

# GOD'S ONE APPOINTED ALTAR

By W. F. BELL  
Luray, Virginia

"Come to the altar." How often have we heard this expression from various preachers in many different church meetings. However, is this expression Scriptural? "To the law and to the testimony" (Isa. 8:20) we must go. For certain, we are bound to go by whatever the Bible says and teaches. Yet, how few there are who have ever taken time to study this question. We wonder, dear reader, have you? Will you now please read carefully the following?

## THE MEANING OF ALTAR

The Hebrew word "mizbeach," translated altar 401 times in the Old Testament, simply means "slaughter place." The first occurrences of the word are found in Genesis 8:20: "And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar."

How enlightening is this verse! An altar, according to the Scrip-

tures, was a place to sacrifice animals and birds. Also, of course, there was the altar of incense



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in the Tabernacle and Temple, where incense was burned daily. The altar was not a place to "pray

through and get saved," as is taught in our day. Prayer was most definitely connected with these altars, as when Abram "builded an altar unto the Lord, and called upon the name of the Lord" (Gen. 12:8, 13:4). But, the altar itself was a "slaughter place" and nothing else. If this is not believed, we challenge the reader to look up the reference in the Old Testament for yourself.

The Greek word for altar, "thysiasterion," used 23 times in the New Testament, means "a place of sacrifice." It never refers to a bench or wooden railing in a church building, but exactly corresponds to the Hebrew word "mizbeach." Are bloody sacrifices now made at modern altars? We are sure they are not. How ridiculous it is for modern preachers and Christians to believe that "altars" and "mourner's benches" are old fashioned, when in reality they are fairly new inventions of Arminian (free-willism) methodology. Modern altars actually

(Continued on page 7, column 5)

# A Study Concerning Our Lord's Second Coming

By E. G. COOK  
Birmingham, Alabama

A survey of the ten largest seminaries in the country made by Louis Harris and Associates in 1961 showed that 99 per cent of young preachers in those seminaries did not believe that Jesus Christ will come back to this earth. That was fourteen years ago, and we can safely assume that at least most of those young preachers are now in a pulpit somewhere. And Hos. 4:9 says, "And there shall be, like people, like priest: and I will punish them for their ways, and reward them for their doing." As a rule, most church members accept what the pastor says. And I am sure that most of those preachers are very subtle about how they present their belief about our Lord's coming back, but still it would be very interesting to know just how many church members, including Baptist church members, really do not believe that Christ is coming back. In Mt. 24:37-39 our Lord tells us that the people will not be looking for Him.

How few there are in our day who are really looking for our Lord to come back to this earth. And how sorely that few are divided among themselves. That should not be so. We cannot blame God's Word, nor the leadership of the Holy Spirit for our differences. Neither the Word, nor the Holy Spirit speak with a forked tongue. So if you differ with me on this all important subject, it simply means that at least one of us is wrong. There is absolutely no way we can both be right. If that sounds serious it is because it is serious. There is nothing funny about different beliefs among God's precious saints. So I approach this subject in all solemnity realizing that I must answer to my Lord for what I teach, and for the manner in which I teach it.

You who may have been following me in Scripture Notes for more than two years know that I put much value on I Cor. 10:11. That verse has been such a blessing to me as I have studied the history of the children of Israel in the light of it. That verse leads me to believe that everything that came to pass in the life of those people did so for types for us to profit from in these last days. God's delivering them from their Egyptian bondage is such a clear type of how He delivers us from our bondage to sin. The lost sinner is just as helpless, until God takes the initiative, as those people were on the bank of the Red Sea. They were as helpless as a new born babe. They could neither go forward nor backward until God opened up the sea.

In the light of that let us study Moses on Mount Sinai. And I urge everyone to forget for the moment what Scofield, Ladd, Smith, Jones, or any other mortal man may have said on the subject. Let us examine the Book of books to see what it

says. If we follow some man and then find that he was wrong, our Lord just may say, Why did you not follow me?

In Ex. 19:10, we see that God sent Moses down from Mount Sinai the first time. His mission was to sanctify the people. In verse 25 we read, "So Moses went down unto the people, and spake unto them." In verse 12 he was to speak to the people in order that they might not die from touching the mount. In John 6:44, 7:16, 12:44-45, and many other places we find that the Father sent Christ the first time He came. So God sending Moses down the mount the first time, and his speaking to the people to save them from death, is such a clear type of our Lord's first advent. The anti-type fits the type like a glove. In John 3:17 we



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read: "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." How much clearer could the anti-type fit the type?

Then in Ex. 32:11-13, we see Moses interceding for the people during the time between his first and second coming down from the mount. Is that not what our dear Lord is doing today between His first and second coming? Then in verse 1, we are told that Moses turned and went down from the mount. This is his second coming down from the mount. This time he found the children of Israel worshipping a golden calf. And in verse 20 we see him grinding the golden calf to powder, strewing it on the water, and making the people drink it. If this is not a clear type of the awful tribulation that is to follow our Lord's second coming, I need to start all over with my Bible study. In verse 26, Moses says, "Who is on the Lord's side? Let him come unto me." Is this not a type of the rapture of the Lord's saints at this second coming? If not, why not? I want us to

(Continued on page 8, column 4)

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BIBLICAL

BAPTISTIC

# The Baptist Examiner

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"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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# Tragic To Seek Only Earthly Wealth

By WILLARD WILLIS  
Monroe, Ohio

"Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" — Matt. 6:19-21.

The Jews were looking for a Messiah who would enrich their physical lives; enabling them to lay up great treasures upon the earth. Our Lord, however, points out that the blessings attached to His kingdom are not temporal. He points out that they cannot be corrupted or stolen. He also emphasizes that one's heart and treasure are inseparable; therefore, it would be very foolish to set our heart upon that which will perish either by use, decay or by way of the thief.

There are great multitudes who have not yet learned the lesson which is before us. They, therefore, are working their fingers to the bone in an effort to buy another

acre of earth, or to put another dollar in the First National Bank of earth. There, in fact, have been untold millions who, during this life, set their sights only on that



WILLARD WILLIS

which they could dig out of the earth. These people lived thirty, forty, fifty, sixty and seventy years and some made it to one hundred years, but they all eventually died; leaving their wealth to another.

How much better is it to take our wealth with us when we die, and this is exactly what the believer is privileged to do.

"Better is a little with the fear of the Lord than great treasures and trouble therewith" — Prov. 15:16.

I wish to point out that "lay not up for yourselves treasures upon earth," is not a ban against laying up that which is needful for the future. We, in fact, according to Romans 12:11, are not to be "slothful in business." We know from Deuteronomy 8:18 that God, in some cases approves of wealth for He speaks of Himself as the one who gives man the power to get wealth. We are all aware of how our Father prospered Abraham (Continued on page 7, column 3)

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## DOGS AND HUMANS

A man in Okemah, Oklahoma, wishing to visit a town in Texas, wrote ahead to the proprietor of a motel for a reservation, and asked if he could bring along his dog.

He received a surprising and pleasing reply. It said, "We have never had a dog fall asleep in bed smoking, and burn our bedding up. We have never had a dog spill alcoholic drinks all over the furniture and ruin it. We have never caught a dog leaving the premises with a bath/towel, or pillow case belonging to us. Sure, your dog is welcome!"

What a sad commentary that letter has on the manners of human beings! Its implication is that dogs have better manners than people.—Timely Topics.

# The Baptist Examiner Pulpit

A Sermon by R. Arthur Waugh

# DOES GOD CALL WOMEN PREACHERS?

The Apostle Paul was most clear and specific in his words inspired by the Holy Spirit in I Corinthians 14:34 and I Timothy 2:11-12 where we read:

"Let your women keep silent in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law . . ."

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be

in silence."

An issue of CHRISTIANITY TODAY contained two articles. One, titled, "Why I Favor the Ordination of Women," was obviously directed most specifically to the defense of women preachers. Regardless, one would suppose that its appearance in CHRISTIANITY TODAY would call for some Scriptural references in the arguments to be given. The one titled, "Why I Oppose the Ordination of Women," would presumably be Bible

based. Our anticipations, however, whether pro or con, were to be thwarted. Both are equally without scriptural foundation.

## PITEOUS DECEPTION

The author opposing the ordination of women in "Why I Oppose the Ordination of Women" makes some good statements which are good, but very disarming! For example, she says, "The exclusion of ordination is based on the order established in creation." Further, (Continued on page 2, column 1)

## PUDDLE CHRISTIANS

A Christian is one who has Christ in him, the hope of glory. Henry Martyn Clark tells of a heathen who professed religion and was baptized, then went back saying he had found Christianity only a puddle, not a well. Later on he repented and really trusted Christ. Then he said: "I came to Christianity before; now I come to Christ." We have lots of "puddle" Baptists — their religion is mighty shallow and soon dries up. They are the kind of church members that Methodists and Campbellites say apostatize. They have never trusted Christ. Christ called them stony ground hearers — the "straightway" professors. The "puddle" Christian has never trusted Christ. When one trusts Christ he has in him a "well of water, springing up into everlasting life." He never loses that.



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The writer could have given more  
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tiful pictures of the early days of  
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lector's item.

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BIBLE ENCYCLOPEDIA in five  
volumes. Price \$47.50. The origi-  
nal 1915 edition newly reprinted.  
A valuable reference set. It has  
some statements which are too lib-  
eral for me.

## Women Preachers

(Continued from page one)  
"Equality in the Kingdom of  
Christ, as set forth in Galatians  
3:28, does not erase, for the polia  
ecclesiastic, the distinction that  
Paul sought to preserve when he  
admonished women to be silent

THE BAPTIST EXAMINER

DECEMBER 6, 1975

PAGE TWO

or, when praying, or prophesying  
(clearly exceptions of the rule of  
silence), to cover their heads as  
a sign of subjection."

If we could stop right here, we  
might have some further defense  
for the Apostle's doctrine and dis-  
cipline. For the approach seems  
most Christian and Biblical.

