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**CLOSED vs. ECUMENICAL  
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Paid Circulation in All States And In Many Foreign Countries

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

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WHOLE NUMBER 2296

**THE SON SHALL SET YOU FREE**

M. E. HOLMES

John 8:21-36.

**"If the Son therefore shall make you free, ye shall be free indeed."** So out of this eighth chapter of John, beginning with the twenty-first verse and building toward the thirty-sixth verse. That is the verse from whence we get our subject. **"If the Son therefore shall make you free, ye shall be free indeed."** What does it mean when the Bible tells us, **"if the Son shall make you free?"**

Now I know that ninety per cent, maybe ninety-eight per cent, of Baptist preachers will tell you that salvation is not conditional. But I want you to notice what Jesus did right here. You know, the more I study the Bible, the less confidence I have in preachers and Bible teachers. Now I hate to say that, but I really do. I don't know why men can't allow God to be God, but they just won't do it.

But I want you to notice in the twenty-first verse through the twenty-fourth verse that these are the sayings of Jesus Christ. I want you to notice as we study these verses, twenty-first, twenty-second, twenty-third and twenty-fourth verses, that the **"if"** makes my salvation and your salvation. If you have it, conditional on the Saviour's will and not your will. Notice what that twenty-first verse says: **"Then said Jesus again unto them,"** the reason He is saying it again is because He has said it before. Every once in a while someone will say, "Preacher, you repeated yourself." I know that. I do it on purpose, because repetition is the way you learn.

Now I'm reminded of an old black preacher back in Kentucky. They asked him how he indoctrinated his people so well and he said, "Well, I studies myself cold and then I gets down and prays myself hot, then I gets up and I tells them, and I tells them again, and then I tells them again, and then I tells them again, and then I tells them again, and after



M. E. HOLMES

while they get it."

Repetition is the way we learn or review. Jesus did the same thing. He used the same method of teaching. **"Then said Jesus again"** and again, and He said it over and over and over. We'll find as we study this passage of Scripture this morning that men still didn't get it, even though He repeated it. **"Then said Jesus unto them."**

Now He makes four statements. The first one is **"I go my way"** or I'm going away. Now where was He going? First, He was going to Gethsemane; from Gethsemane He was going to Caiaphas' judgment hall. From Caiaphas' judgment hall, He was going to Pilate's judgment hall; from Pilate's judgment hall, He was going to Herod's judgment hall; and from Herod's judgment hall back to Pilate's judgment hall; and from Pilate's judgment hall, He was going yonder to Calvary. From Calvary, He was going to come forth and go back to Heaven. That's where He was going. That's what the Bible teaches us. So He is saying here, **"I go my way."** Now listen to what it's saying.

Jonah said that **"Salvation is of the Lord,"** in the second chapter of Jonah. That's what got him out of the fish's belly. Now He promised God all kinds of things. Now you talk about a man praying through, old Jonah prayed through. He prayed through everything he knew. I think he prayed from one end of that old fish to the other end, but nothing ever happened. He just kept on praying and making all kinds of promises and finally in sheer desperation, Jonah said, **"Salvation is of the Lord,"** and that old fish's mouth popped open and out came Jonah. That is the secret. When we get so desperate, so under conviction and so convinced by God the Holy Spirit that if God doesn't save us, we are going to die and go to hell, we'll admit, if we're going to be saved, God, you're going to have to do it. **"Salvation is of the Lord."**

That's what Jesus is saying here (Continued on page 3, column 1)

**QUESTION—IS THE BIBLE  
RELEVANT IN OUR DAY?**JOHN R. LENEGAR  
Delaware, Ohio

Isaiah 40:6-8: **"The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all goodness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever."**

If we were to answer the question which titles this message by examining the mass of people called "Christian" today, their beliefs and practices, and the teachings of their so-called churches, we would no doubt have to answer with an emphatic **"NO!"** If not in actual declaration, the standards and practices of the world's churches per se, point to the fact that large portions of the Bible seemingly are no longer relevant in our present society as far as they are concerned.

I agree with the noted J. C. Ryle who said, "Ignorance of the Bible is the root of all error". I believe that certainly applies to mankind in general, as well as to professing Christians. It seems that among multitudes of people who claim the banner of Christ, the words of II Timothy 3:16,17 have been forgotten. **"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."** Likewise the words of II Timothy 2:15 seem to have little meaning to modern religious leaders. **"Study to shew thyself approved unto God."** (not

the convention, association, or other brethren), a workman that needeth not to be ashamed, rightly dividing the word of truth." The word **"STUDY"** here is not to be taken lightly. It is a serious responsibility, and there is much work involved. Those who believe and look to this command will find some slow, but solid advancement. The order of progress in that kind of studying is expressed in the words of Isaiah 28:10: **"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."**

But what of the relevancy of the Scriptures for today? Have some of their teachings become out-

(Continued on page 8, column 1)

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**The Baptist Examiner Pulpit**

A Sermon by Ray Waugh, Sr.

**OUR ONLY HOPE**

PART II

Just a few years later, another arose almost as a "Phoenix" from the morass of political failure! He had been defeated earlier by the one whose earthly life was snuffed out on a Dallas street. Yet, in apparent ignorance of all that had gone before, he made promises that he could not keep. This one who was defeated and then successful some eight years later in his bid for the Presidency of our Republic may have perceived the realism of the details with his

mind, but certainly he never came to any understanding. Consequently, though history was evidence of man's inability, he nonetheless assured every American Mother, every American Father, and every American Youth with great swelling words that there would be twenty-five (25) years of peace.

Yet, during his administration, many of the nations of the earth were embroiled in almost continuous battling somewhere in accord with the promise of God, **"Ye shall hear of wars and rumors of wars"**

(Matt. 24:6). Even more fatefully, futility, and fatally, through his apparent and inherent distrust of those who worked around him and with him, and the American people as well, our land reached one of its deepest moral and political crises in its 200 year history. All the while, every continent continued to have its wars, terrorism reached a new high, and a host of helpless people in other lands were given up to the slaughter with weapons and other equipment we (Continued on page 2, column 1)

By HERB EVANS

Churches, which believe in being regenerated, usually practice some sort of **"restricted"** communion. They differ only in the degree to which their table is restricted. Some draw the line at the **salvation** experience; some draw the line **denominationally**; while others (in addition to salvation and Scriptural baptism) require **membership** in the church offering the Supper (closed communion.) We offer the following Scriptural rationale as proof of the **"closed"** communion position. We trust that gainsayers, who disagree with us, will also offer some sort of Scripture-based argument to prove their **"open"** (ecumenical) communion position (instead of the usual **"sentimental"** arguments).

**THE CHURCH,****A SOVEREIGN BODY**

**"Tell it unto the church . . . whatsoever ye shall bind on earth shall be bound in heaven . . ."** (Matt. 18:18-19).

The local church body has been given authority, by Christ Himself, to make whatever rules are neces-

sary to advance the Lord's best interests and to protect itself from wolves. A church has the right to receive, reject, and to refuse who and whatever they will as long as these decisions do not conflict with either the letter or the principle of the Scriptures. Many Baptist church covenants state that they do **" . . . enter into covenant with one another, as one body, in Christ . . ."** These covenants refer to a local church body rather than to a mystical invisible body, for they were patterned after the Corinthian local church which was told that it was **the body of Christ** and not part of the body (I Cor. 12:27). Baptists, who believe otherwise, should either honor or discard their covenants. There is only **one body** (Eph. 4:4), the local church, a body which gives account to no one except the Lord.

**ORDINANCE ELIGIBILITY**

**" . . . when a stranger . . . will keep the passover . . . let all his males be circumcised, and then let him come near and keep it . . . no uncircumcised person shall eat . . ."** (Ex. 12:48).

(Continued on page 7, column 3)

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**14 GOOD REASONS**

By The Late H. BOYCE TAYLOR

There are fourteen distinct statements in Genesis 1:1; 3:24 (get your Bible and read these first three chapters of Genesis), that give the lie to evolution.

1. The Bible says God created the heavens and the earth. That proves that matter is not eternal, that it was not begun by blind force, that it did not start itself, that that it came into existence by the creative fiat of God. That prevents a belief in evolution.

2. The Bible says God created animal life. That proves that animals did not evolve up from vegetable life by inherent or resident forces. It proves that it took God's creative fiat to bring them into existence. That prevents a belief in evolution.

3. The Bible says God created man. That prevents belief in the evolutionist lie that men came from the lower animals.

4. The Bible says that God made man's body out of the dust. That prevents belief in the evolutionist lie that man's body ever was different to what it is now and that it was not evolved up through millions of years of time from an an-

thropoid ape to its present form.

5. The Bible says ten times that God's law for vegetable life, for animal life, for all created things is **"after its kind."** That prevents belief in the evolutionist lie that one species developed into another and higher species. The mule is a living witness that evolution is a lie. He is a cross between the ass species and the horse species and he cannot propagate his kind. He has no kin. He is a cross between two kinds and is not a distinct species and is an indisputable witness to the truth of Genesis 1:11-25.

6. The Bible says the days of Creation were days that included day and night; that they were ruled by the sun and by the period of light; that the sun had divided between the day and the night; that these days were regulated by the sun and moon just as the seasons and years are. All that prevents belief in the evolutionist lie that he was not made at all, but evolved up from the lower animals in the image of an anthropoid ape.

7. The Bible says that Eve was the mother of all living. That prevents belief in the evolutionist lie that man evolved from the lower animals unless God worked a greater miracle than creation. For God to have so controlled the process of evolution that Eve would be the only woman that would evolve from an anthropoid ape would be a great miracle and require more credulity than to believe in creation. If evolution is true, then many female anthropoid apes evolved into women and Eve was not the mother of all living. But the Bible plainly says that Eve was the mother of all living; therefore evolution is an impossible lie.

8. The Bible says that God breathed into man's nostrils the breath of life and he became a living creature. That prevents a belief in the evolutionist lie that man is any kin to the anthropoid or the lower animals.

9. The Bible says that the beasts of God's creation were brought to Adam, and he named them. That (Continued on page 6, column 5)



# The Baptist Examiner

## THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.  
Acting Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 71, Zip Code 41101.

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## Our Only Hope

(Continued from page 1)

left behind or that which we supplied with funds made available by American taxpayers!

