

# The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

"To the law and to the Testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20

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WHOLE NUMBER 1741

## Don't Call Me "Reverend"

By E. G. COOK  
Birmingham, Alabama

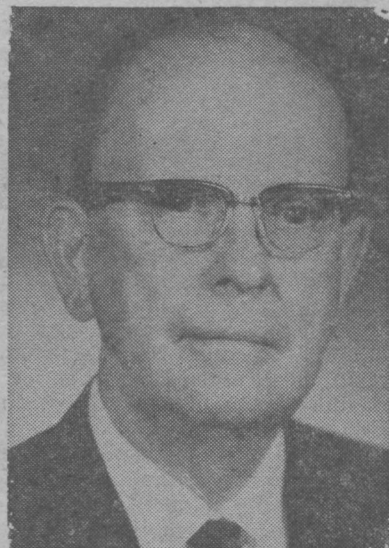
If a person insists on being true to the Scriptures in our day he can expect opposition and persecution on every hand. Old Satan who is the god of this world has set his standards for even Baptist preachers to conform to. And they must conform to those standards or else be ready to suffer the consequences. Our dear Lord has set up His standards for just about everything that pertains to the Christian's life and action. But the old devil has his substitutes for everyone of them. And many of his substitutes seem to be so reasonable they actually sound logical. He is even capable of lulling us into a state of spiritual stupor to the extent we may promote his substitutes and still think we are in the strait and narrow way.

But when we fail to walk in accordance with the standards set forth in the Scriptures we are in open rebellion against God. In I Sam. 15 God told Saul to utterly

destroy the Amalekites along with all their possession, but Saul and his men thought it would be better for them to keep the choicest sheep and oxen to sacrifice to the Lord. Certainly that sounds logical. So this they did, but in verse 23 God called it rebellion. Any time we do something in a way different from the way the Scriptures say do it we are rebelling against God. And Deut. 31:24-27 tells us that God's Word is a witness against those who rebel against Him. Saul learned to his sorrow that doing a thing a different way from what God said do it is rebellion. That is true regardless of how convenient or how logical our way seems to be.

With that in mind let us see what title God's Word gives to His preachers. A God-called Baptist preacher should be an example for others to follow. His life and actions should be in accord with the Scripture. His title should be one that is Scriptural. And anyone who desires to do so can easily find what title is Scriptural for a preacher to wear. In

Acts 14:23 we read, "And when they had ordained them elders in every church," and in Titus 1:5 Paul tells Titus to ordain elders in every city in Crete. We can safely assume that churches had been organized in every city



E. G. COOK

## Afflictions Are Seen In Light Of The "Sweet By And By"

MILBURN COCKRELL  
Mantachie, Mississippi

I am reading the consoling words of John 13:7: "Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter." These are the words of Christ to Simon Peter just before He washed his feet. These words reveal how God does some things to

with us. We reach the point of being despondent. We complain about having such a hard time and having to bear such a heavy cross. We are unable to see our way clear. It is so wonderful at times like this to ponder the text which reads: "What I do thou knowest not now; but thou shalt know hereafter."

### THE RIGHTEOUS HAVE AFFLICTIONS

"Man that is born of a woman is of few days, and full of trouble." (Job 14:1). Psalms 34:19 declares: "Many are the afflictions of the righteous but the Lord delivereth him out of them all." God has not promised to deliver us from affliction, but out of affliction. This clearly shows that in the world ye shall have tribulation" (John 16:33). God has chosen to refine His people in the furnace of affliction (Isa. 48:10-11). God's own are in the world "an afflicted and poor people." (Zeph. 3:12). They are acquainted with distress and grief.

Why are there many afflictions upon the righteous? First, the Bible tells us there are these afflictions upon the righteous that



MILBURN COCKRELL

us which we do not fully understand, but which we shall understand in the sweet by and by. The Lord often afflicts us; He disappoints us; He frustrates our plans. Why He does all of this to us will be revealed in eternity. Then we shall better understand Romans 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." Hereafter we will realize that God's strange dealing with us was designed to teach us some important lesson of humility and piety. Yes, in Heaven God will scatter all our doubts. He will remove all our difficulties. He will show us the reason of His mysterious providence with us in the earth life.

We are often prone to criticize God for His providential dealings

on the island of Crete. Now Paul tells Titus to ordain elders in each of these cities.

We find bishops in the New Testament churches, but I do not know of any instance where a bishop was ordained. It would appear that when an elder was

(Continued on page 4, column 5)

## More About The Death And The Destiny Of Babies

WELLIE MIDGLEY  
Pengilly, Minnesota

The TBE Forum writers, for April 29, 1972, answered a question relative to the destiny of babies who die in infancy. I agree with what the brethren said on the subject, and commend them for it. However, I have made an extensive study on this subject and I now submit some other things from this study.

One theologian of the last generation asserted that the Bible was silent on the destiny of babies. But the Bible by doctrine and by illustration clearly and definitely teaches that all babies go directly and immediately to heaven at death. I do not believe anybody has to be baptized by any mode to go to heaven.

(Continued on page 7, column 3)

## Bro. Halliman Continues His Report As To Recent Patrol

FRED T. HALLIMAN  
New Guinea Missionary

Dear friends:

Our report last week took us through the 16th day of the patrol. Of the 16 days we had spent all but five sleeping out in bush camps, and there had been only two days that it did not rain either during the day or at night or both. However, whether it be from the rain, wet bushes and grass or from crossing rivers almost every morning immediately after we would leave our camp we would soon be soaked and usually would remain that way until we made camp at night and changed into some dry clothing.

The leeches are almost as thick as house flies around a slop bucket here in these jungles. But the worst part is in most cases you do not realize one or more are on you sucking away at your blood until you or someone else happens to see the blood coming out of your clothing. They are particularly bad just around the boot top. However, they do not stop there. Several times they somehow attached themselves to my chest or on my back and had gotten almost the size of my little finger, filled with blood, be-

I will build my church and the gates of Hell shall not prevail against it." (Matt. 16:18). It does not say, "Upon this board I will build my church."

My Bible says, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the



MEDFORD CAUDILL

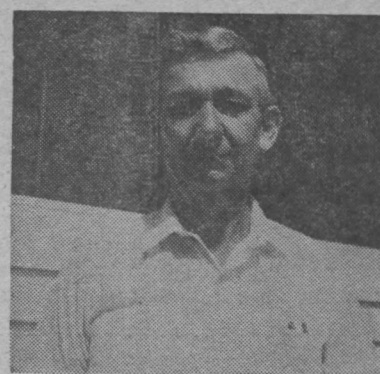
Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:19, 20).

It does not say, "Set up a board to decide on the qualifications of whatever missionaries want to go out, and then let the

(Continued on page 5, column 2)

fore I realized they were on me. Therefore, when opportunity permits I welcome a river or small stream close by our camp as I can bathe in the cold, clear water and come out feeling fresh and crisp.

April 2. "D.Q. Today we left our camp about eight A.M. Last night the rain poured most of the night. My tent already waterlogged began to drip water quite bad right over my head. At midnight I had to get up and take some large pieces of plastic that we had wrapped some bags of rice in and stretch those over my bed to keep the water out. We made



FRED T. HALLIMAN

good time today in spite of the wet sloppy track. About three P.M. we reached Palalasi via the back side. Three days walking through thick jungle and over one of the largest mountains in this part of New Guinea was enough to make us rejoice that we were here, end D.Q."

We had made excellent time the past two days and we had not gone very far that morning until I crossed an old trail that I recognized — one that I had traveled over two years ago. I knew then that we would be coming into Palalasi sometime that afternoon. The night had been a most uncomfortable night for me in that my tent started leaking and I was up a couple of times trying to put plastic strips in the

(Continued on page 3, column 5)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "JUST IMAGINE"

"Why do the heathen rage, and the people imagine a vain thing?" Psa. 2:1.

Before anything is ever done, it has to exist in the imagination. An architect doesn't build or plan a building until first of all he sees it in his mind. There isn't anything that you have ever done in life but what existed in your imagination before it became an actuality and a reality. That is true of that which is good and that which is evil. There is not a good thing that you ever did, and

there is not a sin that has ever entered your life but what it was in your imagination before it became a part of your inmost being.

In view of this fact, it is well to notice that the Word of God says quite a good deal about the imagination. If you will study carefully through the Bible, you will find that the imagination is very corrupt in every respect. We read:

"And saw that the wickedness of man was great in the earth, and that EVERY IMAGINATION

of the thoughts of his heart was ONLY EVIL continually."—Gen. 6:5.

Literally, the Hebrew says that not just every imagination, but the whole imagination is evil.

This was at the time when God, some years later, brought a flood upon the earth and wiped out that civilization. The reason that God wiped it out was because the whole imagination was evil — not just their thoughts, but back beyond their thoughts — their imag-

(Continued on page 2, column 1)



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JOHN R. GILPIN.....Editor

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## "Just Imagine"

(Continued from page one)  
ination was evil.

Listen again:  
"And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the IMAGINATIONS OF THE THOUGHTS: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever." — I Chron. 28:9.

This was David in a solemn assembly giving counsel to Israel and particularly to his son, Solomon. In doing so, he reminds Solomon of the fact that the imaginations of the thoughts are bad.

The Apostle Paul tells us the same truth that the imagination is totally sinful. Listen:

"Because that, when they knew God, they glorified him not as God, neither were thankful; but BECAME VAIN IN THEIR IMAGINATIONS, and their foolish heart was darkened." — Rom. 1:21.

