

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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ASHLAND, KENTUCKY, APRIL 6, 1974

WHOLE NUMBER 1964

THANK GOD FOR OUR MANY FRIENDS!

Truly we thank God for the many friends, near and far, who have written to express their appreciation, for the stand taken by TBE, and we rejoice to be able to bring you each week a few of these letters — both ministers and laymen — friends who believe in an inspired Bible and not in an inspired interpreter.

To be sure there are a few — very few — churches and individuals who have supported us in the past, who have refrained from writing, and likewise refrained from sending an offering within the last two months. We bear them no ill will, but we are glad to know, just where they stand, and their silence is just as loud, as if they were to shout from the housetop that they too are "New Liters," who believe in spiritualizing the Scriptures, and in the most heretical teaching of the priesthood of the church. We are so glad, though, for the many that have taken their stand with us, and we rejoice greatly for God's goodness in separating us from those who have hypocritically used TBE in the past to further their own ends.

I

First of all, we would like to share a few letters with you from some of the **DISTANT MEMBERS** of Calvary Baptist Church:

"I want you to know that we are with you **all the way!!!** I wish I could tell you just how much you and TBE mean to me — both the greatest."

Mrs. Josephine Currie,
Milo, Maine.

* * *

"You can rest assured that I am with you and TBE 100%. I, too, have had friends (?) who have dealt treacherously with me just as our songleader of Calvary Baptist Church has, and these have caused me much grief. The Lord has brought me marvelously to know much of God's Word through your blessed ministry through TBE. I can't praise Him enough."

Mrs. Opal Sawhill,
Sandpoint, Idaho.

* * *

"Brother Gilpin, I agree, we should take sides and let the church and readers of The Baptist Examiner know where we stand on the vital issues and necessary actions taken in the last few months; we must take the Lord's side in these matters. Surely, no born-again, true Baptist could think of taking the position of 'fence-sitting' or the middle of the road, which is as cowardly as compromise."

I stand firmly with, and take the side of my pastor, and editor of TBE, and my church. After years of praying and searching for

a church in semblance, in policy, faith and practice as the Apostolic, model Jesus built: I found such a church and know how to appreciate her and pastor. I am grateful to God for a pastor and under-Shepherd who is not ignorant concerning the Scripture, the whole counsel of God.

I am thankful for a church and pastor who, 'stand not in an evil thing' (Ecc. 8:23), that stand firmly in 'This grace wherein we stand' (Rom. 5:21), and that stand fast in the faith (I Cor. 16:13), that stand fast in liberty (Gal. 5:1), that also 'Stand fast in one spirit' (Phil. 1:27), that 'stand fast in the Lord' (I Thess. 3:8), for they know, 'The Judge stands before the door' (Jas. 5:9). They do not have to ask themselves, 'Who shall be able to stand? when the great day of His wrath comes' as in Rev. 6:17. They are not in that crowd who stand for nothing, but shall take a stand one awful day, as in Rev. 20:12 'The dead, small and great shall stand before God.'

Yes, my dear friends, my pastor stands fast, and having done all to stand, **STANDS THEREFORE**, declaring the whole counsel of God, in the face of cruel, bitter persecution and loss. The mere worm that I am, in the dust, I intend to stand firmly for my Lord, my church and pastor till death claims me or till Jesus comes in the air for His Bride. Pray for me that I fail not or come short."

Mrs. Ellen Pinkerton,
Fayetteville, Ark.

* * *

"Let me say that I take my stand with you — an inspired Bible? Absolutely! The Word of God? Absolutely! We are proud to be numbered with you and others who believe the Bible as the Word of God and we stand for a literal interpretation not for an inspired interpreter."

Mr. and Mrs. Gordon Knowles,
Coventry, Conn.

II

Then there are some **WONDERFUL PREACHERS** who have written us, who are not afraid to sign their names, to say that they do not believe in unscriptural spiritualizing of the Word of God and who despise the teaching of the priesthood of the church. What a blessing to hear from these dear men:

(Continued on page 2, column 1)

Southern Baptist Preacher Didn't Appreciate His Gift

JOSEPH M. WILSON
Gladwin, Michigan

truth, and be eternally grateful to us.

I have before me a letter from a pastor of a Southern Baptist church to Brother Gilpin and The Baptist Examiner. The letter refers to the pastor's receiving of TBE and his desire to have the paper stopped.

Now, no doubt some concerned person who knew this pastor, and who loved him and wanted to help him, subscribed to TBE for this man. Surely, we ought to love even those who are in error. We ought to desire to help them in every way. We ought to especially desire to help them to come to a knowledge of the truths of God's Word. Now, I doubt that there is any better way to help such a one than to subscribe for that one to TBE and have this greatest of religious papers, this one of the greatest of teachers of Bible truth, to come to this one each week. So, even though this man did not appreciate what some one who loved him did for him, I would still urge the readers of TBE, who believe it is a great paper and that it teaches Truth, to send it to those you love who do not believe the Word of God.

I know a man who has long been a reader of and a lover of TBE. He has had it sent to a member of the family who is in a false church. This person is now receiving and reading TBE. He gets mad, but he reads it. My friend is rejoicing in this and praying for this one to whom he sent TBE. Now why don't more of us do this. We all have those we love who are in error. Why don't we show them our love by sending them TBE for a year as a gift from us. They may not read it, they may do as this SBC preacher and ask that it be stopped. But they may read it, and learn the

How sad it is that this SBC preacher does not appreciate this gift of someone's love! I wonder what books he has in his library. I wonder what papers he receives. I assure him that he can learn more Bible Truth from the pages of TBE than he can from all the official papers put out by the SBC. Whoever learned any real Bible Truth from the State papers of the SBC? It might be that he could learn more real Bible Truth from



JOE WILSON

the pages of TBE than from all the books in his library. Not knowing his library, I cannot tell. But I do know that in dropping TBE, he is dropping the greatest religious paper in the world. He is dropping that from which he could learn many precious truths of God's Word. He is cutting himself off from that which has blessed thousands and thousands of God's people in the last several years. How many folk do I know who praise God for the blessings received

(Continued on page 7, column 1)

Thank God For Our Baptist History Of Past Centuries

By MILBURN COCKRELL
Fulton, Mississippi

PART II

Having already traced the history of the Baptists from apostolic times until the sixteenth century, I now seek to carry our history until the present time. I know of no better way to review the former lesson than to quote to you



MILBURN COCKRELL

the words of J. L. Mosheim, the learned Lutheran historian, concerning the Anabaptists:

"The true origin of that sect which acquired the denomination of the 'Anabaptists' by their administering anew the rite of baptism to those who came over to their communion, and derived that of Mennonites, from the famous man, to whom they owe the greatest part of their present felicity, is hid in the remote depths of antiquity, and is, of consequence, extremely difficult to be ascertained."

"It may be observed, in the first place, that the Mennonites are not entirely mistaken when they boast of their descent from the Waldenses, Petrobrussians, and other ancient sects, who are usually considered as witnesses of the truth, in the times of universal darkness and superstition. Before the rise of Luther and Calvin, there lay concealed, in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland, and Germany, many persons, who adhered tenaciously to the doctrines of the Anabaptists" (An Ecclesiastical History, Vol. II, page 119-120).

Seventeenth Century

Baptists were numerous in the period, especially in England and America. There is much evidence of Baptists in this age, so much

(Continued on page 6, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SHIELDS OF BRASS"

"And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem: And he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made. And king Rehoboam made in their stead brassen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house" — I Kings 14:25-27.

Here is an interesting, but sel-

dom considered, Scripture. Being not only brief, but remotely distant from the present, and tucked away in a seldom read book of the Bible, very few ever hear of this incident.

It is the story of the days following King Solomon. Five years after his death, when his son Rehoboam was king in Jerusalem, Shishak the king of Egypt conquered the city of Jerusalem and carried away the treasures thereof. In Solomon's day he had placed in the temple shields made of gold. The Word of God does not tell us

the exact number of these, yet doubtlessly they were numerous. All around inside the house of the Lord were these shields of solid gold. Of course, they were of no particular value, yet they did offer beautiful ornamentation to God's house. When Rehoboam awakened to realize these shields along with the balance of his treasures had been carried away by Shishak, he immediately ordered new ones made to replace the old. However, when they went to the treasury, they found it was very

gressions, HE was bruised for our iniquities: the chastisement of our peace was upon HIM; and with HIS stripes we are healed"—Isa. 53:4,6.

We, by making a further examination of Isaiah 53, learn that "He was oppressed . . . He was afflicted . . . He opened not His mouth; He is brought as a lamb to the slaughter . . . He was taken from prison and from judgment . . . He was cut off out of the land of the living . . . He made His grave with the wicked . . . He had done no violence . . . He hath poured out His soul unto death . . . He was numbered with the transgressors; and He bare the sin of many . . ."

