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# The Baptist Examiner

Baptist Is Our Middle Name

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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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## A WARNING FOR GOD'S PEOPLE

by Richard Martin  
Nicholasville, Ky.

What is being taught in our so-called Baptist churches and Baptist colleges? I have before me the ASHLAND AVENUE BAPTIST paper dated Friday, August 22, 1980 in which Pastor Ross L. Range, President of the Lexington Baptist College, has a message, "God's Will For Me."

In this message, Mr. Range teaches that from the Word of God we see that it is God's will for all men to hear the gospel, so that they may come to the knowledge of the truth and be saved. I Tim. 2:3-4, "For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth." John

3:16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." Mr. Range states that all people won't be saved, for all will not believe. Also, he states that he knows they won't be saved, but God loves them. He said God loves all people and God has provided a way for those who want to be saved.

First, God does not love everybody. "As it is written, Jacob have I loved, but Esau have I hated" (Romans 9:13). "For the scriptures saith unto Pharaoh, EVEN FOR THIS SAME PURPOSE HAVE I RAISED THEE UP, that I might shew my power in thee, and that my name might be

declared throughout all the earth" (Romans 9:17). Mr. Range said that God gives you a choice, to be saved or to be lost. Let me ask, how can a dead man make a choice in anything? "And you hath been quickened, who were dead in trespasses and sins" (Eph. 2:1). It was not I, that made the choice, but a loving God. "According as he hath chosen us in him before the foundation of the world" (Eph. 1:4).

He quotes part of II Peter 3:9. God is "not willing that any should perish, but that all should come to repentance." Let us look at all of the Word of God in II Peter 3:9. "The Lord is not slack concerning his promise, as some men count

(Continued on Page 5 Column 2)

## WHYS AND WHEREFORES OF MISSIONARY BAPTISTS

by John Jeter Hurt

Why Join The Church?

"The Lord added to the church daily such as should be saved" (Acts 2:47).

1. It is Christ's organization — Men may establish useless organizations, but He does not. Christ thought men needed the church. When He speaks, debate ought to end. Human opinion must not carry itself against God's knowledge. The church is Christ's.

(1). Because He founded it: "Upon this rock I will build my church" (Matt. 16:18).

2. Because He is the head of it: "And he is the head of the body, the church" (Col. 1:18).

(3). Because He loved it:

"Even as Christ also loved the church, and gave himself for it" (Eph. 5:25).

(4). Because He exalts it: "If he shall neglect to hear them, tell it unto the church" (Matt. 18:17).

(5). Because He prophesies its triumph: "The gates of hell shall not prevail against it" (Matt. 16:18).

(6). Because He increases its membership: "And the Lord added to the church daily" (Acts 2:47).

2. Fellowship is Natural and Inspiring. Men have always sought fellowship. They always will. Evil associates with evil and thereby multiplies harm. Good must link itself with good to better learn and promote

(Continued on Page 6 Column 1)

## MONEY AND WHAT WE LEARN FROM IT

Two furniture movers, who only had \$1.01 in cash between them walked into a New York police station and handed an astonished police lieutenant \$1,000 they had found in a sofa which they were moving. They were assured the money would be returned to them if no one claimed it in 90 days.

Mr. and Mrs. Frank G. Valiquette of Sioux City, Iowa, were clearing out the attic at the home of Dr. Valiquette's mother, who died last April. They had thrown several old boxes on a fire when the doctor noticed that one of the boxes was not empty. He looked inside and saw a \$100 bill. A further check disclosed that the box contained \$13,000, all in \$100 bills.

(Continued on Page 5 Column 2)

## WHAT BAPTISTS SACRIFICE IN UNION MEETINGS

by T. A. J. Beasley

It is said that a good Baptist layman arose in a Saturday Conference in a Baptist church years ago and made a motion that his church adopt a uniform to be worn by the male members of the church. He gave as his reason that he wanted some way by which he might distinguish between members of his church and men of the world.

Sometime ago, a friend thought to compliment the churches of his little city by saying that one could tell no difference between the Baptists, Methodists and Presbyterians in his town. They take it turn about employing some one to come each year and hold a union meeting. The preachers often exchange pulpits, and, in the

summer, they all hold a union Sunday evening service in the courthouse yard, the pastors preaching alternately on Sunday evenings.

