

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

Vol. 43, No. 53

ASHLAND, KENTUCKY, JANUARY 31, 1976

WHOLE NUMBER 2055

SPURGEON AND ECCLESIASTICAL SEPARATION

Compiled by G. Archer Weniger

"Long ago I ceased to count heads. Truth is usually in the minority in this evil world. I have faith in the Lord Jesus for myself, a faith burned into me as with a hot iron. I thank God, what I believe I shall believe, even if I believe it alone." — C.H.S., Oct. 16, 1887, Sermons, 33, 575.

"A chasm is opening between men who believe their Bibles and the men who are prepared for an advance upon Scripture. The house is being robbed, its very walls are being digged down, but the good people who are in bed are too fond of the warmth, and too much afraid of getting broken heads, to go downstairs and meet the burglars. . . Inspiration and speculation cannot long abide in peace. Compromise there can be none. We cannot hold the inspiration of the Word, and yet reject it, we cannot believe in the atonement and deny it, we cannot hold the doctrine of the fall and yet talk of the evolution of spiritual life from human nature, we cannot recognize the punishment of the impenitent and yet indulge the 'larger hope.' One way or the other we must go. Decision is the virtue of the hour." — C.H.S., September 1887, The Sword and

the Trowel.

"Believers in Christ's atonement are now in declared union with those who make light of it; believers in Holy Scripture are in confederacy with those who deny



CHARLES HADDON SPURGEON

plenary inspiration; those who hold evangelical doctrine are in open alliance with those who call the fall a fable, who deny the personality of the Holy Cross, who call justification by faith immoral, and hold that there is another probation after death. . . Yes, we have before us the wretched spectacle of professedly orthodox Christians publicly avowing their union with

those who deny the faith, and scarcely concealing their contempt for those who cannot be guilty of such gross disloyalty to Christ. To be very plain, we are unable to call these things Christian Unions, they begin to look like Confederacies in Evil. . . It is our solemn conviction that where there can be no real spiritual communion there should be no pretense of fellowship. Fellowship with known and vital error is participation in sin." — C.H.S., November, 1887, The Sword and the Trowel.

"It is a great grief to me that hitherto many of our most honored friends in the Baptist Union have, with strong determination, closed their eyes to serious divergencies from truth. I doubt not that their motive has been in a measure laudable, for they desired to preserve peace, and hoped that errors, which they were forced to see, would be removed as their friends advanced in years and

(Continued on page 6, column 1)

THE HIGH COST OF PRAYER

"I want you to spend fifteen minutes every day praying for foreign missions," said the pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment." "Costly?" they asked in surprise. "Aye, costly," he cried. "When Carey began to pray for the conversion of the world it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and, after two years of blessed work, it cost him his life. Be sure it is a dangerous thing to pray in earnest for this work; you will find that you cannot pray and withhold your labor, or pray and withhold your money; nay, that your very life

(Continued on page 8, column 5)

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 Pulpit

A Sermon By Milburn Cockrell

"THE EDENIC COVENANT"

Very frequently in reading our Bibles we come across the word "covenant." This word occurs 279 times in the Old Testament and 23 times in the New Testament. Since the term covenant is so commonly used, it behooves us to have a proper understanding of this word so often used by the inspired penmen.

The Hebrew word "berith" which is translated "covenant" in the Old Testament is derived from words meaning "to create, to cut in pieces, or to select or choose."

It is translated in the King James Version "covenant" 260 times, "confederacy" 2 times, "league" 15 times, and "be in league" 2 times.

The word used in the Greek New Testament is "diatheke." It is translated "covenant" 20 times and "testament" 19 times.

Properly speaking, a covenant is a compact between man and man. In Bible times a covenant was something which was made between tribes or nations (1 Sam. 11:1; Josh. 9:6) or between indi-

Here Are Some Hard Nuts For The Romanists To Crack

Bro. A. J. Terry was a Baptist missionary in the state of Piahy, Brazil. He had some discussion a while back with the Catholic bishop in that state. In that discussion he got out in tract form the following questions, which the bishop has never even tried to answer. Hand them to the nearest Catholic priest or neighbor and ask him to answer them. Bro. Terry translated it from Portuguese into English for us.

"Baptists do not follow any man, but Christ and He alone is their Leader and Head. They do not accept any authority except the Holy Scriptures as authoritative over men's consciences and lives. They do not follow Luther, Calvin or any other Reformer. They are older than the Reformation and for that reason are not Protestants. Therefore we request that from the Bible, which is the only authority upon Spiritual questions, that any of our Catholic friends cite us their authority for the following:

1. A Bible text that proves that we should pray to the Virgin Mary.
2. A Bible text that proves that Mary was conceived without sin.
3. A Bible text that proves that the apostle Peter did not have a wife.
4. A Bible text that proves that ministers ought not to marry.
5. A Bible text that proves that Peter was bishop in Rome.
6. A Bible text that proves that Pope is vicar of Christ and successor of Peter.
7. A Bible text that proves that the priests can forgive sin.
8. A Bible text that proves that the wine in the Lord's Supper ought to be taken only by the priests.

9. A Bible text that proves the existence of the Roman mass.

10. A Bible text that proves that the priests have the power to change the bread and wine into the body, blood, soul and deity of Jesus Christ.

11. A Bible text that proves that there are seven sacraments.

12. A Bible text that proves that the use of images was recommended by Christ or His apostles.

13. A Bible text that proves the existence of purgatory.

14. A Bible text that proves that there is more than one Mediator.

15. A Bible text that proves that we should pray for the dead.

16. A Bible text that proves that we should fast on Fridays.

17. A Bible text that proves the infallibility of the Pope.

18. A Bible text that proves that baptism washes away original sin and transforms one into a Christian, son of God and heir of the Kingdom of Heaven.

19. A Bible text that proves that children who die without baptism go to a place called "Limbo," and that proves that such a place exists.

20. A Bible text that proves that Jesus or His apostles baptized children or that approves the baptism of children.

21. A Bible text that proves that the Roman church has the right to change the act of baptism from immersion to sprinkling, or to change any command or teaching of our Saviour Jesus Christ.

22. A Bible text that proves that a man ought to be persecuted and cursed because he has conscientiously abandoned the religion in which he was born and has accepted the religion of Jesus Christ.

—News and Truths

Jesus, Peter And The Pope

THE DIFFERENCE BETWEEN CHRIST AND THE POPE

1. Jesus did not have a place where to lay His head (Luke 9:58).
- The Pope has his Vatican with its 1,100 rooms at his disposal.
2. Jesus never wore special robes to distinguish Himself from other men.
- The Pope dresses like a clown with his tiara made of cloth of gold and which comprises three crowns with 252 pearls, 229 diamonds, 32 rubies, 19 emeralds, and 11 sapphires.
3. Jesus said that His kingdom was not of this world (John 18:36).
- The Pope has his kingdom, the Vatican City, created by Mussolini.
4. Jesus did not have soldiers at His command, and reproached James and John for their belligerent spirit (Luke 9:64).
- The Pope has his soldiers in the Vatican City, ever ready to fight to defend his "kingdom."
5. Jesus commanded Peter to

return his sword into its place; for all they who take the sword will perish by the sword (Matt. 26:52).

The Pope, through the Inquisition of Spain, has killed an untold number of people, and one night, August 24, 1572, in the City of Paris, thousands of Huguenots were murdered. This was the infamous night of Saint Bartholomew!

6. Jesus submitted to civil authority (Matt. 22:21).

The Pope claims to be above all civil authorities.

7. Jesus commanded His disciples not to call anybody "father" (Matt. 23:9).

The Pope has taught his subjects to call him "Holy Father."

8. Jesus refused to be called "Good Master" (Matt. 19:16).

The Pope is generally called "Supreme Pontiff."

9. Jesus washed His disciples' feet to teach them humility (John 13:1-11).

The Pope demands that his subjects pay homage to him, and in years gone by emperors and kings kissed his feet. On several occasions in the year he is carried in processions on his sedia gestatoria (portable chair) by several robust young men.

10. Jesus prays His Father to forgive His enemies (Luke 23:34).

The Pope hates those who do not believe in his doctrines and authority. If he had power he would murder them as his church did through the "Holy Inquisition!"

DIFFERENCE BETWEEN PETER AND THE POPE

1. Peter exhorts the elders of the church not to be lords over God's heritage and exercise their ministry for base gain (1 Peter 5:1-4).

The Pope claims to be the head of the clergy, as he is the vice-regent of Christ on earth.

2. Peter says that all believers form a holy priesthood to offer

(Continued on page 2, column 1)

Halliman Tells Of Revivals In New Guinea Churches

By FRED HALLIMAN
Missionary To New Guinea

Dear friends,
Greetings to each of you in the name of our precious Lord. It is with great pleasure that we are able to report to you once again the wonderful blessings of our Lord on the work and the workers here in New Guinea.

As I write this I have just finished revival meetings in three



FRED T. HALLIMAN

different churches. In all the time I have been in New Guinea (soon will be sixteen years), I have never seen the people so revived as for the past couple of months. About seven weeks ago one of the churches near the Mission Station held a revival meeting and since then there has not been a week that there has not been a meeting going on somewhere, and at times there would be two meetings being held at different churches when they were located far enough apart to not interfere with the other church's services. This week

is no different. As mentioned above, I have been in meetings for three weeks straight but have a rest this week, however two of our evangelists are in meetings this week.

Next week I start a meeting at the church here on the Mission Station, as well as conducting a Conference. We will be having our revival services in the mornings and the conference sessions in the afternoons and at night — this will really be a full week. However, due to the abundance of work that we have to do, we find it necessary to make every minute count. I believe all the churches have meetings planned just as fast as we can get to them and we expect it to be sometime in March, or perhaps later, before all are gotten around to.

In all of my ministry, or Christian life for that matter, I have never seen any thing quite like

(Continued on page 7, column 4)

The Baptist Examiner

The Baptist Paper for the
Baptist People

MILBURN COCKRELL --- Editor
Editorial Department, located in
ASHLAND, KENTUCKY, where all
subscriptions and communications
should be sent. Address: P.O. Box
910, Zip Code 41101.

