

# Birth Defects And Heart Trouble—Incurable By Man

By ELDER JULIUS D. WISHON  
Meadowview, Virginia

Ever so often the different television stations put on a Telarama, for the benefit of raising funds for the March of Dimes. There is nothing wrong in the medical profession doing all they can to combat birth defects, as that is what the March of Dimes, they say, is all about. But there are birth defects, and heart trouble, that the Medical profession knows nothing about. David, in the Book of Psalms, tells us about this birth defect that man cannot cure; the best doctors in the profession cannot do anything for this birth defect:

"Behold, I was shapen in iniquity; and in sin did my mother conceive me"—Psalm 51:5.

These were the words of David the King of Israel, in his prayer, when he was made to see just how depraved he really was. He realized that man could not do anything for his condition, and he knew that he was born with this defect in his life, and that he, nor no other man, could help him.

"The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies"—Psalm 58:3.

This was also David. Oh, if the wicked could see just how bad a defect there is in all of us when we are born, but we cannot, until God regenerates us. Then, as David did, we can see ourselves, but this defect we have from birth, even the new birth does not change it; for we are all made the children of God by faith in Christ Jesus. (Galatians 3:26). We are still in these old mortal bodies that we have, that we can trace back unto our father Adam and the Scripture doth say,

"For as in Adam all die"—I Corinthians 15:22.

So, we can plainly see the new birth does not change our mortal body, to which John wrote, "BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him (Christ) not."

"Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he (Christ) shall appear, we shall be like him; for we shall see him as he is"—I John 3:1, 2.

The Apostle John knew he was not perfect, that he was born with this defect at birth, that God alone could, and would change at the Second Coming of our Lord Jesus Christ.

"The heart is deceitful above all

things, and desperately wicked: who can know it?" Jeremiah 17:9. We are born with this kind of a heart which we inherited from Adam. Man cannot do any changing of it. We know there are many surgeons today that are transplanting hearts from one person to another; that is, a person dies, and they take the heart from the dead person and transplant it into the body of a living person with a bad heart. Sometimes they live, but they are still mortal, and even with a new transplanted heart, it still is deceitful above all things. That is a birth defect that man cannot do away with. Jeremiah the prophet could see this defect we are born with, and he knew that there was not any man that could know it. God must be the one who will cause us to see our lost depraved condition, because man is forever trying to work in some way to make himself better, without any results. Jesus told Nicodemus (Continued on page 8, column 3)

## KING'S ADDITION BIBLE CONFERENCE SET FOR APRIL 4-6

Elder James E. Hobbs, pastor of the King's Addition Baptist Church of South Shore, Kentucky announces the spring Bible Conference the church will be holding beginning April 4-6, 1975.

Services will begin 7:00 Friday evening and run through noon Sunday, with the church providing rooms for those who are preaching and will assist others in finding a room. They will provide Saturday and Sunday noon meals and the Saturday evening meal for all who attend.

Plan now to attend this great church's conference and let them know of your plans so that they will be able to plan accordingly. The program and schedule of ministers who will be in attendance and speaking will be announced later.

For further information and requests, please write Pastor Hobbs, P. O. Box 634, South Shore, Kentucky 41175 or phone him in the evening, Area Code (614) 259-2402.

CONCLUDING THIS WEEK . . .

## MOTIVES of MISSIONS

MILBURN COCKRELL  
Fulton, Mississippi

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also" (Rom. 1:14-15).

Paul felt obligated to preach the gospel to all classes of people. He looked upon himself as the trusted bearer of the tidings of infinite importance directly from Heaven. He regards himself as owing a debt to men of all races. Very few have ever felt the gospel debt so profoundly, or discharged it so fully as did the Apostle Paul. His entire life was given to paying the debt both in preaching and writing.

But was Paul the only gospel debtor? Was he a debtor in any different sense from what other Christians are? Did not the Saviour commission His church to go into all the world with the gospel? Are not we entrusted with the

Word of salvation? Does not our having received the gospel make us a debtor to share that message with other people? Ten thousand times, yes!

If men are in darkness and I have the light, how great is my obligation? If men are blind and I have eyesalve by which they can see, how serious is my responsibility? If men are dying of spiritual hunger, and I have the Bread of Life, must not I do my utmost to reach them? If I see a man dying with a disease, and I have a remedy which will cure him, and fail to tell the dying man, I am guilty of criminal neglect.

### ALL UNBELIEVERS ARE LOST

Some are so foolish as to believe that God will somehow save the heathen without the gospel. But the Bible teaches there is no salvation to the unbelievers. "He that believeth not shall be damned" (Mark 16:16). "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). "He that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Revelation 21:8 reveals that the "unbelieving . . . shall have their part in the lake which burneth with fire and brimstone: which is the second death."

There can be no saving faith apart from the preaching of the gospel: "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). There can be no hearing of the gospel apart from a church-sent missionary: "And how shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10:14-15). Then the real question is not what God is going to do with the heathen who has not heard the gospel, but rather, what will He do with us if we fail to send him the Word of salvation?

While we sit comparatively unmoved, in our homes before the television set, there are countless millions of our race under the undisturbed dominion of Satan. They live in poverty, tragedy, misery, and sin with their hearts filled with superstition and fear. They have no churches, no hymns, no Bibles, no salvation, and no Saviour! Look at them as they travel into eternity! How vast the procession they form, how close their ranks, how continuous the line, how constant and steady their advance into the fire of Hell! God of mercy! forgive us who possess the saving message, we know not what we do!

(Continued on page 7, column 1)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

## 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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MORE ON TABERNACLE . . .

## THE ATONEMENT MONEY

By WILLARD WILLIS  
Monroe, Ohio

"And the Lord spake unto Moses, saying, When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs); an half shekel shall be the offering of the Lord. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls. And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the Tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls" — Exodus 30:11-15.

The passages before us appear to contradict all that we have been taught relative to the fact that our redemption is given to us



ELDER WILLARD WILLIS

without any cost to ourselves. How, for example, do we harmonize these verses with I Peter 1:18 which states:

"Forasmuch as ye know that ye were not redeemed with corrup-

tible things, as silver and gold, from your vain conversation received by tradition from your fathers."

The passages before us also present us with another problem, in that Israel had already been redeemed. They, in fact, had already sung the song of redemption at the Red Sea.

We will solve our problem if we will note carefully that the giving of the ransom money was connected with the numbering of Israel. We, if we are able to understand the significance of numbering, will also understand the significance of the atonement money.

The significance of the numbering is that those who were numbered already belonged to the one who was having them numbered. A farmer, for example, numbers only his own cattle. He does not number his neighbor's cattle. We see, then, that numbering is associated with ownership. The following Scriptures give light on the significance of numbering.

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by NUMBER: He calleth them all by names by the greatness of His

(Continued on page 7, column 5)

### Learning At Home

When Johnny was six years old he was with his father when they were caught speeding. Father handed the officer a \$5 bill with his driver's license. It's O.K., Son," his dad said as they drove off. "Everybody does it."

When he was twelve, he broke his glasses on the way to school. Mom persuaded the insurance company that they were stolen and collected \$27. "It's O.K., Son," she said. "Everybody does it."

When he was 15, he made right guard on the football team and the coach showed him how to block and grab his opponent by the shirt without the official seeing it. "It's O.K., Kid," the coach said. "Everybody does it."

When he was 19, he was approached by an upper classman who offered the test answers for \$3. It's O.K., Kid," he said. "Everybody does it."

Johnny got caught and was sent home in disgrace. "How could you do this to your mother and me?" his father shouted. "You never learned anything like that at home."

### Without Christ

CHRIST IS THE WAY. — Men without Him are like Cain, wanderers, vagabonds.

HE IS THE TRUTH. — Men without Him are liars, like the devil of old.

HE IS THE LIFE. — Men without Him are dead in trespasses and sins.

HE IS THE LIGHT. — Men without Him walk in darkness and knew not whither they go.

HE IS THE VINE. — Men who are not in Him are withered branches prepared for the fire.

HE IS THE ROCK. — Men not built on Him are carried away by the flood of judgment.

HE IS THE BREAD AND WATER OF LIFE. — Men without Him will hunger and thirst through all eternity.

HE IS THE ALPHA AND OMEGA. — Men without Him have neither beginning of good nor end of misery.

O BLESSED LORD JESUS, how much better were it not to be, than to be without Thee: never to be born than to die without Thee and eternally to need Thee!

—Copied

## The Baptist Examiner Pulpit

A Sermon By W. M. BENGE

### "THE BLOOD"

Why do we see the word, blood, used so much in the Bible?

Can you imagine what the result would be, if we should ignore it in our dealings with God?

Take the blood out of the Bible and we have a book as dead and useless to the souls of men as a book written by a Godless evolutionist or an agnostic.

Without Christ's blood the Bible would not only be useless, it would be Godless, and all mankind lost, helplessly lost, with nowhere to go

for salvation from sin.

Why do we say this?

Because we read in Heb. 9:22, "Almost all things are by the law purged with blood; and without shedding of blood there is no remission."

Remission means pardon from, deliverance from, or forgiveness of sins, and this is impossible apart from Christ's shed blood.

Mr. Lodge, a spiritualist, is quoted as saying that the thought of blood in salvation was always ab-

horrent to him.

Well, we do not doubt his word in the least on this point, because Christ's blood washing away sins is abhorrent to Satan, Mr. Lodge's master.

Early in the Bible we see blood being used for a purpose.

After Adam and Eve had sinned in the garden, they fled from God and hid themselves, but God found them and after rebuking them severely and pronouncing the ser-

(Continued on page 6, column 2)



# CANCEL MY TBE

By JOE WILSON, SR.  
Broken Arrow, Oklahoma

I have before me, as I write this, a few articles. One of them is the September 14, issue of The Baptist Examiner. This paper is surely the greatest religious paper in print. It deserves the sacrificial support of every true Baptist in the world. I hope that many of you who do not now do so will soon begin the regular support of this great paper. The issue to which I refer is an exceptionally good issue of a paper that is always good.