In recent days, we have gone through or endured two more conventions. In one instance, we have been promised "A New Beginning." We have been encouraged to place our hope in men and in what some men assure us that they can do for us, for our nation, and for the world. These have ridiculed the incumbent administration, and, as professed men of integrity, they have promised us that something resembling a national and maybe even a world-wide utopia will be ours in a few months, or at least, in a few years if we will support them in the election booth and stand with them in their administration.

In another instance, one who promised that he would never lie to us has so rationalized his last three years and a half of his failure to keep his promises that the economic chaos, the social unrest, and the physical distress are made to appear as clouds with a silver lining. He assured us that all decisions and activities at home and abroad would be conducted in the interest of our Republic. He assured us that his integrity was without question! Or that it was beyond questioning!

Nevertheless, he apparently sent his "alcoholic" brother to do business with a Moslem people. His "faith-healing" sister went to conduct some affairs in the Middle East. And his wife's and his mother's supposed "foreign service" social work in India, Cambodia, and environs is being exploited to the full in his race for the incumbent position which he holds, though the laws of our land and the policies of the media preclude his opponent employing any of his "photographic experiences" of the past to his benefit in his "race" for the presidency.

Needless to say, these performed their "state" functions without the knowledge or the approval of the Congress or the American people. In fact, it is only in the heat of the incumbency race, as it were,

that any of this "family diplomacy" really came to the knowledge of the Congress or the Americans. Even now, however, with much fanfare, if you will, the improbability of such is being "whitewashed," and the American people, almost as one, are about to assume that all is well.

Speaking of honesty, and of promises, we were informed that inflation would be less than 5 percent, but it is now in excess of 12 percent. We were promised that the budget would be balanced, but the budget has not been balanced during any of his years. He promised an improvement in the tax system which he avowed was "a disgrace," but no improvement has been made. He promised to reduce the number of government agencies, when in truth they have increased in number.

Where is honesty?  
There is none!

He has promised "Peace . . . Freedom . . . and Hope"! This troubles me greatly! Tragically, if there is any repetition of that which we can know as history, he will not be any more able to keep these promises than he was able to keep his last. In his frailty, he must futilely and fatefully fail!

This forebodes ill for our land!  
This forebodes ill for peoples!

There must ever be dramatic evidence of human incapability! As it was in the days of Caesar, so it must be today in our Republic, even as it will be in that darksome day when the "Man of Sin" arises to rule. This is the tragedy of men who insist, "I will ascend . . . I will exalt . . . I will sit . . . I will be" (Isa. 14:13-14) as they defy, "Go to now, ye that say, today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas ye know not what shall be on the morrow" (James 4:13-14).

Whether in the days when Jesus walked the earth or today, the inclinations, the designs, and the efforts of men are very much the same. They may promise themselves on the pretext that their interests are the welfare of the people, when, in truth, all such inclinations, designs, and efforts of exploitation are attempts to manipulate the masses that they might feed their own tendencies toward megalomania! In absolute ignorance of the Word of God and without any apparent conscience, they play upon the piteous, personal plights of people, apparently un-

## FINANCIAL REPORT

September 1, 1980

Bal. Aug. 31, 1980 ..... \$1794.71  
Receipts ..... 4659.46

Expenses:  
Labor ..... 940.24  
Printing ..... 3222.23  
Postage ..... 794.96  
Supplies ..... 3.88  
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Total Expenses ..... \$5260.97  
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Ending bal. Sept. 30 ..... \$1188.20

aware that it may be said of "many anti-Christ's," even as it will be said of the Antichrist, "If another shall come in his own name, him ye shall receive" (John 5:43).

## BEYOND POLITICS

If one is reading with any care and definitiveness, it will be observed that political issues are not the subject of this discussion, of this discourse, if you prefer. Rather, we are looking beyond politics—far beyond politics! Even beyond the realities with which men suppose that they deal to some of the realities of God's relationships with men!

Still, in my humanity, I must confess that somehow I get caught-up in our democratic processes each time there is an opportunity, and I believe that I should. I am thankful that I live in America! I am thankful that I have these opportunities! I am even thankful that I had the opportunities to go forth for America two times within my first 35 years of life. Our democratic processes are opportunities

which have seldom been afforded the peoples of the earth..

I am convinced that God raised America in the midst of the earth, and that He did that within the context of His own sovereign purposes. It is sad, then, that men, in their frailty, propose to rule and make promises which even a cursory knowledge of history should enable them to know they cannot keep. It is tragic that men propose to exploit people for their own personal perpetuity and pur-



RAYMOND A. WAUGH, Sr.

poses and thereby attempt to countermand God's interests in our Land!

We must never suppose that our opportunities or our efforts can ever counter or countermand the purposes of God in the earth. I have lived long enough to learn in part the Scriptural truth of which Daniel spoke, "The most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Daniel 4:17), even the "liars," if you will, who make promises they have no intention of attempting to keep or promises that they cannot keep.

If we can receive it, this speaks to the sovereignty of God; a truth which most men appear to reject with almost unbridled passion. Also, I have lived long enough to understand in part the truth of God's warning, "Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord" (Jer. 17:5).

Yet, there is hope!  
God Almighty rules!

God explains for our benefit and our good, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4). If you will, men come and men go, they go and they come, and it is imperative that we do the best that we can in every situation and in every circumstance for God makes it clear that even "The desire of the slothful" (Prov. 21:25) killeth. Our every effort, then, should be in the consciousness that it is all accomplished in the purposes of God in accord with, "Whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

Very simple, if we have any real knowledge of history, if we are honest, and if we truly are Christian, we can know that our hope does not lie in political parties, regardless of how important they may seem at times. Likewise, if we have even a measure of wisdom, we can know that our hope does not lie in the personalities, the power, or the promises of the men who are the supposed titular heads of those political parties.

When all is said and done, whoever is President of these United States will be a figurehead, in actuality, who will be incapable of really pursuing his own exploitive promises or keeping those promises, that he may seem to make or actually make in good faith and with sincerity. The one cannot give us "A New Beginning"! The other cannot provide us "Peace . . . Freedom . . . Hope"! The truth is, their "promises" forebode ill for our Land!

Benjamin Franklin expressed in part, the substance of what should be our confidence and our hope, though he was not even a professed Christian, and though he lived in the 18th century and we live

## BRIEF NOTES

### NEW CATALOG AVAILABLE

By the time this issue reaches our readers, we will have a new book catalog, available by request, of all books contained in our book store.

If you would like a copy of this catalog, please write and make your request known. It contains a listing of everything we carry and also includes some close-out specials and a handy order form.

## Battle Creek Church To Hold Conference October 17, 18

Pastor Richard Collins would like to announce that the Sovereign Grace Baptist Church, 126 Wallace Street, Battle Creek, Michigan is having a Bible Conference on October 17th and 18th.

The general theme of the program is designed around the Attributes of God and one of the purposes of this conference is to promote the Illinois Missionary Baptist Institute of Washington, Illinois. All of the speakers have or have had an association with this school as either a faculty member or student.

The program will begin on Friday evening at 7:00 p.m. and run through Saturday afternoon. If you desire further information please call Pastor Collins at 962-1622.

(Editor's note: We are sorry we did not receive this in time to give the complete program).

in the 20th century. His words are unmistakable, "I have lived a long time, and the longer I live the more convincing proof I see of this truth—that God governs the affairs of men."

If we have any knowledge and if we have even a measure of wisdom, then, our hope will not be in men. Men may promise "A chicken in every pot," "A car in every garage," "A New Deal," "One World," "A New Frontier," "The Great Society," "Twenty-five Years of Peace," "A New Beginning," "Truthfulness," or even "Peace . . . Freedom . . . and Hope," but none of them can produce; none of them can come through, as it were; none of them has the capability to keep his promises.

Their feet are of clay!  
They return to the dust!

It should be evident to any and to all that our only hope is in God the Father and in His Son Jesus Christ in peacetime and in war, in times of economic boom and in times of economic bust! Whether 2000 years ago, 4000 years ago, or today, the Word is the same. In fact, it was some 2500 years ago that a simple yet eternally informed man wrote, "Cursed by the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord" (Jer. 17:5).

Too, some 2000 years later, the word of the Apostle yet rings true for time and for eternity, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4). If we can receive it, God makes eternal truth

a viable reality in time as He explains, "Now faith is the substance of things hoped for, and the evidence of things not seen" (Heb. 11:1). Truly:

In HOPE, He Offers Perfect Enlightenment to us!

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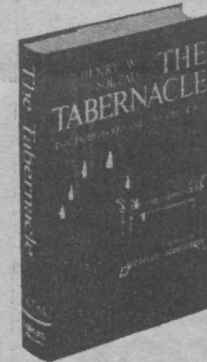
HOPE is Heavenly Opportunity Performed Effectively!

Our hope, then should be a viable reality whether we sleep or are awake, whether we rest or labor, whether from this world's perspective we are failures or successes, or whether we are poor or rich in this world's goods. In truth, if we have hope, we are in touch with eternity even in time—if our faith is in the Lord Jesus Christ. Regardless of our situation or circumstance, then, whether we are learned or unlearned, whether we are in politics or out of politics, whether we appear to be men without any influence or men with great influence, our hope should be in Christ Jesus, and we should be performing at our highest level of responsibility — remembering that He gave His All for us!

He gained the victory in time for eternity by way of the Cross. Having been raised from the dead, He provides us eternal victory in time and, if we can receive it, victory in time for eternity! Though most men apparently wallow helplessly in hopelessness, we have hope that is a vibrant reality in time and timeless even now, if that hope is in Christ Jesus! All of this in that timeless assurance which God provides us in time, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope . . ." (Rom. 15:4).

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## Shall Set You Free . .

(Continued from Page One)

"I go my way." It's not your way, it's His way. It's not your salvation, it's His salvation. It's not yours until He gives it to you. Ephesians 2:8, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast, for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." So, to begin with, Jesus is saying, "I go my way."

Now notice the second thing He says, "and ye shall seek me," or they will look for Him, in other words. I have heard preachers preach messages out of the Old Testament from the book of Isaiah. "Seek the Lord while he may be found." That was Israel, but in the New Testament where God is dealing with sinners in general, in Luke 19:10 He is saying, "The Son of God is come to seek and to save that which is lost." So Jesus is saying, "you'll look for me."

