

Shame is the fruit of sin.

MISSIONARY

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WEST GRIFFIN BAPTIST CHURCH  
GRIFFIN, GEORGIA

NEW YEAR'S BIBLE CONFERENCE

JANUARY 2-4, 1976

Theme: "Preach The Word"

FRIDAY EVENING — 7:30 P.M.

"WHAT IS THE GOSPEL" \_\_\_\_\_ Medford Caudill

Hanover, Michigan

"THE NEW BIRTH" \_\_\_\_\_ Joseph C. Wilson

Toledo, Ohio

"MY CHURCH" \_\_\_\_\_ Willard Pyle

South Point, Ohio

SATURDAY MORNING — 10:00 A.M.

"WHAT'S RIGHT WITH THE CHURCH" \_\_\_\_\_ Bill Smith

Prattville, Alabama

"THE CROSS OF CHRIST" \_\_\_\_\_ David West

Jesup, Georgia

"PRAYER" \_\_\_\_\_ Dan Phillips

Bristol, Tennessee

SATURDAY EVENING — 7:00 P.M.

"THANK GOD FOR ELECTION" \_\_\_\_\_ Joseph M. Wilson

Tulsa, Oklahoma

"THE FOUR HORSES OF THE

APOCALYPSE"—Part I \_\_\_\_\_ Milburn Cockrell

Ashland, Kentucky

"MY WORD" \_\_\_\_\_ Willard Pyle

South Point, Ohio

SUNDAY MORNING — 10:00 A.M.

"SCRIPTURAL MISSIONS" \_\_\_\_\_ Medford Caudill

Hanover, Michigan

"BAPTIST DOCTRINE AND HOLINESS" \_\_\_\_\_ Bill Smith

Prattville, Alabama

"PAUL'S PREACHING AT CORINTH" \_\_\_\_\_ Joseph C. Wilson

Toledo, Ohio

"THE AFFECTIONS OF THE SOUL" \_\_\_\_\_ David West

Jesup, Georgia

SUNDAY EVENING — 7:00 P.M.

"IRRESISTIBLE GRACE" \_\_\_\_\_ Dan Phillips

Bristol, Tennessee

"GOD'S ETERNAL, SOVEREIGN AND JUST

REPROBATION" \_\_\_\_\_ Joseph M. Wilson

Tulsa, Oklahoma

"THE FOUR HORSES OF THE

APOCALYPSE"—Part II \_\_\_\_\_ Milburn Cockrell

Ashland, Kentucky

# 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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## DECEMBER 25 IDOLATRY

By JAMES HOBBS  
South Shore, Ky.

"Thou shalt not follow a multitude to do evil . . ." (Ex. 23:2).

The subject of my message may seem strange to you but before I am finished you will see what I mean. Let me say that the date, December 25th itself is not idolatry but it has been made synonymous with idolatry. You may also wonder why I chose the text that I have. Look around about you. How many people have all sorts of decorations and trimming up now? Do you see the saloons with a so-called manger scene in their windows? Every ungodly person you know, bartender and alcoholic, prostitute and gambler, crook and extortioner alike — and Christians (?) — will be wishing one another a merry Christmas, exchanging gifts, and more than likely getting drunk. Liquor will be one of the largest selling gift items, tobacco and its by-products will be equally sold. Lies about Santa Claus will be told by the saved and unsaved alike. And there are many of you who go along with them. Christ said, "If the world hate you, ye

know that it hated me before it hated you. If you were of the world, the world would love his own; but because ye are not of the world, but I have chosen you



JAMES HOBBS

out of the world, therefore the world hateth you" (John 15:18,19). Here is a strange thing. The world hates Christ but loves Christmas. Since that is the case, I suggest that we who love Christ should

hate that which is not of Him.

It isn't necessary that I go into great lengths to prove to you that Christmas is not of Christ. You and I both know that it is a Roman Catholic Mass and that the date was set by them. Since the Bible does not in any way teach about Christmas, we cannot get our information from it so we must look elsewhere. "Scholars do not know the exact date of Christ's birth . . . In A.D. 354, Pope Liberius of Rome ordered the people to celebrate on December 25th. He probably chose this date because the people of Rome already observed it as the Feast of Saturn" (World Book Encyclopedia p. 416).

The tree came from two pagan routes. The Scandinavians worshipped trees before they became Catholic and then made them a part of Christmas festivals. The Romans exchanged green tree branches for good luck.

The Yule log was a huge oak log that was burned once a year to honor Thor, the god of thunder. After the Norsemen became Christians, they made the yule log a part of Christmas.

(Continued on page 8, column 2)

# THE LORD'S CUP OF BLESSING

By ELVIS GREGORY  
Columbus, Mississippi

It is the purpose of this article to answer the arguments, at least some of them, in favor of grape juice and against wine at the Lord's Table, which are found in a booklet entitled: THE CUP OF BLESSING, written by William Augustine of Dayton, Ohio.

A friend of Brother Augustine's asked that a reply be made to the contents of this booklet by way of THE BAPTIST EXAMINER, and the editor ask that I make the reply to which I now submit.

Brother Augustine's booklet is well prepared and he sets forth his views in a straightforward manner, but without a rancorous spirit toward those who believe otherwise. I will endeavor to reply with the same charitableness.

Brother A. begins his treatise by stating, "It is the practice of some churches today to use alcoholic wine in the Lord's Table in belief that this was the practice of Christ and the early church." There are at least two implications made in this opening sentence that need to be answered: (1) That the use of wine at the Lord's Table is a modern innovation, and (2) that there are at least two kinds of wine — alcoholic and nonalcoholic. This latter implication is found over and over in this booklet and the reader is to assume, evidently, that such a thing exists as two kinds of wine: one fermented and one unfermented.

Let's notice the first implication. Is the use of wine (I do not qualify the word "wine" in this article, for it needs no qualification, such as alcoholic or unalcoholic, fermented or unfermented) at the Lord's Table of recent origin? Now every student of Baptist history, both ancient and modern, knows that just the opposite is the truth — it is the use of grape juice in the Supper that is of modern origin in Baptist life.

Space will not permit us to ap-

peal to all the evidence that we have in hand to prove the statement just made. But if one will begin with the oldest articles of faith either of different Baptist bodies, associations, and churches, that are available to all, one will find that even the most recent ones with an exception or two, state that the elements of the Lord's Supper are "Unleavened bread and wine." The New Hampshire Confession of 1833, which has been used by more associations and individual churches the last one hundred years to express their beliefs than any other Confession, states unequivocally that wine is to be the content of the cup, (Article XIV). I have in my possession at least fifty confessions and all but two that speak to the subject use the word "wine" to describe the element of the cup, and the two exceptions do not use the expression "grape juice" but "fruit of the vine" (Article VII of the SBC, 1963).

It is a fact of history that the great majority of the Baptists have held to the great doctrines of grace

and to a strict view of the church and the ordinances, but in our day the greater part that wear the



Elvis Gregory

name Baptist have embraced Arminianism, and invisible churchism. Alien-immersion is now accepted without question, and open communion practiced. And along

with these serious departures from the faith have come soda crackers and grape juice as elements for the Lord's Supper. Were, and are, historical Baptists right in using wine in the Supper, or are the liberals, ecumenical-minded Baptists (?) right in their use of grape juice? You, dear reader, be the judge.

Now to the second implication that there are two kinds of wine in the Bible, alcoholic and non-alcoholic — fermented and unfermented. I am convinced that to talk or write about such is but to strive about words to no profit, but to the subverting of the hearers and readers (II Tim. 2:14).

Brother A. uses the two above terms over and over, and on page 3 he makes an attempt to prove his hypothesis but utterly fails, for there can be no distinction where there is no difference. He says, "but what about Matthew 9:17 where 'new wine' is said to break 'old bottles'? The 'new wine' is unfermented (fresh juice and nonalcoholic), and subject to fermentation." Now the word translated "new wine" in Matthew 9:17

is the word "oinos." And in the New Testament each time we find the words "wine" or "new wine," it is this Greek word with but one exception. The exception is Acts 2:13, and here the word is "gleukos," and it was intoxicating as the supposition of drunkenness on the part of the disciples was based upon their being filled with new wine.

Now what we have in Matthew 9:17 is the fact that the juice was put in skins for the purpose of fermentation and it is called "new wine" by anticipation. "I do not understand that there ever was, or can be, a drop of real wine made without fermentation. The technical name of the mass of crushed grapes, or juice, before fermentation, is 'must.' If it is ever called wine before fermentation, which is the process by which all leaven is purged out, it is by anticipation; as it is said of the cook, 'she has just put her bread into the oven to bake.' The cook never bakes bread, but the dough to make it bread. The dough is sometimes called bread by anticipation" (J. R. Graves, WHAT IS IT TO EAT AND DRINK UNWORTHILY? p. 39).

Brother A. further states: "The Greek 'oinos' is the usual word used in the Septuagint Greek Old Testament, which was in use at the time of the Apostles, for the Hebrew word 'yayin,' the generic word for all the juice products of the vine."

(Continued on page 6, column 1)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### "WHAT IS YOUR LIFE?"

"Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that" (Jas. 4:13-15).

Human beings are great planners. We make our plans for to-

morrow like verse 13 says, yet the Bible says: "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. 27:1). Our text says: "Ye know not what shall be on the morrow." All we have is the present. Yesterday is gone beyond recall. We cannot be sure of tomorrow; for us the sun may never rise. We can only make the most of today. It is well that tomorrow is hidden from us. If we knew the future, we might have no de-

sire to continue to live.

When we tell someone we will perform certain duties in a few days, we "ought to say, If the Lord will, we shall live, and do this, or that."

WHAT IS LIFE?

James asked: "What is your life?" It seems very few know the answer to this question. James gives a very good answer to this vital question. He says our life is like "a vapour, that appeareth" (Continued on page 2, column 2)

TUNE IN TO  
THE INDEPENDENT  
BAPTIST HOUR  
EACH SUNDAY

WCMI \_\_\_\_\_ Ashland, Ky.

7:30 - 8:00 a.m.

WFTO \_\_\_\_\_ Fulton, Miss.

1:00 - 1:30 p.m.

# The Baptist Examiner

The Baptist Paper for the Baptist People

**MILBURN COCKRELL** --- Editor  
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**CATECHISM OF ECCLESIASTICAL THEOLOGY**

**THE BAPTIST EXAMINER**  
 DECEMBER 27, 1975  
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**NO PAPER JANUARY 3, 1976**

In keeping with our custom of several years standing, you will not receive a paper under date of January 3, 1976.

