

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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WHOLE NUMBER 2035

AN EVIL OF TODAY . . .

"THE MULTIPLICITY OF DENOMINATIONS"

By ELD. J. B. GAMBRELL
Clinton, Mississippi

James Bruton Gambrell was born in South Carolina in 1841, but he was reared in Mississippi. He held the rank of captain in the Confederate Army.

Elder Gambrell began to preach in 1867. After serving country churches two years, he became pastor at West Point, Mississippi. In 1872 he became pastor at Oxford, during which he attended the University of Mississippi.

He was President of Mercer University for three years, and professor at Southwestern Baptist Theological Seminary. Having acquired considerable reputation as a writer, he was chosen as the first editor of THE BAPTIST RECORD by the Baptist State Convention at Clinton in 1877. He held this position until 1891.

Brother Gambrell was sound in doctrine, but when apostasy rushed into Baptist ranks in the South, he remained silent as did so many others. He died in 1921.

"They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace" (Jer. 6:14).

Taking these words as suggestive, I shall proceed directly to the discussion of a matter which has long appeared to my mind to be of grave concern to all Christian people. It requires no argument to convince Bible-readers that the first churches had a common faith, as they had also a common Lord and a common baptism.

At the beginning there was unity in belief and practice. This is clear upon the face of the inspired records, and it is equally clear that

it was the will of our Lord that this happy state of things should continue. A caution was given against those who caused divisions contrary to the doctrines of Christ.



JAMES BRUTON GAMBRELL

Our Saviour prayed for the unity of his disciples.

The whole tenor of the New Testament Scriptures strongly indicates unity. But in the course of time changes came. Instead of visible bodies known as the churches of Christ, all holding the same doc-

trines and practicing the same things, there are hundreds of schismatic bodies, each with its special doctrines and peculiar forms of worship. The heresy of schism is not only acquiesced in by great multitudes of professing Christians, but it has been elevated into a doctrine and boldly proclaimed from many a pulpit.

The present state of things is extolled as tending mightily to the conversion of the world. This is the popular view, and I am aware that to take a strong stand against it will bring upon me the charge of bigotry, narrowness, etc. Nevertheless, I have stern convictions upon the subject, and taking all risks I shall write on the question as the Lord helps me.

"The Multiplicity of Denominations as Evil" is what I shall attempt to show. Taking the text as a guide I shall notice—

1. The injury inflicted upon the cause of Christ by the multiplicity of denominations.

2. The pleas for divisions, insu-

(Continued on page 6, column 5)

LET THE SEMINARY GIVE THE ANSWER

What right has a preacher, Divinely called, to go to Germany for his theology? Imagine a typical old German scholar sitting in his darkened room under a dim light, with a mug of beer on one side of him, a bowl of sauerkraut in the other, a filthy pipe in his mouth, with his nose buried in a musty book, shaping our theology for us. Back of him stands a dim shadow of a man with a spiked helmet on his head, a sharp pointed mustache with the corners turned up, a mailed fist raised, a withered arm hid behind his back and claiming himself to be the all-highest. This man would give us our theology. We see what German "Kulture" has done for Germany. We can trace the fall of Germany to the kind of preaching they have had for the last fifty years.

Yes, and what right has a Baptist Seminary to keep men in its faculty to teach young preachers, who went to Germany for the finishing touches of their education and are continually spouting out the rottenness they imbibed over there, as is being done in the Louisville Seminary, and orthodox Baptists are asked to help pay for that kind of stuff?

GOD'S WORD FOR THE TEENAGER

When choosing entertainment. "Abstain from all appearance of evil" (1 Thes. 5:22).

When ridiculed for witnessing. "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:41).

When instructed by parents. "Children, obey your parents in the Lord: for this right" (Eph. 6:1).

When taking a test. "Pray for us for we trust we have a good conscience, in all things willing to live honestly" (Heb. 13:18).

When speaking of others. "To speak evil of no man, to be no brawlers, but gentle, shewing all (Continued on page 8, column 5)

THE SHEPHERD PSALM

"Mother, I don't see why you have me learn a Psalm every month," said Billy Preston. "None of the other boys do, and you can always read them."

The mother was silent for a few moments, and then she said gently: "You don't see the use of learning them now, dear, but you will when you are a little older."

The next day was Sunday. A stranger talked to the Sunday School. He said, "I work among the poor children in a big city. I have many friends among the newsboys. One day one of them—Dave Herbert—was run over by a horse and wagon. He was carried to a drug store near by, to wait for the ambulance to carry him to a hospital. The doctor and I were with him and a crowd was in the store. The boy was a brave little fellow, but he suffered terribly. All at once he said: 'If I could hear about the Shepherd I could bear it better.' I knew what he meant, for I had told them about King David's beautiful Psalm at the mission school. I said it now, over and over, and I wish you could have seen the look in his face as he listened. That little rough newsboy said after me: 'And I will dwell in the house of the Lord forever.' Before the ambulance came Dave had gone to the Lord's house above. I tell you this, dear children, because few of us learn the Scriptures by heart. We don't think it necessary. But I know it is. I wonder, now, if any child can repeat the 23rd Psalm for me."

There was a long pause, but no one stirred. Then Billy Preston stood up and repeated it very clearly and correctly.

As Billy finished, the children—and even his teacher—forgetting the place, softly clapped their hands.

The minister lifted his hands to

check it. "Thank you, my son," he said to Billy. "You have a gift no one can take from you."

—Selected

The Death Of Jesus Christ

By GEORGE SOLTAU

In John 10:17, 18, we find these words of His: "Therefore doth my Father love Me because I lay down My life that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down and I have power to take it again. This commandment I have received of My Father."

How shall these words be understood? Men did not put Him to death. They were allowed to display all the hatred and malice that the human heart was capable of, and thought that they had complete power over the defenseless, helpless One. But as a matter of fact, that was not so. He laid down His life under the will of God for the carrying out of the counsel entered into with God, and in order to fulfill the claims of the law against law-breakers and thus make a way for the mercy of God to reach and touch.

In Matt. 27:50 a remarkable expression confirms this. In our English version runs the verse: "Jesus cried again with a loud voice, and yielded up His spirit."

This last expression may be more properly rendered, "Dismissed His Spirit." Some one has put it, "Commanded His Spirit to depart." It accords accurately with His own statement, and points out again the mystery of the life given up and poured forth in agreement with, and fulfillment of, the original purpose. It disproves absolutely the idea that He died from natural causes; or that He fell a martyr to His opinions; or that He could not help Himself; or that His death was some unpreventable remarkable manifestation of love. If it was only this, then it was sheer waste of a precious life, for if He could have saved Himself, and did not, where is the revelation of love? Who is benefited if that is all? Neither was it an example for others to follow, for none other can die under Divine wrath as He did.

There is but one solution of the mystery. He gave up His life to the law of God for the expiation of sin, for the redemption of the world, to shield all who believe in Him from the possibility of death as a result of rebellion against the law of God.

MORE ON SERMON ON MOUNT . . .

Prayer Is Not A Means To Flex Spiritual Muscles

By WILLARD WILLIS
Monroe, Ohio

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward" (Matt. 6:5).

Prayer is the means we have of confessing our needs to the Father. We, therefore, must never use prayer as a means to parade our spiritual ability before men. We must not use prayer as a means to flex our spiritual muscles. He who does so is the worst kind of hypocrite. A person who flexes his spiritual muscles by his prayers, reminds me of a man down in a deep well with no way out, yet flexing his muscles so as to show how strong he is. Let all know that prayer is the means we have to confess our need. It is not a means to declare our strength.

We, if we have difficulty in getting the congregation out of our mind when we are praying in their presence, should shorten our prayers. It is much better to say a few words to God than it is to say a multitude of words to a congregation.

"Keep thy foot when thou goest to the house of God . . . be not rash with thy mouth and let not thy heart be hasty to utter anything before God: for God is in heaven, and thou upon earth,

therefore let thy words be few" (Eccles. 5:12).

Our Lord, in the Scripture before us, is not condemning the place of prayer (synagogue, street corner, etc.); neither is He condemning the position of the body (standing) when praying. His reference is only to the motive of the heart.

"But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6).

Our Lord, in this Scripture, is not condemning public prayer. He is only informing us regarding how we should pray in public and in private. We, in fact, if we pray while standing on the street corner, should pray as if we were enclosed in a closet; that is, we should block out of our minds the consciousness of people and pray only to our Father. We, on the other hand, should seek quiet places where we can be alone with our Father in prayer. Our Lord, you will recall, went into the mountain to pray.

Some, because of the requirements our Lord has placed upon public prayer, may be inclined to shy away from it. May we not follow such a course, but may we seek grace from Him to pray effectively. Let it be remembered that Daniel, when praying, did not close the window to his room (6:10).

The Greek word which is translated "closet" in the Scripture before us, literally means, "secret chambers." We see, then, that the closet, as far as the Jews were concerned, referred to a closed place—a place of privacy.

"And thy Father which seeth in secret shall reward thee openly."

Those who pray in an effort to obtain the praise of men, will obtain the praise of men and this is all they will receive. They, in their prayer, may ask God to bless their loved ones, but they will receive the praise of men instead. Their prayer, in other words, will go no further than their voice is able to carry it. Those, on the other hand, who use prayer as a means to confess their need, will have their needs supplied. This will be their reward. How foolish then is it to use the chan-

ENTERTAINMENT OF ANGELS

One evening when Lot sat in the seat of justice in Sodom, he was

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The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

"THE DESTRUCTION OF SODOM AND LOT'S ESCAPE"

About 400 years after the flood, there was a city called "Sodom" which was located in a district at the southern end of the Dead Sea. Its sister cities were Gomorrah, Admah, Zebotim and Zoar. All of these cities were exceedingly fertile in soil (Gen. 13:10) and well peopled in B.C. 2000. These cesspools of wickedness were only a few miles from Hebron, the home of Abraham, and from Jerusalem, the home of Melchizedek.