Look at what else He says, "you shall die in your sins." I don't like that. I don't like that at all. I don't like it a bit. I wish He hadn't said that. That's too positive. I would not want the Son to stand before me this morning and point His finger at me and say, "You shall die in your sins." I have no desire what-so-ever to hear that. That's what Jesus Christ is saying to these people. I want you to notice it now. I'm not saying this. I'm simply reading what the Scripture says. "Then said Jesus" and He's not only saying it here, but He has said it somewhere else, because it says that He said it again and it tells us to whom He is saying it. To the Pharisees: Number one, "I go my way,"; number two, "You shall look for me,"; third, "You shall die in your sins," and if a man dies in his sins, he's going to hell. Now that's all there is to it.

I want you to notice what else Jesus says, the fourth thing, "and whither I go ye cannot come." You cannot come into judgment with me. Jesus Christ is the only one who can go into judgment. I can't bear my judgment — my judgment must be borne in Jesus Christ. He must die in my room, in my place, in my stead. He who knew no sin was made sin that I might be made the righteousness of God in Jesus Christ. I want you to notice Jesus said, "whither I go, ye cannot come." I cannot go into judgment with Him, I cannot go into glory with Him, unless I have died with Him at Calvary. It's the only way. Unless He dies for me personally on Calvary, I cannot go. He must do it all for me. He must die for me at Calvary. I must die with Him at Calvary if I'm ever going to Heaven's doors.

I want you to notice in the twenty-second verse and the twenty-third verse we have the depth of spiritual ignorance. "Then said the Jews" (the religious people), "Will he kill him-

self?" Now can you imagine that? Can you imagine a religious people so ignorant that they thought God could commit suicide. He can't die. No man can take His life. He has power to lay it down and He has power to take it up again, but no man takes it. I've heard people say as we've said before, that Jesus Christ died of a broken heart. He did not. He died because it was time for Him to die in His humanity. He laid His life down and He took it back up again. He is eternal God and these people did not believe He is God, therefore, thinking He was a mere man, they thought He could commit suicide. I can't imagine people being this ignorant. And yet, there are people who are this ignorant of God today.

I want you to notice the reason why they said what they did—the reason why they thought He could commit suicide. He said, "Whither I go, ye cannot come." They didn't believe Jesus could go anywhere they couldn't come. Now, children, Jesus can go a lot of places I can't go, and I'll never go there unless He enables me to go, because "Salvation is of the Lord." It's not of me, it's of the Lord and you need to get this thought straight in your mind.

I don't know whether I upset anybody this morning in the Sunday School Class or not but we as Baptists profess to believe in the sovereignty of God and we don't. We believe God's sovereign and in His salvation, but when it comes to being absolute predestinarian, we back off every time, if we're not careful. But I want you to notice in the twenty-third verse Jesus tells them why they can't come with Him. In other words, He's telling them they are of two different worlds. He's telling them, "ye are from beneath," and later on, He tells them, "ye are of your father the devil." In other words, all men are sinners. They're sinners by birth and they're sinners by choice. A man is born in sin. A man is dead in sin. A man cannot move in his sin until he's enabled by God to move. "Salvation is of the Lord." Now you might just as well get it straight, because, you're not going to go to be with Jesus until you admit who He is. You must confess. You must believe in your heart that He is God. I want you to notice it goes on to say, "I am from above, ye are of this world, I am not of this world."

"This world is not my home, I'm just passing through, My treasures are laid up Somewhere beyond the blue. The angels beckon me From Heaven's open door I can't feel at home alone In this world anymore."

I couldn't sing that until after Jesus Christ revealed Himself to my heart.

I want you to notice in the twenty-fourth verse that again Jesus repeats Himself. If you get weary of my repeating myself, then you may get weary of reading the Bible, for Jesus repeats Himself over and over and over again. I want you to notice the twenty-



For November 2, 1980

Ruth 2:1-3.

Intro.: God's purpose, power, providence, preservation, and motivation have brought Naomi and Ruth to Bethlehem. Therefore they arrive at the right place and at the right time (Gal. 4:4). Having arrived, they find instead of a meager existence, glorious provisions and blessings. So this story unfolds in many ways the means, methods, and the measure of the salvation we have in Christ Jesus, in Whom we have "all spiritual blessings." In fact, as you know, the whole Bible sets forth this truth either in prophecy, type, shadow, illustration, or in reality (II Tim. 3:15).

### VERSE 1

"And." This serves to reveal a continuing story which unfolds step by step or event by event. The stream of God's revelation flows smoothly onward, both in inspiration and in execution.

"Naomi had a kinsman of her husband's." This doesn't seem at first appearance to mean much, however, we are here introduced to God's man; one who is ordained and qualified. What a blessed study! Yes, there has been, and will be, God's men and women raised up to accomplish God's

fourth verse, He repeats himself again. "I said therefore," I said again, in other words, "said therefore unto you." Notice that word "shall." That's positive declarative. That's the strongest word in any language. "Ye shall die in your sins." I don't like that, but a person that is not led by God the Holy Spirit, through the Word of God, to acknowledge that Jesus Christ is God and bound to the Lordship of Jesus Christ, is going to die and go to Hell. I don't care how many professions of faith they made. If they are not willing, made willing by the Holy Spirit through the teaching of the Word of God, to acknowledge that they are doomed and damned and on their way to Hell, and if God doesn't save them, they're going to have to die and go to Hell. If they do not acknowledge that Jesus Christ as God died for them personally, they are never going to make it. That's all there is to it. We have sugar-coated this thing, we have weakened it and watered it and made of it a cheap easy believism, that you can be saved and live like the devil and still go to Heaven, but you never got it out of the Bible.

I want you to notice what Jesus said. "I said therefore unto you, that ye shall die in your sins: for if"—notice that condition? I didn't write the Bible, God did. If you've got any complaints, go talk to God about it. All I'm doing is reading it—"for if ye believe not that I am." Now notice that "he" is in italics. That little personal pronoun "he" is in italics. That means it didn't appear in the original. The translators added it and it really doesn't detract all that much, but it does detract to a certain extent for I want you to notice those two words "I am." Now according to the law of Hermeneutics, where did they appear the first time? Because they'll always mean, all the way through the Bible, what they meant the first time they appeared. You remember Moses at the burning bush in the third chapter of the book of Exodus? Moses said to God, but whom shall I say has sent me? God told him to go lead Israel out of Egypt and God said to tell them that "I am" has sent you. The pre-existent, the self-existent, the all-mighty, eternal, sovereign, supreme-control of the whole earth has sent you. That's what God was telling Moses, and Jesus Christ (Continued on page 5, Column 1)

## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

purpose (John 1:6). Even today in this world of chaos and confusion there are God's servants. In fact, we have the promise concerning the church that the gates of Hell would not prevail against it (Matt. 16:18). We need men and women who, out of a heart of love and adoration, will cry out, "Here am I, send me." Notice especially this man was a Kinsman. So we have here portrayed and illustrated the story of Jesus Christ our Kinsman Redeemer.

"A mighty man of wealth." He has the position and the possessions to accomplish all that is necessary. This should serve to point us to "the Most High God, the possessor of Heaven and earth" (Gen. 14:22), and to Jesus Christ, Who is the fulness of the Godhead bodily (Col. 2:9; John 1:4). If the wagons and words of Joseph would cause the spirit of Jacob to revive (Gen. 45:27), and if the wisdom and bounty of Solomon would overwhelm the Queen of Sheba (I Kings 10:1-13), how much more should we be affected by the Person and wealth of the Lord of glory? So if "Solomon exceeded all the kings of the earth for riches and for wisdom," what is the wealth of the King of kings and Lord of lords! Remember also our mighty man of wealth, Jesus Christ, became poor that we through His poverty might be rich (II Cor. 8:9).

"Of the family of Elimelech." The Kinsman had to, of course, be of the right birth. In Isaac shall thy seed be called (Rom. 9:7). All must be according to the divine pattern and purpose (Heb. 8:5). Again, Jesus is qualified in every detail.

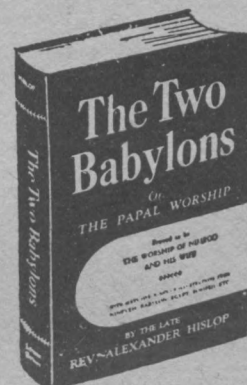
"And his name was Boaz." His name means strength; so he is a mighty man of wealth and strength,

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which is exactly what Ruth needed in her poverty and weakness (Rom. 3:6). Does this not turn our eyes and hearts to the One Whose Name is Jesus? He shall save His people from their sins (Matt. 1:21). Let all saints proclaim His worthy Name forever. Do you believe in His Name? (John 1:12; Acts 4:12). Do you go forth in His Name? (I Sam. 17:4).

### VERSE 2

"And Ruth the Moabitess." She knew who she was, and from whence she was. Therefore she knew she had no rights in herself. "I am not worthy," is one evidence of a repentant sinner.

"Said unto Naomi." She had proper respect for her mother-in-law and treated her as she would her own mother. It is well to notice the attitude and actions of Ruth, for she had things which accompany salvation (Heb. 6:9). She knew something of what it meant to honor father and mother (Eph. 6:1,2). It is refreshing to see children in this so-called age of liberation, respect fathers and mothers.

"Let me now go to the field and glean ears of corn." We find another mark of salvation in her willingness to work. "What Thou have me to do?" Spiritually we, the unsaved, are "created in Christ Jesus unto good works" (Eph. 2:10). Physically, if one who is able, won't work, he shouldn't eat! This is something our nation should learn. Ruth had sought first the kingdom of God and these things would be added (Matt. 6:33).

"After him in whose sight I shall find grace." It is remarkable how Ruth by faith could see things (II Cor. 4:17,18). She was looking for mercy and she obtained it (Luke 18:13).

"And she said unto her, Go, my daughter." It would seem that Naomi's faith was being affected by the bright outlook of Ruth. Many times, God uses others to increase our faith and use to encourage others. Paul's words to the Philippians, "My God shall supply all your need" (Philip. 4:19) must have been a great encouragement to them. Peter's, "Nevertheless at Thy word I will let down the net" must have had an effect on the other disciples, for it says in the next verse, "And when they had done this" (Luke 5:5,6).

"And she went, and came, and gleaned in the field after the reapers." She went, she came, and she gleaned, in her steadfastness to her commitment (I Cor. 15:58). We are called upon to go, stand, and to speak. May we be as steadfast in this as Ruth was with her task (Acts 5:20,21).