In this issue there is a sermon on PARTICULAR REDEMPTION by Charles Spurgeon. What a great sermon it is! This sermon teaches that Christ died effectually for the sins of His elect people, and that all for whom Christ died will surely be eternally saved. This sermon shows the awful depravity of man and sets forth the sovereign and saving grace of God in its beauty and glory. Spurgeon was a great preacher. Sovereign grace was one of the major themes of his entire ministry. This sermon is one of his best sermons. I rejoiced as I read it. It is good that TBE often reprints some of the sermons of this great Baptist preacher.

There are some editorial remarks placed as an introduction to this great sermon. In these remarks it is pointed out how that John R. Rice says in the August 9th issue of THE SWORD OF THE LORD that Spurgeon was an ardent believer in the free will of man and that Spurgeon rejected the limited atonement. I have read that article in "Satan's Sword," and if Rice did not say this, he at least printed the article which says it, and supplied the subheadings which say this. TBE asks that its readers compare the statements of Rice about Spurgeon with the sermon by Spurgeon. This was a great way and a fair way of presenting the matter. The comparison shows that Rice lied about Spurgeon. This is not the first time Rice has done this. John R. Rice has repeatedly lied about and misrepresented Spurgeon. I do not know why he does not just go ahead and believe and preach what he wants to, and leave Spurgeon out of it. Spurgeon is a sovereign gracer. He is not in Rice's Arminian theological camp, and it is terribly dishonest for Rice to deceive his readers and make them think that he and Spurgeon are even close to one another in doctrinal beliefs about salvation.

In the introductory remarks in TBE to Spurgeon's sermon, John R. Rice is referred to as an heretic. Surely, TBE is within its rights to call Rice a heretic. If ever a heretic lived on this earth, John R. Rice is one of them. He is a rank heretic on how God saves sinners. He is an enemy of the truth of the Bible on sovereign grace. He goes all out, even to the

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point of lies, slander, and misrepresentation, to oppose the truth and defend his heresy.

Now I notice some writing on the bottom of this front page of this issue of "The Sword of the Lord." It says:

"If Moody Press sees fit to award their highest award (The D. L. Moody Literature award at the C.B.A. convention, Minn. July '74) to Dr. Rice, what makes you such an authority on his 'heresy'?"

This front page of "The Sword of the Lord" with this note on it, was returned to the office of The Baptist Examiner along with a letter from Dale Kuykendall who is the manager of a Christian Book Store in Glenville, Ga. His letter begins, "Remove my name from your subscription list at once. I do not wish to read any future publications of Baptist Examiner." The letter goes on in part, "I am appalled by the statements levied against Mr. Rice. . . . The spiritual snobbery demonstrated in your latest attempt at journalism is very alarming. . . . If you must be side tracked from the proclamation of the person of Christ to the abuse of personalities, is it not time to re-examine your purpose for functioning. . . . My mission is to get the Word of God into every hand. God save me from my forsaking this blessed privilege long enough to attack another servant of His."

So Moody Press has given their highest award to John R. Rice. Well, so what! Who wants it? Who needs it? I will say that this award is most appropriate. Surely, Moody and Rice are cohorts in their Arminian heresies and in their opposition to the truths of sovereign grace. I wonder when Moody Press will give an award to any writer who writes about the glorious five doctrines of sovereign grace, or about the Lord's church being a local, visible Baptist church that holds forth the doctrines of Grace. When will Moody Press give an award to a writer who tells the truth about Baptism and the Lord's Supper, and about the heathenism of Xmas and Easter? Oh, I am not surprised at Rice getting this award. I would even say that we can judge a man in part by the awards he gets. I would say that the getting of this award by John R. Rice just goes to prove that TBE was correct in calling him a heretic. Dear Brother Kuykendall: just because Rice got an award does not prove that he did not lie about Spurgeon — he did — and it does not prove that he is not a heretic on Sovereign Grace — he is!

I assume that my good friend in Glennville, Georgia, Tom Sollosi, sent TBE to Mr. Kuykendall. Tom is a strong supporter of TBE and a strong believer in, and preacher of, the truths contained in TBE. Tom has sent in many subscriptions for TBE to people in and around Glennville, Ga. Tom is pastor of the Ella Grove Baptist Church of Glennville. God used him to bring this church out of the unscriptural and anti-scriptural ABA. God is blessing Tom's ministry in this church, and Tom is using subscriptions to TBE to get the truth to people who will not come to the church services to hear him preach these things. I know that Tom is in agreement with me in our regret that this man has cancelled his TBE. Tom paid for this subscription and for many others because Tom loves these truths and has a burning desire to help others come to the truth.

Just recently, I was with Tom Sollosi in a week's meeting. While there, Tom and I visited Mr. Kuykendall in his book store, and chatted awhile about his letter to The Baptist Examiner, and about his cancelling his TBE. Mr. Kuykendall is a most pleasant man. We had a

THE BAPTIST EXAMINER  
MARCH 22, 1975  
PAGE TWO

# Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



## "SPIRITUAL ONENESS"

Neither pray I for these alone, man unto his family"—Lev. 25:10. but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me"—John 17:20-23.

I presume that everyone of you realize that our country was settled primarily because our Pilgrim forefathers were searching for, and seeking after, religious liberty. I am sure that you also recall when the Pilgrim forefathers came to this country that their desire primarily, above everything else, was that there might be religious liberty, and that people might believe, and contend, and stand for the Word of God according to their own individual interpretation of God's Book.

Then one day the Liberty Bell was cast and our Pilgrim forefathers saw to it that Leviticus 25:10 was inscribed in the bottom of the bell, which says:

"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possessions, and ye shall return every

If you visit Philadelphia today and look at the Liberty Bell, you will find that verse inscribed in the bell itself. So I say that our country was founded with the idea of religious liberty for each and every individual.

However, the English Government was ahead of us in that respect, for the English had a source of liberty which they called the Magna Carta, which came about back in the year 1215, brought about by a king — King John of England. For about ten years the Magna Carta was kicked about by the Pope on one side and the barons on the other, and by the king. Finally, the king died and when King Henry III became king of England, he re-issued the same statements that were found in the Magna Carta, under what he called the Great Seal of 1225. In the forefront of the Great Seal of 1225 were the words that the English church may be free—not the church of England, because the church of England as we know it today hadn't even begun to be thought of, but the idea was, that whatever churches there might be in England, they might be free. They were to be under no jurisdiction of the Pope, nor any individual, but rather the English church was to be free.

I say frankly it has been a long time since I read about the Magna Carta. It has been a long time since I studied that section of history, and my memory of it may be a little foggy, but I am

sure you will find that the framers of the Magna Carta, and also when they made the Great Seal of England in 1225 under Henry III—I am sure that you will find that the prime purpose of both of them was that the English church might be free. The idea was that they wanted the church free from domination and domination on the part of the Pope and from every other individual.

I think how we have come down the avenues of time, almost eight centuries, and how that foolish Protestants have dropped their liberty secured by the Magna Carta — that foolish Protestants are trying to go back to Rome and are doing everything they can today to make it to Rome just as fast as possible. As I look back upon the founding of our own country and the making of the Liberty Bell with its inscription of liberty, and as I think about the Magna Carta of England, it is amazing how fast that foolish Protestants, and some Baptists, are returning to Rome and doing everything they can to return to Popery, and superstition, and the idolatry that grows out of Romanism.

Beloved, if I am amazed at the speed at which foolish Protestants are making their way back to Rome, I am actually more amazed at the fact that Baptists are doing the same thing. I am afraid sometimes that you and I don't realize all that is taking place. You are used to sound preaching from this pulpit. (Continued on page 3, column 1)

## Appreciated Letter

Dear Brother Gilpin, Jr.,

Just a few lines to say how sorry I am at Bro. Gilpin's passing. I know he is missed by the family and yet, he has another family thru T.B.E. that misses him, too.

You see, our landlady started sending us T.B.E. about eight years ago and I started reading, and since then, it's about the only true church I have. I had been attending a Holiness Church, but T.B.E. brought me out of that mess and has shown me so many Bible truths.

Mrs. Lovanne Hush  
W. Virginia

and your faithfulness. And God may use TBE to do great things for those to whom you send TBE. Maybe they will begin to attend the services and hear you preach the truths taught in TBE. Who knows what God will do through His Word published in TBE in the homes to which you send it. Anyway, Tom, God will reward you for your faithful service to Him and His Word, whether you see any effects here or not.

Let us have more Tom Sollosis. Let many of us who love and believe the Bible Truths taught in the pages of TBE — let us be faithful in standing for these truths. Let us support this great paper. Let us send it to others. Some may cancel their TBE, but still it may have an effect upon them which will bear fruit later on. Some may learn much truth and then they will be always grateful to us for sending them TBE — as I am to Dan Phillips who first introduced me to TBE and sent me my first subscription. Each work we do for the Lord and for His truth will be rewarded by Him. God bless you all!

friendly chat together. I think he misunderstood our usage of the word "heretic," thinking we were judging the eternal salvation of everyone we called a heretic. I explained that this was not the case. By "heretic," I mean that a man is contrary to the Word of God in respect to the subject under discussion. John R. Rice is a heretic on Sovereign Grace and other things. This does not mean that we say he is not saved, I pointed out to Mr. Kuykendall that John R. Rice and his paper are not at all adverse to attacking most vehemently folk who say they are saved and yet differ with John R. Rice. He admitted this, and said that he did not agree with Rice doing this.