The author also indicates some-  
thing in her extensive human  
knowledge by competently show-  
ing, "the ancient heresy of Gnos-  
ticism had, by dissolving the re-  
lation between redemption and  
creation, succeeded in making the  
sexes equal and thereby destroy-  
ing marriage itself." She shows  
further, "Montanism, another  
heresy, by an overemphasis on  
the imminent return of Christ and  
on charismatic experience, fostered  
an indifference to the distinc-  
tions established in creation."

In her references to these heres-  
ies, the author enables us to  
know that the anti-Christ, anti-  
Paul, and anti-Biblical problems  
being faced in this generation  
were already present in the days  
of the Apostle.

However, we are in for serious  
disappointment if we expect any  
Biblical truth. The author goes  
on to point out, "The Old Testa-  
ment reveals Judaism as a patri-  
archy in which women were held  
strictly in subjection and had al-  
most no legal rights." She then  
contrasts, "Jesus's treatment of  
women in the New Testament in-  
vested them with a radical new  
dignity." Such points of argument  
may seem somewhat inconsequen-  
tial, but, whether wittingly or un-  
wittingly on the part of the author,  
such serve to discredit the Word  
of God as we have it in the Old  
Testament and to cause readers  
to grasp the New Testament as  
"more obviously" the Word of  
God.

If Satan can get this author, as  
she apparently attempts to do, to  
convince her readers that the Old  
Testament writers were in error,  
or that they differed from what  
Jesus believed and taught and  
what the Apostles taught, then it  
is quite evident the evil one will  
have accomplished much. Jesus,  
we recall, put His Life and His  
Doctrine "on the line," so to speak  
with the words of Moses when He  
said: "If ye believe not Moses,  
how shall ye believe my words?"  
(John 5:47).

The author says, "Wholeness is  
achieved not by casting off re-  
straint but by obeying the laws  
of creation." We might suppose  
that she is making a point for the  
subjection of women. It is but the  
prelude for her question, "Is there  
any reason why a woman may not  
hold the office of highest authority  
in the church?"

The Apostle Paul thought there  
was!

The subtlety of the follow-  
through is simply a continuation  
of the piteous deception which we  
have seen earlier. We might sup-  
pose that one who is going to op-  
pose "women preachers" or the  
"ordination of women preachers"  
would be concerned to stress the  
unity, the validity, and the etern-  
ity of the Word of God, the Bible.  
The contrary is true, as we have  
seen and as we shall see.

The direction of the thought of  
the author would seem to be clear;  
that is, Paul is made to appear  
as the enemy of the patriarchs, or  
the patriarchs are become ene-  
mies of Paul. Later, the author  
speaks of "Phoebe as a deacon-  
ess." Thus, she sets Paul against  
the Patriarchs, as above. Then,  
later, he sets Paul against himself  
indicating that he has appointed  
or ordained a deaconess, when he,  
in fact, specifies most definitely  
that a "deacon" is to be "the  
husband of one wife," as we read  
in I Timothy 3:12.

Twice, in the course of a very  
few words, this author has estab-  
lished a doctrinal barrier be-  
tween the Old Testament and the  
New Testament. She has further  
attempted to show the Apostle  
himself to be inconsistent and con-  
tradictory regarding the respon-  
sibility of the churches in connec-

tion with deacons.  
Surely, darkness is upon the  
land!  
In the midst of that darkness,  
this author indulges in some  
double-talk. She concludes with  
the "scholarly" uncertainty, "The  
church must choose between the  
ordination and the subordination  
of women. Which does God com-  
mand? If subordination is the com-

### USED BOOKS FOR SALE

At various times we receive or  
know where many good used books  
can be obtained. This little note  
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to involve us.

mand of God, ordination is exclud-  
ed. It is a contradiction."

She has made it evident that she  
believes that the Old and the New  
Testament contradicts each other,  
and that the patriarchs and Paul  
differed most greatly; indicating,  
of course, that she disagrees with  
the truth that our Lord is "the  
same yesterday, today, and fore-  
ver" (Heb. 13:8). She has also  
made it clear that she believes  
the Apostle Paul was a most in-  
consistent minister of the Lord, in  
that he supposedly did not prac-  
tice what he preached. That is,  
she has indicated that he "or-  
dained" Phoebe a "deaconess,"  
even though He himself indicates  
that a "deacon" must be "the  
husband of one wife."

### GOD'S WORD YET TRUE

Despite the uncertainty and the  
unbelief of the enemies of the  
Lord Jesus Christ, His Apostles,  
and His Prophets, the Bible is yet  
true. We may, even at the peril  
of our own lives, believe Jesus'  
Word: "Heaven and earth shall  
pass away, but my words shall not  
pass away" (Matt. 24:35). Too,  
we may be assured that His Word  
concerning the Church is likewise  
true: "Upon this Rock — (petra,  
bedrock, see Deut. 32:15, I Sam.  
2:2, Ps. 71:3 and 95:1) — I will  
build my church, and the gates of

## Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



## "THE BIBLE AND WATER BAPTISM"

"Baptizing them in the name  
of the Father, and of the Son,  
and of the Holy Spirit"—Matt. 28:  
19.

I know of but few things that  
are more impressive than the  
ordinance of baptism. From the  
day in which this ordinance was  
initiated, it has been attended by  
large crowds. Thus, in the days of  
John the Baptist, we read,

"Then went out to him, Jeru-  
salem, and all Judea, and all the  
region round about Jordan" (Matt.  
3:5).

As a child I attended a service  
at which this ordinance was ad-  
ministered. For weeks my older  
brother and I played at "baptism,"  
going through the ceremony and  
even repeating the baptismal formu-  
la over each other. We said  
that that was baptism, and in our  
childish way of thinking, it was.  
However, there were certain

things lacking which God says  
are necessary for valid baptism.  
What are these necessary require-  
ments?

### I. THE PROPER SUBJECT.

Only a believer can be such.  
Only such as have repented of  
their sins, believed with saving  
faith on Christ, been born again  
by the power of the Holy Spirit,  
and whose sin stains have been  
washed away in the Blood of the  
Lamb, can be fit subjects for bap-  
tism. There is absolutely no  
authority for the administering of  
this ordinance upon anyone who  
has not passed from death unto  
life; but if we are dead unto this  
world of sin and alive unto God,  
through faith in Jesus Christ, we  
are then ready to obey this com-  
mand of baptism.

If you will notice the command  
of our Saviour, you will see that

baptism is an act which comes  
after belief, or the making of dis-  
ciples:

"Go ye therefore, and teach all  
nations, baptizing them in the  
name of the Father, and of the  
Son, and of the Holy Ghost"  
—Matt. 28:19.

Christ's first command in this  
text, to teach all nations, is ren-  
dered from the Aorist Imperative,  
"matheteusate," which means "to  
make disciples." Thus Christ's  
order is that of making disciples;  
baptizing, and teaching disciples.  
To change Christ's order would  
bring chaos to the Christian sys-  
tem.

But how did the early church  
interpret this command of Jesus?  
"But when they believed Phil-  
ip, preaching the things concern-  
ing the Kingdom of God, and the  
name of Jesus Christ, they were  
(Continued on page 3 column 1)

hell shall not prevail against it"  
(Matt. 16:18).

Therefore, if we are the Lord's,  
and if we follow His Word, then  
we may speak with absoluteness  
and with authority. The matter  
of "women as preachers" is not a  
debatable question. It is not a  
matter to be resolved with opinion  
polls. God, through the Apostle  
Paul, settled the matter of women  
preachers for all who will believe  
the Word of God!

Since God is "the same yester-  
day, today, and forever," we may  
know that men of the 20th century  
cannot improve on God's design,  
plan or program by sending women  
to do the job of ministering as  
preachers, pastors, or even "mis-  
sionaries" in the church of the  
Lord Jesus Christ.

Women are "forbidden" to  
"usurp authority over the man"  
(I Tim. 2:12). In fact, we can  
know that any church at "home"  
or "abroad" which has been  
"taken over by a woman" has be-  
come apostate, in open and un-  
abashed defiance of Almighty God  
and His Word!

### THEIR STRAW MEN

We next note the article entitled,  
"Why I Favor the Ordination of  
Women," in CHRISTIANITY TO-  
DAY. By having the latter two  
articles in the same issue, one  
might suppose we would get a bal-  
anced approach to "the ordination  
of women: pro and con," as the  
editors say.

The arguments for "the ordina-  
tion of women" and for "women  
preachers," again are "scholarly"  
in the sense that references, gen-  
erally, are to the opinions of men,  
rather than to the Word of God,

the Bible. In fact, the tone and  
character of the article are set  
very early.

Objection is taken in the article  
to the supposed objection that  
women in the pulpit present an  
"erotic stimulus." This is a very  
shrewd but disarming device! For  
if the Apostle had taken his  
stand against women preachers  
because they stimulated him or his  
fellowmen sexually, then he long  
ago would have departed from the  
principles and truth of God's Holy  
Word. Needless to say, then, an  
author who would approach the  
subject of "women preachers"  
with such a "scholarly device"  
has never comprehended the word  
of the Apostle Paul.

For one even to imply that  
God's opposition to "women as  
preachers" would be based upon  
man's inherent weakness for a  
pretty face or a fine figure would  
be a rather crude effort at "schol-  
arship"! (Continued on page 6, column 1)

## BRIEF NOTES

The Sovereign Grace Baptist  
Church, previously located in  
Kirby, Texas, has moved into their  
new building, 7555 Highway 87  
East, San Antonio, Texas 78220.  
The new location is 3 1/2 miles from  
loop 410 out Rigsby Avenue.

Pastor Gene Hensley says, "We  
want to thank all who have prayed  
and all who gave in support of  
this work in any way." Most of  
all, we thank our sovereign Lord  
for all our friends and brethren  
and TBE. A welcome awaits you  
here in San Antonio."