It is almost certain that the area

where these cities were is now covered by the Dead Sea. The northern end of the sea is very deep, in some places 1,000 feet. The southern end is nowhere deeper than 15 feet, and in most places less than 10 feet. The water level is much higher now than in Abraham's day, because of silting up by Jordan and other streams with no outlets. What is now called the south third of the Dead Sea was then a beautiful plain.

In the city of Sodom lived Lot, the son of Haran (and nephew of

Abraham. He had come with Abraham to Canaan from Ur of the Chaldees in B.C. 2086. Having separated from Abraham, he had moved into the ancient city of Sodom to live with his family. He was a resident of this city when God determined to destroy the city. Genesis 19 gives the details of what came to pass in those days.

ENTERTAINMENT OF ANGELS

One evening when Lot sat in the seat of justice in Sodom, he was

(Continued on page 2, column 2)

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The Baptist Paper for the
Baptist People

MILBURN COCKRELL --- Editor

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Dear Sir:

For some time now I have been thinking about having my name removed from your (TBE) mailing list. Since I received the last paper, I have decided definitely to have my name removed.

I do not wish to receive such filthy trash into my home. How dare you even call T.B.E. a Christian paper? That article that Mr. Hiatt wrote on Baptist Faith Missions was awful, disgusting and definitely unchristian. I wonder about what spirit a man is of, who would write such an article and a paper that would print it.

You call yourselves Baptists, I doubt that. May I suggest your name is: "Pharisee."

Anathema to you,
Bobby G. Cyrus,
Dayton, Ohio, 45431

EDITOR'S NOTE: This is a good example of the Christian (?) manner in which some of our readers write. It is a good example of the length and depth men will go in trying to justify mission boards.

Dear Brother Cockrell:

Greetings in the Name of our Lord Jesus Christ!

The writers of TBE Forum for August 9 did a good job of comparing Scripture with Scripture in their explanation of Acts 22:16. This letter is not a criticism of the writers or the column. However, since I have done some careful study of this verse for my message this coming Sunday, I think the following information will be helpful to writers and readers of the column alike.

The verse reads: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Paul is standing on the stairs of the palace and relating his experience of salvation in Christ.

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PAGE TWO

Ananias comes and speaks as in verses 12-16. He begins: "Brother Saul," which indicates Saul is already saved. (Acts 22:13).

Our verse has an interesting construction in the Greek. The word "calling" is from "epikalesamenos," a circumstantial participle of means. It is a nominative singular, masculine participle, aorist and middle voice. This technical parsing needs a practical understanding. There is a law of Greek grammar that whenever this participle is used, it is like an arrow that points ahead. Therefore, sins are not washed away by baptism (looking back in the verse), but by calling on the name of the Lord (looking ahead in the verse).

Therefore, any attempt to use this verse to teach baptismal regeneration, to sustain the idea that baptism brings the washing away of sins, is clearly contradicted by a well-known law of Greek grammar that is employed within the verse itself. One can only have forgiveness of sins by calling upon the name of the Lord.

There is one other aspect of this participle that can be noted. It is in the middle voice. We have the active voice (subject is acting) and the passive voice (subject is being acted upon) in both English and Greek. But the middle voice in Greek shows that the subject is acting in his own interest. Saul called on the name of the Lord in his own interest, and he received salvation. "Looking" in Tit. 2:13 is also in the middle voice in connection with the blessed hope of the Second Coming.

The matter of baptism in the verb form is usually in the passive voice, as in Acts 1:5; Acts 8:12 and Acts 10:48. However, the word "baptized" in our verse is in the middle voice because it is necessary for Paul to now take this step of baptism as an open testimony that God has chosen him (Acts 22:14).

Brother Cook rightly warned against the dangers of "private interpretation" (II Pet. 1:20). These observations from this great verse simply strengthen our position in all the New Testament that salvation is not by baptism, but by calling on the name of the Lord.

Yours because His,
Wellie Midgley,
Pengilly, Minn.

Destruction Of Sodom

(Continued from page one)

visited by two angels who had temporarily assumed human bodies. They appeared to him to be sober and serious men. He invited them to enjoy the hospitality of his home, knowing the perils of trying to sleep in the streets of Sodom at night. After some hesitation, they accepted his offer (Gen. 19:1-3).

MEAN MEN IN SODOM

The Sodomites had grown proud on account of their riches and great wealth. Wickedness was almost universal among them. They often abused themselves openly with Sodomitical practices (Isa. 3:9). One writer says that they were unjust toward men and impious toward God.

By the pen of Ezekiel the Lord

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Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



"THE BLOOD THAT SPEAKETH"

"And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh, better things than that of Abel" (Heb. 12:24).

May I ask you first of all, what does the blood of Abel say? Of course, this is a figurative expression, but if you were to go back to that day long ago when Abel, as a corpse, was lying upon the ground and the blood was flowing out of his body, I'd like to ask you, what do you suppose that blood of Abel was saying? I am sure that the blood of Abel speaks to us of sin; it speaks to us of guilt; it speaks to us of death; and it speaks to us of malice of the worst kind. Had

Cain not sinned in his manner of bringing an offering unto the Lord, and had his guiltiness of sin not remained within him, then Cain would never have risen up against his brother Abel. Therefore, Abel's blood, at the very outset, would speak to us about sin and guilt.

Certainly, when we see the body of Abel lying there, and the blood flowing from him, that blood would speak to us about death. Surely, that blood would speak to us of the malice that was in the heart of Cain. However, it seems to me that the blood of Abel speaks even more fluently and in another field, and that is, the blood of Abel cries

out to God for vengeance. It seems to me that in all probability I can hear its cry in a more fluent and eloquent manner relative to vengeance than in any other way.

But how about the blood of the Lord Jesus Christ? My text says it speaks of "better things than that of Abel." The blood of Christ in no wise speaks like the blood of Abel, for whereas the blood of Abel speaks of sin, of guilt, and of death, I am satisfied the blood of Jesus Christ speaks of none of these. Rather, the blood of Christ, as my text says, speaks of better things.

Let's notice of what the blood (Continued on page 3, column 1)

said of them: "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good" (Ezek. 16:49-50).

The homosexual young and old men of Sodom surrounded the house of Lot after dark and were resolved to enjoy these two young men by force and violence (Gen. 19:4-5). It was a terrible and unnatural wickedness they had set their hearts upon. This sin to this day is still called "Sodomy."

Lot went outside of his house in an attempt to check the rage and fury of their lustful desires (Gen. 19:6-7). He unjustifiably offered to prostitute his two virgin daughters to their vile desires, if they would leave these two men alone (Gen. 19:8). He might as well have pleaded with a roaring lion as these headstrong sinners who were governed by lust and passion (Gen. 19:9).

Nothing but the power of the two angels saved Lot from their wicked hands (Gen. 19:10). These reached out and pulled Lot inside and smote the men that were at the door with blindness (Gen. 19:11).

PREPARATION FOR DELIVERANCE

The angels warned Lot of Sodom's approaching doom: "Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it" (Gen. 19:12-13).

Lot immediately goes out to warn his relatives. "And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law" (Gen. 19:14).

Lot did not have any influence among his relatives. His life belied his words of warning. They had seen him neglect his spiritual life for the riches of Sodom. Maybe they had never seen him pray or build an altar to the true God.

HIS RESCUE

Lot lingered the next morning, thinking of his married daughters and sons. He considered the loss of all of his property for which he had worked so hard (Gen. 19:15-16). In kindness to Lot, the two

angels violently brought him, his wife, and his two virgin daughters out of the city.

"And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed" (Gen. 19:17).

Poor old blackslidden Lot thought a city of his own choosing was safer than the mountain appointed by God (Gen. 19:18-20). How small his faith must have been! Could not the God Who plucked him out of Sodom carry him safely to the mountain? Could not an Omnipotent God Who had already saved him from a great evil save him from a lesser evil?

But in spite of Lot's weakness and unbelief, God showed favor to the cry of this believer, for the fervent prayer of a righteous man avails much (II Pet. 2:8; Jas. 5:16). "And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar" (Gen. 19:21-22).

JUDGMENT FALLS

"Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground" (Gen. 19:24-25).

Some have supposed that a volcanic eruption occurred, setting on fire the slime (Gen. 14:10) or bitumen in that area, and causing the sulphur also found in this area, to be thrown into the Heaven. If

so, then it did literally rain fire and brimstone from Heaven. Deuteronomy 29:23 seems to help support this theory.

This does not destroy the supernatural in this event, for the timing and extent of the fiery havoc were precisely ordered to fulfill the announced word of God and the discriminatory purpose of His judgment. But it is very possible that God did not do it this way. He may have done it by miraculous means.

One thing is certain, the destruction did come from God. (Continued on page 6, column 1)

BRIEF NOTES

GLADWIN, MICHIGAN BROTHER PASSES

On August 21, 1975, word came to me of the death of my good friend, Brother Maurice Zamarron of Gladwin, Michigan. Brother Zamarron loved the truths that THE BAPTIST EXAMINER has stood for over the years. He was well-beloved by all of our people who knew him. We express our deepest sympathy to the family and church in Gladwin.