I fear that Mr. Kuykendall is one of those sweet, sweet Christians who does not want anyone to say anything hard or bad about anyone else. I wonder what he would think about the way Jesus talked about the Pharisees. And about the language John the Baptist used sometimes. Wonder what he thinks about Elijah killing all those false prophets, or about Paul naming some of those that opposed the truth in his day. Mr. Kuykendall does not stand alone in this attitude. We have a multitude among us who are so sentimental, and sweet, and kind that they will compromise about any truth to keep from hurting anyone. Brother, let us tell it like it is, and if it tears the blanket — "let 'er rip." Away with a sentiment that puts the feelings of men ahead of the truth of God's Word.

Now as to the title of this article, "CANCEL MY TBE." This is what Mr. Kuykendall insisted on. I am sorry about that. Here is the greatest religious paper in print — cancel that. Here is a paper that teaches the glorious truths of sovereign grace — cancel that. I as-

sure you that TBE prints more truth than all the other papers received by Mr. Kuykendall — cancel that. I assure you that he could learn truths in TBE that he will not learn in the false church he attends, and will not learn in the other papers he receives — cancel that. I doubt that Mr. Kuykendall will learn these truths from the Bible. They are there. But he has not yet received them. With his cancelling of TBE, I doubt that he will ever come to see the glorious Bible truths taught in TBE. Oh, that he would cancel his other papers. I wonder if he cancelled Rice's Sword. I wonder what else he has cancelled. I suspect that TBE is the only religious paper that he has received and that he has cancelled. Don't cancel heresy. Don't cancel papers teaching false doctrine. Cancel my TBE. I don't want that paper. How sad! How sad!

I suggested to Mr. Kuykendall that he think this over and resume this paper. I doubt he will do it. But he will be the loser by this cancellation — oh, what a loss! How I would hate to lose my TBE. What a blessing it has been and is to me. And poor Mr. Kuykendall, he will miss out on the wonderful blessing that TBE is to me and to thousands of its readers. Yet, I do hope that he will ponder this thing, and resume this subscription to the greatest paper printed by man: The Baptist Examiner.

Well, Tom Sollosi, what about that. Disappointing, isn't it. Hey, Tom, don't quit. Who knows what will come from the many subs you have sent in to TBE? Keep up the good work. Keep preaching the glorious truths in your pulpit! Keep talking about these things in the Barber Shop and in the homes and stores you visit! Keep sending in subs to TBE! God will reward you



## "Spiritual Oneness"

(Continued from page two)

Whether I preach it or whoever preaches it, it is a sound preacher who is bringing you the Word of God. I am afraid that you do not realize all that is taking place so far as Baptist rights are concerned today. I say to you, whenever I think about Baptists and some of the things that Baptists are doing in their effort to join in with the crowd of Protestants to hurry into the fold of Romanism, I am shocked beyond measure. When I think about the fact that fifty million Baptists died during the Dark Ages in defense of the truth, I say shame, shame, shame on any Baptist who would for one moment speak kindly of the Ecumenical Movement. I tell you, any Baptist who would speak kindly, or even hint of a return to Romanism, that in itself is a betrayal of the position that our forefathers have taken, and is certainly a disgrace and a shame when you think about the fact that about fifty million of our forefathers have died in defense of our faith. Beloved, I tell you, before I would think kindly, or speak in the least bit kindly, of that Ecumenical Movement, I would think about the Baptists that died by the millions during the Dark Ages, and I would think what a traitor I was to the truth if I failed to stand up for the things of God in this day in which we live.

There have always been people who have contended for the Ecumenical Movement. They didn't call it such. Take the Campbellites. They have always harped on the fact of everybody getting together — everybody moving along together.

When I was just a boy, I used to attend a Campbellite church. I used to hear them preach on John 17, and they would refer to this as Christ's great unanswered prayer.

Beloved, the Lord Jesus Christ never prayed any prayer that was unanswered. He said Himself, "I know that you heareth me

always," yet the Campbellites say that God never heard this prayer, and God had never answered it because we don't have Christian union in the world. They talk about the fact that we will never have this prayer answered until Christian unity becomes a reality, yet the most devised and divided group of people in the world are the Campbellites. They have only been in existence for about 150 years or a little less, and they have at least 12 different names in the 150 years of their history. The fact of the matter is, they are not only divisive, but they are divided among themselves — sorely and hopelessly divided among themselves. I know lots of churches in lots of towns in Kentucky where you will find Campbellite churches that are divided. They will have an organ in one church, and on another corner they wouldn't think of having an organ. They have what they call an organ group and an anti-organ group, or the fiddlers and anti-fiddlers.

I remember one town that I was in years ago, and one man said to me, "Brother Gilpin, if you want to see mockery, you stand out here on this corner to-night during prayer service." Before I went up to the Baptist Church, I stood there and the Campbellites on one corner started singing "Will There Be Any Stars in My Crown?" and the anti-organ group on the other corner opposite was singing, "No, Not One." This man said to me, "Brother Gilpin, it is that way every Sunday night, and every Wednesday night."

Talk about a divided group, they certainly had it as far as Campbellism was concerned. They are the most divisive and divided people in the world, yet they talk about the fact that their main cornerstone is Christian unity and they want everybody to come together and be united into one church.

Well, beloved, they have contended for Christian union for the last 150 years, and they are still hopelessly divided, and are get-

ting more and more divided all the time.

The Catholics contend for what they call the Ecumenical Movement and they, like the Campbellites, say that Christ's prayer needs to be answered, and we can only answer this ourselves by getting together, by forgetting about all our differences, and by coming together into one great big denomination. Beloved, I say to you, I am sorely opposed to the Ecumenical Movement. I am opposed to it in every respect, yet I am not one bit opposed to what the Lord Jesus Christ prayed for in this prayer. I am not one bit

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opposed to the prayer that Jesus prayed. I am not one bit opposed to the oneness that Christ prayed for, but I am opposed to the Campbellites referring to Christ's prayer as being unanswered, and I am opposed to the Catholics talking about the Ecumenical Movement and saying that we will never answer Christ's prayer until we forget all our differences and everybody gets together in one church.

I

## FOR WHOM WAS OUR LORD PRAYING?

When the Lord Jesus Christ prayed for this spiritual oneness, He certainly was not supplicating for the union of Christendom.

Ever since I was a boy, I have heard people say that we have

to get together. Just like the Campbellites say there must be Christian union, and just like the Catholics say there must be an Ecumenical Movement to succeed, I have heard people say that the reason why churches are so weak is because they are divided as to doctrine.

Beloved, the Lord Jesus Christ was not supplicating for the union of Christendom. There is not a hint that He was supplicating or praying in that respect.

During my first pastorate I was being entertained in the home of one of our members, and the father of the woman in whose home I was being entertained was there. He went out of his way to tell me how weak all the denominations were, and he said that we will never have any strength until we all get together. I said to him, "You believe in unity?" He said, Yes, sir, I think we ought to lay down our little doctrines that divide us, and all of us come together into one denomination." I said, "Okay, we will call all the church together (the Hickory Grove Baptist Church of which I was pastor) and have them authorize your baptism. We will lay down that one little thing that divides you and me — namely, your sprinkling, and I will baptize you this afternoon into the fellowship of our church."

You know, beloved, he changed his tune entirely. He said that we were weak, that we ought to lay down our principles and get together, and that we will never succeed in doing anything until there gets to be a union of Christendom.

But people don't want to have a union of Christendom. They talk about it, but the fact of the matter is, they have gotten together so poorly. It proves itself that the Lord Jesus Christ wasn't praying for a union of Christendom.

I remember a fellow several years ago who used to listen to me on the radio. Seemingly, he thought I was a good preacher, and he seemed to think that I, at

least, preached some of the truth. Every once in a while he would come to see me. I remember one day he said, "Brother Gilpin, if you would just meet me half way, I will become a member of your church." I said, "Okay, I will meet you tomorrow morning right in the middle of the Ohio River and I will drag you the rest of the way under the water to the shore; and when I get you to shore, I will say Amen, and I will have you baptized." Beloved, he didn't want that. He wanted union. He said he desired church union. He said that we are too weak and will never have any strength until we get together, but when I offered to meet him half way in the middle of the river, he backed down immediately.

Beloved, the fact that the very ones that talk so much about church union, and about uniting the churches, and that we will never have any strength until we get union — the very fact that they are not willing to go further proves that the Lord Jesus Christ was not supplicating in behalf of Christian union.

Neither was He praying for the world. We read:

"I pray for them: I PRAY NOT for the world, but for them which thou hast given me; for they are thine" — John 17:9.

Notice, He says, "I pray not for the world." Beloved, He prayed for the elect of God. Millions were passed unprayed for. Go back and think about every individual that has been in this world since the day of Cain, down to this present time. Our Lord passed every one of the non-elect by. He never prayed for one single individual of the world.

I have even heard Baptist preachers say, "Lord, save the world." Beloved, our Lord Jesus Christ never prayed that way. He passed by all the non-elect of (Continued on page 4, column 3)

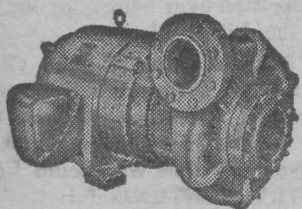
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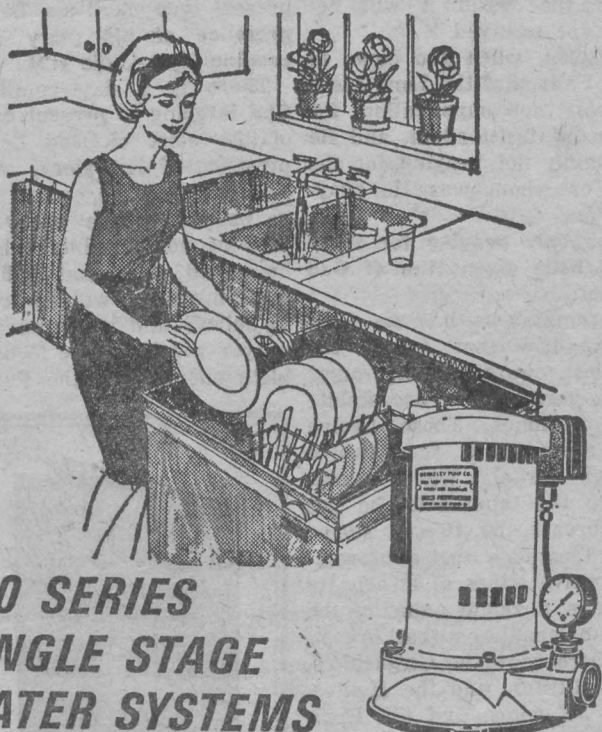
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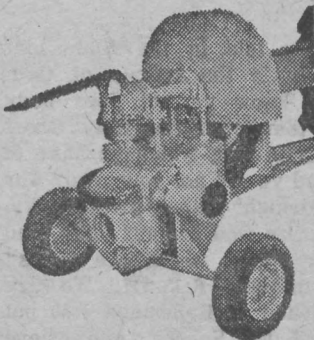


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# The Baptist Examiner Forum

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**"Would it be right if we (we're Baptists) attended a prom or school dance if we did not dance, and would not be in the room in which the dance is going on?"**

E. G. COOK

701 Cambridge  
Birmingham, Ala.

BIBLE TEACHER  
Philadelphia  
Baptist Church  
Birmingham, Ala.



