

# THE NATURE, PURPOSE, USE, AND RESULTS OF THE GOSPEL

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

A few years ago, in the days of the old Ashland conferences, there were so many of us who stood together in such sweet, warm, and wonderful fellowship. Oh, what blessed times we had then! Now, so many of those who were with us then have gone off after new and different doctrines. We, who then stood together, are now so divided by these new things in our midst. Post-trib., Priesthood of the church,

Amill., have become such a dividing force. And when these things do not divide us to the point of broken fellowship, we all know that they do greatly harm our fellowship. To me, one of the saddest things in these matters is the fact that so many of our dear brethren have gone off into, and if not into, yet mighty close to Hardshellism on the gospel. Many of us once stood together and fired at the Hardshell heresy. But now, as those of us who still stand where we all once stood, fire at Hardshellism, we look with amazement and dismay at the presence of our dear and long time friends now siding with the Hardshells. I talked on the streets of a cer-

tain city some years ago to a very dear friend. Together we



Joe Wilson

bemoaned the fact that some of our brethren were preaching that the gospel was not used in giving spiritual life. Together we agreed that this was Hardshell heresy. Today this dear brother is in the other camp and will have little to do with me. Oh, what a grief things like this are to my soul! How I long for things to be as they were then! Well, to the subject at hand.

The gospel of Jesus Christ is not just any portion of the Word of God. The fact that a matter is taught in the word of God does not make it the gospel. We are to preach the whole counsel of God. But that does not mean that every part of that whole counsel is the gospel. The gospel

is that part of the total Word of God which tells about Jesus Christ: who He is and what He did for the salvation of His people.

"...How that Christ died for our sins according to the Scriptures; And that He was buried, and that He rose again the third day according to the Scriptures" (I Cor. 15: 3, 4).

Paul declares that the above statement is the gospel which he preached and by which men are saved. Let us leave it here. One might believe many things taught in the Bible and not be saved. But when one is enabled by the Spirit to believe the

(Continued on Page 2 Column 4)

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

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### SHOULD WOMEN SPEAK IN CHURCH?

C. W. Dickerson  
Coeburn, Va.

Contrary to popular opinion, women of New Testament days were far from being slaves. Lydia was a business woman. Acts 16:14. Paul speaks approvingly of women who labored with him in the gospel. Philipians 4:3. He instructed Titus to have the aged women teach the younger women. Titus 2: 3-5. He favorably mentioned Phebe, servant of the Church at Cenchrea. Romans 16:1-3. Also, Priscilla and her husband as being his helpers in Christ Jesus. Yet this same Paul commanded women not to speak, nor to ask a question in church. In so doing, did he contradict himself? If the women mentioned here did that which he forbids in I Corinthians 14:34-35, he did contradict himself, and we do not know which, if any, of his writings to accept. However, since there is no proof that any of those spoke publicly in a mixed public, religious assembly, and realizing that it was perfectly possible for them to do that which they did without violating I Cor. 14: 34, 35, I refuse to believe that he contradicted himself. Therefore I accept the passage as inspired. Women have their hands full doing that which the Lord commands them, without undertaking what He forbids.

#### BASIC RULES

The first rule for interpreting the Bible must be that all vague, indefinite passages must be interpreted so as not to contradict plain, unambiguous ones. Nevertheless many professed Christians, without proof, unhesitatingly take a position on I Cor. 14:34, 35, which if true, would put in question the inspiration of 14 books in the New Testament. Small wonder that so many people are losing faith in the Bible, when they see many churches and pastors ignoring a plain, simple passage like this. In the church, sinners are warned to turn from sin and obey the Lord, which many of the members themselves refuse to do, and thus, in great measure, justify the widespread

unbelief of our day.

The word "churches" in I Cor. 14:34 establishes that the injunction was for others also. And the words "as also saith the law" mightily widens the scope of the prohibitions. A principle is thus set forth, which, as we learn from Paul's words to Timothy (I Tim. 2: 11-14) has existed since Adam. There he

gives as reasons for commanding women to learn in silence with all subjection, not teaching nor usurping authority over the man, that Adam was created before the woman, and she led in the first sin. By these two facts he justifies the injunctions. Also, this reveals the meaning of the words "as also saith the law" (Continued on Page 5 Column 1)

### "GOD THE MASTER POTTER."

Julius D. Wishon  
Meadowview, Va.

Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God willing to shew His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of His glory on the vessels of

mercy, which He had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As He saith also in Osee, (Hosea) I will call them my people, which were not my people; and her bleaved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the people of God. (Continued on Page 5 Column 3)

## The Baptist Examiner Pulpit

A Sermon by Ray Waugh, Sr.

### ALL SPACEMEN ARE EARTHMEN

#### Part II

#### Space-Science Fiction

As we concluded the last message, we were speaking of space travel. We had discussed Sputnik and the little dog which became the first space martyr in recent times. We discussed that some people suppose that men should never travel in space, and that some would even attempt to find scriptural proof for their theories.

Men travel in space, nonetheless!

As we concluded, we were noting that if there are men in space they are earthmen, whether from this century or from some earlier one. This may have seemed shocking, but if you will stay with me for a moment, and in the following four or five parts of this message, you

may have some new insights. We shall discuss this in considerable detail, making reference to the Word of God throughout.

#### Expostulation

Some years ago a man by the name of Willy Ley, of what is known as space-science fiction fame — perhaps you have read some of his work — wrote an article. It was entitled, "Life on other planets." In this, he made reference to Emanuel Kant whom most people know as a philosopher. He notes that Kant said, "Most of the planets are inhabited, and those that are not will be at one time."

A little more than 100 years after this speculation, Giovanni Schiaparelli "discovered canals on Mars," and the minds of men were set to wondering. In the

years which have followed Kant's speculation of 1755 and Schiaparelli's discoveries of 1877, men have come forth with further speculation and many other discoveries. In the intervening decades, there have been many claims and counter-claims regarding the nature of space and things in space. Some of the claims have been verified, while others have been countered by more sophisticated efforts of men. Some have been confirmed, while others have been contradicted by man's actual ventures into space.

Space-penetrating satellites of earth's greatest powers confirmed the existence of great chasms on Mars and other planets, but at the same time overruled the existence of (Continued on Page 2 Column 1)

### HERE ARE REASONS WHY BAPTISTS CLOSE COMMUNION

By T.P. Simmons  
(Now Deceased)

An Associated Press report on a meeting of the Southern Baptist Convention at Houston, Texas, stated that ninety percent of Southern Baptists have abandoned close communion. I am sure that this represents a gross exaggeration. However, it is true that throughout Christendom there is an age old drift away from the truth, and Baptists have not been immune to it. This is a good time, therefore, to reconsider the Baptist position on the Lord's Supper.

#### THE QUESTION NEGATIVELY CONSIDERED

1. It is not because of selfishness that Baptists practice close communion. The ministry and the membership of Baptist churches represent a cross-section of the people in general. It stands to reason that they are not constitutionally more selfish than other people. Surely in every consistent way Baptists have shown themselves as self-sacrificing as any other people. If Baptists were a selfish people, they would not have contended for religious liberty for all. There have been times and places in history when Baptists could have suppressed other faiths, but they have never done it.

2. It is not because they do not believe that other people are saved that Baptists practice close communion. Bap-

tists do not teach that only Baptists are saved. They believe that every person, no matter where he may be, who experiences genuine repentance from sin and faith in the Lord Jesus Christ is saved both now and forever.

3. It is not because they are opposed to Christian unity that Baptists practice close communion. Baptists believe that the greatest degree of Christian unity attainable is a very desirable thing, but they do not believe that a compromise of the truth promotes Christian unity. They observe the fundamental difference between union and unity. Close communion does not promote disunity among Christians; it only manifests that disunity. Take away the disunity and there will be no such thing as close communion. Ignoring a serious disease will not cure it. Open communion is a sham. Various religious groups can meet together and sing, "We are not divided; all one body we," until they are black in the face; but that will not make it true.

#### THE QUESTION POSITIVELY CONSIDERED

1. Baptists practice close communion because they believe that the Lord's Supper was set by our Lord in His body, a local New Testament church; and they believe that the New Testament reveals a clear and authoritative pattern for that body. The Lord's Supper is not merely a Christian ordinance; it is a church ordinance. We have no instance of its observance in the New Testament by any group other than in church capacity. When Jesus instituted the supper He invited none except the Apostles. They were His church at the time. See (Continued on Page 3 Column 3)

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## SPACEMEN

(Continued from Page 1)

human life. On their moon trips,  
men have physically and  
photographically verified the ex-  
istence of valleys, plains, and  
mountains. At the same time,  
they have disproved the theories  
regarding the moon having  
originated as an earth mass from  
the Pacific Ocean area or as a  
mass "developing" from some  
supposed gaseous mass as they  
supposed the earth to have  
done.