"Elder Ray Hiatt, Missionary in the mountains of Kentucky, is now a member of King's Addition Baptist Church. Anyone desiring information about him or his work should contact the church or Bro. Hiatt at the following addresses:

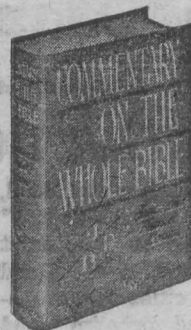
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CALVARY BAPTIST CHURCH

P.O. Box 910 — Ashland, Kentucky 41101

Blood That Speaketh

(Continued from Page Two)
of Christ was speaking.

THE BLOOD OF CHRIST SPEAKS OF GOD'S ETERNAL PURPOSE.

Whenever we talk about the love of God, I am afraid most of us have a very low conception of that concerning which we speak. When you talk about love in this world, you are talking about that which flows from one individual to another—from a mother to a child, or from a child to a mother, or you think of that affection that flows between husbands and wives. You think of that type of emotion that is usually found around the Christmas tree every year when you give me a tie, and I give you a tie; or when you give me a sock, and I give you a sock; or when you give me a shirt, and I give you a shirt. We talk about that being love when we are exchanging gifts one to the other. But I think the love of God is beyond any of these in every particular.

When I speak about the love of God, I am reminded of the Word of God which says:

"For God SO LOVED the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

Beloved, that is love. God didn't love in order to get something back from us, and God didn't love like earthly affection flows from one individual to another. Instead, God's love was in behalf of Hell-deserving sinners. The love of God, I say, is so far transcendent above the love of man that there is no connection therewith.

We read:

"But GOD COMMENDETH HIS LOVE toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through Him" (Rom. 5:8,9).

If you would know something of the love of God, you can learn it from this passage of Scripture, for God commendeth His love toward us—not when we love Him, but before we loved Him—when we were enemies to Him, and when we were astray from Him, He loved us.

Notice again:

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

Beloved, while man doesn't have any greater love than that, God has a greater love, in that God's love is so great that He not only laid down His life for His friends, but He laid down His life for His enemies as well. He loved us even when we were enemies.

So, I stand by the cross of Calvary, and see the blood trickle from the five wounds in His body, as I see the Son of God slowly bleeding to death, as I look upon Him, while the blood drops from His body to the ground, I say that blood of Jesus Christ tells me—it speaks to me—it whispers to me of the love of God, as to how much God loves this world.

II

THE BLOOD OF CHRIST SPEAKS OF GOD'S ETERNAL PURPOSE.

When I see the blood of Jesus Christ, I am reminded that God had an eternal purpose, and that eternal purpose was that the elect of God should be saved by the death of Jesus Christ.

Listen:

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8).

This is talking about the love of God manifested in the Lamb that was slain before the foundation of the world. I would remind you when I read this pas-

IS "THAT" IN THE BIBLE?



Question:
Who wished he had been an abortion?

Answer:

Job—Job 3:2,3,11,16: "And Job spake, and said, Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived . . . Why died I not from the womb? Why did I not give up the ghost when I came out of the belly? . . . Or as an hidden untimely birth I had not been; as infants which never saw light." Moffatt translates verse 16: "Why was I not buried like an abortion, like still-born babes that never see the daylight?"

sage of Scripture that the blood of Christ speaks to us of God's eternal purpose. God had an eternal purpose so far as this world is concerned. I am as certain as can be that there will never be one of God's elect that will go to Hell. I am positive that every one whom God chose in Jesus Christ will ultimately come to salvation, and go to Heaven.

Listen:

"ALL that the Father giveth me SHALL COME to me; and him that cometh to me I will in no wise cast out" (John 6:37).

How many of them are going to come? "All that the Father giveth me shall come to me."

So, beloved, when I see the blood of Jesus Christ flowing from His body, I say that blood speaks to me more fluently and eloquently than the blood of Abel, for it tells me of the eternal purpose of God. The blood of Abel flowing out of his dead body tells me nothing about the eternal purposes of God, but when I look up to Calvary and see Jesus dying upon the cross, I am reminded that God Almighty Himself had some purposes back yonder in eternity past, and those purposes are now being brought to fruition, and ultimately they shall bring me to salvation.

I say to you then, beloved, the blood of Jesus Christ speaks much more fluently than the blood of Abel, because the blood of Christ tells me not only of the love of God, but it tells me of God's eternal purposes, in that He has already planned for your salvation and mine.

III

THE BLOOD OF CHRIST SPEAKS ABOUT SUBSTITUTION.

I believe greatly that Jesus Christ was a substitute for the sins of the elect. I go back to the Old Testament and find in Genesis 3 that God killed an animal, doubtlessly a lamb, as a substitute for Adam and Eve. I find in Genesis 4 that Abel brought a lamb as a substitute for himself. I find in the 32nd chapter of Genesis when Abraham would have offered his son Isaac upon the altar, that he was directed to look behind him, and he found a ram caught in the thicket by his horns, and he offered that ram as a substitute for his son Isaac.

I am reminded in Exodus 12, when God led the children of Israel out of the land of Egypt, on that first memorable passover, a lamb was killed for each home, and that lamb was a substitute whereby the first born of that home did not die. In other words, the lamb was the substitute for the son.

In Leviticus, on the great day of the atonement, a goat was killed and a goat was turned loose as well. The goat that was killed

died as a substitute for the sins of the Jewish nation, and the goat that was turned loose was typical that he was bearing the sins of the people away.

So, beloved, I see in this the picture of the substitution. All the way through the Old Testament, every time I read of a lamb, I find that that lamb is spoken of as a substitute.

You'll notice in the Old Testament that the lamb is never spoken of in the plural, but always in the singular. Why? Because God was educating His people, the Jews, to look forward to the Lamb of God. We have been told that more than a quarter of a million lambs were used in sacrificial purposes by the Jews every year, yet never are they spoken of in the plural—it was always the lamb. The reason it was spoken of in the singular, is because one day John the Baptist was going to stand on the shores of the Sea of Galilee, and point to Jesus as He passed by, and John was going to say:

"Behold the Lamb of God which taketh away the sin of the world" (John 1:29).

I say to you, beloved, the blood of Jesus Christ tells me about Jesus as our substitute. I look back through the Old Testament and I find rams, and lambs, and bullocks, and turtledoves, and pigeons offered as substitutes for sin, and I find all this being fulfilled the day that Jesus died on the cross, for He died as my substitute at Calvary. Beloved, the blood of Jesus speaks to me of the substitutionary work of the Son of God.

IV

THE BLOOD OF CHRIST SPEAKS OF SUFFERING.

Do you realize the Son of God truly suffered for our sins? I am afraid that none of us ever could grasp how Jesus suffered for our sins. I turn to Psalm 22, which is a photograph of our Lord's saddest and darkest hours, and I hear Him as He cries:

"My God, my God, why hast thou forsaken me?" (Ps. 22:1).

Here were the very words that 800 years later He spoke from the cross. The Psalmist spoke them eight centuries before Jesus Christ was born, and they were the very words that the Son of God echoed as He hung at Calvary, because He was suffering for our sins.

I hear Him say:

"But I am a worm, and no man; a reproach of men, and despised of the people" (Ps. 22:1).

What is a worm? We see a worm crawling upon the ground after a rain to realize that the little fishing worm is nothing but flesh without bones—nothing but flesh and blood, and if you would step on that worm, you would crush it entirely. It has only the properties of suffering. There are no bones for protection. That little worm has only the ability to suffer, and my Lord Jesus in prophecy referred to Himself as a worm with only the ability to suffer at the cross.

Beloved, you can't read these verses without realizing that Jesus Christ suffered for our sins, but there is one suffering that Jesus underwent that you and I can't understand nor appreciate, and that was the soul-suffering—what He suffered in the soul. I can begin to understand how the nails hurt when they went through His hands and feet. I can begin to understand how His side was torn with a spear and the pain that He experienced. I can begin to understand how He suffered when the beard was plucked from His face, and His back was made bloody raw as a result of the whipping that He received in Pilate's judgment hall. I can begin to understand how His brow was

(Continued on page 4, column 3)

A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II

P.O. Box 34, Shelby Center, Memphis, Tennessee 38134

On John Thornbury's Treatise

"THE DOCTRINE OF THE CHURCH"

Sixth, the time has arrived for a sincere, thorough and exhaustive treatment of this subject. While there are many works which make fun of the universal, invisible church theory, and many bold statements have been made about its errors, little has been done to meet the real issues and expose the errors as they are presented through the efforts of those like Brother T. The attitude of most is either, to ignore or make fun of this theory in question. But this has not met the question and has not settled it. In the course of my letters, I will meet these questions and settle them. I also invite criticism in the progress of the written reviews. Here is a list of some of the more important questions I will deal with in the course of our review:

1. Is the Greek of the New Testament a sacred and isolated language and must it be dealt with in a special way? Must words be defined as they are used in the N.T. only, or rather, as they have established meanings from writings outside of the New Testament?
2. Does ekklesia, or church, mean an unorganized, invisible assembly in classical Greek and Hebrew-idiomized Greek as the liberals claim?
3. Did the Philadelphia Confession of Faith teach what the modern Reformed Baptists claim that it taught?
4. In what way did Baptists of history hold to the secondary or figurative meaning of the term "church?"
5. What are the laws which govern the interpretation of words and figures even in their secondary meanings?
6. When a word passes from its primary usage to its secondary, does it become antonymical rather than retain its synonymical meaning?
7. How can there be one body if the only body is a local church and there are many local churches?
8. How can Matthew 16:18 refer to a local church since most local churches have been overcome, or have gone out of existence?
9. I will demonstrate from history that historic Baptists, in the main, have been believers in succession, close communion, the local, visible church, rebaptism and were anti-affiliationists in the main and if alive today, would be recognized as Landmark Baptists.
10. I will show that Baptists since the reformation period have been believers in the figurative meaning of ekklesia in most cases, and in most of our confessions of faith, but that their position was not that of the modern Reformed Baptists as the older Baptists were in the main what Landmark Baptists of today are. Also, I will show that the Landmark Baptists of the last century were also believers in the figurative meaning and that many Landmark Baptists today also believe in this meaning of church, as I, myself also believe, but we are not Reformed Baptists!
11. I will clear that grand and illustrious, noble and honorable man of God, Dr. J. R. Graves, from the slander of Brother T. Brother T. even accused Dr. Graves of historical ignorance of the early church history period, the Ante-Nicene Period. However, if Brother T. had to fight the battles which Dr. Graves fought, then the Baptist cause would go down in defeat and the pedobaptist cause would be raised up in its place. I will claim this as ANOTHER TRUISM . . . OBSERVE AND MARK WELL . . . BRO. T. AND HIS FRIENDS WILL NEVER ATTACK THE ERRORS OF THE PEDOBAPTISTS! THEY NEVER HAVE NOR WILL THEY EVER!