A pretty good rule to follow is, if there is a doubt in your mind, don't do it. We as Baptists need to be jealous of our influence. Going to a prom or school dance under the above conditions just might not do any hurt to the individual personally. But people who see you going to the school, or who see you leaving, will probably not go to any trouble to find out what you did during the dance. There are those who would say, I don't care what people think. But we Baptists cannot afford to have that attitude, that is, if we would be pleasing to our Lord, and be an asset to His church.

In I Thes. 5:22, we are told to "Abstain from all appearance of evil." And in Rom. 14:20-21, the Williams version says, "It is wrong for a man to eat anything when it makes another stumble. The right thing to do is not to eat meat, or drink wine, OR TO DO ANYTHING ELSE that makes your brother stumble." If we as Baptists do not protect and defend our influence, I can assure you it won't be defended. It is not only easy to let our influence become tainted, it is a hard, full-time job to keep it from becoming so.

PAUL TIBER

PASTOR,  
NEW TESTAMENT  
BAPTIST CHURCH

1643 Lee Road  
Cleveland Heights,  
Ohio



Baptists have, historically, disdained dancing. We have always viewed it as a worldly exercise. The condemnation of dancing is a blanket . . . that all dancing under every conceivable circumstance is evil.

For the purpose of discussion on this particular question, let us divide dancing into two groups. There is folk or nationality dancing, and there is ballroom dancing.

Folk dancing, generally, is unoffensive to me. In fact, I have often enjoyed watching nationality and square dancing. David was a dancer of this sort. (Psalm 149:3; 150:4).

Ballroom dancing can be grouped into several categories. There is the beautiful and stately type (such as the waltz), and the stimulating suggestive type, such as the type spawned by the sensual "boogie

woogie" music of the 1940's and early 1950's, and the "rock and roll" music from the early 50's to the present. The stimulating and suggestive dance is to be condemned — John the Baptist was executed because of such a dance. (Mark 6:14-28).

The question, however, has to do with a specific circumstance. May a Baptist attend a prom if he doesn't dance or won't even be in the room where dancing occurs? Under those circumstances, I would answer yes.



ROY MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida

No, it would not be right. It would be a compromise and would, in the eyes of others, indicate approval of whatever went on.

The Scriptures say, "SHUN THE VERY APPEARANCE OF EVIL."

JAMES HOBBS

Rt. 2, Box 182  
McDermott, Ohio  
RADIO SPEAKER  
and MISSIONARY  
Kings Addition  
Baptist Church  
South Shore, Ky.



This is a question that comes up every year. There are many things that cause the same concern as this, and we do not have a definite Scripture that tells us plainly not to do it. No verse of Scripture says thou shall not go to the prom, or movies, or smoke, or any of the numerous questions.

I will present to you the answer that I always give when young people ask me this type of question.

We are told in the Bible that our body is the temple of God. "What? know ye not your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (I Corinthians 6:19-20). We are admonished in Ephesians 4:30 not to grieve the Spirit. "And grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption." Can we go to places like that and not grieve the Holy Spirit?

Another lesson given in the Scriptures is concerning doing things properly, "Abstain from all appearance of evil." (I Thes. 5:22) and " . . . Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

(Col. 3:17). Can we go to places like that and not be giving the appearance of evil? Can we go to places like that and do it in the name of the Lord?

While we know that nothing can hurt our salvation, we are told that we are to not let our liberty become a stumblingblock for others. "But take heed lest by any means this liberty of yours becomes a stumblingblock to them that are weak." (I Corinthians 8:9). How can we be a witness to the lost, if there is no difference in our lives?

We are told very plainly that we are not to associate with the world. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (II Corinthians 6:14).

Finally, let me ask these questions: Would you be ashamed if the Lord were to come while you were there, or would you feel out of place to do so? Could you freely talk about the Lord while there? After answering these questions, then decide whether it would be right or wrong.

## "Spiritual Oneness"

Continued from page three) the world and He prayed only for the elect of God. I say, He was not praying for the world in this passage of Scripture.

Notice another Scripture which teaches the same truth:

"Their sorrows shall be multiplied that hasten after another god: their drink-offerings of blood will I not offer, NOR TAKE UP THEIR NAMES INTO MY LIPS"—Psa. 16:4.

Notice, He is talking about people that ran after another god. This is prophecy of the Lord Jesus Christ, and He says that the crowd that rejects Him — that crowd that hastens after another god, He will not take up their names unto His lips. In other words, He is saying, "I will not pray for the world. I will not pray for the unsaved."

So, beloved, when you come to John 17, I say that the Lord Jesus Christ was not supplicating for the union of Christendom, and He was certainly not praying for the world. For whom was He praying?

He was only praying for those who had been given Him of God the Father.

You remember in the Old Testament how that Aaron, the high priest, wore, among other symbolic garments, a breastplate of twelve stones. Those twelve stones represented the twelve tribes of Israel. When Aaron went into the tabernacle, he put on his breast the twelve stones of this breastplate that represented the twelve tribes of Israel. He didn't have a single name of the nation of Canaan on that breastplate. There were the Gergashites, and the Hittites, and the Hivites, and the Jebusites, and the Philistines, and not one of them had his name engraved on those stones that made up the breastplate of the high priest. Only the names of the twelve tribes of Israel were inscribed on the breastplate.

Aaron was symbolic of the Lord Jesus Christ. Aaron, in type, tells us that the Lord Jesus Christ was not praying for the nations of the world. So the Lord Jesus Christ did not pray for the world.

I want to tell you, this passage of Scripture tells us that Christ wasn't praying for a union of Christendom, and He wasn't praying for the world, but rather, He was praying for the elect of God who had been given Him as a love gift by God the Father before the foundation of the world.

## II WHAT WAS THE ONENESS HE PRAYED FOR?

Notice, He says, "That they be one, as we are." God the Father and God the Son never had an idea to differ. They never had one single thought that was different. I have often said that the Trinity is three as to personality but one as to substance. God the Father, God the Son, and God the Holy Spirit are three as to persons, but they are one as to substance. By that I mean that they are one in perfect harmony always.

Jesus said: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us"—John 17:21.

Do you see what Christ was praying for? He was praying not for an external organized oneness, but rather, He was praying for a spiritual and a divine oneness that would make all the elect of God to be as complete in Christ as the Father and the Son are already as one.

I tell you, when you get to thinking about this, you can realize in a sense that the prayer has already been answered, because every one of God's elect have been saved by the blood of the Lord Jesus Christ. Someday it will be completely and finally answered in Glory, just like we are all one in the blood, and one day we will be in Glory.

Why did Christ pray thus? He didn't say, "The world will look upon me and be saved." He didn't say that, but He said, "That the world may believe that thou hast sent me." What is He praying for? That the world might be convinced that He was sent of God.

I ask you, when will the world be convinced that the Lord Jesus Christ was sent of God? When will the ungodly be convinced of the truth of the claims of the Lord Jesus Christ? I'll tell you when that will take place. Listen:

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy"—Jude 1:24.

There is a day coming when God is going to present every one of the elect of God before the presence of His glory, and when that takes place, what is going to happen to the unsaved? Will they be convinced to believe and be saved? No, that will be too late, but they will be convinced to believe and be damned. Jesus' prayer was for there to be a complete oneness, as the Father and

the Son are one, so that all the saints of God may be one, that the world itself might be convinced of this truth, to the extent that the ungodly might be convinced of the claims of the Lord Jesus Christ, and they will be convinced when you and I stand faultless before the presence of God.

Beloved, this just puts a new light on this passage of Scripture when I think about how my Lord prayed. He is not praying that the world will see that He and the Father are one, and that you and I see one in the Father and in the Son. He is not praying that the world should be saved, but that the world might believe that "thou hast sent me." In that day, the world won't believe and be saved, but the world will believe and be damned.

Yes, Christ's prayers will be answered. They have already been answered by every individual that has been saved by the blood, because we are already as one in the blood; but one day we will be as one in Glory with the Father and the Son, and when that day comes, when that spiritual oneness becomes a reality, it will then be the means of causing the world that has forever rejected the claims of the Lord Jesus Christ as the Son of God — it will then be the means of causing the world to admit that Jesus Christ was sent of the Father.

## III WHAT SHOULD BE OUR BAPTIST POSITION?

If that be Christ's prayer, then what should be our Baptist position so far as unionism and the Ecumenical movement are concerned? Beloved, it should be exactly as I have preached to you through all the years of my ministry. We ought to contend for the truth of God's Word more firmly than we have ever contended for it before. We ought to stand for God's Book more firmly than we have ever stood for it in the past, looking forward to that glorious day — that most wonderful day, when you and I and all the elect are one with God the Father and God the Son, and the unsaved world should be convinced (although it is too late to believe and be saved), but they will be convinced of the truth of the claims of the Lord Jesus Christ. Should I give up today? Should I lay down my sword and my contentions? No, no, beloved. The thing that we ought to do is to contend today more than ever before for the truth of the Bible. Listen:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that we should EARNESTLY CONTEND for the faith which was once delivered unto the saints"—Jude 1:3.