We have to rest a little and do some maintenance work on our press. We will return as usual under date of January 10, 1976.

and move, and have our being" (Acts 17:28). He again declared: "He giveth to all life, and breath, and all things" (Acts 17:25). You and I live and have our existence because God permits us to have it through the goodness of His own heart.

**WHY WERE YOU BORN AT ALL?**

Did you ever stop and consider these questions? Why were you born in America? Why to certain parents at a certain time? Why were you not born a thousand years ago? Why was not your birth place different? To these serious inquiries we can only say that the Lord did not so order it. We can only say with the psalmist: "But our God is in the heavens: he hath done whatsoever he hath pleased" (Psa. 115:3). I myself can only say as did my Saviour: "Even so, Father: for so it seemed good in thy sight" (Matt. 11:26).

God made the earth for man, but He made man to glorify His Creator. Isaiah 43:7 reads: "I have created him for my glory, I have formed him; yea, I have made him." Man is a creature designed to bring honor to His

God. The Creator made him for His own purpose. "The Lord hath made all things for himself" (Prov. 16:4). But in spite of God's intentions, man has utterly failed to bring glory to His Creator. He is constantly sinning and coming short of God's glory (Rom. 3:23).

**LIFE ON EARTH IS SHORT**

Of our earthly life David said: "Our days on earth are as a shadow, and there is no expectation" (I Chron. 29:15). He indicated by this that our life is vain and short; it is something which will end in perfect light or darkness. Job wrote: "Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (Job 14:1-2). The Psalmist again said: "My days are like a shadow that declineth: and I am withered like grass" (Ps. 102:11).

I read in Psalm 90:9-10: "For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away." Much of our years in this world we pass under the wrath of God because we live with little purpose. Each one of us writes his own autobiography. The spending of our years are like telling a tale. Each year is a chapter. There are some chapters which are pleasant; others are tragic. They are all though short and transient.

Of life Job declared: "Now my days are swifter than a post! they flee away, they see no good. They are passed away as the swift ships; as the eagle that hasteth to the prey" (Job 9:25-26). Job is saying never did a post rot so fast, never did a ship sail to its port so swiftly, never did an eagle fly upon its prey with such rapidity, as my days pass so quickly. Time never stops. Its motion is swift. How we need to redeem the time. Time runs fast toward eternity which approaches as time goes.

The psalmist cried: "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as a handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity" (Ps. 39:4-5).

Life is so short it behooves us to prepare for death. The psalmist compares our life to the breadth of four fingers. We need no rod or measuring line to take the dimension of our days. We have the standard of them at our finger's end. It is but one little hand breadth in all. Our share of time is little in comparison to the eternal God and the eternal state.

The Bible says our life is like a weaver's shuttle. Job 7:6 states: "My days are swifter than a weaver's shuttle, and are spent without hope." Our days are passing swiftly. Every throw leaves a thread behind. When the Master Weaver has finished His work, He will cut the thread. The finished product will be examined. We know not when the weaver shall finish his weaving, even so we know not the length of our earthly pilgrimage.

II Samuel 14:14 compares man's life to "water spilt on the ground, which cannot be gathered up again." When water is spilt on the ground it leaves an imprint, even so do we in our brief appearance in this lower universe. When the water is dried up by the sun, it is gone forever. Even so it is with us. When our life ends with death, we are past recall "as water spilt on the ground."

As soon as we are born we commence to die. No wonder Job said: "O remember that my life is wind; mine eye shall no more see good. The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not. As the cloud is consumed and vanished away: so he

that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more." Our earthly abode is brief and uncertain. Our removal from it is (Continued on page 6, column 3)

the Old Testament in the days of the prophets. To be sure, there were some exceptions, but Jeremiah wasn't one of the exceptions. Jeremiah preached, but Israel would not hear. Jeremiah wept over them, but Israel would not consider.

Even God's judgment had failed to move the people, and Jeremiah was forced to this conclusion, that Israel would no more improve than a black man could turn white, or a leopard could change his spots.

That is an overly strong statement—"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah says that whenever a Negro can turn white, or a leopard can shed his spots, then, and then only, will Israel do good—Israel, that has been doing evil all the while.

Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil"—Jer. 13:23.

I think that the Old Testament prophets had the most thankless job of anybody in all the world. They preached, but with no results, comparatively speaking.

As for Isaiah, the day God called him to preach, God made it clear that Isaiah was going to preach and nobody was going to be saved. Can you imagine starting a preacher out on his ministry, and even the God who has called him to preach, announces to him, that no good was going to come of his preaching. He said, "You just bear witness, but nobody is going to be saved."

It was thus with most of the prophets. Very few seasons of spiritual refreshing are recalled in

# Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



## "TOTAL SPIRITUAL INABILITY"

### I CAN THE ETHIOPIAN CHANGE HIS SKIN?

Just like Jeremiah asked this question, so I ask, can the Ethiopian change his skin? You know the answer. You don't have to be a Bible student to know the answer. You know as well as I that the Ethiopian, the Negro, cannot change the color of his skin. Neither can a sinner save himself. It would be just as easy for a Negro to change the color of his skin as it would be for you that are lost to save yourselves apart from the redemptive work of the Lord Jesus Christ. There are several reasons why this is true.

First of all, it is your nature to sin. You can't change that nature. It is the nature of a snake to strike. It is the nature of an

(Continued on page 3 column 1)

that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more." Our earthly abode is brief and uncertain. Our removal from it is (Continued on page 6, column 3)

## BRIEF NOTES

The Sovereign Grace Baptist Church and Pastor Joe C. Wilson will have a watch night service on Dec. 31. Services will begin at 5:30 p. m. and last until after midnight. The speakers are Elders Stanley Bugansky, Jr., Dan Stepp, Medford Caudill, Sam Wilson, Oscar Mink, James Hobbs, and Jon Rule. Refreshments will be served during the break from 7:30-9:00 p. m.

The church is located just off Interstate 75 on 4833 Suder Ave., Toledo, Ohio. Those desiring additional information may call the pastor at 419-726-1189, or the church at 419-729-1018.

Bro. Richard Crowley has made known his call as missionary to the state of Washington. His work is sponsored by the South Park Missionary Baptist Church and Pastor Glen L. Tweet, 5206 South 142nd St., Seattle, Wash., 98168. Those desiring information or a visit by Missionary Crowley may call him at 606-355-2365. His mailing address is Route 3, Box 85, Stanford, Ky., 40484 at the present time. Brother Crowley plans to work in the city of Carnation, Wash.



## THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By L. M. HALDEAN

408 Pages

\$6.50

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

CALVARY BAPTIST CHURCH  
 P. O. Box 910, Ashland, Kentucky 41101

## "Total Inability"

(Continued from Page Two)  
eagle to devour. It is the nature of a sinner to sin.

The Word of God gives us an apt picture of the nature of every man outside of Jesus Christ. Listen:

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life"—Rom. 5:10.

Notice your status: You are an enemy to Almighty God. Listen again:

"There is no fear of God before their eyes"—Rom. 3:18.

What do we understand about the nature of an unsaved person? These two verses put together would tell us that the unsaved man stands as an enemy of God and he has no fear of God before his eyes. He is not concerned when you talk to him about God. There is no fear of God within his life. That is the nature of the unsaved man.

I remember, years ago, that the Queen of England pardoned a man who was guilty of some crime and who had been languishing in an English prison for some period of time. When the officer of the law went into the cell to present the Queen's pardon to this man, he very reluctantly accepted it; then he undid his shirt, and bared his bosom, and showed a cancer that was working fast on his body. He said, "Unless the Queen can give me a pardon for this, the one you have in your hand is worthless."

Beloved, unless you have a pardon for that cancer of sin that is within you, all other means of forgiveness would be worthless and useless. Your nature makes you totally unable to save yourself, to the extent that it would be as easy for the Negro to change the color of his skin as it is for you to be saved. Your nature is all wrong.

### II

#### YOU ARE UNABLE TO SAVE YOURSELF.

The Word of God says that you are spiritually dead. We read:

"And you hath he quickened, who were dead in trespasses and sins"—Eph. 2:1.

Paul is saying to these Ephesian Christians, "You are alive now, but once upon a time, before you were saved, you were dead spiritually."

You tell me a dead man can do anything in the realm of salvation? Let's transfer this over into the physical sense. On the field of battle in Vietnam, there's many an American soldier that has died within the past few years. In the last decade, while this useless, seemingly wasted war has been in progress, there has been many an American lad that has shed his blood in Vietnam, and the Government has kept sending more soldiers in to replace those that are dead.

Suppose today that we said, "We are not going to send any more soldiers. We are just going to say to those that are dead, Get up and fight."

Beloved, they can't fight. They are dead physically. You ask a dead man, as you look into his face in a casket, "What is the best road to travel to go to the West Coast?" and that dead stare looks back into your eyes, unable to answer.

I tell you, beloved, just as a dead man can do nothing, and say nothing, so an unsaved man is spiritually dead, and he is as unable to help himself as a corpse is, from a physical standpoint.

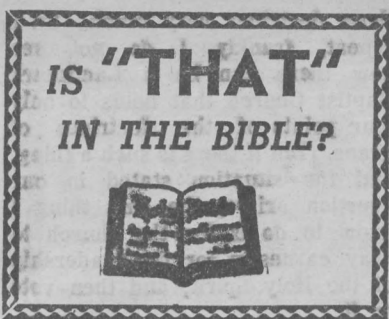
Talk about inability. An unsaved man is totally unable to do anything in the realm of salvation.

### III

#### THE UNSAVED HAS NO RIGHTEOUSNESS IN GOD'S SIGHT.

The prophet Isaiah shows us this to be true. Listen:

"And all our righteousnesses



#### WHEN DID TWO STICKS BECOME ONE?

Answer: Ezekiel 37:15-17.

"The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand."

are as filthy rags"—Isa. 64:6.

If you are unsaved, you have nothing good about you. You may please your wife; you may please your husband; you may please your neighbors; you may please your acquaintances — those that work with you; but you have no righteousness in the sight of God.

All of your righteousnesses are as filthy rags — a filthy rag that you wouldn't want to pick up — a rag; that if you did pick it up, you would pick it up on a stick and hold it away from you. God says the righteousness about you reminds Him of a filthy rag.

As I have often said, if our righteousnesses remind God of a filthy rag, then pray tell me, what do our sins look like in the eyes of a thrice Holy God? It is no wonder then that the Apostle Paul said:

"They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one"—Rom. 3:12.

I say, beloved, you are totally unable to help yourself spiritually, because you have a wrong nature, you are a dead man spiritually, and because you have no righteousness in the sight of God.