But they will attack the camp of the most Scriptural and historic Baptists that remain in the world today, Landmark Baptists. Rather than healing up our differences and binding up our wounds, I would say that they are making new wounds and causing more divisions! Now, brethren, how is it that Reformed Baptists can run with the Pedobaptists and say nothing of their anti-Christian work, ordinances, origins and churches? This is strange isn't it . . . or is it? Perhaps their true BAPTIST(?) COLORS ARE SHOWING UP! I must include this statement from Dr. J. B. Moody on this point:

Have not Protestants been instrumental in saving men? Yes, but THAT IS AS FAR AS THEY GO, AND IF NOT FOR BAPTIST INFLUENCE, ALL WOULD BE CHRISTENED BY A SACRAMENT OF DAMNATION. THEY WON'T WORK UNDER THE COMMISSION AS GIVEN BY MATTHEW, BUT AGAINST IT.

(Continued on Page Five)

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"In I Corinthians 11:10, 13, 15 a woman is to wear a covering on her head in the church. The question is, what size covering should she wear — one that covers all her hair, or just a token covering?"

E. G. COOK

701 Cambridge
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If there is anything in the Bible to denote the size of the woman's covering I am just too dumb to be able to find it. In I Cor. 11:9 we are told that Adam was not created for Eve's sake, but that Eve was created for Adam's sake. Then, in verse 10 we learn that because woman was created for man's sake she should wear a covering on her head as a sign, symbol, or token of man's authority. But your guess as to how large that covering must be in order for it to be a sign of man's authority would be just as good as mine, maybe better.

In spite of the fact that some of the dear brethren seem to think that the King James version was handed down from on high, I simply cannot get much sense out of this verse 10 in the King James. It seems to me that it would take a lot of reading between the lines for anyone to get the meaning of this verse. As I understand it the word EXOUSIA here really means authority. And the woman is not to wear the authority on her head. Rather, she is to wear a sign, or a token of that authority. But as to how large that sign or that token must be I simply do not know.

JAMES HOBBS

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Let me say first of all that the covering mentioned in this passage is a separate covering. It is one that must be put on before worshipping the Lord. This is to be done to show the woman's subjection to man and also because of the angels that attend the services. "For this cause ought the woman to have power on her head because of the angels" (Vs. 10).

The words that are translated "covering" in this passage are words such as KATAKALUPTO which means "to cover wholly or veil." The word "uncovered" in verse 13 is the Greek word AKAT. AKALUPTO which means "unveiled." These words are all translated cover, but actually it would be more correct to call it a veil. When the women wear a covering or hat that covers the head, they are being obedient to the passage. I have said that as

long as she wore a token that it would be all right, but I am beginning to see that some of these "tokens" are not enough. It must be a covering.

The word "covering" in verse 15 is not the same thing that is used in all the other verses. The Greek word PERIBOLAION is used which means "something thrown around or mantle." We see that a woman who loves the Lord will have long hair and it is a glory to her, but when she worships she puts on another covering or veil to hide that glory. This shows her humility before the Lord.

ROY MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida

It is a strange thing that someone has discovered these Scriptures, for they seem to be totally unknown to most people today. Some identify the covering with their hair, but a careful examination of the Scripture makes plain that the hair is not meant at all. Still fewer people seem to know that the Bible prohibits men from wearing long hair. If you can stand the shock, turn to I Cor. 11:14. If the professing Christians who are loaded down with hair would read and take this seriously, barbers would be so busy tomorrow that they would be exhausted by the time they reached home at night. But what about Jesus and His long hair? The answer is, the world does not contain a genuine picture of Jesus. These long-haired pictures are of Roman Catholic origin. But I'm getting off my subject, let me get back to what the Bible says about the size of the covering that a woman should wear while in the place of worship. My answer is, I don't know, and I don't know because the Bible doesn't tell us. Some of you older people can remember when women often used huge hats loaded down with all sorts of things. Some had bunches of grapes, some had a bird, or all kinds of flowers. Such was the huge covering that one sitting behind a woman so garbed, could hardly see anything. I certainly don't believe that any woman should wear a covering like that. I think we have adequate proof from paintings and sculpture to warrant us in knowing that women of ancient times did not wear head-dress of any size. It was more like a band of cloth fastened over the head.

We are reluctant to admit it, but once in a while, we come across something in which Roman Catholics are more correct in their behavior than we Baptists

are. Some years ago, I visited a number of European countries. Those in charge of our travel party took us to see a number of ancient cathedrals. These were in the main Catholic, and they would not allow a bare-headed woman to enter the sanctuary, and I saw many women search and find a handkerchief which they unfolded and spread on top of their heads. This was a small covering, but it was acceptable to those of the cathedral. It would seem to me that a very small covering would be quite adequate, since there are no direct commands as to the size of the covering to be worn on the head. Very often, one goes to such a gathering as a prayer meeting in a Baptist Church today, and every woman in the building is bare headed. I was in a church recently where no one but my wife had on a hat. I don't think she was very much embarrassed, since she was more concerned about what God thought about it than what members of the congregation thought.

When I served as pastor, virtually all of the women folk wore coverings on their heads, except those who were visitors. They didn't resent obeying the Scriptures in that regard, and certainly many of them were much prettier, for anything most that will hide these old cocklebur waves that are inflicted on women at so-called beauty parlors, would be an improvement.

PAUL TIBER

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We are pleased that the querist is not taking issue regarding whether or not a head covering is required, for one certainly is!

Now, as to the kind or size of head covering: the "covering" of the King James is translated from a word which means veiling. A veil is a curtain-like material which hangs. It appears that the Apostle had a head covering in mind, not something which merely sets on top of the head.

It is true that the woman's head covering is a token — that is a sign or symbol that she has placed herself under the authority of her husband (verse 10) — but we have learned, long ago, that we have no right to mitigate the strength of the words of the Scripture — after all, the elements of the Lord's Supper are symbolic, yet we would not dream of using ought but wine and unleavened bread in the observance of that ordinance.

We conclude then that the scriptural head covering is adequate to cover the head — a veiling. The woman who will worship aright will wear it.

"A woman best asserts her spiritual equality before God, not by unsexing herself, but by recognizing her true position and fulfilling its claims, even as do the angels." — Vincent

Blood That Speaketh

(Continued from page three)

pierced with a crown of thorns and He suffered terribly as a result of those thorns that were rudely pressed down upon His brow. I can begin to understand

the suffering that Jesus Christ underwent when the people cried out to Him and said, "If thou be the Son of God, come down from the cross." I can understand the jeering and insults that the Son of God passed through because I have passed through the same thing. I have physical suffering. I have known something of the suffering that Jesus went through. However, here is one type of suffering that I can't begin to imagine, and that is the suffering in His own soul, when Jesus Christ's soul was poured out as an offering for sin. I can't begin to imagine how He suffered in His soul. The Apostle Peter, speaking about the suffering of Christ, says:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Pet. 3:18).

Whenever I look at the blood of Abel on the ground, I say the blood of Abel tells me about sin, and guilt, and revenge, but when I turn my eyes from the blood of Abel and see the blood of Jesus pouring out of the five wounds in His body, I say that His blood tells me of sufferings — how Jesus suffered, not for His sins, but for yours and mine.

THE BLOOD OF CHRIST SPEAKS OF LIBERTY.

There is a liberty that is ours in the Son of God. We read:

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Heb. 10:19).

Here we are encouraged and exhorted by the Apostle Paul to draw nigh to God and to enter into the holiest through the blood of Jesus. Paul says the blood gives us a boldness — in other words, a liberty — to do so.

Beloved, if you are saved, you have a liberty the like of which this world knows nothing at all about. That man who walks the street, who is a stranger to God, who has never yet come to see Jesus Christ as his Saviour — that man has no liberty to approach to God. If that man has troubles, He has to bear his troubles alone, or at best he may go to some man and confide in him as an earthly friend. He cannot go to God. He has no access to God. He has no liberty to approach God. Is there a man on the street tonight who is burdened, and who is downcast, and who feels that life isn't worth living? If so, that man has no approach into Heaven. The only individual who can approach God is the man who approaches Him through the Son of God. What a contrast between saints and sinners! What a contrast between the saved and the lost, just to know that those of us who are saved have a liberty of coming to God.