These discoveries have  
resulted in some science text-  
books becoming obsolete very  
quickly. As a result, men have  
feverishly rewritten and replaced  
billions of dollars worth of  
books filled with information no  
longer acceptable even to the  
most radical of our scientists.  
Such discoveries temporarily  
silenced a great host of learned  
men who have attained man's  
highest acclaim as scientists and  
theoreticians.

Today, they seek feverishly  
for new theories to replace those  
which have been exploded by  
fact, fact which was truth in the  
Word of God many centuries  
earlier. But they never learn,  
and the textbooks are being fill-  
ed with information which will  
be equally ludicrous and untrue  
just a little further on. Since  
religious leaders and supposed  
theologians sometimes move in-  
to areas of speculation which are  
likewise countered by simple  
scriptural truth, as we have  
noted earlier, perhaps we should  
not be too critical of the sci-  
entists. It is understandable that  
the scientists would not know or  
understand, "The foolishness  
of God is wiser than men, and  
the weakness of God is  
stronger than men" (I Cor.  
1:25).

Religious men should be  
knowledgeable of truth!

The very opposite seems to be  
the case. One of the leading  
veterans of fulltime ministry,  
one who has become known as a  
fundamentalist leader during his  
50 years, has concluded that the  
"UFO'S" are piloted by  
demons. This individual ap-  
parently has developed a  
spiritual blind spot.

Although he has a Bible  
which is truth that indicates in a  
multitude of ways that spirit be-  
ings or angels do not employ  
mechanical means of travel, this  
man looked to another fellow  
human as his authority and  
stated, "it may be that in the  
UFO'S" we are being brought  
face to face with the startling  
phase of the last days of our dy-



Ray Waugh, Sr.

ing age. These may be the  
prelude to Satan's next effort to  
take full control of this world  
and our race through the man of  
sin.

In several instances, God tells  
us of "demon possession." He  
even explains that there are  
"also apostles, deceitful  
workers, transforming  
themselves into the apostles  
of Christ" (2 Cor. 11: 13) and  
explains this with, "No marvel;  
for Satan himself is  
transformed into an angel of  
light" (2 Cor. 11:14). But, even  
here, there is no indication that  
Satan ever becomes embodied in  
flesh!

Satan was and is a spirit being  
of great power. But, having  
been "an angel," that of incar-  
nating himself in the flesh of  
man or woman is not within his  
power.

This minister went on,  
nonetheless, to describe some  
creatures as being embodied  
demons. Having been caught up  
in the hysteria of the moment,  
this minister forgot to  
remember that the only fleshly  
creatures that God ever created  
were those He put on this earth.  
On the authority of God's Word,  
and despite this minister's con-  
clusions, we can proclaim  
without any fear of contradic-  
tion that the only human  
creatures anywhere in the  
universe, of necessity, will be  
men who are the sons of Adam!

### Excuse

Although not one evolu-  
tionary theory has been effec-  
tively established on earth, both  
scientists and unscriptural  
religious men would have us  
suppose that creaturely life or  
even human life has been pro-  
duced by some evolutionary pro-  
cess on some distant planet in  
our galaxy or in some distant  
galaxy. Men have used their  
speculative genius to declare  
that "life originated in shallow  
water, either near the shore or in  
a lagoon where minerals had  
been dissolved out of the rocks."  
Yes, even they, perhaps in order  
to maintain some semblance of  
sanity, must go further. Thus,  
they declare, "This theory of  
the origin of life has been label-  
ed" — and this is most in-  
teresting — "the soup that ate  
itself."

Apparently realizing their  
own double-talk folly, one of  
their more astute number goes  
on, "This is a pretty phrase, but  
quite incorrect." Assuming  
some further explanation is  
necessary, he goes on a bit fur-  
ther to say, "Some part of the  
soup ate the rest." It may be  
that he realized in time,  
perhaps, that what he has  
described as self ingestion would  
be a ludicrous and invalidating  
thesis even for the most wild-  
eyed evolutionist!

Then, perhaps in order not to  
seem unlearned in their intellec-  
tual folly, the evolutionists go  
on, "If living matter could  
originate non-living matter, why  
doesn't it happen now?" One  
explains, "It probably does hap-  
pen now, but any proto-life, any  
life-form that gets started now  
never has a chance to go any fur-  
ther because it will be eaten up  
by existing life forms." These  
are the words of a man who is  
highly respected as one of the  
foremost scientists of our age.

They may be interesting!  
Yet, they are so tragic!

These evolutionists  
"professing themselves to be  
wise...became fools" (Rom.  
1:22), never learning that "the  
foolishness of God is wiser  
than men" (I Cor. 1:25). In  
their depraved condition, they  
are telling us that if living mat-  
ter could originate, then other  
existing matter would eat it up.  
This precludes evolution as fact  
right from their own mouths or  
from their own pens. Yet, the  
man responsible for the words is  
one of the most adamant pro-  
moters of the evolutionary  
theory.

The nature of their confusion  
is evidenced in a further word.  
"Life can originate only if it is  
not already present." Again,  
they are telling us that evolution  
is impossible while they actually  
promote the evolutionary thesis  
in some form. If these scientists  
had sufficient intelligence to  
believe what they are saying,  
they would cease to attempt to  
prove evolution by spending  
millions and perhaps billions in  
seeking to create new life forms.  
Simply, what is the value of at-  
tempting to create life if some  
other life form now in existence  
is going to eat it up before it can  
be noted or analyzed?

Satan's servants are chasing  
phantoms!

Still, they suppose they deal  
in facts!

They walk in darkness think-  
ing it light!

We need to remember that it  
is theorizing such as this which  
resulted in a variety of earlier  
conclusions that the moon was a  
blob or a mass of material from  
the Pacific Ocean area or a part  
of some supposed whirling  
masses of gas which had  
somehow solidified in order to  
form the earth, the moon, and  
the rest of the solar system. Such  
questionable use of the mind  
certainly is not peculiar to the  
scientists who are determined to  
make their points with or  
without valid research. Some  
theologians, so-called, have  
been known to indulge similar  
irrationality based on prejudiced  
and unscriptural ignorance. The  
mental processes of these earlier  
theologians have carried across  
to our day.

This is tragic!

One, in the decade of the  
1970's, said, "I'm not saying  
that the UFO'S are from outer  
space, for they are not! I'll tell  
you where they are from. They  
are not from outer space, but  
they are from inner space, or  
under space. They are the  
Devil's demons. They are the  
demons of hell." I continue to

quote exactly, "They are here to  
case the joint today to see what  
is going on. They are out of the  
deep. They are out of the abyss,  
and they are here to see what the  
world is like, getting ready for  
the Tribulation Period."

Such words may seem  
reasonable and authoritative  
because they were spoken by a  
man who allegedly has preached  
the Bible for some 50 years. In  
truth, such words are irrational  
from the outset. He can find no  
basis for them in true science or  
in the Word of God. The irra-  
tionality of this theologian is  
such that he completely defeats  
his own thesis, though he would  
have us suppose that he speaks  
for God.

We need not be perturbed by  
such!

We have God's Word to  
believe!

Elijah's fiery chariot certainly  
was not a demon, and it certainly  
was not piloted by a demon.  
Ezekiel's word concerning "the  
wheel within (or in the mid-  
dle) of a wheel" which had  
"rings full of eyes round  
about them four" and piloted  
perhaps by "the living  
creature which was in the  
wheels" (Ezek. 1:16, 18, 20)  
makes it very clear that demons  
were not involved!

As we have indicated earlier,  
"demons" are spirit beings who  
can navigate by power or powers  
unknown to those of us who  
dwell in the flesh on the earth.  
They certainly have no need for  
"flying saucers" or "UFO'S" to  
provide them with transporta-  
tion.

Stay with me in this study, if  
you will, and we shall go much  
deeper into the Word of God,  
history, and science, as well as  
into some technology. We shall  
also speak of The Mount of  
Transfiguration in this connec-  
tion. And, if all goes well, and  
the Lord wills, we shall speak in  
some measure regarding  
Ezekiel's "Wheels within  
wheels." Perhaps we can help  
to alleviate some of the fears  
engendered by men who deal in  
religious mythology, fantasy,  
and fiction rather than Scrip-  
tural fact.