### IV

#### YOU ARE HELPLESS IN GOD'S SIGHT.

Do you realize how helpless you really are? I am afraid that you don't. I am afraid that those of you who are unsaved have never grasped the truth as to how helpless you are spiritually.

We read: "Fear not, thou worm Jacob"—Isa. 41:14.

Notice, "Worm, Jacob." In other words, He is saying, "You are just a little worm."

You know how people are prone to shun a worm. Even if they don't say it, they act it. They don't want to be around worms. God might have said, "Get away from me, little worm, Jacob." We are so helpless in the sight of God that we are just worms in His sight.

During the years of my preaching, I have visited in the State of Oklahoma on several occasions. I have known a number of fellows in Oklahoma who are ministers today. Years ago, one of these fellows, who was a young man then (an Indian), was telling me how the Lord saved him. His language was not too clear and I didn't understand everything that he said. He realized that his English was broken, so he picked up some little sticks and made a circle, then lighted it and put a worm down inside.

I can see that little worm as it started to crawl in one direction, and when he got near to the fire, he turned and crawled in the other direction. He crawled backwards and forwards, unable to go in either direction.

Then the man reached down over the fire, picked up the little worm, and pulled him out of the burning fire. He said, "That's

my experience, spiritually."

I have thought of that so many times through the years. How helpless that little worm is! Only as a hand reached down from above and picked him up, was there any rescue from the flames that were burning about him.

Beloved, only as a hand reached down out of the sky at Calvary and picked us up and saved us, was there any rescue for us from Hell. I say to you, we are helpless. We are absolutely helpless as a worm in the realm of salvation.

### V

#### YOU ARE BLINDED BY THE DEVIL.

The Devil has put a blind over your eyes so you can't see. Listen:

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them"—II Cor. 4:4.

What has the Devil done? He has put a death-cap over your eyes. He has blinded you so you can't see.

Some years ago, I saw the gallows on which the last man in Kentucky was legally hanged. A Negro, who had raped a white woman in the city of Covington, was hanged on this gallows. They had this gallows on display. I wasn't particularly concerned about that, but I was concerned about the death-cap. They had it tied to the gallows, the same cap this Negro had worn when he was hanged.

They put that cap over his eyes and tied it under his chin. They

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sprung the trap. He didn't know exactly what moment it would spring, because he had a death-cap over his eyes. He could not see.

That is exactly what the Devil has done to every unsaved person. He has a death-cap over his eyes. The Devil has him blinded — so blind that he is totally unable to do anything spiritually for himself.

### VI

#### YOU HAVE TO BE DRAWN IRRESISTIBLY BY THE LORD JESUS CHRIST.

An unsaved person is unable to do anything spiritually for himself, because he has to be drawn irresistibly by the Lord for him to be saved. Jesus said:

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day"—John 6:44.

When the Lord Jesus Christ preached this great sermon to the crowd of people that were gathered around about Him, He said to them, "You are so unable to do anything spiritually that you can't even come to me, except the Father, which sent me draw you. You have to be drawn of the Lord."

I come back to my text. It asks a question: "Can the Ethiopian change his skin?" No. You know he can't. You know he is totally unable to turn white. You know he is totally unable to change the pigment within his skin. He was born black. He will remain black. He can't be anything else (Continued on page 5, column 2)

# A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II  
Route 1, Aberdeen, Mississippi 39730

On John Thornbury's Treatise  
"THE DOCTRINE OF THE CHURCH"

Now, I will present some more questions for your consideration:

- 1) Does the N.T. teach us to obey Christ and command us to keep His commandments? YES.
- 2) Does the N.T. teach that those who keep them are those who love Christ? YES.
- 3) Can we say, in truth, that if one does not keep His commandments and does not obey Him that he does not love Christ and is not His friend. YES.
- 4) If one does not love Christ, then does he hate CHRIST? YES.
- 5) If one does not obey Christ, is he His enemy? YES.
- 6) Is there a middle ground for those who claim to love Him and yet destroy His commandments and murder those who obey them? NO.
- 7) Are we to gauge our love to our brethren and Christ on another basis other than by keeping God's commandments? NO.
- 8) Are we to show our faith by our works? YES.
- 9) Are these works the commandments of Christ or human traditions? COMMANDMENTS.
- 10) Is it possible to make the commandments of Christ of no effect by human traditions? YES.
- 11) Did Jesus command the immersion of believers or the sprinkling of unbelievers? IMMERSION OF BELIEVERS.
- 12) Is believer's immersion of DIVINE ORIGIN? YES.
- 13) Is believer's baptism a human tradition? NO.
- 14) Is infant baptism, no matter the means, or mode, of Divine origin? NO.
- 15) Is infant baptism a human tradition? YES.
- 16) Didn't the leading Reformers admit that immersion was the original mode for baptism? YES.
- 17) Didn't the same Reformers admit that infants were not baptized in the N.T. age? YES.
- 18) What right did they have to change the original commandments of Christ? NONE.
- 19) What are we to do with those who walk not according to the commandments and the traditions of the apostles? WITHDRAW AND ISOLATE OURSELVES FROM THEM.
- 20) What does the Bible say will happen to those who change the words of God? THEY WILL BE JUDGED AND REWARDED WITH GOD'S WRATH.
- 21) Will a CHRISTIAN MURDER ANOTHER CHRISTIAN FOR NOT HOLDING TO HIS FAITH? NO.
- 22) WILL A CHRISTIAN MURDER ANOTHER CHRISTIAN FOR NOT COMING TO HIS ESTABLISHED CHURCH AND ITS SERVICES? NO.

Now, I have given my answers to these questions and if you differ then please let me know. Your silence will give me the assurance that you agree with my answers.

As I start my concluding remarks to your first two chapters, I want to draw attention towards two statements which you have made in an attempt to justify your practice as a low-church Baptist:

First, this is found on page 5:

"The adjuncts, when used to describe the church, do not denote the sum total of all denominations, or the sum total of all churches, but the entire body of Christians regardless of their ecclesiastical affiliation. The universal church, therefore is as broad in scope as salvation itself, and all who are in union with Christ are in the church in this sense."

Second, from page 6, I copy:

"The expression true church also distinguishes the body of the redeemed from all the various BRANCHES in organized Christianity. The universal church cannot be associated with any visible society, organization, or denomination, for it is a purely spiritual body."

Before I say more, let me remark that UNIVERSAL CHURCH PEOPLE CANNOT EXPRESS THEIR DOCTRINE WITHOUT CONTRADICTIONS! It is impossible to state what they do believe in a Biblical and uncontradicting manner.

First, according to your definitions, the universal church is the opposite of a local church. Regardless of this definition, the fact remains that if the universal church is the true church and the local church is the opposite of it, then the local church is not a true church. Brother T. does not believe this conclusion and this is another of his many contradictions. He does not believe that the local church is untrue except as it departs from

(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

"Should we receive the baptism administered by Landmark Baptist churches who hold to only four points of the doctrines of grace?"

PAUL  
TIBER

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The question is one which needs to be answered with caution because there are many "ifs" connected with it:

If the church is truly landmark in practice as well as doctrine, and — if she is actively instructing and preaching the four points of the doctrines of grace, and — if her practices do not follow the standard Arminian practices of today, and — if she is not actively (or even passively) opposing those of us who believe the whole truth of grace, and — if she is willing to be instructed so that her defective knowledge might be corrected, then, perhaps, we could consider receiving such baptism, but it is doubtful that all such conditions would be met.

There are many other "ifs" which could be raised here, regarding the question, but none so important as this one:

If one can build an enduring structure by ignoring the basic and sound engineering practices such as stable soil, solid foundations, load bearing superstructures and roof structures, then it can be supposed that one could build enduring theological structure by ignoring sound theological practices.

Our Lord said it best in Matt. 7:24-27. Read those verses and then apply them to the principle stated above — sufficient argument is raised against receiving baptism from such a church — we would certainly find it difficult to do so!



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I hate to keep on saying I don't know. But I have always heard it said that an honest confession is good for the soul. Frankly, I cannot see how there can be a Landmark Baptist Church that holds to only four points of the doctrines of grace. If man is totally depraved that leaves him out of the picture so far as contributing anything to his salvation is concerned. Jer. 17:9 says: "The heart is deceitful above all things, and desperately wicked: who can know it?" By the heart here Jeremiah means our old fleshly nature that we received from our father Adam. And it is not just deceitful above everything else in the world — it is desperately wicked along with it. With a nature like that man does not need very much help from the old devil to land him in the middle of Mt. 7:22. That deceitful nature in Adam and Eve made them think their fig leaf apron was all they needed until they heard God coming their way. It will make a man think he is saved and on his

way to Heaven when in reality the flames of Hell are about close enough to singe his eyelashes. So if you really and truly believe man is totally depraved you have no problem with the doctrines of grace, and I mean you have no problem with any one of them. But if you do not believe that man is dead to all spiritual things (Eph. 2:1,5), you really do not believe in any of the doctrines of grace.

If there is any such thing as election it simply has to be unconditional. Eph. 1:4 says we were chosen before the foundation of the world. That was just too far back for man to play any part in it. And this teaching that God knew who would believe, and He elected them is as "phony" as a three dollar bill. If man is totally depraved, and therefore hopeless and helpless until God quickens him, or convicts him of his sins, God knew no one would believe apart from His taking the initiative. In that case man's election was essential, and it had to be unconditional. On the other hand, if man is not totally depraved, and therefore he is able to believe within himself apart from any help from God it was utterly foolish for God to elect him unto salvation since he would be saved anyway without it. But God does not do foolish things.

In Rom. 9:11-13 we learn that God loved Jacob and hated Esau before they were born in order "that the purpose of God according to election might stand." It would be interesting to know how many Baptist pastors of our day know that statement is in verse 11. They have a faint idea about God saying He loved Jacob and hated Esau. But they have been told that means He loved Esau a little less than He did Jacob. That saves their conscience when they tell their people that God loves everybody. There are two verbs that express love in the Greek. They are AGAPAO and PHILEO. PHILEO is a weaker form than AGAPAO. So if the Holy Spirit had meant that God loved Esau a little less than He did Jacob He would have used the verb PHILEO to express that love for Esau. But He used the verb MISEO which simply means hate and nothing else. So God actually hated Esau whether you and I like it or not. And He hated him before he was born in order that His purpose according to election might stand.

If Christ died to atone for the sins of all of Adam's race when He knew most of them would not profit from it, that, too, was a foolish thing to do. So limited atonement is the only sensible atonement there is. There is no reason under Heaven why Christ should die for those who would receive no benefit from it. This thing of He must treat everybody alike is just plain old hogwash. He did not even tell the Egyptians anything about the blood, but still the eldest in every family died that night. He says our ways are not His ways, (Isa. 55:8).