PUBLICATION POLICIES: All matter for
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Five years \$14.00; Life \$50.00
CLUB RATES: 15 or more each \$3.00
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1879.

The Edenic Covenant

(Continued from page one)
a gift was presented like when
Abraham gave Abimelech the
seven ewe lambs (Gen. 21:30).
Sometimes they would even heap
up a pile of stones to be a seal
of the covenant made.

Improperly speaking, a covenant
is an agreement between God and
man. As man is not in position
of an independent covenanting
party, such agreement is not
strictly a mutual compact. It is
actually a promise on the part of
God to arrange His providence
for the welfare of those who should
render obedience. Some of God's
covenants with man have been
conditional; others unconditional.
That is, some covenants God has
made are dependent upon human
faithfulness, while in others He
merely declares what He will do
wholly apart from the question
of human worthiness or faithful-
ness.

SCRIPTURAL ACCOUNT

The Edenic Covenant is found in
two passages in the book of Gen-
esis. It first appears in Genesis
1:27-30 in these words: "So God
created man in his own image,
in the image of God created he
him; male and female created
he them. And God blessed them,
and God said unto them, Be fruit-
ful, and multiply, and replenish the
earth, and subdue it: and have do-
minion over the fish of the sea, and
over the fowl of the air, and over
every living thing that moveth
upon the earth. And God said,
Behold, I have given you every
herb bearing seed, which is upon
the face of all the earth, and every
tree, in the which is the fruit of
a tree yielding seed; to you it
shall be for meat: And to every
beast of the earth, and to every
fowl of the air, and to every thing
that creepeth upon the earth,
wherein there is life, I have given
every green herb for meat: and it
was so."

A second account is found in
chapter 2: "And the Lord God
took the man, and put him into
the garden of Eden to dress it
and to keep it. And the Lord God

commanded the man, saying, Of
every tree of the garden thou
mayest freely eat: But of the
tree of the knowledge of good and
evil, thou shalt not eat of it: for
in the day that thou eatest thereof
thou shalt surely die" (Gen. 2:15-
17).

THE SEVEN CONDITIONS

I have given these lengthy
quotations from the Scripture be-
cause they set forth the facts in
the plainest possible language.
These verses should be studied
very carefully. Their true depth
has never been fathomed. A care-
ful reading will reveal that the
Edenic Covenant involved seven
distinct conditions.

The period that Adam and Eve
remained in an unfallen state is
called by theologians "the Dis-
pensation of Innocence." This
period is well titled, for it points
to a time when man was in a
state of finite purity and inno-
cency. King Solomon wrote of this
time: "God created man upright"
(Eccl. 7:29).

REPLENISH THE EARTH

The first part of the Edenic
Covenant required Adam to "be
fruitful, and multiply, and replen-
ish the earth" (Gen. 1:28). This
meant that he was to fill the earth
with a seed. The human race was
to be a lasting family. Adam's
posterity would extend to the ut-
termost corners of the earth and
continue to the utmost period of
time. It is the duty of the Adamic
race to see that as "one genera-
tion passeth away another cometh"
(Eccl. 1:4).

The human race, in every coun-
try and age, have been the off-
springs of Adam and Eve. Acts
17:26 says that God "hath made
of one blood all nations of men
for to dwell on all the face of the
earth." The life-stream is in the
blood (Gen. 9:4; Lev. 17:11; Deut.
12:23), for God made the whole
human race from one stock.

No race ought to look with con-
tempt upon another because the
black, the red, the yellow-brown,
and the white races all came from
common parents. In the sense of
creation all men are brothers.

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Malachi 2:10 asks: "Have we not
all one father? hath not God creat-
ed us? why do we deal treacher-
ously every man against his brother,
by profaning the covenant of
our fathers?"

SUBDUED THE EARTH

Second, we learn from Genesis
1:28 man was to subdue the earth.
The expression, "subdue it," im-
plies a degree of sovereignty, con-
trol, and direction over nature.
Man was to regulate the natural
forces. He would so control the
forces of light, electricity, and
gravitation to enable himself to
use them to supply his needs. He
was to use its water power to
his advantage. He could use its
wood and coal for fuel. He would
use its soil to grow plants and
food. He would use its metals for
tools and construction.

"The heaven, even the heavens,
are the Lord's: but the earth hath
he given to the children of men"
(Ps. 115:16).

DOMINION OVER INFERIOR CREATURES

God made man in His image
and immediately gave him do-
minion over the fish of the sea,
the fowls of the air, cattle, and
other creeping things (Gen. 1:26,
28). Man's kingship over the in-

ferior creatures in Eden was a
direct consequence of being made
in the image of the Creator. These
creatures were within man's care
and reach. Although Adam pro-
vided for none of these, he had
power over them all.

This dominion has been greatly
marred by the fall, yet it still re-
mains in many ways. Hebrews
2:6-8 tells us: "But one in a cer-
tain place testified, saying, What
is man, that thou art mindful of
him? or the son of man, that thou
visitest him? Thou madest him a
little lower than the angels; thou
crownedst him with glory and
honour, and didst set him over
the works of thy hands. Thou hast
put all things in subjection under
him, he left nothing that is not
put under him. But now we see
not yet all things put under him."

The limited control over the
ground and the animal kingdom
is very evident to the fisherman
when the fish outsmart him. The
hunter is made keenly aware of
this when the animals escape from
him. The farmer realizes this from
time to time as he struggles with
plant life and the production of a
crop each year.

A VEGETABLE DIET

The Edenic Covenant restricted
man to a vegetable diet. "And
God said, Behold, I have given
you every herb bearing seed,
which is upon the face of the
earth, and every tree, in the which
is the fruit of a tree yielding seed;
to you it shall be for meat" (Gen.
1:29).

Though Adam had dominion
over the animal kingdom, God
confined him in his food to herbs
and fruit. He never ate flesh until
after the flood (Gen. 9:3). In the
unfallen state our first parents
never coveted forbidden flesh, but
they did forbidden fruit.

DRESS AND KEEP THE GARDEN

It seems that God personally
took Adam to the land of delight
and commanded him to dress Eden
and keep it. While man enjoyed
the best social security program in
Eden the race has ever known,
Paradise was not a place of ex-
emption from work. Adam was
given a business and employment
even while living in an ideal en-
vironment.

While there were no thorns or
thistles in the Dispensation of
Innocency, there was work to be
done in the primitive state. It
would seem this dressing involved
the trees and plants which were

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



"WHERE IS HE?"

"Where is he?"—John 7:11.

Years ago, I read that someone
said, "History is His story."

That is definitely true. Go back
to the beginning of the Word of
God, come down to the present
time, and reach on out yonder to
the future — history is His story.
That being true, I am interested
in knowing the answer to our
text which asks the question,
"Where is he?" I would like to
look at this text in the light of
eternity past, in the light of the
present time, and in the light of
eternity to come — "Where is he?"

IN ETERNITY PAST.

Where was Jesus before the
world began — before God ever
spoke this world into existence?
Back yonder in the endless ages
of eternity past, where was He?

May I say to you that in those
days, Jesus was God; He was

with God; He was with the Father.
Listen:

"For unto us a child is born,
unto us a son is given; and the
government shall be upon his
shoulder: and his name shall be
called Wonderful, Counsellor, The
mighty God, The everlasting Father,
The Prince of Peace" — Isa.
9:6.

Here was a prophecy that was
spoken by Isaiah the prophet nearly
eight hundred years before
the birth of Jesus Christ in Beth-
lehem, and as Isaiah looked for-
ward to His birth, he called Him
the mighty God, The everlasting
Father.

Beloved, this ought to tell us
where Jesus was before He came
to this world in Bethlehem. He
was with the Father. He was God.

Notice again:
"But thou, Bethlehem Ephra-
tah, though thou be little among

the thousands of Judah, yet out
of thee shall he come forth unto
me that is to be ruler in Israel;
whose goings forth have been
FROM OF OLD, FROM EVER-
LASTING"—Micah 5:2.

This is a prophecy as to the
exact place that Jesus Christ was
going to be born. The text says
that He was to be born in Beth-
lehem, and that He who was thus
to be born was the one "whose
goings forth have been from of
old, from everlasting."

I ask the question, "In eter-
nity past, where is Jesus?" Be-
loved, He has been of old, from
everlasting. He has always ex-
isted.

Listen again:
"In the beginning was the Word,
and the Word was with God, and
the Word was God"—John 1:1.

Jesus is called the Word of
(Continued on page 3, column 1)

of obedience. God had warned that
disobedience would bring the fear-
ful penalty of death. It would
make man a dying creature.

DISOBEDIENCE AND DEATH

God told Adam: "For in the
day that thou eatest thereof thou
shalt surely die." Of course, you
remember how Adam broke this
one commandment and ate the
forbidden fruit. The real sin was
not so much eating the fruit, but
(Continued on page 8, column 1)

BRIEF NOTES

The People's Baptist Church and
Pastor J. F. Smith of Alton, Illi-
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ers of TBE that they have termi-
nated all authority and fellow-
ship with the Sovereign Grace
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address. It is 2239 W. 37th Avenue,
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Please be assured that the editor
reads all the mail you send with
few exceptions. I do not have the
time to answer all of these per-
sonally. A busy schedule will not
permit me to do so. I do answer
those which I feel demands my
special attention. The many let-
ters of encouragement are a shot
in the arm to me. I read the let-
ters from my critics. I discovered
some time ago you can learn some
things from your enemies.

THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By
L. M. HALDEMAN

408 Pages

\$6.50



This is the best book we have ever read on the Taber-
nacle. 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

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"Where Is He?"

(Continued from Page Two)

God, and this text would tell us that He was in the beginning; and He was with God. Not only was He God, but He was God the Father. When? In the beginning. Several months ago, I heard a Baptist preacher say that Jesus Christ never existed anywhere until He was born in Bethlehem. Frankly, I would expect that most any of the children that come to our services would know better than that. I certainly would anticipate that every member of this church would know far better than that. If this preacher said that Christ was never in existence until He was born in Bethlehem, that is a lie made out of the whole cloth. This verse says, "In the beginning was the Word, and the Word was with God, and the Word was God."

Notice some other Scriptures:

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."—John 1:18.

"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am"—John 8:58.