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## The Bible . . . Baptism

(Continued from Page Two)  
baptized, both men and women"  
—Acts 8:12.

Please note that no infants nor those who were unable to believe are mentioned.

"... And the eunuch said, See here is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God"  
—Acts 8:36,37.

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"—Acts 10:47.

Acts 10:43,44 tells us that they had received the Holy Ghost through believing in Christ.

"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved. . . . And he took them the same hour of the night, and washed their stripes: and was baptized"—Acts 16:30-34.

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians hearing, believed, and were baptized"—Acts 18:8.

Thus, in every instance the early church interpreted Christ's command by baptizing only those who had exercised faith in Christ. If it is the Master's command to baptize only believers, then that same command would of necessity forbid us to baptize unbelievers. Since faith comes before baptism, I cannot baptize unbelievers, in order to save them, as the Catholic, Episcopalian and Campbellite churches do. Until I have seen some evidence of one's faith in Jesus, God's Word stands as a locked door forbidding me to lead anyone into the waters of baptism; faith in the Son of God as Saviour, unlocks the door into the baptistry.

Since faith comes before water, infants are necessarily excluded from the ordinance of baptism. One might as well baptize an idiot with no mind at all as to baptize an infant, for neither would be the proper subject, until the power to believe had become theirs. That infants have not the power of exercising faith in Christ needs not be argued. That they know nothing as to the meaning of the rite can be seen from the following: In a staunch formal southern church, a child of about two years of age was to be baptized (?). As the mother held the child in her arms and as the minister dipped his hand into the font, the child voiced its disapproval of the whole affair by crying out, "I don't want a jink; I don't want a jink."

Some time ago I was talking with a Presbyterian concerning infant baptism. In the course of our conversation, I suggested that he have his pastor give him ONE verse of Scripture that would justify its existence. I have seen

## IS "THAT" IN THE BIBLE?



Question:

Where is recorded the first intelligence test?

Answer:

First Kings 10:1-3: "And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train . . . and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not anything hid from the king, which he told her not."

this brother a number of times since, but as yet I haven't the passage of Scripture. From the dawn of infant baptism, the world has been waiting for ONE verse that would give proof for this rite. Over 800 years has elapsed and the world is still waiting. If over thirty-two generations can not find Biblical authority for this procedure, then it is high time to call a halt and discard that which He condemns.

The advocates of infant baptism uphold it on the grounds that it is a beautiful ceremony. Evidently Eve thought the same about the forbidden fruit, but she brought a world of trouble upon herself and trouble upon a whole world, by partaking of that which was forbidden. I grant you that it may be beautiful, but beauty doesn't justify what God condemns. Your neighbor's wife or automobile may be beautiful, but that doesn't give you the liberty of appropriating either the wife or the automobile to yourself. The ceremony of heathen worship may be beautiful, but that is no reason why I should attempt to add it unto the church which Jesus established, for to do so would be to add to completion. To add infant baptism is equally as bad.

### II. A PROPER MODE.

There are certain churches and individuals that are saying today, "There are three modes of baptism: immersion, affusion, and sprinkling; either is as good as the other; the candidate may take his choice." Paul, speaking words given him of God says,

"One Lord, one faith, and ONE BAPTISM"—Eph. 4:5.

Heathen people have all through the ages turned from the one Father, one Lord, and one Spirit, and have thus ruined their hope of eternal life. Christian peoples have been turning from the one body which Jesus established, from the one faith which

He gave to that body, and instituted three baptisms, instead of the one which He gave. If sprinkling be the proper mode, then immersion and affusion are wrong; but if immersion is right then affusing and sprinkling are wrong. One and only one can be right.

For many reasons, I believe that immersion and only immersion is the proper mode. If immersion is the only proper mode, then, any other mode is improper.

#### 1. The example of Jesus.

That Jesus was immersed is a question that is settled beyond dispute. Commentators of the leading denominations, although they may disagree regarding the proper mode today, thoroughly agree that Jesus was immersed.

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized by John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the spirit like a dove descending upon him"—Mark 1:9,10.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized. But John forbade him, saying, I have need to be baptized of thee, and cometh thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus when he was baptized, went up straightway out of the water"—Matt. 3:13-16.

Was such ever seen at a sprinkling or pouring, either on the part of infants or adults? Surely, Jesus going up out of the water means nothing, if immersion did not take place within the water.

#### 2. The practice of the early church.

"And the eunuch said, See, here is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 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"—Acts 8:36-39.

In this passage we are told that both Philip and the eunuch went DOWN INTO the water; there Philip baptized the eunuch; then they CAME UP OUT OF the water. One would have to be considerably prejudiced to see anything but immersion there. I once heard of a man who walked some thirty odd miles behind a wagon to see if the back wheels ever caught up with the front ones. We say that was a fool's errand. It looks to me like a bigger fool's errand if Philip took the eunuch into the water for any purpose other than to immerse him. No greater folly could be found than for the baptized and the baptizer to go down into the water in order to sprinkle the candidate.

#### 3. The method of John the Baptist.

"And John also was baptizing in Aenon near to Salim, because there was much water there"—John 3:23.

Why was much water necessary for John's baptism if only a few drops were used for each candidate? John's baptism is a guarantee for the integrity of immersion.

#### 4. The picture which baptism presents.

Baptism is to picture a burial and resurrection.

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life"—Rom. 6:4.

Neither pouring nor sprinkling will present this picture. Immer— (Continued on page 4, column 3)

## A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II

Route 1, Aberdeen, Mississippi 39730

On John Thornbury's Treatise

"THE DOCTRINE OF THE CHURCH"

Dear Brother:

I will try to close my notices of your first two chapters. And then I will have much to say in conclusion to your first two chapters by way of replication. So I must hurry into dealing with your next error. I am letting your minor ones pass hoping that if I can correct the major errors then the minor ones, being dependent on the major ones, will also vanish.

#### NOTICE 4:

By asking the question, "Is this the only legitimate usage?" we plunge into a controversy which in recent years has been bitterly agitated. There are some, almost completely confined to the Baptist faith, who answer this question with a positive and triumphant "yes."—Page 3.

The issue here is simply this, is the REAL MEANING OF A WORD ITS ONLY PROPER MEANING? The answer is YES! Now, it has different ways in which that real meaning is used, but still the basic meaning is the same. BAPTIZO is used in a figurative way in the N.T. An example is when Jesus spoke of His death. But it never became sprinkling or pouring, no matter how it was used, it still meant immerse or overwhelm.

In order to support the universal, invisible church theory, Brother, what is necessary for you to prove is, when a word is not used in a primary sense it changes its meaning. Get this point well — to prove the universal church theory — you must prove that when a word is used in its FIGURATIVE SENSE, IT CHANGES ITS MEANING! NOT ITS RELATIONSHIP TO REALITY, BUT ITS BASIC MEANING!

Here is an example of what I mean: When John the Baptist saw Jesus coming to his baptism, he said . . . "Behold the LAMB OF GOD . . ." He used the word LAMB in its literal and primary sense, but he gave it a figurative relationship or setting. He attributed the characteristics of a lamb to Jesus Christ. BUT ACCORDING TO YOUR POSITION, THAT IS, WHEN A WORD IS USED IN A FIGURATIVE OR SECONDARY SENSE, IT CAN CHANGE MEANINGS, then Christ became the LION OF GOD! Lion and Lamb are two opposite and antagonistic terms. They are NOT SYNONYMS BUT RATHER THEY ARE ANTONYMS. And the same is true concerning ekklesia, which means a local, visible, organized assembly, and when you try to make it universal, invisible and unorganized, you do not retain the meaning of the word, but give it an antonymical character. Now this is your error and I will not let it pass.

Your justification of the universal church is that when ekklesia is used in its figurative or secondary sense, it no longer retains its synonymical meaning, but it becomes antonymical. This is THE SAME REASONING PEDOBAPTISTS USE TO PROVE THAT BAPTIZO MEANS SPRINKLING AND POURING! In due time I will introduce the established laws governing the figurative usage of words and you will see that your figurative meaning is no meaning at all, but a forced INTERPRETATION DEVELOPED BY A PEDOBAPTIST REFORMER REPLYING TO A ROMAN CATHOLIC PRIEST!

But notice this next statement you make — "is this the only LEGITIMATE USAGE?" Dear Brother, behold your parasitic method in this statement! Here you interchange these terms . . . MEANING AND USAGE. But, they are not interchangeable! A word has one basic meaning. This is more true in Greek than in any other language. Our English language has words with different meanings, but in Greek this is not the case. Meaning and USAGE are not one and the same!

No Landmark Baptist holds that ekklesia is used everywhere in the literal sense. You should know that Landmark Baptists believe that the term ekklesia is used in the NEW TESTAMENT in places to denote other than a particular church. WE ALL ADMIT OF OTHER USAGES. BUT THE POINT IS — GET IT WELL, BROTHER — NO MATTER ITS USAGE IT ALWAYS HAS THE MEANING OF A LOCAL, VISIBLE AND ORGANIZED BODY EVEN WHEN USED IN ITS SECONDARY OR FIGURATIVE SENSE. This is just as true as when the term BAPTIZO is used in a figurative sense. When you can take dip and overwhelm out of baptizo, you also can take local, visible and organized, out of ekklesia. The methods are one and the same no matter if by a Reformed Baptist or a Reformed Pedobaptist.

#### NOTICE 5:

"There is another term which we will eventually come across: collective." When applied to the local church it means the sum total of all local churches combined or collected together. The vast majority of strict localists deny that such a sense appears in the New Testament, E. J. Fish, an author on the subject of ecclesiology, being a notable exception.— (Continued on Page Five)



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THE BAPTIST EXAMINER

DECEMBER 6, 1975

PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Is it Scriptural for a church to have a junior assembly going on in the basement at the same time the regular service goes on upstairs?"