If man is totally depraved, and therefore hopeless and helpless so far as salvation is concerned, irresistible grace is the only thing that can possibly handle the situation. On the other hand, if man is not totally depraved, and he can believe without any help from without himself, he has no need of grace of any kind. If you cannot see irresistible grace in operation in Acts 9:1-6 you may just have to wait and ask Paul about it later. There is not a man in the Kremlin today who is a greater

enemy of Jesus Christ than Saul of Tarsus was just one fleeting moment before the light from Heaven shined upon him. He had set up a Christian exterminating company all his own. His burning desire was to put an end to Christianity. Talk about a hard case, he was it. There has never been a tougher case. But that thing we call irresistible grace took care of the situation in short order. One moment he was hating the very ground Jesus Christ had walked upon, the next he was saying, "Lord, what will you have me to do?" Yes, saving grace is irresistible, or it is no grace at all.

If God saved a wretch like Saul of Tarsus, or like you or me when we were unworthy of it, why would He cast us aside later because we were unworthy? Jesus said in Jno. 10:28: "I give unto them eternal life: and they shall never perish." Do you believe that? David said in Psa. 37:28: "They (the saints) are preserved for ever." Do you believe that? Peter tells us in I Pet. 1:5 that we are kept by the power of God. Do you believe that? I do.

The entire sovereign grace structure hinges upon the total depravity of man. If this doctrine has been revealed to you, and you have come to see it in all its ghastliness, you simply have to have all of the doctrines of grace. Absolutely nothing else can handle the situation. But if you have some doubts about total depravity you really don't believe any of

those doctrines very much. So I repeat, frankly I do not see how there can be a Landmark Baptist Church that holds to only four points of the doctrines of grace. But if there is such a thing, and the situation stated in our question arises, the only thing I know to do is for the church to pray earnestly for the leadership of the Holy Spirit, and then vote on it.

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
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I can only give my opinion about this, and that is, that we should do so. We are not told in the Bible to make the five points of Calvinism a test of orthodoxy. More and more Southern Baptists are departing from these doctrines of grace, and the so-called independent Baptists are, many of them, clear off when it comes to election and predestination. Many Baptists have never made any real study of election and predestination. If we rejected people baptized by churches who are off on the points of Calvinism, we would just about have to quit receiving anybody from other Baptist churches, for many of them are full of members who have never heard a good sermon along the line of the doctrines of grace involved in the "five points."

This all reminds me to say that we preachers need to preach and teach more along this line. Two of the worst things that people are being saturated with today are Arminian freewillism and the heresy of the universal, invisible

church. Baptists do their ancestors a dirty trick when they go off after these miserable doctrines.

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It seems that we Baptist cannot be satisfied with standing for some truths that are clearly taught in the Scriptures. There are always some who must go from one extreme to another in standing for certain beliefs. Baptism is one of these. A dear brother said to me recently that he is just about to the point of saying that they will just re-baptize everyone who comes into his church. He said this, of course, because there had been so much controversy of late over this question. I said to him that he had better be careful because to do so would be the same as to deny another church. Brethren, this is dangerous ground. Any church that in any way implies our church is not a church of the Lord Jesus Christ is severing relationships with me and the church of which I am pastor, and any other person should feel the same way.

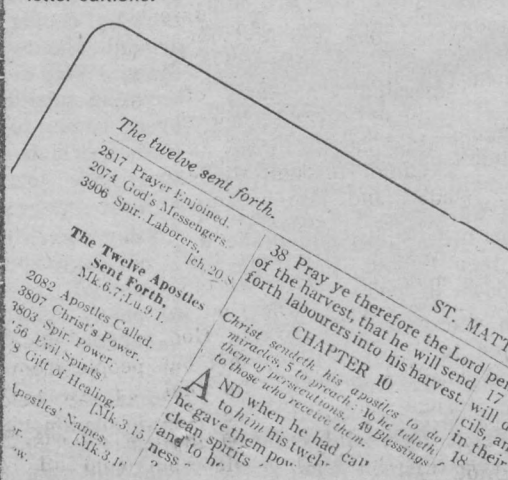
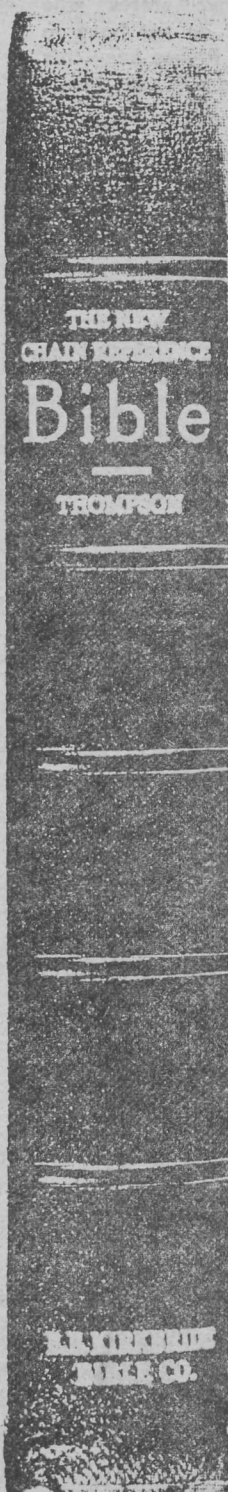
In studying the Scripture I see four rules that constitute Scriptural baptism. (1) The person must be immersed. The Greek word "Baptizo" means "to immerse, dip or plunge." The picture of a burial and resurrection demands that it be by immersion. "Buried with Him in baptism, wherein also ye are risen with him through the faith of the opera-

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## A Review Of Baptist Ecclesiology

(Continued From Page Three)

the N.T. But the point I am making is, it is IMPOSSIBLE TO EXPRESS WHAT BROTHER T. BELIEVES IN BIBLICAL TERMS OR IN ENGLISH! He cannot furnish us a true and accurate definition of what he believes from the Bible and in English without contradicting himself and the N.T.

If it is reserved for the UNIVERSAL CHURCH TO BE A "PURELY SPIRITUAL BODY" then also it follows that the local church is not a true church nor is it a spiritual body. No wonder Brother T. wants us to get away from the true Baptist position of the local church. By HIS OWN DEFINITION, he is a member of a local church which is not TRUE NOR IS IT SPIRITUAL. Now, I don't believe that is what he means, this is just another natural result and conclusion of his definitions. Contradictions again, YES?—But such is Reformed Baptist Ecclesiology.

Brother T., you cannot describe the UNIVERSAL CHURCH IN BIBLICAL TERMS WITHOUT DOING VIOLENCE TO THE BIBLICAL TEACHING OF THE LOCAL CHURCH! Because if both his universal church and the local church are true and spiritual, then they are one and equal in their characteristics, and then they would be one and the same, for things which are equal in their nature, value and characteristics are one and the same. Hence, since his mystical, universal church is the opposite of the local, visible church, everything he affirms about the UNIVERSAL CHURCH HE MUST DENY ABOUT THE LOCAL CHURCH! Or, else, they will be one and the same.

Brother T., you cannot express your ideas of the universal church fully and openly without destroying clear BIBLICAL TEACHINGS ABOUT THE LOCAL CHURCH! I might, with your honor in view, offer this suggestion, STOP STUDYING YOUR REFORMED WRITINGS AND STUDY YOUR N.T. FOR A WHILE AND IT WILL HELP YOU TO UNDERSTAND THE BIBLICAL DOCTRINE OF THE CHURCH!

Brother, it doesn't matter if the Puritans knew more than I know, so did Charles Darwin, Robert Ingersol and Thomas Paine, in some fields. But the point is, if you are wrong at the very beginning, then it does not matter how much you know, you will be wrong still on the end result, and all the way to the end as well.

My conclusion is that you teach that there is a church taught in the N.T. WHICH CUTS ACROSS ALL VISIBLE DENOMINATIONAL LINES. Your great universal or true mystical church is the true church, and all saved people of all denominations or of none at all, belong to it. Now, brethren, according to Reformed Baptist Ecclesiology, there are two N.T. churches in existence at once, the universal and local, and they are opposites and yet, still they co-exist. Such a thing I cannot find in my New Testament.

Furthermore, the Biblical teachings about separation, isolation and departing from those who walk not according to our order and who do not keep Christ's commandments, is all wrong and should not be regarded if others are members of the UNIVERSAL, INVISIBLE CHURCH. ALL VISIBLE, DOCTRINAL AND PRACTICAL LINES AND TRUTHS MUST BE OVERLOOKED AND NO VISIBLE WALLS ESTABLISHED AND HENCE WE CAN HAVE NO SEPARATION OR ISOLATION... THAT IS, ACCORDING TO REFORMED ECCLESIOLOGY. Such is not the N.T. case as I will prove in due time.

I will close this letter quoting from the official organ of the American Baptist Publication Society, of the North, *The Baptist Quarterly*, running from 1867-1877, the successor of *The Christian Review* and forerunner of *The Baptist Quarterly Review*.

This article in *The Baptist Quarterly*, was written by a northern Baptist, D. W. Faunce of Lynn, Mass., who was educated at Newton Theological Institution. Bro. Faunce was awarded the "Fletcher Prize" from Dartmouth College for his essay which was published under the title of "The Christian in the World." His writings have been published both in America and in London. Remember, here is a Baptist of the North, graduating in 1850 from Amherst College, and later Newton Theological School, and his comments in *The Baptist Quarterly*, for 1876, certainly this is not from the south and should be favorable to Reformed Ecclesiology, but notice his comments:

"The work of a church is to present truth to the world. It is to do it through its ordinances, its instructions, its example. It is to admit and reject; to discipline the unworthy, to counsel and comfort the weak, to represent and to glorify Christ.

"More than one hundred times the inspired apostles speak of the church. It is Christ's church. Lavish are their words of love for it. They echo the feeling of their Master. Each man in it is more than an individual Christian. He has a peculiar relation as a representative man. He is a part of the church that Christ purchased with His blood, and with which the final triumph of His cause is connected.

"The question here occurs: In what sense is the church on earth one church? I answer, in no sense at all. The churches may in some figurative sense make up 'one body,' of which in

(Continued on Page Six)

# ADAM'S RIB

WRITTEN BY A WOMAN AND FOR WOMEN

### "IMITATING THE GOSPEL"

"Only let your conversation be as it becometh the gospel of Christ" (Phil. 1:27).