—to be continued—

## NATURE

(Continued from Page 1)

gospel and to depend upon the  
person and work of Christ for  
eternal salvation, that one is  
saved. Now this, and only this is  
the gospel of Jesus Christ. This  
is that which is the power of God  
unto salvation. This is that  
which we should preach to the

unsaved as the only way in  
which they can be saved. I do  
not say that this is all we should  
preach to the unsaved, but that  
we should preach this to them as  
the only way of salvation. My  
brother, believing this puts a  
heavy obligation upon us who  
call ourselves Missionary Bap-  
tists. It is our duty to preach this  
gospel as best we can to every  
creature in all the world. This  
surely includes our praying for  
and giving to missionary work in  
other lands. It also includes our  
personal giving of the gospel to  
the lost around us.

What is the purpose of the  
gospel? Here we have Baptist  
truth and Hardshell heresy. Let  
us seek to know and distinguish  
between the two. Hardshell  
heresy teaches that the gospel is  
used for a time salvation for  
those already spiritually alive.  
This time salvation relates to  
salvation from false doctrine,  
and salvation from evil prac-  
tices—such salvation relating  
only to our lives here in time.  
Hardshells teach that the gospel  
is not used in any way in giving  
spiritual life to dead sinners.  
Hardshells teach that the gospel  
is for the regenerate only. That  
it has no purpose at all towards  
the unregenerate. Hardshells  
teach that a man is  
regenerated—given spiritual  
life—altogether apart from the  
gospel. That then, the gospel  
comes to that already  
regenerated one and informs  
him of what has taken place. To  
the Hardshell, the gospel is not  
renewative, but is infor-  
mative.

When this Hardshellism on  
the gospel is united with the  
Priesthood of the Church, it  
teaches by many of its ad-  
vocates, that the gospel is used  
to bring the already regenerated  
one into a Baptist Church. That  
the gospel is not used in saving  
the soul with an eternal salva-  
tion. But is used in saving the  
life by getting one in the church  
where their lives can be saved  
and they can be placed in the  
position of a life that brings  
rewards. Of course, I do not  
mean at all to say that all who  
believe in rewards only in the  
church are priesthood believers.  
Personally, I do not believe that  
rewards are restricted to  
members of the church but many  
sound men do believe this.

Now, the purpose of the  
gospel, according to the Bible,  
and according to the vast ma-  
jority of Missionary Baptists,  
and according to Baptist confes-  
sions of Faith is that the Holy  
Spirit uses the gospel in giving  
spiritual life to the elect of God.  
Those in our group who have  
gone Hardshell on the gospel  
(Continued on Page 6 Column 1)

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## COMMUNION

(Continued from Page 1)

I Cor. 12:28. In discussing the Lord's Supper, Paul said: "For first of all, when ye come together in the church..." (I Cor. 11:18). "Church" here means not a building, but an assembly. Now this local church at Corinth was the "body of Christ" (I Cor. 11:27). Baptists will not admit that just any group of people denying that the salvation of the soul is wholly through the grace of God, or practicing a false baptism, or using a man-made system of government can qualify as a New Testament church, the body of Christ. For them to admit this would be to invite into their midst the wholesale confusion that prevails throughout Protestantism. (And mark it well that Baptists are not Protestants).

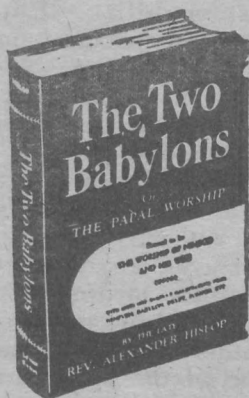
2. Baptists practice close communion because they do not believe that the unbaptized have scriptural right to partake of the Lord's supper; and they cannot admit that a man has been baptized if (1) he has been merely sprinkled, (2) or was immersed in order to be saved and, therefore, before he was saved, or (3) was immersed at the hands of a group that can lay no valid claim to being the body of Christ.

In the New Testament we have not a single instance of unbaptized persons partaking of the Lord's Supper. In Acts 2:41, 42 the order is: (1) Faith - "they that gladly received His Word." (2) Baptism - "were baptized." (3) Church membership - "were added unto them." (4)

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*The blow at the outward man may be the greatest blessing to the inward man.*

Soundness in the faith "continued steadfastly in the apostles, doctrine." (5) The Lord's Supper - "breaking of bread." This is very manifestly the divine order. Nor is it unusual for the leaders among the other large denominations to advocate inviting the unbaptized to the Lord's table. Many quotations to substantiate this could be given if we had the necessary space.

3. Baptists practice close communion because the Bible teaches that a divided group cannot observe the Lord's Supper. In I Cor. 11:18-20 Paul tells us very plainly that "it is not possible to eat the Lord's Supper" when heresies - divisions - are present. See Revised Version. Thus we learn that the Lord's Supper never has been observed by open communion. Men may nibble bread and sip wine in a group where heresies are present, but they cannot eat the Lord's Supper in such a group. God will not recognize such. For the reason why this is true see I Cor. 10:17.

4. Baptists practice close communion because open communion would make a farce out of church discipline. Baptists believe that if a man persists in teaching a false doctrine, the church is scripturally obligated to exclude him. Rom. 16:17; II Thess. 3:6; I Tim. 6:3-5. Now if a Baptist church excludes a man for teaching false doctrine, open communion will permit that man to come back and partake of the Lord's Supper and thus destroy and render the observance null and void in the sight of God. The very purpose of church discipline is to protect the unity and purity of the church.

5. Baptists practice close communion because open communion is a distinct form of unionism and a tacit endorsement of the idea that one church is just as good as another. If we can forget our differences around the Lord's table, then there is no reason why we shouldn't forget them altogether; and thus we should be found admitting that soundness of doctrine is not important and that one church is just as good as another. Baptists are not going to admit that a church that follows the Bible is not better than one that does not.

6. Baptists practice close communion as a standing protest against false doctrine. Other groups recognize it as such. That is why they put up such a howl about it. They want us to excuse their heresies. They want us to admit that they have as much ground for teaching as we have for ours, and that after all our differences are not important. If they could get us to admit these things then they would have a better chance to get our members.

7. Baptists practice close communion because the arguments given for open communion are silly and childish. When J. G. Bow says:



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

Ruth 3:11-17

Intro.: As we view the Book of Ruth, as well as all scripture, we must ever keep in mind that each book, each story, event, person, etc., has its place in the revelation of God and is to be rightly divided and applied. Therefore we must be cautious we do not make types out of everything. Many of the events we are studying make good illustrations and examples and serve to emphasize truths and types elsewhere revealed, but if we make types out of them exclusively, we are not rightly dividing the Word of God. In our present lesson we find Boaz making preliminary arrangements to perform the duties of a redeemer on the behalf of Ruth, and we see the faith Ruth has in Boaz to accomplish this redemption.

#### VERSE 11

"And now, my daughter, fear not." These surely are words of comfort (I Thess. 4:18). Many, many times and in many ways, God has written to give the believer assurance (I John 5:13) for He deals with His children in mercy and grace (II Cor. 12:9). The blessed "fear not" of the Word of God are sprinkled throughout in such a way to cover every phase of our Christian experiences. Boaz tenderly, lovingly, and compassionately, as well as in wisdom, deals with Ruth; of course, in a greater sense our Redeemer deals with us (Rev. 1:17). So we should remember the words of

"They say 'It is the Lord's table.' Exactly so. Then He has the sole right to set forth the object of its observance, to fix the qualifications of its participants. Again they say: 'We shall all commune together in heaven.' Well, the object of the Lord's Supper is not our communing together here, but communing with Christ; not in remembrance of each other, but Jesus said 'in remembrance of me.'"

"Then again, it is more than silly thus to speak. There will be no such ordinance in heaven. This is to be observed till He comes again, not after He comes. I submit, are not these things perversion of the ordinance? Not this eating with these erroneous, unscriptural views. 'Baptists do not believe it. We believe it is to be sacredly kept 'in remembrance' of him. 'to show the Lord's death till He comes again.' If you keep it with any other view, or with no recognition of this divine aim, you do not discern the Lord's body."

Hebrews 4:14-16 in every situation.

"I will do to thee all that thou requirest." Boaz's willingness and eagerness to do for Ruth what she could not do for herself is most revealing and inspiring, especially when we think of the mighty "I wills" of our Lord. "I will; be thou clean" (Matt. 8:3), "I will never leave thee nor forsake thee" (Heb. 13:5), "I will come again" (John 14:3). Thank God, all we need is met in the work of the Lord Jesus Christ.

"For all the city of my people doth know that thou art a virtuous woman." They had beheld her chaste conversation coupled with fear. They had witnessed her meek and quiet spirit and had viewed her decent adorning (I Pet. 3:1-6). What a contrast to the, I'm afraid, average women of our day! May we make one other observation as we consider this verse, for the Word of God reminds us, "while we were yet sinners, Christ died for us" (Rom. 5:6). This is a vivid contrast to "thou art a virtuous woman." Therefore we cry out again, "by the grace of God I am what I am" (I Cor. 15:10). No, Jesus did not redeem us because of any virtue in us nor of any foreseen good works.

