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(See Story Below in Column Three)

Timothy Pietsch Writes Of Book Sale His Work In Japan In Progress

By TIMOTHY PIETSCH
Tokyo, Japan

Tokyo Bible Center
Meguro P.O. Box 20
Tokyo, Japan 152
July 10, 1975

Beloved Brother Cockrell
and Brother Gilpin:

Greetings in the love of our Lord with II Cor. 5:14: "It is the love of Christ that has conquered me because we conclude that since one died for us all, hence we all died, and that He died for us all that we which are alive should cease to live for ourselves but for Him who died for us and has risen again" (This is my own translation).

We are so very thankful for the wonderful privilege of being here in Japan at this critical time and most of all thankful for Him "Who loved me and gave Himself for me" (Gal. 2:20). We are delighted with the Lord and all He is and does (Ps. 37:4-5). We pray to be faithful to Him in all things and to obey Him (Heb. 5:9). May 3rd marked thirty-nine years since I first landed in Japan in the service of our Lord and not one word of all His good promise has failed. (Josh. 21:45). Helen had her 65th birthday on the 10th of June. Sixty-five is the age that most mission boards demand that missionaries retire. We are so glad that our work is directly under the local church where we are members and not under any mission board outside the local church. This is the Biblical pattern. Paul and Barnabas went out from the local church in Antioch and then returned to the local church to report (Acts 13:4 & 14:26-27). It is my honest conviction that a lot more and a lot better missionary work would be done for the Lord if the missionary boards were disbanded and the missionaries made responsible directly to their local churches. (We do not accept the irresponsible position of the "independent" missionary who is a law unto himself and not in the Biblical pattern). We pray that if it please our Lord that if He does not soon return that He will grant

us yet many years to serve Him in this land and seek to honor His name here where there are so few Christians. Only about one Japanese out of a thousand professes to have anything to do with Christianity in any form. It is more than five years since we got back to Japan the last time. We have no thought of going on furlough, though, of course we would be happy to see our children and grandchildren. We have four grandchildren we have never seen. We had word from our son Tim and his wife Linda that they are expecting another member in their family and this will make us 12 grandchildren.

My letter to President Ford was published in the Asahi Evening News and the correspondence that followed with Shinko Sayeki was published in a new Buddhist magazine called Young East. It was used to show how narrow-minded (Continued on page 8, column 3)

During the month of September we are having a sale on our books which we stock in our store. We have added some new titles along with many of those we have sold for years. Our readers are urged to purchase heavy since discounts are good. As you may know, the prices on all books are going up so fast that they no longer print the price in the front.

By buying books from our store, you help us to enlarge our selection and quality of service to you. You aid in the publication of The Baptist Examiner and books which we publish. We are depending heavily upon this sale to assist us in the printing of Elder Pound's book now being published weekly in the paper. Our main expense will be in the binding of his book.

We now have all of our books on display upstairs from Economy Printers. Those living within driving distance are invited to come (Continued on page 8, column 5)

PART II... CONCLUSION ON THE MULTIPLICITY OF DENOMINATIONS

By ELD. J. B. GAMBRELL
Clinton, Mississippi

II. The pleas for division are insufficient, unreasonable and unscriptural. There are many such pleas. Only a few of the more prominent can be mentioned here.

"There is variety in all the works of God, and it is reasonable that there should be variety in religion." This is very specious. If God had not prescribed a religion, I would agree that endless variety might be right. As it is, there is no serious objection to variety in the mere circumstances of worship. If my Episcopal friend wishes to preach in a gown and surplice, I will not deny him the pleasure, though it is not at all to my taste. That is a circumstantial matter, and differences concerning it amount to nothing important.

But when my friend teaches "baptismal regeneration," etc., then we must part, for the point is vital. Yet, we cannot hold different views on that question without

sin on one side or the other. If baptismal regeneration be the truth of God, clearly we all ought to accept and teach it. If, as I believe with all my heart, there is no such thing taught in the Scriptures, then my friend in the surplice is very wrong to palm off such a notion upon the world. There is no room for variety, if we all keep to the truth on the question.

Now, this reasoning applies to every doctrine of the Bible. If God had meant that there should be different churches, with different creeds, He would have made different revelations to suit. As He has revealed but one Lord, one faith, one baptism, and one system of doctrines throughout, it is clear that He meant there should be unity in all these matters.

"People cannot all believe alike, and therefore, we must not expect them to do so." Is there any natural difficulty in the way of any one's believing what God has revealed for our acceptance? Let those who are willing to risk it tell the Judge in the last day that they could not believe what He taught them. There is no valid excuse for not accepting the truth, and God will have none. We may be sure of that.

"It is wise to have different denominations, so that all may be suited." This plea proceeds upon the notion that people are to be pleased in religion. The idea is radically wrong. It reverses things. It is our duty to please God by an humble and willing obedience to the truth. The Almighty has not undertaken to suit the world. Besides, if this plea be well founded, we have need of still other denominations, for there are many people yet unsuited. Such excuses will not heal the hurt inflicted upon the cause of Christ.

"All the denominations are branches of the church, and right, each in its own way." Is this true is the first important inquiry. We have all heard much of the branches of the church. Where is the proof that the church has branches differing one from the other? Looking into the New Testament, we find many churches, but they were of the same faith and order. In vain do we search the sacred records for a trace of these divergent and antagonistic branches.

Has the church really branched? Whence come the denominations of the present time? History informs us. If I say that they are branches of the Romish apostasy, I speak only an historical truth. Let no (Continued on page 6, column 4)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

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WHOLE NUMBER 2036

DANGER OF FOLLOWING THE CROWD

By ROY MASON
Tampa, Florida

In church life, and in religious life, man-made customs creep in to take the place of what God teaches in His Word. At our church we have for years been trying to follow the New Testament, and many condemn us for it by saying, "But that is different from the way that others are doing." Here, again, the question is not what the Lord says, but "what is being done."

What Are Some Church Fashions That Dominate?

1. Church Architecture is one realm in which custom dominates. There is some deviation in this time, but most people in building a church insist that it follow a certain ecclesiastical

pattern. The auditorium is neither built for comfort or convenience. Acoustics are terrible. Often the church looks more like a mausoleum than anything else. Many people are kept from church because of the looks of the building. Often they are dark and forbidding. Where in the Bible are we told to build a church with towers and a certain appearance? Nowhere! Theaters are built for attractiveness, comfort, convenience. In this "The children of this world are wiser than the children of light." A church building should be built for real practical use rather than to suit tradition.

2. The Social Fashion. The church kitchen often wags the church. Churches carry on a continual round of eating and drinking

and making merry. Where in the Bible are we told that a church should feed and entertain? Nowhere! The purpose for which Jesus started His church is expressed in Matt. 28:18-20. Thousands of people belong to a church for the sake of social life it furnishes. Often such are unsaved. It takes no Christianity to get up parties and to play games.

3. The Amusement Fashion. It is now the fashion to combine religion and amusement — especially, on Sunday night. So, a movie is put on, so folks can have entertainment and also feel that they have worshipped. This turns the church house into a show house. To know the wrongness of this, we need only cite the instance where Jesus cleansed the temple of its (Continued on page 8, column 4)

A LOVER OF THE WORD OF GOD

"I have been for 68 years and three months, since July, 1829, a lover of the Word of God, and that uninterruptedly. During this time I have read considerably more than one hundred times through the whole of the Old and New Testaments, with prayer and meditation. I also state to the glory of God, as His witness, that in my inmost soul I believe that all the Books of the Old Testament and of the New Testament are written by inspiration. My great love for the Word of God, and my deep conviction of the need of its being spread far and wide, have led me to pray to God to use me as an instrument to do this, and to supply me with means for it; and He has condescended to enable me to circulate the Scriptures in all parts of the earth, and in various languages; and has been pleased thus, simply through the reading of the Holy Scriptures, to bring thousands of person to the knowledge of the Lord Jesus." — George Muller, Autobiography.

The Baptist Examiner Pulpit

A Sermon by Ray Waugh

"Abortion: Blessing Or Abomination"

PART I

1. Crucial Considerations

What would happen if God, in His righteousness, were to treat those who abort "fetal life" and those who are proponents of the abortion of "fetal life" as they treat "fetal life"? Perhaps there would be a continuing, mutual mass destruction! God and men would have joined themselves in a fatal spiral of annihilation. God, in finality, would bring an end to human life on this planet, as we

know it.

Considerations of these details would seem to indicate that the characters of some men and women of our day are beginning to appear as godless, demonic, and vicious! From the perspective of some humans, they may appear to be civilized, concerned, charitable, understanding, and honorable. But they are, in fact, making an appeal for the blood of others. From God's perspective, they would seem to be:

"Filled with all unrighteousness... full of envy, murder... haters of God... inventors of evil things... without understanding, covenant breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. 1:29-32).