Jesus was talking about Abraham. These Jews to whom He was speaking were strong believers in Abraham. He was one of the patriarch saints of the Jewish nation. Jesus says to them, "Before Abraham was, I am." In other words, He is saying, "I existed long before Abraham did."

I ask the question of my text, "Where is he?" Where is He in eternity past. Beloved, He was with God. He was God. He has always existed. Long before Abraham and Isaac and Jacob—long before the patriarchs of the Old Testament, yea, long before the first man ever walked on the face of the earth, Jesus Christ was with God the Father. As He said, "Before Abraham was, I am."

Notice again:

"And now, O Father, glorify thou me with thine own self with the glory WHICH I HAD WITH THEE before the world was"—John 17:5.

How could any individual fail to see that Jesus Christ has existed long before this world came into existence. This was the high priestly prayer that Jesus was praying just prior to His crucifixion, and as Jesus prayed, He said, "Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Jesus Christ has always existed. He has always been God. He has always been in existence with the Father.

I read again:

"That which WAS FROM THE BEGINNING, which we have heard, which we have seen with our eyes, which we have handled, upon, and our hands have handled, of the Word of life."—I John 1:1.

This is talking about Jesus, and it says, "We have heard Him. We have seen Him with our eyes. We have looked upon Him. Our hands have handled Him."

Beloved, this text starts out by saying, "That which was from the

IS "THAT" IN THE BIBLE?



Question:

"WHO TOLD ANGELS TO WASH THEIR FEET?"

Answer:

Lot, Genesis 19:1,2: "And there came two angels to Sodom at even; . . . and Lot seeing them rose up to meet them; . . . And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet . . ."

beginning." In other words, Jesus Christ has always been. He had no beginning; He had no ending. He has always been in existence. Notice one other Scripture of like nature:

"Jesus Christ the same yesterday, and to day, and for ever"—Heb. 13:8.

I say to you in answer to this question, Where is He in eternity past? He was God; He was with God the Father; He has always existed. He had no beginning and He shall never have an ending.

Melchizedek is a good type of the Lord Jesus Christ, for while Melchizedek did have an earthly beginning and an earthly ending, he has no recorded beginning and no recorded ending. Melchizedek, without a recorded beginning, is a good type of the Lord Jesus Christ who actually had no beginning and shall have no ending.

Where is He? He is God. He was with God. He is the everlasting, eternal Father, to the extent that Paul says, "He is the same yesterday, and today, and forever."

II

IN PRESENT TIME.

I ask, where is He today? In present time, where is He?

In time, Jesus Christ was born of a virgin. He had no human father. He was like us in many respects, but He was unlike us from the standpoint of His birth—He had no human father. Listen:

"Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel"—Isa. 7:14.

Those who have translated the Bible of recent date have changed the word "virgin" to "a young woman," and they say that "a young woman shall conceive, and bear a son, and shall call his name Immanuel."

Beloved, that is no sign. Young women have been conceiving from the days of Eve down to the present time. There is no sign to that; but a virgin to conceive and bear a Son, that is really a sign. That is out of the ordinary. That is something unusual. This text says, "You watch for it. It is a sign from the Lord—the birth of Jesus Christ on the part of a virgin."

Beloved, as we watch for it, as we turn through the pages of history from that time to the day that He was born, we find this statement on the part of Matthew relative to His birth:

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit."

Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit"—Mt. 1:18-20.

There are two or three things that stand out. Here is a young woman, a virgin, who is found with child, and Joseph being espoused to her, would logically have the finger of suspicion pointing at him as being the possible father of the child. But Joseph, being a just man, disclaimed all knowledge of the paternity of the child. When it was suggested to him that he put her away, which meant that she would be stoned to death, being a just man himself and not desiring the exposure that would come thereby, and not wishing to make her a public example by having her stoned, he asked that she be put away privily. As he considered it, the Word of God says that an angel of the Lord came down and spoke to him and reassured him that the woman he was engaged to was the very highest type of lady, and that the child that she was bearing was not a child that was begotten by him, or by anybody out of wedlock, but rather that the child she was bearing was of God, and had been conceived in her of the Holy Spirit.

Beloved, I can't tell you how important it is that you believe in the virgin birth of the Lord Jesus Christ. To me, it is the most important thing in this world so far as we are concerned, next only to our salvation; for our salvation would not be a reality apart from the virgin birth of the Lord Jesus Christ. If Jesus were begotten naturally, and were born with a human father, then Jesus Christ would have human blood within His veins. As it were, the Lord Jesus Christ had no earthly father.

Science has abundantly demonstrated that the mother is merely the carrier and the father produces the blood that goes through the child and into the child's veins. If the Lord Jesus Christ had had an earthly father, then the Lord Jesus Christ would have had sinful blood. He would have had the blood of a man. He would have been a sinner just like you and me.

To me, one of the most important things about Jesus Christ is His virgin birth, because since He was born of a virgin, there is no trace and no evidence of sin that could have gotten into Him from birth. He was begotten of the Holy Spirit.

Not only was He virgin born, but He is sinless. The Lord Jesus Christ is absolutely without sin. As I say, He didn't have the blood of a man; therefore, there is no possibility that He could have been a sinner. He wasn't born with sin. He wasn't born with a nature that would incline toward sin like you and me. I say to you, He never committed sin one single time when He was here within the world. Listen:

"Who, when he was reviled, reviled not again"—I Pet. 2:23.

If somebody reviled you, what do you do? In all probability, you revile him. Though Jesus Christ was reviled, He reviled not again (Continued on page 4, column 3)

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"

Dear Brother T.,

Well, at last we have come to your third chapter. But I am still not ready to enter it and work just yet. I believe we must solve some major problems before we develop the true concept of ekklesia from the Greek mind and usage. For many reasons again I must ask for the prayers of all my friends as I go into this subject.

First, I should remain honorable as I will deal with Bro. T.'s arguments. I am prone to leave the rules of honorable controversy and call his falsehoods what they are. Pray that I will not.

Second, I must follow Bro. T. into a maze of misconceptions and falsehoods. What a mess he has made! There is no real order or clearness in this chapter. But rather, he continues to jump about with no general aim rather than showing that ekklesia means more than a real, physical, organized assembly. This is not the real issue as I will show in due time. Pray for me, brethren, that I can follow him into and out of this maze.

Third, I must not judge, but I keep asking myself many questions. How can a man be saved and then develop his arguments in such an underhanded manner? How can a man be saved and then take advantage of the ignorance of his readers to prove his position? How can a man be saved and then come to the truth, question it, and willingly disregard it and go back into error and affirm the conclusions which Bro. T. has affirmed? How can one be saved and then slander such a great and noble man of God as that converted Presbyterian, Dr. A. C. Dayton? How can you be saved, Brother T., and take advantage of the ignorance of your readers who know nothing about the recent discoveries in the Greek field which show the folly of your method of interpretation? The only thing that I must say BECAUSE OF THE RULES OF HONORABLE CONTROVERSY IS . . . Bro. T. must be in a bad state of mind and perhaps he does not understand what he has done. I know that when a man does not realize the problems at hand very clearly himself, he cannot write very clearly. Because of his ignorance, Brother T. can be forgiven for his blunders, but then, brethren, why would one write a book if he is confused and ignorant of the facts involved?

I will deal with your chapter on ekklesia in five basic divisions. I will present some introductory remarks and then deal with your figurative meaning, your spiritual sense, your sacred meaning, and then I will show your mistakes and lawlessness on Greek Lexicons and I will conclude with your false conclusions and misrepresentations about Dr. A. C. Dayton.

The greatest example of your error is seen in your dealing with Dr. Dayton and your presentation of Greek authorities. You have written for the unlettered. Your readers in general know little Greek if any. The majority who read your book have no knowledge of the laws and rules of philology. You have taken advantage of this as no Christian or honorable man should. If you had made a manly effort to deal with the subject, then I would have applauded your efforts and so would have most Greek scholars who might happen to read your work. But the way you have developed your subject, the learned will only pity you for your underhanded methods by which you have taken unfair and dishonorable advantage of the unsuspecting and trusting public. Here you manifest the spirit and attitude of antichrist which is LAWLESSNESS AND FALSEHOODS . . . This is a fact.

NOWHERE IN YOUR GREEK CHAPTER DID YOU GIVE ONE SINGLE DEFINITION OF EKKLESIA! This is why those who know Greek and are familiar with philology will view your work in the light of contempt and suspicion. All you have given are CHRISTIAN USAGES . . . NOWHERE HAVE YOU GIVEN A DEFINITION OF EKKLESIA. Christian usage is developed from the dogmatic interpretation of each lexicographer. IN NOT ONE CASE DID YOU GIVE THE DEFINITION OF EKKLESIA. You have taken advantage of your reader's ignorance. You are guilty of willful deception. How could your readers know the difference between THE DEFINITION OF EKKLESIA AND THE CHRISTIAN USAGE? You know the difference. If you don't, you should not have written your book.

Landmark Baptist brethren, behold the lawless deception which the universal church dogma forces good men to use in order to support their heresy! Brother T. did not once give a DEFINITION OF EKKLESIA, BUT ALWAYS HE GAVE THE CHRISTIAN USAGE OF EKKLESIA . . . HE GAVE THE CHRISTIAN USAGE AS THE DEFINITION WHEN, IN FACT, IT IS NOT! For example, the expression "real cool" is used by bums and hippies today in a very different way than the definition of those words indicate. Secular and vulgar usage is not the same as the correct definition. EVEN SO, BROTHER T.'s (Continued on Page Five)

Commentary On The Whole Bible

By Jamieson, Fausset, and Brown

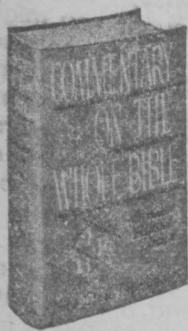
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CALVARY BAPTIST CHURCH

P.O. Box 910—Ashland, Kentucky 41101



THE BAPTIST EXAMINER

JANUARY 31, 1976

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Does II Corinthians 8:23-24 give any justification for mission boards?"

ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



The answer is, not the slightest. The truth is, there is no more scriptural justification for a mission board than there is for the existence of a Pope. We have all kinds of things in churches today that have no scriptural justification, and it would be a great blessing if they were all dumped out. For instance, what about church auxiliaries? They are without scriptural justification. I was pastor of a church once when trouble was raised by a church auxiliary. They couldn't have their way, so they dissolved their organization and a few left the church. This caused me to ask the question, "Where is the scriptural justification for any of our auxiliaries?" A little study of this question made me to realize that there was no Scripture to justify their existence. I told this to the church and proposed that we dissolve every one of these organizations. What a blessing! The church began to thrive, and for twenty-five years in that large city, we had the largest congregation of any church in the entire city.

In this 8th chapter of II Corinthians, we read about some men who received some gifts for some poverty-stricken Christians and they carried it to them and distributed it. Titus was among these, and the others involved were not called a "board" but rather in verse 23, they are called "messengers of the churches." They were far from being a board of any kind.

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I am persuaded that it would take a lot of reading between the lines in order to find a mission board in this context. As I see it, this entire chapter is dealing with a fund raising campaign being conducted by Paul. We are all very familiar with fund raising campaigns in our day, but the funds are for a different purpose. I have received two letters in less than a month from President Ford begging for money to help elect Republicans. But so long as a Javits and a Goldwater can both be comfortable in the Republican party together, and a Ted Kennedy and a George Wallace can both be comfortable in the Democrat party together I would not give a dime for both parties put together. It does not mean a thing for me to say I am a Republican, or I am a Democrat.

But the funds that Paul was raising was for a far more noble cause. And I might add, this fund was not to support a mission board that would, in turn, support missionaries, many of whom seem to be living "the life of Riley."

Rather, this fund was for the poor saints. It is so pathetic today to see churches pouring thousands of dollars into mission boards, and leaving their poor for the government to support. That certainly is not the Bible way.

Another thing in this chapter that seems to be overlooked is the fact that the brethren who had the responsibility of handling the funds were messengers, or representatives of the churches, verses 19 and 23. These men were under the authority of the churches who gave them the responsibility. But what church has any authority over the disbursement of mission board funds? I am unable to see anything in II Cor. 8 that would remotely resemble the activity of a mission board. I readily admit that I can be wrong. But, as I see it, mission boards are very convenient, but very unscriptural.

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Certainly not! The only justification for mission boards is found in the rationale of men. The same kind of human reasoning has produced the mourners bench, the invitation system, union religious meetings, religious variety and countless other gimmickery.

The passage of Scripture, in question, speaks of "messengers of the assemblies." Now how does one find even a hint, of those assemblies giving up their messengers to a board? Or how does one even find a board?

No doubt, the various assemblies cooperated with one another in Godly endeavor, even as we do today, but there is no hint that their cooperative spirit carried them into such a dangerous practice as giving up their authority over their messengers.

To Him be glory in the boards?
—NEVER!

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Several times I have tried to figure out how anyone could possibly use this passage as justification for mission boards. I just cannot imagine how it would be done.

It is true that various churches helped in the work that Paul was doing. Some sent money: "I robbed other churches, taking wages of them, to do you service" (II Cor. 11:8). Some sent workers: "... but who was also chosen of the churches to travel with us" (II Cor. 8:19). We have never said that one church cannot help another church. It is obvious that this is correct and the proper thing to do.

To take this passage and say it teaches the mission board is absolutely ridiculous. I have heard some brethren who are very well learned in the Scriptures do this and it amazes me that they would do so.

Brethren, it is serious business

to imply that God could not do the work in the way He purposed. We were given the local church as the instrument to do the work of the Lord. How dare anyone say we need another organization? I would be afraid to do so! (Please don't come back to me with the statement that a mission board is not another organization. You and I both know it is). The commission was given to the church (see Matt. 28:18-20). The duty of going forth in mission work is shown in Acts 1:8. "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This was practiced by the church at Jerusalem when the members scattered and at Antioch when the church there sent out Barnabas and Paul (See Acts 8:1-5 and Acts 13:1-4).

There is no justification in the Word of God for a mission board of any kind. Why have one? The only way that a work can be done scripturally is by way of the local church only. Some have justified their support by saying that they are supporting the man and they don't care how the churches do it. We had better care! We have no right to condone wrong. The end does not justify the means. If the means is wrong, then its wrong to support it.

"Where Is He?"

(Continued from page three)

Listen again:

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

Paul surely knew Jesus was sinless, for he said concerning Him, "he who knew no sin."

Simon Peter believed the same and wrote it as he was inspired of the Lord, for he said:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a LAMB WITHOUT BLEMISH AND WITHOUT SPOT"—I Pet. 1:18,19.

Beloved, He was virgin born, He had no sin within His nature, and He had no sin in practice. Oh, could anything thrill us more as we anticipate His death at the cross — to know that there was no sin within Him, neither by nature, for He was not born with a human father, nor by practice, in that He committed no sin Himself.

Notice again:

"The Son, who is consecrated for evermore"—Heb. 7:28.

The word "consecrated" is "perfected." In other words, it says that the Son of God is perfected for evermore. Thank God, Jesus Christ was sinless! Not only was He virgin born, but He was sinless in practice here within this life.

I ask again, where is He, and I say that in time, He was on the cross.

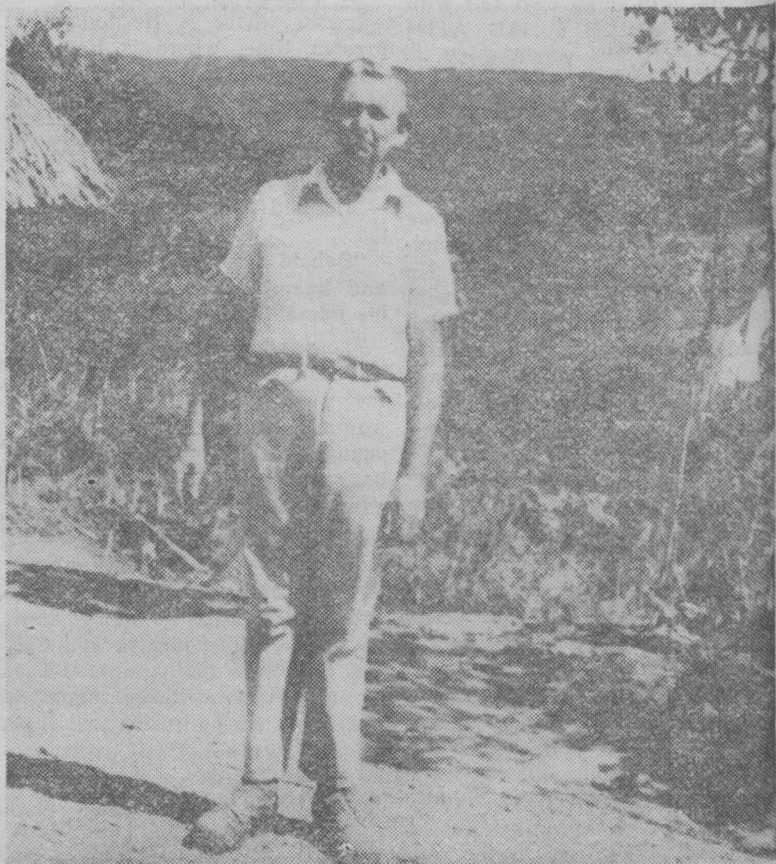
How could Jesus Christ go to the cross, and how could He die for our sins? There was only one way. He had no sin of His own. Jesus Christ was sinless from the time of His conception, and He was sinless in practice. If He had been a sinner — if He had been like any of us, then He would have had to die for His sins; but as it were, Jesus Christ had no sin. He didn't have to suffer for His sins.

When they laid the lash upon His body until the blood and gore dripped from His flesh; when they drove the nails into His hands and

New Guinea Photo Story



In this picture you see a typical Duna man and while we seldom see them any more with their traditional weapons of warfare, this is exactly how I used to see each of them. This bow and set of arrows (now in my collection in America) are the finest that I have seen. The stone axe, also in my collection now in America, is unusually good for a stone axe. When I first came to this area and started to build the first house, these are the kind of tools the native men brought along to help me. While this picture might appear to have been made in some jungle, actually it was made in my front yard. I love trees and all sorts of shrubbery and flowers to the extent that in a few more years one will have to "hunt" for my house when they come to visit me. Regarding the man in this picture, I was told just yesterday that he is now very sick and expected to depart this life most any time. I have been holding a revival meeting at the church where he is a member this week and he has not been able to attend a single day.



I seldom send a picture of myself as I like to push the work and not the worker and as you can see, I am not trying to glorify myself as I send this picture, otherwise, I would not have sent one of this type. Nonetheless, I thought you might enjoy hearing about the story behind it, and also to see what a missionary looks like when he is on the job. I was out on mission patrol at the time this picture was made (in the Duna area). This picture was made in the afternoon and that morning I had organized a church at this place, and at the time of the picture, had just returned from baptizing several people into the new church. The church has had several added to it since this picture was made, and they have voted to have a revival meeting and have asked me to do the preaching when I can get the time to come. I expect to spend a week with them in January. The tip of the housetop just to the left is my house. What looks like a rolling hill in back of me, actually is a big mountain. I have crossed this mountain many times.

feet that held Him to the cross; and left Him a mass of blood so when they rammed the spear far as His face was concerned — through His side and there came when all this took place, there forth water and blood; when they wasn't one ounce of suffering pulled the beard from His face (Continued on page 5, column 2)

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"ISAIAH'S WIFE"

There are a lot of personalities in the Scriptures that we wish we knew more about. Isaiah's wife is one of those persons for me. We have to assume a lot of things and yet, when we study the man, Isaiah, his sons and their names, we can be pretty sure what kind of woman must have been at his side.

The Scripture says she was a prophetess (Isa. 8:3). I'm not sure what all this includes but I am sure she was a godly, faithful woman. She served her Lord without usurping her place as a woman. Surely their home life was much different than the celibate life of Jeremiah (Jer. 16:2). The fact that Isaiah was a prophet and his wife a prophetess leads us to believe there was much harmony in that home. A lot different from the miseries Hosea must have had with his harlot wife. Isaiah and his wife shared the Word of the Lord together. It is such a satisfying feeling to be able to talk about the Word of God with your loved ones. Isaiah's name means "God helps." Truly, he and his wife could testify to God's unfailing help in their lives. Isaiah and his wife believed in a sovereign God. One who would fulfill all prophecy. The names they gave to their two sons spoke of the future events. Shear-jashub which means "The remnant returns" and Maher-shalal-hash-baz which means "They — the Assyrians — hasten to the spoil — the taking of Syria and Samaria — they speed to the prey." The names may sound strange to us but not to Isaiah's wife.

