and the New International Version, is the English Standard Version: the cool bible. (A Presbyterian USA pastor from Texas told me "My main gripe is the way the ESV is hailed as the bible of the hipster.")

I am smiling as I think about it because it comes in some very cool formats! The first time I opened a copy, I liked the font and page color combinations. I really liked the feel, and the flowery, yet manly, pattern of the cover! (Sort of like those old western shirts my Grandpa wore.) I read it as my daily reader for a couple years, but, sadly, I misplaced it in our move to Oklahoma. I wish I still had it. My primary reason for reading it was to see if it really was easier to understand, and I felt the best way to evaluate it for me was to read it each day systematically. My conclusion was that it really gave me no greater insight to anything. There were difficult readings in the ESV just like the in the KJV. I felt that reading this version, or using it as a pulpit Bible, would offer no real benefit to me, or to the people I oversee and have responsibility to feed.

In this little article I'm not trying to reveal the evil of critical text bibles; I'm merely giving a little editorial on the subject, because people (mainly pastors) are heading toward it more and more. It is like a fad—like the current Bowtie and Beard Fad, which I think of as the re-rise (*I probably just invented that word*) of the hippie preacher. ☺

This translation is interesting for a number of reasons:

1. It is called by John Piper "An answer to prayer." I marvel at that statement. What English speaking person in America could feel the need to pray for a new translation? He also said, "It was great to hear a bible read like a bible again!" Of course he had been using the NIV until the ESV appeared, so maybe that is what happens when Bible Believers are exposed to the NIV in large doses. ☺

2. It is the Revised Version, revised. You can GOOGLE that, and you will see Crossway bought the rights to the now out of print 1971 RSV and basically fixed the mistakes which caused the RSV to be relegated to the shelves of Goodwill and Thrift Stores all across America! What is most interesting, is that the RSV was the solution to the defects of the Authorized Version, and in the ESV we have a return to the AV in those controversial readings! Maybe the AV was good enough after all.

*continued at: ESV, page 6*

# What's the Plan, Man?

by Terry Basham, II

**(Haggai 1:5)** “Now therefore thus saith the LORD of hosts; **Consider your ways.**”

“What’s the plan, man?” That is something my Dad would say to me when I was a kid. I can see his face, and hear his voice, just like it were yesterday, and I find myself saying the same thing, mostly to myself. When I look at a whole year, I see a calendar with a blank spaces and I like to see them fill up. So I ask myself in the fall of the year— what do you plan to do in the next year? I ask you the same thing. What are you planning to do? Some of you probably have it all laid out. Your attention to detail is second to none, and if the Devil really is in the details, you have him crying for mercy!

If you are like the normal people, you have a general idea of what you want to accomplish, and you try to head that way. Maybe you have given up on a plan because you never really achieve your goals. I get that way. I pretty often fail to reach the heights I wanted to, but I do get higher than if I had done nothing. We have to have a plan of some kind, though. We have to have a mark to shoot for, in our personal life, our professional life and our devotional life.

**(Hebrews 10:24)** “And let us consider one another to provoke unto love and to good works.” In my personal life, there are six people: my wife and five kids. I want to cultivate a deeper relationship with my wife. I do not want us to drift apart, and end up being apart permanently. We have to realize that no one is immune to that, and if we do not apply ourselves, and give of ourselves to our mates, we will be very sorry later! I have to consider her needs and figure out a way to meet them— because I’m afraid of losing her? Not really, but because I love her. I love her, and because I love her, I consider her. Same for her towards me. Ephesians five tells us that. You see, giving myself for her will be preceded by considering her. Now, after her are the children. (Yes *after* her. Listen, you have to keep things in the right priority: wife or husband, then kids. You are in a covenant relationship with your mate, not your kids. You made promises to your mate, not your kids, and if you do not nurture your relationship with your mate, your kids will not know how to consider their mate one day.) They need to be considered, too. I need to not get too busy to not play with them. I need to

save some money to take them to do stuff, or to get them things, at times, they want but do not need. *And*— I need to consider the discipline and the direction they need. What I really want to say is I want to be a better Husband and Dad in 2015. So what’s the plan, man?