As I have often said, that word "contend" is a most interesting word. If you were describing a

(Continued on page 5, column 2)

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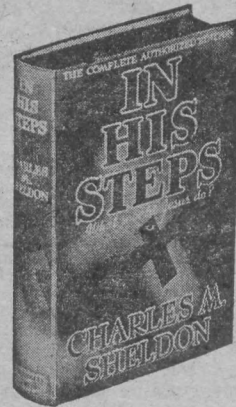
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PAGE FOUR



# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

## "GOLDEN VIALS"

"And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having everyone of them harps, and golden vials full of odours, which are the prayers of the saints." (Rev. 5:8).

Golden Vials. Gold suggests preciousness. These vials are golden and contain the prayers of the saints. How big is your vial in Heaven? Is the sweet aroma of your prayers saturating Heaven? Or is your vial almost empty or just filled with hot air?

The Scriptures are filled with admonitions to pray and examples of men and women who did pray. And yet, we neglect this phase of our Christian walk more than any other. Prayer, instead of being a delight, is wearisome to us. We can find time for every foolish imagination of the heart, but no time is found for prayer.

Samuel considered it sin to fail to pray for God's people. Paul and Silas prayed, even in a dungeon. Jesus prayed all night long. Peter prayed on the house-top. David prayed evening, morning and at noon. Paul prayed always for the saints at Colosse. He told others to pray without ceasing. Paul, though a spiritual giant, needed prayer and begged the brethren to remember him in prayer.

The most common excuse of women is that they never have any time alone. The children, or others, are always around. I often think of the little boy who, when the teacher asked him what the definition of an excuse was, he replied, "It's something like a lie." Jesus was also surrounded by people and we find Him going to a mountain to pray. Are we willing to make such a sacrifice in order to pray? The journey to our mountain might just be getting up an hour earlier each morning. Or taking "naptime" for our prayer time.

When we name our blessings "Samuel," that is, "Asked of God," they will be as precious to us as Hannah's child was to her. As you remember, Peninnah had many

children, but they came to her as common blessings, unsought in prayer. Hannah's one Heaven-sent child was far dearer to her, because he was the fruit of her earnest, fervent prayer.

Have we prayed for the conversion of our children? This makes their salvation doubly sweet to us. It is so much better to rejoice over them as the fruit of our pleadings than the fruit of our wombs. Do we pray for success of the Lord's work? How joyous it is when it comes to us on the wings of prayer!

We are told to lay up treasures in Heaven. Could it be that one of these treasures will be golden vials? If it is, it is a treasure we can look forward to with great anticipation. May it please the Lord to grant us grace to fill our vials to the brim with the sweet aroma of our prayers!

## "Spiritual Oneness"

(Continued from page four) football game where a fellow was running down the field, and one team is contending for one goal, and the other team is contending for the other goal, if the man who is carrying the ball bumps into a fellow and knocks him down and maybe breaks a rib and bruises him, he doesn't stop and pick him up and say, "I am sorry for what I have done to you." He doesn't at all apologize for the way in which he has treated him. Why? Because he is contending for a goal. That is exactly the word our Lord uses here when He says that "ye should earnestly contend for the faith which was once delivered unto the saints."

Listen again: "But the other of love, knowing that I AM SET FOR THE DEFENSE of the gospel"—Phil. 1:17.

Notice, Paul is telling the church at Philippi that he wants them to know that he was set for the defense and the proclamation of the Gospel.

There are two sides to the Gospel: One is to defend it, and the other is to portray it. Paul said, "I am set for the defense of the gospel."

There are lots of exhortations He gives us to show us how we are to contend, and why we should contend. Listen:

"Can two walk together, except they be agreed?"—Amos 3:3.

"Now I beseech you, brethren, MARK them which cause divisions and offenses contrary to the doctrine which ye have learned; and AVOID them"—Rom. 16:17.

What are we to do? We are to "mark them" and "avoid them." Many times in the past someone has written me or asked me personally, "Is it all right for me to go to church where I know that they are not going to preach the truth? How about going to these Campbellite, Methodist, and Catholic churches? I could learn something, couldn't I? How about going to one of these Arminian churches where they emphasize works? Isn't that all right?"

Beloved, what did Paul say? "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." I contend that a child of God who knows the truth—a Baptist who knows what the Word of God says, has no more business attending a false church than the same Baptist would have any business cuddling a copperhead or a rattlesnake.

Notice another exhortation:

"Now I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be NO DIVISIONS among you; but that ye be perfectly joined together in the same mind and in the same judgment"—I Cor. 1:10.

I am willing to allow for a modern interpretation of the Word of God. I am sure that everyone of us realize that there must be minor differences by way of interpretation. Now no blades of grass are

the same. No two snowflakes are the same. No two individuals have the same idea identically as to a verse of Scripture. But, beloved, while we are charitable in regard to minor differences by way of interpretation, the Word of God says that we are to see that we speak the same thing and that there be no divisions among us.

I turn again and I find the Apostle Paul speaking more pronouncedly against any type of union meeting, when he says:

"Having a FORM OF GODLINESS, but denying the power thereof: FROM SUCH TURN AWAY"—II Tim. 3:5.

Everybody has a form of godliness. Every church has a form of godliness. You can go to the Seventh Day Adventists; they have a form of godliness. Or you can go to the Russellites; they have a form of godliness. You can go to the Romanists; they have a form of godliness. But, beloved, they deny the power of God. Paul says, "From such turn away."

I would to God that I could burn this message into your heart, that our Lord Jesus Christ did not, and never did, pray for a union of churches. He never did pray for a union of all Christendom. He never did pray that there might be a union among us. Rather, He said that we are to turn away from that group that is not standing for the Word of God.

Whenever I read this passage of Scripture, I think how people are asking for unity, but actually what they mean is union. They don't want unity; they want a union of churches.

When I was in Cumberland College, I used to go out to a little mining community to preach on Saturday evenings and Sunday mornings. Then after dinner on Sunday I would walk back into town on the railroad track, for there wasn't any road there. I remember very definitely how I used to make those trips week in and week out. One Saturday afternoon as I was going out the railroad tracks, just as I rounded the curve nearing the Commissary, I noticed a big confusion. I hurried up and I found that the night before a fellow had been out hunting and had caught a big opossum—about 36 inches long. He had brought the opossum to the store and had tied the tail of that opossum to the tail of an old tomcat and hung it over the clothes line. Now there was plenty of union there, but there wasn't a bit of unity. I tell you, that opossum and that tomcat had too much union, but there wasn't a bit of unity about the whole thing.

Our Lord didn't say to get united with the religious heretics of today. Rather, He said, "From such turn away."

Notice again:

"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"—II Thess. 3:6.

"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 Thess. 3:14.

"Whatsoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, RECEIVE HIM NOT into your house, NEITHER BID HIM God speed"—II John 1:9, 10.

The words, "bid him God speed" actually means "shaking hands with." Handshaking began in a strange way. It used to be that a man never met another but that his first impulse was to grab his sword and with his sword in his hand, he met the other individual and they would fight it out. As time passed by, when two individ-

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



Statistics compiled by the Federal Bureau of Investigation at Washington for 1974 show a crime increase of 6 per cent. In cities of more than 1,000,000 population, the crime rate was up 6 per cent from the same period in 1973. In cities of 100,000 to 1,000,000, it was up as much as 15 per cent. In cities from 10,000 to 100,000, it was up 19 per cent. It was up 21 per cent in suburb areas, and up 19 per cent in rural areas.

Seminary enrollments are rising because of an influx of women. Totals for the fall enrollment of 1974, show 36,830 students in the 192 institutions accredited by the American Association of Theological Schools in the United States and Canada. This is an 8.1 increase over last year. In 1973, there were 3,358 women enrolled. In 1974, there are 4,550.

In the four-year programs leading to ordination, women increased from 1,077 to 1,484 candidates. New statistics are expected to reflect an increasingly greater percentage of female enrollment. Yet, some will not even admit women—like Dallas Seminary.

An independent Christian college has been cited by the Equal Employment Opportunity Commission for allegedly refusing to hire an applicant because he was not a Christian. The charge came from the language of the Civil Rights Act of 1964.

The college is fighting the case vigorously. If the decision stands, no school could refuse an atheist, an agnostic, a Buddhist, or a Hindu a place on its faculty on the grounds of his belief. This also involves the separation of church and state.

The large turn out for the second annual "March for Life" in Washington last month gave lawmakers first hand evidence of the growing public resentment of the U.S. Supreme Court's 1973 decision to legalize abortion. More than 25,000 persons were on hand in spite of the winter weather hazards.

The Catholics are becoming involved in the so-called Charismatic Renewal movement in America. The neo-Pentecostal movement is rapidly growing in the church. Why not add a little more heresy to a creed which is heretical to begin with?

In Haiti there will be a fresh publication of the New Testament and Psalms in Creole. Three years later the Old Testament will be complete. Approximately 6 million persons speak Creole.

The controversial movie about demon possession, "THE EXORCIST," holds fifth place among the "all-time" box office champion films, according to VARIETY, the

showbusiness paper. Since its release in 1973, it has produced \$66.3 million in rentals by the end of 1974.

The Arabs are using their oil money to propagate Islam. Saudi Arabia donated \$2 million to Uganda for the spread of Islam. About half of the people there are Baptists, Protestants, and Catholics. Uganda's president is Idi Amin, a Muslim. He is apparently turning his nation into an Islamic state.

