

EVERY BELIEVER HAS . . .

## "PERFECTION IN CHRIST"

By C. H. SPURGEON

"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (II Corinthians 5:21).

Mourning Christian: why weep-est thou? Art thou mourning over thine own corruptions? Look to



C. H. SPURGEON

thy perfect Lord, and remember, thou art complete in Him; thou art in God's sight as perfect as if thou hadst never sinned; nay, more than that, the Lord our Righteousness hath put a divine garment upon thee, so that thou hast more than the righteousness of man — thou hast the righteousness of God.

O thou who art mourning by reason of inbred sin and depravity, remember, none of thy sins can condemn thee. Thou hast learned to hate sin; but thou hast learned also to know that sin is not thine — it was laid upon Christ's head. Thy standing is not

### SACRIFICIAL SERVICE

## A PRODUCT OF FAITH

By JIMMY DAVIS  
Fulton, Miss.

The Author and Finisher of our faith knows the basis of the most sacrificial service, and the only foundation of all true worship. "If a man loves me, he will keep my words"—not if a man love his church, though he ought to do this. Not if a man love his wife, though this he ought to do. But, if a man love Me. Not devotion to a thing, but love of a Person who once "trod the winepress alone, and of the people there was none with me."

The obedience of the child of God must be the product of the love of God, or it avails nothing. Hear Paul: "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love" (Gal. 5:6).

Fifteen hundred years before the coming of Christ, Moses set forth the order of truth exactly as it is revealed in the New Testament as to the subject we are writing about. "The Lord thy God will circumcise thine heart . . . to love the Lord thy God" (Deut. 30:6). The circumcised heart precedes, and is in order to love, for the Lord. Thus, if one's heart has been circumcised to love the Lord, you will not have to beg or plead with him in order to get him to serve the Lord.

Nothing is more distasteful or inconsistent than a person who speaks of his love for God who has to be pleaded with before any service can be "squeezed" out. The person who truly loves the Lord will be ready to offer sacrificial service, which is a product of his faith in God. He will be constrained by the love of Christ and will demonstrate his love for Christ in what he does. Let us again hear the words of our Saviour, "If a man loves me, he will keep my words." You don't have to advertise your love for Christ, if you love Him it will be seen in service.

in thyself — it is in Christ; thine acceptance is not in thyself, but in thy Lord; thou art as much accepted of God today, with all thy sinfulness, as thou wilt be when thou standest before His throne, free from all corruption.

O, I beseech thee, lay hold on this precious thought, **perfection in Christ!** For thou art "complete in Him." With thy Saviour's garment on, thou art holy as the Holy one. "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of" (Continued on page 8, column 3)

## GOD'S PLAN

By A. C. THOMPSON  
Starksville, Miss.

"Ye are bought with a price" (I Cor. 7:23). Paul is ad-

monishing the church at Corinth concerning their attitude toward their calling and position in relation to the Lord. He reminds them that they are Christ's servants. Their service to man is not to take precedence over that of Christ. Many today treat light-

INDEPENDENT BAPTISTS . . .

## "JUDGE YOURSELVES"

By DAN STEPP  
Goshen, Indiana

I look around today and see many Baptist brethren preaching and teaching the wonderful truths concerning the church, the sovereignty of God and the doctrines of grace. I rejoice in these great truths of The Word of God, and I believe they are essential to make good Baptists. Brethren, I believe that too many of the Baptist messages today are being made of none effect because of the lack of a godly life and testimony on the part of the preachers and

the brethren in our Baptist churches.

In Matthew 7:20 Christ said that by their fruits you can know and recognize the false prophets. I believe that He intended that the saints, should be recognized by their fruits. We find that our Saviour Himself expected to be recognized by His fruits. When John sent from prison to inquire as to the identity of Jesus, He replied: "Go and shew John those things which ye do hear and see: The blind, the lame, the sick, the deaf, are healed, the dead raised and the poor have the gospel preached to them" (Matt. 11:2-5).

Brethren, it is time that Baptists awake to the fact that we are ambassadors for Christ (II Cor. 5:20). I Peter 2:9 tells us we are to be a peculiar people, and that we should shew forth the praises of Him who hath called us out of darkness into His marvelous light.

I realize that there are too many preachers today that either by their teaching, or lack of teaching, indicate that it doesn't matter how short the women wear their dresses, how long the men wear their hair, how much time the family sits in front of the TV set, how little time is spent in Bible study and prayer. (Continued on page 8, column 3)

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# The Baptist Examiner

Baptist Is Our Middle Name

*Paid Circulation In All States And In Many Foreign Countries*  
*"To the law and to the Testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20*

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## How Satan Makes His Religions Appeal

By ROY MASON  
Aripeka, Florida

The false idea exists that Satan is opposed to religion. He is not only NOT opposed to it — he is highly in favor of it. In fact, he has started more religions than any one in existence. It has been said that "man is incurably religious." There is something about a human being that inclines him to worship something or somebody. Satan understands that instinct, and he attempts to satisfy it. He has provided all sorts of heathen peoples with false gods and false religions. These false religions may be numbered by the hundreds. But What About the More Civilized? Satan readily adapts himself to different situations and different peoples. Civilized people come to lose faith in gods of wood and stone, so Satan devises religions to meet the needs of the educated, the refined, and the highly civilized. Notice how he deals with different groups:

1. **The Aesthetic Type — the Cultured.** He makes his appeal to this class by means of beautiful and stately buildings. The worship in such places comes to be of a ritualistic nature. Pomp, and beauty and show, lacking utterly in life and spirit is the order. Elegantly dressed parishioners attend religious services where dignity and form is the main thing. They listen to a brief watered down homily by a modernistic minister, then they go out to live for the flesh as heretofore. Multitudes of the large fashionable churches of today are like this. Christ is lost in forms and ceremonies and ritual.

2. **The Superstitious Class.** There are those who hanker for

the mysterious, and Satan furnishes them with Spiritualism. God's ban in Old Testament times against Spiritualism was death. Today Spiritualism assumes to be



ROY MASON

a religion — A form of Christianity, and people dabble in it, thinking that they are worshipping and serving God.

3. **The Credulous Class.** There are many people who want some-

thing sensational — want something that promises excitement, so they are ready to go off after every wonder-worker that comes along. The "healers" appeal to this class, and flock by the hundreds to the meetings of such. That numbers of the "healed" are soon buried, that those who are brought in ambulances are taken away in the same doesn't matter. They co-operate with the healer in making his healing genuine, even when they are palpably a fake. They are sent "strong delusion that they should believe a lie" (II Thess. 2:11).

4. **The Emotional Class.** There are those who like noise and racket in religion. They want their emotions stirred, and they go where the "rousements are put on." They love it where people are blating in "tongues" and praying at the same time, and yelling at the top of their voices, and perhaps rolling on the floor. They ignore I Cor. 14:33 which plainly says that God is not the "Author of confusion." If He isn't — then WHO IS?

5. **The Argumentative Class.** There are those who like to argue "doctrine." They are never happier than when downing somebody in a doctrinal controversy. The "Church of Christ" people are illustrations of that. Their ministry is trained in religious debate, and the speaking of their preachers falls into such sameness of pattern that you can scarcely tell one from another when they speak over the radio. There is no spiritual vitality to their preaching. They are as cold spiritually as a block of ice. They reduce salvation to a sort of formula. "Do this, (Continued on page 8, column 5)

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## The Baptist Examiner Pulpit

A Sermon by R. Arthur Waugh

## Should Women Pre-Empt The Pulpit

Some time ago, I read a rather strange article. It was not strange because of its appearance in the twentieth century. Neither was it strange in its relationship with the so-called modern or contemporary movements among some women. It was very strange, however, in that it was an unscriptural article appearing in a supposedly Bible-oriented magazine, or at least an evangelically-oriented magazine, as an argument favoring "women preachers."

The article appeared with the title, "Women as Preachers: Evangelical Precedents." It was printed in none other than CHRISTIANITY TODAY. Many, of course, for the last nineteen years and more, have assumed that the magazine is a Biblically-oriented defense of the Evangelical faith, and it has been in many instances.

The unscriptural direction which the editors of the magazine are apparently taking may be easily identified in their choice of a few

words regarding what "Others Say." An Archbishop of Canterbury is quoted as saying, "My own belief is that ordination of women to the priesthood will come." A female professor of English is quoted as declaring:

"Those who believe that God is omnipresent, not only transcendent but also imminent (I Cor. 3:16), and those who accept the statement of Genesis 1:27 that God created both men and women in books to the discomfort of our (Continued on page 2, column 1)

## CALVINISTS BEFORE CALVIN

By MILBURN COCKRELL  
Editor

Frequently, sovereign grace Baptists are accused of being followers of John Calvin. Our opponents say that we received the doctrines of grace at His hand and that no one ever believed such things before Calvin. All such people ignore the facts of history. There were many who believed the doctrines of grace long before Luther and Calvin were borne.

"John of Wesalia, doctor of divinity at Erfurth, a man distinguished for his energy and talents, attacked the errors on which the hierarchy was founded, and proclaimed the Holy Scriptures as the only source of faith. 'It is not religion (by which he meant a monastic life) that saves us,' said he to the monks; 'it is the grace of God. God from all eternity has established a book in which He has written the names of all His elect. Whoever is not inscribed therein, will never be so; and whoever is therein inscribed will never see his name blotted out. It is by the grace of God alone that the elect are saved. He whom God is willing to save by the gift of His grace, will be saved, though all the priests in the world should wish to condemn and excommunicate him. And he whom God will condemn, though all should wish to save him, will nevertheless, be condemned . . . I despise the Pope, the Church and the Councils, and I give Christ the glory.'" (HISTORY OF THE REFORMATION by J. H. Merle D'Aubigne, Vol. I, p. 98-99, 1868 edition).