**(I Timothy 4:16)** “Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.” In my professional life, there are people: the congregation of the Lord at 19th and Columbia. Some people do not like the term professional when applied to Pastors, but I do not know what else to call it. Am I an amateur? Being a Pastor is my job. It is my profession, and I get paid for it. Because it is my job, and I get paid for it, I want to do a better job. I want to organize better, lead better, preach better, be better at checking on people, pick a better color of carpet for the nursery (...*don’t ask!*), and I want to plan a better Conference! I want to write better articles, read more books, and win more souls to Christ! I want to improve in my work. I want to be a better intercessor in prayer, and the list goes on and on! So what do I need to do? Figure out a plan, man!

**(Galatians 6:1c)** “considering thyself, lest thou also be tempted.”

In my devotional life I want to be better. I want to read more of the Bible, and memorize more of the Bible. I want to pray more, and read *Utmost for His Highest* every day this year. (I was doing pretty good, until my teenager took it and started reading it. I had a hard time being mad when I found in it their room, and especially when I asked “YOU reading this?” and heard “Everyday” in reply.) I want to know my Lord and Saviour better in 2015! I want to be able to preach, at times, out of the overflow of my time with Him! So— what’s the plan, man?

Well, the plan is to do my best to take the steps that will lead me to the goal. I would write more, but I have to go work on my plan— man.

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KEENER THOUGHTS *from July 2001*

## STANDING FAST

***II Thessalonians 2:15*** *Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.*

***Acts 18:9*** *Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:*

Six times, in the new testament alone, we are told, in these very words, “Stand fast,” and more frequently, this same exhortation is given to us in other words or phrases. I think it is then self-evident that this is not an option but a serious responsibility. The preacher who does not stand, and stand, and stand, is not a faithful watchman, and is not worthy of the title which he professes, nor the confidence he should command of his fellows.

Remember now, sentries are not the same as watch dogs. Watch dogs may bark all night and still leave you wondering what the fuss is about. Is their space being invaded, do they hear another dog, do they smell a cat, or do they just want some attention? Conversely, they may not bark at all. They may just attack an innocent visitor, or a bystander, without reason, and bite them on the leg, while they are doing nothing wrong. A stupid dog may think this makes him a “good puppy,” but I disagree. A good sentry, on the other hand, stands straight and obvious, for all to know what his duty is. He has instructions as to his conduct and he follows those instructions. No one needs to fear his presence, or disposition, except those who are enemies of his purpose.

Brethren let us be sentries, soldiers of the cross, and not vicious, loud-mouthed dogs, of whom no one can be sure. Never allow those around you to wonder what you really believe. Speak, and hold not thy peace. “The fear of man bringeth a snare,” so pray that God will deliver you from that fear. Yet, never forget that you are instructed to speak the truth in love. Remember that the servant of God must not strive, but be gentle. Settle in your heart what you believe, but always be ready to learn. What you feel you know, stand for it, let no man wonder what you believe.

I am troubled by the man who believes and promotes what I am sure is error, but never so much as by one who leaves me wondering what he believes or if he believes anything at all.  
STAND FAST brethren! FLK

The Baptist Watchman will be reprinting selected issues of *Keener Thoughts*. Those of you who followed Bro. Keener’s columns in the past may be interested to know that Mrs. Keener has returned to Lawton, and again attends Bethel Baptist Church. If you would like to drop her a note, you can do so by contacting the pastor.

*Terry Basham, II*

*ESV, continued from Page 4*

3. It is yet another edition of the English Version of the Bible which will in time be replaced by something else. The media hype always promises something better and easier to understand, but even the best of the latest editions will fade, while a 400 year old version still holds its own with the ‘new kids on the block’.