Impossible and incomprehensible (Continued on page 2, column 1)

PRAYER CHANGES PEOPLE

A young preacher had just settled in his first pastorate in Philadelphia, when he was visited one evening by one of the laymen in his church.

The man said bluntly to him, "You are not a strong preacher. In the usual order of things you will fail here, but a little group of us have agreed to gather every Sunday morning to pray for you."

The young man saw that group of people grow to more than one thousand praying weekly for their pastor.

The minister was J. Wilbur Chapman who grew to become one of the greatest preachers America has ever known.

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Abortion

(Continued from page one)

though such may be, even in our
20th century, some of these who
have such "murder" in their
hearts have denominational tags
or respected religious affiliations.
Regardless of their tags or their
affiliations, these with "murder"
in their hearts would seem to be
"haters of God" and "without nat-
ural affection." Certainly those
who would wilfully and purpose-
fully indulge in the wanton de-
struction of "fetal life" cannot be
friends of the God who "created
man in His own image . . . male
and female created He them."

This desire on the part of some
men and women to do murder,
nonetheless, is not a new phe-
nomena in the history of men.
In the day when Jesus walked the
earth, incarnate in flesh, some of
the people supposed themselves to
be quite religious. Yet, Jesus, in
one place, said of them:

"Ye are of your father the devil,
and the lusts of your father ye
will do. He was a murderer from
the beginning, and abode not in
the truth, because there is no truth
in him . . ." (John 8:44).

These words of our Lord are cer-
tainly an indictment of any, in
any generation, who would make
a practice of taking innocent life.
These to whom He spoke may
have appeared to be fine, upstand-
ing citizens and even friends of
God. They may have seemed to
be respected members of the re-
ligious community of that day. The
Lord, however, knew their hearts.
He knew that they were "haters
of God" and that they had "mur-
der" in their hearts.

It is understandable, then, that
He should have specified the na-
ture and the objective of their evil
hearts. His words are quite final,
"If any man will do His will, he
shall know of the doctrine, whether
it be of God . . . Did not Moses
give you the Law, and yet none
of you keep the Law? Why go ye
about to kill me?" (John 7:17-19).

2. A Look At The Past

Many centuries ago, the Lord,

THE BAPTIST EXAMINER

SEPTEMBER 13, 1975

PAGE TWO

through Moses, said "Thou shalt
not kill!" Long before Moses,
God had declared to the people
of another day, "Whoso sheddeth
man's blood, by man shall his
blood be shed for in the image
of God made He man" (Gen. 9:6).
If ever there were clear and un-
mistakable truths given to men,
these are some of them. In the
light of these truths, perhaps we
should inquire of the doctors and
the nurses who participate in the
abortion "murders" of our day
whether there is the shedding of
human blood. Perhaps we need to
inquire as to whether the fetus in
an abortion bleeds as a born fetus
or baby.

Further, perhaps, we should re-
member that God said in another
place, "The life of the flesh is in
the blood . . ." (Lev. 17:11). This,
of course, is a truth which scien-
tists and medical men have
learned only within the last 500
years. God, however, spoke in
wisdom to this truth and of this
truth some 3500 years ago.

Jesus arrived on the human
scene more than a thousand years
after Moses had lived, served and
died. Yet, the Lord continued the
teaching which Moses had been
given concerning the sacredness of
life. Jesus speaks to the import-
ance of life, and especially of
human life, in His words:

"Are not five sparrows sold for
two farthings, and not one of them
is forgotten before God? But even
the very hairs of your head are
numbered. Fear not, therefore,
ye are of more value than many
sparrows" (Luke 12:6-7).

The poet wonderfully compre-
hended this truth and expressed
it in a manner which all should
be able to understand. Note the
words, "I sing because I'm happy,
I sing because I'm free, for His
Eye is on the sparrow, and I know
He watches me."

Even more, when Jesus was
asked concerning the "first com-
mandment," He responded:

"Thou shalt love the Lord thy
God with all thy heart, and with
all thy soul, and with all thy

PROPHECY

The Nations in Prophecy—

John F. Walvoord \$4.95
Prophecy—E. C. Gillentine75
Jesus Is Coming—W. E.
Blackstone—Paper 3.95
Re-Entry—John Wesley
White—Paper 1.25
The End of This Present
World—Lehman Strauss
(Paper) 1.25

mind, and with all thy strength;
this is the first commandment.
And the second is like this, Thou
shalt love thy neighbor as thy-
self. There is none other com-
mandment greater than these" (Mark 12:30-31).

3. Who Is My Neighbor?

Perhaps we should inquire, even
in this 20th century, "Who is my
neighbor?" The rhetorical answer
would seem to be all-inclusive. If
we read the truth of the Word of
God correctly, it would seem that
anyone in whom there is human
life is "my neighbor." This brings
forth the further question, when
does a person become my neigh-
bor?

At conception? When the moth-
er knows?
Sometime during the gestation
period?

During the time when the fetus
is passive? Or when the fetus is
active? When the father of the
child can observe the movement
of the fetus? When the doctor can
hear the beat of the little heart?
Or when the doctor can observe
graphs made of the waves of the
little brain?

At birth?

Or does "bodily life" become my
neighbor at puberty? At the be-
ginning of adulthood? At middle
age? Or at old age?

Can it be that fetal life or born
life should be my "neighborly con-
cern" at any point in life? Shall
I give consideration to the indi-
vidual recipient of life as I would

"And I say also unto thee, That
thou art Peter, and upon this rock
I will build my church; and the
gates of hell shall not prevail
against it" (Matt. 16:18).

For quite a long time I have
been thinking in terms of the
message that I wish to bring to
you this morning. Not for just
weeks, and months, but even
for years, I have been thinking
in terms of this message. What
is the greatest institution on
earth?

I thought about the home. It is
a great institution. There was a
time when it was a greater in-
stitution than it is today, because
the home today doesn't mean to
the family what it once did.

to myself were I in the state of
the fetal life or born life?

Does someone question the pos-
sibility that "fetal life" is con-
scious and, therefore, not to be
given consideration as my neigh-
bor? What, then, shall we do
about those who sleep or those who
lie in coma? Are they conscious?
Are they anymore conscious than
the "fetal brain" whose activities
can be scanned by electronic
means, just as the brains of those
who sleep or who are in coma
can be graphed by electronic
means?

If the one is my neighbor, should
not the other be?

If the one is not my neighbor,
should the other be?

In their desperate efforts to
have spare parts of the human
anatomy for replacement and
transplantation, have not doctors
used the cessation of brain ac-
tivity as the criterion of the end-
ing of life? Even though blood
may yet be flowing, have doctors
not used the cessation of brain
activity as an indication of im-
pending death and as a basis for
the removal of physical organs for
transplanting in the bodies of
others whose brain activity can
yet be scanned by electronic
means.

If the cessation of brain activity
is the criterion which is used as
the factor in justifying the re-
moval of a physical organ for
transplanting purposes, would not
brain activity in a fetus indicate
a fetal life and a liveliness? Would
not the wanton destruction or the
unnatural removal of such
fetal life be a simple expedient
called "murder"?

Does someone yet insist that
fetal life cannot be my neighbor
because it has not yet been able
to return the love of the mother,
the father, or me? Are we to
assume that the inability of fetal
life to return neighborly love pre-
cludes the right of the fetus to
life?

Will not such a decision forever
consign us to be unloved and to

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Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



GREATEST INSTITUTION ON EARTH

Somebody said recently that the
home was a place where one
member of the family waited un-
til another member of the family
got there with the automobile. To
a greater extent, that is true, but
the home has always been con-
sidered a great institution.

I thought in terms of schools.
School is a great institution. In
view of the fact that we have a
number of teachers in our church,
I would say to these teachers that
they have a greater opportunity
than even their pastor, when it
comes to the matter of influenc-
ing lives in the schoolroom, for
you have those children to school
with you five days out of the
week, and I only have a congre-

gation for a half-hour on Sunday
morning and Sunday evening.
Yes, school is a great institution.
As I ran down the gamut of
institutions, I thought about our
system of laws, and I thought
about our system of government.
I thought about lots of great in-
stitutions, but there were none of
these that I would say is the
greatest on earth. As I say,
homes, schools, the system of
laws, and the system of govern-
ment that we have are all great
institutions, but not one of them
could be called the greatest.