ROY MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



"Is it scriptural?" That evidently means, is there Scriptural command or example. The answer is, No, there positively is not. On the other hand, I don't know of anything in the Bible that teaches that two groups of people cannot meet in two separate places at the same time. One problem that results from the modern-day "bus ministry" is the matter of dealing with a great crowd of children, when they are placed in the regular worship service. They are inclined to misbehave, such as to injure the service. Preachers ought to make their sermons simple and plain enough to be understood by children. Unfortunately, the preaching of many pastors is not simple and clear, and children don't know what he is driving at.

For years, when I served as pastor, we had very large crowds that filled the large auditorium. We reached the place where our Sunday School pupils quit going home before church. We didn't lose more than a handful. I think the main cause of this was the simplicity and plainness of my preaching. I used plain, simple language, with numerous illustrations to make my meaning clear. If we had operated a whole group of buses and had brought in a multitude of children, we would have had no place in the auditorium to seat them, and in that case, we would have been forced to seat them in another auditorium.

I must confess that I do not like separation of younger from older people. The Bible knows nothing about separating youth from age. There is only one big difference between people, and that is, some are saved and others are lost.



E. G. COOK

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I know of no way such a thing could be scriptural. In Josh. 8:34 we see Joshua reading the law of Moses to the people. And if you notice there, the little ones were present. In II Kings 23:2 and in II Chron. 34:30 we see Josiah reading to all the people, small and great. And in Jer. 36:10 Baruch read in the ears of all the people. We have plenty of examples showing that all the people, young and old, worshipped together. But, so far as I am able to know, there is absolutely nothing in the dear old Book to even intimate such a thing as a divided audience.

I know there are those who say the young people cannot understand what the pastor preaches. That is true for most of them. And it is also true in the case of many of the adults. And, furthermore, neither the young people

nor the adults will be able to understand until they are quickened by the Holy Spirit using the Word of God to bring about their new birth. So keeping the juniors out of the regular service until they are able to understand what the pastor preaches is just for the world like a neighbor of ours when I was a boy who told his boys to stay out of the water until they learned to swim. You do not learn to swim in a sand box. And I am afraid junior does not learn to understand what the pastor preaches while he is in the basement discussing the ball games of the week before.

So I am afraid that keeping juniors in the basement during church services and the so-called youth revivals are an abomination in the sight of Almighty God. So why not have worship service for the entire church? And why not have the revival for the entire church? I am afraid somebody has been gumming up the works.



JAMES HOBBS

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Kings Addition Baptist Church  
South Shore, Ky.

Absolutely not. The word church is from the Greek word "Ecclesia" which means a local assembly. The church (local assembly) is the body of Christ. "Who now rejoice in my sufferings for you, and fill up that which is behind in the afflictions of Christ in my flesh for His body's sake, which is the church" (Col. 1:24).

The purpose of preaching is to perfect the saints and edify the body of Christ. "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11, 12). There are no officers given to cover such a meeting. The churches that have a youth minister are going beyond the Word of God.

Stay away from such activities. We are not told to give the youth something different. They are to assemble with the rest of the body. The message they need is the same that everyone needs — the gospel unto salvation, and the message that gives spiritual growth. These messages are given in the church assembly and it is not necessary to have a youth meeting for that purpose.



PAUL TIBER

PASTOR  
NEW TESTAMENT BAPTIST CHURCH  
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Kirkland, Ohio

No, such a practice is not to be found in the Bible.

Several questions are raised by such meetings.

a) Are there any "juniors" who are members of the church? If so, they most certainly should be in the Assembly.

b) Who is conducting the "junior" assembly? If an adult member(s) is, he, too, should be in the assembly.

c) What goes on in the "junior" assembly? Is it a time to pre-occupy the young people in order to make church "interesting"? If so, it is a practice and a snare that the religious world has used for years — Baptists should avoid it!

## The Bible ... Baptism

(Continued from page three)

sion and immersion only reveals such. Another mode of baptism will blur and destroy the picture. Suppose, you remove your wife's picture from your desk, and place there the picture of another woman. Will your wife be pleased? Will she be satisfied with the substitute? Is Christ satisfied when we substitute or even destroy altogether the picture which is to keep His passion and triumph in remembrance until He comes?

Greek lexicons. More than forty of these give the primary meaning of the word "baptize" to mean immerse, plunge, or dip. Thayer, possibly the most widely used New Testament lexicon says, "Baptism — to plunge repeatedly, to immerse, submerge. An immersion in water." While Lindell and Scott give, "Baptism — to dip in or under water."

Commentators of all denominations have translated "baptize" as immerse. George Whitefield (Methodist) says, "It is certain that in the words of our text (Rom. 6:4), there is an allusion to the manner of baptism by immersion."

Cardinal Gibbon (Catholic) says, "For seven centuries after the establishment of Christianity, baptism by affusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than baptism by immersion."

Luther (Lutheran) says, "Baptism is a Greek word, and may be translated 'immerse.' I would have those who are to be baptized to be altogether dipped."

Wall (Episcopalian) says, "Immersion was in all probability the way in which our blessed Saviour, and for certain, the way by which the ancient Christians, received their baptism."

Lightfoot (Presbyterian) says "That the baptism of John was by plunging the body, seems to appear from those things related of him, namely, that he baptized in Aenon, because there was much water there."

Dean Stanley (Episcopal Church of England) says, "For the first thirteen centuries the almost universal practice of baptism, was that of which we read in the New Testament, and which is the very meaning of the word baptize, that those who were baptized were plunged, submerged, immersed into water. The change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word."

John Calvin (Presbyterian) says, "The word baptize signifies to immerse, and it is certain that the rite of immersion was observed by the ancient church."

5. The practice of Greek Christians today.

The Greek language has undergone changes, but "baptizo" is still translated "immerse." Missionaries of all denominations in Greece today are compelled to im-

merse both adults and infants. From the foregoing we can easily see that immersion is the proper mode for baptism. If Christ gave immersion as the proper mode, then who gave us the power to change it.

III

## A PROPER PURPOSE.

In order to give the proper purpose of baptism, it may be well to tell what the proper purpose is not, before we mention what it is. That purpose is not for salvation, as is so wrongly supposed sometimes. If I did not believe that those who are waiting for baptism were already saved, I would not lead them into the waters of the baptism. To immerse one who is not already saved would not save that one nor would he be Scripturally baptized; but rather it would be to make a mockery of a sacred ordinance. Such a one would go into the water a dry sinner and come out a wet one. It can not be too strongly argued that our purpose is not for salvation.

1. It pictures the death, burial and resurrection of Christ.

"Buried with him in baptism, wherein, also ye are risen with him through the faith of the operation of God, who hath raised him from the dead"—Col. 2:12.

2. It symbolizes the death of our old life to sin; the burial there; and the resurrection to walk in newness of life.

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life"—Rom. 6:4.

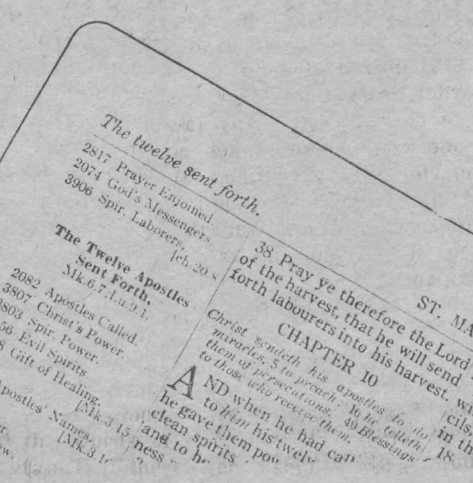
3. Our baptism is a declaration of our faith in Jesus, as that One who was sent of the Father, and anointed with the Spirit. Hence, (Continued on page 5, column 2)

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## "A WIDOW'S FAITH"

In II Kings 4:1-7 we read the story of a widow with much faith. Her name is not mentioned. Her husband had been a prophet of the Lord God. He probably had been a student of Elijah and Elisha. But now he was dead and this woman was left two sons to raise and many debts. Without any assets she is unable to pay the bills and the creditor is knocking on the door demanding payment in full or else he will take her two sons as slaves. According to the Law of Moses they would have to remain with the creditor until the year of Jubilee. What a sad situation, this.

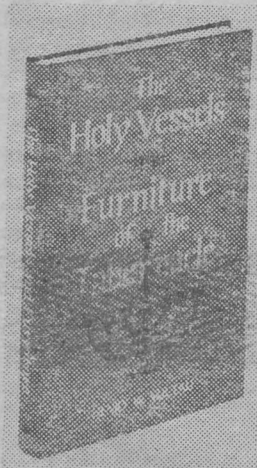
The first thing we want to notice about this woman is where she turned when she was in need. She didn't go to the government or her ungodly friends or family. But rather to God's people. She runs to Elisha with her problem. Elisha listens intently. He doesn't tell her she doesn't need to pay her bills. The creditor has a legitimate claim. He must indeed be paid. What does she have of value in her home? The only thing she has is one meager pot of oil which is not nearly enough to cover the debts.

Elisha's plan is this: She is to go to her neighbors and borrow some empty pots and pans. Not just a few but many vessels. When they have them inside the house they are to shut the door and start pouring the oil from their pot into the empty vessels. When each is filled it is to be set aside and she is to continue pouring until all are filled.

Notice next, if you will, the obedience of this woman. She doesn't question Elisha's strange advice. There are no "buts —

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whats — or ifs". The empty vessels are brought into the home and the door shut. "Pray to thy Father in secret and thy Father which seeth in secret shall reward thee openly." There is action coupled with her faith. She begins to pour. If she had not begun to pour, the vessels would have remained empty. She poured and poured and kept on pouring until every pot and pan had been filled to the brim. Only then did the supply of oil cease.

Isn't this just like our Lord? He giveth and giveth and giveth again. It reminds us of the widow who took care of Elijah. The Lord rewarded her faith by multiplying her meal and oil until the drought was over. And later we see the Lord Jesus multiplying the five loaves and two small fish to feed 5,000 people.