Wesalia professed these convictions boldly from the pulpit. He entered into communication with the delegates from the Hussites, an ancient name of the Baptists. Feeble, and bending under the weight of years, a prey to sickness and leaning upon his staff, this courageous old man appeared with tottering steps before the Inquisition, and perished in its dungeons in 1482.

The reader will bear in mind that this man died one year before Martin Luther was born and twenty-seven years before John Calvin was born. Such information is readily available in many old books to the discomfort of our Arminian friends.



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MILBURN COCKRELL --- Editor

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## Should Women

(Continued from page one)

His image must in all consistency  
support the immediate ordination  
of women . . . Until women are  
ordained and granted full equality  
in the governments of evangelical  
churches, the churches remain  
guilty of denying these profound  
theological truths."

Further, the editors quote an  
author in the Women's Liberation  
movement as contending, "I think  
that the Holy Spirit settled the  
matter at Pentecost by coming  
upon women and men alike . . . If  
Jesus entrusted the resurrection  
message to women, I can't believe  
He hasn't called female messengers  
today as well."

Such arguments are quite ob-  
viously intellectual devices — not  
reasoned attempts to attain truth!  
Certainly, not scriptural attempts  
to specify truth! Certainly, no  
Scriptural authority has been given  
for "the ordination of women" or  
for "the elevation of woman as a  
preacher." In fact, the initial  
arguments to which reference has  
been made would not seem to be  
designed as Biblical defenses of  
the faith. Rather, the total impact  
and even the limited details would  
seem to be in the direction of  
what men call "scholarship."

Some leaders in America, reli-  
gious and secular, seem to be mak-  
ing their evaluations and determi-  
nations on the basis of human wis-  
dom and their own personal flesh-  
ly interests, rather than on the  
basis of the Word of God or the  
authority of the Word of God.

### DEFENSE OF WOMEN PREACHERS

How, then, does one make a  
"scholarly" defense of "women  
preachers"? Very simply, one  
uses the words and the arguments  
of men or women, the decisions  
of men or women, or the actions  
of men or women as their bases  
for argument. In the process,  
such must preclude the valid entry  
of Scripture into those arguments.

What Jesus may have said, or  
what His Apostles may have said  
or written—that is, what God

through them may have given—  
must be re-phrased or re-interpre-  
ted in the light of "contemporary  
views." These who claim for  
themselves the title of "scholars"  
must, of course, make consider-  
able reference to other men, while  
discountenancing any real need to  
to appeal to the Scriptures.

In the eighth chapter of John's  
Gospel, we find Jesus showing re-  
ligious leaders of that day that  
their attempts to use the "device"  
of scholarly subtlety was both un-  
warranted and hypocritical. Al-  
though they appealed to the name  
of Moses to deceive the people and  
to maintain their religious sham,  
Jesus made it clear that they ac-  
tually were not followers of Moses.  
First, He says: "For had ye be-  
lieved Moses, ye would have be-  
lieved me; for he wrote of me.  
But if ye believe not his writings,  
how shall ye believe my words?"  
(John 5:46-47). Secondly, He de-  
clared to those religious leaders:  
"Ye are of your father the devil,  
and the lusts of your father ye will  
do . . ." (John 8:44).

In the article, we note that much  
space is given to the "references"  
or opinions of men, but very little  
is given to Scripture. And none  
is given to the authority of the  
Word of God! This is crucial.

Just as the people of another  
day made reference to Moses with-  
out having any real insight into  
his words and without having any  
spiritual kinship with him or his  
beliefs, so these of our day appar-  
ently use the names of Jesus and  
Paul without any intention of being  
obligated by what they said or  
wrote under the inspiration of the  
Holy Spirit of God.

The references used by the au-  
thors of the article are quite exten-  
sive. And, if there were no author-  
itative Word of God, we might  
easily conclude that their argu-  
ments are carefully detailed and  
essentially unanswerable. In fact,  
they give what appears to be a  
rather final philosophical base  
from which to construct their argu-  
ments against the Scripture, and  
their arguments in defense of  
"women preachers."

We note their initial presenta-  
tion. They say, "The Evangelical  
Revival (18th century) was willing  
to experiment with new forms of  
ministry and evangelists (such as  
field preaching) and let their  
validity be judged in part by their  
results." In other words, these  
of the "Evangelical Revival" were  
willing to be quite pragmatic; that  
is, they were willing to let the  
"practical consequences" of their  
experimentations determine the  
"truth" of their efforts. This, of  
course, is that theory, "if it works,  
it is good."

Pragmatically, Noah was a fail-  
ure for more than 100 years. Prag-  
matically, the testimony of Amos  
was futile, as he returned to his  
humble labor. Pragmatically,  
John the Baptist is one of earth's  
most dramatic failures. Even he  
was concerned for a time. And  
just shortly before he lost his head  
to a pragmatically-successful little  
dancing girl and her pragmatically-  
successful, adulterous mother,  
John sent and inquired of Jesus:  
"Art thou he that should come, or  
do we look for another?" (Matt.  
11:3).

### EVANGELICAL ARGUMENTS

John Wesley is reported as say-  
ing, "God owns women in the con-  
version of sinners, who am I that  
I should withstand God?" Imme-  
diately following is his further  
word which, apparently, is ground-  
ed in the former, "We give the  
right hand of fellowship to Sarah  
Mallet, and have no objection to  
her being a preacher in this con-  
nection so long as she preaches  
Methodist doctrines and attends to  
our disciplines."

We note that there is not a con-  
cern on the part of John Wesley  
that this "woman preacher" pre-  
ach Biblical doctrines or that she  
adhere to Scriptural discipline.  
Quite obviously, such argument on  
the part of John Wesley and such  
decision on the part of John Wes-  
ley may be Methodist, but it is

"Open thou mine eyes, that I  
may behold wondrous things out  
of thy law"—Psa. 119:18.

I need not remind you that the  
God we serve, the God we read  
about in the Bible, and the God  
we preach is a God of absolute  
sovereignty. I need not remind  
you that He is sovereign in every  
particular. Especially, beloved,  
does the Bible reveal to us that  
God is sovereign in the matter of  
opening. That is why my text, I  
think, is written as it is: "Open  
thou mine eyes, that I may be-  
hold wondrous things out of thy  
law."

This text would seemingly in-  
dicate that God has to open our  
eyes — that we can't see any-  
thing unless God opens our eyes  
to the truth. Now the passage that  
I read for the basis of my mes-  
sage, taken from the sixth chap-  
ter of II Kings, likewise indicates

certainly contrary to the teachings  
of the Word of God, as we shall  
see.

The authors of the article then  
go on to quote Adam Clarke. Note,  
please, the "scholarly" groundwork  
which is laid with the words,  
"Adam Clarke, the great commen-  
tator of the Evangelical Revival . . ."  
Anyone who wished even to  
seem intelligent would have a  
hard time taking issue with "Adam  
Clarke, the great commentator of  
the Evangelical Revival . . ."

After this rather elaborate

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foundation, the authors point out  
that Adam Clarke "insisted early  
in the nineteenth century that 'un-  
der the blessed spirit of Christian-  
ity they (women) have equal  
rights, equal privileges, and equal  
blessings, and, let me add, they  
are equally useful.'" The Apostle  
Paul, of course, never questioned  
that women had rights, privileges,  
and blessings, but he certainly  
drew a rather rigid line on their  
usefulness when he declared: "A  
bishop then must be blameless, the  
husband of one wife . . ." (I Tim.  
3:2), and further: "Let the deacons  
be the husbands of one wife, ruling  
their children and their own houses  
well" (I Tim. 3:12).

Favorable reference is given to  
Free Will Baptists who used women  
"as preachers and itinerant evan-  
gelicals." Charles Finney's assist-  
ant is quoted as saying, "There is  
no reason why women should not  
make laws, administer justice, sit  
in the chair of state, plead at the  
bar or at the pulpit, if she has the  
qualifications."

God may not have drawn the line  
against women in places of secular  
responsibility, although the Apos-  
tles do speak of the usual places  
of responsibility which women can  
fill most competently. However,  
if we can believe the Bible, if we  
can accept it as God's Holy Word,

## Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



## "THE GOD WHO OPENS"

that God is sovereign in the mat-  
ter of the opening of eyes. I am  
definitely certain that Elisha's  
servant felt a consternation the  
like of which he had never  
known before, when he awakened  
one morning and looked out from  
the city of Dothan and beheld  
that great host of the Syrian army  
that was drawn up on the outside  
of the city in the hills. I am sure  
when he saw those horses and  
chariots and all the men of that  
army that this servant of Elisha  
really stood with the greatest fear  
and consternation that had ever  
possessed him at any time in his  
life, for he cried and said, "Alas  
my master! how shall we do?" He  
was perplexed. He didn't know  
which way to turn. He didn't know  
what to do, and he cried, "How  
shall we do?" Then it was that  
Elisha gave to him a comforting  
and reassuring message which

brought hope, I am sure, unto this  
unnamed servant, for Elisha said  
unto him, "Fear not: for they that  
be with us are more than they that  
be with them."