They no doubt had a long happy marriage. Not like that of Ezekiel whose marriage was cut short by death. The Lord took Ezekiel's wife and refused to let him mourn or weep for her. He was not to make any outward show of sorrow. (Ez. 24:16).

What kind of wife are you? Can your husband, like Isaiah, share the good things of the Lord with

you? Do you have eyes only for your husband or do they run wantonly like the wife of Hosea? The Lord could remove you out of the way as quickly as He did Ezekiel's wife. If you knew you only had a few weeks to live would you be a different wife than in the past? May it please our Lord to give us grace to live each day as tho it were our last. That we might be the kind of wife that would be an honor and glory to our Lord.

"Where Is He?"

(Continued from page four)
there because of His sin. He had no sin. Rather, He was suffering for our sins. He was on the cross for our sins.

We read:
"He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the TRANSGRESSION OF MY PEOPLE WAS HE STRICKEN"—Isa. 53:8.

Beloved, He didn't suffer one pang for Himself. For whom was He stricken? For the elect of God.

Notice again:
"He shall see of the travail of his soul, and SHALL BE SATISFIED: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and HE BARE THE SIN OF MANY, and made intercession for the transgressors"—Isa. 53:11,12.

How many did He die for? I don't know. He didn't die for everybody; but there is one thing certain — He bore the sins of many. Not all, but many.

Paul tells us the same blessed truth, for we read:

"Who was delivered for our offences, and was raised again for our justification"—Rom. 4:25.

Notice, He was delivered for our offences. Pilate said, "I find no fault in Him." Judas said, "I have sinned, in that I have betrayed innocent blood." He had no offences. Even His enemies said so, but He was delivered for our offences.

Notice again:
"Who his own self BARE OUR SINS in his own body"—I Pet. 2:24.

"For Christ also hath once suffered for sins, the just for the unjust"—I Pet. 3:18.

"Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself"—Heb. 7:27.

The priests in the Old Testament had sins and had to offer sacrifices for their sins — first for their sins, and then for the people's. But not Jesus. The Lord Jesus didn't offer any sacrifice for Himself. He offered sacrifice for you and for me.

I ask the question, where is He? In time, He ascended back to the Father.

We read about His ascension. Listen:

"And when he had spoken these things, while they beheld, HE WAS TAKEN UP"—Acts 1:9.

"Him hath God EXALTED with his right hand to be a Prince and a Saviour"—Acts 5:31.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God"—Heb. 10:10,12.

Notice, He was taken up. God exalted Him to be a Prince and a Saviour, and He sat down on the right hand of God. Not on His own throne — not yet. But one day He will be. Now He is seated at the right hand of God.

Listen again:
"If ye then be risen with Christ, seek those things which are above,

where Christ sitteth on the right hand of God"—Col. 3:1.

In the Old Testament, a man would sin and he would come to his priest and that priest would offer a sacrifice in his behalf. He came between man and God. But the day that Jesus Christ died on the cross, the priesthood came to an end. Now every individual comes to God in his own behalf. Jesus Christ is the One that comes between. He is the go-between — the One that comes between us and God. Listen:

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens"—Heb. 7:26.

Beloved, He is our High Priest today. You don't have to confess your sins to me. Sometimes it helps a person to unburden himself and talk to a friend, his pastor, or someone who can be of assistance to him, but you don't have to do that. The one that you should come to is Jesus Christ, our High Priest. He stands between us and God. Just as the priest in the Old Testament stood between the individual and God, Jesus Christ today is our High Priest.

In time, He walked in the furnace of trial with every trusting child of God.

We read:

"I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me"—Heb. 13:5,6.

I don't know how many times I have fallen back on those two verses. I don't know how many times that I have come back to them, and I have said, "Lord, I have to depend upon them again. Even sometime ago, I said, 'Lord, I trust you will forgive me for falling back on these verses again. You not only said you won't ever leave us or forsake us, but Paul said that we can say 'the Lord is my helper, and I will not fear what man shall do unto me.'"

Beloved, in answer to that question, where is He today, I say that He is in the furnace of trial with His children. There is never a trial that you go through, never a problem that you have, never a heartache that comes, but what He walks in the furnace of trial with you.

Listen again:

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing"—I Pet. 4:19.

When you suffer according to God's will, what are you to do? You are to commit your soul to Him.

The Apostle Paul says likewise, for we read:

"If so be that WE SUFFER WITH HIM, that we may be also glorified together"—Rom. 8:17.

Beloved, He is in the furnace of trial with each child of God.

I go back to the time when Shadrach, Meshack, and Abednego were cast into the fiery furnace at the edict, and under the orders, of Nebuchadnezzar. The Word of God tells us that when these three Hebrews were cast into that fiery furnace, he had ordered it to be heated seven times hotter than it was ever heated before. Ordinarily, you would have expected those Jews just to drop in and there would only be a drop of Jew grease to be found. Literally, it was so hot when those men were dropped into the furnace that the men who threw them in were overcome by the flames. You can get an idea how hot it was when the men on the outside were killed because of the intense heat of the flames, yet a little later, the old king looked down into that furnace and he saw one, two, three, four, walking around in the furnace. He said, "Didn't I tell you to throw three in, but I see a (Continued on page 6, column 2)

A Review Of Baptist Ecclesiology

(Continued From Page Three)

CHRISTIAN USAGE IS NOT THE SAME AS THE DEFINITION OF EKKLESIA. I WILL SHOW THIS WITH ALL HIS LEXICONS IN ANOTHER LETTER.

It is a fundamental law of philology that the first definition is the real, primary and literal meaning of the word. This is true in all standard lexicons. Nowhere did you give the definition of ekklesia, but you have only given Christian usage. And you add further sin to your wilful deception by giving, not the usage of the word from the age of the apostles, nor during the Dark Ages, nor from the reformation period, but you have given the current usage.

An example of this underhanded and dishonest, time-serving methods is seen in the usage of J. H. Thayer's lexicon. Your definition of ekklesia according to Thayer is this . . . "the whole body of Christians scattered throughout the earth; collectively, all who worship and honor God and Christ in whatever place they may be" (page 21). BUT THIS IS NOT THAYER'S DEFINITION OF EKKLESIA. He defined ekklesia as "a gathering of citizens called out from their homes into some public place; an assembly . . ." *Thayer's Lexicon*, pages 195, 196. What you quoted is the 8th usage but not a DEFINITION! Get this point well, you are lawless in your definitions, you have given the LAST EXAMPLE OF USAGE, AN INTERPRETATION OF CHRISTIAN USAGE, BUT NOT THE MEANING OF EKKLESIA NOR THE DEFINITION OF THE WORD!

Brother T., why would you do this? How can a man of your breeding and learning palm something like this off on the people? Don't you know the difference between the CHRISTIAN USAGE AND THE MEANING OF THE WORD?

I ASK THIS OF YOU . . . WILL YOU TAKE THAYER'S LAST USAGE OF BAPTIZO AS YOU HAVE TAKEN HIS LAST USAGE OF EKKLESIA? Here is one of the major examples of your misleading statements and the false ideas which you have fashioned to support your position of the universal, invisible church.

Under the last usage of baptizo, Dr. Thayer lists this . . . "on behalf of the dead, i.e., TO PROMOTE THEIR ETERNAL SALVATION BY UNDERGOING BAPTISM IN THEIR STEAD." Page 94. Yes, the last Christian usage for baptism is that of baptizing to help save these already dead. This is Mormonism, Jehovah Witnessism and Romanism.

BRETHREN, OBSERVE THE CHRISTIAN USAGE WHICH SUPPORTS THE UNIVERSAL, INVISIBLE CHURCH THEORY, ALSO SUPPORTS THE DOCTRINE OF POST-MORTUM SALVATION! How can this be? Neither is a DEFINITION OF THE WORD, BUT RATHER BOTH ARE CHRISTIAN USAGES! And how are Christian usages established? Why, they are established by denominational interpretation.

Landmark Baptist brethren . . . behold the sand-like foundation of REFORMED BAPTIST ECCLESIOLOGY. Can't you see their egotistical misuse of the name Baptist while they run with the children of the people who murdered our forefathers? Behold their great UNIVERSAL INVISIBLE CHURCH AND THE ARGUMENTS WHICH THEY MUST USE TO PROVE IT! Isn't it pitiful, the extent otherwise good men must go to when they hold false doctrines? Brother T. has broken every rule in the science of philology and honorable controversy to support his dogma of a universal, invisible church. His position is lawless and impossible to establish when using the rules and laws of philology and Biblical interpretation. His lawlessness is simply another characteristic of antichrist and his polity which has rubbed off on Brother T. since he has started to read and study the so-called great writings of the Puritans and Pedobaptists!

In the matter of philology and Biblical interpretation Bro. T. is a lawbreaker and he has used the principles of antichrist. He may have acted through ignorance, but still his position and arguments are still lawless! ANOTHER BASIC LAW IN PHILOLOGY IS THAT YOU NEVER DEFINE A WORD BY ITS FIGURATIVE OR SECONDARY MEANING! One only has to study the rules which govern definitions to know this. Study the rules of definitions both from the Biblical and secular viewpoints and you will see this lawlessness again. He should never have written a chapter on ekklesia since he didn't know these laws governing definitions. Here is a summary governing word definitions from Copi's *Introduction to Logic*:

Rule 1—It should state the essential attributes of the species;

Rule 2—It must not be circular;

Rule 3—It must be neither too broad nor too narrow;

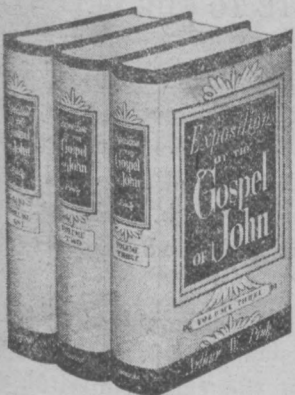
Rule 4—A DEFINITION MUST NOT BE EXPRESSED IN AMBIGUOUS, OBSCURE, OR FIGURATIVE LANGUAGE.