When the widow finished the pouring she returns to Elisha to tell him what had occurred. Elisha then tells her to take the oil to the market place and sell it. There is not only enough to pay the creditor what is due him, but she and her sons can live on the surplus. What marvelous provision the Lord has made for her! Surely, He has given her "Good measure, pressed down, and shaken together, and running over."

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3:20, 21).

## The Bible . . . Baptism

(Continued from page four)  
the formula.

"Baptizing them into the name of the Father and the Son and of the Holy Spirit"—Matt. 28:19.

Our baptism then declares our faith in the Triune God.

4. Baptism symbolizes our putting on of Christ.

"For ye are all the children of God by faith in Jesus Christ. For as many of ye as have been baptized into Christ have put on Christ"—Gal. 3:26, 27.

In the Old Testament, the high priest bathed his whole body before entering the Holy of Holies, (Lev. 16:4). Under the New Covenant, every Christian is his own high priest and for that one to be fully obedient to Christ and to enter into full communion with God, he must go through the symbolism as of the Old Testament — that of baptism.

"Not the putting away of the filth of the flesh, but the answer of a good conscience toward God"—I Peter 3:21.

Thus, baptism symbolizes the inner workings of grace in the heart.

### IV

#### A PROPER ADMINISTRATOR

Some have the idea that just anyone calling himself a minister, and any organization calling itself a church, has the authority to administer this ordinance, and very much surprised, they often ask, "Does it make any difference as to the administrator?" Christ must of thought it made a great difference or else He would have never traveled sixty miles over dusty roads from Nazareth to Jordan to be baptized of John.

Any order is worthless that has no one to carry it out. Any law is null and void which makes no provision for its execution. So with baptism. Unless someone has the authority to administer this ordinance, it is void and is not binding upon us.

Now Christ in giving the command to baptize, designated the one to perform this ordinance. That authority rests upon the church alone. When Jesus spoke the words of our text, it is certain that the eleven disciples were present and possibly the entire membership of the church. So it is upon the CHURCH and not upon any individual that the authority of baptism rests.

I would perform no baptism without being authorized of the church to do so. At least once in my ministry, I have been asked to baptize without the church or anybody else knowing aught of it. I refused for two reasons: First, the man expected his baptism to save him, and second, I had no authority to administer the ordinance, since Jesus gave that ordinance to the church.

Some months ago, a woman talked with me about joining our church. She had been a member of the Campbellite Church and had had immersion for baptism. I told her that it would be necessary to rebaptize her, as Baptist baptism was the only door into a Baptist Church. I explained to her that the Campbellite Church baptizes in order to save, whereas the Baptist churches baptize because folk have been saved. She replied, "But I was saved before I was baptized." I said, "But to whom did Christ give the ordinance of baptism? to you or to the church?" That ended the conversation for she knew that Christ gave the ordinance to His church. Later, in talking with this one, she told me that she was ready to become a member of our church, coming to us by the door of Baptist baptism, for now she saw that only the church was the proper administrator.

B. H. Carroll used to tell of a Welshman, who desiring to be naturalized, went to an Irish friend, for information. The Irishman, wishing to assist his friend procured a form of the oath of naturalization, administered it solemnly to his Welsh friend, and gave him a certificate of the fact as evidence thereof. At the next election the Welshman's vote was challenged. He submitted his certificate which was rejected. He remonstrated, "But I am a citizen at heart; I intend to comply with the law; and here is the evidence from the good man who administered the oath." The election judge replied, "I do not doubt your sincerity, but the law which prescribed the oath that you took also prescribes who shall administer it."

So with baptism. The Christ who gave the ordinance of baptism also prescribed the administrator as the New Testament church.

But someone asks, "Why all this ado about the administrator?" My answer is, "In order to show why we do not receive alien immersion as valid baptism." All will admit the Y. M. C. A., the B. T. U., the Christian Endeavor, the Epworth League and similar organizations have not the right to baptize since they are not churches. When Wesley, Luther, Campbell, and others started their churches, they were no more churches than the above named organizations are churches now. Campbell had been excluded from a Baptist Church for heresy. Luther was excommunicated from the Catholic Church. Wesley didn't even call his organization a church, but rather the Methodist Society.

Christ had given the command to baptize to the church; Luther, Wesley, Campbell, and others were only men, with no more authority to baptize than any man today. If they had no authority then, when and where did they get this authority? If they were wrong then in assuming this power of baptism, when did their organizations become right? How long must a wrong remain wrong before it becomes a right? FOR EVER AND FOREVER!

"But," says the objector, "Are you sure the Baptist churches have the power to administer this ordinance?" If I did not believe that the Baptist churches went back to the days of Jesus and that such churches had been in existence since Jesus said, "Upon this" (Continued on page 8, column 1)

THE BAPTIST EXAMINER

DECEMBER 6, 1975

PAGE FIVE

## A Review Of Baptist Ecclesiology

(Continued From Page Three)

Page 4.

Here is another mistake. I cannot blame you for this error, I know that not all God's children have the opportunity to study these things out. But this is an error just the same. I have already showed where Drs. J. Newon Brown and J. M. C. Breaker used the term in a collective sense. They were both Landmark Baptists! Now, here is Dr. J. R. Graves' statement from *Old Landmarkism*:

It (ekklesia—R.P.) is used in the New Testament 110 times, referring to the Christian institution, and in 100 of these it undoubtedly refers to a local organization; and in the remaining 10 instances it is used figuratively — by synecdoche — WHERE A PART IS PUT FOR THE WHOLE, THE SINGULAR FOR THE PLURAL, ONE FOR ALL.—Page 32.

In due time I will show you from Dr. J. M. Pendleton's statements as well as from Dr. A. C. Dayton's statements that they also held to the collective usage of ekklesia. Furthermore, the American Baptists who issued the Philadelphia Confession of Faith were Landmark Baptists, and the expression "Holy Catholic Church" is used by them to denote the elect of God as a whole. This is another form of the collective sense. Many of the old Baptists believed in a form of the UNIVERSAL, VISIBLE BAPTIST CHURCH! This was a figurative sense and so used by them. It was not the modern universal, church position. This concept developed because they didn't understand the difference between the church as a unit and the churches as a whole, or the kingdom.

NOTICE 6:

While accepting fully the local sense of the word, the present writer believes that church appears in the New Testament in a figurative way to signify believers in general. Our premise is that a two-fold employment of this word must be accepted in order to understand what the New Testament says on this subject and that every passage may be fitted into one of these two concepts. Our purpose will be gained if we can establish the fact that the word is used in the larger sense.—Page 5.

Your statement of purpose is not clear here. Your meaning must be, does the literal or primary meaning contradict the secondary or figurative meaning? CAN ONE WORD MEAN TWO DIFFERENT THINGS — AS DIFFERENT AS IMMERSE AND SPRINKLE AT THE SAME TIME? To establish your position, your definition must include . . . "to signify believers in general who disobey Christ's commandments, and who pervert His ordinances." To say that it means believers in general is nothing. But to say it means believers in general with no visible, organized form and locality is another matter. You want it to include so-called believers in general without any New Testament identity or practice. Your purpose will never be realized in this case. You are building a concept which would place Christians in a true church even if they DO NOT OBEY CHRIST, EVEN IF THEY DESTROY HIS ORDINANCES AND EVEN IF THEY MURDER HIS FOLLOWERS! This is your meaning, but you will refuse this conclusion.

NOTICE 7:

The universal church, therefore, is as broad in scope as salvation itself, and all who are in union with Christ are in the church in this sense.—Page 5.

You say that all in Christ are in the church, but you do not agree here with any Baptist or Pedobaptist Confession of Faith. Do you believe that all Christians on earth at any given time are members of the universal church or do you say that the Philadelphia Confession states? You don't believe what the Philadelphia Confession believes or else you would not fight Landmarkism, it is also the position of Dr. J. M. Carroll.

Your definition here is ambiguous, I hope, though, not by design. Here you have failed to use a qualifying term before "church" which no confession of faith has failed to do when speaking of your concepts in one relationship or another.

Are you saying that at this given time or at any time there are two kinds or types of churches on earth? And that these two churches are different from each other? Dear Brother, you have a carefully guarded definition here. But, be sure of this — you haven't stated that each visible church is a branch or part of the universal church and that the true church is invisible in the sense of the regenerated. This is reformed pedobaptism. This is the historic Calvinistic position of the Reformed churches; see A. A. Hodge, *The Confession of Faith*, pp. 310-320.

Your definition here is neither Baptist, Calvinistic, Historic, nor Biblical. And should you prove your point, which you will not, then you will destroy the ecclesiology also of your Reformed Pedobaptist friends.

Furthermore, if you would have read *OLD LANDMARKISM* by Graves, then you would have seen that he did not deal with your idea of the church, basely because no one had put it together yet in a very large way, save Bunyan, Hall and Penn. But Dr. Graves dealt with the Roman Catholic Church; the National or Provincial Church; and then the Baptist doctrine

(Continued on Page Six)



## Women Preachers

(Continued from page two)

In making his point, the author presents supposed scholars by the names of E. L. Mascall, N. P. Williams, and a Herbert Carson. The latter is reported to have said, "If a man stands in the pulpit the average woman is not unduly affected by his appearance; but if a woman stands there, men, being men, will often find their thoughts are less on the word spoken than on the speaker."

After setting up his "straw man," the author then proceeds to knock him down. First, the author says, "The trouble with this argument is that it proves too much." Secondly, he says, "In truth, the argument that females should not be ministers and priests because males have a 'weakness' is wholly without merit."

Following his "proper disposition" of the straw man in an argument to which God never appeals—that is, the straw man of "erotic stimulus"—we see the author's subtle purpose. He concludes this portion of his argument with a rather strange:

"Instead of trying to limit the woman in her freedom as a child of God by denying her calling to the ministry on such grounds, men ought to redeem the man/woman relationship in the church by repenting of their sin."