The word conversation does not just mean our talk. Although it includes that, it means our whole manner of life. How can we pattern our lives after the Gospel? For one thing, the gospel is very simple. There should be in our lives a simplicity that is beauty in its self. Away with all complex theories about marriage, raising children, health foods, women's rights, children's rights, criminals' rights, etc. Let us simply order our marriage according to the Word of God. Raise our children by His Word. Show moderation in food and drink. Let us get back to basics and we'll find our life much simpler.

The gospel is pre-eminently true. It is gold without dross. Even so should our lives show forth truth. There is no room in truth for hypocrisy. Discard every pretense and sham. When we quit trying to impress people and concentrate on pleasing the Lord we'll find our lives radiating truth.

The gospel is bold yet gentle. The gospel is to be proclaimed to everyone. Not in a slashing accusing way but lovingly and gently. People ought to know without asking that we have been with Jesus.

The gospel of Christ is holy. It never excuses sin. If our lives are to be becoming to the gospel of Christ we too must be holy. We must shun not only those evident sins but the little unseen sins that hinder our conformity to Christ.

If we are to imitate the gospel it means our speech will have to change. We must needs speak of the things of the Lord rather than the world. Our dress also, will be involved in this limitation. It, too, must be as becoming the gospel. Our habits, our likes, our dislikes, our entertainment, and attitudes will be involved. May it please the Lord to give us grace to be imitators of the gospel.

## The Forum

(Continued from page four)

tion of God, who hath raised him from the dead" (Col. 2:12).

(2) The person must be a proper subject. Only a saved person can be baptized. Christ made it plain and clear that baptism is a work of righteousness when He was baptized. "And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness..." (Matt. 3:15). We, of course, are not saved by works of righteousness. There are many passages that show that a person must be saved before he is baptized, such as the order of events given in Matt. 28:18-20 and Acts 2:41, however, the account of Philip and the eunuch shows it clearly. "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God" (Acts 8:36,37).

(3) The design of baptism. The reason that we go into the waters is to declare to the world that Jesus Christ died for us and rose again, and also that we are burying the old man and walking in newness of life (See Rom. 6:1-4).

(4) The Administrator. Here we have the point of question. Baptism is a church ordinance. Christ

gave her that authority when He gave the great commission of Matthew 28:18-20. It is necessary to go to someone who has authority as Christ did when He walked a great distance to be baptized by John.

When is a church not a church? Study the churches of Revelation 2 and 3. We see that some of them were pretty far off as far as stand and practice, yet were recognized as a church. The Laodiceans were as modern as they could be, yet were called a church.

How far can we go in demanding doctrinal beliefs and practices? If we demand that they hold to what we believe in every detail as far as the doctrines of grace, can we accept those denominations that hold to them? Of course not, but then we must demand that they believe as we do about the church. That means we would have to deny those who support a mission board. For to support a mission board is to say in practice that the local church is not good enough to do the work of the Lord, it needs help. If a church is sound in organization but supports a mission board, I cannot say it ceases to be a church.

If a church believed in works for salvation, I would have to deny that church's baptism. If a church knowingly and willingly accepts alien baptism (such as sprinkling, pouring or immersion for salvation) I could not accept their baptism, but to start demanding doctrinal beliefs is not taught. "Him that is weak in the faith receive ye, but not to doubtful disputations" (Rom. 14:1). Or in other words, not to judge his doubtful thoughts. This entire chapter shows that God does the judging, not us. I believe that if God leads a weak brother into our church, he will grow in the knowledge of what we believe.



### "Total Inability"

(Continued from page three)

but a black man from the hour of his birth to the hour of his death.

Beloved, if an Ethiopian can't change the color of his skin, the sinner can't bring himself to Jesus Christ. He is totally unable to change his condition because of his nature, because he has no righteousness, because he is helpless, because he is blinded spiritually, and because he must be drawn of the Lord. The sinner, I say, is totally helpless.

The Lord Jesus Christ very clearly and unmistakably tells us how helpless a sinner is, for He says:

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God"—Matt. 19:24.

Notice, the eye of a needle. It is hard sometimes to even see to thread a needle — to push a little thread through a needle. But the Lord Jesus Christ talks of putting a camel, with a hump on his back, through the eye of a needle.

You say, "Brother Gilpin, it couldn't be done! You couldn't, under any circumstances, take that camel's front feet and his head and push it through the eye of a needle, and then work his hump through, and then his rear quarters, and then his hind legs. It is an impossibility to think of!" That is exactly right, beloved. It would be impossible for a man to put a camel through the eye of a needle, and just as impossible for you to be saved.

God can do it. If it were God's will, He could put a camel through the eye of a needle. The God we serve is a miracle-working God. God could spread that camel out so thin that He could slip that camel right through the eye of a needle, without one bit of difficulty. But only God could do it.

I tell you, beloved, man has a total inability in the realm of salvation.

VII

WHY PREACH THIS TO THE

### UNSAVED?

I preach this to the unsaved because the Lord Jesus Christ commanded it. We read:

"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 always, even unto the end of the world. Amen"—Matt. 28:19,20.

The Lord demanded that I preach all the Word to all the world, to the best of my ability, and I must do it.

Another reason why we must preach this to the unsaved is because the Bible makes it clear that it is man's duty to repent.

A third reason why it is our duty to preach this to the unsaved is that it brings men to despair. It causes men to throw up their hands in horror and say, "I can't be saved. If a Negro can't change the color of his skin, then I can't be saved in myself. If my nature is all wrong, if I am dead spiritually, if I am helpless, if I am blind, if I have to be drawn, then I can't be saved." Thank God, beloved, if you realize that truth that you can't be saved apart from Jesus.

The greatest joy I have in life, next to seeing a sinner saved, is to bring that sinner to a place of despair; to a place where he realizes that he can't save himself; for then it is only a step to the Lord Jesus Christ.

Why preach this? Why tell men that they are totally unable to save themselves? Why tell people that they cannot be saved through their own efforts? I'll tell you why. I want them to despair of trying to save themselves. I want them to look away from self, to the Lord Jesus Christ as Saviour.

VIII

### CAN THE ETHIOPIAN'S SKIN BE CHANGED?

I asked the question, "Can the Ethiopian change his skin?" and we have said that he couldn't. Now I ask the question a little differently: Can the Ethiopian's skin be changed? Yes, thank God, it can! God can work a miracle, and if God so desires, God can take the blackest Negro in this world and turn him white, in a moment's time.

I say then, as the Ethiopian's skin can be changed by God, so can sinners be made alive in the Lord Jesus Christ. Oh, what a blessing it is to me to realize this truth, that all things are possible with God. Listen:

"But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible"—Matt. 19:26.

God can change the skin of a Negro without one bit of difficulty. God is all-powerful, and if it were His will, He could take, as I say, a Negro who is blacker than the ace of spades, and can change him and make him a white man. All things are possible with God.

I ask that question again: Can the Ethiopian's skin be changed? Yes, God can change it, and God can save sinners, because the Lord Jesus Christ came into this world, and the purpose of His coming was to save the elect of God. Listen:

"And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins"—Matt. 1:21.

Here was a woman who was pregnant, who knew what the sex of her child was going to be before the child was born. She knew she was going to bear a son. The angel told her so. She knew the purpose of that Son's birth, for the angel said, "He shall save his people from their sins."

I say, beloved, Christ's purpose in coming to this world was to save His people.

(Continued on page 8, column 1)

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DECEMBER 27, 1975

PAGE FIVE

### Cup Of Blessing

(Continued from page one)

How is it then that the word "yayin" means: "to effervesce; wine (as fermented); by impl. intoxication: — banqueting, wine, wine (bibber)" (Strong's Exhaustive Concordance of the Bible). In Genesis 14:18, we read, "And Melchizedek king of Salem brought forth bread and wine, and he was the priest of the most high God." The Hebrew word "yayin," translated wine is the same word used aforetime where it says Noah drank of the wine (yayin) and was drunken (Gen. 9:21). Furthermore, Proverbs 3:9,10 says, "Honour the Lord . . . and thy presses shall burst out with new wine." New wine is a translation of the Hebrew word "tirosch." Hosea 4:11 declares: "Whoredom and wine (yayin) and new wine (tirosch) take away the heart." Both yayin and tirosch produce the same effects. To interpret wine (yayin) as intoxicating and new wine (tirosch) as nonintoxicating is to make a distinction which does not exist.

While there are good men that maintain, for obvious reasons, that there are two or more kinds of wines mentioned in the Bible, the burden is on them to prove it. Brother A. refers only to Matthew 9:17 and the Septuagint Greek Old Testament to prove it, but the fact is he proves no such thing as already shown. Therefore, if he cannot clearly show where the distinction between alcoholic and nonalcoholic wine is made in the Scriptures, it must not be there. Such passages as Eph. 5:18, Rom. 14:21, and Luke 10:34 unquestionably prove the wine (oinos) of the New Testament is a fermented drink. To speak of unfermented or unalcoholic wine is like speaking of unweat water, a dark light, or unelectric lighting. A great man of long ago said, "None but a third-rate scholar adopts the view that the Bible describes two kinds of wine." (J. R. Graves, WHAT IS IT TO EAT AND DRINK UNWORTHILY?, p. 44).

In his booklet, Brother A. gives his answers to three arguments, which he says are generally believed and used to support the use of wine in the Supper. He indicates that all three are used by T. P. Simmons in his SYSTEMATIC STUDY OF BIBLE DOCTRINE, p. 297. I do not find these three arguments or reasons given to support wine in the Supper on p. 297, but two of them on pages 397, 398 of the above work. However, we will note some of his arguments against the three reasons given by some to support the use

of wine, and look briefly at the third reason Brother Simmons does give in favor of wine which Brother A. does not mention, namely, "The symbolism of the Supper demands fermented wine."

#### THE JEWISH PASSOVER

"If the Jews today make the drinking of alcoholic wine a mandatory part of the Passover, they are adding their traditions to the Word of God," and "No, alcoholic wine was not a part of the Passover. The cup at the Lord's Table was not a Passover cup. In fact, the Lord's Table is not a continuation of the Passover . . ." So says Brother A.

Dear reader, it should be clear to even the most casual reader of the Bible that the Passover and days of Unleavened Bread were typical of the death of Christ and a memorial of it. The four Gospels are replete with the fact that our Lord's last week on earth was at the time of the Passover season and days of unleavened bread (Jno. 13:1; 19:31). According to Ex. 12 and Leviticus 23, Passover was on the 14th and the Feast of Unleavened Bread on the 15th of the month Nisan—the first month. These two are inseparately connected (Luke 22:1). If the Passover is a type and Christ is the antitype (I Cor. 5:7); then the Feast of Unleavened Bread is a type of which the Lord's Supper is the antitype. We are saying that the Feast of Unleavened Bread was but a memorial of the Passover Lamb and the antitype or fulfillment of it is the Lord's Supper, which is a memorial of Christ's broken body and shed blood, even our Passover (I Cor. 5:7; 11:26). It is interesting to note that the instituting of the Memorial Supper, like its type, took place before the "Lamb" actually died (Ex. 12; Matt. 26).