The death of our Lord was no ordinary death. We may add that the battle that was fought and won at Calvary was no ordinary battle. This fact is confirmed by the supernatural events that surrounded our Lord's death. There, in fact, was the turning off of the sun at midday, and the earthquake that was so severe that it rent the rocks. There was also the rending of the veil and the opening of many graves.

The darkness that fell upon Calvary and the rest of the world at high noon was most assuredly a stamp of the Father's approval upon the work of His dear Son. The darkness, no doubt, caused the birds of the air and the chickens to go to roost. It caused the animals to retire to their dens. It caused the night owl to prepare himself for the night and all night creatures to begin to move. The little boys and girls, no doubt, were asking daddy and mother why the darkness at noon. The answer, of course, had mother and dad known, was that God's Son

(Continued on page 7, column 4)

There is only one thing you cannot do for missions --- that is get rid of your responsibility!

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN ----- Editor

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PHYSICALLY WE NEED YOUR PRAYERS

My physical condition remains on the upswing and for this I thank God and praise Him, although from the standpoint of my eyes I am far from well.

We have had a wonderful response to my request as to a day of prayer in my behalf. I want to share the following letter from a preacher friend in Florida.

"Dear Bro. Gilpin:

In reply to your recent request for prayer in the Baptist Examiner, my wife and I did stop several times during that day to pray for your recovery to the extent that you can both pastor your church and edit The Baptist Examiner. We also prayed for your wife and her mother and all who are involved in the work of the Lord there. The Church also prayed for you all in regular prayer meeting on Wednesday night.

It is our hope and prayer that by the time you receive this letter that you will be able to see a definite improvement in your condition.

May our sovereign God restore your health, lead and use you to His own glory, to the praise of the name of Jesus, and to the good of many is our prayer.

George Boyer,
Plant City, Fla."

Many are the letters of like nature that we received and for all of them we are most grateful. Brethren, I ask that you keep on praying for us. My eyes are still in a terrible condition --- not focusing together --- everything is blurred. I can do practically nothing, and virtually no reading. I haven't been able to read a chapter in my Bible since the second day of February. Please remember me much and often in prayer relative to his problem especially.

Many Friends

(Continued from page one)

"I want you to know that I appreciate your stand for His precious Word against the spiritualizers. I know it has not been easy to sever with long time friends and loved ones, but loyalty to our Master is far better than compromise with His creatures. I believe your position is exactly correct, and I thank God for the stand you have taken."

Eld. C. C. McKinnon,
DeSoto, Missouri.

"I am writing to let you know that we here at New Hope Mission-

Calvary Baptists Appreciate The Help Of These Brethren



ELDER JAMES HOBBS
McDermott, Ohio



ELDER OSCAR MINK
Mansfield, Ohio



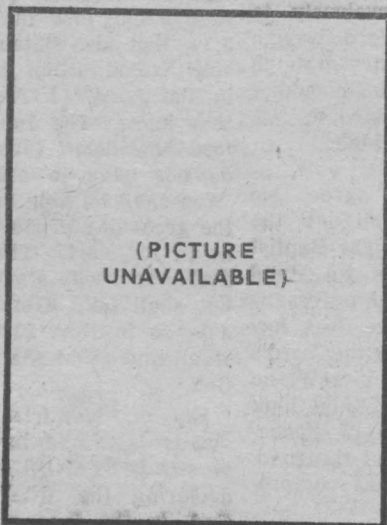
ELDER WILLARD PYLE
Chesapeake, Ohio



ELDER JIM EVERMAN
Garrison, Ky.



ELDER WILLARD WILLIS
Columbus, Ohio



ELDER OWEN CROY
Portsmouth, Ohio



ELDER GEORGE SHERMAN
Chesapeake, Ohio

Since the first of February, the brethren appearing on this page, have been exceedingly kind in helping Calvary Baptist Church by way of filling the pulpit in the absence of Bro. Gilpin.

To them, both pastor and church,

extend their deepest note of ap-

preciation. At various times, each of these brethren have preached, and because of their aid, Calvary Baptist Church has had someone to preach every Sunday morning, Sunday evening and Wednesday

evening. It is good to have wonderful inspiration to the members of Calvary Baptist Church.

May God bless these brethren--- all good friends of Bro. Gilpin --- Lord Jesus and His church. Their kindness, their helpfulness and who have stood by him faithfully in his illness.

reader of TBE will do the same." Grace Baptist Church, Rome, Ohio.

Eld. Bill Jackson, pastor

(This letter was also signed by all the members of the church, many of whom are known personally by the editor as some of the finest people on earth).

Eld. Richard Eckstein,
Liverpool, N.Y.

"We are sending an offering in addition to our regular offering, the regular offering will arrive on schedule. We know TBE has suffered financially as a result of your stand for the truth, and historic position of Missionary Baptists. But, Brother, think of the great treasure laid up in Heaven for you by your investment in Divine Truth on earth. We yet believe that many of God's dear (Continued on page 8, column 3)

I wish not only to encourage you for your recent decision outlined in your editorial of February 16th, "The Die Is Cast," but be counted with you."

"I am writing to express my own feelings as to the stand you have taken on spiritualizing the Scriptures and priesthood and anything else that is not taught in the Word of God. At the same time, I want you to know that this is the feeling of every member of our church. Our offerings will be increased, and we hope that every

"John, you can rest assured that I am for you, and your position in relationship to the error of the priesthood of the church and spiritualizing the Bible --- things that you have been exposing. I plan in the near future to write an article pointing out that this new doctrine that is being propagated by Baptists is nothing more than Campbellism. I shall be happy to expose it."

Elder Wayne Cox,
Memphis, Tennessee.

Elder Mike King,
Oblong, Illinois.

"Through quite a few years I have tried to tell you just how much you have meant to me. Your firm, unwavering stand for the truth has been an example that I have tried to follow.

So again, let me say that I believe you have been more help to me in my spiritual life than any other man living, or dead. When I left the convention, I felt that my world had fallen around my head. I felt that I must teach the precious Word to somebody, but I realized that God would have to open the door somehow. It seemed that He just took your arms and put them around me as He used you to open wonderful doors for me to send forth the Word in my weak way.

Only He knows how much I thank Him for His using you in such a wonderful way in my behalf. And only He can know just how much I love you for the part you have played. I realize, as do you, that it was He that did it, but how I love you because you are the one He used."

Elder E. G. Cook,
Birmingham, Ala.

"I sincerely hope this letter finds you in a much improved condition physically. You have been in our prayers daily. We certainly thank the Lord for your work and faithfulness in contending for the truth. We are enclosing a small offering, along with this note to let you know we are standing with you 100% on your stand for the doctrines, and stand against spiritualizing the Scriptures."

Elder Jim Boone,
Land 'O Lakes, Fla.

"Bro. Gilpin, in reply to your request as to our stand, I am happy to tell you my position. The interpretation of God's Word does not give anyone of a sound mind the ground to stand on except for the infallibility of God's Word --- not the infallibility of the interpreter."

Elder Harold Freese,
Cedar Park, Texas.

"So I have taken a stand, and in my short Christian experience, I know that men who will stand for their convictions and truth from God's Word, must be prepared to



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By
I. M. HALDEMAN

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

MO WONTAMEVHVBAPTIST CHURCH

P. O. Box 910, Ashland, Kentucky, 41101

"Shields of Brass"

(Continued from page one)
much like Mother Hubbard's cupboard—there was no gold there. This presented a problem to Rehoboam. His father had had these shields made, and they did offer beautiful ornamentation to the temple. Without them the temple walls looked so bare. Hence, in order to keep up appearances, Rehoboam ordered shields of brass to be made for the temple. Of course, these cost very much less, yet it kept up the standard set by his father. Rehoboam knew, as well as everyone else, that they were brass and not gold, yet they kept up the appearance and tradition of the past. Naturally, they would rather have had shields of gold, yet these substitute shields of brass kept up the tradition of the days gone by.

I like to think of all this as an illustration of the church that Jesus built. Over 1900 years ago our Lord began His church, constituting it out of the material that had been prepared by John the Baptist. From that hour there has never been a day but that Baptists and Baptist churches have flourished in the world. That church which Jesus built began with shields of gold—that is, they started out with high standards. Anyone who reads the New Testament will be convinced that they had high standards in those early days.

As an example, in the days of John the Baptist, we hear him say:

"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire"—Matthew 3:7-10.

Notice John was talking to the religious leaders of his day. When they would show an interest in his ministry, he demanded to see the fruits of their repentance. He urged that they forget their Jew-

ish ancestry with the solemn declaration that God could even put life into stones and thereby raise up children unto Abraham. Who ever heard of a preacher in these modern days making such demands of professing Christians? If you will but contrast John's methods of dealing with professors with the welcome accorded professors today, it is quite obvious that we have drifted far since the days of John.