His rhetorical questions, and his supplied answers seem to be most logical and most reasonable. The problem, however, is that he has not given any consideration to the Bible as the authoritative Word of God.

### A DEVIOUS DEVICE

Then, this author attempts to show that the Apostles Peter and John are favorable toward and promoters of "women as preachers," in contradiction to the declarations of the Apostle Paul, and that the apostle contradicts himself. First, he quotes Romans 8:29 in part as saying, "The new mankind 'foreordained to be conformed to the image of his son'." He then translates this passage into what he calls "the language of ecclesiology" as saying, "The church is the universal priesthood of all believers in Christ, female as well as male."

He brings to his defense Peter's use of "holy" or "royal priesthood," as pertaining to "Christians generally." He then appeals similarly to John's use of Revelation 1:6 and resorts to a supposedly logical argument, "If individual priesthood rests upon the general priesthood of the laity, then

women, who, like men, are incorporated (symbolically) by baptism into the body of Christ and so made to be priests unto his God and Father! Rev. 1:6."

We have seen, then, that this author has taken a text (Rom. 8:29) out of context, and that he would have us suppose Peter, John, and Paul are in disagreement with a Paul who would call for women to be "silent in the church" and for a "bishop" to be "the husband of one wife."

The Apostle certainly spoke with wisdom eternal when he said, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

### APPEAL FOR FEMALE DEITY

The author of "Why I Favor the Ordination of Women" further argues "Theologians have always known and admitted that God transcends the sexual distinctions of our humanity." Are we to understand by such an argument that Jesus was not, in fact, man? Or that Jesus was not, in fact "in all points tempted like as we are, yet without sin"? Heb. 4:15. Or would this author have us to suppose that the one who hung on that center cross was not a man, or that He was not God, if He was a man? He continues his argument:

"Surely it is understandable — if not defensible — that theologians should have inferred from all this that God is more like the male than the female of the human species. Though herself a bearer of the divine image, the woman does not bear that image to the same degree as the man . . . This is the way in which the theologians traditionally have understood the affirmation that the woman is the 'glory of the man,' who is the 'image and glory of God' (I Cor. 11:7)."

Although the author may not be setting up a straw man or taking vigorous issue with Paul, he is laying some groundwork for a little more of his "scholarly reasoning," and a real attempt at showing that Paul, God, or the theologians are not too compassionate toward the women and not as compassionate as women. In order that there may be no misunderstanding about what he says, we quote the rest of this paragraph:

"By the same token, it is surely understandable that Christian women have struggled with the implications of their faith at this point. Theresa of Avila's bitter

lament, 'The very thought that I am a woman is enough to make my wings droop,' has struck a responsible chord in many, and today's women theological students have turned the saint's lament into a complaint that they find the male Deity of the theologians more oppressive than redemptive."

It should be evident that anyone who could find the One who gave us: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," to be "more oppressive than redemptive" has never been to Calvary, whether he or she be an author, a theologian, or a "saint"! Anyone who can stand at the foot of the Cross and hear: "My God, My God, why hast thou forsaken me?" and find Him "more oppressive than redemptive" has not been fellowshiping with the Lord of Glory!

This author and the editors of CHRISTIANITY TODAY may suppose they have chanced upon some new and world-shaking thought. However, since even the concept of "the male Deity of the theologians" being "more oppressive than redemptive" is Satanic, we may know that Satan has used this device previously.

Some 4000 years ago God said to Abram: "Get thee out of thy

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country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing" (Genesis 12:1-2). God asked him to leave a land in which at least 1000 gods of one sort or another were revered. Truly, Abram obeyed God's "Come out from among them and be ye separate, saith the Lord" (II Cor. 6:17).

One of these gods was the "mother goddess," sometimes called the "Virgin of Heaven," or the "Queen of Heaven." We read concerning this goddess in Encyclopedia Britannica:

"The virgin heaven goddess, is only a specialized aspect of the earth mother . . . To understand the deeper aspects of this religion a complete study of the character of the mother goddess under her various title is necessary. She consistently represents divine mercy and compassion as opposed to the severe and wrathful characters of the male deities. When men sin the gods punish with terrible vengeance, but the mother goddess ever intercedes for them."

Need any more really be said? What Satan accomplished or was accomplishing some 4000 years ago in a pagan land, he is now accomplishing in 20th century America at the hands of some who presumably call themselves Christian. The author, and we assume the editors of CHRISTIANITY TODAY, has projected the thought that the "male deity" is "more oppressive than redemptive," and we are to assume, I suppose, that it is time for a "female deity," or at least "female preachers" and "intermediaries."

In any event, the author of the article under discussion has not yet finished his argument in favor

## A Review of Baptist Ecclesiology

(Continued From Page Five)

of the Church. Read Old Landmarkism and you will see this for yourself.

Brother, you leave your readers with no distinction as to what you are talking about. You do this, it seems, but I cannot say because of the rules of moral science and honorable controversy, so you can group together all universal church statements behind you. This same statement will fit the confession of the Roman Catholic, the Mormon, the Jehovah Witness and the Campbellite. Here you slip like an eel from universal, invisible to simply, universal church.

Observe again, brethren, there are senses in which some are in the church and therefore, there must be senses in which some are saved and not in the church or there are some in the universal church who are not saved. What do you mean, Brother, by this statement . . . "in the church in this sense . . ." are there senses of salvation? Luke said, "the Lord added daily to the church such as should be saved." But nowhere did he ever talk about senses of this or senses of that. What is this of being in the church in this sense or in that sense? This is just as Scriptural, however, as your being in the universal, invisible mystical church.

Brother T., I submit that it is impossible for you to state your position in Biblical terms which are plain and clear and will not admit of controversy. In fact, your descriptive terms are never applied to the term church. They were never used in the N.T. to qualify EKKLESIA ONCE! One of your own authorities, who was also a Landmark Baptist, stated:

"There is no need of the common appellations 'universal,' 'invisible,' 'visible' as describing the church, it is rather a question as to the meaning of one word than a question concerning different things. It is the shading out from the local sense of the word ekklesia (ecclesia) rather than the designation of different bodies. All these phrases, 'universal,' 'invisible,' 'visible,' 'militant,' 'triumphant,' were made in after times, especially after the Reformation, and are not found in the Scripture. They are convenient designations, somewhat poetical, but they may become a trifle confusing if they be allowed to suggest to our minds different bodies or organizations. As has appeared from the discussion of the passages, the church in the New Testament senses of the word is a local body of believers in Christ, and then more generally, the collective number of professing Christians, and then most generally of all, the sum total of all true believers everywhere."

There is no trace whatever of any organization beyond the local church."—E. C. Dargan, *Ecclesiology* (Louisville: Chast. T. Dearing, 1897), p. 34.

(Continued Next Week)

of women preachers and a female deity. He turns next to some rhetorical but perhaps what he and his fellows would call "scholarly questions" in defense of his thesis. He calls on one C. S. Lewis whom he quotes as asking:

"Can one say that we might just as well pray to 'our Mother who art in heaven' as to 'our Father'? Dare we suggest that the Incarnation might just as well have taken a female as a male form and that the second person of the Trinity might just as well be called 'Daughter' as 'Son'? Can we reverse the mystical marriage so that the church is the 'Bridegroom' and Christ the 'Bride'?"

If the author and the editors of CHRISTIANITY TODAY have not yet arrived at their goal of a "female deity," it is quite evident they are on their way. In view of the direction which these have taken, it might be well for them to give some study to the Word of God in John 2:22,23:

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father . . ." and then take under consideration: "Examine yourselves, whether you are in the faith; prove yourselves. Know ye not yourselves how Jesus Christ is in you, except ye be reprobate" (II Cor. 13:5).

Further, the author concedes the reality of I Corinthians 14:34, 35 and I Timothy 2:11-14, and apparently, recognizes something of the import of the words. However, he immediately counters the impact of these Scriptures with, "Obviously, there can be no true partnership of the sexes in the life of the Church so long as those vested

with the authority to speak for God are men and men only." He further argues, "Since God is a fellowship of persons (Father, son, Spirit) and Man is a fellowship of persons (man and woman), therefore Man is like God as man in fellowship with woman, not as man in distinction from woman."

Such may sound like pretty good philosophy, and it may even seem logical, but it is certainly counter to the teachings of the Lord and of the Apostle Paul. It would seem to be another instance in which men "by wisdom knew not God" and "professing themselves to be wise, they become fools" (I Cor. 1:21 and Rom. 1:22).

### CONCLUSION

These who would have their god to be a "woman," or a "female" have a problem, and it is a big problem! If God is not male, then Jesus was not God! And if Jesus was not God, then He had no idea what He was talking about.

However, if Jesus was, in truth, God as the Word of God declares, and as I believe, then these who would deny the truth are either in the throes of pitious ignorance or they are deluded by Satan himself. Jesus declared His eternal relationship as the Son with the Father, and explained to Philip: "He that hath seen me, hath seen the Father" (John 14:9).

In truth, it seems rather sad that the author of "Why I Favor the Ordination of Women," Paul King Jewett, and editors, Harold Lindsell and David E. Kucharsky of CHRISTIANITY TODAY, could become involved in appealing for a "female god" or even assuming that the God of the Bible is not "male." Yet, we have seen the

(Continued on page 8, column 3)

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DECEMBER 6, 1975

PAGE SIX





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



On Sept. 18, 1975, a group of Southern Baptists from various parts of Georgia organized the "Concerned Georgia Baptists." Larry Stewart, pastor of Red Oak First Church, was elected president of the group. The purpose for this organization is to combat the spread of liberalism in Southern Baptist schools, literature and programs.

A student from Mercer University, a Georgia Baptist school, stated that one of the Mercer teachers said, "Daniel and Revelation were written to persecuted people. It is a tragedy that they were included in the Bible. They are the playground for ignorance."