I think often how many people there are in this world who are shut out, and shut off, and hedged about, that can't even come to God; how many men and women there are that walk the streets with burdened hearts, with souls

that are downcast, in whom the Holy Spirit of God has never yet begun to work; how many of them are absolutely shut out and have no liberty to approach God. I tell you, beloved, the only way that any man can approach God is through the blood of Jesus Christ. If you are saved, you have a liberty the world knows nothing at all about.

Yes, I look at Abel and I feel sorry for him that his brother killed him. I look at Abel's blood and I hear that blood as it cries to God for vengeance. But that is as far as it goes. When I look up to Calvary, I see the blood of Jesus Christ, and it tells me that you and I are saved, and we are at liberty to come to God — we are at liberty to approach Him — we are at liberty to come into the Holy of Holies, because Christ has made the way possible through His blood.

VI

THE BLOOD OF CHRIST SPEAKS OF CLEANSING.

We read:

"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 sin" (I John 1:7).

This wasn't spoken to unsaved people. This epistle of John was written to the saints of God, for we read:

"These things have I written unto YOU THAT BELIEVE on the name of the Son of God, that ye may know that YE HAVE ETERNAL LIFE, and that ye may believe on the name of the Son of God" (I John 5:13).

So this book of I John was written to individuals who had believed on the Son of God. It was written to individuals who knew they had eternal life, and He said to those individuals that the blood of Jesus Christ cleanseth us from all sin.

Isn't it wonderful to know that when we sin, there is blood for cleansing? Isn't it wonderful to know that when you who are saved if you commit some sin, that there is blood available for your cleansing? I tell you, you and I have something that ought to cause us to rejoice before God, and to shout all over God's footstool, as Brother T. T. Martin used to say, because the blood of Jesus Christ is for our cleansing day by day.

I am saved by the blood of Christ and I am kept saved by the blood of Christ. I was saved since He died for my sins, and He keeps me cleansed through the blood of His Son. Now I should come to God every time that I sin, and confess my sin, that I might remain in fellowship with Him. But I don't come to God and confess my sin that I might be cleansed from my sin. Rather, I am already cleansed. The blood of Jesus Christ is there for my cleansing, and it says that "the blood of Jesus Christ his Son cleanseth us from all sin." Every time I sin, I should confess my sins to Him, that I might be in

(Continued on page 5, column 2)

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SEPTEMBER 6, 1975

PAGE FOUR



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ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"HE CARETH FOR YOU"

"Casting all your care upon Him; for he careth for you" (I Pet. 5:7).

How often the cares of everyday living seem to overwhelm us. It isn't the sudden blow of the whirlwind that unseats us. Somehow there seems to be added strength with each blast. But it's the day-to-day problems that mount up. The pressures of daily living somehow cloud Heaven for us and seem to hide the face of the Lord from our view. Oh, teach us, Lord, to cast ALL our care upon You.

Oh, that we would learn not to be overly concerned about what we will wear or what we will eat. That we might cast these cares upon the Lord, also. He who made the tree so stately and strong has also made us — this tree that existed before we were born and will live many years after we pass from this scene. Are not we as precious to Him as this tree? Is not our fragile flesh as dear to Him as the rough bark of the tree? Our arms that reach out to Him in supplication are indeed more significant than the branching arms of a tree. What saith the Lord to such things:

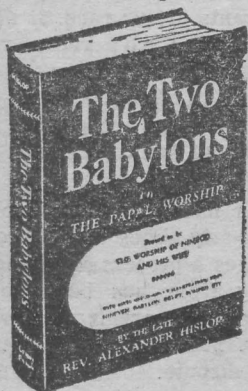
"Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness

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a pool of water, and the dry land springs of water" (Isa. 41:14, 17, 18). Surely this is evidence of the abundant grace of the Lord God. He not only gives what we need but gives it abundantly. We can almost hear the Lord say, "It is a small thing for Me to help thee. Consider what I have done for thee already. I bought thee with my blood. Your name is already written down in Heaven. Before the world began, I chose thee. I made the covenant for thee. I laid aside My glory and became man for thee. I lived, suffered and died for thee. Since I did all these great and wondrous things especially for thee, is anything too hard for the Lord? Surely I can meet all these small everyday needs. Trust me and see."

The Lord is more anxious to help us than we are to ask for help. Why do we hesitate? Why do we try everything else before prayer? Do we need more power than the omnipotence of Almighty God? Do we need more wisdom than is contained in the blessed Trinity? Such foolish questions. Yet, by our actions we seem to say so.

"Oh, holy Father, teach us to come running to You with every problem, concern, rejoicing or need. Give us grace to delight to be in your presence in prayer. Help us Father, to cast all our cares upon Thee. Help us, like Jesus, to commend our spirits unto Thee. In Jesus name, Amen."

Blood That Speaketh

(Continued from page four)

fellowship with Him. However, my relationship has not changed as a result of my sin. The blood of Jesus Christ is there for my cleansing, and He keeps me cleansed day by day through His blood.

VII

THE BLOOD OF CHRIST SPEAKS ABOUT PEACE.

It is a wonderful thing for a man to be at peace with God, and the blood of Jesus tells me about the peace that I have to enjoy right now.

Listen:

"And, having made PEACE THROUGH THE BLOOD of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (Col. 1:20).

Notice, He has made peace through the blood of His cross. I am satisfied that there are mighty few people that know anything about peace. I am sure that the war situation we have confronting the world today in Vietnam would stand as a good illustration so far as the hearts of men are concerned. War means a lack of peace—turmoil and discord. Just as there is turmoil and lack of peace in Vietnam, it is thus in the hearts of men and women today. The greatest blessing that any individual could ever have, is to come to see that Jesus Christ died for his sins, that he might then put his hand across his breast and say, "I am at peace with Almighty God."

Years ago, I held a revival meeting in West Virginia and organized a Baptist Church. During the revival meeting, God saved a number of individuals. There are two persons who come back to my mind, who were outstanding in their profession of faith. I was in a home one day, and a man said, "I am not ready to be saved. I wish you wouldn't talk to me." Somehow I had a feeling that he was trying to push me to one side, and that in reality he didn't mean what he said. Ordinarily, I would try to be enough of a gentleman, that I would listen to a man, if he didn't want to talk to me, and I would have left him alone. But somehow I had a feeling that wasn't true with him, and I persisted in my conversation with him. It wasn't two minutes until that man broke down, buried his

face in his hands, and said, "Thank God, Brother Gilpin, you didn't listen to what I had to say." I'll never forget how that individual put his hand over his heart and said, "There is a peace in my soul that I never knew before."

The next day, or perhaps two days later, a woman made a profession of faith in that same revival meeting, and I had an impression that I ought to go to her house the next day, to talk to her. Usually you go to see a person before he makes a profession of faith, to talk to him, but I had an impression I should go after. When I got to her home, she said, "I am so glad you came because I was just reading a passage of Scripture which says, 'The blood of Jesus Christ his Son cleanseth us from all sin.'" She said, "I believed it last night, but today the Devil has tempted me that it wasn't so." She said, "I just got victory a minute ago, in that I quoted that verse to the Devil. I said to the Devil, 'The blood of Jesus Christ cleanseth us from all sin. It cleansed me last night, and I am still cleansed.'" I'll never forget when she put her hand over her breast and said, "Brother Gilpin, I have a peace that I never knew before."

I tell you, beloved, the blood of Jesus Christ speaks to us of peace.

VIII

THE BLOOD OF CHRIST SPEAKS OF HEAVEN.

I am going to Heaven someday. I am not saying that I am trying to go to Heaven. Beloved, I am going to Heaven, and I am going because of the blood of Jesus Christ.

Listen:

"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. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them" (Rev. 7:14, 15).

Beloved, some of these days I am going to walk down those golden streets of the New Jerusalem. Some of these days I am going to see things that Paul spoke of as unspeakable. Some of these days I am going to see the tree of life. I may see lots of beautiful trees in this country, but there is one thing certain, I am going to see the tree of life someday. I may see lots of beautiful cities in this country, large and small, but there is one thing certain, I am going to see the city which has foundations, whose maker is God. One thing is certain — I am going to see that country that Abraham desired, for the Word of God says that he desired a better country. I am going to see it someday. Do you know on what basis? On the basis of the blood of Jesus Christ. Not a good deed that I have ever done, will have one thing to do with my getting to Heaven. I'll not go to Heaven because of even one little tiny good deed that I did, but my whole admission into Heaven will be on the basis of the blood of Jesus Christ.

CONCLUSION

Yes, I say the blood of Jesus speak of better things than the blood of Abel. It speaks about the love of God. It speaks about God's eternal purposes. It speaks of substitution. It tells me of the suffering of Jesus Christ. It tells me of the liberty that I have in Jesus Christ. It tells me of the cleansing that is mine in the Son of God. It tells me about the peace that I have to enjoy right now. It tells me about Heaven. Thank God for the blood of the Lord Jesus Christ!