"And her hap was to light on a part of the field belonging to Boaz." There is no way we can fail to see the hand of God in bringing to pass His purpose any better than in this statement, and yet, how many times in our anxieties and outward difficulties do we fail to remember this great truth. Over and over again in the Word of God is this truth manifest. Experimentally it happens every day in the life of the believer (Philip. 1:12).

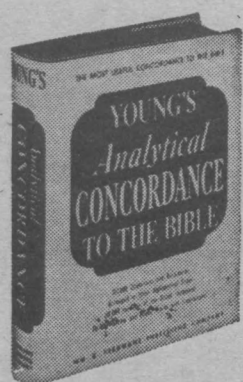
"Who was of the house of Elimelech." God has spoken this truth once, and now He speaks it again (Ps. 62:11).

Conclusion: May God use these thoughts, as broken as they are, to awaken, arouse, and motivate us to appreciate and service.

(EDITOR'S NOTE:—If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 1198, Fort Myers, Fla. 33908).

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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P. O. BOX 71 — ASHLAND, KY. 41101

*"Can a Baptist Church be true to the Lord, receive His blessings and be considered a true New Testament Church if she does not observe the Lord's Supper at all?"*

HANSFORD HOLMES

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In answering this question, it is very important that we understand just what a New Testament Church is in the economy of God. First, we have the declaration of Jesus that "I will build My church" (Mt. 16:18). Please note that this purpose of Jesus was stated in the future continuing tense, and is, presently, continuing toward its consummation.

Later, as to the manner of the spiritual structure, we are told that "the Lord added to the church daily such as should be saved" (Acts 2:47).

Then, further, on another occasion, we are told that "as many as were ordained to eternal life believed" (Acts 13:48). We find here that believing is not the cause or condition of God's decree of eternal life for His pre-chosen people; but, rather, a means fixed in that decree as a fruitage and effect of that decree. In this, we are assured that the Lord never makes a mistake as to choice, for He said: "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out" (Jn. 6:37). In other words, in a New Testament Church, there is never a loss of membership, as far as the Lord is concerned.

Such a church has only two vital ordinances, Baptism and the Lord's Supper; but, in the answer to this question, we are only concerned with the subject of the observance of the Lord's Supper.

Both ordinances are vital in their required symbolism. So, in either case, the non-observance is tantamount to a denial, as inconsequential, the required testimonial of either ordinance.

In particular, the non-observance of the Lord's Supper is a sin of omission, which, in effect, ignores the testimonial of Jesus as inconsequential, when, in the institution of the Lord's Supper, He took the cup and, in symbolizing, said: "... this is My blood of the New Testament, which is shed for many for the remission of sins" (Mt. 26:28). These "many" (not all of mankind) relates to all of the elect of God; yes, the many that were, in eternity, ordained to eternal life, which relates to the many that were given to Christ, and were justified by Him, who will bring them to glory in a way consistent with, and honorable to the justice of God, the Father, in the full satisfaction of the law of God for all their transgressions.

So Jesus, in instituting the Supper, said "But I say unto you, I

will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom" (Mt. 26:29). Then, in this consideration, of non-observance, how can any one anticipate the repetition of drinking "new" with Christ in the Father's kingdom?

Sometimes, the best way to answer a question, is to ask a question; so, in summation, I ask, how can any church be true to the Lord and expect blessings, as a New Testament Church, as set forth by Jesus when He instituted the Lord's Supper? Yet, especially, when, in non-observance of the supper, the testimonial of Jesus considered as inconsequential. Such disrespect should not be taken lightly, since the symbolism of the meaning of the shed blood of Jesus involves the remission of sins with all of the attendant blessings.

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Before we give an answer to your question, let us first do a brief study of the importance of the observance of the Lord's Supper.

When Jesus partook of the supper with His disciples, He told them "... take, eat; this is my body" (Matt. 26:26). This was not the passover feast, but a new thing. He was telling them to observe this supper.

When the Apostle Paul wrote to the church at Corinth in the 1st Epistle (under inspiration of God) he told them the same thing. He also told them in Chapter 11 and verse 26; "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." This verse implies that we are expected to observe it until the Lord comes for us.

According to the commission given us in Matthew 28:18-20 we are to observe these things. "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (vs. 20). The commission to the church is to preach the gospel to the lost (vs. 19A), baptize the saved (vs. 19B) and teach those who are saved and baptized to observe all things such as the Lord's Supper.

Since baptism and the Lord's Supper are the only two ordinances the church has, and since the church is admonished to keep the ordinance in 1 Corinthians 11:2, then we have no alternative but to observe them both.

Now to your question. "Can a Baptist church be true to the

Lord ...? No, not if they refuse to obey Him in this ordinance. Can they ... receive His blessings ...? That I am not the judge. Whether the Lord withholds His blessings or extends His blessings is completely up to Him. Can she ... be considered a true N. T. church ...? Again, I am not the judge, the church at Corinth misused the supper but was considered the Lord's church.

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"True," is a relative term, and in greater or lesser sense may be used to describe any one or all of the Lord's churches. Churches vary in their character and demeanor, and all are untrue in some measure of degree. Perfection shall go wanting until glorification is realized, but there should be here and now an insatiable desire for it.

The Lord's Supper, like Baptism, is given to the church by Divine mandate. Both ordinances are conditional ordinances, certain conditions are to be met or prerequisites attained before the candidates qualify for participation in the ordinances.

To illustrate, to say baptism demands immersion is a needless repetition of words, for the term baptism means immersion. A fixed rule of Bible interpretation is, the specification of one thing is the prohibition of every other. Thus, in that immersion is specified, it is readily seen that sprinkling and pouring as efforts to baptize are God-defying inventions of men.

As to the Lord's Supper, the church is, ever a candidate, but there are conditions which the Church must meet in order to properly observe the Supper. It is "the Lord's table," and He has the exclusive right to fix the qualifications of the participants. Here, gross immorality, or anything of an atrocious nature in the church disqualifies a church to observe the Lord's Supper (1 Cor. 11). The criteria adopted by some churches to determine their qualification for observance of the Supper may be more strict or rigid than others, and a lengthy interim may be needed in order to admonish and discipline members so as to meet their own set standard governing the observance of the Supper. However, let us remember that observance of the Supper is a commandment given by the Head of the church (Mt. 26:26-28), and is enjoined upon all the Lord's churches.

The Supper is a memorial ordinance, wherein is to be brought to mind the participant's passover Lamb, Who suffered in his room and stead on the cross of Calvary (1 Cor. 11:24). The Lord's commandment makes the Supper a perpetual ordinance to be observed by the church until the end of the age (1 Cor. 11:26; Luke 22:19). Each church is under undeniable obligation to observe the Lord's Supper, but mere compulsion should not be the chief motive for observance of the Supper.

Our Lord said to His disciples concerning the Law memorial, wherein Israel was reminded of their deliverance from Egypt. "With desire I have desired to eat passover with you before I suffer" (Luke 22:15). Should we not, who have the true and absolute law giver in the legal chambers of Heaven mediating for us, come to His table with infinite gratitude as we look

upon the emblems of His suffering? Yea, a thousand times, Yea. A church which by design or human precept prohibits the observance of the Lord's Supper is negatively practicing an error tantamount to, or more grievous than the Campbellite error of every Sunday compulsory observance.

I can conceive of a lengthy interval between observances, such an interval may be necessitated by spiritual ill health in the church, but it would be an outrage not to try and correct such a state, and it is inconceivable to me that any would adopt a rule whereby the Supper is no longer observed by it. A church which does not observe the Lord's Supper "at all", may continue its N.T. status, but by its disobedience to the Lord's command to do so, opens its doors to every loathsome spiritual disease, and if this terrible disobedience is not repented of, the church will in due season lose its candlestick (Rev. 2:5). A church which scripturally observes the Lord's Supper is much more true than a church which can and does not. May God grant His people more respect for His ordinances, and for all of Divine testimony.

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As to the first part of the question, a church is true to the Lord only to the extent that she is true to His Word. His Word says, "This do in remembrance of Me," (1 Cor. 11:24). If a church failed to do this at all, then she could not expect to receive His blessing in that, yet she may receive His blessing in other phases of her service to Him. All seven churches in Revelation 2 and 3 were found to have something wrong, yet each was commended by the Lord for that which was right.

As the Lord's Supper is a church ordinance, these must be a true church before the Lord's Supper can be observed, therefore observ-

ing or not observing it does not determine her status as a true church. There are times when a church may think she is observing the Lord's Supper, when in reality she is only going through the form. Paul told the church at Corinth that they were not eating the Lord's Supper, "When ye come together therefore into one place, this is not to eat the Lord's supper," ("ye can not eat" margin), (1 Cor. 11:20). Divisions among them, feasting and getting drunk at the supper, not doing it in remembrance of the Lord, kept it from being truly the Lord's Supper.

If a church does not practice discipline when needed, she can not observe the Lord's Supper. (1 Cor. 5:11) "But now I have written unto you not to keep company, if any man that be called a brother be a fornicator, or covetous, or an idolater, or railer, or drunkard, or an extortioner; with such an one no not to eat."

We must also be very careful as to the elements used in the Lord's Supper. As the elements represent the sinless body and the sinless blood of our Lord they must be without leaven, as leaven, in the Bible is a type of sin. Therefore, only unleavened bread and fermented wine can be used in the Lord's Supper.

Many of the Corinthians were weak and sickly and many were asleep (dead) because of the way they were observing the supper. Should we not take heed and be very careful of the way we take it to day? Would it not be better to not observe it at all than to take it in the wrong manner?

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"Ye are my friends, if ye do whatsoever I command you" (John 15:14).

This Scripture will apply to churches as well as to individuals. For one to be regarded and treated as friends of Christ, such must be (Continued on page 5, column 1)



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PAGE FOUR



## Forum . . .

(Continued from page 4)

obedient to His commands. The friendship here is not the relationship of salvation, but deal with the matters of fellowship and of blessings.

A Baptist church cannot be true to the Lord if it does not observe the Lord's supper at all, for He has told us to do this. Disobedience to the commands of the Lord is not being true to Him. A Baptist church cannot receive the fullest and richest of the blessings of the Lord if they do not observe the Lord's Supper. There is a wonderful blessing in observing the Lord's supper itself, which such a church certainly could not receive. Also, by being disobedient in this matter, a church would not receive many other blessings from the Lord.