A recent Gallup Poll shows 56 per cent of the American people believe religion is losing its influence on society. This figure is down from 75 per cent in 1970. Bible reading is up to 63 per cent, who read it weekly, compared to 61 per cent in 1970.

Some 300 ordained United Methodist women approved a resolution asking for election of three female bishops in 1976 and the appointment of ten women as district superintendents. They also requested that half of the seminary presidents to be women. In addition to this, they demand paid maternity and paternity leaves, and for a denominational study of homosexuality.

Martin Luther King, Sr., will retire in August as pastor of the Ebenezer Baptist Church in Atlanta. His successor is Joseph L. Roberts, Jr., who has been affiliated with the African Methodist Episcopal Church and the United Presbyterian Church. Roberts was rebaptized by immersion in early January in order to meet a Baptist requirement.

A record \$8.8 billion in taxes was collected from the sale of alcoholic beverages in 1973. The figure was nearly \$550 million more than in 1972.

Jews number 14.1 million in the present population of the world. The U.S. has 5.7 million, Israel has 2.8 million and the Soviet Union has 2.6 million.

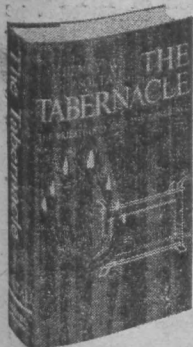
Red China's new constitution, like the old one, speaks of the freedom to "believe in religion." It says nothing of the rights associated with religious practice. This is more Communist lies. Atheists over there can propagate their beliefs; Christians cannot do so.

According to the Center for Policy Research, belief in Satan over the last decade is up 30 per cent, while belief in God has declined 10 per cent.

Mounting evidence indicates that parents who smoke expose their children to health hazards. At the London School of Hygiene and Tropical Medicine, researchers (Continued on page 7, column 1)

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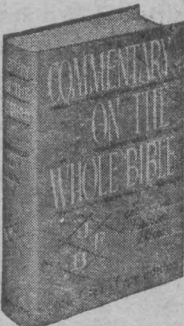


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## "Spiritual Oneness"

(Continued from page five)  
uals would meet, they would have their hand open to show that there was no sword in it, and therefore they were meeting on a friendly basis. Then as time went by, it not only came to the place where they came with their hands outstretched, but they would come up and shake hands. So handshaking came about with the idea of proving that you didn't have a sword in your hand to kill the man that you are shaking hands with.

Actually, when our Lord says to the Apostle John that we are not to bid a man God speed who comes with false doctrine, He actually means that we are not to shake hands with that man.

Let me tell you how this passage of Scripture cost me money in our printing shop. There is a Campbellite preacher in Ashland that gets THE BAPTIST EXAMINER. Sometime ago, he started bringing some work to us in the printing shop from his church — handbills and things of like nature, when he was announcing a revival meeting in his church. One day he called up and said, "I am not coming to your printing shop anymore." He said, "You put me on the mailing list for the paper and I appreciate that, but I read where you said it was wrong to shake hands with a Campbellite. If it is wrong to shake hands with a Campbellite, then it would be wrong for you to print for him. Goodbye!"

There is another Campbellite here in Ashland who used to always be contending for Christian unity. He came into my shop about once a year and would have a small job of printing. He is not a preacher, but a very fine high-type gentleman. When he would come into my shop, I would sit down and talk to him a little while. One day he came in and gave me an order, and while I had gone back into the shop to check on a matter concerning the order, he picked up a copy of The Baptist Examiner and began to read it. When I came back, he said, "If I hadn't already given you the order, I wouldn't have you to do it. After what you say about Christian unity, I couldn't come into your shop again," and he hasn't been back.

Beloved, I say to you, I have no business having fellowship with anybody to the extent that I condone or endorse anything that they stand for, which is contrary to the Word of God. I have no business shaking hands with a Russellite, or a Campbellite, or a Catholic, or any other Arminian, thus bidding

him God speed in his ministry.

Several years ago, a Russellite came to my house and brought his phonograph. He said, "I am one of Jehovah's Witnesses, and I have a message for you from Jehovah. I want to play it for you." He put his phonograph down on the steps and started to play it. When he did so, I said to him, "I will give you 30 seconds to get that off my porch, and if you don't, it will be off," and I drew back with my foot. He saw that I meant business. I wouldn't allow that crowd to come around my house to hand out literature. I wouldn't allow that crowd to come to my house and play a phonograph. I wouldn't bid them Godspeed. Our Lord says that if anybody who comes to you, and denies the doctrines of the Lord Jesus Christ, don't invite him into your house, and don't bid him Godspeed, for he that bids him Godspeed is a partaker of his evil deeds.

I am for the oneness that Christ prayed for. I would be happy if my Lord would come this morning and would take all those of us who are ready — saved by the blood — the elect — and would cause all of us to see eye to eye for the truth, as He will someday. I would be happy if that took place today. But while I am waiting for that hour wherein our Lord is going to convince the world that He was sent of God, and that His claims are true — while I am waiting for that hour, I am going to continue to contend and stand for the Word of God, knowing that is the exhortation given to us here within His Word.

To me, a union meeting is the most obnoxious thing in the world. I remember reading years ago about a man that was married to two women. One was old, and the other was young. The young woman liked his coal black hair and the old woman liked his gray hair. So there began a rivalry between them. When the young woman would see a gray hair, she would pull it out, and when the old woman would see a black hair, she would pull it out. Pretty soon you know what his head began to look like.

When you go into a union meeting, the Methodist says, "I don't believe in security," and you have to pull that doctrine out. The Campbellite says, "I don't believe in salvation by grace," and you have to pull that doctrine out. The Presbyterian says, "I don't believe in baptism by immersion," and you have to pull that out. You keep pulling out one doctrine after another, until pretty soon you pre-

sent a bald headed doctrine to the world. A preacher that goes into a union meeting that tries to please everybody represents a bald headed doctrine to the world.

I contend that God wants you and me to stand up for the Book. I have no business compromising. I am not going to give up to the Ecumenical movement. I am not going to give up to the Campbellites who say that we are too weak, and that we ought all get together and pray for Christian unity. I am not going to give up to that crowd. Rather, I am going to take my stand just exactly like old Polycarp of the first century. Polycarp was sentenced to die because of what he stood for. When they brought him out to burn him, a man stepped up to his side and said, "Polycarp, I can still save you if you will renounce your religion." Polycarp said, "In the 86 years that I have served Him, He has never forsaken me, and I will not forsake Him now," and with these words he stepped into the fire, and his soul went out to meet God, contending for the Word.

I say, beloved, that is the way that Baptists ought to be standing today.

I read history and I think about Ridley and Latimer who were sentenced to be burned. When Ridley was tied to one stake and Latimer to the other, they were offered the privilege of recanting. Ridley cried out to Latimer, saying, "Latimer, for God's sake don't recant." Latimer said to Ridley and all the others, "Ridley, today when they light the flames upon us, we shall light a fire that shall ever give light to the sons of man."

God help us to remember to take our stand in the same way, regardless of what it might cost, that we might stand for the truth of God's Word until Jesus comes.

May God bless you!

## "The Blood"

(Continued from page one)

pent's (Satan's) doom. He made clothing of skins for them to hide their nakedness, because they had transgressed God's commandment and were not able to hide their shame.

This is the first time we see the shedding of blood in the Bible, but from that day onward Christ's blood, either by symbol or in reality, has washed away the sin of the guilty but penitent sinner.

In Gen. 4:3-5, we read; "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also, brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell."

The secret of Cain's rejection was that his heart was not right with God, therefore he offered according to his own will and way, unto God.

But Abel obeyed God because he believed God and made a blood offering which God required of His own.

In Proverbs 23:7, we read; "For as he thinketh in his heart, so is he."

In his heart Cain thought to do his way and was rejected, but Abel thought to do God's way and was accepted.

We see throughout the Old Testament that blood offerings were commanded to be made unto God for the sins of the people, because in Levit. 17:11, we find this; "For it is the blood that maketh an atonement for the soul."

In this book, God's people were instructed as to what animals were to be used in sacrifice, and how and when.

The blood shed in the Old Testament was symbolic of Christ's blood

which would later be shed of the sins of man.

The blood of bulls, goats, lambs, heifers, doves, and pigeons could not cleanse a soul from sin, but all who made these offerings in good faith were cleansed from their sins, because they did it believing that Christ would come as God had promised and that His blood, which the blood of their sacrifices symbolized, could and would save every one who believed God and did as He commanded.

These symbolic blood offerings had been in effect ever since Abel made his blood offering, but it was in Leviticus that God, through Moses, gave instructions in writing as to how and when of their being carried out.

You will read much about this in other books of the Old Bible, for these sacrifices were rigid requirements for about fourteen hundred years, or until their fulfillment in Christ.

When this was fulfilled in Christ, all these offerings of blood of animals with all the attendant ceremonies were done away, and mankind was commanded to trust or believe in Jesus Christ alone for salvation. Acts 4:10-12.

In the New Testament we see what Christ's blood does for the vilest of sinners.

Acts 20:28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Matt. 26:28: Jesus said; "For this is my blood of the New Testament, which is shed for many for the remission of sins."

When we eat the bread and drink of the cup, we do it to remember Jesus Christ till He comes again.

Eph. 1:7: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

So then we are redeemed from our sins and forgiven of our trespasses through Christ's blood.

Eph. 2:13: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

Col. 1:14: "In whom we have redemption through his blood even the forgiveness of sins."

Col. 1:20 "And, having made peace through the blood of his cross, by him to reconcile all things in earth, or things in heaven."

Heb. 13:12: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

All our commenting on these Scriptures is to be done with fear and trembling, for we must be careful not to add to, not take anything from them lest we be found to be liars. Prov. 30:6.

Take these Scriptures as God has given them to us for they are His Word — sacred, binding, and eternal.

I Peter 1:18-20: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver

and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

I John 1:7: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sins."