I think that you already know
from the Scripture that I have
read, that I mean to tell you that
(Continued on page 3, column 1)

be without love? God makes it
quite clear in His Holy Word that
we were loved before we loved:
"When we were yet without
strength, in due time Christ died
for the ungodly . . . God com-
mendeth His love toward us, in
that, while we were yet sinners,
Christ died for us" (Rom. 5:6-8).

God explains, in Ephesians 2:1,
that in our lost condition, we
"were dead in trespasses and in
sins." God provides us a most
dramatic emphasis of this truth
in His Word, "Herein is love, not
that we loved God, but that He
loved us, and sent His Son to be
the propitiation (atoning sacri-
fice) for our sins" (1 John 4:10).

4. Are Hearts Really Right?

It may be that the first cries for
the "right to abort" unwanted
pregnancies may have been those
of "loose women." It is not im-
probable that some of the cries
for the "right to abort" unwanted
pregnancies came from the lips
of some of the fathers of the un-
wanted little ones. In those days,
however, the immoral basis for
such desires was obvious to all.

This is another day in America!
Incomprehensibly tragic though
it may seem to be, the modern,
contemporary cry for the "right
to abort" — the taking of fetal
life before its natural or surgical
birth — has become the "cause"
indulged by many who call them-
selves Christian. In fact, the
present legal "right to abort" re-
sulted from the efforts of one
who calls herself Baptist, and pre-
sumably Christian. This case
which was carried to the Supreme
Court of the United States has re-
sulted in the ruling which permits
the abortion of "unwanted fetal
life" at certain specific times dur-
ing pregnancy.

A most serious question arises:
How can men — whether they be
judges, doctors, sociologists, psy-
chiatrists, or ministers — assume
to themselves the prerogative to
disregard the Law of God, "Thou
shalt not kill"? How can man to
whom is assigned the right to
"execute judgment" and "effect
justice" in the field of jurispru-
dence consign unborn, innocent
fetal life to death? How can these
who have the name of being re-
ligious, moral and legal leaders
in our land so deport themselves
and yet hold up their heads in the
midst of their fellowmen?

They should hang their heads in
shame!

They are guilty before God!

We do not question the right or
the responsibility of the august per-
sonages — those of the august
body of the Supreme Court —
within the realm of their author-

ity to adjudicate regarding the ac-
tions of the courts in the areas
of civil and criminal law. It is
one of the high marks of our Con-
stitutional, judicial process that
there is the body of the Supreme
Court to effect final rulings in the
cases of persons and corporations
who have had "their day in court!"

Nevertheless, we do question
the legal, the moral, and the re-
ligious right and responsibility of
the courts of our land or the
Supreme Court of our land to issue
decrees detrimental to the fetal
life of those who have not had
their "day in court"! The cases
of these who have or who are
experiencing fetal life have never
been heard at any judicial level.
Can we, then, assume or contend
that there is justice within our
legal system if there is no arbi-
tration of the cases of the fetal
lives who are consigned to death
without mercy?

If the legal rights of the inno-
cent have become phantoms to
which few, if any, address them-
selves in the courts of our land,
then justice, in this instance, has
become a farce! These who pro-
mote and practice abortion of
fetal life in this day may, of
course, find justification for their
crimes in the courts of our land,
but they stand guilty of "murder"
before the Bar of God. If the in-
nocent and untried can be sent-
enced and executed with impunity
and without regard to their lives,
then our nation is in trouble at
(Continued on page 7, column 4)

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Greatest Institution

(Continued from Page Two)
the church is the greatest institution on earth, and I want to give you a few reasons why that is true.

I

THE CHURCH WAS ORGANIZED BY THE GREATEST INDIVIDUAL.

The church is the greatest institution on earth because it was promised by the greatest individual. Jesus said in my text, "I will build my church; and the gates of hell shall not prevail against it." It was promised, I say, by the greatest of all individuals — Jesus Christ Himself.

May I remind you that the Lord Jesus Christ was a miracle worker. He could do miracles that nobody else could do. When Simon Peter would cut off a man's ear Jesus picked up that ear and put it back on the man's head, and I am satisfied that there was not even a scar left to show that there was a healing process that had taken place. I am sure that Malchus heard just as well afterward as he had previously. Jesus was a miracle worker.

See Him in all the miracles that He performed — the hands that were withered that were made whole; the legs that had never known strength were given energy that the individual might stand upright and walk, and leap, and jump. You can see the Lord Jesus Christ as He fed the thousands miraculously. Certainly, you would say that He was great from the standpoint that He was a miracle worker.

He was great from the standpoint that He was pure. There wasn't any sin in the life of the Lord Jesus Christ. The Apostle Paul refers to Him as:

"HOLY, HARMLESS, UNDEFILED, SEPARATE FROM SINNERS, and made higher than the heavens" (Heb. 7:26).

When Simon Peter would write concerning Him, Peter said:

"But with the precious blood of Christ, as of a LAMB WITHOUT BLEMISH AND WITHOUT SPOT" (I Peter 1:18).

When Paul would speak of Him to the church at Corinth, he referred to Jesus in these terms, when he said:

"For he hath made him who knew no sin to be sin for us" (II Cor. 5:21).

I say, beloved, the Lord Jesus was great — great as a miracle worker, great in His purity, yes, great in His wisdom. Nobody

IS "THAT" IN THE BIBLE?



Question:

When did God smell a sweet odor?

Answer:

When Noah offered burnt beasts and fowl, Genesis 8:20-21:

"And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; . . ."

was ever as wise as the Lord Jesus Christ. Surely, beloved, the Lord Jesus Christ was the greatest when it comes to wisdom.

Did not Simon Peter walk into His presence one day and Jesus said to him, "Simon, what are you thinking about? Of whom do the kings of the earth take tribute?" He knew what was in Simon Peter's mind. He knew that Simon Peter was worried about where they were going to get the money with which to pay their taxes. He knew what Simon Peter was thinking about.

Where was there ever a man so wise before or since, who could look at an individual and tell exactly what he was thinking about, as Jesus did in the case of Simon Peter? In fact, in all of His ministry, over and over and over again, the Lord Jesus Christ exhibited wisdom — untold wisdom — wisdom of the type that was beyond man — that might baffle individuals. Surely, He was great.

When I think of Him as a miracle worker, when I think of His purity, and when I think of His wisdom, I say that He was the greatest that has ever lived.

We might even go further and remember what He has done for others. The Lord Jesus Christ died for others.

I was impressed so much this morning as I was teaching my class of boys as to what Jesus Christ did when He was scourged, when He was mocked by the soldiers, when a crown of thorns was placed upon His head, when a scarlet robe was put upon His body, when a reed was placed within His hand, when the soldiers bowed the knee in mockery and said, "Hail, King of the Jews."

I was impressed when those soldiers took these garments off the body of Jesus and put His own clothing back on Him and then led Him out to the cross where He laid Himself down upon the cross and there was crucified for our sins. I tell you, beloved, when you consider the death of Jesus Christ, He did for others what nobody else ever did. I say, it doesn't make any difference which way you turn, you are compelled to say that Jesus Christ was the world's greatest — the greatest miracle worker, the greatest in purity, the greatest from the standpoint of wisdom and the greatest in what He did for others. In fact, in any field you turn, or in any category that you might wish to look into, you are compelled to admit that Jesus Christ was the world's greatest.

Beloved, I say to you, the church that Jesus built is the greatest institution on earth because it was organized by the greatest individual on earth — the Lord Jesus Christ Himself.

THE MOST IMPORTANT WORK HAS BEEN ASSIGNED TO THE CHURCH — PREACHING THE GOSPEL.

The church is the greatest institution on earth because the most important work has been assigned to it — the preaching of the Gospel to the ends of the earth. Jesus said:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:19, 20).

Notice again:

"And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:10,11).

Oh, how precious it is to know that all the truth that is preached today is to be made known by the church! Not by a mission board, and not by an individual who goes out with only a free lance authority, but rather the Gospel of Jesus Christ is to be made known by the church of the Lord Jesus Christ Himself.

We read:

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:15).

Beloved, what is it that holds up the truth? What is it that is to express the truth? What is it that is to promulgate the truth? The text says that the church is the pillar and ground of the truth.

If you build a house, you start with the ground. You place a pillar on the ground for a footer and then you build your house upon that pillar or that footer.

Beloved, Jesus Christ tells us that His church is the pillar and the ground of the truth — that which supports the truth.

I say to you then, the church is the greatest institution on earth because the most important work in this world has been assigned unto it — the preaching of the Gospel of the Son of God.

III

THE ORDINANCES HAVE BEEN GIVEN TO THE CHURCH.