Then, likewise, notice the standards set up by Jesus during His ministry. He said:

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul?"—Matthew 16:24-26.

People join the church today, yet in His day Jesus demanded that they follow Him. Very few today would even dare to take Jesus seriously about the matter of self-denial. Jesus would warn against an attempt to gain the world, yet in this modern day of selfishness and greed and lust for material gain, the words of Jesus are hopelessly out of date. Surely the standards have changed much since His day.

The early church likewise had some unusually high standards. In the fifth chapter of Acts which tells the story of Ananias and Sapphira, we have an indication of the high standards maintained by that early church. Of course, you remember these two—Ananias and Sapphira, who are noted as being big liars. To be sure they got their reputation in a day when competition was not as keen as it is today. If they were members of the average Baptist church of this 20th century, there surely would not be much difference between them and the balance of the membership. Yet in the days of this early church the membership was so filled with the Holy Spirit that a man could not lie and live. Accordingly, these two died for their lying. I fear that the majority of our churches in this modern day in contrast are so filled with liars that there is no room for the Holy Spirit.

Thus, from these experiences taken from the life of John the Baptist,

the teachings of Jesus, and the experience of the early church—thus we see that the standards set up in the beginning were far different from the standards of our churches today. As Rehoboam substituted shields of brass instead of gold, thus keeping up appearances, so in this 20th century we have substituted standards far inferior to those set up by our Lord twenty centuries ago. Of course, in the eyes of the world it keeps up appearances, yet every sensible Christian knows that there is as much difference between the churches of today and those of Jesus' day as there was between Rehoboam's shields of brass and Solomon's shields of gold.

There must be a reason for the drift of times and for the changes which have taken place. I believe that such reasons are not hard to find.

I A GREED FOR CHURCH MEMBERSHIP IS PARTIALLY RESPONSIBLE.

In the days of the beginning of Christianity they demanded quality. Today we desire quantity. The evangelists, pastors and churches are all guilty. Loose methods and un-Scriptural teachings coupled with a glaring emotional appeal have filled our churches with unsaved church members. In the majority of instances they are just so many ecclesiastical corpses, definitely devoid the Spirit of God.

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those originally set up for Jesus' church. How could it be otherwise. Rehoboam never did more to keep up appearances than Baptist churches do today.

II THERE IS A SELFISH PRIDE

IN CHURCH BUILDINGS which largely contributes towards the drift of the times. The early church did not boast of its proud steeples, yet today magnificent church architecture is a veritable rage. If the First Baptist Church of "Possum Trot" builds a new edifice, then the First Baptist Church of "Clabber Bottom" will have to build one just a little bit bigger. Actually, we have come to the place of worship of our church buildings. Years ago when I was pastor in another town, and our church building was under construction, before my study was finished, I arranged one corner of the balcony as a temporary study. One day when in it I heard two of the members downstairs talking about the new beautiful building. One of them declared that the members of the church would just have to dress up more than in the past in order to be in keeping with the building. On the following Sunday I told publicly of overhearing this conversation. I reminded those present that the church building was not being built except for one purpose—namely, that God's Word might be preached and sinners might be saved. I said then that if it were being built for any other purpose, that it was my sincere hope that God would destroy it. God almost took me at my word, as the following week we had a fire which came very nearly causing serious damage. I took it then as a warning from God that we were to remember to serve the Creator and not worship the works of the creature.

Yes, it is true that there is a tremendous amount of selfish pride relative to church buildings today. Surely old Rehoboam never attempted to keep up appearances more than we do today.

III THERE IS A DEFINITE LACK OF CHURCH DISCIPLINE IN OUR CHURCHES.

In the early days of Jesus' church, churches practiced discipline and thereby kept their membership clean. If you have any doubt concerning this, then take a little excursion through God's Word and read for yourself.

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, no, not to eat. For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore PUT AWAY from among yourselves that wicked person"—(Continued on page 4, column 4)

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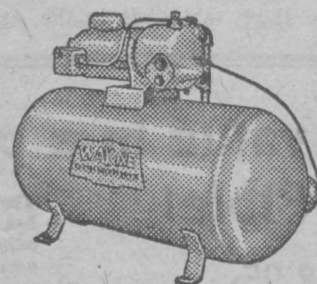
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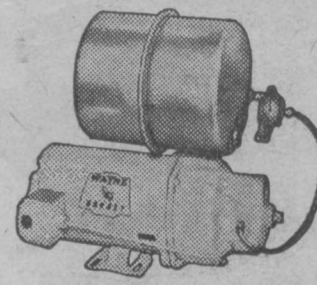
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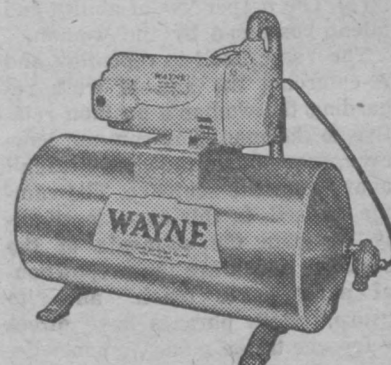
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The Baptist Examiner FORUM

"Please discuss I Tim. 2:12. We have a problem in our Sunday school. One of the mothers has a teen-age daughter, who should be in a class her age, but because the girls have a woman teacher, the mother insists that the girl go in the boy's class, who have a man teacher. The mother says because there's a comma after the word 'teach' in the Scripture, that this means women are not to teach at all."

ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



This Scripture seems to teach that a woman should not teach MEN or usurp authority over men. Also it says, "But to be in silence." The marginal translation is "quietness" instead of silence. I remember speaking for a church once. I had never visited that church before, and I noted that they seemed to have little regard for the Scriptures. Among other things, they had a good-sized men's class taught by a mannish-looking woman. Had that woman and that class never read the verse we are here considering? Or, were they wilfully disobedient as to its teaching? It was beyond question wrong for that woman to teach the class of men. But in my judgment, it is just as wrong to make a Scripture teach something that it was never designed to teach. And that is what is done by those who use this Scripture to prohibit women from teaching girls and women. Most faithful Bible scholars understand this passage to teach that a woman should not TEACH MEN OR USURP AUTHORITY OVER THEM. The lady who won't let her girl attend a girl's class taught by a woman, bases her argument on the comma that appears after the word teach. What she doesn't understand is this: the Greek of which this is a translation doesn't have any commas. Commas, and punctuation in general, was arbitrarily added by the translators. The comma on which she bases her belief doesn't exist in the original.

Remember also that in Titus 2, elderly women are distinctly told to teach the younger ones. It says, "That they may teach the young women" (v. 4). Then follows a list of things to be taught.

"But that is not teaching in a Sunday school class," says someone.

The answer is, they didn't have Sunday schools and classes back there. Sunday schools are a modern invention.

E. G.
COOK

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



If the translators had meant that a woman was not to teach at all they would have been forced to put a period after the word "teach." No other punctuation mark would have served the purpose. A comma does not end a thought, or a sentence. That is the function of the period. This dear mother may think, as some of our brethren seem to think, that this comma was handed down from on high. But there is no authority for the punctuation in the King

James, or any other translation. It seems that the ancient Greeks could get along without punctuation. But our language would be unintelligible without it.

For that reason all translators, when translating into our language have been forced to use punctuation marks. But it is up to the translators to decide what punctuation marks to use, and where to use them. At the time of the King James translation English writers used a lot of semi-colons and colons. In that way they were often able to have only one sentence in an entire paragraph. But today most writers prefer to leave off the semi-colons and colons, and have several shorter sentences.

In Titus 2:4, however, we find definite proof that women are to teach. There we are told that they are to teach women. Nowhere are they told to teach men, but they are told to teach women. So the verse before us simply cannot mean that women are not to teach period, because there is no period there. After studying English through grammar school, high school, business college and college, and after teaching English for a number of years, I am in complete agreement with the punctuation used in this verse. To me, this verse simply means that women are not to teach men, nor to usurp authority over them. In the light of Titus 2:4 that is all it could mean. "No prophecy of the Scripture is of any private interpretation," II Peter 1:20, so we must interpret I Tim. 2:12 in the light of Titus 2:4.

PAUL
TIBER
PASTOR,
NEW TESTAMENT
BAPTIST CHURCH

1643 Lee Road
Cleveland Heights,
Ohio



The question before us hinges upon a great deal more than a comma. Several thoughts come to mind, namely:

(a) The organization and Scripturalness of the Sunday school in this case;

(b) The proper function of the woman in the Lord's church;

(c) The proper use of ability and talent possessed by the woman.