#### VERSE 12

"And now it is true that I am thy near kinsmen." He acknowledges who he is, to assure her of his right to redeem. This brings to mind the words of Jesus to the woman at the well, "I that speak unto thee am He," and His words to Saul of Tarsus, "I am Jesus Whom thou persecutest." Yes, it is true. He is "the Christ, the Son of the living God" (Matt. 16:16). This is what Peter assured the people on the day of Pentecost (Acts 2:23, 23, 36).

"Howbeit there is a kinsman nearer than I." Boaz was a near kinsman, but not the nearest. Therefore he overlooks no detail in making sure the redemption is legal, as we shall see in the future verses. The nearer kinsman was naturally according to the flesh, and could very well represent the old man of the flesh (Eph. 4:22), who, because of depravity, had no desire nor capacity to redeem. Therefore the law could not save because of the weakness of the flesh (Rom. 8:3). "They that are in the flesh cannot please God (Rom. 8:7, 8). So the flesh is unprofitable (John 6:63). It might be well to note that Jesus, in order to save us, took upon Him the form of a servant, and "was made in the likeness of men" (Philip. 2:7). "He was made like unto His brethren" (Heb. 2:7) in order to become the nearer kinsman.

#### VERSE 13

"Tarry this night." She was to wait with patience and with expectation until the work of redemption was accomplished. We too, are to wait for His Son from Heaven (I Thess. 1:10). We are to follow the admonition to the Hebrews in Hebrews 10:35 and in James 5:1.

"And it shall be in the morning, that if he will perform

unto thee the part of a kinsman, well; let him do the kinsman's part." Boaz had the interest of Ruth in mind and would have been happy if the nearer kinsman would have fulfilled his duty. This would serve as an illustration to those of us who are preachers, that we are to have the interest of the members at heart and if God uses someone else, we should praise Him for it. Paul reminded the Corinthians, one watered, one sowed, and God gave the increase (I Cor. 3:6, 7). Spiritually, we should rejoice that our Kinsman performed all on our part (Psa. 57:2).

"But if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth." This is the second time he assured her he would oversee her redemption. The first Adam failed, but not the second Adam.

"Lie down until the morning." The child of God can lie down in full assurance that all is well, regardless of outward circumstances (Ps. 3:5; Acts 12:6).

#### VERSE 14

"And she lay at his feet until the morning." She was at his feet in humility and thankfulness.

"And she rose up before one could know another." She realized the possibility of people misunderstanding and she did not want to bring reproach on her redeemer.

"And he said, Let it not be known that a woman came into the floor." This was not to cover up any wrong doing, but because it was not a common practice and it was not to become a common practice.

#### VERSE 15

"Also he said, Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it upon her; and she went into the city." This relates the generosity and care of Boaz. It also relates that Ruth was properly covered, for her vail could hold so much. I wonder how much the woman of our day would be able to carry?

#### VERSE 16

"And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her." Naomi possibly did not know if Boaz had pledged redemption and had taken Ruth to be his prospective wife or not. I'm sure she expected this to take place.

#### VERSE 17

"And she said, These six measures of barley gave me; for he said to me, Go not empty unto thy mother in law." Boaz was very considerate to the needs of others (Gal. 6:10).

Conclusion: These scriptures should enlighten and enliven.

EDITORS 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. 33903.

J. R. GRAVES

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The very thing Satan throws into our path to check us may be made the stepping stones to higher experiences.

# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Is there an age of accountability?

God does not have two ways of saving His people—one by infant innocence, and another by Holy Spirit regeneration. All of human kind are by nature depraved, and the infant is no better in its fallen nature than the rankest rebel, and every person must be born again in order to see the Kingdom of God. The infant is a child of wrath by nature as all others, and its spiritual deadness is as absolute as that of the agnostic or atheist.

The infant innocence theory flies in the face of Scripture, historical Baptist scholarship, makes the clean to issue from the unclean, and teaches a form or kind of apostasy. That is, children are saved until they reach an age of reasoning whereby they can distinguish between moral evil and good, and their choice without variance being evil, they all need to be saved again. However, the Scripture says, "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Ps. 58:3).

Human logic, reasoning, or genius will never be perfected to the point where it can discern the first or least spiritual matter, and that which is morally good according to the standards of men, is oftentimes an abomination of God. The pedobaptists, knowing that infant depravity was a scriptural teaching, intended the doctrine and practice of infant sprinkling to nullify the Adamic sin in their little ones, and thereby help God erase the risk of losing one of His elect infants.

When God is not seen as almighty or absolutely Sovereign all kinds of human auxiliaries will be pressed into use to help God realize his desired, but unsure ends. Such a god is not the God of the Bible. The God of the Bible holds all people accountable unto him, without respect unto age, and the God Who called Lazarus from the womb of the earth (John 11:43), can and does call many of His elect to glory from the womb of their mothers. We have never taught that babies go to hell when they die, on the other hand we have never taught, nor shall we ever teach that any person goes to heaven but by the merits of Christ's shed blood applied by the Holy Spirit.

Roman Catholic Limbo, Protestant sprinkling of infants, and the infant innocence theory are all close akin, being spawned by the same father—the father of lies.

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"Behold, I was shapen in iniquity; and in sin did my Mother conceive me" (Psa. 51:5). "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies" (Psa. 58:3).

Yes, there is an age of account-

ability. It is at the moment of birth, or rather at the moment of conception. The above texts prove this. One could not be in sin and in iniquity and called wicked and be guilty of speaking lies unless they were at the age of accountability. If one is guilty of sin, they are accountable to God for those sins. If one needs to be saved by the grace and power of God, that one must be guilty before God and accountable to God. Adam's sin is imputed to one and the sinful nature transmitted to one from conception in the womb. Therefore one is accountable from that moment.

The truth is that there is not an age of unaccountability. There is never a moment in the existence and life of an individual when they are not accountable to God. It is the folly of man that he speaks of an age of accountability. The usual idea is that there is a period of time from birth to the so-called age of accountability, when one is safe, does not need to be saved, and I suppose could not be saved. Then after reaching this man-made mystical, varying age, one must be saved or will go to hell. This is all man made and there is nothing in the Bible to support such.

Infants come into this world as depraved sinners. They are guilty before God and accountable to God. If they, dying as infants, go to heaven - they must be washed in the blood of Jesus Christ, regenerated by the Holy Spirit, saved by the grace and power of God. If they were not accountable, they would go on to heaven without any of this. Therefore, the fact that, in order to go to heaven, they must be saved proves that they are accountable.

I take the position adamantly (I believe it is the Scriptural position) that all who die in infancy are of the elect of God, and are saved by the blood of Jesus Christ and by the grace and power of God.

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To answer this question we must first determine what the term means. There are some who believe that Christ died for the Adamic sin of all of Adam's race. Therefore, they believe that babies and children are with out sin, or that their sins have been paid for by Christ until they reach a certain age, which they call the age of accountability. To quote one who taught this theory. "—If they are born under the curse, so likewise they are born under the atonement which is intended to remove the curse; they remain under its shelter till they are old enough to repudiate it; —" (Ashmore-Elemental Theology,

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p. 129).

This theory is thought by some to be necessary in order to explain the salvation of those who die in infancy. But in answer to last week's question we saw that the Scripture did not teach that Christ died for all the human race, but only for His elect. Therefore the term can not mean what is meant by those who hold this theory.

To get to the true meaning of the term "age of accountability" let us first look at the question of the salvation of infants who die. To quote T. P. Simmons, "The fact that human responsibility is dependent on knowledge explains why dying infants and native imbeciles will be saved. They are mentally blind to the principles of righteousness, and, therefore, are not responsible. Infants, and imbeciles are mentally blind, as already stated, and are, therefore, not responsible for their conduct. It is for this reason that we believe they will be saved through the blood of Christ without the exercise of faith in the body. However, since they have a sinful nature, we believe that it will be necessary for them to be regenerated and thus brought to faith in Christ. The Bible makes it clear that this is necessary before one is fit for the presence of God. But it does not tell us when it will take place with reference to infants and imbeciles. We are of the opinion that it will take place at the time of the separation of the spirit from the body in the hour of death" (A Systematic Study of Bible Doctrine- p. 153).

For the infant who lives and grows there will come a time when he or she will acquire knowledge and will therefore become responsible for his or her sins. The age of the child at which this occurs could be called the "age of accountability."