But that didn't mean too much  
to this young man because he  
couldn't see as yet who it was  
that was with them. So far as  
he was concerned, it was Elisha,  
his master, and himself, and so  
far as this young servant was  
concerned, he didn't know there  
was anybody there with him that  
day but Elisha, his master. Then  
it was that Elisha prayed a sim-  
ple but fervent prayer, in which  
he said, "Lord, I pray thee, open  
his eyes, that he may see." When  
the Lord opened this young man's  
eyes he looked out on the moun-  
tainside, and back behind the  
Syrian army with all the host of  
soldiers, and all the chariots and  
(Continued on page 3 column 1)

and if we can concede that it is  
authoritative, then God has some  
rather rigid specifications regard-  
ing women in preaching and ad-  
ministerial places of responsibility  
and authority.

W. B. Godbey, for example, is  
presented — you will note — as  
"a scholarly Methodist evangelist  
associated . . . with . . . Asbury  
College." It is specified that he  
"wrote in 1891 . . . 'it is a God-  
given, blood-bought privilege, and  
bounden duty of the women as  
as well as the men to preach the  
gospel.'"

Perhaps we should pay special  
attention to the fact that this  
"scholarly Methodist evangelist"  
is further quoted as having de-  
termined that, "The Pauline pro-  
hibitions about women speaking in  
the church were given to main-  
tain order and not to keep women  
from speaking." At least, he real-  
izes they were prohibitions, even  
though he is against them as pro-  
hibitions! In any event, this one  
who is referenced as "the schol-  
arly Methodist evangelist asso-  
ciated . . . with . . . Asbury Col-  
lege" reaches a very high emo-  
tional pitch (should we say un-  
scholarly emotional pitch?) as he  
declares concerning Scripture for  
the whole world to hear, "I don't  
know a scripture in all the Bible  
by whose perversion the devil has  
dragged more souls into hell than  
this."

But with all of his enunciations  
and denunciations, W. B. Godbey  
still has not given us Book, Chap-  
ter, or Verse of the Scripture to  
confirm his contention that women  
should preach.

One Seth Cook Rees is presented  
as one of the founders of the Pil-

grim Holiness Church, and as one  
of the early leaders in the Na-  
tional Association of Evangelicals.  
Although many Biblically-oriented  
evangelicals, and some so-called  
Baptists have become involved in  
the NAE, Mr. Rees is shown to  
have written, "No church that is  
acquainted with the Holy Ghost  
will object to the public ministry  
of women." Apparently, this man  
never heard of Paul or the  
churches he pastored.

It should be quite clear, then,  
that any "church" which Seth  
Cook Rees founded was not a New  
Testament Church. Further, it  
should be evident that the teach-  
ing of this man did not come from  
the writings of the men of God  
who gave us the New Testament.

### QUESTIONS ABOUT WOMEN PREACHERS

Obviously, anyone who would  
give consideration to a defense of  
"women preachers" based upon  
(Continued on page 6, column 1)

## BRIEF NOTES

Pastor Tom Sollosi writes to the  
editor about blessings upon the  
Ella Grove Baptist Church, Glenn-  
ville, Ga. They have completely  
restored their old church building  
and have added some to the church  
by baptism and letter. The church  
is seriously talking about putting  
him on a full-time salary.

The editor will be with the Mis-  
sionary Baptist Church of Galla-  
gher, W. Va., and pastor Eddie  
Seacrist on Thursday evening,  
December 11 for services.



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translations down to our present day.

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## The God Who Opens

(Continued from Page Two)

all the horses were the angels of God camped around about that city ready to defend Elisha, so that he saw that there were far more standing with him than there was of the Syrian army.

Now every time that I read my text which says, "Open thou mine eyes, that I may behold wondrous things out of thy law," I am impressed by this fact, that God is in the business of doing that very thing.

I

### GOD OPENS OUR EYES.

Just as He opened the eyes of this young man that he might see the army of God which was greater than the army of the Syrians, so God opens our eyes that we might see things out of His Book. We read:

"Except a man be born again, he cannot SEE the kingdom of God"—John 3:3.

You and I are so spiritually blind and distraught that we are unable to see spiritual truths and spiritual things unless the Lord opens our eyes. That is why it was that Jesus said to Nicodemus that a man has to be born again in order to see the kingdom of God. Beloved, this Bible doesn't leave us in any doubt that God is the one who opens our eyes so that we can see spiritual truth. For example, in John 9 we read the story of a man who is born blind, and in the healing of this man whereby Jesus gave to him eyesight which he never had, it was then that we read:

"The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath OPENED MINE EYES"—John 9:30.

Here was a man who was born blind, who had never seen the light of day with his own optics, and yet one day after Jesus had performed a miracle in his behalf, this man saw clearly and said, "He hath opened mine eyes." I say to you, beloved friends, God is in the business of opening eyes that men might be able to see.

Not only is it true that the Lord Jesus Christ opened the eyes of this man who was born blind, but I am sure you will recall the instance where the Apostle Paul was saved. The Word of God tells us when God struck him to the ground that Paul was totally blind for three days. We read:

"And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus"—Acts 9:8.

Notice, Paul had eyes to see, yet actually he was unable to see. Then we read:

"And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And, immediately there fell from

## IS "THAT" IN THE BIBLE?



### QUESTION:

Who expected to meet whom in the air?

### ANSWER:

Paul expected to meet Jesus in the air, First Thessalonians 4:16, 17. "For the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized"—Acts 9:17,18.

You can see from this that God closed Saul's eyes as he was journeying from Damascus, and three days later God opened his eyes in the city after Ananias had visited him. I say to you, God is in the business of opening eyes that we might be able to see truth.

I wish you would go back to the Old Testament to the time when Hagar and Ishmael, her son, were compelled to flee from the home of Abraham. Do you remember how it was that this woman Hagar found herself in a peculiar position as a result of a suggestion of her mistress Sarah? When Sarah bore no children, Sarah suggested that Abraham cohabit with her maid, Hagar, and any child that might come as a result thereof might be her child since Hagar was her servant. Then the Word of God tells us that Sarah realized her mistake and that she dealt hardly with Hagar. Literally, beloved, it means that she whipped Hagar unmercifully, and when Hagar fled, she was finally brought back home. Later on when the baby was born, after a season Sarah said to Abraham, "You have to get rid of this servant girl." It was then that Hagar took the child that she had borne, Ishmael by name, and started out into the wilderness, leaving the home of Abraham this time for good. The Word of God tells us that as she journeyed, their water was spent, their food was used up, and she was absolutely in the wilderness without any hope at all. So far as she was concerned there was no possibility of survival. She just assumed that she and her son Ishmael were going to die, yet right close to her was a well with plenty of water. She was so blinded that she couldn't see the well. Then we read:

"And GOD OPENED HER EYES, and she saw a well of water; and she went, and filled

the bottle with water, and gave the lad drink"—Gen. 21:19.

Just as God opened the eyes of Saul when he was blinded after his experience on the roadway to Damascus, just as God opened the eyes of the man that was born blind in John 9, and just as God opened the eyes of Hagar—so God is in the business today of opening eyes. I am persuaded that nobody could ever see any spiritual truth, unless the Lord opened the eyes of the individual and enabled him to see the truth of God's Word. Listen:

"The Lord opened the eyes of the blind"—Psa. 146:8.

If God is able to open blind eyes so that we can see materially, then, beloved, I am definitely persuaded the same God is able to open the eyes of individuals who are blind spiritually, that we might see the truths of the Word of God.

I ask you, how much of the Bible would you ever understand if God didn't open your spiritual eyes that you might see? Those of you who have any knowledge of the Word of God, I ask you, where did you get that knowledge. You didn't learn it because of superior intellect. You didn't learn it because you studied the Bible a little more than somebody else. You didn't learn it because you applied yourself to the Word of God. Instead, you learned it because God opened your eyes.

I say to you, the same God that opened the eyes of the man born blind, the same God that opened the eyes of Saul and made an apostle and a great missionary and Christian worker of him, and the same God that opened Hagar's eyes so that she could see that well of water, that same God is the one who opens our eyes to the truths of His Word.

II

### GOD OPENS OUR EARS.

God likewise opens our ears so that we can hear His Word and His voice. Listen:

"And looking up to heaven, he sighed, and saith unto him, Ephraïm, that is, Be opened. And straightway HIS EARS WERE OPENED, and the string of his tongue was loosed, and he spoke plain"—Mark 7:34,35.

Here was a deaf and dumb man who came to see Jesus during His ministry when He was in the midst of the cities of Decapolis. Here was a man who couldn't speak and couldn't hear, yet the Lord Jesus Christ opened his ears so that he was able to hear, and likewise opened his tongue so that he was able to speak. I say, beloved, while this was a physical miracle, the same is just as true spiritually, for we read:

"Mine ears hast thou opened"—Psa. 40:6.

If you will read the entirety of the Psalm and the setting of the verse, you will find that it is talking about our spiritual ears. God opens our spiritual ears for us to hear His message unto us.

You come to church and I preach to you, but the message that I give to you may not do you a bit of good. You may look straight at me when I look in your direction, and you may have a look of intelligence upon your face when I gaze into your eyes, yet your mind may be a thousand miles away, and it will be unless the Lord opens your ears to hear what I have to say.

Notice again:

"He that hath an ear, let him hear what the Spirit saith unto the churches"—Rev. 3:7.

Not every man has an ear. Now don't misunderstand me. We all have two ears so far as our physical bodies are concerned. Though we have two ears physically, not every individual has even one ear spiritually. I am persuaded to believe that the reason why lots of people go on as they do year in and (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"

Brother, as I said, you cannot use Biblical language to state your concepts of the church. You can use Reformed books and then use their general ideas, but you cannot use Biblical language to state your beliefs. In fact, no word in the New Testament will state your belief. Furthermore, you cannot find any word in the Greek of the New Testament to join with ekklesia to state your beliefs! Your doctrine is Reformed somewhat, Bunyan and Hall, a whole lot, and William Penn, somewhat, but Biblical it is not!