The verse itself is repeating and re-enforcing the age-old truth regarding the woman's position relative to the man. The comma, however, does not set the word "teach" apart from the sentence. The comma is used, in this case, to slightly separate the elements of the sentence which are the prepositional phrases "to teach" and "to usurp." Both phrases have direct reference to the man. We conclude, then, that the woman is neither to teach the man or usurp authority over the man. The verse does not mean that the woman should not teach under all circumstances.

The Scripturally obedient woman should teach other women and children if she is gifted to do so. We believe that her gift should not be exercised in the church or mixed groups. ("Let your women remain silent in the churches," I Cor. 14:4).

The Scriptural Sunday school would be better identified as a church school or Bible school. It should not be a place for entertainment. To promote a Sunday

school through the use of carnal means and gimmickery is an abomination. The Bible school should be under the direct control of the one who is responsible for the feeding of the flock — the pastor.

The Bible school is properly the assembly, therefore the woman should remain silent. Obviously, it would then exclude women from teaching. If there are no men capable of teaching the children, women should not be used as an expedient.

To capulate the answer to the question:

(a) The comma does not mean that the woman should never teach;

(b) The woman should never teach in the church.

The mother in question could have exercised better judgment. Rather than a troublesome frontal assault on the question, she would have exhibited a meek and quiet spirit (which is of great price, I Peter 3:4), had she quietly withdrawn her daughter from the Sunday school and privately explained to her pastor,

We do not condemn this mother, however, because she obviously loves the Word enough to obey it as she understands it.

JAMES
HOBBS

Rt. 2, Box 1b,
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



We have here, one of the most controversial questions that I know. The Bible is very clear about the fact that a woman is not to speak in the assembly (church). "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." (I Corinthians 14:34-35). And again, "Let the woman learn in silence with all subjection." (I Timothy 2:11). They are to be silent in the church, this is very clearly seen in these passages.

There are many people who believe the way that the lady in your church believes. It is true that the word "teach" is an infinitive without an object and this gives rise to the interpretation about which we are speaking.

Whenever we have a passage such as this with a questionable interpretation we need to strive to study the context as well as

other Scripture. According to the verses before and after, we see that the emphasis is that the woman is to be in subjection to the man.

We have other Scripture that tells us that a woman is to teach other women. "The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." (Titus 2:3-5). No where do we read that this is to be done in the home alone. If you say that this is to be done in the home you are adding to the Word of God. We see that they are to teach practical things, but we also see that they are to teach "good things" that the Word of God not be blasphemed. This means doctrinal lessons.

Due to the fact that Timothy was taught by his mother and grandmother, I see nothing wrong with a woman teaching children. I believe, however, that when a boy becomes old enough to know the difference between right and wrong that he should have a male teacher.

I will say that I would rather see a person that has convictions such as the lady in your church as to see those who have no convictions at all. I have been in churches where the pastor himself calls on women to speak. This is terrible — I cannot understand a man like this. How can a man who claims to be called of God deliberately disregard portions of the Bible like this? I would be afraid to do such a thing.

"Shields of Brass"

(Continued from page three)
I Cor. 5:11-13.

"A man that is a heretic, after the first and second admonition, REJECT"—Titus 3:10.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye WITHDRAW YOURSELVES from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed"—II Thes. 3:6, 14.

While it is true that the early churches practiced discipline, it is just as true that discipline is ignored and forgotten in this 20th century. In our printing shop, we printed some Minutes for an association in Illinois several months ago. There were approximately thirty churches in the Association

and yet only one church in the preceding year had excluded anyone, and even this church had only excluded one person. How like unto the average group of Baptists.

It is a rare instance that you ever hear of a church today which practices discipline in the light of God's Word. The reason is obvious. The majority of our churches are filled with worldlings and heretics who need to be disciplined themselves.

I confess that with the attitude of other neighboring, suppose-to-be sister churches, that a church and pastor doesn't have much encouragement in attempting to practice discipline. It is true that if a church disciplines some of its members and excludes them, that regardless of the offenses, they can go immediately to some nearby Baptist church and at once gain admission. Sometime ago the church I was then pastor of, excluded a doctor from our membership who was guilty of profane swearing, non-attendance, immorality, gambling and drunkenness. His own brother-in-law preferred the charges against him. The First Baptist Church in a town four miles away immediately took him in, face value, asking no questions. In the light of such an experience, of course, a church doesn't have much encouragement to try to keep the body clean, and therefore, our churches have drifted. It is only logical that filled with members who should be excluded, that the standards of the New Testament will be forgotten.

IV OUR CHURCHES ARE FILLED WITH PHILISTINE EXPEDIENTS.

When God gave explicit directions as to the making of the furniture for the tabernacle, He declared that the ark in particular was never to be touched by any but Levitical hands. It was never to be hauled and was only to be carried by the Levites. When it was captured by the Philistines and it became a curse to them, they put it on an ox-cart and sent it home. When David sought to bring it to Jerusalem, though he knew that God had said that it was never to be hauled, but always carried by the Levites — though he knew this, he hired Ahio and Uzzah, sons of Abinidab, to haul it on an ox-cart to Jerusalem. This thing displeased God to the extent that he killed Uzzah for his disobedience in touching it. While God allowed the heathen Philistines to haul the ark, He would not allow His people to do so.

The churches today are filled with Philistine expedients. As a simple illustration, consider the observance of the Lord's Supper. There was never an indication of (Continued on page 5, column 2)

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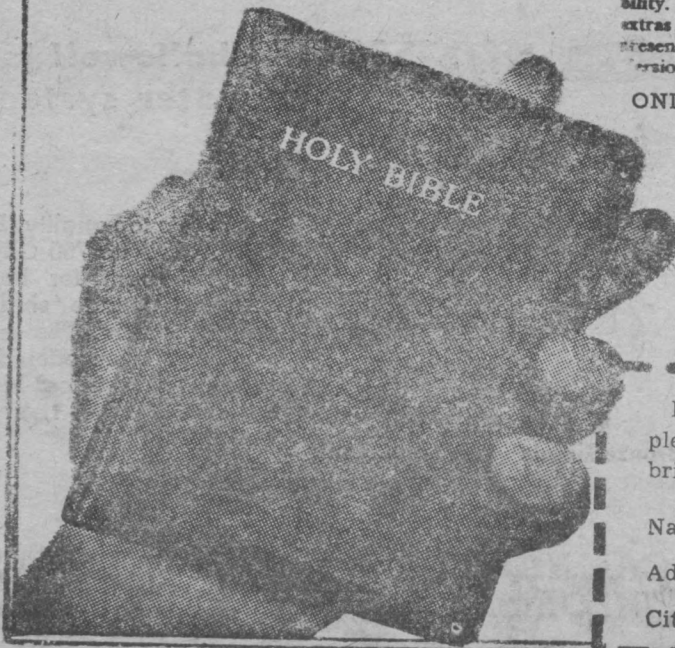
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"A WORLD OF INIQUITY"

"And the tongue is a fire, a world of iniquity: so is the tongue among the members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." (James 3:6).

Our tongue — such a small member in our body, but oh, the trouble it gets us into. It was given to us so we could praise God with it, but instead it is used for every imaginable sin. We are admonished in the Scriptures to set a watch (guard) upon our lips.

Our speech shows others what is in our heart. The Lord Jesus said, "... for out of the abundance of the heart the mouth speaketh" (Matt. 12:34). All we have to do is listen to a person talk long enough and we'll know what her first interests are, what her desires and hopes are, where her treasure is. Our speech is also noted by the Father. In this same passage in Matthew, Jesus said, "... That every vile word that men (women) speak, they shall give account thereof in the day of judgment."

When Paul spoke of the total depravity of man, he spoke more of the mouth than any other part of the body. "Their THROAT is an open sepulchre; with their TONGUES they have used deceit; the poison of asps is under their LIPS: Whose MOUTH is full of cursing and bitterness" (Rom. 3:13-14). What an indictment against our tongue. And we must all plead guilty of the charges. The apostle Luke told us of a rich man that was in Hell. Remember him? It is interesting that one thing he asked for was a drop of cool water on his TONGUE. Why not a cool cloth on his brow? Perhaps it was because his tongue was a fire, a world of iniquity.

God made our tongues to glorify Him. It would be better to be dumb (unable to speak at all) than to have a wicked tongue. We have two of many organs — arms, legs, hands, eyes, ears, but the Lord in His great wisdom only gave us one tongue. Then the Lord put a double wall of teeth and over these a double flap of lips to hedge it in, and still it breaks forth uncontrollably.

The preacher (Solomon) tells us how we are to behave in the house of God. "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. BE NOT RASH WITH THY MOUTH, and let not thine heart be hasty to UTTER anything before God: for God is in heaven, and thou upon earth: THEREFORE LET THY WORDS BE FEW." (Eccles. 5:1, 2).