4. A final thought: I heard a pastor from Arkansas say recently in a message that he was an NIV man, but had changed to the Authorized Version because he noticed that the text of the KJV had not changed in 200 years, compared to the NIV. He told us how he was quoting the NIV from memory, and one of his people afterward came showed him that he was wrong from a later edition of the NIV. The pastor was still using the first edition of the NIV! This is a common issue with the new translations. They will be updated, and updated, and updated until they think they have gotten it right. Then they will print a totally new edition, and it will be ‘an answer to prayer’ or ‘a gift to the church’. Maybe you should hang with a Bible that has stood, and is standing, the test of time.

I point this out as I close. Every one of the major evangelical teachers have said they love the Authorized Version because it is what they were indoctrinated and trained by in their childhood churches and homes. So I guess it does a pretty good job of getting people squared away. I have a feeling it still gets the job done. ☺

Additional reading on the ESV:

[http://www.tbsbibles.org/pdf\\_information/139-1.pdf](http://www.tbsbibles.org/pdf_information/139-1.pdf)

<http://www.dyeager.org/blog/2011/08/bible-review-esv.html>

[http://www.wels.net/sites/wels/files/thoughts\\_on\\_esv\\_and\\_bible\\_translation.pdf](http://www.wels.net/sites/wels/files/thoughts_on_esv_and_bible_translation.pdf)

# Calling

We continue today with the Bible words, the Words of God: called and calling. In Matthew 20:16 we read “for many be called, but few chosen.”

Most professing Christians today have no idea what this statement from the lips of our Lord means or teaches us. Most have no interest whatsoever in anything having to do with God's Sovereignty.

Indeed we are commissioned to, and commanded to go out into the world and preach the gospel to every creature. And as we evangelize and witness to the lost sinner, we are calling sinners to repentance and faith in the Lord Jesus Christ. We call many, yea multitudes. This is the general or outward call to all men. And the great majority do not respond. They are spiritually dead. Dead in trespasses and sin. Sinners must be quickened (made alive) before they can hear that call.

However, whenever a missionary is sent of the Holy Spirit to a mission field, it is for the very reason that it is written of our Lord in John 4:4 “And He must needs go through Samaria.” There was a certain sinner there, one who had been eternally chosen in Christ. She was the infamous woman at Jacob's well. She was one of the *whosoever*s chosen in Him, before the foundation of the world. And Christ went directly to her, and He called with the outward call, and with the divine, effectual call.

The general call, or the outward call by the power of the Holy Spirit becomes the divine, effectual call for those chosen by the Father in eternity, unto salvation in His only begotten, virgin born Son, Jesus Christ. To the chosen in Him, there is that effectual and irresistible call. In recent years, this divine, effectual, and irresistible calling is believed by many to be produced by urging people to walk down an aisle, come to an altar, or raise a hand while no one is looking around. This practice has increased the rolls of many churches, but has never added a single soul to the few that are chosen.

A friend recently told me that if he preached that, half of his people would leave the church. I do not disagree with him. This Bible Doctrine quickly separates the sheep from the goats. The professors, from those who possess eternal life.

Acts 2:39 “For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

by Dick Eckstein

I Thessalonians 2:12 “That ye would walk worthy of God, who hath called you unto His kingdom and glory.”

Hebrews 9:15 “...they which are called might receive the promise of eternal inheritance.”

Revelation 17:14 “...and the Lamb shall overcome them: for He is the Lord of lords, and the King of kings: and they that are with Him are called and chosen and faithful.”

Isn't the above drastically different than the man centered terminology we hear from “christians” today: “I accepted Christ”, or “I made a decision” or so many other statements where the glory is not in God, but in “I”? Robbing God altogether of what He has done for us in the Person of the Father, the Son, and the Holy Ghost?

Jude 1 “...to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.”

Galatians 1:6 “I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel.”

II Timothy 1:9 “Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.”

Ephesians 4:4 “There is one body, and one Spirit, even as ye are called in one hope of your calling.”