We would agree with Brother A. that the Supper is not a continuation of the Passover, but to deny that the Lord's Supper is the substance of which the feast of Unleavened Bread is the shadow is to deny that Christ is the substance of which the Passover Lamb is the shadow. This would play havoc with the Scriptures.

Now according to the Word of God, there was a "cup" as well as bread used the night Christ instituted the ordinance of the Lord's Supper (Matt. 26:26-28; I Cor. 11:23-26). It was during the days of Unleavened Bread (Luke 22:1; John 13:1).

The "cup" is called in I Cor. 10:16 the "cup of blessing," and in verse 21 "cup of the Lord." It is "the cup over which the bless-

ing is spoken, when the wine contained in it is expressly consecrated by prayer to sacred use of the Lord's Supper. It is called in Jewish writings, just as by Paul, 'cup of blessing,' and is supposed to refer to the third cup of wine drunk at the Passover feast . . ." (Ungers Bible Dictionary, p. 230). This, dear friend, was the cup used by our Lord in the instituting of the Supper.

If drinking had no place in this observance, I am convinced that Christ would not have violated the laws of this ordinance, though He did often violate the traditions of the elders of Israel. We know that the bread that our Lord used then was unleavened. So also the contents of the cup. Was it grape juice or wine? There can be only one answer to the unprejudiced mind. It was wine, not grape juice.

#### THE WEDDING IN CANA

In setting forth his view that Jesus made a "nonalcoholic" wine at the wedding in Cana, Brother A. says, "In the New Testament it is sometimes difficult to determine whether alcoholic or nonalcoholic (I'm annoyed with this tautology) wine is meant." Our Brother A. is very oblique. What is this but a muddling of the already muddy water. Let him and those who use grape juice in the Supper tell us plainly where wine means grape juice only, and not real wine in the New Testament. He says, "Who can be dogmatic about Rev. 6:6 or I Tim. 5:23?" Those who believe the Bible to be the plenary verbal inspired Word of God can, Brother A. Wine always means wine—the fermented fruit of the vine.

The arguments against wine in John 2 given by Brother A. are about like the Arminian arguing that if Christ had not been so dogmatic on God's sovereign prerogatives in John 6, the multitude and (Continued on page 7, column 3)

### "What Is Your Life"

(Continued from page two) sure and speedy. Our return is not expected. Our momentary passing may be noisy like a thunder storm but it is quickly over and passed retrieve.

#### THE WEARISOMENESS OF LIFE

Some reader today may have had his fill of sin. You may be a drunkard, or a gambler, or a whore, or a thief, or a dope addict, or even a jail bird. As you look back over your passed life, you see that you have made a horrible mess of it. You may think that you have no friend but your dog. Like Jonah you may be saying: "It is better to die than to live" (Jon. 4:8).

Some other person may be saying, "I have so many temptations, tears and trials. Nothing seems to go right for me. I am a miserable failure." Then you are like Rebekah who said: "I am weary of my life" (Gen. 27:46).

Still someone else may cry, "I have suffered so much in body and soul. Death will be a sweet relief." You may feel like Solomon when he wrote: "Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of the Spirit" (Eccl. 2:17). Someone may even be as despondent as Job who exclaimed: "So that my soul chooseth strangling, and death rather than my life. I loathe it; I would not live always: let me alone; for my days are vanity" (Job 7:15-16).

All such feelings just go to show how so many have missed the real purpose of human existence. Human friendship is uncertain. Human comforts are transitory. The human body is subject to suffering, pain, and death. Rich men take their own life. Famous peo-

### A Review of Baptist Ecclesiology

(Continued From Page Five)

some figurative sense Christ is 'head.' But the idea of a universal church is a contradiction in terms. Whoever saw this church universal? Who ever attended its sittings? Who were its officers? What did it do? The New Testament indeed speaks of the church as an institution, and discusses its duties. But it has not in mind any great body composed of all who were ever members of churches. When we discuss the question of the power or right of the jury, we do not mean a vast jury, composed of all who ever sat in a jury-box. We either mean some particular jury empaneled at a particular time, or else we mean the jury considered as a legal institution for the trial of causes before courts. Precisely so the New Testament uses the word church. It has in mind a specific body duly organized; or, it has in mind the church as an institution. Possibly, also, in one or two texts, it has in mind the church as an ideal. As such she is the purchased of Christ's blood, as such she is dear to Him on earth, and is to be His bride in heaven. The prayer of the Lord for the oneness of all His followers is to be answered, not while they dwell on earth, but when they are gathered in glory. It was not a prayer that they might be one church, but that they might be one in preparation for the 'one fold' in heaven. Meanwhile, there is a larger Christian unity in which we rejoice — the unity of holy love in regenerate hearts. Such hearts love more and better for the honest differences they cherish. Thrown together in church unity, Christian unity would perish. Many men make noble patriots, standing well together in the state in all times of national peril, who would not dwell comfortably together under the same family roof. Yet the family is a fact as well as the state. And family unity, in its place, is as much needed as national unity. Had it been the design in this essay to show the oneness of Christian hearts, that could have been done. But the oneness of the church can never be shown, because it is untrue alike in conception and fact, alike in theory and practice.

"The church is a simple, independent institution, having in itself wonderful powers of adaption. It is an organization that can never be outgrown. Like the human family, the Christian church is of God. The glory of both is not their grandeur of combination, nor their adaptation to strike the senses, and impress men by their splendor. The glory of family and church alike in their absolute simplicity — a simplicity exactly meeting the needs which the two institutions were ordained to supply."

D. W. Faunce.

The Baptist Quarterly (Phil. American Baptist Publication Society, 1876) pp. 178, 179.

Remember, this was not from The Tennessee Baptist, nor The Landmark Baptist Banner, nor from The Southern Baptist Review. But from the heart of Baptist low-churchism of the past century, the Northeast. We therefore close this letter with kindest regards for the truth.

I remain yours in the Old Landmarks.

R. E. POUND II

(Continued Next Week)

ple do themselves to death. All this proves that the words of Christ are true. He said: "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

#### THE ABUNDANT LIFE

Jesus Christ is the bread of life (John 6:48). He alone can give real meaning to our life in this world. Without Him as our Savior, life has no meaning. He came that we might have a purposeful life (John 10:10). Those who know Him can say: "The Lord is the strength of my life; of whom shall I be afraid" (Ps. 27:1). And still with Paul: "The life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me" (Gal. 2:20).

You cannot be happy in this life unless you live according to the teaching of the Holy Book. The Bible says in Proverbs 8:35: "For whoso findeth me findeth life." Jesus Christ said: "If thou wilt enter into life, keep the commandments" (Matt. 19:17). He did not in this prescribe keeping the commandments as the means of receiving spiritual life. But rather He tells those who already have spiritual life how they can have a purposeful and meaningful life in this world. If you want your life to be happy, to have real purpose, then you must conform to the teaching of the Word of God.

Obedience to the precepts of the Scripture prolongs our life. The Lord told Solomon: "And if thou wilt walk in my ways, to keep my statutes and my commandments,

as thy father David did walk, then I will lengthen thy days" (I Kings 3:14).

#### EARTHLY LIFE A PILGRIMAGE

How long we shall live in the present evil world only God knows. This life to a Christian is a pilgrimage. Jacob told Pharaoh: "The days of the years of my pilgrimage are a hundred and thirty years: few and evil have the days of the years of my life been" (Gen. 47:9). Jacob reveals in this how the hundred and thirty years had seemed to him like days. He knew himself to be a stranger and a pilgrim in this world. He realized he was a traveller to "a better country, that is, an heavenly" (Heb. 11:16). We like Jacob would do well to realize that the earth is our hotel, not our house. This is only true of those who have prepared to die, of those who know their sins are forgiven, of those who know Christ as personal Saviour.

This earthly life to the unsaved is a broad way that leads to destruction. It is a place of a few sinful pleasures which is soon to terminate by God saying: "Thou fool, this night thy soul shall be required of thee" (Lk. 12:20). How horrible to reflect upon a wasted life. How terrible to see a Christless coffin, a Christless funeral, a Christless grave and a Christless eternity out before you.

All men, whether evil or good, must face the record of their life. We must give an account for "the things done in our bodies, according to that we have done, whether it be good or bad."

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

perverts and destroys the moral force of the concept of racism." He said the U. N. was "at a point of officially endorsing anti-Semitism."

ORANGE, Mass. (EP) — When the Rev. Edward T. Hougen, pastor of Central Congregational Church here, announced he was a homosexual his congregation and fellow townspeople took it in stride.

But shortly afterward, when his wife Margaret let it be known that she has had sexual relations with men besides her husband, their reaction was totally adverse.

"It really stunned the congregation," said member William Babel. "Everyone's false teeth fell out. They consider Mrs. Hougen's affairs as promiscuity, that's all," he said.

Replied Pastor Hougen to the uproar: "Ours represents an alternative marriage style within the context of the Christian faith. That's more difficult for people to handle than my being gay."

The Hougens, both 33, are graduates of Union Theological Seminary, New York, and ordained ministers of the United Church of Christ, a denomination once known simply as Congregational.

The couple admitted that their children are already beginning to ask questions about "our friends who visit us here," and stated: "We have tried to be honest with them."

"We love each other and the children very much," Pastor Hougen said. "And we love the people with whom we become intimately involved."

**Cup Of Blessing**

(Continued from page 6)

many of His disciples would not have gone away to walk with Him no more. But all the arguments to the contrary on either subject, regardless of their seeming pertinence do not alter the facts — the truth.

In connection with his denial that wine means wine or that Christ made real wine at the wedding in Cana, Brother A. states, "If it could be shown that, indeed, the Lord Jesus made alcoholic wine at Cana, what relationship would this have to the Lord's Table? At Cana the drink is called 'wine,' at the Lord's Table it is called 'the cup' and 'the fruit of the vine'" (Matt. 26:26-30). Moreover, he states, "It may be argued that 'the cup' and 'fruit of the vine' refer to alcoholic wine, but where is the proof? And why is so strange a way used to refer to alcoholic wine?"