Paul is talking about the apostasy of the Gentile world. He is telling how God's wrath is being revealed, and how the whole world stands guilty before Him. He says that even though the Gentile world knew God, they didn't glorify Him as God. They weren't thankful for God's blessings, but they were vain in their imaginations.

Listen again:  
"CASTING DOWN IMAGINATIONS, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." — II Cor. 10:5.

In this Scripture, the Apostle Paul is telling the people of Corinth that the weapons we use as Christians are not carnal weapons, and not fleshly weapons; but rather, they are spiritual. With them we are to pull down strong-

holds, and the first stronghold he mentions is the casting down of imaginations.

I say to you, beloved, these four Scriptures would indicate to us that the imagination is in an exceedingly depraved and sinful condition.

In spite of the fact that your imagination is sinful, I think you might go with me and perhaps imagine a few things. It might be that you will allow your sinful imagination to work for the glory of God and we'll be able to imagine some things.

### I

#### JUST IMAGINE JOHN THE BAPTIST ATTENDING A COCKTAIL PARTY.

A friend told me that one of the so-called churches here in town had a cocktail party of recent date. Can you imagine!

To be sure, I have been invited on various occasions to have a drink with individuals of different churches here in this town. Several years ago, when we were renting the hotel building for our church services, the man to whom I was paying the rent had his bottle in front of him. He was just pouring himself a drink when I walked in, and he very politely invited me to have a drink with him. When I told him that I did not care for it — that I did not drink, he said, "I hope I have not offended you. I am an Episcopalian and my pastor and Father So-and-So of the Catholic church come in here and we drink together all the time."

Just imagine John the Baptist attending a cocktail party.

I turn to God's Word and I read:

"What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." — I Cor. 6:19,20.

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." — I Cor. 8:13.

As I was thinking about this portion of my message, the thought came to me about this man Berkeley that we almost had a part in sending to the mission field to work with Brother Halliman. I might say that there is a church in Owensboro, Kentucky, that has endorsed him and they say they are going to send him to the mission field. If they do, that is up to them. I have nothing to say about it except how good God has been to Calvary Baptist Church in view of the fact that we are not doing it. In his own statement, he says that he thinks it is perfectly all right for a Christian to drink a cocktail, or for a preacher to drink socially, and if you are 500 or 5,000 miles away from home, think nothing about it, but do as you please.

Beloved, just imagine John the Baptist, the great man who dared to look Herod in the face to say, "It is not lawful for thee to have her," speaking about his brother Philip's wife. I think about John the Baptist how he looked that

## BRO. WAYNE COX TO HOLD REVIVAL FOR MISSISSIPPI CHURCH

Brother Wayne Cox of Memphis, Tennessee is to be with Bro. Elvis Gregory and Pinehaven Baptist Church (Columbus, Mississippi), in a revival meeting from July 9 thru July 14.



WAYNE COX

Brother Gregory, the pastor, is truly one of God's greatest preachers; Pinehaven Baptist Church is a great New Testament Church; Brother Cox is an outstanding man of God. Truly this is a remarkable combination.

We would encourage our friends nearby to attend the meeting and the least the balance of us can do is remember them in prayer.

crowd in the eye and said to them, "You look like a bunch of snakes to me." I think about John the Baptist as he faced that congregation and said to them, "Bring forth therefore fruits worthy of repentance." I say, beloved, it is hard for me to imagine John the Baptist attending a cocktail party.

### II

#### JUST IMAGINE MARY, THE MOTHER OF JESUS, IN A BIKINI, WALKING ON THE SHORES OF THE SEA OF GALILEE.

I have a feeling that there is nothing more beautiful than the human body, but for the human body to be exposed, it becomes a thing of contempt.

When the Apostle Paul wrote to young Timothy, speaking about a woman's position, he said:

"In like manner also, that women adorn themselves in MODEST APPAREL, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." — I Tim. 2:9.

Notice that it says, "Adorn themselves in modest apparel."

What you wear around your house, and inside your house, is your affair. If you wear nothing at all, that is your business. But I contend that when a woman comes out in public, she ought to be clothed in modest apparel. Try to imagine Mary, the mother of Jesus, in a bikini.

Mary was that woman who knew the Word of God so perfectly that when the announcement came to her that she was to bear a son, she spoke some ten or twelve verses in Luke 2 that was a compilation of dozens of Scriptures in the Old Testament. She knew the Bible. She knew the Old Testament. Mary, the mother of Jesus — just imagine her wearing a bikini and walking along the shores of the Sea of Galilee.

You say, "Brother Gilpin, I have a hard time imagining that." Beloved, if you have a hard time imagining her there, I hope you have a hard time ever seeing yourself there.

### III

#### JUST IMAGINE SIMON PETER SITTING IN THE PAPAL CHAIR

THE BAPTIST EXAMINER

JUNE 3, 1972

PAGE TWO

CHAIR WITH HIS COLLAR TURNED HIND PART IN FRONT.

I turn to the Word of God and I find that Simon Peter certainly would be the last man in the world to be guilty of the things that Rome says he was guilty of. Rome says that Simon Peter held a supremacy over all the balance of the other apostles, yet we read that he says:

"The elders which are among you I exhort, WHO AM ALSO AN ELDER, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." — I Pet. 5:1.

Simon Peter claimed no more for himself than the fact that he was an elder of the Lord Jesus Christ. There was no supremacy so far as Simon Peter was concerned.

I come to that experience on the part of Simon Peter when God sent him to the home of Cornelius to preach to him that he might be saved. The Word of God tells us that when Simon Peter went there, Cornelius was saved, and later when Peter went back home, the church at Jerusalem called him upon the carpet for having gone to preach to the Gentile, Cornelius. They said to him:

"Thou wentest in to men uncircumcised, and didst eat with them." — Acts 11:3.

Simon Peter then had to vindicate his experience in the home of Cornelius. Imagine a pope called up to give an account of what he has done in the home of a Gentile. I say, beloved, it is hard

have to be "dipped" or be damned.

Certainly if a man ever had a good opportunity to preach that, it was the Apostle Paul. When the Philippian jailer came out of that jail nearly scared to death, thinking all his charges had escaped, and he would be put to death for having allowed them to escape, he fell down before Paul and Silas. The Word of God tells us that they told him to get up, and when he stood up, he asked the question, "What must I do to be saved?" If ever a preacher had an opportunity to say, "You had better be dipped or be damned," it was Paul on that occasion. Instead, Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved." That is the message of the Word of God, that salvation comes through faith.

We read the story of the woman who came to the Lord Jesus Christ and anointed His head with oil and washed His feet with ointment. The Word of God tells us that Jesus said to that sinful woman:

"Thy faith hath saved thee." — Luke 7:50.

He didn't say, "Your baptism has saved you." He didn't say, "Your church membership, or your baptism, or your reformation, or your good life, or your keeping of the law has saved you." Instead, He said, "Thy faith hath saved thee."

I say then, beloved, it is hard for me to imagine Paul advising a trembling sinner to be "dipped

## To A Friend

You have known sorrow; you have known grief;  
You have had days when you found no relief;  
But on the wearisome path you have trod,  
You're not alone: there beside you is God!

—GEORGE W. HIPSHIRE  
Newport, Kentucky

for me to imagine Simon Peter as a pope with his collar turned hind part before.

It is hard for me to see him sitting in a papal chair especially when I read that story of the great Jerusalem conference. Simon Peter was one that spoke, but when the sentence was pronounced, it was James, evidently the pastor of the church, that told what the verdict was relative to the matter of whether a man had to be circumcised to be saved. I have a hard time imagining Simon Peter sitting in the papal chair at Rome with his collar turned hind part before.

### IV

#### JUST IMAGINE THE APOSTLE PAUL ADVISING A TREMBLING SINNER TO BE "DIPPED OR BE DAMNED."

Of course you know there is a group of people, the Campbellites, who say that a man either has to be baptized or he is lost. A few years ago, there was a Campbellite who said to one of the members of the church which I then pastored, "If our blessed Lord hadn't been baptized, He would have gone to Hell for sure." Yes, the Campbellites believe that you

or be damned."

### V

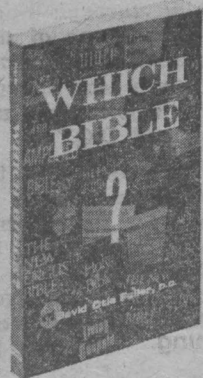
#### JUST IMAGINE THE APOSTLES POURING WATER OUT OF RAMS' HORNS ON THE HEADS OF BELIEVERS FOR BAPTISM ON THE DAY OF PENTECOST.

That was a great day. Three thousand souls were saved and added to the church that day. That is a lot of people if there were only twelve of the apostles present to assist in the baptizing. That would mean that each of those apostles would have 250 people to baptize that day.

I ask you, wouldn't it have been much simpler if they had gotten a ram's horn and filled it with water and poured a little on the heads of those 250 people which each one of the apostles would have to baptize? Wouldn't that have been much more simple? It would have expedited the matter. It certainly would have speeded up the baptism of this crowd and they would have had three thousand in the church posthaste. But it is hard for me to imagine the apostles doing that, especially in view of the fact that (Continued on page 3, column 1)

## A TRULY GREAT BOOK

This is a second edition — revised and enlarged — which actually is a defense of the King James Version.