I do not say for one moment's time that any individual has the right to observe either ordinance, under any circumstance, or on (Continued on page 4, column 4)

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THE BAPTIST EXAMINER

SEPTEMBER 13, 1975

PAGE THREE

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"

Dear Beloved Brother:

For a beginning to this third letter, let's join together to pray for a greater outpouring of the Sovereign and Holy Spirit to secure a true revival of religion among all of God's elect in a Christ-glorifying order. Again I assure you of my highest and kindest regard for your character and work for Jesus Christ.

Concerning the issues at hand, I will define certain terms thusly:

1) By a Landmark Baptist, I mean a Christian who believes all fundamental doctrines as held by evangelical believers, except relating to ecclesiology.

a. **Church Authority:** We believe that a church is the visible manifestation of the kingdom of God in all its visible form in any given location. Also, that the visible church is the visible seat of Christ's power and authority in this age and is the executive agency in Christ's earthly work. All things of any great importance should be done under the authority of Christ through His body, the church.

b. **Church Succession:** The doctrine of church succession is admitted by all Landmark Baptists in various forms. Most of us hold to the oldest and most general until the days of higher criticism and natural theology, that is, "the Jordan, John the Baptist, Jerusalem," concept of succession or perpetuity. However, we also see true succession and perpetuity in the second oldest, "the Anabaptist spiritual kinship theory." We reject *in toto* THE CONCEPT OF WHITSITTISM and the so-called "English Separatist" descent theory. We thank God and take courage for the honorable findings of the noted English churchman, John H. Shakespear, and feel justified in further denying the Whitsitt theory because of Shakespear's vindications of the Particular Baptists.

c. **Alien Immersion:** We all in one accord, agree in the rejection of alien immersion, which is simply the lacking of anyone of the four essential qualifications which are laid down in Dr. J. M. Pendleton's Manual, pp. 63-65, of the first edition. Dr. R. B. C. Howell, in an able editorial in *THE BAPTIST*, Vol. 5, No. 1, January, 1839, speaking of the unscripturalness of open communion and the fact that Pedobaptists are not baptized, decidedly stated: "Here we fully agree with Brother Hurt, having, long since, adopted, as unquestionably true, the sentiment expressed by Tertullian, a celebrated Carthaginian Elder of the third century, (De baptismo, chap. 5, p. 230). 'Those who are not rightly baptized, are, doubtless, not baptized at all'" page 15. I plan on reprinting this excellent article which was an editorial for the January edition of *The Baptist*, note also, it was in 1839, years before the J. R. Graves' era. Yes, Landmark Baptists still agree with Dr. Howell and Tertullian, that those who are not rightly baptized, are not baptized at all.

d. Landmark Baptists do not recognize unbaptized and non-church preachers as regular ordained officers of the Churches of Jesus Christ. This does not mean that we deny that God calls them to preach, or that they are saved, or that they are doing some good, and are sincere. In fact, historic Landmark Baptists worked with unbaptized ministers in many ways, but never in a way in which church and ministerial equality could be understood. For, we do all believe that the ministering of the churches is an official work in the kingdom of Christ. I will show why this is so when I deal with the various Greek terms in the New Testament which are translated as "preach."

e. We all believe that a New Testament church of Christ is a congregation of baptized believers in voluntary covenant together to carry out the will of Jesus Christ as expressed in His New Covenant or Testament.

f. Also, that communion is a church ordinance and should be taken only by those in fellowship with the faith of the church taking the ordinances. Landmark Baptists believe either in closed communion i.e., only the faithful in the local church, or close communion, i.e., inviting those of like faith and order whom we know to be pure in their lives, to join in with us. I believe in closed, not close communion even though

(Continued on Page Five)

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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"I have heard that there is power in the name of Jesus Christ. I know there is power in the blood of Christ. Where does this teaching of power in the name of Christ come from, and is it Scriptural?"

E. G. COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



It is hard to think of anything about the Lord Jesus Christ that does not have power connected with it. Certainly no one who believes the Bible will deny that there is power in the atoning Blood of Christ. But power is such a wonderful attribute of Christ that He could say in John 10:18: "I have power to lay it (His life) down, and I have power to take it again." That is power personified.

Then the power that is embodied in His Word is beyond our poor finite ability to conceive. In Job 37:6 His Word brings snow and rain upon the earth. In Job 38:11 His Word determines the limitations of the proud ocean waves. In Psa. 33:6,9 we find that He spake the universe into existence. In Mk. 4:39 He said: "Peace be still" and the storm-tossed sea became as calm as a kitten. In Jno. 11:43 He said: "Lazarus, come forth" and a man who had been dead for four days came out of the grave without a moment's hesitation. In the original Heb. 1:3 we learn that He upholds, guides, and propels all things by the power in His Word. This earth, that at this moment, is traveling more than two million miles an hour as it revolves around the sun, crosses the path of other bodies in the universe that are traveling at a similar speed. But due to the inconceivable power found in the Word of Christ they never get to the crossing at the same time. And though many Baptists deny it, still our new birth is brought about by the marvelous power in the Word, I Pet. 1:23.

But our question has to do with the power in the name of Christ. In Scriptures like Jno. 14:13-14, 15:16, 16:23,24,26 we find there is enough power in the name of Christ to bring about an answer to our prayers. Our petitions we make to the Father are utterly

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THE BAPTIST EXAMINER
SEPTEMBER 13, 1975
PAGE FOUR

worthless unless they are accompanied by the all-powerful name of our Lord Jesus Christ. In Acts 3:6 Peter said to the lame man: "In the name of Jesus Christ of Nazareth rise up and walk." If anyone should ask what caused that lame man to be able to walk, just say it was the mighty power embedded in the precious name of Jesus Christ of Nazareth. And unless you and I go forth for Christ in the power of His name our going will be in vain.

PAUL TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH
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Road
Kirkland, Ohio



Oh, there is most certainly power in the name of Jesus Christ! There are many passages of Scripture which show forth the power of His name.

In Acts 3:6, a man, lame from the time of his birth, is healed thusly: "Then Peter said, silver and gold have I none; but such as I have give I thee: In the NAME of Jesus Christ of Nazareth rise up and walk."

Of course there is power in His blood! Because of his atonement there is also power in His NAME! "At the name of Jesus every knee shall bow" (Phil 2:10).

JAMES HOBBS

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McDermott, Ohio

PASTOR
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South Shore, Ky.



I am not sure I know what you mean by "power in the name of Jesus Christ." There are some who try to use the name as a sort of superstitious charm. To take the name of Jesus and chant it over some disease or to drive out some sort of evil spirit as some use a charm or cross is wrong. Understand please, that the Lord can and does heal diseases and He certainly does drive out evil spirits, but not in that manner. If you are referring to the name in that manner, then my answer is no.

However, there is a sense in which the name of Jesus does have power. This power is made true by the fact that He is God and that He willingly shed His blood for His people. Peter spoke of this power when he said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). We see here that there is no other name but Jesus that gives salvation.

We are also told that He gives repentance and forgiveness. "Him hath God exalted with His right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31). Because of this, verse 42 says: "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." They preached the name of Jesus because He has power to give repentance and forgiveness. This is made even more

clear in Acts 10:43: "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins."

If you mean by your question, is the name of Jesus a powerful name in respect to salvation and spiritual things, my answer is a resounding yes. His name is power, His name is precious, because He is God and because He

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became our Saviour by being a sacrifice. "For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isaiah 9:6).

ROY MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



So far as there being some magical, mysterious, or supernatural power in the name of Jesus, I do not find anything in the Bible to substantiate such a theory. In early apostolic days, the name of Jesus was used very vigorously. For instance, in Acts 3:6, we have Peter exclaiming "In the name of Jesus Christ of Nazareth, rise up and walk." But seemingly, such miraculous healings were not continued beyond the apostolic period. We are living in a time when the practice of exorcism is growing rapidly. The exorcists yell out in the name of Jesus, demanding evil spirits to be gone. There is widespread belief in such use of the name of Jesus. Personally, I doubt the reality of that sort of thing.

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The name of Jesus Christ is above all names. The very thought of that sacred name should bring a sense of love and reverence, but I do not believe that the expression of Jesus Christ has some magical power connected with it. In fact, I feel that the loose and presumptuous use of that Holy Name is wrong.

I would say, as suggested above, that this teaching concerning some strange power that inheres in the name of Jesus Christ comes from modern-day exorcism, and personally, I want none of it.

Greatest Institution

(Continued from page three)

any occasion. Rather, I say that those ordinances are to be observed strictly under the authority of a Baptist Church.

I had an uncle come to me years ago when I was just a boy preacher and asked me to baptize him. I refused to do so for two reasons. In the first place, I had an idea that he wanted to be baptized thinking that salvation would be procured thereby, and in the second place, he didn't want anybody to know about it. He just wanted me to take him out to the pond and baptize him so nobody would know anything about it.