It is common practice for the tongue to boast. It kindles divisions and strife. It loves to tattle and reveal secrets. The tongue never gets tired. We talk on the phone for hours. The hand gets numb, the arm is so weary, the throat gets laryngitis, but the tongue is never tired. We sorely need to set a watch on our tongue. It is an unruly evil, full of deadly poison. Not just some salt-water that will make us sick to our stomach — but DEADLY poison. And it defiles the whole body.

David said, "O Lord, open Thou my lips; and my mouth shall show forth Thy praise. I will bless the Lord at all times: His praise shall continually be in my mouth." The tongue is an unruly evil. No man (woman) can tame it. With man it is impossible, but with God all things are possible. He, and only He, can tame it. Our help must come from the Lord. Oh, that we might pray as David, "Set a watch, O Lord, before my mouth; keep the door of my lips." (Psa. 141:3). After we ask the Lord to guard our speech, then we might pray as did Paul, that the Lord would fill our mouth with sanctified speech. "And for me, that UTTERANCE may be given unto me, that I may open my MOUTH boldly, to make known the mystery of the Gospel." (Eph. 6:19).

"Shields of Brass"

(Continued from page 4)

but one cup used in the Memorial Supper.

"THE CUP of blessing which we bless, is it not the communion of the blood of Christ?" — I Cor. 10:16.

"And he took THE CUP, and gave it to them, saying, Drink ye all of IT." — Mt. 26:27.

Literally, Jesus said, "All of you drink of it." The word "it" would indicate that there was just one cup in use, yet today the average church uses individual cups which is an attempt at sanitation rather than Scripturalness. I contend that this is merely a Philistine expedient.

I mention another: Southern Baptists in order to carry on mission work have that which is known as the cooperative program. It is the shrewdest, most subtle scheme devised by the Devil to defeat the purpose of God in missions. For over 1900 years our churches did not have it. There is as much Scripture or reason for it, too — as there is for sprinkling, baby baptizing, or the priest wearing his collar buttoned hind part before. To call it missions, it has no justification. It is merely a Philistine expedient.

These are but samples. There are hundreds of them which are just as un-Scriptural and as far removed from the Word of God. How could a church do anything but keep up appearances under such conditions?

V

THE MINISTRY IS NOW RE-

THE CALLEYS



Last Thanksgiving when we had a revival meeting in Calvary Baptist Church conducted by Brother Milburn Cockrell of Fulton, Mississippi, Mr. and Mrs. Carl Calley of Uniontown, Ohio, were with us for the last portion of the meeting — Wednesday night through Sunday — and assisted us greatly so far as the music was concerned.

Mrs. Calley is an accomplished musician. Mr. and Mrs. Calley and their children contributed largely to the spiritual life of our services with their singing. We are grateful God sent them this way. We would certainly urge our brethren that when they need special singing or preaching to get in touch with Brother Calley. It is a joy for me to recommend these folk, and I certainly trust that in this manner, we will be able to make many new contacts in behalf of Brother Calley.

Brother Calley has recently organized a church at Uniontown, Ohio under the sponsorship of Calvary Baptist Church of Ashland of which Brother and Sister Calley were members. He is soon going to organize another church in that area that will have forty charter members. He is now broadcasting over three radio stations in three different states, and we thank God for the way in which the Lord is apparently blessing Bro. Calley in his work.

Though I haven't known Brother Calley for a great length of time, I have known his family including his father, his uncle, and his grandfather for over thirty years. It was a blessing to have Mr. and Mrs. Calley and their family in our home and in our church for services over Thanksgiving week. We pray God's richest blessings upon them in their work wherever the Lord may lead them.

GUARDED AS A PROFESSION RATHER THAN A CALLING.

In Paul's day the ministry was a calling. He referred to his own experience as that of a definite call from God. Listen:

"Paul, a servant of Jesus Christ, CALLED to be an apostle, separated unto the gospel of God" — Romans 1:1.

"But when it pleased God, who separated me from my mother's womb, and CALLED me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood" — Gal. 1:15, 16.

Surely we have drifted far since Paul's day in this respect. In the eyes of the world the ministry is merely a profession, and I fear that the majority who are in the ministry today consider it just as lightly.

I can remember when I was but five years of age that God called me to preach. I was standing in the doorway between two rooms in our home when I felt definitely that it was God's will that I should enter the ministry. To be sure I was not saved as yet, but I knew from that hour on that I was to preach His Word. I did not want to, and I did everything I could to convince God that He had made a mistake in thus calling me, yet when I surrendered to His will for my life there came over me a peace and joy for which I rejoice today. I am happy now that I am in the ministry, not having chosen it as a profession, but having entered it as a result of a definite call from God.

THE BAPTIST EXAMINER

APRIL 6, 1974

PAGE FIVE

quires a preacherette to deliver a sermonette. This always results in Christianettes on the part of the hearers, with the ultimate result that you build a churchette thereby. What a combination — sermonettes, preacherettes, Christianettes, and churchettes!

It is so seldom that one attends services where the doctrine of election and the doctrines of grace are Scripturally presented. It is so seldom that one hears a sermon on Heaven, Hell, and the hereafter. There just isn't any positive doctrinal emphasis in the average church, as the standards of today are far different from those in the New Testament days.

VII

BAPTISTS ARE TRYING TO BE LIKE EVERYONE ELSE.

John the Baptist was different from everyone in his day. The teachings of Jesus were entirely contrary to the philosophy of his age. Paul declared that Christians were to be different. He said:

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a PECULIAR people, zealous of good works" — Titus 2:14.

Surely we have drifted far since Baptists are trying now to be like everyone else. Instead of magnifying their peculiarities and differences, Baptists are trying to see how near like the pagan denominations and the world they can be.

When Samson was tempted by Delilah that she might learn the secret of his strength he said:

"There hath not come a razor upon mine head; for I have been a Nazirite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be LIKE ANY OTHER MAN" — Judges 16:17.

His peculiarity was that he was consecrated to God. If he were to lose that consecration, then he would be "just like any other man." Who wants to be like any other man? Our churches ought not seek to be like everyone else; they ought to seek to be different. If a church differs from all others and is Scriptural, it will not only be noticed because of its differences, but will be blessed of God. The same is true of a school, and individual, or even a paper like THE BAPTIST EXAMINER.

God doesn't like us to be like the pagan heathen with whom we associate. He wants us to be peculiar unto Himself.

VIII

WE HAVE A PROFESSION WITHOUT POWER

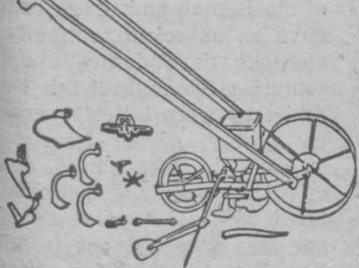
The Holy Spirit worked in the church. It empowered, led, and directed all of their activities. They even had a missionary program which the Holy Spirit directed.

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." — Acts 13:2, 3.

How foreign this is to the policies of today.

(Continued on page 8, column 1)

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CALVARY BAPTIST CHURCH

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Baptist History

(Continued from page one)
that no honest mind can doubt it.

Baptists in England

One of the noblest heroes that ever proclaimed the Baptist faith was Hanserd Knollys born in 1598. He formed a Baptist church at Great St. Helen's, London, where he preached to a thousand people. He died at the age of 93 after spending at different times, 9 years of imprisonment, besides fines and banishments.

Then there was the famous John Bunyan born at Elstow, near Bedford, in 1628. Bunyan entered the ministry in 1665 and became pastor of the Baptist church at Bedford. His greatest written work, "Pilgrim's Progress," has been translated into more languages than any other book in the world except the Bible.

Time would fail me to speak of such great men as William Kiffin, Thomas Collier, Leonard Busher, Major General Harrison, Henry Jessey, Benjamin Keach, Henry Denne, John Tombs, Thomas Lamb, Edward Barber, William Jeffery, Clem Writer and William Russell.

In 1660 there were 217 Baptist churches in England. In 1688 upward of 100 Baptist churches in England and Wales published what was called, "The Second London Confession of Faith." The parliamentary army, whose splendid victories won freedom for England, was composed to a great extent of Baptists. In Cromwell's own family their influence was felt. Even the genius of John Milton shunned not to hold to their sentiments.

Baptists in America

Some of the early settlers of the New World were Baptists. The first Baptist church in America was started in 1638 at Newport, Rhode Island. John Clark, a physician from England, was its first pastor. Clark received his baptism in Elder Stillwell's church in London, and that church received hers from the Dutch Baptists of Holland. These Baptists descended from the Waldenses whose historical line reaches back to the apostolic churches.

John Myles, a Welsh Baptist preacher, came with a large number of his church from Swansea, Wales in 1663 and organized the first Baptist church in Massachusetts. Another Baptist church was organized in Boston in 1665 in the home of Thomas Gould.