As to the matter of being a true church, I would say the following: If a church is just holding off on taking the Supper for some reason, and does plan to eventually and in some regular way observe this ordinance, I would say it could be a true church. Our Lord established His church, and it was a true church for three years before it took the Lord's Supper. But, I would emphatically say that an organization which is a true church in every other way, but which has never taken, and does not plan to take the Lord's Supper is not a true New Testament Church. I can conceive of a true church being irregular and infrequent in observing this ordinance. I can conceive of a true church postponing the observance of this ordinance for some particular reasons and for a season. I said I can conceive of such. I did not say I would approve of such. But I cannot conceive of a true church not observing this ordinance at all. Therefore, a church which does not observe the Lord's Supper at all is not a true New Testament Church.

The two ordinances of Baptism and the Lord's Supper are Church ordinances and are essential to the beginning and continuing of a true church.



## Shall Set You Free . .

(Continued from page 3)

says that is right. I'm that one. I'm that eternal God.

You listen to me. You talk about believing in the sovereignty of God. As I told the Sunday School class this morning, and as Brother Scott and I were discussing Friday afternoon and Brother Earl heard us. He can certify this, that if God can lose control of my life for one split second, in that split second, I'm God and He's not. Now you argue with me about that. If God is not in absolute control of all things at all times, if for one split second He could lose control of anything in my life in that split second, I'm God and He's not. If you believe in the permissive will of God, you don't believe in the sovereignty of God, because my God, is not permissive. He is in control of all

## TEN MINUS ONE

*Ten minus one equals more than ten  
When the tenth is given to Him.  
Ten minus one equals more than ten  
To withhold it is a sin.*

*Ten minus one equals more than ten  
Do you give it every week?  
Ten minus one equals more than ten  
Tithe if God's blessing you seek.*

*Ten minus one equals more than ten  
Into the storehouse it all should go.  
Ten minus one equals more than ten  
Give it and watch it grow.*

*Ten minus one equals more than ten  
Would a man rob God of His due?  
Ten minus one equals more than ten  
The tithe applies to you.*

—By Medford Caudill, Starksville, Miss.

things at all times.

I want you to notice Jesus said, "for if you believe not that I am, ye shall die in your sins." Now who is "I am"? He is the Sovereign Supreme Controller of Heaven and earth and if you do not, if you are not, I should say, if you are not led by the Holy Spirit by the Word of God to advocate the throne of your heart, deny self and to bow totally, completely to the all-superiorism of the eternal God, bow to his Lordship and cry in the agony of your soul. "My God, I'm doomed and damned. I'm on my way to hell. If you don't save me, I'm going to have to die and go to hell." If you've never been led to do that, you've never been saved. You say, "Preacher, you are just cutting it too fine." No, I just want you to know what Jesus said.

"For if." Notice that little conditional "if"? I didn't write the Bible, so don't argue with me about it. "for if ye believe not that I am, ye shall die in your sins." Now that's what Jesus said, not me. I just read it. These people who believe you can make a profession of faith, shake hands and jump in the baptism and on to the membership of a Baptist church, and you just run the world and mumble around, and you can go to Sunday school and church and prayer meetings if you feel like it, and you can go to the honky-tonks and the juke-joints, and drink and cuss and do all these other things, and lay out on God, and still be saved. They never read the Bible. Because the Bible says, and I don't care what you say, or Dr. Blowhard or anybody else says, in the Bible Jesus Christ says, "if ye believe not that I am, ye shall die in your sins." Salvation is of Jesus Christ. It's not of me.

The Lord be willing, we'll preach on the perseverance of the saints tonight. We don't want to get into it now. But I want you to notice in I Corinthians the second chapter that it is the sin of ignorance that crucified Jesus Christ. Now people say it is the sin of unbelief. Jesus Christ died for the sin of unbelief. If anything is sin, He died for it. So it isn't the sin of unbelief, it's the sin of ignorance. Ignorant of who God is. You can't believe something you're ignorant of. The

thing that bothers me is people talk about the times and it says in the days of Noah, they married and they were given in marriage and they ate and drank. Well, people have been doing those things. There's nothing unusual about eating and drinking and marrying and giving in marriage.

It's kind of unusual today, though. Now you just sign the same grocery bill and start living together. Back when I was a young fellow it wasn't a bit unusual to get married. But be that as it may, that isn't the unusual thing. The sin that condemned the world in Noah's day wasn't the eating and drinking and marrying and giving in marriage. It was those four words, "and they knew not." And they knew not, total ignorance of the eternal God.

There's never been a generation on the face of this earth, since the days of Noah, that's as totally ignorant of God as there is today. Why the most asinine thing I ever heard of was in the paper this morning. Something about a "yippy," whatever that is. I guess she goes around hollering "yippy". I don't know. Anyway, she had gone to lead a big parade somewhere, a protest. She didn't believe in war, it's immoral. She doesn't believe in the draft, that's immoral. She doesn't believe in capital punishment, that's cruel and unusual punishment. But she believes a woman should have an abortion anytime she wants it, and that is out-and-out murder. Now, how on earth can you be so stupid? That's asinine. In fact, it is worse than that, but I can't think of another word that's more descriptive. How can people be so totally ignorant? Totally ignorant of who God is. Jesus said because you are totally ignorant of who I am, you're going to die and go to Hell. I can't make it any plainer than that. I wish I could. Somebody said something about my preaching. I said, I came from back in the country, where they call it just like it is.

I want you to notice in the twenty-fifth through the thirtieth verses. As He spoke some did believe, but the reason why they believed was they heard the Word and the Word was filled with the Holy Spirit. So it was the Word as it was blessed by the Holy Spirit that caused these people to believe. That's what causes these people to believe today. God has chosen, by the "foolishness of preaching, to save those that believe. I want you to notice, Jesus is speaking. He is the Word. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." So the Word speaks.

In Luke the fourth chapter, I think it is the fourteenth verse, it tells us that He came forth from the wilderness in the power of the Holy Spirit. Everything Jesus did, and everything He said, He did and said in the power of the Holy Spirit. So as the words state, as they heard the word as it was blessed by the Holy Spirit, they believed. No man calleth Jesus "Lord" apart from the Holy Spirit, according to I Corinthians 12:3.

Now I want you to notice in the twenty-fifth and twenty-sixth vers-

es it says, "They said unto him, Who art thou? and Jesus saith unto them, Even the same that I said unto you from the beginning." Now what did He say in the beginning? He said, "In the beginning God." I am God, in other words. You might as well face it, you can't dodge, You can't get under it. You can't get over it. You can't get around it. You're either going to bow to the sovereign Lordship of Jesus or you're going to die and go to Hell. That's all there is to it.

I want you to notice, He goes on in the twenty-sixth verse, "I have many things to say and to judge of you." Jesus is saying that there's a lot of things He could sit in judgment on them. But look at what else He says, "but he that sent me is true." God didn't send Jesus to judge the world—He sent Jesus to judge the world through him might be saved. According to John 3:17-18, God did not send Jesus into the world to judge or condemn the world. The law judges and condemns the world. Romans 3:19 says, "What things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and the whole world may become guilty before God." You are guilty, doomed and damned and on your way to Hell. Because the Word says so, the law says so.

The only way you can escape is through Jesus Christ. That's all. The only way you can escape the consummation of the sentence of eternal judgment is through Jesus Christ. God didn't send Jesus into the world to judge the world. He sent Him into the world that the world through Him might be saved. The only way anybody out of this world is going to be saved is to come through Jesus Christ. Jesus saith, "I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14:6). "He that sent me is true; and I speak to the world these things which I have heard of him." All I am saying this morning is the Word of God. You can believe it or die and go to Hell.

Now you say, "Preacher, that's saying something terrible." You know we don't have much time. We have to stop this kidding and soft-soaping and sugar-coating and namby-pamby, cheap-easy believism. We're going to have to get down to the nitty-gritty and say, people, this is the Word of God. You either live by the Holy Spirit and believe it, or you're going to die and go to Hell. That's all there is to it. We don't have time to fool around any more. We're the light of the world and we're to be set on a hill. We're not to hide under a bushel. If we lose our saltiness, we're no good for anything but the manure pile. We've got to tell the people what the Bible says.

I want you to notice that line in the twenty-seventh verse. It says, "They understood not that he spake to them of the Father". There you have it again. Total ignorance of who Jesus is. The same thing they said in the day of Lot. They knew not. The same thing in the day of Noah, and they knew it. Or total ignorance of who Jesus Christ is.

I want you to notice in the twenty-eighth verse. "Then said Jesus unto them, When ye have

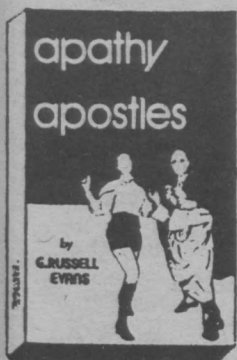
lifted up the Son of man, then shall ye know." Now watch it. Read it carefully, see what it says, "that I am." See that "he" in italics, take it out. It's added by the translator. It didn't appear in the original. "Then said Jesus Unto them," this is the true saying of Jesus. "When ye have lifted up the Son of man," when the Son of man is hanging there on Calvary's cross, then shall you know that He is God. How will you know that He is God. How will they know? Well, because the centurion who stood by, saw the temple veil, maybe not saw it with the eye, but knew it was there, saw it was rent from the top to the bottom! The earth quaked and darkness came over the face of the land for three solid hours, pitch darkness, and then they heard Jesus Christ cry, "It is finished. Into thy hands I commend my spirit."

The centurion bowed his head and said truly this is the Son of God. Why? Because God witnessed there at Calvary that this was God the Son, dying for the sins of those that He had given to Him before the foundation of the world. I want you to notice, they knew, they denied it, they paid the guards at the tomb on resurrection morning a lot of money to say that the disciples had come and had stolen Jesus, but they knew that hadn't happened. They knew, there was never any doubt from that moment on that the man who walked the face of the earth as Jesus of Galilee, Jesus the Nazarene, was actually the incarnate God in human flesh. Children, you're going to have to bow to that person and acknowledge Him as sovereign of your soul, of your heart, of your life, of your body.

I want you to notice in the twenty-ninth verse, "and he that sent me is with me; the Father hath not left me alone; for I do always those things that please him." How could the Father leave him? There's no way the Father could leave the Son because Jesus said in John 10:30, "I and my Father are one."