Rule 5—It should not be negative when it can be affirmative, pages 136-140. I have not quoted here. I simply presented these basic headings to show that in no instance of the rules of logic, definitions or philology can one build from the figurative or interpretative meanings. A figurative meaning is simply an interpretation.

In Bible interpretation Biblical figures are divided into
(Continued on Page Six)

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

THE BAPTIST EXAMINER

JANUARY 31, 1976

PAGE FIVE

Spurgeon, Separation

(Continued from page one)
knowledge. But at least even these will, I trust, discover that the new views are not the old truth in better dress, but deadly error with which we can have no fellowship. I regard full-grown 'modern thought' as a totally new cult, having no more relation to Christianity than the mist of the evening to the everlasting hills."

"Let us see to it that we set forth our Lord Jesus Christ as the infallible Teacher. Through His inspired Word, I do not understand that loyalty to Christ which is accompanied by indifference to His words. How can we reverence His person, if His own words and those of His apostles are treated with disrespect? Unless we receive Christ's words, we cannot receive Christ, for John saith, 'He that knoweth God heareth us, he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.'" — C.H.S., *An All-Round Ministry*, 373.

"The day will come when those who think they can repair a house which has no foundations will see the wisdom of quitting it altogether. All along we have seen that to come out from association with questionable doctrines is the only possible solution of a difficulty which, however it may be denied, is not to be trifled with by those who are conscious of its terrible reality." — C.H.S., July, 1889, *The Sword and the Trowel*.

"For Christians to be linked in association with ministers who do not preach the gospel of Christ is to incur moral guilt. A Union which can continue irrespective of whether its member churches belong to a common faith is not fulfilling any scriptural function. The preservation of a denominational association when it is powerless to discipline heretics cannot be justified on the grounds of the preservation of Christian unity. It is error which breaks the unity of churches, and to remain in a denominational alignment which condones error is to support schism." — C.H.S., *The Forgotten Spurgeon*, Murray, 164-165.

"Separation from such as connive at fundamental error, or withhold the 'Bread of life' from perishing souls, is not schism, but only what truth, and conscience, and God require of all who would be found faithful." — C.H.S. 1888, *The Sword and the Trowel*, 127.

"That argument I have heard hundred of times when people have been urged to come out of false positions and do the right. But

what have you and I to do with maintaining our influence and position at the expense of truth? It is never right to do a little wrong to obtain the greatest possible good . . . Your duty is to do the right: consequences are with God." — C.H.S., 1868, *Sermon at Metropolitan Tabernacle*.

"Failure at a crucial moment may mar the entire outcome of a life. A man who has enjoyed special light is made bold to follow (Continued on page 7, column 3)

"Where Is He?"

(Continued from page 5)
fourth one, and it is the form of the Son of God."

Those three Jews could have walked on the outside by themselves, but as a result of their faithfulness to God, they walked in the fire with Jesus. That leads me to say that many times it is better to walk in the furnace of trial with Jesus than it is to walk on the outside without Him. When they brought those three Jews out of that fire, they could not even smell the fire upon them. The hair of the head wasn't singed. Their clothes were intact. Nothing at all had harmed them, though the fire was so hot that it killed the men that threw them into the furnace.

I tell you, beloved, in answer to this question, where is He, in time He is our High Priest and He is walking with us in the furnace of trial.

III

IN ETERNITY TO COME.

Jesus Christ isn't going to leave us, but He is coming back. Listen:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, SHALL SO COME in like manner as ye have seen him go into heaven" — Acts 1:11.

They had seen Him go into Heaven. The angels said, "He is going to come again in like manner."

Listen again:

"So Christ was once offered to bear the sins of many; and unto them that look for him SHALL HE APPEAR THE SECOND TIME without sin unto salvation" — Heb. 9:28.

"Behold, HE COMETH with clouds; and every eye shall see him" — Rev. 1:7.

Every once in a while I look up into the sky and I see a big fleecy cloud and I can't help but think of this verse. I say, "He might be on that one." Clouds by the dozens and by the hundreds that I have looked at have passed

away and He wasn't on them, but there is one thing for sure — one of these days He is going to be on one of those clouds.

In Eternity to come, He is going to be married to His bride.

I think nearly everybody gets excited over a wedding. I still do, and I have married nearly twelve thousand couples. There is something about a wedding that just sort of picks up the pulse. Beloved, the wedding that I am looking forward to is one that really picks up my pulse, and that is the time of the marriage of the Lamb. We read:

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

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

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb" — Rev. 19:7-9.

Beloved, He is coming back, He is going to be married to His bride, and He is going to reign right here in this world. Someday, this world is going to be a lot different place to what it is today, but Jesus Christ is going to reign right here in this world. Listen:

"His eyes were as a flame of fire, and on his head were many crowns; and He had a name written, that no man knew, but he himself.

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS" — Rev. 19:12,15,16.

Where is He in Eternity to come? He is going to reign right here in this world.

Notice another Scripture:

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the house rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south" — Zech. 14:1-4.

What does this tell us? Jesus is coming back and He is going to reign from Jerusalem.

I tell you, I am looking forward to that blessed day. What a glorious day for the child of God!

CONCLUSION

My text asks the question, "Where is He?" I say that in eternity past, He was with God; in time, He died for us; in eternity to come, He is going to reign and His bride is going to be married to Him.

In view of this, I would like to ask you five questions:

Is He at the bottom of your heart?

Is He the root of your joys?

Is He the theme of your heart?

Is His presence manifested in your words and actions?

Is He before you, as the head of your journey, toward which you are hastening?

I ask you to answer these questions. What does He mean to you? May God bless you!

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PAGE SIX

A Review of Baptist Ecclesiology

(Continued From Page Five)

two grand divisions, FIGURES OF WORDS, AND FIGURES OF THOUGHT. Nothing can be built on this division nor on the results of this division. Dr. Horne stated:

"This distinction (between figures of words and thought—R.E.P.), however, Dr. Blair's remarks, is of no great use, as nothing CAN BE BUILT UPON IT IN PRACTICE NEITHER IS IT ALWAYS VERY CLEAR!" — Thomas H. Horne, *An Introduction to The Critical Study and Knowledge of the Holy Scripture* (New York: Robert Carter and Brother, 1851 (2 vols.) Vol. 1, p. 255.

In the light of the above facts, and understanding the difference between a DEFINITION OF A WORD AND ITS CHRISTIAN USAGE OR FIGURATIVE MEANING behold your remarks about Dr. A. C. Dayton.

Brother T., surely now you see how you have misunderstood what you stated? Dr. Dayton dealt with the MEANING OF GREEK TERMS, BUT NEVER THEIR CHRISTIAN USAGE OR INTERPRETATION, whereas, you have NEVER GIVEN ONE MEANING OF THE GREEK TERM BUT ALWAYS THE CHRISTIAN USAGE OR THE INTERPRETATION!

You seek to make Dr. Dayton look dishonest and say that he took advantage of the poor Pedobaptists by using the lexicons on them. HE WOULD NOT USE LEXICONS DEALING WITH EKKLESIA! This simply means you feel that A. C. Dayton was dishonest or underhanded in this development of the subject. I affirm this — you did not read the works in question. You are again going on hearsay and that is the worst kind of evidence. Rather than A. C. Dayton being dishonest and underhanded, you appear that way yourself because you have tried to palm off on the public a CHRISTIAN SENSE, which is no valid definition, as a DEFINITION!

If you had read Dr. Dayton's two volumes then you would have seen that in volume 2, pages 70-72, he defined ekklesia from the accepted Greek. He did not give the 7th or 8th usage or interpretation because all he wanted was the real meaning of the word. BUT NOTICE THIS POINT, if you will turn to the Fifth Night's Study in volume one, you will see that he followed the very same plan of defining baptizo that he did when he defined ekklesia! In both volumes his method of operation in defining baptizo and ekklesia were one and the same. He did not give the direct quotes, but rather indirectly quoted and summarized his meanings and statements. YOU SHOULD HAVE READ DAYTON'S WORKS BEFORE CRITICIZING THEM!

We can only remark that this is another of the long list of blunders which Bro. T. has made. We wonder why he didn't take the time to read the material which he was dealing with rather than using the testimony of others? Now, brethren, notice this very false statement . . . "It would seem from this that Landmark Baptists may not be so concerned about the opinions of Greek scholars and lexicographers when these opinions do not coincide with their own" (pages 21, 22). This is simply another example of your supposed intellectual snobbishness. What Landmark Baptists are concerned about is just this . . . that the lexicons are used to give the definition and meaning of a word, not the 7th or 8th supposed Christian usage of a word. We are under no obligation at all to hold or believe in a supposed Christian usage of a word when it IS OPPOSITE TO THE DEFINITION OF THE WORD!

You, Bro. T., have followed the spirit and attitude of anti-christ! You are lawless. You must make incorrect and unparallel statements in an effort to try and prove your position. Landmark Baptists do not. With all their weaknesses and supposed errors, Landmark Baptists are honest and tell the truth. And that, brethren, is more than I can say for some Reformed Baptist writers whom I know!

Brother T., not only are you lawless and underhanded, but you are a slanderer as well. You slandered J. R. Graves by claiming that he didn't know about the early church history periods, and spoke about them incorrectly. You slandered A. C. Dayton by implying that he only used authorities to his own advantage and would not use them when they didn't agree with him. You slandered J. M. Pendleton by saying that he left Landmarkism. He left the south before the Civil War because he did not hold to the southern political views. The Civil War, not Landmarkism, divided Graves and Dayton from Pendleton. I will prove this under the history section.

In your third chapter I have counted 41 major blunders. I will not waste my time dealing with them all, but rather I will deal with sections and by so doing show your falsehoods and incorrect conclusions. I will show that you are not only a lawbreaker, but also that you are wilfully ignorant of the truth on the doctrine of the church and the scientific matters which are used in the determination of this subject. You have made more incorrect statements and lawless conclusions in such a short space than anyone else I have ever read, and that includes the Catholics and Campbellites.