Beloved, I have no authority to baptize. I contend that I have no authority to go into a hospital nor into a sick room any place and take the elements of the Lord's Supper and observe the Memorial Supper for an individual. It is not mine as a pastor to observe. Rather, the elements of the Lord's Supper were given to the church, and the Lord Jesus Christ expects His church to carry out the ordinances until He returns again.

In the Great Commission, the Lord Jesus Christ told His church, "You baptize, and you teach all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." I tell you, the preacher that baptizes without church authority, or the preacher that observes the Lord's Supper without any authority from the church to do so, that individual is violating the Word of God, he is going contrary to the Great Commission, and he himself is a heretic that ought to be excluded from any New Testament church.

I say to you, the Lord Jesus Christ gave His ordinances to the church. He didn't give them to an individual. He did not give those ordinances to any person. He did not give ordinances to a mission board. Rather, He gave those ordinances unto His church.

As I think about those two precious ordinances that tell us about our Lord Jesus Christ — both His death and burial and His coming back to this world again — when I think of them, I say that the church is the greatest institution in this world because the ordinances have been given unto the church.

IV

ONLY THE SAVED CAN BE MEMBERS OF THE CHURCH.

The church is the greatest institution on earth because only the saved can be members of it. We read:

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

And fear came upon every soul: and many wonders and signs were done by the apostles.

And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with

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gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as SHOULD BE SAVED" (Acts 2:41-47).

I say to you, the church is the greatest institution on earth because only saved people can be members of it.

That isn't true of other institutions. Take for example the stock market — the Stock Exchange in New York City. A man can purchase a seat in the Stock Exchange. If he will spend a thousand dollars when a seat is available, he can buy membership and can buy a seat on the New York Stock Exchange.

In all the organizations of this world, you can buy your membership therein. The lodges — they are all on the basis of money. By the payment of money you can belong to any lodge or any fraternal organization that is in existence. But there is only one way that you can be a member of the church of Jesus Christ and that is, you have to be saved — you have to be born again.

It is true sometimes that an unsaved person — one that hasn't been born again — gets into a church erroneously and fallaciously, but he is really not a member of the church. The only person who can be a member of a church is one who has been genuinely born again, who has been saved. (Continued on page 5, column 2)

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WRITTEN BY A WOMAN
AND FOR WOMEN

TENT DWELLING

"And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts" (Num. 1:52).

Seems as though every time I find myself murmuring about something concerning my home, the Lord reminds me of the children of Israel living in tents. Just a little meditating on this and I am all aglow with thanksgiving unto the Lord. I think of Leah and Rachel and the handmaids with all their children living in tents and marvel at the grace the Lord must have given them.

The tent itself was coarse and ugly. Made of black goat-skin it protected the family from the cold in the winter and heat in the summer. These tents are porous when dry but become waterproof after the first rains have shrunk it together. Song of Solomon refers to them thusly: "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar" (1:5).

The tent was usually divided in compartments by goat's hair curtains. The large one being the reception room and the apartment for the men and the smaller one (ones) for the women and children and servants and animals. The women could not see into the other compartment, yet they could hear. Thus Sarah overheard what the angel guest said to Abraham concerning her bearing a child (Gen. 18).

If you are prone at times to murmur, think with me for a moment how these women had to cope. Feeding such a large family would be an unending task. They did not have two children but rather 8, 10 or 12 children. Their stove is not electric or gas, but rather a hole in the ground with stones around the sides. Cooking utensils were kept at a bare minimum. All water must be carried from the well. This well also was the only refrigeration available. Milk is drunk warm from the goat. The cleaning up afterward would not be easy. No garbage disposal. No running water. Home-made

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soap. Dust and dirt in everything.

Laundry is a major chore also. No wash and wear. But heavy course material that seems to take forever to dry. Scrubbing them with a rock is the only way they come clean. The garments are long and flowing being made of yards and yards of material.

Keeping the tent clean is an impossible dream. Every wisp of wind stirs up dust and deposits it everywhere. Yet, the breeze is such a welcome relief who can complain? Oftentimes the tents were pitched in a circle and the animals were placed in the center for protection. The constant bleating of the sheep and goats, the stench of their refuse on a hot summer day is in great contrast to our air-conditioned homes with all the appliances and gadgets. The corner super-market with its

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convenient foods is maligned too often.

Thinking on these things helps me to be more thankful for all the marvelous blessings that He has given. "O, Holy Father, help me not to murmur. Help me not to complain too much about high prices when you have provided so abundantly for me. Give me grace, Lord, to be a thankful person. Make me realize that the 'tent' you have given me is just as temporary as the one given to Sarah, Leah, and Rachel."

Greatest Institution

(Continued from page four)

and who has become a child of God.

I say to you, the church is the greatest institution on earth because only the saved can be members of it.

V

THE COMFORTER ABIDES IN JESUS' CHURCH.

Jesus makes mention of the Comforter, for we read:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also" (John 14:1-3).

The majority of people when they read this think that Jesus was talking to all the saints everywhere. They think the Lord Jesus Christ was talking to Christians in general. Many, many times preachers have taken this passage of Scripture and applied it to all saints in general. I contend, and have contended for many, many years that the Lord Jesus Christ spoke this to His church, and His church only. It is a promise to His church, and nobody outside of His church, has the right to claim the promise.

He is not talking to saints in general. He is not talking to saved people promiscuously. Rather, He is talking to His church, and He says to this church that He is going to prepare a special place for His Bride.

When a man gets marriage in mind, he usually thinks about providing a place for his bride. The Lord Jesus Christ was thinking in terms of marriage. Heaven was already prepared. Hell was already prepared. All that pertained to the future was already prepared when Jesus was talking here. I think that the Son of

God was talking in terms of His Bride — He was preparing a place for her.

What did He say in that connection? Listen:

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16).

Where did the Holy Spirit take up His residence on the day of Pentecost? Beloved, He took up His residence in the church. Who is He talking to then when He says, "I will pray the Father, and he shall give you another Comforter?" Beloved, that Comforter that He was talking about was given to His church. I contend that when Jesus spoke in John 14:16, He was talking to His church, and to His church only, and He says, "I am going to give you another Comforter."

Notice again: "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

I ask you, why is it that these Protestant churches and these man-made organizations are so far from the truth, and they get farther and farther from the truth? Why is it that these man-made organizations never come to a knowledge of truth? I will tell you why. The Holy Spirit isn't in them as a church. If there is one that is saved, the Holy Spirit is in that individual as an individual, but He doesn't reside in the church as a body. The Holy Spirit only has residence in the church that Jesus built, and the reason these false organizations never come to a knowledge of the truth is because the Holy Spirit isn't there to teach them the "all things" which is referred to in John 14:26.

Notice again: "Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7).

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 16:13).

Beloved, you can't read these verses without realizing that Jesus was talking to His church, and He said to that church, "I am going to put a Comforter in you, and when the Comforter becomes a part of you, He is going to guide you into all truth."

In Acts 2, I read the story of the coming of the Holy Spirit on the day of Pentecost. Where did He come? To a lodge? No. To the municipal building to meet with the city government? No. Where did He come? Beloved, He came to the church that Jesus built, and He took up His residence in the church.

Notice another Scripture relative to His residence:

"In whom ye also are builded together for a habitation of God through the Spirit" (Eph. 2:22).

Notice that the Holy Spirit dwelt in the church at Ephesus.

I tell you, beloved, the Holy Spirit, the Comforter of God, has never had but one place to dwell and that was in the church that was established by the Lord Jesus Christ.

Oh, isn't it precious to know that the Holy Spirit has taken up His residence within the New Testament Church, and He will be in that church until the Lord Jesus Christ comes back again, and He is called the Comforter?

I tell you, it is wonderful to believe that Jesus established His church. It is wonderful to believe that the Holy Spirit is in His church. It is wonderful to me to know that the Holy Spirit only has His habitation in the church that Jesus built.

It thrills my soul when I real-

A Review Of Baptist Ecclesiology

(Continued From Page Three)

the majority of historic American Baptists considered it an act of courtesy, but not of right, to invite others of like faith and order to commune with them.