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The age of accountability speaks of a condition in time when one is held liable, or responsible for what he does. Such a condition of being liable, means that one or more persons are obliged to account to some person, or persons, in higher authority. Then, involving such duties of obligatory accountability, there is the incentive to proceed to orient his duties to their desired accomplishment. So this is the cause, or source, from which such affairs are conducted.

Then, too, as I have heard much about, there comes a time in the life of every child when it is suddenly able to distinguish between right and wrong, and to think and act rationally, hence, when that time comes, the child is accountable for his own behavior. So, in this condition, he is trustworthy, dependable, and reliable. Such an one, then, is a responsible person, who is able to pay debts and meet his business obligations. But such an age of sudden accountability is only wishful thinking, which is contrary to the facts of common human depravity.

Originally, when man was created in a sinless state of being and placed in the most desirable location, he was imbued with the necessary knowledge and wisdom to qualify him for his responsibility to his Creator. Yet, in his age of responsibility, he yielded to sin and became irresponsible.

So now, in his age of irresponsibility, man (especially those who are reprobate concerning the faith, the non-elect) was classified as among them "who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 4).

Finally, then, such "ordained" people will, in God's own time, stand before "a great white throne" (Rev. 20:11). There they will be "judged out of those things which were written in the books, according to their works" (Rev. 20:12). After the first death of the corporal body, we find that "This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:14, 15).

But, for the elect of God, "who are written in the Lamb's book of life" (Rev. 21:27), there is "an age of responsibility," in contrast to those of "the age of irresponsibility," which constitute all of the non-elect.

However, before their redemption in Christ Jesus, the elect of God were under bondage with those of "the age of irresponsibility. But Jesus answered for them under this bondage by bearing the curse of their sin on the cross in their stead. Thus, in imputing His righteousness to their account, He ushered them into their "age of accountability" before God, the Father.

There are they who are "Elect according to the foreknowledge of God, the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace, be multiplied" (I Pet. 1:2).

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If you mean, do we have a definite age such as 6, 10, 12, 15, etc. the answer is absolutely not. If you mean must a person be able to understand before he is saved, the answer is yes. However, you nor I can say what age that is. Some can understand things at an earlier age than others. The youngest that I recall of someone being saved was 5. I have seen people saved from 5 to 90.

Salvation is through faith in Christ. "And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. (Acts 16:31). "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." (Eph. 3:8, 9). "Whosoever believeth that Jesus is the Christ is born of God..." (I John 5:1). The extent of this belief is shown by Philip's answer to the eunuch in Acts 8:37. "And Philip said, If thou believest with all thine heart, thou mayest..."

In order to believe with all his heart, the believer must be able to understand. What that age is depends on the individual. Again I repeat that some can understand things at an earlier age than others. Let me say in closing, since God is in control He will not call the individual until he is able to understand. (There is the exception of babies who die in infancy, however.)

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Romans 14: 11 & 12: "For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."

Yes, there is an age of accountability—it extends from birth to burial, yea, from the womb to the tomb. There is NO TIME in a persons existence when he is not accountable unto God. Be he infant or a venerable intellectual, be he afflicted with imbecility or endowed with ingenuity, he is still responsible to God for every minute of his existence.

The infant innocence theory was invented by Arminian Baptist who believe that the death of Christ removed the Adamic sin from all of mankind. This untenable position or belief is necessitated by their ill concept of God's power, whereby they conclude that God is not able to apply the benefits of Christ's meritorious sacrifice to infants who are devoid of reasoning and logic.

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"Behold, I was shapen in iniquity; and in sin did my Mother conceive me" (Psa. 51:5). "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies" (Psa. 58:3).

Yes, there is an age of account-





## WOMEN

(Continued from Page 1)

law." This principle came into being when the Lord told Eve, "...and thy desire shall be to thy husband, and he shall rule over thee." Genesis 3:16. Without doubt the words of I Cor. 14:34 "...be under obedience, as also saith the law," refer to the same thing. The Lord, through the Apostle Paul, is calling attention to a principle as old as the human race, and which applies until the end of time.

### FURTHER CLARIFICATION

And today, even as a man after being saved, still has to strive to gain a living from the earth which bears thorns and thistles, so the woman after being saved, yet has the subordinate place in home and church. Salvation does not remove, from man or woman, the effect of the curse imposed in Eden. Sex has no bearing upon salvation, Galatians 3:28, but not so in service, in home and church. Ephesians 5: 22-24. I Timothy 3: 1-13. I Peter 3: 1-7. The prohibitions of I Cor. 14: 34, 35, are applicable to every church of the Lord that is, or ever shall be. The wife is to be to her husband, Eph. 5: 22-24. Therefore, the church which permits women to speak in their mixed public assemblies is refusing to submit to Christ's rule, and at the same time is teaching the woman to resist her husband's God-given authority! Great is the sin! Read Numbers, chapter 30. When men become so "sissy" that they refuse to accept the responsibility which the Lord assigns them, Isaiah 3:12 and Nahum 3:13 describe how the Lord considers them. These passages show also the results of women ruling. Our glaring failure along this very line has contributed greatly to the terrible conditions which prevail in our nation today! II Chron. 7:14.

Verse 36 says: "What, came the word of God out from you? or came it unto you only?" Meaning, "Did the Bible originate with you, or, are you its sole possessor?" And, therefore privileged to interpret it as you see fit? This implies with equal force to any church which permits women to disobey I Cor. 14: 34, 35. Why do people treat the Lord of Heaven and the Head of the churches, in such high handed fashion? Verse 37 seems to say, "If a man cannot acknowledge that God here commands women to abstain from speaking in church, even to the extent of asking a question, then he has no right to consider himself a prophet (a spokesman for the Lord). Also, let no one who denies that this is God's command, lay claim to being spiritual. Now, according to Romans 8:6, one is either carnal minded or spiritual minded, and to be carnal minded is death. By this test, reader, in which class are you? True, women may sing with the congregation or choir, but may not hold the floor to speak or to ask a question or lead in prayer. I Timothy 2:8 designates men only.

### TESTIMONY OF COMMENTATORS

The King James translation was made from the Stephens Greek manuscript, which renders verse 38, "If any man be ignorant, let him be ignorant." If he be that ignorant, waste no time on him! The Wescott and Hort Greek Testament puts into their margin the word which the King James translated "let him be ignorant" while carrying in

the text a word which must be translated "he is unknown." The 1946 Revised Standard Version renders V-38, "If any man does not recognize this, he is not recognized." The 1965 Amplified Bible translates, "But if any one disregards or does not recognize (that this is a command of the Lord) he is disregarded and not recognized — he is one whom God knows not." The Douay Version has "But if any man knows not, he shall not be known."

In "An American Commentary on the New Testament" by Alvah Hovey, E.P. Gould says, in part, on V-38, "But there is another reading, having excellent external authority, which reads, 'but if any man knoweth not, he is unknown.' That is, he is not known by God, as He knows His children. (Cf. 8:3)." End of quote. In the "Critical Notes," after listing several Greek manuscripts which must be translated "let him be ignorant," then listing more and better ones which must be translated "...he is unknown," this opinions is expressed, "The external authority is thus in favor of the latter reading, which also has in its favor that it is the more difficult reading." Scholastic honesty compelled these commentators to admit the superiority of the less popular reading. This view surely resulted from much soul searching, and is therefore the more significant. According to this evidence the better reading of V-38 teaches that any one is unsaved who will not admit that the commands of I Corinthians 14: 34, 35, are the Lord's commands. "The Lord knoweth them that are his." II Timothy 2: 19.

### CONCLUSION

It is impossible to be saved and not love he blessed Savior. I Cor. 16:22. And the Lord Jesus Himself said, "...if a man love Me, he will keep My words." John 14:23. It is impossible to be saved, and not love the Truth. II Thessalonians 2:10. The Savior told some Hebrews, "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." John 8:47. Again He said, "My sheep hear My voice, and I know them, and they follow Me." John 10:27. One's attitude toward God's Word reveals the state of his heart. I John 4:6. One who has been caused to see himself as a hell-deserving sinner, unable to save himself, and then came to understand that the Lord died for him, and trusting the Savior, has been saved with an everlasting salvation, will love the Lord, and respect His Word. Never again will he be moved to scornful laughter by the Lord's command, "Let your women keep silence in the churches." Yet here are millions of church members like those at Sardis, Revelation 3:1, who have a name that they live, and are dead. And, by refusing to obey the Scriptures, give evidence of that fact. Note Matthew 7:21-23. The writer of this pamphlet was in that state nine years, but, thank God, was led to come to the Savior and was saved. May God grant that every unsaved person, church member or not, who reads this, may come to Him Who said, "...him that cometh to me I will in no wise cast out." John 6:37. He will keep His promise. Trust Him!