Rev. 1:5: "And from Jesus Christ who is the faithful witness and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood."

Rev. 7:14: "And I said unto him, Sir, thou knowest. And he said to me. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb."

Rev. 12:11: "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

What then is the importance of Christ's blood in man's dealings with God, or rather in God's dealings with man?

If you will read the Old Testament you will find as has already been shown, that blood was required in sacrifices and offerings unto God.

Of course, these blood offerings and sacrifices were much older than the law of Moses, but Moses was the first to give them to the people in writing under God's supervision. In fact, God wrote the ten commandments for Moses, on tables of stone. Exodus 24:12 and Exodus 31:18.

In all this God was making ready a people for the coming of His Son.

Everytime they became lax in following these instructions of Moses, they became backslidden and were required to repent to God for their relapse into disobedience.

God promised not only an earthly home but also a home, eternal in the heavens, to all who trusted and obeyed Him.

Many Israelites did not do this, but as many as were saved did follow God — God honoring and caring for them.

Jesus Christ came according to God's promise. He lived a spotless life of love and service for God and man, then He died on the Roman cross to save all who were ordained to receive Him. John 1:12.

Christ's death on the cross ended the necessity for blood sacrifices because the blood shed on the cross paid the sin debt of His elect forever.

By dying on the cross, Christ made the salvation of His people sure, and His plan shall never be repealed nor altered by man or angels.

Reliable reports tell us that there are "churches" which deny the

(Continued on page 7, column 4)

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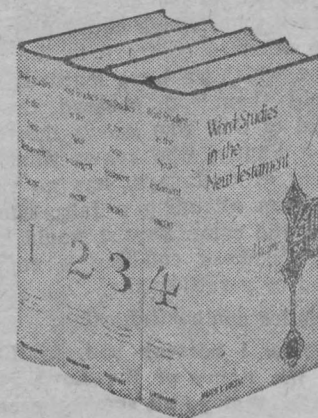
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PAGE SIX



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## What's Happening

(Continued from page five)

have found that children of smoking parents are subjected to double the risk of an attack of pneumonia or bronchitis during the first year of life. They also said that children who survive respiratory illness in the first year of life have been found to be subject to chronic respiratory disease later in life. If you won't quit for your sake, then quit for the children's sake.

The tiny Balkan state of Albania has been styled by its leaders "the world's first atheistic state." No religious activities are permitted to its two million inhabitants. Once there were Catholics and Moslems in Albania; now, religious practices are punishable crimes. Since 1967 all mosques and churches have been closed. Another victory for the Communists.

Ladies, have you heard? Have you ever considered the far-reaching effects of the Equal Rights Amendment passed by Congress March 22, 1972. The Amendment has not been ratified by 38 states as of yet — 34 to be exact so far.

The Yale Law Journal, Vol. 60, No. 5, April, 1971 gives an analysis of the meaning and effects of the Equal Rights Amendment. It would invalidate all laws which require the husband to support his family; it will make the wife equally responsible for support. Children will be put in a federal day care center. The woman who fails to support her husband can be sued for divorce. It will abolish all segregation of the sexes in prison, reform schools, public restrooms, public schools, college dormitories, and hospitals. Christian Colleges can receive no state aid unless they meet the requirements. ERA will do away with seduction laws and statutory rape laws.

Ladies, is this liberty? Yes, this is the Utopian liberation preached at Women's Lib rallies. It is the kind already enjoyed by women in Russia who are forced to sweep streets, load cargo ships, collect garbage, build dams, dig ditches and mine coal. Ladies, is this what you want? If not, you had better get your State Legislators the word now. Let them know that NOW (National Organization for Women) does not speak for you.

## Motives of Missions

(Continued from page one)

### HELL IS REAL

Hell is not a fairy tale or some medieval superstition. It is an awful reality and a Bible fact. Jesus Christ said Hell was a literal place of torment in Luke 16:28. There is fire in Hell.

Christ spoke of "hell fire" in Matthew 5:22. The rich man in Hell cried out: "I am tormented in this flame" (Luke 16:24). That fire is unquenchable (Matt. 3:12) and it burns for all eternity (Matt. 25:41).

Hell is the place where all unbelievers go at death: "The rich man also died, and was buried: And in hell he lift up his eyes" (Luke 16:22-23). The fire in Hell torments those who go there: "He shall be tormented with fire and brimstone" (Rev. 14:10). The Bible discloses that the inhabitants of Hell "have no rest day nor night" (Rev. 14:11). The pain of those there is so intense that they weep and grit their teeth: "And shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth" (Matt. 13:42).

Do not let false teachers lead you astray. There is no annihilation of the wicked. There is no purgatory or place of purification. The restoration theory is false. There is no second chance after death. If the things which are used by God in this life to lead men to repentance, such as the preaching of the gospel and the striving of the Spirit have no avail here, what is there to lead men to God in Hell, where their environment is wholly evil?

The issues of eternity are settled in time: "Behold, now is the day of salvation" (II Cor. 6:2). Men will be the same in eternity that they were in time: "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still" (Rev. 22:11). King Solomon declared: "In the place where the tree falleth, there it shall be" (Eccl. 11:3). If men die impenitent, they can never go where Jesus is: "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come" (John 8:21).

Who cares if men go to this awful place? Does our President and Congress care? Does the Commercial World care? The Educational World? The Social World? I am afraid the answer is found in Philippians 2:21: "For all seek their own, not the things which are Jesus Christ's."

Does the church of the living God care? Does the church member who never attends church care? Does the non-tither care? Does the backslider care? Do those who love Christ and His church care? If so, do we care enough to take some positive action to prove it? Or can the heathen world honestly say: "I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul" (Ps. 142:4).

While the world rushes on in its folly and sin, And millions go down in despair To reign where demons are shrieking within, If men go to Hell, who cares?

While the people of earth are forgetting the Lord, And church pews are empty and bare; There comes to my heart these pitiful words, If men go to Hell, who cares?

### THE COMMAND OF CHRIST

World missions is God's command; it is God's will. Jesus Christ told His church before leav-

ing this sin-cursed world: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

He again said: "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

The question is, are we preaching the gospel to every creature? Are we going into all the world with the tidings of grace and salvation? Are we proclaiming the message of deliverance to every tribe by life and by lip, by prayer and by purse?

Jesus Christ said: "If ye love me, keep my commandments" (John 14:15). If I love Christ I will gladly spend and be spent to take the riches of grace to the heirs of salvation. The measure of my zeal for missions is the measure of my love for Christ. The measure of my support of missions is the measure of my appreciation of Christ's saving work. The love of Christ constrains us to be missionaries in profession and practice.

### THE FIELDS ARE WHITE

In John 4:35-36 we find Christ saying: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

These words were spoken as the Samaritans were coming out of Sychar with the witnesses and the woman who had been at Jacob's well with Christ. He spoke, not of real fields which may have been nearby, but of these approaching lost souls. The reference is to the believer's work of gathering souls by preaching the gospel. The proclaimer of the message of grace has more to encourage him than the farmer has to raise his crop. Gospel times are harvest times, and gospel work is harvest work.

The present population of the world is about four billion. Of the four billion 967,793,450 people profess Christianity. This means no less than two-thirds of the world is headed to Hell as fast as time can carry them. Then how many of those who profess to know Christ really know Him? These figures include Roman Catholic, Eastern Orthodox, Protestants, and Baptists.

There are 50,000,000 Baptists in the world who profess to know Christ. But how many, even of these, know nothing of an experience of grace? I feel I can safely say that no less than 10 per cent of the world is truly Christian. This means 90 per cent of the world is travelling to eternity without Christ!

The population of open mission fields in the world is about 1,400,000,000. There are 40,000,000 Christians in these open fields. Something like 38,327 foreign missionaries are at work there, accompanied by 154,679 native workers. The ratio of Christians to the population is 1 to 35 and of missionary workers 1 to 7,254. This includes the missionary societies of all denominations.

The Baptist denomination of Christian have 353 missionary fields where they have 5,218 missionaries and 18,517 national workers. We have 14,530 mission churches with a membership of 1,648,101. This does not include the missionaries of independent Baptists which give no statistics. We have far more missionaries than many are aware of. In 1880 Baptists had 162 missionaries, 1,052 native preachers and pastors, 908 churches, and 85,308 members.

### AFRICA

Africa is a continent of 11,506,000 square miles with a total population of 374,000,000. Forty per cent of all missionary work is being done there today. Out of a population of 374,000,000, there are 98,862,000 professed Christians. Only

46,865,000 claim to be Baptists and Protestants. There are 41 tribal languages in West Africa into which the Scriptures have not been translated, and 15 language groups in the African Congo who have no Bible. In Kenya there are 13 tribes with a population of 250,000, yet unreached with the gospel.

### EUROPE

Europe is a continent of many small countries with 3,745,000 square miles and a population of 659,000,000. Of this total number only 372,425,000 claim to be Christians and only 125,361,000 of these are Baptists and Protestants. Active church membership there runs from 1 to 6 per cent of the total population.

To have a better understanding of conditions in Europe, we need only to look at one country there. France has 3,600 towns without a gospel witness. Approximately 65 per cent of the men there are agnostics. Only 25 Baptist churches are known to exist there.

Great Britain, Holland, Denmark, Finland, Norway, Sweden, Switzerland, and West Germany all have Protestant majority. Austria, Belgium, Cyprus, France, Greece, Ireland, Italy, Luxemburg, Portugal, Spain — all have a large Catholic majority.

### ASIA

In Asia there is a land area of 16,988,000 square miles with a population of 2,265,000,000. Fifty-eight per cent of the world lives on this continent, yet the Christian population there is only 967,793,450 of which 324,263,750 are Baptists and Protestants.

In most of these countries Communism is a substitute for religion. It offers redemption by science. It demands consecration and dedication. It promotes the worship of its leaders. There exists, in many countries there, small underground churches. But, mostly, mission work is prohibited. Our help to these millions must be by smuggled literature and by radio.