In 1684, Thomas Dungan organized a Baptist church at Cold Spring, Pennsylvania. In 1688 another

other Baptist church was started at Pennepeck, Pennsylvania, with Elias Keach as its pastor.

A Baptist church was started in Maine in 1682 in the little colony of Kittery with William Screven as its minister. A Baptist church existed in Middleton, New Jersey in 1688. It is probable that Hanserd Knollys founded the first Baptist church in Dover, New Hampshire in 1638.

Eighteenth Century

By this time Baptists were numerous and influential in America. In 1701 a Baptist church in Wales emigrated to America and settled in Iron Hill, Delaware, with Thos. Griffith as their pastor. A Baptist church was organized in 1714 at Burley, Virginia, and Robert Nordain was its minister. The first Baptist church in Maryland was formed near Baltimore in 1742 by Henry Sotor. In Ohio a Baptist church was formed in 1790, and in 1798 one was started in Indiana by Isaac Edwards. In 1768, the first Baptist church in Vermont was formed in the town of Shaftsbury. The first Baptist church of Groten, Connecticut began in 1705, and Valentine Wightman was its founder. Wightman organized a church of the Baptist order in New York in 1724.

A Baptist church was organized in South Carolina called the Ashley River church, in 1736 with Isaac Chander as pastor. Shiloh Baptist Church, in Camden County, in North Carolina, was constituted in 1729 by Paul Palmer. The Severn's Valley Church, the first in Kentucky, was constituted June 18, 1781. The Botsford Baptist Church was formed in 1772 near Augusta, Georgia, by Edmund Botsford. In 1794, Elder Richard Curtis established the first Baptist church in Mississippi near Natchez in Jefferson County. The oldest Baptist church in Tennessee is Sinking Creek founded in 1783. The first Baptist church in Arkansas dates back to 1799.

The Baptists grew from 137 churches in 1768 to 891 churches in 1792. By 1800 Baptists numbered 100,000 and had 48 associations.

Some of these old associations were:

- "The Philadelphia Association, 1707;
- "The Charleston Association, So. Carolina, 1751;
- "The Sandy Creek Association, North Carolina, 1757;
- "The Kehukee Association, No. Carolina, 1765;
- "The Ketocton Association, Virginia, 1766;
- "The Warren Association, Rhode Island, 1767;

- "The Stonington Association, Connecticut, 1772;
- "The Red Stone Association, Pennsylvania, 1776;
- "The New Hampshire Association, New Hampshire, 1776;
- "The Shaftsbury Association, Vermont, 1781;
- "The Woodstock Association, Vermont, 1783;
- "The Georgia Association, Georgia, 1784;
- "The Holston Association, Tennessee, 1786;
- "The Bowdoinham Association, Maine, 1787;
- "The Vermont Association, Vermont, 1787."

Nineteenth Century

The following states organized Baptist churches: District of Columbia 1802, Missouri 1805, Alabama 1808, Louisiana 1812, Michigan 1822, Iowa 1835, Wisconsin 1836, Texas 1837, Oregon 1844, Minnesota 1849, California 1849, Colorado 1864, Idaho 1864, Wyoming 1870, South Dakota 1870, North Dakota 1879, Montana 1871, Nevada 1873, Arizona 1879, Utah 1880, and Oklahoma 1889.

In 1812 there were 2,164 churches in America with 1,605 ministers and 173,200 members. By 1898

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there were 43,397 churches, 27,355 ministers and 4,055,806 members.

Twentieth Century

Our existence in this present century can scarcely be doubted by even our bitterest opponent. Baptist bodies in the world today have a constituency of 40,000,000 persons. In 1965, Baptists numbered 23,252,644 in the United States. There are 27 major bodies in this country which does not include the numerous independent Baptists.

Baptist Succession

About 1921 there was published an article in various papers showing the ancestry of the Baptist church at Dyer, Tennessee. In 14 links it traced its succession back to the Apostle John. These links are:

- Link One — The Baptist church at Dyer, Tennessee, was organized by J. W. Jetter, who came from the Philadelphia Association.
- Link Two — Hillcliff Church, Wales, England. H. Roller came to the Philadelphia Association from the Hillcliff church (Minutes of Philadelphia Association, book 3, item 1).
- Link Three — Hillcliff Church was organized by Aaron Arlington, A. D. 987 (Israel of the Alps, p. 39).
- Link Four — Lima Piedmont church ordained Aaron Arlington in 940 (Church History by Jones, p. 324).
- Link Five — Lima Piedmont church was organized by Balcolao, A.D. 812 (Neander's Church History, Vol. II, p. 320).
- Link Six — Balcolao came from the church at Timto, Asia Minor (Neander's Church History, Vol. II, page 320).
- Link Seven — Timto Church was organized by Archer Flavin, A.D. 738 (Mosheim's Ecclesiastical History, Vol. I, p. 394).
- Link Eight — Archer Flavin came from the Darethea church organized by Andronicus, A.D. 671, in Asia Minor (Lambert's

Church History, p. 47).

Link Nine — Adromicus came from Pontifossi, at the foot of the Alps in France (Lambert's Church History, p. 47).

Link Ten — Pontifossi Church was organized by Tellestman from Turan, Italy, A.D. 398 (Nowlin's Church History, Vol. II, p. 318).

Link Eleven — Turan Church was organized by Tertullian from Bring Joy, Africa, A.D. 237 (Armitage's Church History, p. 182).

Link Twelve — Tertullian was a member of the Partus church at the foot of the Tiber, that was organized by Polycarp, A.D. 150 (Cyrus' Commentary of Antiquity, p. 924).

Link Thirteen — Polycarp was baptized by John the beloved on December 25, A.D. 95 (Neander's Church History, p. 285).

Link Fourteen — John was with Jesus on the Mount (Mark 3:13-14).

Some churches do not even claim church succession due to their modern origin. Others who are older claim it but cannot prove it. Baptists claim church succession back to Christ and have the history to make good their claim.

Histories Of The Baptists

The greatest proof of Baptist perpetuity is disclosed from the large number of Baptist historians who wrote to prove this doctrine. Some of these great writings and writers are as follows:

- "Ecclesiastical Researches" by Robert Robinson;
- "History of the Welsh Baptists" by J. Davis;
- "A Concise History of the Baptists" by G. H. Orchard;
- "History of English Baptists" by Thomas Crosby;
- "Church History" by William Jones;
- "The Trail of Blood" by J. M. Carroll;
- "Baptist Succession" by D. B. Ray;
- "A History of the Baptists" by J. T. Christian;
- "A Short History of the Baptists" by H. V. Vedder;
- "History of the Baptists" by Thomas Armitage;
- "Manual of Church History" by A. H. Newman;
- "Church Perpetuity" by Jarrell;
- "Baptist History" by Isaac Backus;
- "Directory for Baptist Churches" by E. T. Hixcox;
- "Compendium of Baptist History" by Shackelford;
- "A General History of the Baptist Denomination" by David Benedict;
- "The Baptist Encyclopedia" by William Cathcart;
- "The Church" by L. L. Clover;
- "Baptist Faith and Martyrs Fires" by W. J. Burgess;
- "Baptist History" by J. M. Cramp;
- "The Church Jesus Built" by Roy Mason;
- "History of the Baptists" by Robert G. Torbet;
- "History of the Baptists" by S. H. Ford;
- "A Brief History of the Baptists" by Edward H. Overbey;
- "Baptist History and Succession" by Carl E. Sadler;
- "History of the Church of God" by Sylvester Hassell;
- "History of English Baptists" by Ivimy;
- and "A Brief History of the Baptists" by Hugh L. Tully.

Nothing could be more foolish than to suppose that all of these men wrote all of these works about something which was not so. These scholarly men would have never put their names to such works unless they believed that the Baptist church had a succession back to Christ and His Apostles.

Testimony Of Non-Baptists

Baptists are not the only ones who believe in their succession back to Christ. A host of non-Baptists are ready to vindicate the claim of Baptist perpetuity. I call attention to a few of these.

Zwingli, the Swiss reformer, admits the existence of the Baptists in the year 225 A.D. He was co-worker with Luther and Calvin in the Reformation of 1524 and bitter enemy of all Baptists, yet he said: "The institution of the Anabaptists is no novelty, but for thirteen hundred years has caused great trouble to the church."

Robert Barclay, a Quaker, said: "There are also reasons for believing that on the continent of Europe small hidden Christian societies, who have held many of the Anabaptists, have existed from the time of the apostles" ("Inner Life of the Societies of the Commonwealth," p. 11-12).

John Clark Ridpath, a Methodist and author of "Ridpath's History of the World," said in a letter to W. A. Jarrell: "I should not readily admit that there was a Baptist church as far back as A.D. 100, though without doubt there were Baptists then, as all Christians were then Baptists" (Church Perpetuity, p. 59).