You know one of the most difficult things in the world for me to understand is justification. I know a lot of men who say that justification means to be made "just as though you had never sinned." No, it's not. Oh, that's a terrible thing to say. Justification is a legal term. It means that a just and a holy God sits on the throne of judgment, in the person of God the Father with the law, and He said, "Martin Holmes, you are guilty. Because you're guilty, you are therefore doomed and damned and on your way to spend eternity in the lake of fire." There was nothing I could do but acknowledge what He said was true. I was dead in my trespasses and sin. Then He, the great eternal God, in the person of Jesus Christ, took off His robes of glory, divested Himself of them, stepped over to the devil's auction block display and wrapped me in those wondrous robes of His righteousness and set me up in heavenly places in Christ Jesus and took my evil, foul robe of sin and shed His blood for it yonder at Calvary; now, I, who was once unrighteous, am righteous in the righteous works of Jesus and He, the eternal God, was just and the justifier of me.

That's a poor illustration of justification, but when Jesus said, (Continued on page 6, column 1)



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PAGE FIVE



## Shall Set You Free . .

(Continued from page 5)

"And he that sent me is with me; the Father hath not left me alone;" (vs. 29). He was, actually, in essence; God the Father. He condemned the World and as God the Son, He died that through Him the world might be saved. Children, that's more than being made just, so you might be saved. That's the eternal God bankrupting Himself so that I might be saved. God had nothing left to give if Jesus Christ could not have paid the full price for my sins. If my sins had been so terrible and so horrible and so heinous that God could not have paid for it, if Jesus Christ's death wasn't enough, there was nothing left — God had nothing left.

Abraham said to Isaac yonder there on Mt. Moriah, when Isaac said, "Here's the wood and the fire, where's the sacrifice? Abraham said that God shall give Himself. The word Moriah means "on the mount of God it shall be seen." It was seen on Mount Calvary where God gave Himself, a ransom for the sin of my soul. God had nothing left. He gave everything He had, when He gave Himself for me. That's what Jesus is talking about.

I want you to notice in the thirtieth verse, "As he spake these words, many believed on him," or as the Word spake, the Holy Spirit blessed it to the heart and they were able to believe. He gave them the gift of faith. Faith and belief go hand in hand.

I want you to notice in the thirtieth through the thirty-sixth verses. The Son shall set you free. In the thirty-first and thirty-second verses Jesus spoke to these new believers, these people who had just heard the Word and it had been blessed in their hearts by the Holy Spirit. They had been led by the Holy Spirit to believe. I want you to notice what Jesus said to these believers.

I didn't say, like I saw this pastor do one night in a church where I was preaching, and some people came forward. (I don't know why they came forward. I never bother with that sort of thing. That's up to the local pastor, he is in control of the situation in his own church. I was just doing the preaching.) But, anyhow, he motioned to a young man coming down and he had some cards and he gave him a card. He started filling out a card, so I don't know what they were doing, I didn't ask him. Anyway, he gave them some literature.

But that isn't what Jesus did and that isn't what the apostle Paul did. In the sixteenth chapter of the book of Acts, when the Philippian jailer cried out, "What must I do to be saved?" Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house," but then the next verse goes on to say "and he spake unto him the word." He told them, he identified what he meant when he said believe and be saved.

I want you to notice that's what Jesus did in the thirty-first verse, "Then said Jesus to those Jews which believed on him, 'if'. Now notice that little "if". It's funny how often Jesus puts that in there. Now we don't do that, we're Baptist preachers. We're smarter than Jesus. We say you make a profession of faith and you're saved and you can't ever be lost. So don't get too shook up now. You're

saved, just go on happy, happy, happy, smile, smile, smile—everything is good, good, good.

That isn't what Jesus said: "Then said Jesus to those Jews which believed on him, If ye continue in my word." Isn't that strange? Jesus said "My sheep hear my voice and I know them and they" (do what?) "they follow me, and I give unto them eternal life." "Then said Jesus to those Jews which believed on him, If ye continue in my word."

Now you notice that word "then" that's in italics and I take it out. Now you may get upset with me about doing this, but again, it was added by the translators and so I take it out because I feel that it expands the meaning of the verse too much. It allows you to insert things in there that shouldn't be in there. "If ye continue in my word, are ye my disciples indeed," not "then are you" but "if" you continue in the Word of God, if you walk in the light as He is in the light. That is so true — that you are children of God. That's perseverance, that's not eternal security.

Now I know we like to call it eternal security, but we've expanded those two words "eternal security" until they include most anything. As long as a person has made a profession of faith, been baptized and come into a church, they can do what we call backslide; they can go out and live for the devil, they can chase and get drunk and do everything in the world. Oh yes, they've been saved. They can't ever be lost. That isn't what the Bible says. The Bible says, and Jesus Christ the Son of God Himself is saying, "Then said Jesus to those Jews which believed on him, If ye continue in my word are you my disciples indeed." Then are you really a born-again believer, that full truth of the fact that you've been born again is, your life with Jesus Christ keeps you following Jesus Christ all the days of your life.

Now that's what the Bible says and that's why I'm different from a lot of Baptists. I'm an absolute predestinarian. I believe that the same God who saved my soul by fore-ordination is the same God who fore-ordained that I should follow Jesus all the days of my life. We are His workmanship, created in Christ Jesus and to good works that God has fore-ordained that we should walk in them. "Ye have not chosen me, but I have chosen you, and have ordained that you go forth and bear fruit, and that your fruit should remain."

You know we only use part of the Bible—just the parts that suit us. The parts that will let us be saved and get to Heaven, but that will let us live as we please—if we want to go to church, if we want to study the Bible, if we want to pray, if we want to witness. No, the only "if" the Bible uses is "if you follow me are ye disciples indeed." Now that's what Jesus said.

Now read the thirty-second verse, "And ye shall know the truth and the truth shall make you free." Make me free of what? Make me free of my sin and my bad habits. The more I study the Word the closer I walk to Jesus Christ. "Sin will keep you from this Word and this Word will keep you from sin." "Thy Word have I hid in my heart that I might not sin against thee."

How shall a young man cleanse his ways from the world? In the

## IS "THAT" IN THE BIBLE?



Question:

WHO COOKED AND ATE A FISH OUT-OF-DOORS?

Answer:—Jesus, John 21:9-15.—"As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread . . . Jesus saith unto them, Come and dine. . . So when they had dined . . ."

Word is freedom from sin. If you are sick of the life you are living, if you are sick and ashamed of the things you have done and are doing in your life, and you are being led by the Holy Spirit to confess Jesus as your Lord and Saviour, you will be led by the Holy Spirit to get into this Word, and this Word will set you free from your sins.

I want you to notice in the thirty-third verse, "They answered him, We be Abraham's seed and were never is bondage to any man, how sayest thou, Ye shall be made free?" They were basing their salvation on what a man said. Children, this is what's happening to ninety per cent of our people today. Ninety per cent of the people believe what they believe about the Bible because some preachers they had confidence in said it was true. Old Bas Latham back up in the forks of the creek just above Fort Gay W. Va., used to say that a lot of what preachers preach makes pretty preaching, but it just ain't so. I don't care what man has said, it's what the Bible has said that counts. Children, we need to forget what man has said and find out what God's Word has said.

I want you to notice in the thirty-fourth verse, "Jesus answered them, Verily, verily (or truly, truly—that's double emphasis) I say unto you whosoever commiteth sin is the servant of sin." If you can leave this church this morning and go back out and walk in the same sin that you walked in before you were saved, you never were saved, because II Corinthians 5:17 says, "If any man be in Christ he is a new creature: old things are passed away; behold, all things are become new." He that is born of God sinneth not for his seed remains in him and he cannot sin. Because he is born of God, he can't go out and deliberately practice sin anymore.

Now that doesn't mean that a believer won't fall into sin. But I'll tell you something, you get a pig in one hand and get you a lamb in the other and you go down to the muddiest old mud hole you can find and you fling them both in. Do you know what will happen. The old lamb will bleat and kick and do its best to get out. You might have to help it, but it won't stay there and enjoy it. But that old pig will just stick its nose down in and it will just roll, and do you know why? It's got a pig's nature. But a sheep hates mud because it has a sheep's nature. And that's the reason why the Bible says the sow has returned to her wallowing in the mire. You know why? Because she's got a hog's nature. But that's the reason why he talks about sheep. You can't throw a sheep in the mud and keep him there unless you stake him down. Sheep hate mud and Christians hate sin. Now that doesn't mean they can't fall into it, but they sure don't want it and they don't love it. They want out of it and they're ashamed of it and they cry to Jesus for deliverance from it. Paul said, "O wretched man that I am! who shall deliver me from the bondage of this death?" (Rom. 7:24).

Now I want you to notice in the thirty-fifth verse Jesus said, "And the servant abideth not in the

house forever: but the Son abideth forever." A sinner is not going to live under the protection of God forever. The day he dies, he's gone to hell, but the Son has gone home to be with Jesus. Now only the sons, only those who have been born again by the Word of God, and led by the Word of God through the Spirit of God to follow Jesus all the days of their lives, go home to be with Jesus.

I want you to notice in the thirty-sixth verse and then we'll quit, "If the son therefore" (notice that therefore) "shall make ye free, ye shall be free indeed." Make you free of what? Free of the curse of sin, and someday, praise God, free of the very presence of sin. I believe in three phases in salvation. I believe I'm saved by the blood of Christ from the penalty of sin. "Blessed is the man to whom God imputeth not sin." I believe I am daily being saved by the power of God through the word of God, through the blood of Christ, from the very power of sin. "Sin shall not have dominion over you," according to Romans 6:14. How are we, who are dead to sin to live any longer therein? How can we who are dead to sin live in something we're dead to? We couldn't live unto God when we were alive in sin, and when we are alive in God, we couldn't go back and live in sin anymore. Then, bless God, out yonder someday, would to God, He's going to deliver me from the very presence of sin.

Absent in the body, present in the Lord. Hallelujah! I'm going home to glory. Surely goodness and mercy follow after me all the days of my life. I will, O yes, I will dwell in the house of the Lord forever. Why? Because the Son has set me free and I'm free indeed, but it was according to His will, not according to my will. He saved me. It was His will to do so, it's His will keeps me saved, so He keeps me following Him.