I quote the following to answer Brother A.'s questions and to show that the "strange" thing is to make "the fruit of the vine" mere grape juice instead of real wine, and to further substantiate what has been said about the relationship between the Passover and the Lord's Supper and the historic Baptist position on wine at the Lord's Table:

"Now, that the contents of the cup used by our Saviour was the expressed juice of the grape I suppose no one questions. No form of expression could be more definite than is that used by our Lord in the ordaining act: 'But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.' Had He used the term wine, room would have been left to hang a doubt upon, as to whether it was the wine of grapes or not, or whether it was the pure and unadulterated juice of the grape, or not; but He says, DRINK this FRUIT OF THE VINE — the fruit of the vine in a form to be DRUNK not eaten. There is no room left even for a shadow of doubt here — it was the pure unadulterated juice of the grape. Now, if there were no other reasons why the Church should continue to celebrate the Lord's Supper in the use of the grapes, the fact should be regarded by every Christian as an all-sufficient REASON. But the apt

expressiveness of the symbol is a good REASON for the selecting of it. Our Lord's body was torn with thorns, lacerated with knotty cords, crushed with the hammer and the nails, and pierced to the core—the heart—with the spear, until the vital current was exhausted; so the grape is bruised, and crushed, and pressed together, in order to obtain the juice—its blood. But when it is recollected that all the sacrificial types of the Temple service were to have their accomplishment in the person of Christ, from the hour of the Passover, on the night of the 14th of Nisan, until the ninth hour, or three o'clock in the evening, of the following day, when our Lord expired; it must appear most reasonable that some suitable memento to the fulfilling of these sacrificial types by Christ should be incorporated in one of the two ordinances appointed for the observance of the Church; that thereby the antitype, in the person of Christ, might be recognized, the truthfulness of the types confirmed, and their fulfillment verified. Now, all this is done in the use of the wine in the Supper, as I shall attempt to demonstrate.

"In the 29th chapter of Exodus we have the law of the daily sacrifices. Two lambs were offered each day, continually; one in the morning and the other in the evening. The manner of the offering is specified in the 40th verse; thus: 'And with the one lamb a tenth-deal of flour mingles with a fourth part of a hin of beaten oil, and the fourth part of a hin of wine, for a drink-offering.' This daily sacrifice for atonement was, so to say, a representative of all the offerings for atonement; because it was GENERAL in its application, and perpetually offered. The manifest fulfillment of this type by Messiah would show that all the others were fulfilled also. Now see how entirely the type is lost in the Antitype. At nine o'clock being the third hour of the 15th of Nisan, the first lamb of the daily sacrifice was offered; at the ninth hour — three o'clock p.m., being the hour of the evening sacrifice, 'the Lamb of God,' the great Antitype, bowed His head and gave up the ghost; the veil of the Temple was rent in twain from the top to the bottom; the graves were opened, and many dead bodies arose; all going to show the termination of the ceremonial law, and that from that hour all sacrificial types ceased. Now note: as the lamb, the flour, and the oil in the BURNT OFFERING typified the body of Christ, so the wine for the DRINK OFFERING typified the blood of Christ; and here we have the first REASON for the selection of the WINE as a symbol of the blood of Christ in the Supper; for it was evidently intended by Messiah to approve of and confirm all the typical testimony borne by the Mosaic rituals to His identity as the Messiah. As the penalty of law was death, the shedding of blood (which was His life) was indispensable to the remission of sins; and as all bloody sacrifices were but types of the shed blood of Christ, they all necessarily ceased at His death. No BLOODY symbol of the shed blood of Messiah would have compared with the spirit of the law, because all its demands had been fully met by the death of Christ; and therefore, the law itself would have inhibited the shedding of blood in reference of it, either as a penal satisfaction, or a symbol of a satisfaction already accepted. Moreover, such a bloody symbol would not have been useable by the church; since, so far from being a cordial, it would have been offensive to the taste, as well as to the eye. But as the bread, as the symbol of the Saviour's body was both palatable and life-sustaining, it was befitting that the DRINK of the feast — the blood of Christ, should be symbolized by a fluid comporting in its taste and properties with the other symbol: as His body was the bread of life, so a cordial, cheering, and vitalizing drink, as a symbol of His

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blood, was indispensable to a feast — the Supper. Here, then is the second REASON for selecting the wine as a symbol of the Saviour's blood; and I think that human science would be wholly incompetent to suggest any other article, in all the round of nature, which would reflect, as a figure, all the spiritual properties and effects of the blood of Christ so perfectly as does the pure juice of the grape. As His body is food indeed, so his blood is drink indeed; and this SPIRITUAL FACT is exhibited in the use of those symbols in the Lord's Supper." (Wm. C. Buck, PHILOSOPHY OF RELIGION; Southwestern Publishing House, 1857; pp. 452-55).

If one thinks that this lengthy quote from the above work does not answer Brother A's questions, read it again. The argument set forth by Mr. Buck is not whether the element should be mere grape juice or real wine, but what kind of wine; wine of grapes or wine made from some other fruit. Note too, that Ex. 29:40 shows wine as the drink-offering in the daily sacrifice, which was representative of all the offerings for atonement. Wm. C. Buck was a Baptist. And at the time of the writing of the above work was pastor in our city — the First Baptist Church of Columbus, Mississippi.

**THE CHURCH AT CORINTH**

In setting forth his view that wine was not used at Corinth in I Cor. 11, Brother A. says, "No, this text does not support the use of alcoholic wine." On pages 4 and 5, he gives reasons for his conclusions. The main one concerns the word "drunken" found in verse 21 of the above mentioned book and chapter. He says that the basic meaning of the word is "full or satisfied." What does this prove? Does he mean that one drink of wine cannot be full or satisfied? The fact is that this word (methuo, translated drunken) is found in other passages of the New Testament, (Matt. 24:49; Acts 2:15; I Thess. 5:7, etc.). This word means "to be intoxicated, be drunk, to inebriate, make drunk" (THE ANALYTICAL GREEK (Continued on page 8, column 3))

In the Southern Baptist Convention there is a move underway among the liberals of the ABPR (Association of Baptist Professors of Religion) to remove certain portions or entire books from the Bible, according to an editorial in the December issue of the SOUTHERN BAPTIST JOURNAL.

The article relates that Watson Mills, one of the Sunday School literature writers for the last half of 1975, published an article in 1974 calling for the liberals to meet and decide what portions or books of the Bible should be thrown out and what new printings should be added to the Bible.

W. A. Criswell tells in his book, LOOK UP, BROTHER, on page 81, about one Southern Baptist professor in a Baptist College who taught that three books should be removed from the Bible. This professor said that he believed that PLAYBOY would be better in the Bible than the Song of Solomon.

I am sure that the vast majority of all Southern Baptists believe the Bible to be the authoritative, authentic, and infallible Word of God. We would hope that this majority will clean up the liberalism in their ranks, or withdraw from an organization which permits infidels to teach young preachers.

Did you know that the statistics of nuclear weapons are gruesome? Conservative estimates show that the world nuclear stockpile is equivalent to 50,000 to 500,000 megatons of TNT. This would be more than 100 tons of TNT for every person on earth. Present stockpiles could obliterate 50 worlds?

Never before did we live in a time when without Divine intervention man had the power to destroy himself. Unless Jesus Christ returns and puts an end to this madness "there should no flesh be saved" (Matt. 24:22).

Here are a few facts about the United Nations. Americans are fed up with it. Public approval of this world body was as high as 87 per cent in 1959; now it is lower than 34 per cent. There has been a big drop in approval since the General Assembly in early November voted 72 to 35, with 32 abstentions and 3 nations absent, to declare the movement to set up a Jewish national homeland in Palestine "a form of racism and racial discrimination."

In its 30 year history the U. S. has contributed more than one-third of all its funds. This year Washington is footing \$81.3 million of the total U.N. budget of \$325.1 million. The Soviet Union, Byelorussia, and the Ukraine owe the U.N. \$36.4 million in overdue assessments, yet they have three votes in the General Assembly and the U. S. one! Over one-half of the U.N. 142 member nations have fewer people than New York City, yet each nation has fully one vote.

Inscribed on a marble wall at the U.N. headquarters in New York City is a portion of Isaiah 2:4: "They shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war anymore." The first portion omitted reads: "And he (God) shall judge among the nations, and shall rebuke many nations."

The U.N. is a colossal failure. It is time to get the U. S. out of the U.N. and the U.N. out of the U. S.

CHARLESTON, W. Va. (EP)—The Kanawha County Board of Education has voted to return to classrooms for supplemental reading the controversial textbook series which were banned from classrooms last year.

By a 3-to-2 vote, the board decided to allow the D. C. Heath Communicating Series to be used for supplemental reading in classrooms; and permit classroom use of an alternate series, Language for Daily Use, published by Harcourt, Brace, Jovanovich.

Both series were banned from classrooms last year after months of protests and demonstrations by parents who charged that the books contained anti-Christian and anti-American readings. Under a compromise, the series had been restricted to libraries, available only to students who present permission slips signed by their parents.

WASHINGTON, D. C. (EP) — Serious crime in the U. S. in 1974 increased by 18 per cent over the previous year, according to the Federal Bureau of Investigation's Uniform Crime Reports.

"These final figures merely underscore what we already knew. The problem of serious crime is immense," said U. S. Attorney General Edward H. Levi. Earlier reports had estimated the increase at 17 per cent.

The rising crime rates "also indicate that crime is, indeed, a national problem that reaches into every part of our society," Mr. Levi said. "A coordinated national response by all segments of the criminal justice system and at all levels of society is vital if we are to bring this problem under control."

During calendar year 1974, an estimated 10,192,000 Crime Index offenses were reported to law enforcement agencies in the U. S., 18 per cent more than the volume of the previous year. Of the 1974 total, 969,800 were "violent" crimes and 9,222,200 "property" crimes.

Violent crimes — murder, forcible rape, robbery, and aggravated assault — increased 11 per cent as a group. Robbery increased by 15 per cent, aggravated assault and forcible rape were up 8 per cent, and murder rose by 6 per cent.

Property crimes — burglary, larceny theft, and auto theft — increased 18 per cent as a group. Larceny theft was up 21 per cent, burglary up 18 per cent, and motor vehicle theft rose 5 per cent.

Serious crimes increased 20 per cent in both rural and suburban areas. Cities of more than 250,000 registered a 12 per cent increase in serious crimes. Cities over one million population reported a 10 per cent rise.

WASHINGTON, D. C. (EP) — President Ford has condemned the resolution by a United Nations committee that called Zionism a form of racism.