Hebrews 3:1 “Wherefore, holy brethren, partakers of the heavenly calling...”

I Peter 1:15 “But as He which hath called is holy, so be ye holy in all manner of conversation.”

Can a dead sinner call upon the name of the Lord in order to be saved? Or, do His saints call upon Him who loved them and washed them from their sin in His own blood because they have been effectually, and irresistibly call of God and made alive in Christ?

*Are you visiting Lawton, Oklahoma?*

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Service times:

**Sunday**

Sunday School .....9:45 am

Worship Service..... 10:50 am

Afternoon Service ..... 2:00 pm

**Wednesday**

Mid-Week Service ..... 7:00 pm

*Contender, continued from Page 1*

*Some of its theological institutions are nothing better than clearing houses of infidelity and the curricula made up of Jericho theology. It has universities in which many of the professors have been graduated in Germany, having passed through the poison gas factory of the Berlin university, and under the camouflage department of "sacred literature" are sending out the mentally and spiritually asphyxiating poison of German rationalism, inoculating every fresh lot of newly made ministers and would-be missionaries with rank unbelief and Bible repudiation, distributing the poison into the back counties as well as municipal centers until there are scores of men who once stood for a whole Gospel and a certified Word of God who now stand first on one foot then on the other debating with themselves whether this Scripture that was once considered holy and sufficient is after all a revelation from God or an invention of man.*

*A large number of men who are at the front in the teaching, the management, the organization and control of the churches of the different denominations repudiate practically every fundamental doctrine of the Christian faith."*

In his Defense of the faith once delivered, he said, "We don't want ignorance in the seat of supreme intelligence. Some might cry out against depriving "the professor" of his liberty, but if the Church casts out a minister who teaches that the Word of God is uncertain why should it be said we are curtailing the professor who does the same his liberty? How gracious it would be if a fire should sweep away some of these theological institutions and scatter their ashes to the winds! What the Church requires today is to put out of our midst all men who teach that the Word of God is not true."

Haldeman's stand for the literal interpretation led to him becoming a strong voice for the pre-tribulation and pre-millennial views of eschatology. This was spurred on by a changing world view, seeing the United States and other nations establishing the League of Nations; and foreseeing the rise of a new world order under a revived Roman Empire with the Anti-christ eventually at its head.

In light of all this, he preached, believed, lived and practiced religious liberty for all. He strongly oppose modernism and its damning gospel but he respected and supported your right to be wrong. The first public fracas that

Haldeman appears to have been dragged into concerned the American Proscriptive Association. This organization declared its unmitigated opposition to Roman Catholicism. Apparently they aimed to restrict the religious liberty of Catholics, and they were not above using less than honest means to carry out their aim. They also threatened to "break down" any Protestant minister who voiced concern over their aim or methods. Haldeman, while obviously not positive about Papists, nevertheless he would have nothing to do with this bigotry. **Indeed, it must be the only time in a newspaper where his name is listed next to that of Unitarian ministers to demonstrate their solidarity in the great cause of Religious Liberty.**

This should not be interpreted as a compromise of truth, he opposed error but supported absolute freedom! In the field of truth he was not afraid to call a spade a spade. "Protestantism to-day stands for everything in general and nothing in particular, except its protest against being definite and particular."<sup>1</sup>

He believed that getting society right, instead of getting a soul right was a social gospel and was of no use. He believed this was the peril of the post mill & a-mill positions.

*"Get society right and the individual will become right. That is the modern Gospel."*

In his preaching he exposed the fallacy of the social gospel. "Strangely enough the advocates of this social Gospel set up the individual life of the Son of God as the means by which society is to be made right; but they set up, not the life He is living now as the risen, glorified God-man; on the contrary the life He lived before He died, the character He exhibited as a social reformer and an exemplar in righteousness. Men, they say, are not to be saved by the death Christ died, but by the life He then lived. He is to be taken as the proof of the doctrine of evolution and the possibilities in the natural man. He is the most advanced son of God who ever lived. All other men are innately sons of God, but undeveloped."<sup>1</sup>

This was the gospel he hated, a gospel of moral achievement and reform. Haldeman was a herald of the glorious gospel the grace that saved Sinners and made them Saints by the supernatural work of the Spirit!