- 2) By the left of Landmarkism I refer to those who may hold to these points but who do not believe they are essential for church fellowship, this has nothing to do with Christian fellowship which is toward all in the professed family of God.
- 3) By the right of Landmarkism I mean those who are extreme and feel that only their type of Baptists are serving the Lord, glorifying God and are saved. They even deny that the Holy Spirit works in any way outside of Landmark Baptist Churches. They hold to a form of apostolic succession which means that a certain virtue is given by church organizations, going from one church to another. They even believe that the Holy Spirit is passed on from one church to another by means of a true organization. They fail to realize that the giving of the Holy Spirit by the laying on of hands was an Apostolic Age gift and believe that the Holy Spirit goes from one church to another by means of Scriptural church organizations. But, they do have many in history on their side about the matter of laying on of hands even if not about the passing on of the Holy Spirit from one organization to another. In history, Baptists have been divided many times in concept, not in fellowship very often though, concerning the laying on of hands.

As I have said, I am a Landmark Baptist. I hold to the middle of the old road which runs back to Jesus Christ and His apostles. I will not turn off the main road to the left or to the right. I am not half of a Baptist, nor am I a Baptist and a half.

I believe that I know what you believe about the universal, invisible church, that is, I think it is clear at times, but I wonder if you know what you do believe? In one place you call it the FIGURATIVE OR SECONDARY MEANING OF CHURCH. Then in another you speak of it as a real and actual existence. And then you say that the New Testament teaches that there are now two churches . . . the local and visible and then the universal and invisible. Furthermore, you deny the Protestant concept that the kingdom of God and the visible churches are one and the same. I do plan to show that you do not believe as historic Baptists about the FIGURATIVE OR SECONDARY MEANING OF CHURCH. I will also show that the historic Baptists believed that there was only one type of church presented in the New Testament and that was the visible and organized church. Furthermore, I will prove that you are not even at one with the Puritan concept of the invisible church and the kingdom of God. I will show that Dr. J. R. Graves and the Westminster Confession of Faith, the old Philadelphia Confession, the London Confessions of 1689, 1677, the 1646 and 1644 London Baptist Confessions, all held to the fact that the KINGDOM OF GOD WAS MADE UP OF THE VISIBLE CHURCHES OF JESUS CHRIST. This you do not believe. I will show that the old Landmark Baptists believed in the two-fold meaning of ekklesia and that Dr. J. R. Graves was no exception. You do not hold to the same concept as the historic Baptists. Your concept is neither Biblical, historical, Reformed, Calvinistic nor theological. Your concept is partly Bunyan's, Hall's and William Penn's ideas about the church and Holy Spirit baptism. Did Bunyan follow in the historic Baptist or the historic Puritan concepts of ecclesiology? If so, then why did the Baptists of his day have all the trouble with him, which you can learn about from Bunyan's own writings? If the Reformed leaders agreed with John Bunyan, then why did John Owen refuse to endorse and promote the writings of Bunyan? Or, did Robert Hall, Jr. hold to standard Baptist concepts or to Reformed concepts on ecclesiology? Why did Ladd maintain in the last century that Hall's concepts brought about the downfall of the English Baptists and Ladd was not even a Baptist but an American Congregationalist who was trying to save Yale and Andover from the NEW THEOLOGY and had enough knowledge to realize that the same principles of Hall and Bunyan were going to ruin the great Pedobaptist centers of learning and their churches? Why did W. H. H. Marsh, in his *The New Testament Church*, claim that the American Baptists, up to 1899 had stood one hundred percent against Hall and Bunyanism? But the case today is not the same is it, because our low-church Baptist brethren always refuse to learn from the New Testament, Biblical languages or Baptist history.

(Continued Next Week)

ize that He has given a promise down to the present, and through whereby He says, "I will build the ages to come. If it does not my church; and the gates of hell have such an unbroken line of shall not prevail against it." That church that He built, that church into which He put the Comforter, the Holy Spirit — that church has an unbroken line of continuity from the days of Jesus Christ

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Greatest Institution

(Continued from page 5)
continuity, then the Son of God falsified when He said, "I will build my church; and the gates of hell shall not prevail against it."

The Apostle Paul said:
"Unto him be glory in the church by Christ THROUGHOUT ALL AGES, world without end" (Eph. 3:21).

Beloved, the church is going to be here forever. The Comforter is in it. How I thank God that New Testament Baptist churches have the Comforter that no other organizations — no other so-called church has today! It thrills my heart to know that the Comforter is within the church that Jesus built.

I contend today that there is an unbroken line of continuity back to the days of Jesus. You say, "Prove it." I can't prove it, and nobody can prove it. History through the Dark Ages was in the hands of the Catholics and the records of history have never

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been anything but distorted in their hands. I can't prove that Baptists have ever been in existence, but I take it by faith, for Jesus said: "I will build my church; and the gates of hell shall not prevail against it." I believe Jesus Christ told the truth.

I believe that His church was started in the days of His flesh — not at Pentecost, and not afterwards, and not hundreds of years later by some uninspired individual. I believe that Jesus Christ established His church in the days of His flesh, and I believe that church is going to last forever. I believe that in that church there is a Comforter, and any church that is started without a mother church is without a Comforter, and shall never be called a New Testament church, because the Holy Spirit can't be there.

I say to you, the church that Jesus built is the greatest institution on earth because the Comforter abides in Jesus' church.

VI

THE CHURCH COST MORE

THAN ANYTHING ELSE IN ALL THE UNIVERSE.

Do you realize how much the church that Jesus built cost? Paul says to the Ephesus elders:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath PURCHASED WITH HIS OWN BLOOD" (Acts 20:28).

Beloved, what did the church cost? It cost the blood of Jesus Christ.

Oh, do you realize how much a Baptist Church costs? I speak not of the building. I speak of the church that Jesus Christ established as a living entity of Himself. How much did it cost? The blood of Jesus Christ.

Notice another Scripture of like nature:

"Husbands, love your wives, even as Christ also loved the church, and GAVE HIMSELF FOR IT" (Eph. 5:25).

Beloved, the church cost. Yes, it cost the blood of Jesus Christ. The Apostle Paul said:

"What! know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye ARE BOUGHT WITH A PRICE; therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19,20).

I say to you, the church is the greatest institution in the world because it cost more than anything else in all the world. The sacrifice of an angel — yes, the sacrifice of an innumerable multitude of the heavenly host, could never have paid the price that was paid by Jesus Christ for His church.

Money, the wealth of the world, could never pay the price that Jesus paid for His church. Think about it — all the money that is at Fort Knox and all the money that is in the Bank of England, and all the money that is in the world piled together; yea, if all the gold and silver were dug out of the ground that is now hidden away and reserved only for the eye of God, if it were uncovered today and if it were made known and all piled in one place, it could never have purchased the church of Jesus Christ.

I say to you, man's deeds could never have purchased salvation. The church cost more than any other institution — more than you can imagine. As I say, the sacrifice of an angel or of an innumerable multitude of the heavenly host, the wealth of the

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world, and the deeds of mankind all put together could never equal the price that was paid by Jesus Christ for His church when He died on the cross to pay the sin-debt of us.

VII

THE CHURCH HAS THE GREATEST FUTURE AHEAD OF IT.

The church is the greatest institution on earth because it has the greatest future ahead of it. Do you realize that a marvelous future is in store for the church that Jesus built? Oh, what a glorious future is in store for us! Listen:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air and so shall

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we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:16-18).

Talk about a future. Oh, what a glorious future is in store for the child of God that is a member of His church!

Notice again:

"That he might present it to himself A GLORIOUS CHURCH, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27).

Talk about the future that is ahead of us, we have it! There is no church today that is without blemish. There is no church today that is without wrinkles, and plenty of them. Beloved, thank God, some of these days He is going to make His church so pure, so perfectly pure, that it will be without spot, without blemish, without wrinkle — a glorious thing in His sight.

We read concerning the Lamb and the Bride:

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God" (Rev. 19:7-9).

Isn't it wonderful to know that some of these days the Lord Jesus Christ is going to pick up His Bride and He is going to have a wedding — and it is going to be a wedding! Oh, what a wedding it is going to be! The participants that take part in the wedding

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will all be arrayed in fine linen, clean and white. The fine linen is the righteousness of the saints. In other words, it is what the saints of God have wrought out. This does not refer to salvation; this is something in addition to salvation that the Bride has. I will tell you what it is. It is Baptist baptism.

The Lord Jesus Christ, in the days of John the Baptist, came to John and asked for baptism at the hands of John, and Jesus submitted to the hands of John the Baptist for baptism. Jesus said: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness" (Matt. 3:15).

Baptist baptism is a righteous act.

The saints are clothed in righteousness. The saints that become a part of the Bride all have a special righteousness. They are clothed in fine linen that is called the righteousness of the saints, which I contend is fulfilling the third chapter of Matthew by way of Baptist baptism.

I say to you, there will be nobody in the Bride but Baptists. I am not saying that all Baptists will be there, but I am saying there will be nobody in the Bride but Baptists.