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## GOD...

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children of the living God (Romans 9:21-26).

We are living in a time of more unbelief than we have ever had in these last days; We believe with all our heart that in the very beginning that Almighty God created all things, and that He gave power to all His creatures to reproduce, but at the same time we do not believe that God gave the human family the power to produce all descendants that could be children of God. In other words, we believe that God did just what the Scriptures say, that God made some vessels (people) for wrath, and some vessels (people) for mercy, and those who are made for wrath will never be saved, because God fitted them for destruction. I know the greater majority of so-called missionary Baptists will not agree with what I write here, but just the same it is the Word of God.

Jesus while here upon earth before He died for our sins said, All that the Father giveth me shall come to me (John 6:37). The only people who will be saved are those whom God, our heavenly Father gave Jesus, because Jesus further said, No man can come to me, except the Father which hath sent me draw him: (John 6:44). Jesus taught in this same chapter of John many things to prove just who He was, but there was a certain class of people there that would not believe Him. Do you know why? Because they could not believe, and again in this chapter Jesus said the third time, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father (John 6:65). As we said before there are many so-called Missionary Baptists who call us hardshells, but that does not hurt us, dear little children of God. Some sweet day it will be over and we will be at home with Jesus. So getting back to what we have said in this time of unbelief. As Paul said in writing to the Churches of Galatia, it pleased Him to reveal His Son in me in the year 1926. He first revealed unto me that I was a poor lost sinner, in danger of hell. His servant reached and I saw His Son Christ Jesus as my sin bearer, and that His blood was for my cleansing, and I believed; because God also gave me faith

to believe the gospel and be saved. I had many friends then that did not, and would not believe as I did. The reason they did not see as I did was because it did not please God to cause them to see as I did.

If you are saved, you have many friends perhaps that cannot see the plan of salvation, and never will, because they are the children of wrath fitted to destruction. Some people will argue God loves people too well to send them to a place where there is fire that will cause them to burn and torment them forever, and ever. Reader, God is our creator, and every thing belongs unto Him, and He has a right to do as He pleases with that which is His own. Remember reader, after the destruction of the old world, we have a story, let us read it.

AND the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth (Genesis 11: 1-4).

We know the story, these people thought they could make them a way to reach heaven without the knowledge of God, but let us always remember, God is still our creator, and knows what we do. If we will read on down in this same chapter of the book of Genesis, we will see God and His Son went down and confounded the languages of the people, so they could not understand what each other was saying. That is the way of these so-called Baptists and other congregations that are not building upon the precious Word of God. It was just after this confusion of the languages of this people that God did call man, Abram, and told him to get out of his country, and from his kindred, and from his father's house, and go where He (God) would show him to go,

and that in him all families of the earth would be blessed. Genesis 12th chapter. We have no record in the scriptures where God blesses those people who tried to build them a way. But rather, it teaches that they were some of the vessels fitted for destruction. There have been the different classes of the people all through Scriptures. When mother Eve gave birth to her firstborn, she thought he was a man of the Lord, but we learn from reading the Word of God, that Cain was not a man of God, but rather the murderer of his own brother.

It is written, In this the children of God are manifest, and the children of the devil: WHOSOEVER DOETH NOT RIGHTEOUSNESS IS NOT OF GOD, Neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. (I John 3:10-12).

Yes, God is the Master potter, and he is preparing many vessels of mercy. We look at the nation Israel that was again really begun when General Allenby took the Holy Land back from the Turks in 1917. Then it was given back by the Jews in 1948, and from then to now today they are getting ready for our Lord to

(Continued on Page 6 Column 1)

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## MASTER

(Continued from Page 5)

come back. Yet we know the Israel nation is not Christian. But the fig trees are beginning to bud, which are the Jews returning to their own land. That is what God's prophets said they would do.

We have had missionary preachers preaching unto about all the lands of the world, and listen little children of God, our Lord could come in the air at any time now, and raise the righteous dead, and change us old mortals and give us a new body like unto His glorious body. We will meet Him with all the saved of all time since Jesus went back. Then all our troubles will be over, never to be bothered with them again.

Should you just now see yourself a lost sinner, and see God, our heavenly Father's Son, as he hung on the cross of Calvary pouring out His blood, that was to save you. God bless you to trust Him is my prayer. Amen.

## NATURE

(Continued from Page 2)

delight to refer to those of us who have remained sound on this point - we stand where they stood when we stood together - they refer to us as believing in gospel regeneration and to themselves as believing in Spirit regeneration. I truly believe that they are not being totally honest in this. For they know that we do not believe men are regenerated apart from the working of the Holy Spirit. They know that we believe the Spirit works the miracle of regeneration. They know that we believe that the Spirit uses the gospel in working regeneration. One of these brethren who has changed his position on this subject admitted to me that what he now believed was more akin to Hardshell doctrine than to the historic beliefs of Missionary Baptists. I wish they all would be this frank. I wish this one would admit this openly instead of just doing so in a letter to me.

Some while back, TBE came out with a special on Baptist teaching about regeneration. It was shown very conclusively in that special issue that Baptists have historically believed that the Spirit uses the gospel in regeneration. In fact, though some few Baptists have held in part some of the Hardshell heresy on this point, it is beyond dispute that the vast and overwhelming majority of Missionary Baptists have believed in the usage of the gospel in giving spiritual life. They have believed this because they have based their doctrines on the Word of God, and the Bible repeatedly speaks this language. In fact, the teaching of the Bible is all one way on this point. Anytime and everytime the matter is discussed in the Bible, the teaching is that God regenerates His elect with the Word of Truth. Not one time, I repeat not one time, does the Bible ever teach—or even hint—that a man can be a born-again child of God apart from the gospel of Jesus Christ. Men argue this heresy by logic and by human analogy. But they have not and

they cannot produce one statement from the Bible which teaches that one has spiritual life apart from the gospel. I challenge them to do so.

"The gospel of Jesus Christ...is the power of God unto salvation" (Rom. 1:16).

"It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:1).

"For in Christ Jesus I have begotten you through the gospel" (I Cor. 4:15).

"Of His own will begat He us with the word of truth" (Jms. 1:18).

"Born again...by the word of God" (I Pet. 1:23).

These Scriptures cut up by the roots the Hardshell heresy of spiritual life without the gospel, and establish the Bible and Missionary Baptist truth that the purpose of the gospel is that it is used by the Holy Spirit in giving spiritual life. The parable of the sower and the seed and the soil further illustrates and confirms this doctrine. Hardshell heretics will often try to get around this by saying, "The seed did not make the soil good." This is true, but it is also true that there is no fruit without the seed. That there is no life produced without the seed. Come on, you Hardshell heretics. Explain this to us. Tell us if life is here produced without the seed. The story of Ezekiel and the dry bones are another illustration of the truth that there must be the Spirit using the Word in producing life-giving results.

This doctrine of the usage of the gospel in giving spiritual life has long been the position of the vast majority of Missionary Baptists. The doctrine that life is given apart from the gospel has always been the position of Hardshells. This point has been a dividing line between them. I suggest that we let it remain the dividing line. Let this new group of Hardshells which call themselves Missionary Baptists be honest with history and let them admit that they are Hardshell on the gospel. Let us be done with pretence. Let the line be drawn.

Hardshells make two major efforts to get around the clear Bible teaching that the gospel is used in giving spiritual life. One effort is for them to say that every time the word "word" is used with reference to spiritual life for dead sinners, that it refers to Christ as the living Word and not to the gospel of Christ. This is a very improper way of dealing with the precious Word of God. It is doubtful if any writer except John ever uses "Word" in this way. It is very improper to give a word an unusual and different meaning

just to get around something we do not wish to believe. We all know that "word" usually refers to the Bible as the Word of God. Sometimes it is used to refer to Christ. Well, we should always give it the usual and prominent meaning unless there are circumstances which demand the different and unusual meaning. So, when we are told that we are born again by the Word of God, we should not apply that to Christ, but to the Bible as the Word of God.

A second method used by the Hardshells in getting around the clear teaching of the Bible is to draw a definite (and usually a time) distinction between conception as the giving of life, and birth as the bringing forth of that life. Now, this is an invention of men pure and simple. It is not taught in the Word of God—not anywhere in the Bible. Just because this is so in the physical realm does not make it so in the spiritual realm. Hardshells in this manner, have a person as a born-again child of God—regenerated and possessing spiritual life—and an unrepentant unbeliever at the same time. Now, come on, don't deny this for you know this is what you teach. Brethren, it is utterly absurd to talk about a man having spiritual life, and at the same time he does not believe and has not repented. So the Hardshell will say that this spiritual life is conception or the giving of spiritual life. Then the life is eventually brought forth into repentance and faith by the gospel. I insist that this is an invention of men and call upon dear brethren to show us this new and different doctrine anywhere in the Bible. Show us the man in the Bible who has spiritual life, and who has never had any contact with the gospel.