He believed the government of the day was infected with this fraudulent social justice which would severely curtail our liberties. And

it has, *"In short, the Protestantism of the hour is a combination of religiousness, civilization, Christianity, socialism, pagan philosophy, unitarianism and the energy of the flesh."*<sup>1</sup>

The result of this infection has been the attempt of government to restrain men by the force of law and education; but man is lawless and he can only be conquered by the Spirit of God! But things have changed, now we see a radical change in the government, there a fewer attempts to reform man and now the government forces everyone to accept and approve greater and greater perversions!

He believed in separation of church from the world and state, but he believed that a new relationship between the Church and State was coming: *"And because I want to see the Church lifted up out of social, political and fleshly partnership with the world; because I want to see the Church in the place of authority and power making and fulfilling the edicts of God; because I want to see the Church so exalted into the place of rulership that all the nations shall walk in the light of her excellency, her righteousness and holiness; and because this high and glorious state will be attained alone at the Coming of our Lord Jesus Christ I preach His Second Coming."*<sup>1</sup>

He lived in Light Confident in the Complete Revelation of God's Word. He predicted Israel would be established back in their land according to sacred writ. *"He confirmed it by an oath. And since He could swear by nothing greater He sware by Himself. In the nature of the case then scattered Israel and wandering Judah must be gathered. They must return to their own land. God has so promised. These promises are to be found upon the pages of Holy Writ like the leaves of autumn—so many, so thickly strewn, now in single phrase, in connected passages, in whole chapters that should I attempt to read them slowly and distinctly, giving the sense, it would take me till the morning light."*<sup>1</sup>

He was convinced that the Jews in prophetic nature proved the truth and trustworthiness of scripture. *"Fifteen millions of Jews! What are these fifteen millions of Jews but fifteen millions of proofs that the book we call the Bible is true, is inerrant, infallible? Fifteen millions of demonstrations and fifteen millions of indubitable proofs."*<sup>1</sup>

In his day, circa 1919, he said this about the return of the Jew to the land of promise, *"Already the sound of their footsteps may be heard on the homeward march. Zionism is now*

*an immense fact. The spirit of nationalism has come back to Judah. The blue and white flag of David has been unfurled."*<sup>1</sup>

He held that the scriptures were dominated with the second coming and that to deny it, was to deny essential doctrine and destroyed the motivation for godly and holy living. *"The Second Coming of our Lord Jesus Christ is the one event most often recorded in Holy Scripture. It is bound up with every fundamental doctrine, with every sublime promise and every exhortation to high, to holy and practical Christian living."*<sup>1</sup>

They say that for over 20 years he preached every Sunday night on the 2nd coming of Christ because he lived in Love with and Comforted by the Consolation of the Blessed Hope. He loved the importance of the Blessed Hope *"since in the New Testament alone it is mentioned directly and indirectly more than three hundred times, as there is no other theme in the Bible that approaches it in frequency of repetition, it should seem that this event and doctrine of the Second Coming with all its promises and certified consequences should easily be of supreme and all-compelling importance; and because the Holy Spirit has made it of such importance I am under bonds to preach it."*<sup>1</sup>

He loved the imminence of it. *"His coming is so imminent that there is not the thickness of an eyelash between us and that moment when the door in heaven shall open wide and His voice, with all compelling power shall say, 'Come up hither.' Listen to what He says: 'Watch therefore: for ye know not what hour your Lord doth come.' Watch! Because He is coming."*<sup>1</sup>