### NOTICE 8:

It is in opposition to the third sense of visible that advocates of the universal church often call it the *true church*, meaning that it is composed of the truly saved. Many opponents of the universal church view object strongly to the usage of the word true in reference to the universal church, for they feel it implies that the local church is not true. They, of course, understand the word true in the sense of genuine or authentic. But the point in question is not the genuineness or authenticity of the local churches as such, but the Christian character of professed believers. Universal church advocates in speaking of the true church are merely seeking to distinguish the truly saved from mere visible professors. They recognize, of course, that local churches are true, genuine, or authentic to the extent that they believe or practice the principles laid down in the New Testament. The expression *true church* also distinguishes the body of the redeemed from all the various branches in organized Christianity. The universal church cannot be associated with any visible society, organization, or denomination, for it is a purely spiritual body. Last of all, throughout this work we shall refer to the *mystical body of Christ*. Webster defines the word mystical as "Having a spiritual meaning, reality, or the like, neither apparent to the senses nor obvious to the intelligence; symbolical; as, the church is the mystical . . ."—Page 6.

I will pass most comments on this notice until my letter on conclusions of chapters one and two, except for the following remarks which simply touch some of the minor statements.

Brother, your definition of the Universal Church cannot be associated with any visible body, Baptist or Pedobaptist. Get this point well. Secure any Reformed theological work or confession of faith and you will see that your definition is neither Biblical, Historical, Calvinistic nor Baptist. The historic Reformed Confessions all, with one accord, claim that the **UNIVERSAL CHURCH IS MADE UP OF THE VISIBLE CHURCHES AND THE INVISIBLE ELEMENT IS NOT ANOTHER BODY SEPARATE FROM THE VISIBLE BODIES, BUT SIMPLY THE SAVED FROM THE VISIBLE BODIES.**

Brother T., the **FIRST MENTION OF YOUR TYPE OF CHURCH** is found among Baptists for **THE FIRST TIME IN THE FREE-WILL BAPTIST CONFESSION OF 1834** and then again in 1948. Brother T., you are like Dr. J. B. Jeter and those brethren of the Religious Herald in Virginia — you are under the loose views of **FREE-WILL BAPTISTS!** I would hope for better coming from **REFORMED THEOLOGICALS THAN FREE-WILL BAPTIST ECCLESIOLOGY!**

Note this point well, the universal, invisible church of Reformed Baptist Ecclesiology has no relationship to the "various branches in organized Christianity." The universal church cannot be associated with any visible society, organization, or denomination, for it is a purely spiritual body" page 6. This, brethren, is simply a statement of two kinds of churches or two kinds of bodies taught in the New Testament.

As far as the local and visible, organized body not being also a spiritual body, there is no valve here. If you will turn to I Corinthians 15:40-50, you will see that a body can be local, visible, organized and **SPIRITUAL!** Did Christ cease to be **SPIRITUAL WHEN HE WAS MADE FLESH AND DWELT AMONG US?** See John 1:14. Did Christ cease to be local, visible and organized in that type of body after His resurrection? See John 20:12. But who will say that Christ was not both local, visible and in an organized body as well as **SPIRITUAL AND THAT ALL AT THE SAME TIME?**

The problem which we face today is an increase in learning, but no increase in the knowledge of the **TRUTH!** People have a faith, but not **THE FAITH!** Reformed Baptist Ecclesiology is **REFORMED, BUT NOT BIBLICAL!** The Bible teaches that a body can be **LOCAL, VISIBLE, ORGANIZED AND SPIRITUAL ALL AT THE SAME TIME!**

This body which is local, visible, organized as well as spiritual **ALL AT THE SAME TIME**, is not two bodies, but one body! You can join in with the many heretics such as the **PATRIPAS-**

(Continued on Page Five)

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THE BAPTIST EXAMINER

DECEMBER 13, 1975

PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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"In I Timothy 5 what is Paul talking about with regard to the widow's age?"



PAUL  
TIBER

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Paul is dealing with family and social responsibilities, as well as church responsibilities.

A widow is to receive her material care from her relatives (vs. 4 and 8); if she is a young widow, she should remarry (vs. 14); if she is 60 years or older, and has met the criterion of the text, then the church must contribute toward her material needs (vs. 9 and 10).

Admittedly, this sort of distribution of responsibilities would be difficult to achieve today — but the fault does not lie with the Word of God, but in our own warped sense of values. America has long been on a youth cult which has made derelicts out of millions of older folks. Family relationships of true worth will honor and care for their aged members — without question!



JAMES  
HOBBS

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PASTOR  
Kings Addition  
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South Shore, Ky.

In this passage Paul is giving the young preacher some practical lessons regarding widows. We must not think that Paul is trying to say that it is a disgrace to be a widow or that it is dangerous to be one. He shows that families must assume the responsibility of caring for widows whenever they have one. "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed" (vs. 16).

The first duty of the deacon was to care for the widows. (See Acts 6:1-4). The church is responsible to take care of her widows who have need of help. "Now she that is a widow indeed, and desolate . . ." (vs. 5). These people must be cared for, but they, too, have some responsibilities. She must be a godly person. ". . . trusteth in God, and continueth in supplications and prayers night and day"

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(vs. 5) (See also verse 10). The church does not have to provide as much for those who are younger because they can remarry.

In other words, we see that God tells us to take care of our own when they are not able to take care of themselves. This passage is dealing in physical matters only in this respect . . . It is not saying that we should not take a widow under 60 years old in the number of those that we provide for. It also makes it clear that a widow who has never lived godly cannot come to the church and expect help just on the basis of being a widow.

ROY  
MASON  
RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



Read the whole chapter carefully, and you will find that Paul is speaking about widows who are left without adequate support. Evidently the church helped to support such. Several things are taught as follows:

1. Widows are not to be received on the church list for help if they are less than sixty years old and have had only one husband (v. 9).

2. If a widow has close of kin among church members, they are to help her out in her difficulties, rather than to burden the church with her support (v. 16).

Verse 8 says, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." The word there is "unbeliever" rather than "infidel." It doesn't mean is worse than one who denies the existence of God, but a non-Christian — a person who isn't saved.



E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.

I believe it was Emerson who said, "I envy no one who knows more than I, but I pity those who know less." That certainly goes for me, and especially so when it comes to the question before us. It seems that verse 9 is saying that no widow is to be considered for help from the church before she is sixty years old. Furthermore, it seems to be saying that if she has lost her second husband she is not eligible for assistance at any age.

In verse 14 Paul seems to recommend that younger widows marry again rather than have them becoming tattlers and busybodies. And in I Cor. 7:39 the woman is told that if her husband is dead she is at liberty to marry again. But the Scripture before us seems to indicate that if she does marry again, and her second husband dies and leaves her a widow again, she is not eligible for any help from the church. In Isa. 55:8 God tells us that His ways are

not our ways. And in Rom. 11:30 we are told that His ways are past finding out. And Oh! how true that seems to be in this case.

## The God Who Opens

(Continued from page three)

year out and never take a stand for the truth of God's Word is because they just do not have spiritual ears. They just do not hear the message of God. I say to you, God has to open our eyes to see truth, and God has to open our ears to hear truth.

III

### GOD OPENS OUR UNDERSTANDING.

God has to open our understanding in order for us to accept truth. Now follow me: He has to open our eyes for us to see the truth. He has to open our ears for us to hear the truth, and He has to open our understanding in order for us to accept the truth.

We read:

"And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? Then OPENED HE THEIR UNDERSTANDING, that they might understand the Scriptures" — Luke 24:31,32,45.

Now get the story: Jesus is raised from the dead. He meets some of the disciples. They walk

along together. They didn't know it was Jesus. They didn't recognize Him as the Son of God. As they walk along together; He talks to them out of the Bible. He opens the Scriptures and preaches to them and alleges certain things concerning Jesus of Nazareth. As I say, they didn't know that it was Jesus. They didn't realize that it was Jesus that was walking and talking with them, but presently when He vanishes out of their sight, the Word of God says that their eyes were opened. He opened the Scriptures and He opened their understanding. Notice the order: He opened their eyes to see the truth; He opened the Scriptures unto them; and then He opened their understanding that they might understand the Scriptures.

I insist, beloved, if you have any understanding of the Bible, it is because the Lord has opened your understanding. I feel sorry for lots of people who don't have any knowledge of the truth; I truly believe that God hasn't opened their understanding. I speak just now of one that if I were to call his name, I am sure you would at least recognize the name, and probably might even recognize him. I have said repeatedly that he is a good lad, sincere and honest, but he is so far removed from the truth that he knows nothing you might say concerning the truth of the Word of God. It has been my prayer repeatedly and continuously that God might open to him his understanding that he might see the truth of the Scriptures. The only reason that that man isn't a Baptist preacher is because God has not opened his understanding.

Listen: He opens our eyes to see the truth. He opens our ears to hear the truth, and He opens our understanding that we might understand the truth.

IV

### GOD OPENS OUR HEARTS.

I'll go further and remind you that God opens our hearts that we might receive the truth. If you don't know by now that I am not an Arminian, you will by the time I get through with this thought, because I certainly want to burn it into your heart that God has to do it all. He has to open our hearts in order that we might receive the truth. Listen:

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: WHOSE HEART THE LORD OPENED, that she attended unto the things which were spoken of Paul" — Acts 16:14.