(Continued on page eight)

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

NEW YORK (EP) — Officials of three governments have charged that a Bronx-based fund-raising organization here is responsible for hundreds of deaths in Northern Ireland because money it collected in the U.S. is being used to purchase arms for the Irish Republican Army's terrorists Provisional wing.

The organization, the Irish Northern Aid Committee (Noraid), claims that the money it has raised at dinners, dances and parties across the U.S. since 1971 has been channeled into relief for the families of prisoners, mainly Roman Catholic women and children in Ulster.

Authorities in Ireland, Britain and U.S., however, are convinced that three-fourths of an estimated \$2 to \$3 million raised by Noraid has been used to buy guns, ammunition and explosives used in the IRA's terror campaign, mainly in Northern Ireland and in England.

SANTA CLARA (EP) — A 1,200-member church has withdrawn from membership in the Santa Clara County Council of Churches because the agency admitted a predominantly homosexual congregation to its membership.

Admission of the Metropolitan Community Church was, according to the United Presbyterian Church of the West Valley, "another sign of the deterioration of the Christian family."

The Rev. Bill Chapman, pastor of the four-year-old Metropolitan Church, said, "We hate to see them (the United Presbyterian Church) leave the council, but they are definitely in the minority."

CINCINNATI (EP) — A federal appeals court here has ruled that firing an employee because he would not work on Saturdays is illegal religious discrimination.

In a 2-1 decision, the U.S. Sixth Circuit Court of Appeals overturned a lower court decision, stating that the U.S. Pipe & Foundry Co. in Chattanooga, Tenn., did not try hard enough to adjust its work schedule to accommodate Electrical Supervisor John H. Draper before firing him.

Draper is a member of Herbert W. Armstrong's World Wide Church of God and observes Saturday as the Sabbath, permitting no work between sundown Friday and sundown Saturday.

The decree was the second in less than four months issued by the appeals court which tossed out lower federal court rulings in Tennessee religious discrimination cases.

FORT WORTH (EP) — A young debutante here joined the Unification Church of Korean evangelist Sun Myung Moon, with the promise that she would receive divine truth, eternal blessing and an opportunity to help the world.

Once in the cult, the girl was "brainwashed by its simplistic theology, which claimed to have the secrets to divine truth," said William Hendricks, a theology professor at Southwestern Baptist Theological Seminary here. Hendricks is helping to re-orient the girl, along with two other former "Moonies," the popular name for cult members.

The Unification Church or Moon cult, as some call it, has been accused by critics of using mind-control techniques on its adherents, including "brainwashing" and of being a political front. Fairly new on the American scene, its leader, Moon, whose full name means, "Shining Dragon," reportedly teaches that Jesus Christ failed and that there is to be a new Messiah. The impression is given that Moon may be the new Messiah. Hendricks says the Moon cult is

doubly dangerous. "They are going after individuals of above average intelligence, from high social and economic levels," like the former debutante.

"Secondly, they're (the Moon cult) involved in a financial venture which has political overtones and poses the threat of totalitarianism if it ever enters the political arena."

Hendricks said he became aware of problems concerning the cult when sought out and asked by the parents of the former debutante and Moonie to counsel with her. She had been brought home by her parents.

RICHMOND (EP) — Southern Baptist missionaries remaining in strife-torn Beirut, Lebanon, report that they are still safe but say the fighting is fierce and the situation "critical."

Missionary James K. Ragland, in a report to the Southern Baptist Foreign Mission Board here, said the western part of the city is noisy "like World War II" and "things are quite critical." He urged prayers for missionaries in Beirut.

There are some 10 Baptist missionaries and volunteers, including three missionary couples, remaining in Beirut. The Baptist seminary is reported still open, but the Baptist school has closed. No Baptist-owned mission property has been seriously damaged.

Mr. Ragland said that a Baptist church in Tripoli, north of Beirut, was recently bombed, with damage to doors and windows. No injuries were reported. The apartment of a missionary couple in Beirut, Mr. and Mrs. Bill Trimble, was damaged by the bombing of a grocery store across the street.

EVANSTON, Ill. (EP) — While membership in the United Methodist Church continues to decline — officially falling below 10 million — average attendance at worship services has increased.

A report released here by the denomination's statistical office shows an official membership figure of 9,957,710 for 1974, a decrease of 105,336 from the previous year. But average attendance per week across the country has increased by 8,517 to reach a total of 3,620,997.

LONGWOOD, Fla. (EP) — A fundamentalist couple has hanged an effigy of Santa Claus in their front yard with this sign attached to the scaffold: "King of the Lies Satan Claus Rev. 22:14 and 15."

Despite threats from irate neighbors here, Mr. and Mrs. Allan Cletcher, parents of an 18-month-old daughter, say they will not take down the figure of Santa hanging from a noose.

In fact, they may string up the Easter Bunny and the "good fairy," they said.

The Cutchers, members of the Ebenezer Holiness Church, said they base their action on the Biblical passage which says "whoever loveth and maketh a lie" won't go to Heaven.

"Whether you call them fantasies or myths, they are all lies," said Mrs. Cletcher. "Santa Claus is a lie and it's wrong to lie. How can people relate this bunch of lies to the birth of Christ?"

NEW YORK (EP) — Police statistics here reveal that private and parochial schools in New York City experienced a 23 per cent decrease in crime during the first 10 months of 1975, compared with a similar period last year.

In the same period, the rise in public school crime increased 50 per cent.

KIAMESHA LAKE, N.Y. (EP) —

The Conservative Jewish movement in the U.S. has moved toward formal affiliation with the World Zionist Organization "as a repudiation of the United Nations resolution equating Zionism with racism."

"The time has arrived for the Conservative Movement to identify itself formally with the World Zionist Organization and thus reaffirm the indivisibility of the land of Israel and Judaism," said Rabbi Bernard Segal, executive vice-president of the United Synagogue of America.

MINNEAPOLIS (EP) — Why do people become depressed at Christmas, the most joyous time of the year?

The reason, says a Christian psychoanalyst, Dr. George Benson, is that Christmas "has become a provacateur of insatiable desire."

In a new paperback, "What to Do When You Are Depressed," published by Augsburg Publishing House, Dr. Benson says the remedy is to opt out of "Christmas" as the year's great secular event.

"Christmas depressions can usually be avoided if we are willing to recognize the psychological pressures inherent in the secular Christmas," Dr. Benson writes in a chapter called, "I Dread Christmas."

HOLLYWOOD, Calif. (EP) — "My whole life has changed since I started reading the Bible three years ago," Richard Anderson told a reporter for the National Enquirer.

The actor who plays Oscar Goldman on ABC-TV's "Six Million Dollar Man" series added: "Reading the Scriptures has given me inner strength."

Anderson termed the Bible "the best book in the world," and said "It tells you what life is all about. The men who wrote it were wise men and they passed on something for all of us. There is no other book like it."

The veteran of 20 years in Hollywood, Anderson turned to the Bible following a breakup of his marriage. He said it changed him from a hard-driving career man to a man who looks at things objectively with inner peace.

KANSAS CITY, Mo. (EP) — Year-end reports of the Church of the Nazarene for 1975 disclose continued increases in giving, membership, Sunday School outreach and college enrollment.

B. Edgar Johnson, general secretary, said the Nazarene Church membership increased 19,628 or 3.46 per cent last year, for a total world membership of 586,532.

The largest gain was in world mission areas where an increase of 8,349 or 6.5 per cent was reported.

Per capita giving increased by 7 per cent to a record \$326.41. Total giving in 1975 reached \$158,726,145 — an increase of 9.5 per cent or \$14,136,995. A record \$4,252,895 was raised in the Easter offering for world evangelism.

Sunday school enrollment reached 1,213,878, an increase of 38,697. Average attendance in Sunday schools increased by 24,177 to a total of 636,971 in the year-end reports.

Spurgen, Separation

(Continued from page 6)

in the way of the Lord, and is anointed to guide others therein. He rises into a place of love and esteem among the godly, and this promotes his advancement among men. What then? The temptation comes to be careful of the position he has gained, and to do nothing to endanger it. The man, so lately a faithful man of God, compromises with worldlings, and to quiet his own conscience invents a theory by which such compromises are justified, even commended. He receives the praises of the judicious, he has, in truth, gone over to the enemy. The whole force of his former life now tells upon the wrong side . . . To avoid

such an end it becomes us ever to stand fast." — C. H. S., 1888, Sword and the Trowel.

"Ah, my dear brethren! there are many that are deceived by this method of reasoning. They remain where their conscience tells them they ought not to be, because, they say, they are more useful than they would be if they went 'without the camp.' This is doing evil that good may come, and can never be tolerated by an enlightened conscience. If an act of sin would increase my usefulness tenfold, I have no right to do it; and if an act of righteousness would appear likely to destroy all my apparent usefulness, I am yet to do it. It is yours and mine to do the right though the heavens fall, and follow the command of Christ whatever the consequence may be. 'That is strong meat,' do you say? Be strong men, then, and feed thereon . . ." — C.H.S., Sermons, 1891, 37,426.

"As soon as I saw, or thought I saw, that error had become firmly established, I did not deliberate, but quitted the body at once. Since then my counsel has been 'Come out from among them.' I have felt that no protest could be equal to that of separation." — C.H.S., The Sword and the Trowel.

"One thing is clear to us, we cannot be expected to meet in any union which comprehends those whose teachings on fundamental points is exactly the reverse of that which we hold dear. Cost what it may to separate ourselves from those who separate themselves from the truth of God is not alone our liberty but our duty." — C.H.S., The Sword and the Trowel.

"No lover of the gospel can conceal from himself the fact that the days are evil. We are willing to make a large discount from our apprehensions on the score of natural timidity, the caution of (Continued on page 8, column 3)

Halliman Reports

(Continued from page one)

this, however I am thankful to be privileged to be in the midst of such a great revival among God's people. So far, there have been people saved in every one of these meetings and the churches strengthened. Another sign of the people being revived is the offerings they have been giving for these meetings. It was always so in Old Testament times that when Israel had a revival one of the first things to evidence this was that they returned to the practice of tithes and offerings. This is always a two fold sign, i.e., when folk do not bring their tithes and offerings into God's house you can rest assured they are backslidden, and when they get revived they will start tithing again. I have not preached on tithing in any of these meetings, and in fact haven't mentioned money, and yet there have been large offerings for these people. We praise God for all His blessings.