He loved the immortality of it (when the last enemy, death, is destroyed), Haldeman writes: *"But a short time ago death with rude and sudden hand snatched from me my only child, the son of my heart; a son grown to splendid young manhood; a son who loved me, revered me, believed as I believe, a member of my own Church, baptized by my own hand in early days: a son on whom I hoped to lean in peace if the shadows should deepen round me ere my Lord might come. And in the going of that beloved son of mine the light of day has seemed at times to fail, the stars of heaven have grown so dim and far away I think of them often as tears of distant eyes that pity me. There are moments when I crave him as a hungry man does food and as a thirsty man in desert ways yearns for a draught of limpid waters. I have a*

*hurt here in the heart of me no medicine of earth can cure; but because I know when the Lord comes this son of mine shall rise and I shall meet him and the old glad life renew in larger, richer, fuller measure; and because I know there is only the sound of the trump between me and that longed-for hour; that the door of heaven is always ajar and my Lord may come at any moment and bring us to the hand clasp and the love embrace again, I bear my hurt, I rest in the Lord and preach this blessed hope to other hearts that ache 'the Coming of Him who is the resurrection and the life and whose last earthward utterance to His Church is: Behold, I come quickly.'*"

Conclusion: once as Dr. Haldeman finished his sermon he asked the great congregation of the First Baptist Church of New York, "Are you willing tonight to put your faith and your heart into that old prayer and bid Him come? Have you the faith and sincerity to do it? If You say, 'Yes,' then rise to your feet as one person and say that prayer as I line it out to you until it shall roll upward like a wave on the infinite shore and break on our Lord's listening ears with the music of love's unfulfilling appeal: AMEN. EVEN SO, COME, LORD JESUS."<sup>1</sup>

That building, filled to capacity, rose in a rush to their feet and joined this great defender of the pre-tribulational and pre-millennial truth in loud voice of prayer, "Amen. Even so, Come Lord Jesus." By God's grace and for His Glory,

Dr. Terry Basham, Sr.

<sup>1</sup>I. M. Haldeman,

"Why I Preach the Second Coming"

## You Can't Pick 'Em

by Austin Fulton

Jonah faced the same challenge in 760 BC that many Christians face in 2002 AD, which is finding people whom we favor to witness to and welcome into our church. The decent, hard-working, all-American just isn't as interested in God today as he was in days past. Pastors huddle together via the Internet and discuss possible solutions, but when suggestions of starting a prison ministry, working with the homeless, drug addicts or runaways are made, very few respond positively, because they suffer from the "Jonah" syndrome.

Jonah was told to travel to Ninevah, the capital of Assyria, and preach the message of God. After fighting his calling, he grudgingly went and preached to that wicked city and ful-

## Appointed

Appointed: "To fix, to settle, to establish or fix by decree or decision." (Webster)

I Peter 2:8 "And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed."

I Thessalonians 5:9 "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

Job 14:5 "Seeing his days are determined, the number of his months are with Thee, Thou hast appointed his bounds that he cannot pass."

Acts 17:36 "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

Proverbs 31:8 "Open thy mouth for the dumb in the cause of all such as are appointed to destruction."

I Kings 20:43 "...Thus saith the Lord, Because thou has let go out of thy hand a man whom I appointed to utter destruction..."

A preacher recently told a large congregation that God is a God of many chances. Can anyone give a Scripture for this doctrine? Is a man saved because he was afforded a chance? Or is a man saved in accordance with the eternal determinate counsel and foreknowledge of God that has appointed him to obtain salvation by our Lord Jesus Christ?

filled his duty as a preacher, but was left bitter and angry when the city turned to God in repentance.