I won't say, "if it's my will to come to church tonight," I'll be here. I'm going to be dead honest with you and make some of you aggravated with me. I haven't done that yet this morning. I guess I'd better get it done before I quit. Those who say, and I'm really going to get my big foot in it this time, but we teach the Word of God, so everybody, if at all possible, ought to be here because the Word of God is being studied. Taught by members of the local church. We ought to be here, the same in the evening service, the same in the prayer meetings. It's the appointed hour and we ought to be in the appointed place, the house

of God, to study the appointed study of God, the Word of God. So I can't say, if I feel like it I'll be here tonight, I guarantee you I'll be here if I feel like it, I'll be in church tonight. I'll promise you, God being my helper, I'll be here because it's the appointed place to be at the appointed hour. "My sheep hear my voice and I know them and they follow me and I give unto them eternal life."



## 14 Good Reasons

(Continued from Page 1)

prevents belief in them. That prevents belief in the evolutionist lie that the first man was just a little above the ape in intelligence; but substantiates the idea taught elsewhere in the Bible that Adam was the most intelligent man that ever lived on this earth, except the Son of Man. His knowledge was finite, not infinite; but like God He knew by intuition. He did not have to study to know. That is one of the curses that came as a result of sin.

10. The Bible says that all beasts and fowls were brought to Adam to see if any of them would do for a help-meet for him. That prevents belief in the evolutionist lie that man himself is an evolution from the beasts. He could have found a help-meet among his ancestors, if evolution were true. That also shows the degeneracy of womankind today, who prefers association with poodle dogs to little children.

11. The Bible says that God made Adam a wife out of his own rib. That prevents belief in the evolutionist lie that man evolved from the lower animals, for if man had evolved from the ape state, woman with her quicker intuition would have evolved, too.

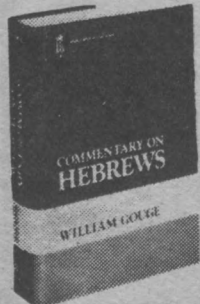
12. The Bible says there was a personal devil that deceived Eve and led her into sin. That prevents belief in the evolutionist lie that the Devil is only an influence and not personal.

13. The Bible says Adam and Eve fell. That prevents belief in the evolutionist lie that the tendency of everything in this world is upward. Plants left to themselves degenerate. Fine blooded stock left to itself degenerates. The fall is written on everything. The fundamental principle that the tendency of all things is to develop upward is a Hell-born lie. The Devil is the author of it in an attempt to hide the fall of man and the curse of it that came therefrom.

(Continued on page 8, Column 8)

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PAGE SIX



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

REPUBLIC, Mo. (EP)—As dusk envelopes the Bible Baptist Church here, a small congregation files inside, not to pray for their own salvation but to pray for their preacher's. Ever since Mr. Loye Edgar Stone made a confession to his followers, their heads have hung low. The confession came on a clear evening two weeks ago, when the 37-year-old pastor admitted that he had set fire to his own church.

At a special meeting of his congregation on Sept. 2, Mr. Stone announced that it was he—and not a burglar, as had been believed—who had sprinkled gasoline around his office and set it afire in July. The fire extinguished itself for lack of oxygen. In a voice shaking with emotion, Mr. Stone said he had tried to burn the church's financial records to hide his theft from the church missionary fund.

After his confession, Mr. Stone stepped down from the pulpit where he had stood for almost four years. The next day he confessed to Republic Police Chief Sam Hartsell, ending a month-long investigation of the fire. Mr. Stone was charged with arson, an offense that carries a penalty of two to seven years in prison. He was released on his own recognizance.

Today the olive-colored parsonage where Mr. Stone once lived is vacant. The pastor has gone to live with relatives in Tulsa, Okla., and his congregation of 100 or more has been left leaderless, save for some Bible students who have volunteered to direct services. Some members of the church say the pastor has shed a bad light on Christianity; others say his plight has helped unite the congregation; and a few are sympathetic.

Mr. Stone told the police chief that he had stolen some of the church's money to pay hospital bills. No one is sure how much is missing. "He said he'd wished he'd asked the congregation for the funds," Mr. Hartsell said.

WASHINGTON (EP)—Two long-time Baptist proponents of church-state separation joined other witnesses here in urging a House of Representatives subcommittee to

reject the controversial Helms Amendment which would deny federal courts jurisdiction in school prayer cases.

R. G. Puckett, former editor of the Maryland Baptist and current executive director of American United for Separation of Church and State, told the panel, government has "no expertise" in "looking after our children's spiritual well being." Mr. Puckett, also a member of the Washington-based Baptist Joint Committee on Public Affairs, challenged the contention by some supporters of the Helms measure that moral decay in the public schools and the country was precipitated by the 1962 and 1963 Supreme Court decisions on school prayer. "I contend that the modern classroom is a reflection of the modern living room," Mr. Puckett said.

Fred Schwengle, a former congressman from Iowa and also a Baptist, passionately warned the committee that "the greatest freedom we have should not be tampered with in any way—that is the freedom of religion." Mr. Schwengle, who led the fight in the House against a proposed constitutional amendment to "put prayer back in school" in 1971, said, "A religious experience to be acceptable to God and be worthy of the name must be a voluntary response to God. The powers of government . . . must not be used in an attempt to force people to be religious."

Subcommittee member George E. Danielson, D-Calif., expressed concern that a pattern of limiting Supreme Court jurisdiction might be set by the Helms Amendment. "It is one of those viruses that tends to spread and grow," he said. "I can see where it has a lot of appeal for those people who wish to exert their will over others."

WICHITA, Kan. (EP via RNS)—Alcoholism and drug abuse aren't the only major concern of the Woman's Christian Temperance Union (WCTU). At the organization's 106th annual convention here, its president gave an impassioned denunciation of gambling—legal or illegal—and warned that it can lead to as much of an addiction as drugs.

"Compulsion is triggered by the first big win and starts the gambler on repeated efforts to win," Mrs. Herman Stanley said. "The growing number of pathological gamblers is increasing."

SPRINGFIELD, Mo. (EP)—In the 200th anniversary year of its founding, the institution of Sunday school has fallen on hard times in most United States denominations. However, three major (500,000 or more members) denominations, led by the Assemblies of God, have shown growth over the past decade, according to an AG news release.

Today nearly all church organizations sponsor Sunday schools but the majority are declining in membership. Some recorded losses as great as 20 and 40 percent during the 1970's. In contrast, the Assemblies of God, a 66 year-old Pentecostal denomination, was the decade's fastest growing, with a 33 percent jump in attendance, according to "Church Growth America" magazine.

Other major denominations showing gains for the decade are the Church of the Nazarene and Church of God, Anderson, Indiana. The Assemblies of God is the sixth largest Sunday school in the United States according to the Yearbook of American and Canadian Churches. Only The Roman Catholic Church, Southern Baptist Convention, The United Methodist Church, The Church of Jesus Christ of the Latter Day Saints, and Churches of Christ report having more active members.

## Communion

(Continued from page 1)

Certain requirements must be met, in both Testaments, before one is eligible to participate in the ordinances. One such Old Testament example, the ordinance of the pass-over, was prohibited to strangers until they were circumcised (no one seemed to object to the restriction). In the case of the New Testament ordinance of the Lord's Supper, only saved and baptized members (of the church offering the supper) are eligible! and even these members can be prohibited under certain circumstances. Non-Baptists and Interdenominational Baptists object to this, but what saith the Lord?

### COMMUNION CLOSED TO THE UNSAVED

"... ye cannot be partakers of the Lord's table, and of the table of devils . . ." (I Corinthians 10: 20,21).

Most fundamentalist type Christians, regardless of their denominational affiliation, would concede that communion should be withheld from the unsaved in order to avoid partaking of the devil's table.

### COMMUNION CLOSED TO PUBLIC SINNER BRETHREN

"... not to keep company, if any man that is called a brother be a fornicator . . . with such . . . no not to eat . . ." (I Cor. 5:11).

Most fundamental, brethren would even go so far as to agree that the church should try to police itself of corruption and immorality by refusing the Lord's Supper to those guilty of gross public sin.

### COMMUNION CLOSED TO HERESY, DIVISION AND REBELLION

"When ye come together in the church, I hear that there be division among you . . . there must be heresies among you . . . When ye come together therefore into one place, this is not to eat the Lord's supper . . ." (I Cor. 11:18-20).

Many Interdenominationalists and Interdenominational Baptists would be divided on this point. Some would insist that heretics such as Catholics and Jehovah's Witnesses should be refused, others would prohibit Charismatics, and some would insist that brothers and sisters in the Lord should not be refused even if they do differ with Baptists on eternal security and baptism. Nevertheless, the Scriptures make it quite clear that even divisions, within the same church, are unacceptable and so void the supper. Divisions, imported from outside of the church, will amplify this nullification, rather than diminish it.

"If any man obey not our word by this epistle, note that man and have no company with him that he may be ashamed . . ." (II Thess. 3:15).

Many fundamentalists will object to the use of this Scripture; they will want to know: "Where is the line?"; "Are any of us perfect?"; and "Should we be straining at gnats on insignificant things?" We maintain that the principle here is clear; when a person or group willfully oppose the Word of God on anything, they are rebels. As to what is significant and what is not, it is for the individual churches to decide and not their freelance detractors.

A simple procedure for the elimination of heresy, division, and rebellion from the Lord's table might be to announce that those who belong to warring factions or those who oppose the doctrines, the constitution, the bylaws, the church covenant, the majority elective decisions of the church, etc., are not invited to the Supper and so partake in disobedience to the Scriptures (regardless if they are right or wrong). The very opposition to closed communion, if a church employs it, constitutes division and so disqualifies that opposition from the Supper. When you examine yourself, check and

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see if you are a rebel.

### COMMUNION CLOSED TO UNDISCIPLINABLE PARTICIPANTS

"... with such . . . no not to eat. For what have I to do to judge them also that are without? (non-members) . . . Do not ye judge them that are within? (members) . . ." (I Cor. 5:11, 12).

The fornicating brother of I Corinthians 5 had to be a member of the Corinthian church in order to be judged or disciplined by that church. We are supposed to judge them who are within (notwithstanding the protection of the flock by the exposure of wolves). Nevertheless, there are some who would return us to the days of the Spanish Inquisition and the Salem Witch Trials where it was legal to both prosecute and persecute those who were not members of the church.

Either non-member fornicators and such must be allowed to participate in our church's Supper (while our own members are disciplined out of the Supper); or we must exclude all non-member participation, for we are not permitted to judge or discipline non-members.