His statement, issued here on Nov. 24, one week following the adoption of the resolution by the Social, Humanitarian and Cultural Committee, was immediately welcomed in statements issued in New York by the American Jewish Committee, the American Jewish Congress, and the Conference of Presidents of Major American Jewish Organizations.

"We deplore in the strongest terms the recent vote . . . characterizing Zionism as a form of racism," said Mr. Ford. "Such action undermines the principles upon which the United Nations is based."

The President said United States representatives at the U.N. had expressed "well and forcefully" the view of "this Administration and the American people."

During the debate, Leonard Garment, speaking on behalf of the U. S., called the resolution "an obscene act" that "distorts and

## "Total Inability"

(Continued from page 5)

We talk about the plan of salvation. Literally, that is a misnomer. There is no such thing as a plan of salvation. There is a purpose of salvation. God didn't plan; God purposed.

"According to the eternal purpose which he purposed in Christ Jesus our Lord"—Eph. 3:11.

So, beloved, His purpose for coming to this world was an eternal purpose, that was purposed in Christ Jesus, our Lord, before the foundation of the world, that the Lord Jesus Christ would save the elect of God.

I tell you, the Ethiopian's skin can be changed, but it would take a miracle of God to do it. It takes a miracle to save unsaved people, but that is what the Lord Jesus Christ came into this world for.

### CONCLUSION

In closing, I want you to notice this truth.

Thank God, there is hope for the sinner, not in the bath of baptism, not in the scalding tears of remorse, not in pledges and

vows of a ceremonial nature, but there is hope for the sinner in God's grace.

Thank God that I can present to you the grace of God. You are totally unable to be saved apart therefrom.

Can the Ethiopian change his skin? No. Can the Ethiopian's skin be changed? Yes. Can you save yourself? No. Can God save you? Yes; by His grace. May it please God that in this hour He shall do so.

May God bless you!

## Xmas Idolatry

(Continued from page one)

Ancient Celtic priests, called Druids, used to give sprigs of mistletoe as a charm, later it was used at religious gatherings.

The Bishop of Myra, Saint Nicholas, is the forerunner of Santa Claus. He was not omnipotent, and yet, he is portrayed as such when saints and sinners alike tell their children that he gives toys to all children on Christmas eve.

As you can see, everything about Christmas is idolatry, hence my

subject — December 25 = Idolatry.

The Bible is very clear about worshipping idols. "Wherefore, my dearly beloved, flee from idolatry" (I Cor. 10:14). Pagan, idolatrous activities were brought over into Christmas festivities, yet God says flee from it. What are you doing?

Jeremiah tells us not to learn the way of the heathen as is done with every ungodly practice of Christmas. "Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not" (Jeremiah 10:2-4).

Search as hard as you will and you will not find anywhere that we are to observe the day of His birth as a special day. We are shown that we worship on the first day of the week to commemorate His resurrection, but that is all. (If we were commanded to do so we would have been given the date so that we could.) God's Word says, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4:11).

Everything about Christmas was started by Roman Catholicism and taken from pagan idolatrous worship. "... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). Any applé that touches a rotten apple rots where it touches it. Likewise any Christian that touches rotten paganism becomes rotten there where it touches. Isaiah 52:11 says, "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord." How can we speak of Him when we follow the multitudes to do evil. Peter followed afar off and ended up denying the Lord with a curse. Are you denying the Lord with your idolatry? Paul told Timothy that there are vessels of honour and of dishonour, then he said: "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work" (II Tim. 2:21).

## Cup Of Blessing

(Continued from page seven) LEXICON—BAGSTER, p. 261).

Paul condemns the abuse and misuse of wine and drunkenness, not the rightful use of it. This accords with the Bible wherever it speaks on the subject (Eph. 5:18; I Tim 3:3, 8; 5:23).

### THE SYMBOLISM OF THE SUPPER DEMANDS WINE

This reason for using wine is given in T. P. Simmons' work already referred to in this article, which Brother A. also refers to at the beginning of his work; but which reason Brother A. does not mention or answer in his treatise. If the Lord's Supper is a symbolic ordinance; then the element must be true symbols. To show the importance of the elements of "the cup" in the Supper, I quote from a tract written by T. P. Simmons on the subject: WINE OR GRAPE JUICE IN THE LORD'S SUPPER.

"The symbolism of the supper demands wine. On this point we find some very curious reasoning on the part of some in insisting on grape juice for this same reason. We find a Seventh Day Adventist paper thus contending. Also a Sunday School paper for young people published somewhere in the North contends for the same. But

that this contention is false and that grape juice does naturally contain leaven (a type of sin and evil) ought to be apparent to anyone upon a moment's reflection. If grape juice did not contain leaven, it would not ferment. In answer to our query concerning this matter, Frederick J. Haskin, Director of Information Bureau at Washington, D. C., gave the following significant reply:

"THE BUREAU OF PLANT INDUSTRY OF THE U. S. DEPT. OF AGRICULTURE SAYS THAT GRAPES NATURALLY CONTAIN A LEAVENING AGENT AND THAT IS PRESENT IN THE JUICE." Does the Bureau of Plant Industry know what it is talking about? We invite proof to the contrary. Then comes the question as to what becomes of the leaven in the process of fermentation? In answer to this, Mr. Haskin continues: 'THE LEAVEN IS USED UP IN THE PROCESS OF FERMENTATION SO THAT THE FINISHED PRODUCT OR WINE DOES NOT CONTAIN ANY.'

"Therefore, we may contend that it takes fermented wine to match unleavened bread, and that the former is as essential as the latter. The fruit of the vine that properly represents the sinless blood of Christ must not have any leaven in it. Therefore, wine should be used."

I'm sure by now some dear reader is ready to ask, "Aren't beer, whiskey and gin the same as wine?" And "Are you advocating that we all become alcoholics?" Let me answer both questions by quoting from an authority on the subject, and by observation:

"Wine is essentially a natural product; malt and distilled beverages are manufactured. The grape is the only fruit that will preserve itself naturally, without anything being added or taken away. This is because it contains fermentable sugars and because the dustlike 'bloom' on its skin contains natural yeast that can ferment those sugars into alcohol. If we crush a handful of grapes and leave the juice in a cup, it will turn into wine." (Leon D. Adams, THE COMMONSENSE BOOK OF WINE, 1958, p. 9, 10). Observe I Tim. 5:23. Here we note that Paul advises Timothy to take a "little wine." Too much wine, like too much medicine, too much salt, or even too much water, can injure or even kill. But the devotees of grape juice in the Lord's Supper seem not to know this. They abandoned all reason, as well as endeavor to make the Scriptures agree with their already preconceived notions on the subject. Dear reader, let's study the Bible, not to prove what we believe, but to find out what we are to believe on this and all subjects.

Brother A. concludes his work by setting forth a series of questions which are supposed to favor, as he calls it, "alcoholic" wine in the Lord's Supper, and then answers them. In conclusion of this study, I look at only two of these questions with his answers, for to do more would be superfluous.

Question number five on page six of the eight page booklet is as follows: "Is not alcoholic wine of like character to unleavened bread which was used in the Passover?" Answer: "No, it is not. Leavened bread and alcoholic wine are both the products of fermentation. In fact, alcohol is produced when the bread is leavened. This alcohol is boiled off when the bread is baked. Boiled grape juice most nearly resembles unleavened bread, as the leaven is killed by the heat before it can ferment in both the grape juice and the bread."

If Brother A. is right, then any kind of bread used in the Supper is alright, seeing that all kinds of bread are made only by baking. But is this true? No, the only true unleavened bread is that which is baked without leaven to begin with. It should be noted here that leaven

which typifies false doctrine, malice and wickedness throughout the Word of God is not destroyed by heat as proven by true unleavened bread as all bread, without exception, is made by heat and is not pure of leaven except it be made without it. Therefore, heat alone does not take away sin (leaven), for the lake of fire and brimstone of Rev. 20:10 will not purify the devil of sin. So pasteurized or heated grape juice is not free from leaven or impurities to the extent of typifying the sinless blood of our Lord Jesus Christ.

It should be abundantly clear that the primary meaning of "wine" in the Scriptures is not mere grape juice, but the purified blood of the grape as the final result of effervescence and fermentation. This process typifies what the blood of Christ does for His people. We are naturally leavened (sinful), but by His blood we are purified (Heb. 9:12-23).

The final question and answer that we want to consider is found on page seven and is thus stated, "Is there any place in the Scriptures where the context or the word used guarantees that the reference is to alcoholic wine, and where the Scripture does not condemn its use? The answer is no. When the word used or the context tells us that alcoholic wine is meant, the Scripture universally condemns its use."

Is Brother A.'s answer anywhere near correct? Observe carefully the following Scriptures: Gen. 14:18; Ex. 29:40; Lev. 23:13; Num. 6:3, 20; Ezra 6:9; Job 1:13; Prov. 21:4-7; Luke 10:34; Rom. 14:21; Eph. 5:18; I Tim. 3:3, 8; 5:23; I Peter 4:3. Many other passages could be cited, but these will suffice to show the folly of Brother A.'s above answer. If words in the Hebrew and Greek (as we have already shown) mean anything, the words in the above passages of Scripture mean real wine, which if misused cause drunkenness and all kinds of evil. But again, it is not the lawful use, but the abuse of wine that is "universally condemned" in the Scriptures.

Again to emphasize Brother A.'s overuse of the expression "alcoholic" and "nonalcoholic" wine, which his readers are to take for granted without a particle of evidence to support such a theory, I want to quote from Schaff Herzog Encyclopedia under the subject of wine, page 2537: "In fact the theory of two kinds of wine, one fermented, intoxicating, and unlawful, and the other unfermented, un-intoxicating, lawful, is a modern hypothesis, devised during the present century, and has no foundation in the Bible, or in Hebrew, or in classical antiquity."

Let those who feel that we are promoting the liquor business and drunkenness by advocating the use of wine in the Lord's Supper, give us one example from history or the present, which will show that the use of wine at the Lord's Table in a Baptist church has led to either of these evils. For every one example given, I will give five examples to show that within the membership of Baptist churches there are not only members who use alcohol to excess, but whose business it is to buy and sell it, and all the while would not think of using anything but grape juice in the communion services.

Detesting as I do the nefarious liquor traffic and its attendant debauchery of every kind, bringing untold misery to thousands, it is my judgment that we do not strengthen our position in checking this evil by reading our own thoughts into the Word of God. The elements to be used at the Lord's Table are not left to our preference or wisdom.

The writer would apologize for writing at such length, but cherishes the hope that others will be challenged to search the Scriptures on this subject (as I was a few years ago), and by so doing "Prove all things; hold fast that which is good" (I Thess. 5:21).

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