Every Christian knows the story of Jonah, and probably thinks of him as a weak man of God, but, in fact, he resembles most Christians today. It is very understandable why Jonah did not want to see Ninevah saved. Around 841 BC, Israel began paying tribute to Shalmaneser III, the dominating ruler of Assyria, and had fought military battles against Assyria for years. So, Jonah was expected to preach to the Gentile enemy, but it wasn't the preaching that bothered him. It wasn't the long journey through enemy land that increased his resentment. He disliked the effectiveness of the preaching, and the grace

and mercy of God that was shown to the city. Jonah 4:2 says, "O Lord, was not this my saying while I was yet in my country? Therefore I fled before unto Tarshish; for I knew that thou are a gracious God, and merciful, slow to anger, and repentest thee of evil."

In Chapter 2:9, he prayed to God in his travail from the belly of the fish and said, "But I will sacrifice unto thee with the voice of thanksgiving...Salvation is of the Lord." Why, or how, could he believe that he was more deserving of God's mercy than the wicked? Because he had the same human flaw in his character that we all have.

Everyone has certain groups of people whom we especially distrust or don't like. No matter how many faults we have, we can always find someone who has more than us. Even in prison, where society's defective people reside, there is a firm belief in most that some types of criminals can never truly change, and are decidedly more evil than others. Some believe certain crimes are unforgivable. As Christians, however, we should never forget where we came from. Were we not in need of having our sin washed away by Jesus Christ? Elevating ourselves as being better than another is the way of the world, and although, it is only human nature, it is not Christlike. If God could forgive and change us, then he could work a miracle in the hearts of the worst of people. We should never desire the destruction of those we view as our enemies, but instead we are told to love our enemies. **Matt. 5:44** says, "But, I say unto you, love your enemies, bless them that curse you..."

Who do we consider to be our enemies? Are they the prostitutes, pimps, drug dealers, and other criminals in town? Perhaps it is the man across the street who comes home late at night and beats his wife. Preachers proclaim the coming judgment and eternal condemnation of the evildoers from the pulpit, and "amens" echo back from the pew, because everyone there considers the "evildoers" as being "those other people". Is the message reaching the sinful people of the city, or do we await their demise with anticipation? We are to hate sin, but not the sinner

I am not sure that the churches truly desire to see the really bad folks born again. Of course, a person may rejoice when he hears of a reprobate inmate being saved, but when that same inmate is released from the joint, the churchgoer suddenly faces "what to do now"

with a lump in his throat. The question of, "What if they want to become members?" arises in the church. Could we tolerate having a recently released, convicted rapist with tattoos sit next to us in church, or are we going to have to set up some kind of segregated seating to accommodate the born again bad people? How many girls selling themselves on the street corner could be led to repentance, and changed like Mary Magdalene? Would the women in the church be willing to help a 27 year-old, recovering crack addict and former topless dancer with three little boys, get on her feet? Our first reaction is to wonder whether or not the conversion is genuine, or if the person is truly made new in Christ. When a baby is born into this world we do not just stand back and see how fast he can run or how well he can talk, so do not expect a babe in Christ to take off running like a pro.

Our view of people is much different from that of God. We tend to criticize the ignorant and the poor, but God looks on them with compassion. In Jonah 4:11 God asked Jonah why he should not spare more than 120,000 souls who could not even tell their left hand from their right. Isn't that the same description we use today for an ignorant person? "He is so stupid that he can't even tell his left from his right". We say it condescendingly, but God says it to describe us accurately. Are not the lost referred to throughout the Bible as being blind?

The lost are not the only blinded people. In I Peter 1:5-7, we are told to add these things to our faith: virtue, knowledge, temperance, patience, godliness, brotherly love and charity. Then verse nine says, "But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins".

Perhaps if Jonah would have had the same benefit we do of reading the New Testament he would have understood that he had become blinded by that. He needed brotherly love and charity to open his blinded eyes. He had faith in God, but lacked the qualities that we are told to add to our faith with diligence. We have the complete written Word of God, the indwelling of the Holy Spirit and the example of Jesus Christ to follow, but we still shun the lost like Jonah. We are without excuse.

Extend a welcoming hand to all, and as you let Christ shine through you in this dark world, you will discover that your own vision will improve. If you want to be an effective servant, let God pick them.

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