How was Lydia saved? An Arminian in describing it would say that Paul went to the city and preached unto the congregation that assembled before him and Lydia decided that she was going to be a Christian. I say to you, beloved, that is only a very small portion of the truth. The fact of the matter is, Lydia's decision was only because the Lord opened her heart. We read, "Whose heart the Lord opened." She wasn't saved because she decided, but she was saved because the Lord opened her heart.

Listen, beloved, God opens our eyes to see the truth. He opens our ears to hear the truth. He opens our understanding that we might understand the truth, and He opens our heart that we might receive the truth.

V

### GOD OPENS DOORS OF SERVICE.

After we are saved God opens doors of service. I don't think there is one single thing I have ever done in my ministry that amounted to anything apart from (Continued on page 5, column 2)

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## "A GREAT WOMAN"

"And it fell on a day, when Elisha passed to Shunem, where was A GREAT WOMAN! and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread" (II Kings 4:8).

This unnamed woman in the Scriptures is called "A GREAT WOMAN." She is not great because you and I call her that — or even Elisha. But this is the name God gives to her. He bears testimony to her greatness. Let's look a little closer at this woman and see if we can discover the quality about her that prompted Jehovah to call her great.

If the "law of first mention" means anything, the first thing we see about this great woman was her hospitality. As Elisha passed by her home she constrained him to stop and eat. She didn't just invite him or ask him but she constrained him. She was persistent — insistent. We are admonished in the New Testament to be lovers of hospitality, given to hospitality, use hospitality without grudging. But this woman went even further than that. After having Elisha in her home she perceived (had spiritual insight) he was a man of God. She asked her husband if she could fix up a prophet's chamber for him. This would consist of a bed, table, chair and light. It would be a place for him to rest and pray and sleep. Notice the submission of this great woman. She asked her husband. There is no indication that her husband is a spiritual man. He seems to stay in the background of this story. Nevertheless, she asks his permission.

If it wasn't her hospitality or her submissiveness that made her great, perhaps it was the fact she

was content with her lot in life. The Scriptures tell us, "Contentment with godliness is great gain." Elisha was impressed with all the lovely things this woman had done for him and he inquired if perhaps he could do something nice for her. Perhaps she would like a favor from the king. If so, Elisha would speak to the king for her. No, she was happy with things as they were. Later, as Elisha and his servant were talking the servant pointed out that the woman was childless. So Elisha calls the woman back and tells her that she would conceive and bear a son. This was almost too much for the woman. She begs Elisha not to lie to her. Her husband was far too old to father a child. But it was so, that according to the time of life, she embraced a son. What a joy this was!

Several years pass and one day the lad is in the field with his father and he grabs his head and screams "My head—my head." He is carried to his mother and she holds him in her lap until noon. There in her arms, as she comforts him, the boy dies. She quietly carries him up to the prophet's chamber and lays him on Elisha's bed, closes the door, and hurries out to her husband. She doesn't tell him the boy is dead. She asks for permission to go see Elisha and for a servant to accompany her. Perhaps it is her faith that makes this woman great. In the face of great calamity and the darkest hour a mother can know, she wanted to be with the Lord's people. Somehow, she knew Elisha would make everything alright. And it was so. Elisha went to the child and God raised him to life again.

Yes, the Scriptures call her "a great woman." The four prominent qualities were hospitality, submission, contentment, and faith. We all aspire to have a measure of greatness. As women perhaps we can learn some valuable lessons from this woman. By the grace of God we, too, may be able to cultivate some of these qualities. If these things be in us and abound we may never be called great, but we certainly will be better than we were before.

May it please the Lord to enrich our lives with these qualities to the honor and praise of His holy name.

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## The God Who Opens

(Continued from page four)

God opening the door of service. There are lots of things that I have done that surely haven't been anything but the energy of the flesh, but everything that I have done that was pleasing to Almighty God, I have done it because God opened a door of service. Listen:

"For a great door and effectual is OPENED UNTO ME, and there are many adversaries" — I Cor. 16:9.

Paul was writing to the church at Corinth and he reminded the church that there was a great door of service open to him. How was it opened? Beloved, I need not tell you that it was God who opened that door of service.

The Old Testament presents to us the same truth, for we read:

"And the key of the house of David will I lay upon his shoulder; SO HE SHALL OPEN" — Isa. 22:22.

Any door of service that you and I as God's children enter in has to be opened by the Lord.

Notice again:

"Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord" — II Cor. 2:12.

"Behold, I have set before thee an open door, and no man can shut it" — Rev. 3:8.

Brother, sister, listen, every door of service we have opened to us is of the Lord. If God doesn't open it, the service that we render will be absolutely worthless and valueless.

Notice, in order to be saved He has to open our eyes to see the

truth, our ears to hear the truth. Then after we are saved, we are still mighty dull pupils, and He has to open the doors of service for us if we are going to serve Him.

Not every door that you and I enter into after we are saved, do we want to enter. Sometimes we, like Jonah, don't want to enter the door that the Lord opens for us; yet God opens doors for us — doors of service, and if we are going to be blessed, we need to enter into the doors that God opens in our behalf.

## VI

### GOD OPENS PATHS OF BLESSING.

I want you to notice also that God opens paths of blessing to the Christians. Listen:

"He OPENED THE ROCK, and the waters gushed out; they ran in the dry places like a river" — Psa. 105:41.

Go back to the time when the children of Israel were traveling through the wilderness, going from Egypt to the land of Canaan. As they journeyed they became thirsty. The water supply ran out. Did you ever stop to think how much water that it took for those three million people every day? Well, a train coming in with 160 tank cars filled with water would only take care of their needs for one day's time. How much water they needed! And out there in the wilderness there was no water, yet God opened the rock, and water ran out from that rock. The Scripture says that it gushed out and the water ran in dry places like a river.

Talk about a path of blessing, God opened a path of blessing for the children of Israel when God opened that rock and blessed them with water out of the rock. I don't know what blessings God has given you in life that you consider a blessing. Of course, everything that He has done for us is a blessing directly or indirectly, and I don't know what He has done for you that you consider a blessing. However, I'll say one thing, every blessing that you have ever had to enjoy in this life has come because God has opened a "rock," and given you a blessing, just like He opened the rock and gave the blessing to the children of Israel — a blessing of water in the dry land.

Let's notice another illustration. The Word of God tells us that Jacob had two wives. One of them he wanted to marry and the other was put off on him in the dark. He found himself with cross-eyed Leah; and he just accepted it as God's providence, and took care of her. The strange thing was that cross-eyed Leah bore one child after another in his behalf, and beautiful Rachel, whom he truly loved with all his heart, couldn't have even one child. The Word of God tells us how God opened her womb. Listen:

"And God remembered Rachel and God hearkened to her, and opened her womb" — Gen. 30:22.

God is in the opening business. Every path of blessing and every blessing that we receive comes because God gives it to us. Just like God opened the rock and let the water flow out as a blessing to the children of Israel, so God opened the womb of Rachel that she might bear this son. Beloved, you never have a blessing that God doesn't open something that the blessing might come to you.

Let's notice another illustration. Listen:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings, Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be (Continued on page 7, column 4)

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PAGE FIVE

## A Review Of Baptist Ecclesiology

(Continued From Page Three)

SIANS of the third century if you want to divide up bodies and claim that a body cannot be local, visible, organized and spiritual all at the same time. You have just as much right to divide up Christ and His sufferings as to divide up the body of Christ, His church, into different divisions.

Your ecclesiology is built on TWO DIFFERENT TYPES OF CHURCHES in the New Testament. And they are not related to each other, such as one being a part of the whole. Two bodies or two churches is the Reformed concept. Paul said, "one Lord, one faith, one baptism, one body." Reformed Baptists say, One Lord, one faith, TWO BAPTISMS AND TWO BODIES! I will show from your own statements that you claim that your universal, invisible church is ONE BODY IN QUANTITY, and yet you will finally admit that the local, visible, organized church at Corinth was also ONE BODY!

Reformed Baptist Ecclesiology is built on the concept that the N.T. teaches that there are TWO DIFFERENT TYPES OF CHURCHES—THE LOCAL, VISIBLE, ORGANIZED CHURCH, AND THE UNIVERSAL, INVISIBLE, UNORGANIZED CHURCH, and all this comes from one word and even though it is a contradiction, we are asked to overlook the antagonistic facts of these characteristics and still see these two antonymical expressions as ONE—ALL FROM THE SAME WORD! We are asked by Reformed Baptists to believe that ONE WORD CAN MEAN TWO DIFFERENT THINGS AT THE SAME TIME! Not closely related things, but remember, they ask us to accept two antonymical, antagonistic, opposite meanings all from one word at the same time! Strange, brethren, yes, strange is Reformed Ecclesiology! Isn't it strange that a PEDOBAPTIST CAN FIND IMMERSION, SPRINKLING AND POURING FROM ONE WORD — BAPTIZO while the N.T. furnishes us with the words which mean sprinkling and pouring, but they are not related to baptizo? And YET, THE REFORMED BAPTIST WILL ASK US TO BELIEVE THE SAME THING IS TRUE WITH REGARD TO THE WORD EKKLESIA. THE REFORMED BAPTISTS CANNOT FIND IN N.T. GREEK ANY TERMS WHICH WILL MEAN A UNIVERSAL, INVISIBLE, UNORGANIZED BODY! The same arguments which support Pedobaptists on baptism also supported Reformed Baptists on the church. If their arguments prove too much, then they are wrong. And if it will prove baptism, and the universal, invisible church, both, then they are both right or they are both wrong. They stand or fall together. If Reformed Baptists are right on ekklesia, then Reformed Pedobaptists are right on baptizo! What is true in one case is true in both cases!