### OCEANIA

In Australia and New Zealand there is a population of 659,000,000. Of this number 20,609,000 are professed Christians, yet only 15,730,000 are Baptists and Protestants.

### SOUTH AMERICA

To the south of us lies a continent of 6,795,000 square miles with a population of 206,000,000. In South America, there are 163,567,000 professed believers in Christ, with 5,682,000 who are Baptists and Protestants. Seventy-five per cent of all the people down there belong to the Roman Catholic Church, and 8 per cent are Baptists and Protestants.

### NORTH AMERICA

On the continent of North America (Continued on page 8, column 3)

## "The Blood"

(Continued from page 6)

saving power of Christ's blood. Furthermore, they say that they do not mention Christ's blood in their services, and that they have boycotted the hymns which sing of the saving power of the blood.

It would be a hard undertaking for us to know or, perhaps, even to guess what these people depend on for salvation, but one thing is sure, and that is that according to the Bible they are still in their sins, because it is plainly shown in the Scriptures that the blood saves and cleanses from sin. I John 1:7.

In view of Scriptural teachings concerning Christ's blood, we may know that they who reject Christ's blood not only reject Him, but the Father also. I John 2:23.

In summing up the Scriptures we have quoted, we find that:

1. The blood brings salvation;
2. It redeems;
3. It purchases His church;
4. It brings forgiveness;
5. It makes us nigh unto Christ;
6. It cleanses from sin;
7. It sanctifies the believer;
8. It brings the believer into fellowship with Christ and each other;
9. It brings peace;

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10. It washes from sin; and 11. It makes of God's people an over-coming people.

With compelling emphasis the Bible declares that the blood of Jesus Christ does all the things mentioned above and more.

This being true it should be patent to one and all that one can neither doubt, deny, nor dispute the positive teaching of the Scriptures, and at the same time be saved.

To refuse to believe God's Word is to make Him a liar.

To reject God and His teaching is to show contempt for Him and for His Son.

"What can wash away my sin? Nothing but the blood of Jesus."

"There is a fountain filled with blood,  
Drawn from Emmanuel's vein:  
And sinners plunged beneath that flood,  
Lose all their guilty stains."

## The Tabernacle

(Continued from page one)

might, for that He is strong in power; not one faileth"—Isaiah 40:26.

"He telleth the NUMBER of the stars; He calleth them all by their names"—Psa. 147:4.

We see from the above passages that the heavenly bodies are numbered by the Almighty, even as a farmer numbers his cattle.

We see, then, in the numbering of Israel, that God was dealing with the people whom He had redeemed for Himself. They were His property. This is why God was displeased with the numbering that is recorded in I Chron. 21:1-4, 7, 8. The numbering described in these verses was a flagrant trenching upon the rights and the glory of the Lord. God, in fact, will not give His glory to another. Only the owner has a right to number that which is his. There is only one captain of our salvation.

We see, then, why the numbering is the key which unlocks the (Continued on page 8, column 4)

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PAGE SEVEN

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## Motives of Missions

(Continued from page seven)  
ica where we live, there is a population of 335,000,000. Of this number, 224,935,250 profess to be the friends of Christ, but only 91,820,750 of these are Baptists and Protestants. Our continent is only nominally Christian. Seven per cent of the citizens of this country attend religious services on Sunday morning and 2 per cent on Sunday night. Observance has convinced me that most Americans are practical atheists. The average church is an extremely ripe field of evangelism.

When we look at priest-ridden South America, sin-bound Europe, atheistic Asia, idolatrous Africa, and pleasure-loving, Bible-denying, gospel-hardened North America, we can see that truly the fields are white unto harvest. Missionary doors are closing all over the world, yet thousands of doors are still open this moment. Spiritual darkness still covers much of the earth. Satan is the god of multitudes. This should move the entire church to unsparing effort to preach the whole gospel to the whole world before He comes.

### BLOODY HANDS

In Ezekiel 3:18, we are given a stern admonition: "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

This teaching of blood guiltiness is not confined to the Old Testament. Some rejected the gospel which Paul preached at Corinth. To these, Paul said: "Your blood be upon your own heads, I am clean: from henceforth I will go unto the Gentiles" (Acts 18:6). The Apostle having preached the gospel in Ephesus, said: "I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" (Acts 20:26-27).

Paul recognized a blood guiltiness until he had proclaimed Christ to the Corinthians and Ephesians. If they rejected the gospel, the responsibility was theirs. But it was first his responsibility to give them the gospel.

You and I cannot evade this obligation. If we do not do all we can to take the gospel to every person in every nation in this generation, God will hold us responsible. When at the judgment we stand before the Judge of all, what will we say when He asks us: "Where is thy heathen brother?" Will we be forced to reply: "He went down to Hell unwanted, unloved, and unwarned by me."

A hundred thousand souls a day, Are passing one by one away, In Christless guilt and gloom; Without one ray of hope or light, With future dark as endless night They are passing to their doom.

They're passing, passing fast away,

A hundred thousand souls a day, In Christless guilt and gloom; O Church of Christ, what wilt thou say When in the awful judgment day, They charge thee with their doom?

—A. B. Simpson

## Birth Defects

(Continued from page one)  
demus, "Except a man be born again, he cannot see the kingdom of God"—John 3:3.

And we believe Nicodemus at the time had been regenerated, from his own words, "Rabbi, we know that thou art a teacher from God: for no man can do these miracles that thou doest, except God

be with him" John 3:2. God had caused Nicodemus to see the Godly things that Jesus did, and also, he would not have come to Jesus had God not drawn him. "No man can come to me, except the Father which hath sent me draw him." John 6:44. God drew Nicodemus unto Jesus.

We are all lost depraved sinners, and cannot come to Jesus on our own. We are born with a defected nature from birth, that is in rebellion against God. It is God that changes us by regeneration, then we can see that we are lost sinners, in need of a Saviour. Paul wrote the church at Ephesus, and said: "AND you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" — Ephesians 2:1-3.

Paul could see just now bad we all are when born into this old world. Our nature is all against God and all that He stands for, and without being born from above of God, we will all be lost.

Peter writes also about this:

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever"—I Peter 1:23.

Peter also knew we were born defected, with a corrupt nature, from corruptible seed. But Peter also knew that Christ Jesus was the incorruptible seed, and believed that he died for the elect sinner. When that sinner has God-given repentance and faith to believe in Jesus as Lord and Saviour, right then, he becomes a new creature, of which Paul said, "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new"—II Corinthians 5:17.

May it please God to let some lost sinners-see themselves as they are, and may God give them a seeing eye, and a hearing ear, that they, too, can see they are lost.

The Scriptures say:

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation"—Romans 10:9,10.

Our Lord describes our depraved heart thus:

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies"—Matthew 15:19.

When you can see yourself in that condition, you will know you are lost. Christ died for the lost sinner. May God cause someone to see Him as Lord and Saviour. God bless you!

## The Tabernacle

(Continued from page seven)  
meaning of the atonement money. The people, in fact, were already His own or He would not have numbered them. This fact is evident from the twelfth and thirteenth chapter of Exodus where the "firstborn" were secured by Him by way of the ransom. The "firstborn" were ransomed and secured by the shedding of blood. Here, in Exodus thirty, they are owned (numbered) as Jehovah's by way of "silver."

The "silver," then, did not redeem, but only declared the extent of the preciousness of the redemption that was already theirs. The atonement money was a type, just as the blood of bulls and goats was a type. We know that it was not possible that the blood of bulls and goats could take away sin. We, in like manner, know that it was not possible that the silver could redeem. This fact is made very evident by I Peter 1:18-19:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot."

It is very true that Israel was required to give a monetary ransom for their souls, but this fact no more signified that salvation might be secured by the sinner's own efforts, than the offering of a lamb purchased God's favor. We see, then, that the Lord was only teaching His people in types and shadows.

Let us now observe the amount of silver required from each Israelite. It is as stated in Exodus 30:13:

"This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the Lord."

The ransom, then, consisted of half a shekel or ten gerahs. Ten, as more able men than I have pointed out, is the number of human responsibility. Such reminds us of Luke 15:8 where the woman was not satisfied with only nine pieces of silver.

The ten gerahs, then, point to that which our Lord has done for us, and not that which we do for ourselves. We are responsible to pay ten gerahs, but we are unable to meet our responsibility. The Lord Jesus, however, has paid the ten gerahs for us.

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree"—Gal. 3:13.

"But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons"—Gal. 4:4, 5.

"Half a shekel, after the shekel of the sanctuary"—Exodus 30:13.

It is important for us to observe that it was by the standard shekel, which was kept in the sanctuary, that all others were tested. Each, in other words, must be full up to the required weight. The same truth applies to the antitype. The true atonement made by our Lord has been weighed on the scales of the heavenly sanctuary, and found to be of full value before the throne of God. The result being that our Lord paid the ten gerahs in full and discharged my entire sin debt. He has provided a sure and eternal standing-ground before God for all who believe in Him.

"Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls." — Exodus 30:14, 15.

All were to pay alike. All must stand on one common platform. There may be a vast difference in each individual, but the ground of atonement was alike for all. The Apostle Paul, for example, stands on the same ground on which you and I stand.

We, from Exodus 38:25-28, learn that the atonement money was the basis for the foundation of the Tabernacle. The house of God, in fact, rested upon the "silver sockets." We see that our relationship and fellowship with our Father rests upon the redemption that is in our Lord Jesus Christ.

We learn from Exodus 30:16 that the atonement money served as a "memorial unto the children of Israel before the Lord." The antitype is that our Lord Jesus is always interceding for us before the very throne of God.

May He the Spirit, through the Word, quicken the lost, and may He enable us who have been quickened to rejoice in the redemption that is ours in our Lord Jesus. May He the Spirit also enable us to hear and heed the blessed Word