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PAGE FIVE

A Review Of Baptist Ecclesiology

(Continued From Page Three)

INSTEAD OF IMMERSING THE SAVED, THEY AIM TO SPRINKLE THE UNSAVED. INSTEAD OF TEACHING ALL THINGS WHATSOEVER CHRIST COMMANDED, THEY WOULD DEPOSE AND EXCLUDE ANY PREACHER WHO DID. AS SOON AS JUDSON AND CAREY BEGAN TO FOLLOW THE COMMISSION THEY WERE DEPOSED: NONE OF THEM WOULD ALLOW ANY OF THEIR PREACHERS TO PREACH AS BAPTISTS DO. I AM GLAD THEY SAVE SOME, BUT SORRY THEY LEAD ALL THEIR SAVED ONES ASTRAY. THEY HOLD ENOUGH TRUTH FOR SALVATION, BUT NOT ENOUGH FOR SERVICE.³

- I will show the influence of low-churchism and all anti-Landmarkism and point out its founders and illustrate the infamous majority of higher critics, humanists and Darwinists who all have held two things in common. They all have denied Landmarkism and were UNIVERSAL, INVISIBLE CHURCH PEOPLE! I would say that Reformed Baptists have a grand host to fellowship since they have no desire or taste to walk with the historic Baptists.
- Lastly, I have a personal reason for my reviews since I am a director of THE LANDMARK BAPTIST HISTORICAL SOCIETY, including the Baptist Republican Society, the J. R. Graves Memorial Book Club, and co-administrator of the J. R. Graves Baptist Academy. I do desire to know and practice the truth. Also, I am the editor of Dr. Graves old paper newly revived . . . THE BAPTIST! If they are right I hope to be proven wrong and therefore make my position correct.

From my reading of Bro. T.'s work, I have concluded that he holds the following points about the church:

- the universal, invisible church;
- it is the true church;
- it is mystical;
- it is also found in Scofieldism and dispensationalism;
- it is in the Old Testament in some way;
- it is some sort of spiritual convocation of all believers at the feet of Jesus;
- it is the bride of Christ;
- it is also the family of God;
- it is the pillar and ground of the truth;
- it is the kingdom of God, heaven and Christ;
- it is the one body of Christ;
- it is the temple of the Holy Spirit;
- all the saved are placed in it by the baptism of the Holy Spirit.

Brethren, all I can say is . . . what A CHURCH! This is a mixture of a little bit of Bunyanism, Hallism, Quakerism, and a whole lot of Protestantism and Romanism. But still, I am not clear on some points which Bro. T. leaves, no doubt by design, unclear. Here is a sample . . .

- are all the saved a convocation at the feet of Jesus now?
- will they be in the heaven ages?
- are all the saved both on earth and in heaven, in his big church?
- is this a real or simply a figurative body?

He hints about many things, but then, many things he is not clear about and leaves the door open for many different positions. This is, of course, by design since he wants to get everybody he can into his camp.

In conclusion, let me point out seven moderations which Reformed Baptist ecclesiology will have on historic Baptist polity if followed:

- equality of all other denominations with Baptist churches . . . Baptists are only one of the boys, but they are not DIVINE institutions and organizations;
- recognition of unordained, unchurched and unbaptized ministers as regular, ordained, churched and baptized ministers;
- recognition as N.T. churches equal with Baptists, those groups who are unbaptized and have come out of the whore of Babylon and have no N.T. identity or origin;
- admission into communion the unbaptized;
- admission of all administrators of baptism; even the unbaptized, unordained, and unchurched;
- denial of church succession and belief that the whore of Babylon is the only church which existed before the Protestant Reformation except a few sects who may have held some bits of truth;
- union of the Baptists with all other denominations.

Anyone who has eyes to see can readily see that these concepts and ideas, if practiced, are unhistoric, both from the Baptist and pedobaptist philosophies.

In conclusion, remember that Reformed Baptist ecclesiology, Bro. T.'s position, is nothing more than John Bunyan's ecclesiology of the mid-seventeenth century, and Robert Hall,

(Continued on Page Six)

Destruction Of Sodom

(Continued from page two)
Isaiah 13:9 declares: "God overthrew Sodom and Gomorrah." Jeremiah 50:40 and Amos 4:11 tell us the same thing. Describing this event, Jesus Christ said: "But the same day that Lot went out of Sodom it rained fire and brimstone from Heaven, and destroyed them all" (Luke 17:29). Peter tells us: "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow" (II Peter 2:6).

It was a strange punishment. Never was the like before or after. Hell was rained from Heaven. It was a punishment that answered to their sin. Their burning lusts were rewarded by a preternatural burning from God. Those who went after strange flesh were destroyed by strange fire. Truly, "our God is a consuming fire" (Heb. 12:29).

REMEMBER LOT'S WIFE

Genesis 19:26 says: "But his wife looked back from behind him, and she became a pillar of salt." This sin seemed to be a small thing, but God looked upon it as exceedingly sinful. She may have questioned God in the destruction. Maybe she hated to leave her relatives and home. Maybe she wanted to see the destruction.

Christ seemed to indicate that it was her hankering after her house and goods. "In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife" (Luke 17:31-32).

Whether Lot's wife was incensed by the falling red hot salt, or God miraculously made her a pillar of salt, we are not expressly told. The Hebrew reads: "She became a pillar of salt."

It may have been that she lingered as well as looked back, and probably overtaken by the fire and brimstone, her dead body became incrustated with salt. In that salt-packed Dead Sea area her incrustation grew larger with more incrustations until it literally became a pillar of salt. Today at the southern end of the Dead Sea, called the Salt Sea in the Old Testament (Num. 34:12), there is a mountain of table salt called by the Arabs "Mount of Sodom."

Of the pillar of salt mentioned in Genesis 19, Josephus said "I have seen it, and it remains at this day" (Antiquities of the Jews, Ch. 11, section 4). The same is attested by Clement of

Rome, contemporary with Josephus, and in the next century by Irenaeus. In our time there are many pillars of salt which have borne the name of "Lot's wife."

LESSONS FROM LOT

In the account that we have just studied, there are many practical truths to be found. These will claim our attention in the time remaining of this study.

A LESSON ABOUT ANGELS

We learn something about the doctrine of angels in this 19th chapter of Genesis. They are employed by God in the preservation of His people from evil men and physical destruction (Gen. 19:11,16). They are often employed in ministering to the heirs of salvation (Heb. 1:14).

The elect angels are sometimes used by God as ministers of wrath for the destruction of the wicked. The angels told Lot: "For we will destroy this place" (Gen. 19:13). They are seen doing the same work in the trumpet and vial judgment of the coming period of tribulation in Revelation.

A LESSON IN HOSPITALITY

The kindness of Lot to these two strangers is an example to believers living in all ages. Commenting upon what Lot did, the writer of Hebrews wrote: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2). We ought to be like Lot, a lover of hospitality.

A LESSON IN SEPARATION

There is seen in this story the need of separation from the ungodly. Lot associated with the Sodomites until he called these wicked men "brethren" (Gen. 19:7). There are some Christians in our time who associate with liberals and heretics, calling them "brethren." These neo-evangelicals are committing the sin of Lot.

Evil associations corrupt good moral and sound doctrine (I Cor. 15:33). God commands His people: "Therefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:17).

A LESSON IN BACKSLIDING

Lot was a type of a worldly believer in contrast to Abraham, the man of faith. Lot lived a miserable life in Sodom. Peter tells us: "And delivered just Lot, vexed with the filthy conversation of the wicked: For that righteous man dwelling among them, in seeing and hearing, vexed his right-

eous soul from day to day with their unlawful deeds" (II Pet. 2:7-8).

This backslider lost his testimony and joy. The worldly things for which he lived were burned in Sodom. Sin hurt him, but it was worse upon some of his family. He was brought to see that love for the world is incompatible with spirituality (I John 2:15-16). Many backsliders of our day will end up like Lot at the judgment seat of Christ (I Cor. 3:15).

THE EVIL OF HOMOSEXUALITY

Genesis 19 reveals that God's wrath is upon those who are guilty of copulation with a member of the same sex. This sin is brutish, and it carries with it eternal consequences (Rom. 1:26-27; Jude 7). To hear about so many who practice this in government circles and religious circles is a sign that many people and places should be "spiritually . . . called Sodom" (Rev. 11:8). If God does not soon punish America, He will be forced to apologize to Sodom and Gomorrah.

A PROPHETIC REVELATION

There is found in Genesis 19 a lesson in how it will be when Christ returns. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from Heaven, and destroyed them all. Even

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thus shall it be in the day when the Son of man is revealed" (Luke 17:28-30).

Lot escaped the destruction of Sodom. Its ruin was suspended until he was safe. The angel said: "I cannot do any thing till thou come thither" (Gen. 19:22). Peter said that God "delivered just Lot" (II Pet. 2:7), and then he added: "Surely, then, the Lord knows how to rescue godly people from trial" (II Pet. 2:9 W.T.).

At the rapture Christ will appear to take the church and the saints of this age out of the world before the fire and brimstone of the tribulation comes (Rev. 9:16-18). Our Lord will come with His angels and take us away by force like He did Lot (I Cor. 15:23; I Thess. 4:13-18; II Thess. 2:1). The church will be kept out of the "hour of temptation which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10). The church and the saints of this age will be "accounted worthy to escape all these things that shall come to pass" (Luke 21:36).

A FOREVIEW OF HELL

Our lesson contains a picture of what Hell will be like. Jude 7 declares: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

The expression, "set forth," is striking. It means that it lies before our eyes in history. The

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A Review of Baptist Ecclesiology

(Continued From Page Five)

Jr.'s ecclesiology of the early eighteen hundreds. When you take some of each of these ideas and then add a bit of Quakerism on the baptism of the Holy Spirit and other points with pedo-baptism, you have the eclectic of Reformed Baptist ecclesiology. The reason why this is going over is because so many modern Baptists are too uninformed about Baptist history and historical theology and ecclesiology. To be uninformed is no shame, but to remain such is a shame and even a sin.

All editorial friends may take full and free usage of these articles as they deem them worthy. But please do send me your exchange. Mail all replies or notices to THE BAPTIST, P.O. Box 34, Shelby Center, Memphis, Tenn. 38134.