### NOTICE 9:

The universal church is mystical because it is not apparent to the senses, as is the local church organization, and it is not "obvious to the intelligence" because only by divine revelation can anything be known about it. Only by faith in the Word of God can we be sure that there is a mystical body of Christ.

This is my last notice for chapters one and two. I have passed over much error to drive at the main points. I hope to develop these main points more fully later on and therefore undo many other false statements which I have passed over. I will now notice these remarks and then pass on further to some considerations.

First, the expression "mystical body of Christ" was used by Landmark Baptists in the D'Anvers-Bunyan controversy to refer to the LOCAL, VISIBLE ORGANIZED CHURCH! It was used by the Anabaptists and Mennonites to REFER TO VISIBLE CHURCHES BEFORE CALVIN RUINED THEM IN HIS AREA! You gain nothing here. You have simply stated your opinion and it has no historic proofs, but rather, historic contradictions.

Yes, Webster's definition gives you what you want. Too bad the Bible was not written in English so that Webster could be the proper theological lexicographer of the N.T. I suggest that you check him on baptism and see if he is an authority there as well, also, consider his comments on purgatory and see his position there. Also, find your definition of the mystical church in a Sears' catalog if you can. I am glad Webster helps you since if he didn't, you would have little comfort as the Bible offers you no help. Too bad the Bible was not written in English so Webster could be the inspired revealer of God's words. In that way Bro. T. and Reformed Baptists could prove their points and ecclesiology. Yes, it is a good thing Webster helps because the Bible doesn't, neither do Greek lexicons. Notice what I just said! THE BIBLE AND GREEK LEXICONS WILL NOT DEFINE THE TERM EKKLESIA AS SOME MYSTICAL BODY! Yes, lexicons will give Christian usages, but these are only like Webster . . . USAGES WHICH HAVE DEVELOPED AND INTERPRETATIONS ALSO! In the N.T. there is nothing like a mystical body or church.

Notice your definition here . . . "the universal church is mystical because it is not apparent to the senses, as is the local church organization, and it is not 'obvious to the intelligence' because only by divine revelation can anything be known about it."

(Continued on Page Six)



## Should Women

(Continued from page two)

the words of John Wesley, Adam Clarke, Charles Finney's assistant, W. B. Godbey, or Seth Cook Rees would have no real interest in trying to determine what God says about women preachers. With the supposed evidence of reasoning of such "noted" individuals and organizations, one might even feel guilty of questioning such "scholars." This, of course, is the objective of these who have no interest in the Bible as God's Holy Word or the Scriptures as God's authoritative Word.

In the presence of such supposedly "scholarly" concerns and diversions, we should never forget that the Apostle took special note of the Bereans. He emphasizes that the Bereans were more noble than the Thessalonians because "they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so" (Acts 17:11). The Apostle is in perfect accord with the Lord who said: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me" (John 5:39). The Apostle John also commands, "Try the spirits, whether they are of God; because many false prophets are gone out into the world" (1 John 4:1).

When we check the words of the authors of "Women as Preachers; Evangelical Precedents," and the references they make to other men, we discover that they have presented what may be called "scholarly dissertations." Such are obviously unscriptural, nonetheless!

These authors climax their effort in defense of women preachers and their discontent with the Holy Word of God with the names of Pentecostal's famed Aimee Semple McPherson and Kathryn Kuhlman. There may not be many famed "women preachers" who stand out as Catherine Booth, Aimee McPherson, or Kathryn Kuhlman, but no Pentecostal or charismatic meeting is ever without its "women preachers," and many of them! Too, the authorization for "Women Preachers" is still a part of the Nazarene Constitution, and their numbers are on the increase.

Thankfully, we are not left to the devices of men, whether they are "scholarly" or "emotional"! Instead, God directs our hearts and our minds, as well as our lives, to: "This is the way, walk ye in it" (Isaiah 30:21). God assures us of the finality of His Word and its authority with: "Forever, O Lord, thy word is settled in heav-

en," and "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:15).

**FOLLY OF WOMEN PREACHERS**  
Jesus obviously believed that those who did not believe Moses were opposed to Him, as the Son of God. And today, we may rightly assume that those who reject the teaching of the Word of God concerning "women preachers" have, in truth, rejected the Word of God. Thus, it may be said of them: "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30).

The evidence would seem to be rather extensive that the authors of "Women as Preachers; Evangelical Precedents" are rather adept at using a human rationale in their justification of "women preachers." They apparently have done some research, and they have employed at least a degree of competence in their use of John Wesley, William and Catherine Booth, the Wesleyan Methodists, the Nazarenes, the Pilgrim Holiness, some Pentecostals and others in their defense of "women preachers."

Obviously, to any who would follow the literary and pragmatic devices of the "scholars," the words of the Apostle Paul may seem to have a rather strange and perhaps somewhat dissonant ring! He, nevertheless, speaking as God's man, and as inspired by the Holy Spirit of God, is quite positive and final in his declarations:

"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 . . ." (1 Cor. 14:34).

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor usurp authority over the man, but to be in silence" (1 Tim. 2:11-12).

The people in the Corinthian Church apparently understood the teaching of Paul, as he intended it. For he did not have to deal further with the question in his second letter to them.

Timothy, however, seemingly wanted the teaching explained in greater detail. Therefore, the Apostle responded in rather definitive terms:

"This is a true saying, If a man desire the office of a bishop (episkopos—an overseer—"minister" or "preacher") he desireth a good work. A bishop then must be blameless, the husband of one wife . . . apt to teach . . ." (1 Tim. 3:1-2).

Paul makes it clear that it is good for a "man" to desire to

preach or minister or be a "bishop"! And while he does not make marriage a requirement of the ministry—seeing he was unmarried, while other Apostles "led wives" about—he emphasizes that the responsibility of being a "bishop" or preacher or minister is limited to men.

### DECIDING AGAINST WOMEN PREACHERS

There may be questions in the minds of some in our day as to whether "women should be preachers," but there was no question in the mind of the Apostle Paul. As far as he was concerned, and as far as his understanding of the will of God was concerned, the matter was closed. Some apparently assume today that it is a debatable question, but for the Apostle Paul God's decision had already been made.

Some men may question the Apostle Paul's words and his teach-

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ings, but when they do they are questioning the words of a man who was met by the Lord on "the Damascus Road," taught by the Lord in "the desert," and enlightened by the Lord in Paradise or "the third heaven." He explains most carefully: "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:12).

A decision, then, must be made by all!

The line of demarcation is plain! If we follow the Apostle Paul and the Word of God, as given to him, then we are on firm, and defensible ground. We have an authoritative, Biblical Word.

We have the Word of Truth!

When we have the Word of Truth, we can know that Christ Jesus "died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. 15:3-4). And when we have the Word of Truth, we can know that the words of the Apostle are, in fact, the Word of God, and that the "gospel of Christ . . . is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek" (Rom. 1:16). Further, we can know that these truths are God's Word for us in this very hour in which we live.

### God's Plan

(Continued from page one)  
ly their position as Christ's servants. We easily forget that we were bought with a price. Our redemption cost us nothing, but Christ a great deal.

#### GOD THE AUTHOR OF REDEMPTION

The three holy God schemed before the world was man's redemption. The plans were made to every minute detail. The revelation of this plan to us began with our first parents, Adam and Eve (Gen. 3:15). Through the whole period of time from Adam to Christ He continued to reveal this plan to His people.

David heard of God's plan. He was trusting in this plan for he said, "Into thy hand I commit my

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## A Review of Baptist Ecclesiology

(Continued From Page Five)

Also consider the following facts. In the N.T. world and in the N.T. itself, the term church was always real and apparent to the senses in some form or another. The N.T. speaks of churches and the church, in a sense that always denotes reality and always is apparent to the senses and obvious to the intelligence! Judas was in the First Baptist Church at Jerusalem. And that church he was a member of was the same type church Paul talked about in Ephesians 2:18-22. The type of church which you are building is a church which is divorced from reality. This is a form of religious Darwinism. It has no relationship to being and existence. It has no working principles by its own definitions and standards . . . or so we are told, but I do not believe it because their mystical church always, becomes apparent in its practices.

Brother, if people would stop and think about what you are saying then they could see through it. You claim that this mystical body has no outward manifestations and is purely a spiritual body. Then why do you fellowship with it as if it were a visible body? You treat it just like I treat my visible church fellowship. I will not fellowship, in an official way, those in the ministry who are not properly baptized and properly ordained. I require this as the first principles of official fellowship. And, you do the same thing. Your mystical body becomes a real and actual body when it comes to preaching and teaching and baptizing. Where do your pedobaptist friends receive their authority to preach, teach and administer the ordinances? Will you say from their visible churches? I think not, but you will say, from their being a member of the mystical body of Christ. Hence, you have the same working principles which I have. Your mystical body has visible forms and ordinations and ministers!

Your invisible, mystical body or church sure becomes visible and real when it comes to pedobaptist ministers and your fellowship with them. They receive their calling from the Holy Spirit and they are qualified as ministers because they have been baptized into the mystical body of Christ and that is more important than any visible calling and authority, so we are told. Notice, Brother, how your mystical, invisible church becomes visible and organized when it comes to justifying your fellowship and work with the unbaptized and unordained ministry and churches.

Well, I must close for now and I will take up more on these lines in the next letter if the Lord so wills.