### COMMUNION CLOSED TO TYPE BREAKERS

"... the bread which we break, is it not the communion of the body of Christ (Corinthian local church)" (I Cor. 12:27)? "For we being many are one bread and one body . . ." (I Cor. 10:16,17).

Tampering with God's types is a serious business. A man, in the Old Testament, was struck dead for merely touching the Ark of the Covenant. Moses was denied entrance into the promised land for striking the rock twice. The tabernacle and the temple were to be built according to exact detailed instruction. Yet, there are those who think less of the New Testament building, the church, Christ's body on earth (not to be confused with the Body of His Flesh which is in Heaven (contrast Col. 1:22 with Col. 1:24). Just as the tabernacle typified Christ's temporary Body, and the temple typified Christ's permanent Body, the local church typifies Christ's functioning Body as outlined in I Corinthians 12. All three are concrete, visible, tangible, and organized! Non-members may indeed be able to remember the Lord's broken body, however they disrupt the idea of Christ's functioning body coming together in union, in one place, as one bread and one body.

### A COMPROMISE POSITION

There is a compromise position afloat today called close communion, which advocates offering the table to Baptists only. Obviously, this raises the question concerning Seven Day Baptists, Holy Ghost Baptists, Modernist Baptists, Cussin' Baptists, Norman Vincent Peale, Billy Graham, Harry Truman, etc. All Baptists! Of course, there is the same amount of Scripture available to prove the Close communion theory as there is to prove the open (ecumenical) communion theory. None! Close communion would open the door for Baptists to get together and hold combined communion serv-

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ices. After all, the only thing that would change is the quantity of Baptists participating. What's a few more going to matter?

### OBJECTIONS

The only objections (that even pretend to use Scripture) that we know about in answer to "closed" communion are as follows:

1. "It is the Lord's table not the church's table."
2. "A man is to examine himself."

To follow this line of reasoning (for argument's sake); imagine opening up the church's business meetings to all Christians regardless of membership or affiliation; because it is the Lord's business meeting and not the church's. (You think we have wild business meeting now? Wow!).

Yes, a man is to examine himself but only after the other requirements have been taken care of; such as, examining those who are within (I Cor. 5:11,12); eliminating the heresy and division from the Supper (I Cor. 11:18-20); and protecting and preserving the type of the one body and the one bread (I Cor. 10:16,17; Eph. 4:4). Then, a man can examine himself to see whether he is eligible!

Closed communion has a Scriptural basis; open (ecumenical) and close communion do not. Closed communion helps a church to preserve and protect its identity as a true church and to disassociate itself from both the denominational hierarchies and the renegade movements of our day.

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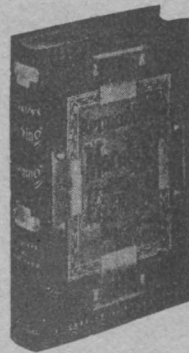
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### Is Bible Relevant?

(Continued from page 1)

dated as modern religious leaders tell us? Are portions of the Bible to be ignored, or reinterpreted? Are sins no longer sins when society accepts them as normal behavior? Has the need of man changed? The answer is **NO!** There are three areas of relevancy to the Bible which we want to note.

#### I THE BIBLE'S RELEVANCY TO MANKIND IN GENERAL

There have been periods of the past in our country, as well as in the rest of the world, when the Bible's influence has been very strong and feared, if not respected, at all levels of society. The Holy Spirit has, through the preaching of the Bible, closed down whole areas of wickedness, broken the strength and grasp of Satan's wicked world order over many, and brought revival and blessing. Our present day, however, is a witness to an almost complete reversal of that situation.

WHAT IS THE GENERAL ATTITUDE TODAY? "A group of men wrote the Bible!" "Why are their ideas any better than ours?" "Why should I trust men?" How often the Lord's preachers hear those words from some who even profess to have a right relationship with God. The Bible says that the Scriptures are God-breathed. And God says in II Peter 1:20,21:

"Knowing this first, that no pro-

phesy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Men did not simply sit down and decide what was needed for that particular time and then proceed to write as they thought fit.

The general attitude also says today, "Everyone should do their own thing." Whatever they feel is right. Well, that kind of thinking is not new either. Men have been doing that, advocating that, and dying the death because of that for centuries. God says of that kind of thinking by a depraved mind: Proverbs 14:12: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." The free will of a man influenced, captivated by his depraved nature always chooses the wrong way. And because of the kind of thinking that we have just mentioned, the respect, or submission to Bible standards in our present time is almost completely reversed. God's standards are looked upon as a prohibition, instead of for man's good. The quality of life would become much better for mankind, in general, if he would observe God's standards. Instead, we have these results because the Bible is felt to be no longer relevant for today.

SITUATION ETHICS. "It all depends" has replaced "thou shalt not." Modern thinking says that there may be a circumstance when it is right to commit an act that

used to be thought of as sin. Stealing, murder, lust, and a host of other such things may be right depending on the situation.

ABORTION. It is no longer thought of as the murder that it is. It is a necessary convenience in spite of what the Bible says about it. The Bible is believed to be no longer relevant to modern man's needs. The public service announcements tell our children to "take the pill and avoid unwanted pregnancy," millions of babies are murdered by abortion, and modern religion gives its approval by advocacy, or many times by silence. God says in Exodus 23:2: "Thou shalt not follow a multitude to do evil;" Genesis 9:6: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

HOMOSEXUALITY, FORNICATION, ADULTERY, ALCOHOLISM. No longer viewed as sinful today, these sins are accepted. Everyone has "rights" with the exception of the Bible. The Bible is thought to no longer be relevant for today's society. A great surprise is coming to many one day. Micah 4:12: "But they know not the thoughts of the Lord, neither understand they His counsel: for He shall gather them as the sheaves into the floor." And that very Book thought to be irrelevant is the standard for judgment. GOD'S LAW, GOD'S PRINCIPALS, GOD'S COMMANDMENTS DO NOT CHANGE, OR BECOME IRRELEVANT; Psalm 119:89: "Forever, O Lord, Thy word is settled in heaven." I Peter 1:25: "But the word of the Lord endureth forever."

#### II THE BIBLE'S RELEVANCY TO THE LORD'S PEOPLE IN PARTICULAR

God's elect children know the value and the place of the Bible, but what does the world see today among the entire mass simply labeled "Christian"? Very few know that there is an admixture among Christians. Most of the time their exposure is to the religious leaders of our day as they are presented on T.V., radio, or in the large man-made churches. What they see, hear, and read is generally accepted, as much as the natural mind is able to understand. And what is the general attitude of the religious leaders and great theologians of our day? Many of them seem to think that they know more than the archaic, outdated Bible principles. Human reasoning, human understanding, and human knowledge usually replace the old standards. The doctrines of Humanism and the psychology of manipulation, along with the many activities that accompany them occupy far too many pulpits. Man's wisdom shoves aside the Bible. But God says in I Corinthians 3:18-20: "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain."

GOD TELLS HIS CHILDREN IN PARTICULAR OF THE WORD'S BENEFIT TO THEM AS HIS CALLED AND QUICKENED — things that all of His children are to know.

1. The Word Is Instrumental and Necessary In Our Salvation: I Peter 1:23: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

2. The Word of God Sets Us Apart. Jesus said, "Sanctify them through thy truth: thy word is truth." (John 17:17).

3. The Word of God Is Our Guide. Psalm 119:105: "Thy word is a lamp unto my feet, and a light unto my path." To know God better, to grow in grace and knowledge, and to serve the Lord more pleasingly we need to study the Bible.

4. The Word Of God Is For Our Warning And Correction, As Paul recalled the experiences of Israel in I Corinthians 10:11: "Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of

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the world are come!" Do we not know better than Israel today? Are men not different than they were then? **No.** Human nature and experience has not changed through the centuries of life, only the scenarios. Man makes the same mistakes and depraved nature still controls the will. Natural man continues in the same paths that he has always trod.

5. The Word Of God Should Always Have Preeminence — The Bible makes many references to the importance of its study in a constant and progressive manner. We would do well in our daily lives to follow the command given to Israel in Deuteronomy 6:5-7, concerning God's word: "And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

#### III THE BIBLE'S RELEVANCY TO THE LORD'S CHURCHES AT PRESENT

Certainly, I Timothy 3:15 tells us that the Lord's churches are "the pillar and ground of the truth;" the all inclusive truth. The only truth there is. And the Lord Jesus included in the commission that He gave to His church, the words: "teaching them to observe ALL things whatsoever I have commanded you." One of the duties of the Lord's churches is to disseminate the Word: the living, vibrant Word of God; not a cold, old and dead book. Hebrews 4:12: "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

The Bible is to be the rule of faith and order, not a denomination, a board, or even a click. Ask an average religious person today what they believe, and if they will answer, it will usually be something that they have heard somewhere, or other, and they will usually give the answer with much uncertainty. The mass of religious people today will listen to false preachers and religious leaders, as they systematically seek to destroy the Bible and its influence. They appear to be almost as those spoken of in Jeremiah 5:30,31: "A wonderful and horrible thing is committed in the land; The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"

The general attitude today among

religious people is that the Bible must take a lesser place, or none at all. The world's churches are social activities, political influences, social organizations meeting the needs of the flesh and pleasing carnal desires. The Lord's churches, in contrast, hold forth the Word of God. Within them is the Living Word of God. The Bible is taught and practiced. We contend for the Word and its purity. We can say with the Psalmist: Psalm 119:72: "The law of Thy mouth is better unto me than thousands of gold and silver."

In this day and time when men lean upon their own understanding; when they discount, or ignore the Word of God; when Christianity per se gives the Word of God second place, or no place at all, let us who are His, seek to hold high the Word of God. Let us point those around us to the source of the truth, the most relevant guide to be found—the Bible. It is the God-breathed Words of God. Let us heed even now the words that God spoke to us through ancient Israel in Deuteronomy 12:32: "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." May God bless you through His word!

## 14 Good Reasons

(Continued from page 6)

14. Thorns and thistles and sweat and toil and pain in travail and the enmity and fear of the snake are God's ever-present witness to truth of the first three chapters of Genesis. And with thinking people will prevent belief in the evolutionist lie of development from inherent or resident forces being the law of life. Everything of itself in this world goes backward and downward if left to itself. It is only by intelligent forces outside of itself, either human or divine, that there is ever any development in plants or animals or man. Evolution is a lie from start to finish.

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