Talk about a glorious future! The church — yes, it is the greatest institution on earth, and perhaps the thing that makes it the greatest is because it has the greatest future of any institution. When all the man-made institutions are gone, and when all the man-started and Devil-inspired churches are gone, the church that Jesus built will still be here. He said, "I will build my church; and the gates of hell shall never prevail against it."

Thank God, it can never be destroyed! It is going to last forever and ultimately that church that Jesus started is going to become His Bride. All others are going to be destroyed. Listen:

"But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matt. 15:13).

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (Rev. 17:16).

Here the Lord Jesus tells how the beast is going to hate the whore and destroy her with fire — a complete destruction for the old whore and her harlot daughters, which typify Roman Catholicism and the Protestant churches that have come out therefrom. But as far as His church is concerned, there is a promise that it shall last throughout all ages, world without end. It is the most glorious institution, the greatest institution in this world now, and it is the greatest because it has the greatest future of any institution in all the world.

CONCLUSION

May I say in closing that you ought to be a member of the church that Jesus built. If you are saved, you ought to be a member of it. Nobody ought to be a member of a church unless he is saved, but if you are saved, you ought to be a member of this greatest institution in all the world — the church that Jesus built.

May God bless you!

"The Multiplicity Of"

(Continued from page one)

one say that I am uncharitable, I must speak the truth. That may humble, but should not offend. Is it not known to every one that John Calvin led out the Presbyterian branch, Martin Luther the Lutheran branch, and Henry VIII, the Anglican branch? Methodism is a branch of the last named.

Is Rome the true church of Christ? No Baptists and but few Protestants think so. Rather, she is the scarlet-robed persecutor of

Christ's Church. If Rome be not the real church, then are not these denominations branches of the true church; for they are the offshoots of that body, and, as the celebrated Methodist minister, Dr. Bond, aptly said, "The hues of Romanism are inlaid throughout all Protestantism." So much theory which satisfies and misleads the consciences of many.

Upon the last part of this plea, I wish to say that no one exactly believes it. It sounds broad and charitable to hear men say, "all right, each in his own way." But people frequently say more than they mean. In this case, they say more than they can mean.

The mind of a sane man is not constructed to believe that "yes" and "no," with reference to the same thing, can be true. We cannot believe both sides of a contradiction. When my brother, down the street, preaches up infant baptism and I preach it down, every one knows that somebody is wrong. It is idle to say that each one is right in his own way. There is but one right way, and that is the Scriptural way. If he affirms that the Scriptures teach such a doctrine, and I deny it, one of us has the misfortune to be wrong.

When our Calvinistic brethren preach up the doctrines of grace, and our Arminian brethren preach them down, somebody is pointing blank wrong. And just so it is with every point of disagreement. With all the charity which characterizes our brethren of other persuasions, I have always noticed that they do not think as much of our doctrines as they do of their own. This is very natural, I will admit; but, at least, if we are all right, each in his way, they should not inveigh against what we hold to be the truth.

I have a decided impression that if any or all of them could succeed equal to their wishes, the Baptist branch would soon be no more; we would be converted to other views. As for myself — and I am persuaded I speak the honest sentiments of my brethren — I would

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



Dr. Carl McIntire, an outspoken anti-Communist of Collingswood, N. J., was hastily deported by the Kenyan government after his arrival there for the July 16-27 meeting of International Conference of Christian Churches.

His outspoken statements irritated the parliament and the president. Dr. McIntire, head of ICC, attacked the African liberation movement as being dominated by the Communists.

Kenya authorities picked up McIntire at his breakfast table and took him to a waiting car. He was put on an East African Airlines jet bound for Rome and Copenhagen, detained 90 minutes while authorities carried out the expulsion.

The U. S. Embassy protested the manner in which the minister

was expelled. Numerous churches and fellowships in America have drawn up petitions to present to President Ford and the U. S. Government leaders to protest McIntire's expulsion.

The Constitution of Kenya guarantees freedom of religion. It appears that to enjoy this freedom you must be a part of the World Council of Churches. This is just a sample of the persecution that fundamentalists and conservatives can expect as the World Council of Churches gains more control over the governments of the earth.

The general secretary of the World Council of Churches sent a cable to the Christians and all people of Mozambique congratulating them of their liberation. The Ecumenical Press Service release for June 26 says of the cable: "Noting that the WCC and its member churches have sought to stand alongside you during your years in the wilderness."

The reference to the wilderness days pointed to the days when Frelimo was in the wilderness with its guerrillas. The general secretary of the WCC is seen here admitting that they did work alongside of these Communist guerrillas when they were out in the bush. This is proof that the World Council of Churches helped build a Communist state in Mozambique.

What is Transcendental Meditation? The schools which include it in their curriculum tell us it is The Science of Creative Intelligence. TM originated in the Vedas, the ancient Indian scriptures dating from centuries before Christ. It is not new; it has been practiced for about 2,000 years. It is a religion of the occult and deals with demons.

TM was designed to teach people to relax and ward off stress, its defenders tell us. But they do not tell you that it is during this time that one's mind comes under control of demons.

Thousands of housewives, businessmen, students, rock stars, theologians and ministers are meditating. This number includes a senator, a general, a Nobel prize winner, and an entire board of directors of a bank. There are more than 500,000 of TM and half of them are in the United States.

The United States Senate Resolution 64 introduced Feb. 5, 1975, is a "Resolution to increase public awareness of Transcendental Meditation," claiming that this will strengthen our democracy and help achieve "the spiritual goals of mankind."

The teachers in school programs have been trained by Maharishi Mahesh Yogi, a spiritual leader in India. Yogi is a former spiritual adviser to the Beatles, Mia Farrow, and a number of other celebrities. At a time when our country is searching for funds to provide our children with an adequate education, this Indian "cultist" is hired to instruct our teachers to impart the knowledge of this false cult to our children.

The Bible warns against any dabbling in the occult (Ex. 22:18; Lev. 20:27; I Chron. 10:13-14; I Tim. 4:1-7; I Cor. 10:20-21; Eph. 6:12; I John 4:1). The Scriptures disclose that in the last days of this age earth will be invaded by a vast and powerful horde of demons. We are witnessing this in our generation.

Be alert, Christian friend! Our only defense against the occult is a life of obedience to the Word of God and of dependence on the Spirit of God. A Christian cannot be demon possessed, but he may be demon oppressed. The effects upon his life are devastating when

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he is influenced by demons.

The recent Apollo-Soyuz space effort to boost detente between Communist Russia and the United States has received global coverage by the various media. The U. S. spent \$225 million to help these Communists catch up on their space technology. The "Detente's Handshake for Peace" provided more help to our enemies in their program to gain global domination and to destroy Christianity.

Recently President Ford put his signature to the 100-page 30,000-word East-West charter at the European summit in Helsinki and effectively ratified Moscow's control over Eastern Europe and guaranteed the inviolability of the post-World War II European frontiers.

Before long the United States will be completely ousted from the West European sphere of influence. What is happening in Tur-

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key will soon happen in other European countries as a clash comes between the political interest of the United States and its West European partners.

The United States hoped that detente would bring about a lessening of tensions that threatened to lead the world to nuclear destruction. To achieve this we have given away technological secrets, sold U. S. grain at ridiculously low prices, allowed the Soviet Union to catch up in the arms race, and now given them access to the superior technology of Houston and Cape Canaveral space stations.

When will our leaders quit selling us out to the Communists? Our leaders repeatedly refuse to recognize that Russia is a very dangerous country to do business with. Proverbs 27:6 says: "The

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kisses of an enemy are deceitful." The word of Communist Russia is worthless as history fully demonstrates.

Nobel Prize winning Soviet author Alexander Solzhenitsyn recently stated: "The Communists have become more clever in my country. They do not say, 'We're going to bury you' anymore. Now they say, 'Detente.' But nothing has changed in Communist ideology. The goals are the same as they were." The exiled author labeled the Helsinki accord "the funeral of Eastern Europe."



Abortion

(Continued from page two)

the Bar of God. If religious and Christian doctrine — Baptist, Presbyterian, Methodist, Christian, and others — has deteriorated to the point that fetal life can be destroyed wantonly, then our people have become murderers at heart, and in fact!

Were Jesus to come as He did, we would again hear the cry — yes, in America — "Crucify Him! Crucify Him!"

Can we call ourselves civilized and indulge in such merciless killing? Can we deem ourselves to be just and both promote and practice the high crime of killing or "murdering" the innocent fetal lives?