I am not saying that the King James Version is perfect, but I do believe that it is by far the best version of God's Word. I do not care for the modern versions as they merely indicate the rising tide of modernism.

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## "Just Imagine"

(Continued from Page Two)

when the Lord Jesus Christ came into this world, He Himself set an example relative to baptism, in that He was immersed by John the Baptist. We read:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?"

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

And Jesus, when he was baptized, WENT UP STRAIGHT-WAY OUT OF THE WATER: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." — Mt. 3:13-17.

Anybody that reads this, know that Jesus Christ went down into the water and was immersed therein. I say, beloved, it is hard for me to imagine the apostles pouring water out of ram's horns on the heads of people on the day of Pentecost.

When Philip went down to speak to the Ethiopian eunuch, the Word of God says that the Ethiopian asked for baptism. Then we read:

"And he commanded the chariot to stand still: and they WENT DOWN both into the water, both Philip and the eunuch; and he baptized him. And when they were COME UP OUT OF THE WATER, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." — Acts 8:38,39.

I say, beloved, it is hard for me to imagine those apostles pouring water on the heads of the people that were saved on Pentecost in the light of the example that Jesus had given, and in the light of the experience of the church immediately following when they immersed this Ethiopian.

### VI

**JUST IMAGINE JESUS ADDRESSING HIS DISCIPLES AS THE RIGHT REVEREND.**

If there is anything that grieves me, it is for somebody to call me Reverend, and most of the time they abbreviate it just a little and it ends with a "t." It used to be that salesmen would come in to see me and it was always "Reverent" unless I would stop them.

Beloved, just imagine Jesus ad-

ressing His disciples as the "Right Reverend."

I turn to God's words and I hear the Psalmist say:

"Holy and reverend is his name." — Psa. 111:9.

The word "reverend" actually is a characteristic of God. God is love. Love is one of His characteristics. God is jealous. Jealousy is one of His characteristics. Reverence is one of His characteristics. The Psalmist says, "Holy and reverend is his name."

The only time the word "reverend" occurs in the Bible is in this passage in Psalms 111:9. It isn't a word that is scattered throughout the Word of God promiscuously, but it is only used this one time. I contend that if the word "reverend" is only used once, and then is used as a characteristic or an attribute of God, certainly no preacher is good enough to be called Reverend, and especially not Right Reverend.

Preachers like to be introduced as Reverend, Right Reverend, Doctor, Bishop — all these high sounding titles. Beloved, it is hard for me to imagine Jesus addressing them as the Right Reverend Simon Peter, or the Right Reverend James, or the Right Reverend Philip.

### VII

**JUST IMAGINE PASTOR JAMES HOLDING A UNION MEETING WITH THE PHARISEES OF JERUSALEM.**

This is pretty hard to imagine too. Even my old corrupt, depraved imagination can't take that in.

If you will read Acts 15, you will find that they were having a conference in Jerusalem. The conference was on the basis of whether or not you had to be circumcised to be saved, or whether you had to go back and live under the law to be saved. The Word of God says that there was a big dispute, a great deal of contention. Then Peter stood up to speak. Later on, Paul and Barnabas testified. Then we read:

"And after they had held their peace, James answered, saying, Men and brethren, hearken unto me." — Acts 15:13.

James delivered the verdict of the day. He was the pastor of the church, I think, and the result was that James told this crowd that they didn't have to keep the law; they didn't have to be circumcised; they didn't have to go back and live under the law in order to have salvation.

Beloved, it is hard for me to imagine James holding a union meeting with the Pharisees of Jerusalem, but today it is not a bit of trouble to find Baptist preachers that will hold union meetings.

I turn to the Word of God and

I find that God says something about union meetings. Listen:

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

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

"A man that is an heretic after the first and second admonition REJECT: Knowing that he that is such is subverted, and sinneth, being condemned of himself." — Titus 3:10,11.

"If there come any unto you, and bring not this doctrine, RECEIVE HIM NOT into your house, neither bid him God speed." — II John 1:10.

The word "God speed" means "to shake hands." In other words, you are not even to shake hands with a heretic. If you do, then you are a partaker of his evil deeds.

Beloved, I just don't believe that the apostles went in for union meetings. I just don't believe that the apostles had anything to

IF YOU ADMIRE,  
OR IF YOU DESPISE—

**BILLY GRAHAM**

You Need To Read

**THE  
PASTOR'S  
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do with this crowd that didn't believe the truth. I say to you, it is hard for me to imagine Pastor James holding a union meeting with the Pharisees in Jerusalem.

### VIII

**JUST IMAGINE MOTHER EUNICE SMOKING A CIGARETTE IN THE PRESENCE OF TIMOTHY.**

We read:

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." — II Tim. 1:5.

Paul was writing to Timothy. He says, "Timothy, you had a great grandmother. Her name was Lois. You had a great mother. Her name was Eunice." It has often been said that if you want to bring up good children, start with the grandparents. Bring up good grandparents first. Lois was the grandmother. Eunice was the mother. Timothy was the son. It is hard to imagine Eunice smoking a cigarette before Timothy.

Whenever I think about this, I think about the little girls that were discussing what they would like to be if they could be babies over again. One of them said, "If I could be a baby over again, I would want to be the kind of baby that didn't have to wear asafetida around my neck. It smells so bad." The second one said, "If I could be a baby over again, I would like to be the kind of baby that didn't have to take castor oil. It tastes so bad." The third girl said, "Well, the asafetida and the castor oil didn't bother me so much, but if I could be a baby over again, I would want to be a bottle baby. It is so aggravating to have ashes fall in your face when you are getting your breakfast."

Beloved, I have a hard time imagining Eunice smoking a cigarette before Timothy.

### IX

**JUST IMAGINE PRISCILLA ENTERTAINING HER FRIENDS**

**AT ROME WITH A BRIDGE PARTY.**

Priscilla and her husband, Aquilla, were two great people—such great characters that the Word of God says they took a young preacher who was "off" on his doctrine under their wings and taught him some things. As a result thereof, I am satisfied that Priscilla and Aquilla were greatly blessed of God.

Beloved, when I think about Priscilla knowing the Bible well enough that she and her husband could teach this young man the Word of God, I say to you, I have a hard time imagining her entertaining her friends at Rome with a bridge party.

The Bible says something that is very pertinent in this respect. Listen:

"Whether therefore ye eat, or drink, or whatsoever ye do, DO ALL TO THE GLORY OF GOD." — I Cor. 10:31.

What a verse! There is never a day goes by that I don't think of it. It is one verse that I quote to myself every day. "Whether you eat, whether you drink, or whatsoever you do, do all for the glory of God." X

**JUST IMAGINE A CAMPBELLITE WALKING THROUGH THE PEARLY GATES INTO GLORY.**

Beloved, you really have to have much imagination to imagine that. You say, "Brother Gilpin, don't you think that there is anybody in the Campbellite church that will be saved?" I don't know, but I will say this, I have never met one yet. I say to you frankly, I have known many people in the Campbellian persuasion and I have never known one yet, but that he came back to this fact, that you have to be baptized or else be lost. If a man believes that, he is lost. I would to God that many of them will be saved.

There was a Campbellite preacher that lived in our hometown before Mrs. Gilpin and I were married. He was a mighty fine fellow — an unusually fine, high type man. I was in Cincinnati one day and met him on the street and we stopped and had a good conversation. I was walking along with my head down and he said, "What are you thinking about?" I told him a verse of Scripture that I was meditating on. He said, "I daresay that in all of this crowd that is walking along this street — hundreds of them — that not one of them is thinking about spiritual things." I suspect he was right. As I say, he was a good man, but if you talked to him, he would come back to this fact, that you went into the water to be saved.

Now I believe in immersion, and I believe that everybody that is saved ought to be immersed, but I don't believe that anybody is saved as a result of baptism. I don't believe that baptism washes away one particle of your sins.

I'll go further and say this, if there were 10,000 parts to salvation, and unless all 10,000 parts were performed by Jesus Christ, you would never be saved. If you were to do one part out of that

10,000, you would be lost and on the road to Hell.

The old song says:

"Jesus paid it all,  
All to Him I owe;  
Sin had left a crimson stain,  
He washed it white as snow."

I say to you, it would be hard for me to imagine anybody walking through the pearly gates that doesn't believe fully in Jesus Christ as the Saviour.

### CONCLUSION

Beloved, you have a sinful imagination just the same as I. However, in spite of the corruption of our imagination, it would be mighty hard for me to imagine the things I have mentioned here. My prayer to God for you is that you might turn to Jesus Christ this night and trust Him as your Saviour fully, completely, wholly and solely, trusting the shed blood of Jesus Christ fully for your salvation.

You say, "Brother Gilpin, sometime I am going to trust Him. Sometime I intend to." May God grant that this is God's time and that you will trust my Jesus as your Saviour. Don't try to think of salvation in any other way. Don't try to expect salvation in any other manner.

"There is none other name under heaven given among men, whereby we must be saved." — Acts 4:12.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." — John 14:6.

Come to Him tonight, trust in Him, and be saved.

May God bless you!



**Fred T. Halliman**

(Continued from page one)

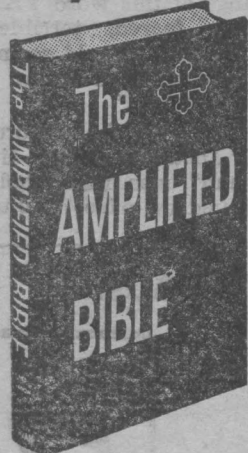
right spots to keep the water off my bed. I finally succeeded but not until my bed was half soaked.