The following statements summarize the Biblical teaching on these matters. 1. Man is spiritually dead by nature. 2. The Holy Spirit must give spiritual life. 3. The Spirit uses the gospel in giving this spiritual life. 4. The life thus given is characterized by repentance and faith. This life possesses these qualities and they are immediately exercised upon the reception of spiritual life.

In the Books of Acts, we see the early church going forth as Missionary Baptist people believing Baptist truth and practicing accordingly. They went to the unsaved and preached to them the glorious gospel of Jesus Christ. The Spirit enabled and caused some of their hearers to receive this gospel and they were saved. These were baptized into the Lord's churches. I tell you this, brethren: no man will ever get the Hardshell con-

ception of the usage of the gospel from studying the Book of Acts. These men believed that God used the gospel in giving life to dead sinners. I challenge anyone to show any hint that the preachers in the Book of Acts had any other opinion of the usage of the gospel than that which I set forth in this article.

What are the results of preaching the gospel of Jesus Christ? Well, let me say that it is the duty of us who are saved to give this gospel to the unsaved—no matter what the results might be. We do not know who the elect are, and if we did, that does not alter the fact that our commission is to give the gospel to every creature in all the world. Now, this giving of the gospel to the lost by the saved is pleasing to God and will be rewarded by God no matter what takes place in the unsaved to whom we give the gospel. For the Bible tells us that we are a sweet savor to Christ in them that perish and in them who are saved. To the one, we are a savor of death unto death. To the other, of life unto life. But no matter what, we are a sweet savor to the Lord. He is

(Continued on Page 8 Column 3)

## IS "THAT" IN THE BIBLE?



Question:—

What blind man's funeral is described in the Bible?

Answer:—

Samson's, Judges 16:31. - "Then his (Samson's) brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the burying place of Manoah his father..."

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

ALBANY, N.Y. (EP via Religious News Service)—"The Iranian hostages could have been freed six months ago had the United States been sensitive to the human and religious rights deprivation of the Iranian people," says Roman Catholic Bishop Thomas Gumbleton.

The 50-year-old auxiliary bishop of Detroit, who was here for a speaking engagement, was one of the three clergymen who visited the American embassy in Teheran last Christmas to meet the students and the American hostages held captive there. "The students felt that their religious heritage as well as their human rights were being destroyed under the Shah," Bishop Gumbleton said, adding that the religious dimension complicated dealings with the students. "People who suffer religious persecution fight back with profound conviction and even fanaticism. But the United States failed to realize how deep the religious fervor of the revolution ran."

He contrasted the American reaction to the Iranian revolution to reaction here to the strike of the Polish workers. "As fellow Christians," he said, "we understood the Polish struggle, but we didn't bring this same understanding to the Iranians because of cultural differences."

NASHVILLE, Tenn. (EP)—Two former presidents of the 13.4 million member Southern Baptist Convention — Adrian Rogers of Memphis and W. A. Criswell of Dallas — have taken actions lauding the current SBC president, Bailey Smith.

In Memphis, Mr. Rogers, pastor of Bellevue Baptist Church and immediate past

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president, led fellow pastors of the Shelby Baptist Pastors' Conference to pass a resolution praising Smith as "spiritually vibrant, morally pure and doctrinally straight." Mr. Criswell, pastor of First Baptist Church of Dallas and president 1968-70, issued a written statement to Baptist Press in the wake of controversy concerning the 70-year-old pastor's published remarks critical of Smith. In speaking in support of Smith, both men alluded to Smith's remark that "God does not hear the prayers of a Jew," made at the National Affairs Briefing, a conservative political-religious gathering in Dallas in August.

Mr. Criswell lauded Mr. Smith "as one of the greatest preachers in our era," and noted Mr. Smith's accomplishment of baptizing more than 2,000 converts in a single year as "unequalled in recent Christian history." Mr. Criswell concluded: "With confidence and anticipation I rejoiced when he was elected president of our Southern Baptist Convention in St. Louis and I shall no less rejoice when he is re-elected president in Los Angeles next June."

Mr. Rogers, in a meeting with fellow pastors this week, presented a resolution he had jotted on a napkin which noted: "We want him (Smith) to know of our thoughtfulness for his service and pledge to him our love and prayers." In preliminary remarks, Mr. Rogers called Mr. Smith a "sincere, doctrinally pure president," who "is not stupid."

WASHINGTON (EP)—The Supreme Court has agreed to decide whether church-related schools can be forced to comply with a U.S. Department of Labor ruling that they provide unemployment compensation to teachers and other employees. In spite of the fact churches and associations and conventions of churches are specifically exempted from coverage under the Federal Unemployment Tax Act, Secretary of Labor Ray Marshall issued a ruling last year declaring that schools owned and operated by churches are covered.

Secretary Marshall's application of the law has resulted in a flurry of legal challenges. The case accepted by the high court

came on appeal from the South Dakota Supreme Court.

In that state, St. Martin Evangelical Lutheran Church and Northwestern Lutheran Academy challenged a state law implementing Secretary Marshall's order. The church and school lost at an administrative hearing but won when they took their case to a South Dakota circuit court. That court was reversed, however, in a ruling last March. Since that decision, neighboring North Dakota's high court ruled in June that Secretary Marshall's order was invalid and that the church exemption in federal law applies to church-run schools as well. In addition to those legal tests, the matter is presently alive in several other state courts.

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LAS VEGAS, Nev. (EP via RNS)—Billy Graham's planned crusade here has won the wholehearted endorsement of the business community, but not of the Roman Catholic leadership. "We wish the crusade promoters well, but that's about it," said Bishop Norman McFarland of the Catholic Diocese of Reno-Las Vegas.

"We Catholics really don't participate in the crusade," the bishop said. "We have our own evangelical programs, and it's just a fact we're not active participants in the Graham event." But he added he wouldn't discourage Catholics from attending it if they wished. Bishop McFarland declined to sit on stage with the famed preacher when Mr. Graham brought a crusade for the first time to the gambling mecca in 1978.

Meanwhile, the Las Vegas Chamber of Commerce sees the Billy Graham Crusade set for Nov. 19 to 23 as a public relations coup. "Oftentimes Las Vegas is painted with negative and unwarranted publicity, but the 1978 crusade made it possible for the grassroots of America to get a more accurate and wholesome picture of the city, its citizens and surrounding communities," said Frank Johnson, chamber president.

\*\*\*

NEW YORK (EP)—Christians throughout the world are being urged by a group of prominent church leaders to rally behind Israel and the Jewish people who are endangered by "ruthless acts of violence."

In a "Statement of Concern," the Catholic, Evangelical and Protestant theologians: Deplored "the actions of those who try to isolate Israel from the family of nations;" Affirmed the United Nations as an international forum but condemned those who "manipulate its agencies for their anti-Israel campaigns;" Called for a solution "as just to the Palestinian Arabs as it is to the Israelis" but pointed out that "provocative and destructive" pronouncements and actions by the Palestine Liberation Organization "nullify constructive efforts for peace and reconciliation in the Middle East;" and Declared "our support for a united Jerusalem as the capital of Israel" and commended "the exemplary fashion" in which Israel has assured access to the holy places and protected religious rights.

The statement, representing the "voice of conscience" of "multitudes of Christians," was adopted unanimously at a Religious Convocation In Support of Israel hosted by the Anti-Defamation League of B'nai B'rith.

\*\*\*

MONROVIA, Calif. (EP)—A month's supply of medicine for a dangerously overcrowded Somalian refugee camp has been delivered to relief workers in the African nation by World Vision International. The medicines include penicillin, sulfa, ampicillin and other drugs to combat infections. Included also are pharmaceuticals to fight severe malnutrition, worms, eye infections and other problems.

The medicine is for the Las Dure camp. Designed for a maximum of 41,000 people, the Las Dure camp now has a population of 56,000. There are now an estimated 1.5 million refugees in Somalian camps along the Ethiopian border, making it the largest single concentration of refugees anywhere in the world.

\*\*\*

LOS ANGELES (EP via RNS)—The Church of God, a predominantly white "holiness" denomination based in Anderson, Ind., has never had a bishop — until now. Mr. BENJAMIN F. REID, pastor of the Los Angeles First Church of God, the largest black congregation in the denomination, has been named presiding bishop for an independent group of some 50 Churches of God in Nigeria and Ghana. Those West African churches requested affiliation with Mr. Reid's Los Angeles church a year ago. Mr. Reid says he will visit them to advise them on evangelistic efforts, represent them in negotiations with several African groups who may want to join and raise funds for them among American churches.