To Brother Thornbury and other Reformed Baptist friends, if my statements of your position are correct, then do not reply to me and I will deem your silence as proof of the correctness of my position and as your admission that my points are true.

I remain, YOURS IN THE OLD LANDMARKS,

R. E. POUND, II
Th.D., D.D., B.A.

3—J. B. Moody, My Church (The Attic Press, Greenwood, S.C., 1974) p 190
(Continued Next Week)

next clause expresses what the men who inhabited these cities are suffering in the other world. These sinners are now suffering in the fire of Hell, and this they have been doing from the time of the first visitation of Divine wrath 4,000 years ago. The Sodomites are "under punishment unto the day of judgment" (II Pet. 2:6 R.V.).

This is the ruin of all who live ungodly. They can only expect an eternity in a lake of fire and brimstone. Those who reject Christ and the gospel will suffer more than the Sodomites suffer. Jesus Christ said: "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city" (Matt. 10:15).

A WARNING AGAINST CONTINUING IN SIN

This event in Sodom is "an example unto those that should live ungodly" (II Pet. 2:6). It is often referred to in the Scriptures and made a pattern of ruin to Israel (Deut. 29:29), to Babylon (Isa. 13:19), to Eden (Jer. 49:18), and to Moab and Ammon (Zeph. 2:9). Sinner, your continuing in sin, will do for you just what it did to Sodom of old.

A SUGGESTION OF SALVATION

When Lot was warned to flee from Sodom, he lingered, he trifled. The angels laid hold of his hands and brought him out by supernatural power (Gen. 19:16; Jude 23). Lot, his wife, and his two daughters were delivered by the mercy of the Lord. To have been left to their own wills would have been fatal. They would have burned with the unbelievers of Sodom.

The salvation of any man is owing to the mercy of God (Eph. 2:4). "Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah" (Rom. 9:29). It is God's power which brings every person who is saved out of a sinful state (Eph. 1:19-20). Had God not brought us forth from spiritual Sodom, we would have never come forth. If He had not been merciful to us, we would have lingered in our sins and perished in the fires of Hell.

Sinners, flee from the wrath of God to be revealed from Heaven

against all ungodliness and unrighteousness. Cry out with Charles Wesley:

"Other refuge have I none;
Hangs my helpless soul on
Thee;
Leave, O leave me not alone,
Thou, O Christ, art all I want;
More than all in Thee I find."

Those of us who through grace are delivered out of a sinful state should do what we can for the deliverance of others, especially our own relatives and friends. They may not believe our words of warning any more than the Sodomites believed Lot, but that does not lessen our responsibility to warn them.

"The Multiplicity Of"

(Continued from page one)

efficient, unreasonable and unscriptional.

3. The impossibility of a settled peace under existing circumstances.

1. The injury inflicted upon the cause of Christ by the multiplicity of denominations.

Under this head let us in the first place look at the mangled form of truth. The Scriptures present a perfect body of divinity, grand but simple. It was constructed and rounded out under the master hand of Deity. It is perfect. And more, it is exactly suited to the wants of our race. It needs no emendations nor reconstructions. And to realize the most perfect unity it is only necessary that all men humbly accept the simple system of truth revealed in the Scriptures.

This has not been done. From very early times down through all the ages a process of adding to and taking from has been going on. Hence, the various denominations today. This is historically true, beyond dispute.

The Romanish hierarchy is the slow growth of centuries, mainly the work of men's hands. Other sects around us have a kindred history, as might be shown did time and occasion allow. They all have some truth. Let us thank God for that! Yes, and I will thank God that even in the Romanish system there is truth, saving truth. (Continued on page 7, column 3)

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

The 44th Annual Conference of states which prohibit commercial the G.A.R.B.C. voted to ditch the doctrine of unconditional election. They chose to have ecclesiastical unity rather than doctrinal purity. Arminianism apparently has taken over the General Association of Regular Baptists that once upheld the doctrines of grace.

Some of the pastors and the churches felt that the G.A.R.B.C. should adopt a statement on election positionalizing themselves as to God's unconditional choice of certain to be saved without foreseen human merit or response. The Council of Eighteen felt this should not be adopted as a part of the doctrinal statement. When the vote of the business session was taken, 1,148 to 109 voted in support of the council. Thus, the statement on election was omitted and will not be a test of fellowship.

Immediately after this historic and one-sided vote, the council placed a resolution on the floor endorsing unconditional election, the very doctrine the messengers had just overwhelmingly rejected as a part of the doctrinal statement.

A substitute motion was presented by Pastor Louis Lowndes of Battle Creek rejecting the council's resolution. This motion passed by a vote of 665 to 401. It seemed that the messengers wanted the issue buried when the substitute motion carried by 264 votes.

Some of those who advocate unconditional election may withdraw, because of their strong conviction. I should at least hope so. Some men in this association belittled the doctrine of election as "a college boy's controversy." In order to "bury" the matter, the national office at Des Plaines, Ill., has not informed the local churches of the vote.

Kathryn Kuhlman is a millionaire. This television evangelist and faith healer has a walk-in vault of money and \$1.4 million in art and antiques, her former piano player said. He stated that she had a million dollars worth of jewelry. During his employment with her, he was paid \$2,500 a week, plus \$15,000 a year.

The Scripture Press of Wheaton, Ill., one of the largest New Evangelical publishing houses in America, has rejected the Living Bible in its Sunday School literature.

The new leader of the Black Muslims says his group has assets of at least \$46 million.

The House of Delegates of the American Bar Association (ABA) calls for repeal of laws against prostitution in a recent report. One of the reasons listed in the 13-page report is that it violates the rights of women and the rights of both sexes to privacy. They urged the repeal of all existing laws in 49

she was a girl.

During the interview on CBS' "60 Minutes," Morley Safer led Mrs. Ford into a number of topics. She called the Supreme Court's decision to legalize abortion "a great, great decision." She also said she was pressing the President to appoint a female Supreme Court justice.

It is a sad, sad day in America's history when the wife of our President defends such immorality on public television.

"The Multiplicity Of"

(Continued from page 6)

foundation rock is there in the doctrine of the divinity of Jesus which Catholics hold. It is fearfully overlaid by tradition and superstition, but it is there, and again I thank God!

I will add that it is my hope and belief that in Rome even and all her Protestant branches, there are many of God's own elect people. But while all these sects hold truth, they do not hold all the truth, and they maintain much that is not truth. Thus, the Divine system of truth has been mangled.

Will any one say there is no harm in all this. He would be a daring man who would do so. A traveler, writing from Rome, laments that the petty nobility of that city irreverently tear down the magnificent old temples and take the stones to mix with other material in the construction of their private residences. And just so have men done with God's grand temple of truth. This cannot be right. Such a procedure is attended by the most serious consequences and deserves the gravest censure. It is a work in which we will have no part and to which we will give no sanction.

But let us pass to notice that these divisions obstruct the course of truth. I accord to ministers of other denominations — many of them — the sincerest desire to forward the cause of our common Saviour. This is done with the utmost pleasure, and it detracts nothing from what I am about to say. These good men are hindered by the errors of their own systems. There have been Christ-loving, soul-loving preachers in the Roman church, who sought earnestly to bring the truth savingly near the hearts of the people. But their congregations were wrapped about with the grave-clothes of ritualism. They fought bravely, but the sword of truth was encased in a lifeless formalism, and could not cut its way to the heart. All error is a hindrance, as all truth is a help. It is painful to see good men struggling with their own errors.

Take the English church: it has much precious truth in its creed, but this is neutralized in large measure by much error. It is so everywhere. Even our Presbyterian brethren, with a doctrinal base all of pure granite, are embarrassed by their views of infant baptism and other kindred doctrines. A man who is bound to maintain that baptism is the seal of the covenant cannot so powerfully enforce the doctrine of salvation wholly by the sovereign grace of God.

And more: whatever tends to hinder the free preaching of all truth in due proportion, must be an evil. The multiplicity of denominations has this tendency. In many places it is very unpopular to preach upon certain doctrines concerning which the sects are not agreed. Although clearly in the Bible, they are put under ban by a misguided public sentiment, lest the preaching of them should give offense. Many a man, too weak to stand against the prevalent sentiment, yields.

The temptation to be silent is great, and the voice of truth is smothered. Men, who have been

set for the defense of the gospel, speak with bated breath, because there are those before them who would take it as a personal unkindness, and an attack on their denomination, if the whole truth should be spoken plainly. Many a man who sees clearly that salvation must be entirely by grace, will not tell dying sinners so in unmistakable terms, because of the element in his congregation.

There is a nervousness in pew and pulpit which is not favorable to the advance of Scriptural views. Why! In many places certain denominations have pre-empted the ground, and it is held improper to go there and preach as the Scriptures most clearly teach.

Again: downright opposition to the truth is another evil growing out of the multiplicity of denominations. Truth is exclusive. It will form no alliance with error; nor will it agree to a truce with heresy. From this inherent disposition of truth it follows that often it must be crushed to make room for that which is not the truth.

It is no part of my plan to discuss baptism in this article, but I will allude to the baptismal controversy for an illustration of the truth of the statement just made. It is no more than just to say, that if ever any question ought to be regarded as settled beyond doubt, it is that which now so much disturbs the world. By every proof, immersion is the act which Christ and His Apostles both taught and practiced. Yet, in how many ways is this divine institution attacked? Every theory is invented which tends to subvert it. Ridicule and even the charge of indecency are employed to destroy this institution of the gospel and make room for innovations.