I suppose it could be said with a fair degree of accuracy that the day was just a normal day spent tracking through endless jungles, up and over ridges and across numerous rivers and streams ranging from ankle deep to waist deep and with a volume that would sweep you off your feet were it not for the fact that you cross in a human chain and walk up stream and on an angle, across these fast flowing streams.

After three days of walking through bush like this it had begun to take a heavy toll upon the strength of all of us and we all rejoiced that afternoon when we came to Palalasi about three o'clock. Palalasi, if you remember, is where we had a near attack by a group of tribesmen on our last trip through this area last November. However, this time the people seemed to be overjoyed to see us.

We came out of the bush and on top of the mountain where they live, about three hundred yards from where they lived before. They had moved down to the spot where we held services last time and had built a new house. These bush people live quite differently than the natives (Continued on page 5, column 2)

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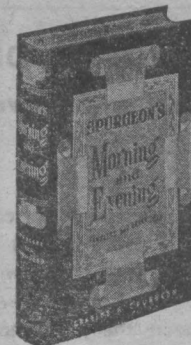
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PAGE THREE



# The Baptist Examiner FORUM

"In I Cor. 11:4-5 what does praying and prophesying mean? If a woman keeps silent in the assembly, should she still have a covering in addition to her hair? Please explain verse 16 also?"

**AUSTIN  
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Prayer and prophesying mentioned in I Cor. 11:4-5 are referring to the public and audible worship of Jesus Christ in the church. When assembled, the church offers up prayers of thanksgiving for the many blessings showered upon her by the Lord, and asking at the same time for continued blessings and leadership to walk in paths of righteousness for Christ's sake. Prophesying is the work of the ministry through the church instructing the membership as to what God has done for us in Jesus Christ, and illuminating through the Scriptures the paths we are to follow (doctrinally).

These two (prayer and prophesying) when used in church capacity are the particular works of the male members. The Lord has forbidden women to pray or prophesy in the church. We hear the spirit say, "I will therefore that men pray everywhere." (I Tim. 2:8). In giving the qualifications for prophesying, the Comforter limited them to men and men only (I Tim. 2). In the chapter under consideration, we hear the Spirit explaining why the Lord commanded the women to keep silence in the churches.

"But I would have you know, that the head of every man is Christ, and the head of the woman is the man; and the head of Christ is God." (I Cor. 11:3).

In His exposition of why He has commanded us (men) to let your women keep silence in the churches, He reveals the order of spiritual headship. From this verse, I understand that God is head of Christ, Christ is head of man, and man is head of woman. Since verse three contains the context or subject matter for the next 13 verses, we have no Scriptural authority to interpret the head of man and woman to mean something other than what the Spirit declared them to be. Thus in verses 4 and 5, the head of man must be Christ, and the head of the woman must be interpreted as man.

Therefore, I have no authority to contend that the head of man, which is referred to in verse four, is a different head than the one mentioned in verse three. We read:

"Every man praying or prophesying having his head (Jesus

Christ) covered dishonoreth his Christ. This verse is a further explanation of verse three. The word cover means protector (Reader's Digest — Dictionary). In marriage, the husband is the wife's protector or covering. If man were to pray and prophesy with his head (Jesus Christ) covered, it would place Jesus in a position to divine headship by making Him subject to man, thus bringing dishonor to the Godhead. Furthermore, were man to cover his Christ (head) he would have no intercessor when he prayed, and no leader when he prophesied. This would place man in the impossible position of trying to reach God in the energy of the flesh.

Therefore, it is necessary we men be covered (not our head) or under subjection to our head (Jesus Christ) for in all things He is to have preeminence. Read Col. 1:13.

Having proved that man's head, which is not to be covered, is Christ, let us deal with verse five which speaks of the woman having her head uncovered.

"But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head: for that is even all one as if she were shaven." (I Cor. 11:5).

Brethren, may I once more point out that the context has not changed, thus we have no authority to interpret the woman's head to be anything other than man. So I read this verse as follows: "But every woman that prayeth or prophesieth with her man uncovered dishonoureth her man." Were women to speak in the churches, they would uncover the authority given to man over them. The God-given leadership in the church was given to man, who is head of the woman. Therefore, verse five is an explanation of why it is wrong for a woman to take to herself that which pertaineth to a man (praying and prophesying), and how she dishonors her head (man) by speaking in church. By taking to herself authority given to the man, she uncovers her head (man).

May I add that these verses speak emphatically about the woman's head and not her hair. Many believe that something additional worn in the hair or on it fulfills these exhortations, but I would remind you that God demands that the woman's head be completely covered; therefore, for a woman to wear a hat, scarf, handkerchief, ribbon or veil in or on her hair to me does not answer these passages. Verse 16 substantiates this view for the Spirit relates that if any man seems to be contentious, we have no such custom, neither the churches of God. What was this custom? Women praying or prophesying with

their man uncovered, which agrees with I Cor. 14:34-40 and I Tim. 2:8-15.

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I Corinthians 11:1-6 is showing the importance of the woman wearing a covering in the assembly. Apparently, some of the women were doing two wrongs — speaking and appearing uncovered. Here Paul is showing the need of the covering. He then shows the importance of proper teaching and in Chapter 14 shows that women are to be silent in the churches. In other words, it is a progressive lesson. We do wrong if we try to get a lesson out of one verse if the entire passage must be considered.

He is talking about the issue of the covering relative to male and female. The male is to have his head uncovered and the female is to wear the covering. She should be in a prayerful attitude while in the assembly.

The covering in this passage does not mean hair. In the first place two different words are used in speaking of covering. One for veil, and the other for hair. In the second place, if hair is meant to be the covering then only a bald man could pray or prophesy. Verse 4 would be rendered like this: "Every man praying or prophesying, having his head with hair, dishonoureth his head." If you will substitute hair for covering in each of these verses you will see how ridiculous it is to try to say hair is the covering. Verses 14 and 15 are showing us that there is a difference between man and woman even in the growth of hair.

In order to better explain verse 16 let me quote from Williams Translation of the New Testament. "But if anyone is inclined to be contentious about it, I for my part prescribe no other practice than this, and neither do the churches of God." In other words, what this is saying is simply that if a person wants to argue about it, there is no argument to it. This is the way that it is to be.

**E. G.  
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I am persuaded that the real question in the mind of the one who gave us this question is one concerning leading in prayer, or prophesying from the pulpit. But there is nothing said here about leading prayer. When a man is called upon to lead us as we pray, or to lead us to the throne of grace, it is not intended that he do all the praying for the entire church. Every born-again man and woman in the audience should pray along with him in their hearts and minds. When a woman prays silently along with the one who is leading the prayer she is contributing to the worship service.

The word "prophesying" here in these two verses comes from the word PROPHETEUEO which has the meaning of telling forth the Divine counsels, or, in other words, it is telling forth who Christ is, and what He has done to save His people. And most certainly the pulpit is not the only place where this can be done.

There are lots of opportunities for a woman to do that in a Scriptural manner.

I am persuaded that if a woman wants to hear her Lord say, "Well done thou good and faithful servant" she must wear a covering over her hair. For a long time I went along with the crowd believing that the woman's hair was the only covering she needed. But when my Lord caused me to take a closer look at verse 6, I found it to be saying that if a woman does not have her hair on her head let her have it cut off. That sounds pretty silly does it not? If her hair is all the covering the woman needs to please God, why did Paul have so much to say about her covering? She already had her hair on her head long before Paul said all that.

When we come to verse 16 it seems that our translators got their tongue twisted. Our version seems to imply that it does not really matter whether a woman wears a covering over her hair or not. The Williams version has verse 5 saying, "Any woman who prays or prophesies bareheaded dishonours her head." And he has verse 16 saying, "But if anyone is inclined to be contentious about it, I for my part prescribe no other practice than this." So far as Paul was concerned it was final that a woman should wear a covering over her hair. It may be that many women will be ashamed when we all stand before the judgment seat of Christ and she has to admit that she did not do what she was told to do.

**ROY  
MASON**  
RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



I do not feel like being dogmatic about this, but in my judgment the meaning is praying or preaching. I do not believe that prophesying in the sense of foretelling the future is meant, for in that case it would mean to speak under immediate divine inspiration. That would place those people of Corinth on an equality with the prophets of old. It seems that "prophesying" was used in the sense that we use the term "preach." In making a study of the opinions of others, I find that they hold the same notion. For instance, Phillips in his modern translation gives it like this: "If a man prays or preaches with his head covered he is dishonoring his own head." The Amplified Version expresses it in this manner, "Anyone who prays or prophesies — that is teaches, refutes, reproves, admonishes and comforts . . ." Evidently the translators do not understand the speaking to be in the nature of inspired foretelling of things to take place.

In answer to the second question — yes, the woman who does not speak in the assembly, should wear a covering in addition to her hair. Paul has been reminding the Corinthians that as Christ is the head of the saved man, so the husband is the head of the wife, and for that reason verse 10 says, "For this cause ought the woman to have power on her head." The marginal reading for power is "authority" which signifies the sign of the husband's authority. My wife was a good student of the Bible and she taught a very large class of women for thirty years or more. She was conscientious about the teaching of this passage, and always went to church with a covering on her head. The average pastor of today utterly ignores this Scripture, or worse sneers at it. Any Scripture that says anything about giving or tithing they shout from the pulpit, but such passages as this one, they ignore. The Catholics are sounder than a lot of Baptists in this regard. I recall a European trip, during which we visited some of the ancient cathedrals. Time and again I saw women stopped at the door because they had no covering on the head. Not until they put some kind of a covering on were they allowed to come inside.