Alexander Campbell, founder of the Campbellite church, said: "From the apostolic age to the present time, the sentiments of Baptists have held a continued chain of advocates, and public monuments of their existence in every century can be produced" (McCalla-Campbell Debate on Baptism, pp. 378-379).

Sir Isaac Newton, the English philosopher declared: "The Modern Baptists, formerly called Anabaptists, are the only people who have never symbolized with the Papacy" (Baptist Law of Continuity, p. 39).

I quote from "Crossing the Centuries" by W. C. King, having as associate editors some of the great men of America, such as President Roosevelt, President Wilson, and a number of presidents and professors of leading universities: "The Baptists it may be said they are not reformers. These people comprising bodies of Christian believers, known under various names in different countries, are entirely distinct and independent of the Roman and Greek churches, have an unbroken continuity from apostolic days down through the centuries. Throughout this long period they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property, imprisoned, tortured and slain by the thousands, yet they swerved not from their New Testament faith, doctrine and adherence" (New Testament Church, p. 25).

The claim of the Dutch Baptists to apostolic origin was investigated in the year 1819. The King of Holland appointed J. J. Dermout, his chaplain and a scholarly man, and Dr. Ypeij, professor of theology at Groningen, both members of the Dutch Reformed Church, to write a history of the Dutch Reformation (Continued on page 7, column 1)

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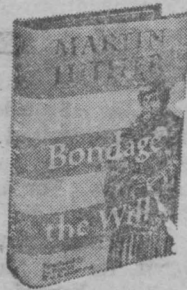
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PAGE SIX



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(Continued from page one)

from TBE? Their number is legion. But this man wants this great paper dropped. Will he drop the WESTERN RECORDER, a SBC heresy sheet? I doubt it. But this paper of truth he will drop. I feel sorry for him. Oh, how I would like to not have the blessings that have come to me through TBE!

Evidently he is dropping TBE because it speaks out against the SBC, of which this man is a part. That he would continue to receive TBE. It just might be that the issue would tell of the evils of the SBC and would come home to his man's heart, and he would come out of his sinful partnership with this evil organization. At least, we could hope for that. But now, he does not want TBE. It may be that his mind is made up and he does not want to be confused with the facts. Let us pray for this man and for those like him that, if it please the Lord, they might be delivered from the snares of evil they are now in.

In closing his letter to Brother Philip, the man says, "Please read Acts 19:1-5. Here Paul does not support, but does deny, John's baptism."

"And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism . . . then they heard this, they were baptized in the name of the Lord Jesus." Acts 19:3,5.

Now this writer says that Paul denied John's baptism. Let us remember that John was sent to prepare the way of the Lord. That is, to prepare the material of which Jesus built His church. Let us remember that Jesus Christ had John's baptism. Matt. 3:13-17. Let us understand from this same Scripture that the Father God was present at this baptism of John, and the Father expressed His approval of John's baptism for He was pleased with His Son who had just been baptized by John. As we think of the SBC preacher's saying that he denied John's baptism, let us remember that the apostles of the Lord had John's baptism and when they would elect a successor to Judas, they insisted that

he have John's baptism. Let us further remember that John's baptism was from Heaven, as testified by our Lord himself in Matt. 21:25.

Now it is evident that this preacher who does not want TBE any longer — who does not want the pricking of conscience provided by the truths taught in TBE — it is evident, that in belittling John's baptism, this preacher is belittling the baptism of our Lord, of the apostles, of the members who constituted the first Baptist Church, and belittling the baptism that came from Heaven. Oh, this preacher is taking much on himself. First, he no longer wants the greatest Baptist paper in print. That is bad enough. But now, he takes it upon himself to make light of the Baptist baptism of Jesus, the first church members, and that approved by the Father, and which came from Heaven. This is far worse than his first error.

This preacher will seek to answer this by pointing out that Paul baptized these disciples who said they had John's baptism. Well, let us look at this a little. First, we do learn that if there is anything wrong with our baptism, it should be repeated (not really repeated, but administered aright). Now there are four things essential to Scriptural baptism. They are: 1. A Scriptural subject: a believer in Jesus Christ; 2. A Scriptural mode: immersion; 3. A Scriptural purpose: Obedience to Christ and to show forth the gospel; 4. A Scriptural authority: A New Testament Baptist Church. If a baptism is lacking any one of these four things, it is null and void. I would urge my readers, that if you have doubts as to any one of these four essentials as to your baptism, that you correct those doubts by immediately obtaining a baptism that includes these four elements.

Now, it is evident that one or more of these Scriptural essentials to baptism was missing in the case of these disciples in Acts 19. Paul became aware of this, instructed them in the truth, and baptized them with a Scriptural baptism. Which one of these ingredients of baptism were missing? What was wrong with their baptism? It was not because

John's baptism was no good, for his baptism was the kind the apostles had, and God had sent from Heaven. It was not in the mode, for they were immersed. It was not in the purpose, for that was right. I do not think it was in the subject, for I do not think we have enough evidence to say they were not saved. But it was in the essential of authority. You see, John's baptism was good, for it came from Heaven. But it was restricted to John. The authority was given to John, and he could not pass it on to anyone else. Jesus had Divine authority Himself and He could give it to someone else, and He did give it to His church in Matt. 28:18-20. But John's authority was given to John, restricted to John, and died with John.

These disciples in Acts 19 did not say they were baptized by John, but "unto John's baptism." Now, only John had authority to administer "John's baptism." It seems that someone who had been baptized by John, thought they had John's authority. It seems that this one came to Ephesus, preached much truth, and some were saved under this preaching. Then this one baptized these disciples "unto John's baptism" but without John's authority, for this authority came from Heaven and was restricted to John. So we see that the proper answer as to

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what was wrong with their baptism is that they were baptized without Scriptural authority.

This clears the matter up for us, and it leaves John's baptism where it belongs. John's baptism was good when administered by John, because he had authority from Heaven. But it could not be administered by any one else, because John could not give that authority to another. So we see that Paul does support, and does not deny, John's baptism as the SBC preacher said in his letter.

Well, I am not surprised that a preacher who does not want to receive TBE should be off on Acts 19 and on John's baptism. I rather suspect that he is off on many other things. I know he is off on associations and conventions. I suspect that maybe he is off on the glorious doctrines of grace, and on the precious truths about our Lord's church as to its nature, identity, authority, and destiny. I am a little suspicious of preachers who do not receive TBE. I am much more than a little suspicious of those who know about it, and yet who oppose it, or do not want to receive it. John Rice said he did not think any good Christian should take TBE. I would say that I do not think any good Christian should be without TBE. And I repeat that I am suspicious of the preacher who does not receive this great paper. I always want to know — when I meet or learn of a preacher that is supposed to be strong and sound in the Doctrines of Grace and in Church Truth — and he does not get TBE — I always want to know why? And when I learn the answer to that, I usually find that my suspicions

are confirmed, that he is not as sound and not as strong as he should be. Well, that will get me in some hot water, but that is the way I feel about it anyway. May God bless you all.

Baptist History

(Continued from page 6)

Church and also to thoroughly investigate the claims of Dutch Baptists. They prepared the history, and in it they devoted a chapter to the Baptists. A portion of what they said is as follows:

"We have now seen that the Baptists who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who have long in history received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth, disputed by the Romish Church, that the Reformation brought about in the sixteenth century was in the highest degree necessary, and at the same time goes to refute the erroneous notion of the Catholics that their denomination is the most ancient" (History of the Dutch Reformed Church, Vol. 1, p. 148).

Battle . . . at Calvary

(Continued from page one)

was dying.

The man our Lord met and healed at the "pool of Bethesda," the woman our Lord met at the well, Nicodemus, all the disciples, and many others who knew the Lord, were engulfed in this terrible darkness. One wonders just what thoughts must have gone through their minds.

We wonder whether the darkness fell suddenly on Calvary, or did it settle upon them like a fog. It is most likely, however, that the darkness fell suddenly, since Matthew 27:45 declares:

"Now from the sixth hour there was darkness over all the land until the ninth hour."

Our Lord had hung on the cross for three hours preceding the darkness. These three hours were truly busy ones for our Lord. He, in fact, was interceding for His crucifiers and listening to the cry for mercy from the dying thief. He also recognized His mother and the beloved disciple. He, in fact, asked the beloved disciple to care for His mother.

The soldiers were also busy during those three hours that preceded the darkness. They were busy mocking Him and casting lots for His precious garment.

The scoffers were also busy. There were others who were passing by wagging their heads, railing and reviling.

The darkness, however, brought all of this activity to a sudden halt. It curbed them completely. They, no doubt, became silent while trying to deal with those three hours of darkness that had fallen upon them like a large blanket.

This darkness, as we indicated above, was the Father's seal of approval upon the work of His Son. God, by turning off the light to the earth, declared in a dynamic way that He was well pleased with the work of His Son at Calvary.