Other truths have fared no better. How much the cause of Christ has been impeded by such opposition to His truth no one can know. I do not mean to say that men have wantonly opposed the truth, but only that they have been under the influence of a strong denominational bias, and so have done what they otherwise would not have done. The evil effects, however, are the same.

I have said that the existence of conflicting sects prevents the free preaching of the truth. Look at the other side of the question. The multiplicity of denominations greatly promotes the preaching of heresy. Men will propagate the creed of their church, and that, too, without taking any great pains, as a rule, to find out whether the creed has the sanction of the Scripture.

Now, no one can fail to know that where there are so many differences there is no little heresy. Things differing from each other cannot be equal to the same thing. All are not right; all cannot be right. There are, beyond dispute, grave heresies abroad, and these heresies are the life of the sects.

Take from Rome her "infallibility dogma," her "Baptismal Regeneration," etc., and she would be Rome no more. And so, if what is unscriptural were taken from

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all, there would be a great deal accomplished toward unity. But with what energy do preachers uphold the inventions of men. How earnestly, even bitterly, do men contend for denominational peculiarities unknown to Apostolic times, and how blind are many to all reason. I suppose, if I say that a full half of all the preaching done in the world is in support of denominational dogmas for which there is no Scriptural warrant, you would hardly doubt it.

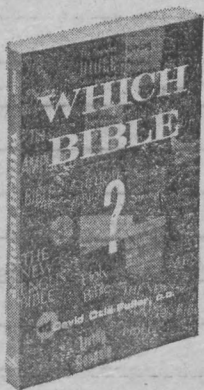
Let us reflect for a few moments upon the difficulties thrown in the way of the ungodly by the multiplicity of denominations, each with its peculiar teachings. Many a time I have gone to an ungodly man to urge him to seek Christ, and have been met with something like this: "I hear so many different things, that I don't know which is right. Sometimes I think they are all wrong, and that my chance is about as good as any." The world is confused, and no wonder it is.

Not long ago I was assisting in a protracted meeting. There was a young man attending the meeting, who seemed to be under deep concern for his soul. We tried to point him directly to Christ for salvation. Others advised him to join their church, telling him that he would be more likely to be converted in that way. Others still

(Continued on page 8, column 3)

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Prayer Is Not Means

(Continued from page one)
nel of prayer as a means to im-
press people.

"But when ye pray, use not vain
repetition as the heathen do: for
they think that they shall be

heard for their much speaking"
(Matt. 6:7).

Asking for the same thing over
and over again does not necessari-
ly constitute vain repetition. This
fact is confirmed by the 119 Psalm
where David on seven different
occasions, said: "teach me Thy

statutes." We also know from II
Cor. 12:8 that Paul asked the Lord
three times to remove the thorn
from his flesh. Those, however,
who repeat themselves again and
again as a result of doubt, are
using vain repetitions.

We are to confess our needs to
our Father and trust that He will
supply them. We are not to as-
sume the position of a beggar — a
beggar who has no assurance of
help. God has promised to sup-
ply our need. We, therefore, are to
take Him at His Word and not
question His truthfulness. It is
obvious that a little girl who asks
her dad for a new dress on ten
different occasions in a ten-minute
period, doesn't believe that her
dad is willing to obtain the dress
for her. We, therefore, should
be cautious so that our confes-
sion of need doesn't become beg-
ging — begging which tries to
change God, causing Him to do
that which He did not intend to
do. One, of course, cannot change
God.

"Vain repetitions" also occur
when one merely says his or her
prayers; that is, when the prayer
does not come from the heart,
but only from the mouth. This
kind of praying is vain because
it is only lip service.

The word "vain" signifies empty,
so that "vain repetitions" refers
to "empty repetitions." We may
safely say then that repetition is
satisfactory if it is not vain.

"But when ye pray, use not
vain repetitions as the heathen
do: for they think that they shall
be heard for their much speaking"
(Matt. 6:7).

Some insurance policies have a
clause in them which promises to
pay for wrecker service if one
breaks down on the road. It should
not be necessary for those who
have such a policy to beg the in-
surance company to fulfill their
promise. This same truth can
be applied to prayer in that we
don't have to beg God to keep
His Word.

"Be not ye therefore like unto
them; for your Father knoweth
what things ye have need of"
(Matt. 6:8).

We, according to this Scripture,
must never even think that we
are informing God of that which
He has no knowledge. We are
always to keep in our minds the
realization that our prayers are
simply to confess that which our
Father already knows. He knows
when we are hungry or sick. He
knows when we need more grace
and faith. He knows when our
loved ones have died. Let us,
therefore, simply confess our
needs to Him.

"The Multiplicity Of"

(Continued from page seven)
urged him to be baptized right
away, assuring him that in this
act of obedience his sins would be
washed away. There were still
others who told him of the power
of the church to do what was need-
ful for him. The poor man, con-
fused, went back to the world, and
is now utterly hardened. This is
only one case of thousands.

Now, just for a little time think
how the path of obedience is block-
ed up before the feet of young
converts by denominational influ-
ences. A person gives his heart to
Jesus, and wishes at once to obey
his dear Lord and Saviour. In the
Scriptures the path of duty is very
plain, but he is not sent to the
Bible to his duty. He is told to go
with his family, or to consult his
convenience, or he is urged by one
to do this, and by another to do
that. Confusion is spread around
him.

Maybe he goes to his Bible and
reads the simple law of Jesus
touching baptism, the first public
Christian act. He sees his duty;
but he is not let alone to perform

it. If he cannot be argued out of
his conception of the meaning of
the command, he may be persuad-
ed that he need not obey it, seeing
that it is not essential. If he is a
minor, or if the subject is a daugh-
ter or a wife, sterner measures
may be employed. This is no fancy
picture.

I must just mention here that,
under the influence of sectarian
zeal, the Word of God is trampled
under foot of men, and the author-
ity of the Highest set at naught.
In proof of this, I need only refer
to the hundreds who readily con-
fess that they believe immersion to
be of divine origin, but who, never-
theless, refuse to leave their de-
nomination to obey Christ. Are
there not some such among my
readers?

I must call your attention to an-
other point which, to my mind, is
important. By the injection of error
into the religious world, we are
called upon to repel it. There are
some men among us who seem
greatly to enjoy this business. They
are properly called "heresy-hunt-
ers," and, so far as appearances
go, they would be extremely mis-
erable if the whole world were to
come suddenly right. As for
preaching Christ simply, they seem
not to have been called to do that.
The denominational wars have giv-
en us a race of theological pugil-
ists from whom we may well pray
in the language of the prayer-book,
"Good Lord, deliver us."

But, after all, error must be
met! Straightforward, peace-lov-
ing men are often compelled to
leave a work they love better, to
repel the attacks of error upon the
citadel of truth. The necessity is
thrust upon us, and often we must
leave off building the walls to re-
pel the enemy. Thus, time and ef-
fort are lost, and, what is still
more serious, often an unholy spir-
it is fostered. I verily believe the
low state of religion in many places
is to be attributed to denomina-
tional wars, which have been
warmer and longer, perhaps, than
was necessary.

In the next place, I must briefly
call your attention to the untold
waste caused by the multiplicity
of denominations. Take almost any
village of a thousand inhabitants,
and you will see from five to six
churches. These have generally,
with much inconvenience, built
houses of worship, and are main-
taining a sickly existence. As
many ministers, as churches, ad-
dress handfuls of people, for which
they receive a mere pittance. The
strength of these bodies, in many
cases, is wasted in strife among
themselves, instead of being direct-
ly united upon the ungodly in the
community.

Now, I ask, in all reason, what
is the use of this waste? Let us
suppose that instead of all these

churches, there was one, with one
house and one minister, preaching
the truth, all the truth, and noth-
ing but the truth, and that all the
people of God were united in every
good word and work. How much
better it would be for that com-
munity. And then, think of those
other men going out to preach the
same truth to the destitute. On this
plan, how quickly could the gospel
be sent to every community on the
face of the earth!

This is an intensely practical
point. It is a matter that ought
to lie with ponderous weight upon
the conscience of the Christian
public. The present state of things
is wrong, radically wrong.

The last point that I will mention
under this head is the promotion
of infidelity by the multiplicity of
denominations. Our Saviour pray-
ed that His disciples might be one,
even as He and His Father are one,
that the world might believe that
His Father had sent Him. There
is a powerful force in unity to
strengthen faith; there is a power-
ful force in division to weaken
faith. The prayer of Christ teaches
this truth, and reason and obser-
vation confirm it.

Not all the avowed infidels in
the world can inflict so deadly a
wound upon the faith of the age as
Christians and professed Christians
are doing by their open divisions.
Their diverse teachings, open
strife, petty jealousies, palpable
denials of the doctrines of Christ,
and the changes which they take
to themselves the liberty of mak-
ing in the divine order of things,
act disastrously upon the highest
interests of the world. We have
but glanced at the evils growing
out of a multiplicity of denomina-
tions. Time would fail us to enu-
merate all of them, or to adequate-
ly discuss them.

(To be continued next week)

Teenager

(Continued from page one)
meekness unto all men" (Tit. 3:2).
When participating in sports,
"and if a man also strive for mas-
teries, yet is he not crowned ex-
cept he strive lawfully" (II Tim.
2:5).

When planning the future, "Order
my steps in thy word: and let not
any iniquity have dominion over
me" (Psa. 119:133).

When choosing companions, "Be
ye not unequally yoked together
with unbelievers: for what fellow-
ship hath righteousness with un-
righteousness? and what commu-
nion hath light with darkness?"
(II Cor. 6:14).

God has a plan, a most mar-
velous and successful plan — for
YOU! He earnestly desires to
work out this plan in your life.
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