Now as to verse 16, I believe that Phillips gives the meaning in his modern translation. Here is his translation:

"But if any one wants to be argumentative about it, I can only say that we and the churches of God generally hold this ruling on the matter."

## "Reverend"

Continued from page one: called by a church as her pastor he was called a bishop in order to distinguish him from other elders who might be in that church. But the only examples that I can find in the Bible concerning the ordaining of Baptist preachers (that was the only kind of preachers in that day) is that of elders. I have heard the title of "elder" objected to because that title is worn by Hardshells. But I have never heard the title of "reverend" objected to because it is worn by Holy Rollers.

In Isa. 14:13-14 we find Lucifer all puffed up with pride as he tells us of the wonderful things he was going to do. And the climax of them all was "I will be like the Most High." As a result of this he became just the opposite of the Most High. Still he has never stopped trying to be like the Most High in all outward appearances. Only one time in all the Bible do we find the title reverend. In Psa. 111:9 we find it applied to God Himself. Old Satan cannot wear God's title himself, but if he can get some of the Lord's own preachers to wear it, he feels he has been a success after all. I most certainly do not mean to say that Baptist preachers who wear the title of reverend are intentionally trying to "be like the Most High." But if I were to assume that title for myself, I fully believe that is the way God would consider it.

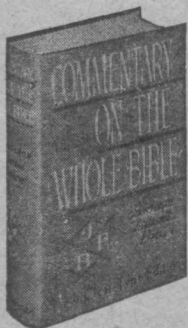
So far as I am able to learn the title "reverend" was never used in connection with a mere man for at least fourteen hundred years after all those elders were ordained in New Testament times. The word "reverend" in Psa. 111:9 comes from the Hebrew word YARE. This word is used more than 300 times in the Scriptures, but only one time is it translated reverend. Other meanings of this word YARE are dreadful, feared, terrible. The title "terrible" would seem to fit some preachers I know better than "reverend."

According to the Oxford Universal Dictionary the title of "reverend" was first applied to power is "authority" which signifies the sign of the husband's authority. My wife was a good student of the Bible and she taught a very large class of women for thirty years or more. She was conscientious about the teaching of this passage, and always went to church with a covering on her head. The average pastor of today utterly ignores this Scripture, or worse sneers at it. Any Scripture that says anything about giving or tithing they shout from the pulpit, but such passages as this one, they ignore. The Catholics are sounder than a lot of Baptists in this regard. I recall a European trip, during which we visited some of the ancient cathedrals. Time and again I saw women stopped at the door because they had no covering on the head. Not until they put some kind of a covering on were they allowed to come inside.

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## "LIVING DOGS vs. DEAD LIONS"

"For to him that is joined to all the living there is hope: for a living dog is better than a dead lion."—Eccl. 9:4.

Ladies, let's talk about witnessing today. How long has it been since you have had a good solid witness to someone? I mean a witness where you told the individual about her sin and need of a Saviour — a witness where you told about the death, burial, and resurrection of our Lord Jesus Christ?

So often we women fail to witness to the grace of our God because we feel so inadequate. We don't know the fancy words or vocabulary of religion so we fail to speak at all. The apostle John declares that witnessing is simply "That which we have seen and heard declare we unto you." (I John 1:3). We unconsciously give witness to many fleshly things. We tell of our child's first tooth, first word, or first steps. The scholarship won. The new job or car we have. We have seen and heard these things and so we give witness to them.

Everyone gives witness to these things. But we must be spiritually alive to give a true witness of Jesus Christ. Life is precious. Life according to the flesh is far superior to death. Certainly this is true in spiritual things. To be spiritually alive cannot be compared in value to spiritual death. The least one in the kingdom of God is far greater than the greatest outside the kingdom. The saved thief on the cross far excels the mightiest earthly king. Lazarus among the dogs is better than the Platos of this world.

We do not need fancy words or religious vocabulary to witness of our Lord. Those are for the Pharisees. A living, loving gospel witness, however unlearned, is better than the finest discourse devoid of spiritual life. A living dog keeps better watch than a dead lion, and is of more service to his master. So the poorest spiritual witness is infinitely to be preferred to the exquisite orator who has no wisdom but that of man.

Ladies, we need to be witnesses for our Lord. It is hard to understand how we can taste of the honey of the gospel and be content to keep it to ourselves. Our tongue often speaks of that which it should not. Perhaps if we kept our tongue busy witnessing for the Lord it would not speak so freely of those things which are unseemly. There are so many

people we see each day that may not come in contact with another real Christian except us. If we fail to tell them about salvation by grace, who will?

There is no doubt most of us would prefer to be lions. They are powerful, beautiful, the king of the jungle. But if we are not this, let us not disdain being just a dog. Common as it is. We can still bark when the intruder of sin tries to creep in. We can still sit at our Master's feet and learn of Him. We can still greet our friends with joy and praise our Master who cares for us, feeds us, and provides our every need. It is far better to be a living dog than a dead lion.



## Baptists Beware

(Continued from page one)

board decide where they'll go, and how long they'll stay there."

My Bible says, "Now there were in the church that was at Antioch certain prophets and teachers . . . As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." (Acts 13:1-3). It does not say, "Barnabas and Saul came before the foreign mission board and explained their plans for mission work. After reviewing their proposed itinerary the board gave them a list of churches to visit and promised them they could leave as soon as their transportation fund was completed."

My Bible says, "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Ephesians 3:21). There is never any authority, any power, any commission, any instruction in the New Testament given to any organization outside of a local church.

As Baptists, we believe the Bible to be a Baptist Book, written by Baptists, to instruct Baptists. Hence, the Bible is our only rule of faith and practice. Can you show me a mission board in the Bible? I can show you a local church. Baptists beware. Follow the Bible. Reject these unscriptural mission boards.



## Fred T. Halliman

(Continued from page three)

do around our Mission Station. Around where we live, each man has his own house and the woman has her own house, although they may be man and wife or the man might have up to six wives and each of them have a separate house. However, these folk who live in these jungles build one real long house, put a partition in the middle and all the people in that group regardless of the number live in the same house. The males in one room and the

females in the other, all their animals sleep in the same house. At Palalasi there were nearly 30 people, seven hogs and five dogs all of which shared the same house.

The people on that afternoon helped us and we soon had our camp set up for the night. We were made sad to learn that only a few days before we arrived one of the young men that we had seen there last time had died. His grave was only a few feet away from the new house they had built. Each time I looked at that grave I wondered where that young man's (about 25) soul was. In the last two visits that I had made to Palalasi before he died I had preached the gospel to him several times but had no way of knowing if he had received Christ as his Saviour.

After we had got set up for the night they brought some food to offer for sale. We first had a preaching service and after that bought food. Late that afternoon I began to sneeze and have a runny nose. I had hardly been dry except for the time I had been in bed since leaving the Levani 14 days ago. Several times I had gotten chilled after finishing the walk for the day before I could get a fire going and it was evident that something was catching up with me. About eight p.m. that night I went to bed.

April 3. "D.Q. Today has been a rest day here at Palalasi. Two services were held today. Since ten A.M. it has

## Mabel Clement

By J. M. Sallee

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been clear and hot, with a clear sky tonight and at 8:30 I am going to bed for the lack of something to do, end D.Q."

We always spend at least one extra day at Palalasi. First of all we are usually overdue for a rest by the time we reach this place regardless of which direction we approach it from. Then secondly we spend an extra day with the people in order to get a little more preaching done. Between preaching services we sat around the long native house and talked.

Due to the hot sun we were able to get everything dried out, some of which had begun to mildew and stink. We had only seen two days like this since leaving the Mission Station over two weeks ago. Most everyone either sat or laid out in the sun for long periods of time that day.

It had rained most of the night and I had fallen asleep and woke up with water dripping all over my bed and my sleeping bag was already half-soaked. I stretched the pieces of plastic over my bed again and spent the balance of the night sleepless. My sneezing and runny nose had grown worse by morning time.

One of the carriers had taken sick the day we got here and today was running a high fever. As I started to give him an injection of penicillin I noted that the only syringe I had with me was cracked about half way from top down towards the bottom. I managed to get three cc's in him one cc at a time and then the syringe completely collapsed.

We were scheduled to depart the next day so everyone apparently was trying to get a good night's sleep in preparation for the long walk ahead of us.

THE BAPTIST EXAMINER

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PAGE FIVE

# The O. T. Illustrates The Support Of The Ministry

By W. LEE RECTOR  
(Now with his Lord)

I Cor. 9:13-14 says: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?"

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Now, students of the Word know that the Aaronic priesthood ministered about holy things and lived of the tithe of the temple, and know that the priesthood partook of flesh offered upon the altar. In short, the priesthood lived of tithes and offerings.

Now, the Holy Spirit, by Paul, tells us here that the New Testament ministry, or preachers of the gospel, live "even so" of the gospel. But what does "even so" mean? Matt. 23:23. It can mean but one thing, viz., even as the priesthood lived of tithes and offerings, even so should the preachers of the gospel so live.