I remain yours in the Old Landmarks,

R. E. POUND II

(Continued Next Week)

spirit: thou hast redeemed me, O Lord God of truth" (Psa. 31:5). Because of His redemption David could place himself in the hands of God. He could find the peace that he needed so badly as his enemies pressed him on every side.

It is no small wonder that the religious world has to tag on to every emotional jag that comes their way. The church has turned her ministry into a theatrical caper, trying to provide that sought-after peace that the soul needs so badly. One will never find the place of peace outside the redemptive plan of God. You will never rest your spirit outside of God's plan. God has said, "For I have redeemed thee, I have called thee by name; thou art mine" (Isa. 43:1). When God lays claim to your life, that life rests in the supreme power. If your life rests in any power less than this, you have every reason to worry. Christ said, "I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand" (John 10:28,29). We can shout along with Zacharias, "Blessed be the God of Israel; for he hath visited and redeemed his people" (Luke 1:68).

#### CHRIST THE PURCHASER OF REDEMPTION

God has brought His redemption to us through the person and work of our Lord Jesus Christ. Paul proclaimed, "Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:24). In our redemption, we are made just before God. Through Christ, God's plan of redemption comes to us, and we are just. "And by Him (Christ) all that believe are justified from ALL

things, from which ye could not be justified by the law of Moses" (Acts 13:39). The Holy Spirit has said again, "Who (Christ) gave Himself for us, that He might redeem us from ALL iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2:14).

Our redemption is from ALL iniquity. Not one single sin is laid to our account as far as God is concerned. When we understand how this is so, our heart rejoices. It is through Christ that it is made possible. How did He do it? Paul said, "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). God's judgment was meted out against our sins. That judgment was poured out upon His only begotten Son, the Lord Jesus Christ.

#### THE BLOOD THE SOURCE OF REDEMPTION

How could the angel be so emphatic to Joseph when he said, "And thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21)? Paul answers it for us, "in whom we have redemption through His Blood, even the forgiveness of sins" (Col. 1:14).

Man devises all sorts of complicated schemes whereby he hopes to find favor with God. Yet, it is so simple. Your redemption from all iniquity rests in the blood of Christ. Paul pointed this out in the Hebrew letter: "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained redemption for us" (Heb. 9:12).

The modern preacher stands in the pulpit, and with a sad and long face, declares that Christ has died for everyone, and that your salvation rests in a performance of some ten to twenty rituals. I de-

(Continued on page 7, column 4)

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

Being a father with three children in public schools, I am becoming more and more alarmed at what our youth are being taught. There is not only the godless theory of evolution, but there is an ever-growing trend to undermine the faith of our young people in God, their confidence in family and country, and their respect for authority.

In one of the larger cities of this country there is a series of Sensitivity Training sessions for first graders where employees of the state government brainwash defenseless youngsters. Children are brainwashed to believe that the state is the giver of every good gift. The state takes care of you. Your highest obligation is to the state, and not to your God or to your parents. There is nothing wrong with busing, in spite of what your parents think. What we say is love. What your parents say is hate. It is not nice to be like your parents.

This is nothing less than pure Communism being taught to defenseless little 6-year-old and 7-year-old youngsters at the expense of American taxpayers. This is the results of local school boards greedily selling their souls for federal funds. Our nation will continue to graduate confused dope addicts and long-haired hippies at the high school level if we allow teachers and administrators to confuse youngsters with demonstrably false information.

The Senate Juvenile Delinquency Subcommittee reported that a survey of 757 public and secondary school districts produced a "ledger of violence confronting our schools that reads like a casualty list from a war zone or a vice squad annual report." Fifty per cent of the boys and girls in American schools are now using alcohol regularly by the time they reach the tenth grade. There has been a continuous eleven-year decline in national high school achievement test scores. Such a decay of morality in education is a very serious threat to our nation's future.

Such things are horrifying with our bicentennial approaching. There must be a speedy return in this country to Biblical morality and restraint which was the strength of our educational system in previous generations.

Between 10 and 25 per cent of America's 35,000 Protestant and 7,000 Catholic foreign missionaries have given information to the CIA. This may explain why so many missionaries are being thrown out of the various countries on the globe. World missions will be severely hurt as foreign governments increasingly associate mis-

sionaries with intelligence gatherings activities.

Papua New Guinea is the world's newest independent nation with between 80 and 90 per cent of it professing Christianity. One of the stated aims of the Australian administration was to replace paganism with Christianity. Christian missions date back there more than 100 years.

While many divergent figures come from statisticians of the government, it seems that about 30 per cent of the population is Roman Catholic, including Michael Somare the first prime minister. About 30 more per cent is Lutheran. Other Christian groups make up the rest of the 2.6 million total population.

DALLAS (EP)—In an unprecedented action, the Dallas Baptist Association has voted to remove two congregations from its membership for their involvement in charismatic practices.

Messengers (delegates) approved a motion which asked the Association not to seat messengers from Beverly Hills Baptist Church and Shady Grove Baptist Church. The resolution passed on a standing vote.

The Rev. C. E. Colton, pastor of Royal Haven Baptist Church, said he had introduced the motion because he felt the two churches have "radically departed from historical Baptist practices." He cited such charismatic practices as speaking in tongues and faith healing as examples.

A substitute resolution, proposed by the Rev. Doug Watterson of Cliff Temple Baptist Church, would have permitted the congregations to retain membership in the Association while warning them to practice their gift "humbly and within their own churches." It was defeated by a vote of 608-401.

The Rev. Olen Griffing, pastor of the Shady Grove church, noted that the two congregations still remain in state and national Southern Baptist bodies unless similar action is taken at those levels. A vote on the subject is anticipated at the meeting of the Texas Baptist Association, Oct. 28-30.

JERUSALEM (EP) — Judaism permits "suicide" for the sake of the "sanctification of God's Holy Name," to forestall the danger of falling into idolatry, according to Israeli Supreme Court Justice Hai Cohen, a distinguished Talmudic scholar.

In an address here at the eighth International Congress on Suicide Prevention, Mr. Cohen said that King Saul's deliberately falling upon his own sword to kill himself, after his defeat by the Philistines,

has always been regarded as a legitimate act by Jewish sages.

Likewise regarded as a good moral act, he said, was the mass suicide of the defenders of Masada, a rock fortress near the Dead Sea, against attacking Romans in 73 A.D.

WASHINGTON, D.C. (EP) — A Chinese Baptist official who recently visited his mainland China homeland said, "There is a hunger for God's word in China."

"In conversations with people both young and old, I detected a hunger and longing for something more than material benefits," said David Y. K. Wong, president of the Baptist World Alliance.

NEW YORK (EP) — A new national study by an agency advocating abortion shows that despite the U. S. Supreme Court's 1973 ruling legalizing abortion, only about 50 per cent of women seeking abortions were able to obtain them in 1974.

An estimated 1.3 to 1.8 million women in the U. S. sought abortions in 1974, but only 892,000 abortions were performed that year — leaving 400,000 to 900,000 women or 30 to 50 per cent who

### HE DIDN'T HAVE A PRAYER

An exasperated salesman abandoned his car in a no-parking zone with this note: "I've circled this block 20 times. I have an appointment and must keep it or lose my job. Forgive us our trespasses." Upon returning he found a parking ticket and this note: "I've circled this block 20 years. If I don't give you a ticket, I'll lose my job. Lead us not into temptation."

were unable to obtain the operation legally, according to the study summary.

At the annual meeting of the Baptist Missionary Association of Arkansas, Nov. 3-4, 1975, there was a 2½ hour debate over the controversial resolution introduced by Sherman Harmon, pastor of Central Baptist Church in Jonesboro.

The resolution, which had earlier been adopted by the Jonesboro Association, read: "Whereas, the theory of the universal church and the theory of the universal church in addition to the local church is growing; and whereas, the current charismatic movement has popularized the alleged speaking in unknown tongues and the casting out of demons; Be it resolved that the churches affiliated with the Baptist Missionary Association of Arkansas label the above mentioned as heretical doctrines and practices and that we discourage the support of any man, church, department or association that sympathizes with any or all of these heretical teachings or practices."

Only one pastor indicated that he believed in the universal church theory. He was Jack Bloxom, pastor of Central Baptist Church in Conway. Bloxom said during the discussion, "I happen to believe that all of the saved are in the body of Christ, every last one of them, and that Christ is not divided." He later went on to state, "Until 1850 Baptists believed the same things I believe."

The messengers voted 166 to 121 to table the resolution.

R. P. Mitchell, pastor of Beacon Baptist Church, Blytheville, commented upon this action in a letter to David Tidwell, editor of the BAPTIST TRUMPET, in these words: "By passing a motion to table the resolution offered to the messengers of our State Association for consideration, and for the purpose of clarifying our position regarding the universal invisible church theory, we have moved into the John R. Rice-Jack Hyles camp. To say that I am disap-

pointed is saying it mildly.

"If, in order to have a common denominator with which to find the equation for fellowship, harmony, and support for the various church-supported institutions in our groups, we must sacrifice our most cherished Baptist (Bible) doctrines and principles, we may as well take down the name Baptist, and join affinity with the notorious ecumenical regime. The above mentioned action by our duly elected messengers only provides an escape route from our God-given responsibilities as Missionary Baptist, and opens the door for other strange innovations inimical of the 'faith of our fathers'."

## God's Plan

(Continued from page 6)  
clare unto you, my friend, that preacher is ignorant of God's redemption by the blood of Jesus Christ.

### CONCLUSION

My beloved friends, are you shedding the blood of goats and calves, even your own blood and life in order to receive redemption? If you are, let me appeal to you to lay it all down and look to the blood of Jesus Christ. That is God's plan of redemption, and there is absolutely no other plan in existence that is true.