A WEEKEND PATROL

Not too long ago I made a mission patrol up into the Duna tribe and had a real blessing. The trip was made over the weekend, lasting from Friday to Sunday. This is the latest church we have organized and it is being blessed of the Lord in a great way. The pastor is an elderly man but is really concerned about the work the Lord has called him to do.

The church had requested that we come and visit them and come prepared to assist them in observing the Lord's Supper. When we arrived on a Friday afternoon we learned that they had seven people to be baptized so we held an afternoon service on Friday, and then made preparations for the baptizing the next day.

The church sits on top of quite a high ridge and usually early in the morning there is a cold fog that comes right down to the ground. I had told the people

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman
Sovereign Grace Baptist Mission
P.O. Box 19, Koroba, via Mendi
Papua New Guinea.

that we would not start services on Saturday until about 10:00 a.m. due to the cold damp weather that usually prevails at that place, however, in spite of what I told them and in spite of the cold foggy morning, I heard them outside my house shortly after 6:00 a.m. on Saturday.

I soon got up but was in no hurry to get out so I took my time about getting my breakfast. I had a good fire going so I just sat back and enjoyed the fire for a while. About 8:00 a.m. the fog began to lift and by about 10:30 we assembled for another service.

There were seven people to be baptized and after our morning service at the church had ended the sun was real warm, so we went down a big mountain to the river where we were to baptize the candidates. This river is very swift but a little cove has been formed at one place and makes an excellent place to baptize. After I preached, the native missionary baptized the candidates.

The climb back on top of the mountain to where the church building is located was a hard climb, and by then the sun was really hot. We rested for a couple of hours after reaching the top, and then held another service in which the Lord's Supper was served to the church. After this service some food was served and a time of fellowship together.

Sunday morning we met at the church building again about 10:00 a.m. for our last service with these folk and had another good service. There was one addition to the church on Sunday morning.

This church has voted to have me for a revival meeting anytime I can get the time to come which will probably be sometime in January. There are lots of other people in the area that are interested and the church, although less than a year old, is going to soon start a mission further down the valley. Beloved, this is real New Testament mission work.

We enjoy being a part of this work and deeply appreciate all your prayers and financial support. Pray for us as we do you each day. May the Lord bless each of you.

KING'S ADDITION BAPTIST CHURCH ALL-DAY MEETING

SATURDAY, FEBRUARY 7, 1976

Introduction and Song	10:00-10:15 a.m.
"Total Depravity"—Jim Crace	10:15-10:45 a.m.
"Magnifying Jesus"—Jim Crowder	10:50-11:20 a.m.
"The Bible"—Greg Compton	11:25-11:55 a.m.
"Baptism"—Tom Hysell	12:00-12:30 p.m.

LUNCH — 12:30-2:15

Song	2:15- 2:30 p.m.
"Importance of the Church"—Robt. Hoskins	2:30- 3:00 p.m.
"Christ, Our Sacrifice"—Asa Dillon	3:05- 3:35 p.m.
"Salvation By Grace"—Clyde McDowell	3:40- 4:10 p.m.
"Baptism"—Charles Lybrooks	4:15- 4:45 p.m.
"Godly Living"—Rex Smith	4:50- 5:20 p.m.

The Edenic Covenant

(Continued from page two) The primary part of the Edenic Covenant simply stated is this. Man was created innocent like the infant (Deut. 1:39). He did not know the difference between good and evil. His environment was such that he would have remained innocent if he obeyed God's single commandment. Yet he ate of the malignant, apostate spirit — the tree which opened his eyes. This

broke the Edenic Covenant and terminated the Dispensation of Innocency.

This whole affair reveals the foolishness of the belief that some have that you can be saved by keeping the law of God. Man was unable to keep one single commandment in his unfallen state. How can it even be imagined that now in his fallen state he can keep many and by such commandment-keeping be saved from his sins? Weak and frail man can never be saved by commandment-keeping as clearly demonstrated in the case of Adam in the Garden of Eden. Man's only hope of salvation is in the person and work of Jesus Christ who kept the law for man that he might be saved.

The penalty upon Adam and Eve for eating the forbidden fruit was primarily and mainly the death of the spirit. The very day they ate the fruit, they died morally and spiritually. They experienced pain of conscience, loss of peace, and sorrow of spirit which were the results of the disturbance of the normal relation between them and God. From the day Adam sinned, his entire race has been born dead in trespasses and sins (Eph. 2:1; John 5:24; 8:51; I Tim. 5:6; I John 3:14; Rev. 3:1).

The penalty of sin is death (Rom. 6:23). Since death is twofold, Adam must have also begun to die physically. Physical death is also a part of Adam's sin: "For as in Adam, all die" (I Cor. 15:22). All Adam's posterity "die the common death of all men" (Num. 16:29). Physical death is God's judgment on sin (I Pet. 4:6; Num. 27:3; John 8:44). The prayer of Moses (Ps. 90:7-9, 11) and the prayer of Hezekiah (Isa. 38:17-18) recognize plainly the penal nature of death.

The day of the fall the sun went down in a dark, fearful night — the universal apostasy of the whole human race. But the night was not starless. Ultimately the Seed of the woman would come and bruise the Devil's head and restore Paradise.



Spurgeon, Separation

(Continued from page seven) age, and the weakness produced by pain, but yet seem to be, and are rapidly tending downward. Read those newspapers which represent the Broad School of Dissent, and ask yourself, How much further could they go? What doctrine remains to be abandoned? What other truth to be the object of contempt? A new religion has been initiated, which is no more Christianity than chalk is cheese, and this religion, being destitute of moral honesty, palms itself off as the old faith with slight improvements, and on this plea usurps pulpits which were erected for gospel preaching. The Atonement is scouted, the inspiration of Scripture is derided, the Holy Ghost is degraded to an influence, the punishment of sin is turned into fiction, and the resurrection into myth, and yet these enemies of our faith expect us to call them brethren, and maintain a confederacy with them." — C.H.S., Quoted by Russell H. Conwell, 1892 in "Life of Charles Haddon Spurgeon, the World's Great Preacher."

"It now becomes a serious question how far those who abide by the faith once delivered to the saints should fraternize with those who have turned aside to another gospel. Christian love has its claims, and divisions are to be shunned as grievous sins, but how far are we justified in being in confederacy with those who are departing from the truth? It is a difficult question to answer so as to keep the balance of the duties. For the present it behooves believers to be cautious,

A Review of Baptist Ecclesiology

(Continued from page six)

You have helped aid and abet the enemy of God's truths more than you have helped present the truth. By your development of ekklesia, you have granted all that Pedobaptists want to support their position on baptism. You have granted all that the Jehovah Witnesses, Mormons and Catholics want to support their ideas of salvation after death by your development of ekklesia.

Your methods of definitions and Greek subjects aid and abet the Pedobaptists doctrine of sprinkling and pouring, and the "Isms" and Catholic doctrine of salvation after death.

IF THE UNIVERSAL CHURCH IS TRUE THEN SO IS SPRINKLING AND POURING FOR BAPTISM AND POST-MORTEM SALVATION! For the same arguments which will support the one will support the others!

The Landmark Baptist position as seen and maintained by Dr. J. R. Graves is an example of truths and laws. I will prove this from the laws and rules of philology and the figurative methods of Bible interpretation given by Horne, Keach and others.

But, the greatest blunder of your Greek chapter is that you have missed the entire point of the Greek issue. This I will deal with in my next letter. You should hold to a doctrine which does not need lawlessness and disorder to support it. You should hold to a doctrine which does not aid and help the enemies of God's truths more than your own brethren. May God have mercy on you because of Christ in spite of your blunders and helps to the enemies of His Grace!

I remain yours in the Old Landmarks—R. E. POUND II.

(Continued Next Week)

lest they lend their support and countenance to the betrayers of the Lord. It is one thing to over-leap all boundaries of denominational restriction for the truth's sake, this we hope all godly men will do more. It is quite another policy which would urge us to subordinate the maintenance of truth to denominational prosperity and unity. Numbers of easy-minded people wink at error so long as it is committed by a clever man and a good-natured brother, who has so many fine points about him. Let each believer judge for himself; but for our part, we have put on a few fresh bolts to our door, and we have given orders to keep the chain up, for, under color of begging the friendship of the servant, there are those about who aim at robbing THE MASTER. We fear it is hopeless ever to form a society which can keep out men base enough to profess one thing and believe another, but it might be possible to make an informal alliance among all who hold the Christianity of their fathers. Little as they might be able to do, they could at least protest, and as far as possible free themselves of that complicity which will be involved in a conspiracy of silence."—C.H.S., Quoted by R. H. Conwell, Chapter 17, 1892.

7. Peter refused to be worshipped by Cornelius, the Italian Centurion at Caesarea (Acts 10:26).

8. Peter says that God is no respecter of persons (I Peter 1:17).

9. Peter says that we are saved by believing in Jesus Christ through His grace (Acts 15:10-11).

10. Peter emphatically says that Christ is the Head of the Church (Acts 4:11, I Peter 2:7).

11. Peter says that there is no other name under Heaven where we can be saved (Acts 4:12).

The Pope teaches that there are many saints and madonnas whom the people can invoke and hold them as their advocates.

"In Christ's right I am sovereign. I acknowledge no civil superior. I am subject to no prince on earth and director of the consciences of men — of the peasant that tills the field and the prince that sits on the throne; of the household that lives in the shade of privacy and the legislature that makes laws for the kingdoms." Cardinal Manning's claim for the Pope.

The Pope has created a priestly cast which he claims to be above the faithful.

3. Peter had a wife, and she accompanied him in his missionary journeys (Matt. 8:14, I Cor. 9:5).

4. Peter recommends his brethren to submit to the civil authority (I Peter 2:13-17).

5. Peter refused to accept money from Simon Magus, who wanted to buy certain religious gifts which Peter had (Acts 8:9).

6. Peter told Simon Magus to pray God for the forgiveness of his sins (Acts 8:22).

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