The Master confirms the tithe while rebuking men who practiced it, saying, "Woe unto you, Scribes and Pharisees, hypocrites, for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done and not to leave the others undone." Here the Master tells these hypocrites that they should have tithed, but puts them on the spot for leaving judgment, mercy, and faith unmet.

The Holy Spirit, by Paul, tells

us in the Hebrews that the tithe is paid in the priesthood. Illustrating this, he shows us that Abraham paid tithes in the Melchizedekian priesthood, that Israel paid tithes in the Aaronic priesthood, and that we should pay tithes in the priesthood of Christ, Heb. 7:4-21.

Now here Abram paid tithes through Melchisedec unto the eternal priesthood of Christ, and Israel paid tithes through Aaron to the eternal priesthood of Christ, and we pay tithes through the church of the living God to the eternal priesthood of Christ.

The Holy Spirit gives us a tremendous argument for tithes and offerings in Corinthians. He says:

"For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of the oxen?" I Cor. 9:9. Accordingly, he who uses the oxen in treading out his corn must not prevent the oxen from eating by muzzling him. He must live off of his job.

Again it is written, "For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be the partaker of his hope," I Cor. 9:10. Here the Lord asserts that the individual had the right to live off of his job.

Thus we understand why the priests ministering about holy things had a right to live off of the holy things, and even so we understand why that preachers of the gospel have a right to live off of the gospel.

April 4. "D.Q. We left Palalasi this morning at seven o'clock. The carrier that was so sick yesterday was barely able to go this morning. My condition had also worsened and today I felt like staying in bed. In spite of our infirmities though we made excellent time. Reached the Poguaia River in three hours from the time we left camp, and within an hour we had constructed a bridge and had all the supplies and carriers across. After crossing the river I spent the next four hours in misery. The mountains were exceedingly steep and seemed to have no end. My strength began to play out and by three o'clock that afternoon I could go no farther. We had just reached the top of a large mountain so I announced that we would have to make camp, at four P.M. I am going to bed, end D.Q."

I spent a completely sleepless night that night, sneezing every few minutes all through the night. The next morning I would have much preferred to stay in bed

than to start out on that trail, but the last thing I wanted to do was to come down sick this far removed from any medical aid and with almost all my medical supplies depleted. The other fellow who was sick was barely able to go this morning also.

It seemed though after we had spent less than an hour on the track we both felt better and we made very good time that morning. We reached the Poguaia River in exactly three hours from the time we had set out. While we had had no rain at Palalasi that night north of us, there had come a big rain and the Poguaia River was running higher than I had ever seen it before. We had to construct a bridge across it and some of the poles that we were using to get started with touched the water just enough to get quickly swept away. We finally got one across that was strong enough to act as a bearer for some others and from there on out it was a matter of getting several more across too for a safe crossing.

Once across the river you start climbing out of the gorge and for the next four hours it is a series (Continued on page 6, column 1)

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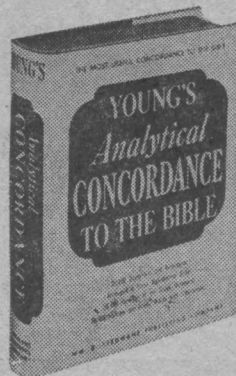
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## Fred T. Halliman

(Continued from page five)

of ridges to climb in succession with each one getting a little steeper until you have finally reached the top of the mountain. Just before reaching the top of the last ridge I had to rest every few minutes. It seemed that every ounce of strength I had was gone. I instructed the men to find the first available place and we would make camp. Another fifty yards and we were on top of the mountain. It was cold and miserable there but I could go no farther.

A site was selected and I lay down on the patrol boxes while the men got my tent set up including my bed. I usually supervise these things but this time I was so sick they had everything done before I even looked at it. By now I had a temperature and had the shakes. It was evident now that I had not been coming down with a cold but this was an attack of malaria. By four p.m. I had taken the malaria tablets, some aspirins and gone to bed without my supper. I spent another sleepless night.

April 5. "D.Q. Due to no sleep for three straight nights and the fact that I had malaria I was barely able to stand up when I arose at 6:30 this morning. The native who usually looks after my water and builds my fires when out in the bush had brought my water and was heating some for my coffee for breakfast but I told him that I would have to forego breakfast, I was too sick to eat. At seven A.M. we left our camp site. For the first hour I had little control of my legs and had several falls. I had to rest often. By nine A.M. we came to a little valley in between two rivers and I decided to make camp again for the day, end D.Q."

All through the night I had a splitting headache and every bone in me felt like it was about to explode and although I was running a high temperature I don't think I will feel any colder when I am dead. I was actually glad to see this night pass and while I did not feel any better there was a possibility that we might have some sun and I could get warmed up. I was too sick to eat anything that morning and by seven, I suggested that we get underway — it was miserable on top of that big mountain.

I guess I had a half dozen falls within the first half mile of walk-

ing that morning, I could barely drag my legs along and had little to no control over them. About 8:30 that morning, we came upon a long native house and there were over 20 people in it. We talked with them for a few minutes and they said only a short distance away was a little valley so I decided that this would be as far as we go for the day.

By nine A.M. we had located a good campsite and in a short time we had camp set up and the sun was shining bright. I got my chair and sat out in the sun for a couple of hours and after that I felt some better and soon had my first meal in nearly two days. It was not long until the folk came that we had contacted early in the morning and I let one of our preachers hold the service and they all gathered around close by where I was sitting for the service.

I don't know when I have prayed so earnestly for strength as I did that day for the next day we had a mountain to climb that would take four straight hours to reach the top and I knew that to start up that mountain in the condition that I was in when we made camp there I would never make it. God was most gracious to hear my prayers and by mid-afternoon I was able to preach the afternoon sermon. I had another meal and had begun to feel much better by bedtime that night. This closes out the 20th day of the patrol and with this will say God bless you and hope to see you next week.



## Afflictions

(Continued from page one)

God may correct His erring children. The Psalmist said: "Thou hast laidst affliction upon our loins. Thou has caused men to ride over our heads; we went through fire and through water; but thou broughtest us out into a wealthy place." (Ps. 66:11-12). He again said: "For I have eaten ashes like bread, and mingled my drink with weeping, Because of thine indignation and thy wrath; for thou hast lifted me up, and cast me down." (Ps. 102:9-10).

Afflictions are designed to stimulate Christian growth. Ecclesiastes 7:3-4 tells us: "Sorrow is better than laughter; for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth." Romans 5:3 declares: "Tribulation worketh patience."

Afflictions increase the quality

of our faith. James 1:2-4 reads: "My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." As we "suffer as a Christian" may we "glorify God on this behalf." (I Pet. 4:16). In suffering we learn to be patient toward all men.

## ADVERSITY OFTEN COMES

It is not uncommon for God's children to suffer adverse fortune or calamity. Floods, storms, tornadoes and landslides are all from the Lord. If He takes notice of the sparrow's fall, we can be assured these other things do not happen without His knowledge and permission. I read in Isaiah 45:7: "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Eliphaz said in the book of Job of God: "For he maketh sore, and bindeth up: he woundeth, and His hands make whole." (Job 5:18). The adversity which God permits for our eternal good should drive us to prayer. It is written in James 5:14: "Is any among you afflicted? let him pray." Adversity engenders sympathy for others. Paul told the Corinthians: "And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation." (II Cor. 1:6). It tests our character: "If thou faint in the day of adversity, thy strength is small." (Prov. 24:10).

## DEATH VISITS SOME ONE

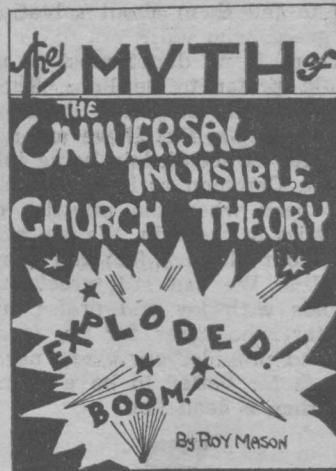
Death is completely in the hands of the Almighty. Psalm 68:20 tells us: "Unto God the Lord belong the issues from death." The Lord declares in Deuteronomy 32:39: "I kill, and I make alive." God takes some in infancy like the baby of David and Bathsheba. Others He removes when very young like Nadab and Abihu, Aaron's sons. Still others are cut down in the midst of their days like Jesus Christ. Some die in their latter days like Moses and Abraham. But all die at God's appointed time and place.

Why does God take away a cherished child belonging to Christian parents? Perhaps because the parents think more of the gift from God than the Giver. When God does act in this manner, it behooves the parents to say as did Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1:21). What the Lord does even in such a case as this is not fully understood by His people. But in the sweet by and by they will understand and say, "Lord, well done."

Why does God remove a middle-aged man with a wife and five children? Isaiah 57:1 answers: "The righteous is taken away from the evil to come." Will God forget about the fatherless children and the widow left behind in this world? Jeremiah 49:11 answers: "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

"Tempted and tried we are often made to wonder . . . Why it should be thus all the day long . . . While there are others living about us . . . Never molested though in the wrong . . . When death has come and taken our loved ones . . . It leaves our home so lonely and drear . . . Then do we wonder why others prosper . . . Living so wicked year after year . . . Faithful till death said our loving Master . . . A few more days to labor and wait . . . Toils of the road will then seem as nothing . . . As we sweep through the beautiful gate . . . When we see Jesus coming in glory . . . When He comes from His home in the sky . . . Then we shall meet Him in the air . . . We will understand it all by and

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## A PERSECUTED PEOPLE

The righteous are ever persecuted by the wicked. Our Saviour was persecuted unto death. Those who dare to live as He lived "shall suffer persecution." (II Tim. 3:12). Paul told the Corinthians: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed." (II Cor. 4:8-9).