To you, my brethren, who have tasted that the Lord is gracious (I Peter 2:3), are you able to say like David, "into thy hand I commit my spirit"? May God help us to do so to His honor and glory.

## The God Who Opens

(Continued from page 5)  
meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not OPEN you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it"—Matt. 3:8-10.

Beloved, God writes out the prescription; He writes out the remedy; and He gives to us His own promise as to material blessings. I am as certain of it as the fact that we are here that every individual who accepts what God teaches in this Scripture and practices it unreservedly will find the blessings of God poured out abundantly upon him.

We had in THE BAPTIST EXAMINER of recent date the story of Alexander Kerr — the man who makes Kerr glass and lids for glass jars. I tell you, beloved, the experience of Alexander Kerr as recorded in TBE is not an unusual experience. It is just the normal experience of a man who took God at His Word and believed what God says.

When I first entered the ministry I wasn't a tither. In fact, there were several things back in those days that I didn't believe, that I believe today. I believed that it was perfectly all right to ordain women into the ministry. I thought it was perfectly all right

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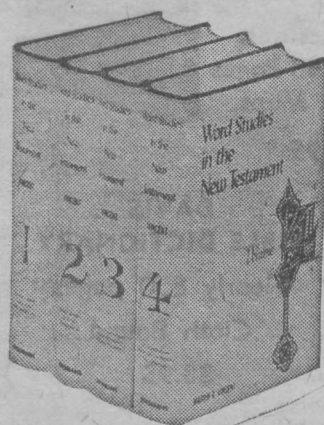
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to pray through at the mourner's bench. I even helped do it. I thought it was perfectly all right to do lots of things in those days that I know God does not bless.

One thing, I didn't believe in tithing. Oh, if you had asked me if I believed in tithing, I would have said that I did, but that I was not practicing it. But you know, beloved, you don't believe anything until you practice it. One day in college the thought came to my mind that when I got out of college, that I was going to start tithing — that I needed my money then to go through college. You know, beloved, when I went to college I just had one suit of clothes, and the gable end of the britches was mighty thin. I just say to you frankly, when I went to college I didn't have any money. I worked for two hours every afternoon sweeping rooms in a school building in order to get two-thirds of my board and room paid. Then I worked from 5:00 o'clock of the afternoon until 9:00 o'clock at night painting in order to make enough money to pay the balance of my room rent and board. After 9:00 I did what studying I did. I had a hard time and I tried to reason that I couldn't afford to spend a dime out of every dollar that came into my possession. So I told God that when I got through school that I was going to start to tithe. Be-

(Continued on page 8, column 3)



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## World's Meanest Mother

I had the meanest mother in the whole world.

While other kids ate candy for breakfast, I had to have cereal or eggs and bacon. When other kids had cake or candy for lunch, I had to eat a sandwich, and as you guess, my supper was different, too. My sister and two brothers had the same mother that I did.

My mother insisted upon knowing where we kids were at all times. You would think that we were on a chain gang! She had to know who our friends were and what we were doing. She insisted that if we said that we'd be gone one hour, that it not be one hour and one minute. I am actually ashamed to admit it, but she actually struck us, not once, but each time we did as we pleased. Can you imagine someone actually hitting a child, just because he disobeys? Now you can begin to see how mean she really was.

The worst is yet to come. We had to be in bed by 9:00 each night, and up early the next morning, never sleeping till noon like our

friends. So while they slept, my mother actually had the nerve to break the child labor laws. She made us WORK! We had to wash the dishes, make beds, learn how to cook, and all sorts of cruel things. I believe she laid awake at night just thinking up mean things to do to us. She always insisted upon our telling the truth, even if it killed us, and it nearly did!

By the time we were teenagers she was much wiser, and life became even more unbearable. None of this tooting the horn in front of the house for us to come running. She embarrassed us to no end by making our dates and friends come to the door to get us. She urged us to drag our friends to the Bible classes with us. She insisted that we get our Bible lessons with the same interest and attitude as we did our school assignments. Can you imagine!

I forgot to mention, while our friends were dating at the mature age of 12 and 13, my old fashioned mother refused to let us date until the age of 15 and 18. Fifteen, that

is, if you dated only to go to school functions, and none of those dances like my lucky friends. My mother was a complete failure as a mother. None of us has ever been arrested for beating his mate. My brothers and sister love our country and our God, too. And whom do you think we have to blame for the terrible way we turned out? We never got to march in a protest parade, take part in a riot, wear long hair or short miniskirts, burn draft cards or a million other things that our friends did. She forced us to grow into God-fearing, educated, honest adults.

Using this as a background, you know what? I am trying to raise my three kids, too. I stand a little taller and am even filled with pride when my kids call me "mean." Because you see, I thank God He gave me the "meanest mother in the world."—Author Unknown.

## "Judge Yourself"

(Continued from page one)

But I would like to point out to you that we are exhorted to work out our own salvation with fear and trembling. We are going to be judged for the manner in which we have fulfilled our responsibilities as Christ's ambassadors. I Cor. 11:31 tells us that if we would judge ourselves, we should not be judged.

I would like to propose three questions by which we as Baptists can judge all that we do and say: First, does it glorify God? If it does not, repent! Second, does it exalt Christ? If it does not, stop doing it! Third, is it the edification of yourself and others? If it is not, then it is not worth your while.

Beloved Baptist friends, we are living in the latter times that Paul speaks of, and we can daily see the world waxing worse and worse. I believe it is past time that we as Baptists awake out of sleep and work while it is day. I believe it is time that we examine and judge ourselves as to whether we are living the holy faith as it was once delivered to the saints.

## "Perfection In Christ"

(Continued from page one)

God, who also maketh intercession for us."

Christian, let thy heart rejoice for thou art "accepted in the beloved" — what hast thou to fear? Let thy face ever wear a smile; live near thy Master: live in the suburbs of the Celestial City; for soon, when thy time has come, thou shalt rise up where thy Jesus sits, and reign at His right hand, even as He has overcome and has sat down at His Father's right hand; and all this because the divine Lord "was made to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

(Taken from Spurgeon's MORNING AND EVENING, page 190, \$3.95).

## The God Who Opens

(Continued from page seven)

loved, if I had kept that promise I never would have gotten through school. I would have been like that fellow on radio several years ago, who was in the third grade and eighteen years of age. He said he guessed he was the only boy in the United States in the third grade who had a Social Security card. Well, I would have been the same way. If I had kept my promise to God and hadn't started tithing until I got out of school, I never would have gotten out. One day I realized that God meant exactly what He said. He didn't say, "When you

get out of school." He didn't say, "At some future date." Rather, He said, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Notice that word "open." If God opens my ears to hear His

## STORY WITH A PLOT

A missionary saw a Chinese strewing rice over the graves of his ancestors, and said, "When do you expect your departed ones to come back and eat this rice?"

The Chinese replied, "At about the same time your ancestors come back to smell your flowers."

Word, if He opens my eyes to see His Word, if He opens my understanding to understand His Word, if He opens my heart that I might receive His Word, then can't I believe Him when He says, "I will open the windows of heaven and pour out a blessing that there shall not be room enough to receive it." What is the condition? That you bring all your tithes into the storehouse.

I say to you, beloved, God is in the business of opening paths of blessings. He gave those Jews the blessing of water to drink out there in the wilderness, for He opened that rock and the waters gushed out. God opened the womb of Rachel, who was childless, and she bore a child for her husband. Beloved, that same God promises to open the windows of heaven and pour us out a blessing today when we take Him at His word.

## VII

## GOD IS GOING TO OPEN A BOOK OF JUDGMENT.

We read:

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works"—Rev. 20:12.

Sinner friend, God is keeping a book concerning your life. He is keeping a record. Everything you have thought, everything you have said, and everything you have done is written down. God is keeping a record and someday He is going to open the books and He is going to judge unsaved

people on the basis of the things that are written in the books. Just like He opens other things, that same God is going to open the book of your life at the judgment, and will pronounce judgment upon you, on the basis of the life that you have lived here on this earth in rejection of His Son, Jesus Christ.

Might it please God to open your heart in this hour. Maybe He has opened your eyes to some truth. Maybe He has opened your ears to hear some truth. Maybe He has even opened your understanding that you can understand some truth. Might it please God to open your heart that you might receive the truth. I don't want you to stand at the judgment to have God open those books against you. I want you to stand before God not to meet your sins, but to meet your Saviour. Might it please God to save your soul.

May God bless you!

## How Satan Makes His

(Continued from page one)

do that, do the other"—and add it all up, and it equals salvation. Like solving a problem.

6. **The Social Minded.** This is a large—a very large class in this day. They have little interest in spiritual things, and often they are wholly worldly. They want a church that centers about the kitchen with parties and socials and amusements and recreation galore. Such ignore Rom. 14:17. Likewise they ignore I Cor. 11:22, "What, have ye not houses to eat and drink in?" Such persons are usually interested also in ORGANIZATION. Highly organized churches, filled with social activities — such are multitudes of Southern Baptist churches today.

The above illustrates how Satan seeks to adapt a religion to every kind and class of people. His purpose in it all is to get people interested in things that take their minds off Christ and the life He has outlined for every follower of His. True Christianity begins with faith in Christ, then is followed by Scriptural baptism and church membership, followed in turn by the observance of all the things that Jesus has commanded. Only as the Scriptures are made to be the guide in all matters of faith and practice, will Satan be defeated, and a life pleasing to God be lived.

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ACTIVITY — IGNORANCE PROMOTES INDIFFERENCE

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