Is it possible that some men in places of high legal, moral, and religious responsibility in our land suppose that God has gone off on a long vacation from which He will never return? Or is it possible that these who would justify the murdering of the innocent are of the opinion that "God is dead" or that He never existed? Can it be that some of those who sit in places of authority in our nation have no regard for the Word of God, the Law of God, or the decrees of Jesus, the Christ?

(To be continued next week)



"The Multiplicity Of"

(Continued from page 6)

be glad to see the whole world converted to Baptist views. I cannot say that a man is right, and straightway seek to change him. The all-right theory is clearly all-wrong.

I must come now to the last division of the subject, and speedily to a close.

III. The impossibility of a settled peace under existing circumstances. We hear the cry, "Peace, peace!" "when there is no peace," and there can be none till truth is triumphant.

Error is a disturbing element, and those who have foisted innovations upon the Christian system are responsible for disturbing the peace of Israel. Those who maintain these errors are also responsible. The responsibility lies altogether with those who have forsaken the old paths. To earnestly defend the faith once delivered to the saints, is a high Christian duty.

As matters now stand, there can be no peace; we will not hold our peace; we dare not do so. Sprung directly from Christ and His holy Apostles, and descended through a long line of martyrs, Baptists have a duty to perform, in vindicating the old faith, which they must not shirk. Our obligations to Christ and a proper regard for the highest interest of the race alike urge us to stand fast by the old landmarks of gospel faith. We have no terms of compromise to offer, and there are none we can accept. Our orders have been received from the Captain of our salvation; it only remains for us to obey them, and insist, to the last, that others do the same.

Just as long as men preach baptismal regeneration, we will preach against it. If men will insist on an unregenerate church membership, we will not even agree to the substitution of sprinkling or pouring for

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gospel baptism. Nor will we take infants instead of believers as proper subjects for baptism. And just as sternly will we oppose the inversion of the ordinances, putting communion before baptism, though this would please many people whom, in other matters, we would gladly accommodate. I trust that we know well the difference between servants and Master, and that, being servants, we will make it our chief concern to obey. We will have no personal feelings in our advocacy of the truth, but in love we will speak the truth fully, plainly, constantly, till, under God, it prevails over the world.

It is related that there was great commotion and anxiety in the Romish Council which passed the Infallibility dogma. Many of the more prudent bishops feared the rupture of the church by such a bold measure. After the famous dogma was passed, surrounded by an excited crowd of prelates, Archbishop (now Cardinal) Manning, of England, holding the paper aloft in his hand, said, "Let all the world go to bits, and we will reconstruct it on this paper."

The religious world is going to bits. Gradually, but surely, Protestantism is growing out of its Romish wrappings. Infant baptism is not now believed in as it once was. Right views of both design and act of baptism prevail more (Continued on page 8, column 1)

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"The Multiplicity Of"

(Continued from page seven)
and more. Even Rome cannot now hold the masses in her grasp as she has done in the past. The age is one of unrest. The means of communicating knowledge are con-

stantly multiplying. Men are everywhere coming into a larger inheritance of personal liberty and responsibility. Truly, the old world of thought and faith is going to bits, and, under God, Baptists are called upon to reconstruct it, not around an infallible (?) man, but

upon the infallible Word of God, which endureth forever.

The very times admonish us to stand fast in the old ways, and to give to the simple truth of Jesus, which makes men free indeed, a consistent, earnest, and life-long advocacy. And may the God of all grace, the God of peace, give us evermore the help of His Spirit, and, through the truth, hasten the day when all lovers of Jesus shall see eye to eye and speak the same things. Amen.



Timothy Pietsch

(Continued from page one)

some missionaries are who refuse to build upon Japanese culture and the concept that the living can serve the dead and the felicity of the living depends upon such service to the dead. This is the heart of religion in Japan and even much of so-called Christianity in this country has compromised with this idolatrous concept. Since the Gospel was clearly set forth in my letter to President Ford, we can rejoice that this correspondence was published all over Japan. I was warned beforehand not to touch the issue of the "tenno" (Heaven's descended majesty) which is the title given to the emperor of Japan. My plea to the president was to remove the Guest of State status from the tenno since he has again been made a shinto god. I was warned that if I published my letters to the President I could be thrown out of Japan. My reply is that if I can be thrown out of Japan for speaking "the truth in love," then well and good, and no one can throw me out one day before my Lord allows it. A better missionary than I could ever hope to be was thrown out of several places. Perhaps the reason we have such little effect is because we are so afraid of being thrown out.

A book that has been a real encouragement to me entitled "Are Baptists Calvinists?" by Pastor Kenneth H. Good has been published by the Regular Baptist Heritage Fellowship, P.O. Box 161, Oberlin, Ohio, 44074, U.S.A. This shows that the early Baptist missionaries such as William Carey and Adoniram Judson were indeed preachers of the doctrines of Grace. They were not hyper-Calvinists that claim that God regenerates without the Gospel and who accept a double predestination (supralapsarianism) which would make God responsible for sin. But they certainly were not Arminians who say that since man is responsible for his lost condition, therefore he can make a "decision" if he wills to be saved. Arminians believe that some for whom the Lord Jesus gave His precious life as a "sacrifice to satisfy divine justice" will be in Hell. Many present day evangelical churches are flooded with neo-Arminians but call themselves Calvinists because they accept "eternal security." It is noteworthy that the early Arminians were not adverse to "eternal security" but rejected man's total inability, Sovereign election and Sovereign preterition (look this word up in a dictionary if you don't know it) and the Infinite and Complete atonement that the Lord Jesus made for "His people" (Matt. 1:21) and the efficacious grace of God that is greater than man's will and sin. We delight to preach these tremendous doctrines of God's free grace in the pattern of the Lord Jesus Himself, the Apostle Paul, Augustine, John Bunyan, Jonathon Edwards, and Spurgeon and many others.

Praying for you and with love in our Lord, Yours because His (Luke 9:23).

Helen and
Timothy Pietsch

P.S.: A young navy man on Guam wrote to you saying he was being transferred to Japan and

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asked for our address. He had read some of the items that I had written which were published by Brother John Gilpin, Sr. He has been a Southern Baptist but came to see the doctrines of grace through reading The Baptist Examiner. He has now come with his wife and two sons to Japan and will be here for three years, and we have found him indeed a convinced believer in God's Sovereign grace. Trust that you will write soon. Love in our Lord.



ONE DAY AT A TIME

One day at a time, with its failures and fears,

With its hurts and mistakes, with its weakness and tears,

With its portion of pain and its burden of care;

One day at a time we must meet and must bear.

One day at a time to be patient and strong;

To be calm under trial and sweet under wrong;

Then its toiling shall pass and its sorrow shall cease;

It shall darken and die, and the night shall bring peace.

One day at a time — but the day is so long,

And the heart is not brave, and the soul is not strong,

O Thou merciful Christ, be Thou near all the way;

Give courage and patience and strength for the day.

Swift cometh His answer, so clear and so sweet;

"Yea, I will be with thee, thy troubles to meet;

I will not forget thee, nor fail thee, nor grieve;

I will not forsake thee; I never will leave."

Not yesterday's load we are called on to bear,

Nor the morrow's uncertain and shadowy care;

Why should we look forward or back with dismay?

Our needs, as our mercies, are but for the day.

One day at a time, and the day is His day;

He hath numbered its hours, though they haste or delay.

His grace is sufficient; we walk not alone;

As the day, so the strength that He giveth His own.

—Annie Johnson Flint



Danger Of Following

(Continued from page one)
desecrating crowd, saying, "Mine house shall be called an house of prayer." (See Mark 11:15-18). A church in reality has no amusement or entertainment function to perform whatsoever.

4. The Organization Fashion. From the simple institution of apostolic days, in which a church had pastors and deacons, and met in simplicity to pray, praise, worship God, hear His Word taught and preached, churches of today have become highly complex institutions with multitudinous organizations. When the tabernacle was built — and later, the temple — Israel was told to strictly follow the pattern given of God. (See Ex. 25:9,40). Moses was not to deviate one bit from the pattern shown him. Now the tabernacle and temple were

types of the church. "Groweth together into a holy temple unto the Lord." If the type was to be built strictly according to pattern, then should not that which the type represents be also built according to pattern? No escape from this conclusion. How many churches of today even faintly resemble those of New Testament times? The whole auxiliary system is a human innovation and is as unscriptural as can be. Organizations, societies, clubs and "brotherhoods", have no rightful place in a church. It is just as right to change the doctrines of a church, as it is to change the organization of a church from the New Testament pattern.

In regard to your church, don't go on what churches in general have or do — go on what the Bible teaches.

We could mention many, many other deviations from the New Testament, if space were afforded. Truly, men have "by their traditions, set at naught the Law of God."



Book Sale

(Continued from page one)
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