\*\*\*

NASSAU, Bahamas (EP)—Hundreds of people stood in the streets around Mission Baptist Church, Nassau, October 11, as Baptist leaders and Bahamian officials joined the overflow crowd inside in paying tribute to R.E. COOPER, one of the Bahamas' most influential leaders. Mr. Cooper, 67, organized the church with six members in 1940 upon returning to the Bahamas after preparing for the ministry at American Baptist Theological Seminary. When he died October 2, after a brief illness, Cooper was chaplain at Her Majesty's Prisons in Nassau, general director of the Bahamas Baptist Association and pastor of Mission Baptist Church.

\*\*\*

ST. PAUL, Minn. (EP via RNS)—MING SEN SHIUE has been sentenced to life in prison for the May 16 abduction and imprisonment for 53 days of Baptist missionary Mary Stauffer and her 8-year-old daughter. Mr. Shiue, 30, stood mute as U.S. District Judge Edward Devitt pronounced the sentence — the maximum for the kidnapping — and further recommended that Mr. Shiue not be considered eligible for parole for 30 years. Federal sentencing guidelines normally provide someone convicted of Mr. Shiue's crime the possibility of parole in 10 years. The sentencing came one day after police, acting on information supplied by Mr. Shiue, discovered the body of Jason Wilkman, 6, who allegedly was kidnapped by Mr. Shiue in the course of the Stauffer abduction.

\*\*\*

INDIANAPOLIS (EP via RNS)—A Baptist minister convicted of selling stolen cars has been sentenced to a year on probation. A jury in August convicted WILLIE SEALS, 45, of selling six stolen luxury cars he

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purchased from a Detroit auto theft ring.

U.S. District Judge William E. Steckler said he was convinced that Mr. Seals did not personally profit from the venture. The defendant told the judge that most of his profit went to the Good Samaritan Baptist Church in Muncie, for remodeling and for the purchase of two vans to transport elderly parishioners. The rest, he said, went for attorney's fees. Mr. Seals also denied knowing that the cars — some of them sold to members of his congregation — were stolen. "I got into something I didn't know about," the minister said during the sentencing hearing. "If I go to prison only God and I will know I'm not guilty."

\*\*\*

TULSA, Okla. (EP via RNS)—United Methodist evangelist Oral Roberts has told his supporters he saw a gigantic vision of Jesus last spring which convinced him that his \$100-million medical complex here will be completed. The Tulsa Hospital Council has been battling Mr. Robert's plans to construct a 600-foot-tall hospital on the grounds that the city already has too many hospital beds. The evangelist has argued that his facility would draw patients from across the nation and would not affect other hospitals in the city.

In a letter to his supporters, Mr. Roberts recently wrote that at exactly 7 p.m. Last May 25, "I felt an overwhelming presence all around me. When I opened my eyes, there He stood, some 900 feet tall, looking at me. His eyes — Oh! His eyes! He stood a full 300 feet taller than the 600-foot-tall City of Faith. There I was, face to face with Jesus Christ, the Son of the Living God."

The evangelist related that Jesus said to him, "I told you that I would speak to your partners and, through them, I would build it."



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For years, Thanksgiving time has always meant much to the people of Calvary, because of the influence of their former pastor, Eld. John R. Gilpin who began his ministry on Thanksgiving Day 1924 and preached his last sermon on Thanksgiving 1974, before his passing.

This year's conference was not the largest nor the smallest in terms of attendance, but the fellowship and unity manifested concerning the church, TBE and other church related endeavors certainly was an encouragement to all local and out-of-town members who were present.

We would be remiss to not publicly thank the speakers - Joseph Wilson, Grace Baptist

Church, Winston Salem, N.C.; Willard Willis, Northland Baptist Church, Columbus, Ohio; James Hobbs, Kings Addition Baptist Church, South Shore, Ky.; Dan Phillips, New Testament Baptist Church, Bristol, Tenn.; Ron Boswell, Hagerstown, Maryland; Ray Brown, Indore Baptist Church, Indore, W. Va.; Oscar B. Mink, Sovereign Grace Baptist Church, Mansfield Ohio and Lawrence Crawford, Missionary Baptist Church, Hayward, Ca., for the inspirational and soul stirring, thought provoking messages that were delivered. A sincere "thank you" from the members of Calvary Baptist Church for your wonderful messages and words of encouragement is hereby tendered. Also a special thank you for the solo singing of Bro. Morton Willis, an Ironton, Ohio businessman and layman who can sing like an angel.

If God tarries until next year we will again meet for a season of fellowship around God's Word at Thanksgiving time.

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**GIVE US READERS  
We Will Give Them The Truth**

**NATURE**

(Continued from Page 6)

pleased with our being obedient to His Word and will reward us for that obedience.

Now to the unsaved, I would urge that you have respect for the gospel. That you get under the sound of gospel preaching. It just may please the Lord to use such to give you spiritual life. To the saved, I urge that you and I will be very faithful in giving the gospel to the unsaved. We are Missionary Baptists. We believe that God uses the gospel in giving spiritual life. We believe that men will not be saved apart from the glorious gospel of Jesus Christ. Now let us practice what we preach. Let us prove ourselves true to what we preach by getting out and regularly and faithfully giving the gospel to the lost.

We are not to wait until we feel led to witness to a certain person. We do not need and we are not taught, and we have no reason to expect such leading. We have already been commanded by our sovereign Saviour. Let us go forth bearing precious seed, weeping over the lost, praying for God's power upon our sowing of the seed. God bless you all!

**LONG-TIME  
FRIEND AND  
CO-WORKER DIES**



Miss Florence E. Hutchinson

Our long-time friend and co-worker in the Lord's work, Miss Florence E. Hutchinson of Huntington, W. Va., passed away on November 20, 1980 after being ill for several months with cancer.

"Jackie" as she was affectionately known by all her friends, was our bookkeeper for thirty-six years and watched over the finances of TBE in a most remarkable manner and never accepted any pay for her services. In addition, she has typed, edited and re-written literally thousands of manuscripts which have appeared in the paper over the years.

On one occasion she stated, "Having been brought upon the mourner's bench, feminism, falling from grace and other false doctrines, I count it a privilege to work and help get the truth out to other people."

She leaves three sisters, several nephews and nieces to mourn her loss. May God's blessings rest and abide upon the family.

**THE BAPTIST EXAMINER  
DECEMBER 13, 1980  
PAGE EIGHT**

**TUNE IN TO  
THE CALL TO CALVARY**

Station	Time	Dial:	Watts:
WEMM, Huntgn...W. Va.	Sun.—7:30-8:00 a.m.	107.9	50000 FM
WCAK, Catlsbrg., Ky.	Sun.—8:30-9:00 a.m.	92.7	3000 FM
Radio Caroline (Near London, Eng.)	Mon.—6:30-7:00 p.m. (English time)	962*	50000 AM

\*319 meters

**APPRECIATED  
COMMENTS**

Dear TBE:

My son-in-law who is a preacher sent me TBE about a year ago. I can't tell you how much I have enjoyed it. Enclosed are a number of subscriptions that I might witness to my friends. My God bless your work.

Denison, Texas

Dear Editor:

Enclosed is an offering for TBE and we are pleased to see that you have included some articles exposing the nature of the Roman Catholic system. It is so important that Baptists understand the true nature of this terrible system. May the Lord bless you is our prayer.

Yakima, Wa.

Dear TBE:

The paper means so much to me since I am alone and disabl-

ed. I cannot drive now, so I cannot attend my home church at Henderson. Thank you.

Sincerely,  
Chester, Texas

Greetings:

Please send a years subscription to my friend and co-worker who is lost. I have witnessed to her, she knows, but still will not realize her need to be saved. Please pray for her and her family.

Westland, Michigan

Dear Editor:

I am glad for the article "The Separated Life" which was printed in TBE, November 15. I hope and trust that there will be many more similar articles in the future. May God's blessings rest and abide upon you.

Goff Manor, Ohio

Dear Editor:

I enjoy reading TBE so much and appreciate Elder C. W. Dickerson's articles occasionally. He is my brother and I have already read most of his articles, but it is good to see them in print.

Louisville, Ky.

Dear Editor:

Enclosed is an offering to help you in your work of spreading TBE. I really love it and think it is a great paper and one that stands for the truth of the Bible.

Jonesboro, Texas

Dear Editor:

Enclosed is a check for my subscription renewal for TBE. I pastor a small country church and certainly enjoy keeping in touch with the views of other brethren.

Your Brother in Christ,  
Mackville, Kentucky



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