The crowd had been mocking our Lord, but the darkness hid Him from their view. They probably could not see their hand in front of themselves, let alone the nail pierced hands of our Lord. The darkness, therefore, was God's way of hiding His beloved Son from that vulgar crowd.

The darkness was gross and the vulgar crowd were probably silent from noon until about 3:00 p.m. The Saviour Himself had also been

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silent, but suddenly that silence was broken by a cry that has been heard around the world. The cry I refer to is recorded in Matt. 27:46:

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli lama sabachthani? that is to say, My God, my God, WHY hast thou forsaken ME?"

The darkness obviously ended about the time our Lord made this cry. We say this because of that which is recorded in Matthew 27:48:

"And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink."

Our Lord, after He had cried a second time (Matthew 27:50), yielded up the Spirit. It was at this time that the "veil of the temple" was rent in twain from the top to the bottom.

It has been thought by some that the earthquake caused the veil to be rent, but I'm convinced that such is not true. We, in fact, can be sure that the temple would have fallen too, if the earthquake rent the veil. It is obvious from Matthew 27:51 that the veil was rent before the earthquake occurred. We see, then, that the cry of our Lord was the means used in rending the veil from the top to the bottom.

The priests, now that the veil was rent, would no longer be able to carry blood behind it. This fact means that all the meaning had been taken from the tabernacle dispensation. There would be no need to carry blood behind the veil any longer, since the Son of God had offered His blood once for all time.

"But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by HIS OWN BLOOD He entered in once into the holy place, having obtained eternal redemption for us"—Hebrews 9:11, 12.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which HE hath consecrated for us, through the veil, that is to say, HIS flesh"—Hebrews 10:19, 20.

The veil had been hung because (Continued on page 8, column 4)

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PAGE SEVEN

"Shields of Brass"

(Continued from page five)
In the days of Elisha when his school of prophets needed a new dormitory, they went down near the Jordan to cut timber that they might enlarge their dwellings. As one man was laboring, his axhead came off the handle, and fell into the water. I can hear him now as he looked at his worthless handle and cried, saying, "Alas, master." All he had left was just a handle. His power and usefulness was gone. If the majority of our churches were not so spiritually dead, they likewise would say today, "Alas, only a handle!" We still have our profession but we

are powerless.

It could not be expected to be otherwise, since we are merely keeping up appearances, though we have drifted far from the standards of the New Testament.

Is there any reason to believe that conditions will get any better? Certainly there is always hope for the individual who will repent and turn back to God and His service. In the days when Israel had backslidden and were far removed from God there was hope for the individual who might repent.

"Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not keep anger for ever." — Jer. 3:12.

Our Lord is knocking for admission into our church today.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will sup with him, and he with me." — Rev. 3:20.

What a picture! The Lord Jesus who founded His church is now outside of it and knocks to gain admission. Even then there is no hope that He shall be admitted, so that they might sup and have fellowship together.

Yes, there is hope for the individual Christian who will honestly turn back to God and sincerely do His will. However, it is a hope which is based upon separation from our worldly standards of today and a return to Jesus only. Listen:

"And I heard another voice from Heaven, saying, COME OUT OF HER, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." — Rev. 18:4.

Would to God that we as individuals might hear His voice in these days when our churches are merely trying to keep up appearances. Though our church standards are far removed from those of the New Testament, may we as individuals remember God's words to Eli, when He said, "Them that honor me I will honor, and they that despise me shall be lightly esteemed." — I Sam. 2:30.

Let me ask, is yours a shield of gold or a shield of brass? May the Lord bless you!

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We are with you all the way in your effort to root out error, when it appears as it did recently. Keep fighting for the truth, until He shall come for His saints at the Rapture."

Mr. and Mrs. H. W. Wooten,
Alabaster, Alabama.

Battle . . . at Calvary

(Continued from page seven)
of sin. Man, because of sin, could not look or go beyond the veil; this is to say that man was barred from God's holy presence (Holy of Holies). The Lord Jesus, however, has rent the veil and thus brought us poor sinners into God's holy presence. This fact is brought out clearly in John 14:6:

"Jesus saith unto him, I am the WAY, the TRUTH, and the LIFE: no man cometh unto the Father, but by ME."

The rent veil typified the rent humanity of our Lord. The fine linen of the veil pointed to the perfect righteousness of the Son of God and the suspension of the veil by hooks of gold was typical of His divine nature. The blue and the earthly scarlet of the veil and the gradual shading of the blue into the scarlet by the intervening purple, shows heaven and earth blended together in His human life.

It becomes very obvious that our Lord was and is the cunning work of God as was typified by the veil. It was this veil, yea, our Lord Jesus Christ who was rent from top to bottom so that we might have access to God.

The cry of our Lord not only resulted in the rending of the veil, but it also resulted in a devastating earthquake. It was a quake that would have registered very high on the present day Richter scale. I say this because the concussion of the quake was so severe that it rent the rocks. The cross on which our Lord hung, however, remained standing in spite of the quake. We see in this that our God is Master of all.

The shaking of the earth at this moment was God's indelible stamp upon the finished work of His dear Son. The Father had said that He was "well pleased" with His Son, and here He demonstrates His feelings by a dynamic earthquake. You and I cannot shake the earth, but may we proclaim in unmistakable language that we are well pleased with God's Son, too.

The greatest battle of all time was fought at Calvary amid darkness and a trembling earth; after which time many graves were opened.

"And the graves were opened: and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many" — Matt. 27:52,53.

It is to be carefully noted that the graves were opened when our Lord cried from the cross, but the inhabitants of these graves did not come forth until after our Lord's resurrection. What a sight these opened graves must have been during those three days our Lord spent in the tomb. They were opened and ready for life to spring forth, even as the dead sprout comes to life in the Spring.

The opening of the many graves declared that death was to be swallowed up in victory. The Lord — the first fruits — would not only conquer death for Himself, but also for all of those that the Father had given Him. There was no question but that He would succeed, therefore, preparation was made before hand by the opening of the graves of many. Those who did come forth, of course, were testimonials to the fact that our Lord did conquer death.

"O death, where is thy sting? O grave, where is thy victory?" — I Cor. 15:55.

We have noted that our Lord, during the blackness of Calvary, cried with a loud voice and said:

"... My God, My God, why hast thou forsaken Me?" — Matt. 27:46.

I wish to underscore the pronoun "Me" in this verse, since the "why" is stated because of "Me." Why Me — Me who has known no sin — Me who has shared your glory from eternity past — Me who has obeyed your law to the letter — why "Me?"

There were blemishes that could be found upon all other men upon the face of the earth, but none could be found in this man. Man's judge, Pilate, had said regarding Him, "I find no fault in Him." Why then must He be forsaken by the Almighty?

The soldiers had mocked our Lord. They had even arrayed Him with a crown of thorns. They had even gone so far as to spit on Him and pluck off His hair. He, however, suffered through all of these things in silence. They proceeded to pierce His hands and feet; yet He endured the cross, despising the shame. He did not cry out during these trying ordeals, but at last He cried out and said, "My God, My God, why hast thou forsaken Me?"

The Lord God, all back through the history of time, had never forsaken His people. God had delivered Israel from Egypt and the Red Sea. He had delivered the three Hebrew children from the fiery furnace. He had fed Elijah when he was ready to perish. He had even brought water from the rock for His people. But here at the cross we have a different story for we observe as the Son is forsaken by the Father. Why? Why? Beloved, the answer is found in looking at yourself. He became you — you who deserved to die — you who have a heart which is deceitful above all things and desperately wicked — you who have feet that are swift to shed blood — you whose throat is an open sepulchre — you who have a mouth that is full of cursing and bitterness — you in which there is no soundness from the top of your head to the sole of your feet. He became you, therefore, He was forsaken by being faithful!

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Thank God for men like yourself and other sound Baptist preachers of His Word.

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(Continued from page two)
people will rally, and come to the aid of TBE, and that TBE has a greater ministry ahead of it than it has known in the past, and its past ministry has been phenomenal."

Elder Oscar Mink,
Crestline, Ohio.

III
Then, there are SEVERAL LAY MEMBERS who have blessed the soul of this editor by their letters this past week:

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John Wolfe,
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"A dear precious friend in the Lord introduced us to TBE almost ten years ago. We retired from the military as of three years ago, but will tell you that TBE has been our mainstay and strength next to the Bible. TBE is a bright spot in this dark world when so many wish to compromise it. Thank God for your stand."

The Records,
Benton, Pennsylvania.

"I want to take time to thank you for your stand concerning the Word of God and for the fact that you are not afraid to stand for God's plain and obvious truth of the Bible."

H. H. Kamper,
Atlanta, Georgia.

"In answer to your request yes or no, my answer is 'yes.' I am for you and The Examiner all the way."

Hazel Biggers,
Jacksonville, Florida.

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