Why are the Lord's children persecuted by the world? Why does God permit this? Could He not prevent it? If so, why doesn't He do so? He permits it that we might rejoice in tribulation. He said in Matthew 5:10-12: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." The joys of Heaven will more than pay us for the sufferings and persecutions we endured on earth. We suffer with Christ now that we might be glorified together with Him. Paul tells us in Romans 8:18 that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (II Cor. 4:17). Our sufferings here are brief and light. Our glory in the eternal world is a far more exceeding weight. "After this life and all its strife . . . Heaven will surely be worth it all . . . There will be no shadows in Heaven . . . No cares to darken the way . . . God's face with light will be shining . . . Thru out the eternal day."

Heaven will end all our disappointments and discouragements. When the last streak of light is

seen in the west and earth has donned the shroud of everlasting night. We shall climb to the top of Jacob's ladder and look back on the sorrows and disappointments that shall never more return. When we exchange this frail body for one immortal and perfect, we shall rejoice with joy unspeakable and full of glory. When we awake in the image of Him whom we loved and served, then we shall be satisfied. Then we shall find rest from our labors in the shade of the tree of life and forget earth-borne sorrows amid the murmurings of the river of life that flows from the throne of God. There we shall see the King in His beauty. There we will understand it all better by and by!

Oh, dear tested, tempted, tossed and tormented brother in Christ, we have a blessed hope and everlasting consolation. In this world our eyes are often dim with tears, and it is hard to trace the outworkings of God's grace. Many times it is difficult to realize that our God lives, loves and cares for one of His elect. So often our ears are harassed with the whisperings of Satan when God seems to have withdrawn the comforts of His grace. The dark clouds hang over us, our best friends seem to forsake us, all our plans seem to have caved under, and friends on whom we have relied have failed us. But even in times like these, if we will listen, we will hear the still small voice of God above the raging billows of this sin-tossed world saying: "All is well my child, for my grace is sufficient." Yes, above the shocks of time we can hear our Saviour say: "What I do thou knowest not now; but thou shalt know hereafter!"

## SUBMISSION TO GOD'S WILL

These great truths should cause us to submit to the afflicting hand of our God. We should never murmur or complain. A truly converted person will submit to God's providential dealings without question. When Aaron's sons were killed by God for offering strange fire on the altar, the Bible says that Aaron "held his peace." When God told Eli by Samuel that his house would be destroyed, Eli said: "It is the Lord; let him do what seemeth him good." (I Sam. 3:18). The child of the Shunammite woman laid dead in her home. Yet when asked by Elisha the prophet: "Is it well with the child?" She replied: "It is well." It was well with the child even though he was dead because the child was in the hands of Him that doeth all things well.

When Agabus told Paul he would soon be bound and taken prisoner for what he preached, Paul said: "The will of the Lord be done." (Acts 21:14). When Job lost all of his substance, children and health, he said of God: "For he performeth the thing that is appointed for me: and many such things are with him." He also said: "What shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." (Job 2:10).

(Continued on page 7, column 1)

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## Afflictions

(Continued from page 6)  
WHY SHOULD WE SUBMIT  
TO GOD

We should submit to the providential dealings of God because He is sovereign and does according to His will. Being sovereign He has the right to do what He will with His own. Second, He is immutable and His will irresistible. His mind is inviolable and His purpose unalterable. "Who shall disannul it?" "And his hand is stretched out" in providence, to execute His purpose, "and who shall turn it back?" "Who hath resisted his will?" Third, He is the all wise God. All He does He does "after the counsel of his own will." His will being the best and wisest manner of doing things. Fourth, God is not unrighteous; He is never guilty of unjust actions. Fifth, His ways are mercy and love to His people. He chastens and chides in love to His people.

It is said of David: "Whatever the king did, pleased all the people." (II Sam. 3:36). Whatever the Kings of the saints does

should please all His people. Whatever He does is rightly done; it is well done. One day we will understand it all better by and by.

Not now, but in the coming years  
It may be in the better land  
We reap the meaning of our tears  
Up there, Up there, we'll understand  
Then trust in God through all thy days  
Fear not for he doth hold thy hand  
Though dark thy ways, still sing and praise  
Sometime, up there, we'll understand.

## "Reverend"

(Continued from page 4)

persons of age and character in 1449. In 1485 the deans in the Catholic Church were given the title of "Very Reverend" and the bishops were called "Right Reverend." God's title was "Reverend," so in order for the deans and the bishops to be more highly honored than God, they used Very Reverend for the deans and Right Reverend for the bishops. It would seem that by this time man would have been satisfied just to leave God that far behind. But it seems there is no limit to man's carnal desires, not only to be like the most High, but to go beyond Him.

So in 1642 the Arch-Bishops began to be called Most Right Reverend. Just how much more reverend can you be than that? Three years later in 1645 just exactly two hundred years before the Southern Baptist Convention was born, the title of "reverend" was applied to the clergy as a whole. The Catholic Church had already taken over the matter of saving people. They just dash a little water on a person's head, and there you have it. That is so much more comfortable than hanging on a tree for six hours by means of nails driven through the hands and feet. Then they had already taken over the matter of forgiving sins. If you have the money, I understand you can have the sins you have already committed forgiven, and even the ones you plan to commit next weekend. Surely they have the most convenient religion in all the world. Now that they had taken over God's function in the matter of saving people, and forgiving their sins it was a little thing for them to take over His title. All this will culminate in the man of sin in II Thess. 2:3-4. But if you notice in Rev. 19:20 our Lord does not even go to the trouble of killing that old rascal. He just casts him into the lake of fire alive.

There are two undeniable and indisputable facts found in the New Testament concerning the title for a preacher. One is that the title of elder is Scriptural.

The other is that somebody has substituted another title for the one God gave to His preachers. So it seems to me that if Baptist preachers would investigate the origin of their title, they would prefer the one given to them in God's Word rather than one given to them by the Catholic Church. If Baptists would discard all the junk the Catholic Church has sold them through the centuries, they would find they had a lot more room for Bible truth.

## Destiny Of Babes

(Continued from Page One)

We live in an area in which liturgical denominations are very strong numerically. Traditional religion insists that infants must have holy water sprinkled on their head before they can go to heaven. Those "preachers" tell bereaving parents that their unbaptized baby is not now in heaven. The pagan concept of pre-natal baptism is immoral and disgusting, as well as unscriptural. When an unbaptized baby dies, sometimes the parents are told they are not allowed to bury their child in the holy cemetery. I would not want any child of mine buried beside some cigar-smoking, crap-shooting, liquor-guzzling, card-playing, dancing, adulterous character because the ground would not be "holy" before my child was buried there.

The Forum brethren referred to David's experience in 2 Sam. 12, and to Job's statement in Job 3:11-13. I will here add one additional comment regarding the baby that died in 2 Samuel 12: 21-23. That child was a boy according to the masculine pronouns of vs. 19,23, and he died on the seventh day, v. 18. Therefore, the rite of circumcision had not been performed on him because he died one day too soon. This is a hard blow on traditional religion that makes infant sprinkling an extension of circumcision, and requires that rite for their concept of salvation. The philosophy of Covenant Theology provides for their mistaken concept. A philosophical arrangement takes the place of a theological truth in order to attempt a correction of their original error. But David's child was with the Lord. This one verse, "I shall go to him, but he shall not return to me," makes a definite statement concerning the condition of the soul of infants who die in infancy. One verse is all that is needed. This verse is not a vague Scripture, nor can it be lightly discarded as irrelevant.

Now I will invite your attention to some Scriptures, not used by the Forum writers, but these Scriptures are related to the subject. The reader will recognize that some Scriptures clearly state the matter, while others allude

to the subject, but they are all worthy of our consideration.

Mark 10:16, "And he took them up in his arms, put his hands upon them, and blessed them." Very often a liturgical priest will read this verse at the funeral of a little baby. But this verse gives no assurance for life after death, or for the blessedness of the saved. The use of this verse is usually a vain attempt to use some Scripture to support the tradition that is being practiced.

Eccl. 6:3, "If a man beget an hundred children, and live for many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say that an untimely birth is better than he." Solomon tells us that a man may live for hundreds of years and have hundreds of children, but if he died without God, an untimely birth would have been better for that man. It would have been better if he had died the very hour he was born.

Deut. 1:39, "Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it." Through unbelief that generation of Israelites were denied the privilege of entering the promised land. But their children, who "had no knowledge between good and evil," would not be kept out of the land through the unbelief of the parents. These little ones who had not reached the age of accountability, were not held responsible in any way for the unbelief and actions of the parents. God told those people that their children would enter and possess the land.

Jonah 4:11, "And should I not spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" God would spare Nineveh because there were 60,000 children in the city who did not know the difference between their right hand and their left hand. I submit to you that God alone knows the age of accountability, and that innocent children will be spared.