A Mercer University student who said he was a pastor of a small church, charged that Mercer faculty teach "the creation as a theory and evolution as a fact."

It is just such reports which have led to the organization of "Concerned Georgia Baptists." The president of this organization has said that "ultra-liberals and atheists" should be removed from the payrolls of Southern Baptists colleges and universities.

Although these Southern Baptists support such institutions through the Cooperative Program fund, they have no power over the hiring or the firing of faculty or staff. They must work for change through the proper trustees. I commend this new conservative Baptist group in Georgia, but I would point out that they would not have such problems if all such matters were kept under the authority of the churches as Christ commanded.

NEW YORK (EP) — The distribution of hard core pornographic literature and films in the U.S. is largely tied to organized crime, according to a study by The York Times.

Organized crime has "heavily infiltrated" the pornographic films industry, the study said, and is "reaping huge profits" from such successful movies as "Deep Throat" and "The Devil in Miss Jones."

The investigation revealed that nearly all the major hardcore pornographic newspapers and periodicals in the U.S. are distributed by companies controlled by organized crime members.

Star Distributors and Astro News, acknowledged as the two major distributors of pornographic newspapers and periodicals, have strong Mafia ties, according to law enforcement officials and underworld sources, The Times said. The two companies distribute the dozen leading pornographic papers in the U.S., with a total circulation of about 300,000, according to The Times. The largest of these is the weekly tabloid, Screw, with a cir-

ulation of about 85,000.

The Times' investigation revealed that Mafia money and Mafia members are involved in many aspects of the porno film industry, including the financing and distribution of films and the ownership of theaters.

HOUSTON (EP) — The Rev. John Morgan of Sagemont Baptist Church says he was astounded when he encountered a list showing the total debt of Southern Baptist churches in the Houston area. The churches here collectively owe \$27.2 million.

When Mr. Morgan determined how much the churches are spending for interest on that debt and compared that amount to the amount the churches are spending on missions, he says he was even more astounded.

His figures show that collectively the 230 Southern Baptist churches in Harris County spent \$4.4 million last year on debt retirement. About half of that amount went for interest. Last year, the churches expended \$3.7 million on missions.

LANTANA, Fla. (EP) — The average American child witnesses the destruction of 13,400 human beings on TV by age 15 — seriously

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reducing normal compassion for victims of aggression and violence, a prominent psychologist wrote in the National Enquirer.

"We found that children massively saturated with violence on TV become desensitized to violence," said Dr. Victor B. Cline, a psychology professor at the University of Utah. "They no longer have compassion or feeling for the victims. They don't care anymore."

More than 20,000 people gathered in the Tarrant County Convention Center in Fort Worth for the 51st annual General Conference of the United Pentecostal Church International, making it the largest in the denomination's history.

This denomination has more than 500,000 members in over 5,000 congregations worldwide. Its headquarters is in Hazelwood, Missouri.

In the Soviet Union, 147 languages are spoken. In half of them the Bible has not even been translated. Many have no alphabet yet. Must these people never read the

greatest Book in all the world? Must they never hear of Jesus Christ?

Some Western church leaders ridiculed our assertions about a widespread Underground Church in Russia and considered them nonsense. Listen now to the statistics given by the Communists and quoted in the book TEPLIAKOV.

In the county of VORONEJ alone, there are 48 authorized Orthodox churches and 482 unregistered, un-

## N. Y. PASTOR VANISHES DURING SERMON SERIES ON CULTS

MAINE, N.Y. (EP) — Donald LaRose, in his second year as pastor of the First Baptist church here, disappeared November 4, the day after he received a letter from cultists stating they wanted his blood for sacrifice in retaliation for his sermon series on Satan and the cults.

Pastor LaRose gave the threatening letter to police and went to his study routinely Nov. 4. He hasn't been seen since. A Bible study outline in his typewriter stopped in mid-sentence. Police have found his car, but not his large Bible.

"All who know Don," said his father-in-law, D. North Miller, "know he would not participate in a hoax. His people are praying every night at 7 p.m. and have established an award of \$5,000 for information leading to his whereabouts."

A business man has added another \$5,000 to the award, making it \$10,000.

Mrs. Eunice LaRose and the couple's two daughters said phone calls had been received before the letter when LaRose, manager for seven years of Syracuse Radio Station WMHR, began his series on Satanism and the cults.

"We discounted them," she said, "until the letter was received."

The First Baptist Church of Hammond, Ind., a sister church in the General Association of Regular Baptists, is paying for the services of a private detective to help solve the case.

derground ones. (The number of Underground churches is ten times higher than that of the official ones. But there are also 23 churches of "The True Orthodox Christians," another secret branch of Orthodoxy). There are eight official and 97 underground Baptist churches (twelve times as much as the official), one official church of (Continued on page 8, column 5)

## Earthly Wealth

(Continued from page one)

ham, Job, David and Solomon. What, then, is our Lord forbidding when He says, "lay not up for yourselves treasures upon earth?" He is forbidding covetousness; that is, an excessive seeking of earthly wealth at the expense of spiritual riches. He, in fact, is forbidding us to sell our birthright for a mess of pottage. He is forbidding us to be like the Gadarenes who considered their hogs to be of more importance than the Lord Jesus (Luke 8:37).

That which is forbidden in our text can also be found in many of the pulpits of our land. Many ministers, in fact, are out to obtain all the earthly wealth they can muster and they use the pulpit as a means for begging even as a tramp begs on the street corner.

The tragic part of only seeking earthly wealth is that the wealth obtained becomes one's god. It becomes the god to which the seeker looks in time of need. It is the god upon whose shoulder his head rests. It is the god on which his heart is set. It is the god who is the apple of his eye. It all boils down to the fact that the excessive seeker of earthly wealth is living in a constant state of idolatry. We, therefore, when riches increase,

should hear and heed David's words as they are recorded in Psa. 62:10:

"If riches increase set not your heart upon them."

The excessive seeker of earth's wealth also errs grievously in that he or she have no regard for the support of our Lord's church. They are like the rich man who decided to tear down his small barns and build larger ones rather than allow any of his abundance to fall into the hands of the needy. Those who follow this course are failing to remember that this earth belongs to the Lord and that there is nothing here which belongs to us except our sins. This is to say that we are only stewards of God's goods. He allows us to retain His goods for a few years and then He calls us from this earth. He, in fact, has set a day for us to give an account as to how we conducted our stay upon His earth. May we, then, not set our heart upon that which is to be taken from us.

"Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven"—Prov. 23:5.

Our Lord, after pointing out the stupidity involved in only laying up treasures on earth, advises us to "lay up treasures in heaven."

How then do we go about laying up treasures in heaven? We, of course, can't literally carry treasures there. This fact means that our Father must lay up for us so that our laying up treasures there is a work of God in our behalf. He, in fact, works in us both to will and do of His good pleasure. He then rewards us for that which He enabled us to do. The reward (treasure) which is laid up for us has a value that far transcends all that we could ask for or even think of.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him"—I Cor. 2:9.

The Lord's church is the most precious institution upon the face of the earth. He even died for His church. It is obvious therefore that any person who ignores our Lord's church by refusing to be baptized into it and being faithful therein, will never lay up any treasures in Heaven. This is not to say that they will not be saved, but it is to say that they will be saved yet so as by fire (I Cor. 3:15).

Our treasures are to be found in and through our Lord Jesus Christ. He is our fountain of every blessing and the storehouse of all our blessings. In Him is our knowledge and wisdom. Our strength is to be found in Him, yea, He is our righteousness, hope and peace. He is our all and in all. It is by faith through Him that we are privileged to lay up treasures in Heaven. Those who lay up treasures through Him will find that they, like Mary, have "chosen that good part which shall not be taken away from her"—Luke 10:42.

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

We, in other words, are to labor, but we are to "labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you"—John 6:27.

It is true that we must work so that we can provide for our needs while we serve the Lord. Serving our Lord, however, is to be the goal for our lives. Our main reason for being here is to learn of Him and to conform more and more to His image. We, in Hebrews 10:34, have an excellent example of that which I am speaking, yea, we have an excellent example of laying up treasures in Heaven by putting the Lord first and the world second.

"For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven an ENDURING substance."

"For where your treasure is, there will your heart be also."

## Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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Write Brother Halliman frequently. His address is:

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

One's thoughts, desires and affections follow after that which is his treasure, even as a dog follows after the trail of a rabbit. We, therefore, need Godly wisdom so that we will not set our hearts on that which will perish by using, or that which may perish by decay, or by way of the thief. May we all look at ourselves in the mirror of God's Word so that we can be sure that we are placing first things first.

## One Appointed Altar

(Continued from page one) began with the preaching ministry of Charles G. Finney (1792-1875) here in the United States. He originated modern evangelism or decisionism, invitations to altars, etc. Modern altars are not old fashioned.

## THE CHRISTIAN'S ALTAR

"We have an altar" (Heb. 13:10). Most commentators agree that this text refers to the cross of Christ or to Christ Himself. Alexander Cruden says of this passage: "Christ, Who is the only Christian altar, to Whom we bring all our sacrifices and services" (Heb. 13:10,15). The cross of Christ has fulfilled Leviticus 16 and we must renounce the Tabernacle and legal Judaism, if we be partakers in the person and work of our great Redeemer.

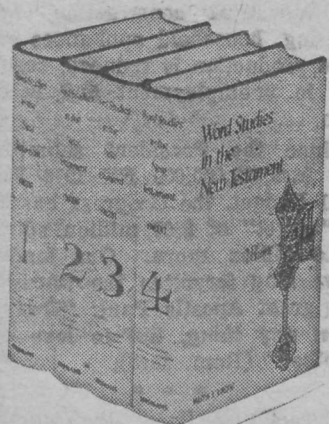
"We rear no altar, Thou hast died; We deck no priestly shrine; What need have we of creature-aid? The power to save is Thine."

Yes, the Lord Jesus Christ is our Tabernacle and Temple, our great High Priest, our Offerer, our Sacrifice, and our altar. Let us exalt Him and Him only as the Way, the Truth, and the Life (John 14:6). We need no one else and nothing else to save us. He is sufficient! God has only ONE appointed altar, and that is His Son. Let us then do to our modern altars as Israel was to do to the idolatrous altars of Canaan: God said to them, "Ye shall DESTROY their altars" (Deut. 7:5). Amen!

## THE BAPTIST EXAMINER

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PAGE SEVEN



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## The Bible . . . Baptism

(Continued from page 5)

rock I will build my church and the gates of hades shall not prevail against it" (Matt. 16:18), I would at once leave the Baptist Church and search for the New Testament church, for I know that it is somewhere in the world since Jesus pledged to it perpetuity.

Again, says the objector, "Wouldn't I be making a mock of baptism to go down into its waters a second time?" Not at all, beloved, for you haven't been baptized for the first time yet. Acts 19:1-5 tells of twelve who were baptized the second time since their first baptism had been by a faulty administrator. Someone, over in Palestine, had been baptized by John the Baptist and had gone to Ephesus, some 1000 miles from the scene of John's baptism and without any command or authority at all administered baptism to these twelve. When Paul came by and explained to them the error of their baptism, without a murmur nor complaint, they were immersed for a second time. Why the WPA or Red Cross

has as much right to baptize as has any Protestant or Catholic Church.

The perpetuity of any organization is at stake when the administration of its laws is left to aliens. So with baptism. In the north particularly, Baptist churches have allowed aliens to administer the ordinance of baptism, and thus the perpetuity of the Baptist Church of the north, while hoped for by all is seriously doubted by many. Instead of being bulwarks of strength, they are today strongholds of weakness, receiving any or no baptism, and are gradually coming to foster an inclusive church policy. The only guarantee for Baptist perpetuity of the future, as we have known for the past twenty centuries, is for Baptists to administer their ordinances apart from alien assistance or interference.

So we see from the Scriptures that there must be a proper subject, a believer; a proper mode, immersion; a proper purpose, the symbolizing of the death of the old life to sin, and the putting on of the new life in Christ; a proper administrator, a New Test-

ament Church. And if these who are waiting, are willing to accept this as Scriptural baptism and this church is willing to administer it, then the question asked at the house of Cornelius, logically follows, "Can any man forbid water, that these should not be baptized?"

Logically, my message should come to an end here. But that you may appreciate and understand my great affection for this ordinance, I beg your clemency for a further word. In the cemeteries all over the world there are hundreds and thousands sleeping. There are graves of fathers and graves of mothers; graves of brothers and graves of sisters; graves of gray-haired saints and graves of babes. There are graves of your dead and of mine. With what pain to our hearts they left us. The clods that fell upon the casket lid were as arrows to our hearts. With what sorrow we look upon those baby shoes and baby clothes, and think of those baby hands folded cold and pulseless upon a lifeless breast! Again and again we ask, "Is there no hope they shall live again?" Yes, as long as water stands in the baptistry, as long as water flows in the Ohio, Miami, Mississippi, Kentucky and the Cumberland; as long as the waters of the five oceans and the many seas remain, there is hope that is expressed in the voices of many waters. The cataracts leaping in the sunlight, the roar of turbulent falls, the silent flowing of smooth streams, the white-caps of shoreless seas, these are the echoes of numberless baptisms, which cry with a voice that is heard around the world, "The dead shall be raised." But, wherein does the water give hope of a resurrection?" you ask. Listen to Paul.

"Therefore we are buried with him by baptism into death: that like us Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. For if we have been planted together in the likeness of his death, we should be also in the likeness of his resurrection"—Rom. 6:4,5.

Will you hear Peter?

"... when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ"—I Peter 3:20,21.

Go at the early break of tomorrow's dawn and stand by the graves of your dead and rejoice. Tell them they shall not sleep forever. Tell them the resurrection is coming. Tell them you saw its symbolism and heard its forecast last evening. Tell them you have seen the curtain of the latter days drawn aside and that you have beheld the picture in which death has died and in which the dead have come to life. Shout the message around the world that like as we are buried in baptism and raised again, so shall we be raised from the grave to die no more. Hallelujah! Hallelujah!

## Women Preachers

(Continued from page 6)

direction of their words, even though God declares Himself to be male from Genesis through Revelation.

Thus, what we are seeing in the efforts of Paul King Jewett and the editors of CHRISTIANITY TODAY is really an old activity on the part of Satan, although it may seem to be a new effort to some today.

If we are to believe the Word of God, and take it to mean what

it says, then, we can know that God never calls a woman to the preaching responsibility! God never authorizes the ordination of a woman to such a responsibility, even though men may defy God and His Word, the Bible, and appoint, elect, or ordain women to "the ministry!"

Jesus said: "If ye love me, keep my commandments" (John 14:15). Therefore, and obviously, women who stand in the places which God

## UN BRANDING OF ZIONISM AS 'RACISM' HIT BY U.S. AS FALSE, BASED ON HATRED

UNITED NATIONS, N. Y. (EP) —On the 37th anniversary of Hitler's infamous "night of the Crystals," the UN General Assembly delivered a body blow to Israel and Zionism by branding Zionism a form of "racism."

This action — plus the Assembly's action in speeding up the approaching confrontation on "the State of Palestine" — seemed to be a likely indicator of that body's direction in the immediate future.

First indications are that the resolution on the Palestine Liberation Organization (PLO) and the one on Zionism will further exacerbate the already tense confrontation in the United Nations.

The resolution declaring Zionism "a form of racism and racial discrimination" was adopted by a vote of 72 to 35, with 32 abstentions.

has ordained only to men are not being obedient to Christ Jesus. These women may stand as "preachers" in pulpits across the land and speak much of love, and with smooth words deceive many, but we must ever remember that they did not get their call, their ordination, their authority, or their power from God.

Scripturally, women are never called as "preachers"! Therefore, women can never be Scripturally ordained as "preachers"!

Commentaries, arguments, or opinions to the contrary are unscriptural. Decisions to the contrary are demonic. All efforts to the contrary are and must forever be in defiance of the evident truth God has given us in the Bible, His Holy, authoritative, written Word!

## Second Coming

(Continued from page one)

see that Moses made the people drink their old golden calf after he came down the second time, and that their having to drink their golden calf is a clear type of the great tribulation. So if our Lord does not come before the tribulation time begins, this type will fail. And as I see it that would be a real catastrophe.

Then in Ex. 34:29-30, we see Moses coming down from the mount the third time. This time his face was shining so brightly that the people were afraid to come near him. How this all speaks of what we see in Mt. 24:29-30. Here we are told that immediately after the tribulation, the people will see the Son of man coming with power and great glory. But let us keep in mind that this is the anti-type of the third time that Moses came down from the mount. In Ex. 34:32, Moses gave the people the Lord's commandments which speaks of our Lord's power in the same verses. In Ex. 35:1, we read: "And Moses gathered all the congregation of the children of Israel together." And in Mt. 24:31, we are told that our Lord will send His angels to gather His elect from the four winds.

If you could lay all the types found in connection with the three times that Moses came down from Mount Sinai on a sheet of paper, and then lay the anti-types found in connection with our Lord's coming to this earth on top of them, I am convinced they would coincide perfectly.

Some may object to the teaching that our Lord will come three times. But as I see it, the Bible teaches that there are three separate and distinct comings. He has already come one time. In I Thes. 4:16-17 we see Him coming for His saints. And in I Thes. 3:13 and Jude 14 we see Him coming with His saints. I know we have been taught to speak of it as the first and second phase of His second coming. But why not tell it like it is. If there is to be a period of seven years between His coming for His saints and His coming with His saints, that makes two different times. And furthermore, His purpose for His coming is altogether different. First, He comes for His saints. Then He comes with them to set up the kingdom spoken of in Dan. 2:44.

If I am wrong in the teaching of this subject, please pray that the Lord will forgive me for it, and that He will open my eyes to my error. I want so much to be right concerning the precious Word. May our dear Lord bless in it all, that it may be to His honor and glory.

## "What's Happening"

(Continued from page seven)

Old Ritual Orthodox and 14 underground, 10 Pentecostal churches (though the Pentecostal religion is totally forbidden), four Adventist congregations, and so on.—JESUS TO THE COMMUNIST WORLD.

According to a letter released by American Federation of small business, Congress's "Budget Target" (H. Con. Res. 218) of a \$69 Billion Deficit is more than the total U.S. Budget for 44 years and 7 wars (thru 1920). Fiscal 1975's \$44 billion deficit produced inflation of \$140 billion (10 per cent of G.N.P.) and caused a decline in real output (production) of \$80 billion — a 5.6 per cent drop in the standard of living! Already double-digit inflation has started again with a 14½ per cent rise in the July Consumer Price Index.

Government "transfer payment" redistributing income from the

## NOTICE

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Middle Class to the "poor" have grown from \$37 billion in 1965 to \$177 billion in 1975, without decreasing poverty, crime, illiteracy, or unemployment. When Congress writes I.O.U.'s, the cost of living escalates, interest rates skyrocket, industrial construction, new housing, household appliances and auto production is reduced, resulting in unemployment and recession.

Since the President submitted the \$349,372,000,000 FY 1976 Federal Budget, the Congress has set a "target" of \$367 million adding \$17.6 billion more. Our leaders have long forgotten the words of the great Apostle Paul: "Owe no man any thing, but to love one another" (Rom. 13:8).

Cornelia Wallace, the wife of Alabama Governor George C. Wallace, spoke in tongues while she prayed with Oral Roberts when her husband was recuperating from wounds inflicted in an assassination attempt. Mrs. Wallace, a former Baptist, who attends Trinity Presbyterian Church in Montgomery, recently told this to a southern Alabama charismatic-fellowship audience.

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