Rom. 5:18, "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." The words, "even so," make the provisions of the death of Christ as extensive as the sin of Adam upon the race. But this verse does not teach some kind of universal salvation, or all men would immediately be saved. But in the death of the Lord Jesus Christ, God's holiness and justice were completely satisfied. Infants who die in infancy are included in this arrangement. The cardinal doctrine of infant sprinkling in various denominations definitely hides and overshadows the power of Jesus' blood on behalf of the infant.

As "all men" came under condemnation through the sin of Adam, "even so" we read that "all men" came under the blessings of Christ. The same involuntary manner is presented on both sides of this "even so" in this verse of Scripture. This verse clearly demonstrates the unconditional covenant of grace in Christ Jesus that salvation is provided for babies who die in infancy, and also all who believe in Christ shall have justification of life, see also Rom. 5:1.

But in that traditional vow of baptism, unsuspecting parties are placed under a two-party conditional covenant, or law order. The folly of the practice is seen in the god-mother entering into a covenant for the child. How can one sinner, who is unable to answer for her own sins, answer for the sins of the child? Popish folly! Protestant daughters follow that practice which was borrowed from heathenism.

Psalms 51:5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Truly, babies have sinful natures, but their sinful natures do not con-

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demn them should they die in infancy. Here are three reasons of proof. 1. Nowhere in the Bible can anyone find a plain statement of Scripture that God condemns a person because of a sinful nature. 2. Many times the Bible reveals that sinful acts condemned the person. At the great white throne judgment, Rev. 20:11-15, it will be sinful acts, things written in the books, that will condemn them, and not a sinful nature. 3. The price of punishment for our sinful nature has been paid by Jesus Christ at Calvary. That death has a two-fold aspect. He died for our sinful acts and deeds for which we are responsible, and for our sinful nature for which we are not responsible.

Therefore, as we ponder Romans 5 again, we had no choice about our sinful nature because the consequences of Adam's sin passed to all his descendants without their conscious choice. We have had a choice about our sinful acts. Only the blood of Christ can cleanse us from sin on this score. But the benefits of the redemptive work of Christ may pass upon infants also, without their choice, that "even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:21.

The Bible gives us the answer to our question. Nowhere in the Bible can we find one example of a baby being baptized. Nowhere in the Bible can we find prophet, apostle, disciple, or even Christ Himself, commanding that babies should be baptized. When all the information is gathered, and on the strength of these Biblical argument, we conclude that a baby who dies will go immediately to be with the Lord in heaven, and those infants will be with Him for all eternity.

God does not hold a baby responsible for sinful acts because that infant has not committed any sinful acts. When John the Baptist declared, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29), he clearly indicated that Christ would pay the condemnation price for our sinful nature. The word "sin" is singular. Thus, the price has been paid for the sinful nature of any infant that dies as an infant. Amen.

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For the \$7.95 I am enclosing,  
please send at once the Cambridge Bible.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zip \_\_\_\_\_



# Special Offer for Readers of THE BAPTIST EXAMINER

## A Paycheck Protection Plan FOR YOU

**\$200 PER WEEK — UP TO \$10,400**  
**\$100 PER WEEK — UP TO \$ 5,200**  
**FOR ACCIDENT OR SICKNESS**

**WHEN YOU ARE HOSPITAL CONFINED—DUE TO ACCIDENT OR SICKNESS**  
**FOR AS LOW AS \$2.50 PER MONTH**



**Read Every Word of This Important Announcement**



**--NOW--**

The Standard Life and Accident Insurance Company's Paycheck Protection Division offers to you as a subscriber one of the finest Hospital Income Plans that is available.

What happens if you are hospital confined? Your paycheck usually stops but bills continue to pile up. Therefore, an income is needed to help pay bills, buy groceries, etc. for the family.

Our new Hospital Income Plan will help offset these extra expenses at a small cost that every subscriber can well afford. \$1.00 pays the first month's premium regardless of age or the number of members in the family to be protected. Then you, in accordance with your age, will pay the low rates in the following schedule.

MEN OR WOMEN	
\$200.00 WEEKLY BENEFIT	MONTHLY PREMIUM
Ages 18 thru 49	\$ 5.00
Ages 50 thru 65	\$ 7.00
Ages 66 thru 74	\$ 9.00
Ages 75 thru 90	\$13.50
Each child (0-17)	\$ 1.50

MEN OR WOMEN	
\$100.00 WEEKLY BENEFIT	MONTHLY PREMIUM
Ages 18 thru 49	\$2.50
Ages 50 thru 65	\$3.50
Ages 66 thru 74	\$4.50
Ages 75 thru 90	\$6.75
Each child (0-17)	\$ .75

**ACT NOW** — First month's protection for only \$1.00. Money back guarantee if you are not 100% satisfied — your good will is highly valued by us, so if you are not satisfied, return your policy within ten days for a refund in full.

**11 IMPORTANT QUESTIONS ANSWERED THAT TELL YOU HOW STANDARD'S \$100.00 A WEEK EXTRA CASH INCOME GIVES YOU PROTECTION YOU NEED, TAX FREE.**

### APPLICATION FOR PAYCHECK PROTECTION PLAN

To: Standard Life and Accident Insurance Company  
P.O. Box 25097, Oklahoma City, Oklahoma 73125

Gentlemen: I am enclosing \$1.00 in payment for one month's insurance for Standard Life's Paycheck Protection Plan.

My name is \_\_\_\_\_

Street or RFD No. \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Date of Birth, Mo. \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_ Age \_\_\_\_\_

My Occupation is \_\_\_\_\_

My Beneficiary is \_\_\_\_\_ Relationship \_\_\_\_\_

I desire the following WEEKLY BENEFIT ☐ \$200.00 ☐ \$100.00

I also hereby apply for coverage for the members of my family listed below:

FIRST NAMES—MIDDLE NAMES—LAST NAMES	DATE OF BIRTH
	MO. DAY YEAR AGE
(APPLICANT)	
1.	
2.	
3.	
4.	
5.	

List additional names on separate sheet and enclose with this application blank.

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation?

Yes ☐ No ☐

If so, give details stating persons affected, cause, date, name and address of attending physician and whether fully recovered.

The undersigned hereby authorized Standard Life and Accident Insurance Company to contact their family physician for any necessary information.

Date \_\_\_\_\_ Signature \_\_\_\_\_  
Form 52 MG Rev B 2317 BE6

#### 1. WHY ARE THE PREMIUMS SO LOW?

This is a mass enrollment. No agent will call, therefore, you avoid paying agent's commissions, **but you must mail the enrollment form along with \$1.00 within 30 days from the edition date of this publication.**

#### 2. WHAT IF I AM OVER 65?

Even if you are over 65, this plan pays you extra cash in addition to Medicare, cash to spend as you choose—enjoy peace of mind. **Cash paid directly to you.**

#### 3. HOW LONG WILL I BE PROTECTED?

You will be paid \$200 (or \$100.00) per week when you are hospitalized for as long as 52 weeks, up to \$10,400.00 (or \$5,200.00) for either sickness or accident.

#### 4. MUST I BE CONFINED FOR A FULL WEEK TO RECEIVE BENEFITS?

NO, you will be paid at the rate of \$28.56 (or \$14.28) per day. Benefits begin the first day for accident and after the third day of confinement for sickness.

#### 5. ARE BENEFITS TAX FREE?

YES, all benefits are tax free and paid directly to you, unless you wish to assign the benefits to your hospital or doctor.

#### 6. HOW DOES THE MONEY BACK GUARANTEE WORK?

Examine the policy in the privacy of your home, show it to your doctor, friends or attorney. They will tell you this is the best offer for the premium charged. If not completely satisfied, return in 10 days for a full refund.

#### 7. WHEN DOES THE COVERAGE BECOME EFFECTIVE?

The same day that we receive your completed form along with \$1.00 and issue your policy.

#### 8. IS THIS COMPANY LICENSED IN YOUR STATE?

YES, Standard Life and Accident is Licensed, and conforms to all state laws, with many years of faithful service to policy holders.

#### 9. WHAT IS NOT COVERED BY THIS POLICY?

The only conditions not covered are hospital confinement due to military service, suicide, venereal disease, mental derangement, rest cure, dental work, childbirth or complications of pregnancy, and confinement in a government hospital.

#### 10. HOW WILL I PAY THE PREMIUMS AFTER THE FIRST MONTH?

Within 30 days after you receive your policy, we will send you a premium notice by mail, then you may pay **one, three, six or twelve months premiums as you wish. A discount will be allowed if you pay other than monthly.**

#### 11. HOW DO I OBTAIN THIS EXTREMELY LOW-COST PROGRAM?

Just complete the enrollment form at the left of this page, and mail it with \$1.00 to the company address below. **Remember, no salesman will call, and as this is a limited enrollment, mail the form today.**

This policy is renewable at the option of the company only, and premiums may be subject to change.

**REMEMBER, NO SALESMAN OR AGENT WILL CALL. SPECIAL LIMITED ENROLLMENT ENDS 30 DAYS FROM THE EDITION DATE OF THIS PUBLICATION. DO NOT DELAY—FILL OUT AND MAIL THE FORM TOGETHER WITH \$1.00, NO MATTER HOW MANY OF YOUR FAMILY WISH TO ENROLL.**

Make all checks or money orders payable to:  
**Standard Life and Accident Insurance Company**

**MAIL TO STANDARD LIFE AND ACCIDENT INSURANCE COMPANY,  
P. O. BOX 25097, OKLAHOMA CITY, OKLAHOMA 73125**