This friend's town is illustrative of a prevalent condition today.

We wish, in this brief article, to discuss one phase of the subject only. We, therefore, call attention to the following fact: In the union meeting, the Pedo-Baptist does not have to sacrifice any truth or principle to which he holds; while the Baptist of necessity has to sacrifice some of his most cherished truths and principles. This fact is clear when we call to mind that a Baptist believes and teaches all the truth that a Pedo-Baptist believes and teaches; but the Pedo-Baptist lacks a great deal of believing and teaching all the truth that the Baptist believes and teaches.

Let us enlarge on the subject by pointing out a few of the most cherished principles of Baptists, which a Baptist must set aside for the time being in order to

(Continued on Page 5 Column 3)



### VACATION CHECK LIST

Before packing up for your vacation trip, here are some important things to do:

•Have auto safety checked.

•Discontinue all deliveries.

•Ask post office to hold mail.

•Notify police your house will be vacant.

•Lock doors and windows.

•Arrange to have lawn mowed.

•Leave a light burning in the house.

•Ask trusted neighbor to watch your house.

•PAY YOUR TITHE BEFORE YOU GO!

"It is required in stewards that a man be found faithful." (1 Corinthians 4:2).

## The Baptist Examiner Pulpit

A Sermon by John R. Gilpin

## WHY PETER WAS NOT THE FIRST POPE

(Reprinted from THE BAPTIST EXAMINER, February 26, 1939).

"For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5).

The present Pope Pius XI, inaugurated into office in 1922, is the 261st successor of Peter, according to the claims of the Catholic Church. He was crowned with imposing ceremonies in the great basilica of St. Peter's at Rome. One hundred thousand people packed the edifice. A similar number filled the space in front, extending through all of the adjacent streets. He was brought from the Vatican, his palace of 1,100 rooms to sit upon the chair of state. He wore the three-fold

crown, proclaiming his power and authority in Heaven, Earth and Hell. He was preceded by the Vatican guard in their sixteenth century costume, bearing long and gleaming pikes. Knights with white tunics and crested helmets, stood facing each other, forming a double row as a living pathway, along which to welcome him as the "Prince of Peace." The censors swung before him, until the air was filled with incense. One hundred thousand people fell on their faces and called him "Our Lord God, the Pope." Then he was taken to the high altar and enthroned above the tomb, which is said to contain the bones of Peter, the first Pope. As he offered mass, the vast multitude worshipped, adored,

and prostrated themselves before him. From this inner service, he went forth to the outer balcony to show himself to the emotion-filled throng in the square. The soldiers presented arms, and the cannon thundered, and the bells of all the churches rang.

Thus, the world had received and owned the most powerful sovereign on any throne. Thus, mortal man was given Divine honors, worshipped, and adored as the Vicar of Christ, the Sovereign Pontiff of the world. Some 300,000,000 people thus recognize him, and count allegiance to him superior to that of Kings, Presidents, and rulers of any kind.

On February 12, 1931,

(Continued on Page 2 Column 1)

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Acting Editor

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## WHY PETER

(Continued from Page 1)

through a hook-up of 157 sta-  
tions of the National Broad-  
casting Company and the Col-  
umbia Broadcasting Company,  
Pope Pius addressed the world.  
He began his message by saying,  
"We being through the high  
esteem of God, successor of the  
Prince of the Apostles of Him  
that in whose doctrine and  
preaching is destined through  
Divine command for all peoples  
and of every creature." Thus,  
beloved, a human person made  
the claim of being a personal  
representative to God on earth.  
This claim of personal represen-  
tative is based upon the decree  
of Papal Infallibility, which was  
passed by the Vatican Council  
in 1870, and which is the  
capstone of Catholicism:

"Wherefore faithfully adher-  
ing to the tradition received  
from the beginning of the Chris-  
tian Faith, for the glory of God  
our Saviour, the exaltation of  
the Catholic religion and the  
salvation of the Christian peo-  
ple, we the Sacred Council ap-  
proving, teach, and define that  
it is a dogma divinely revealed:  
that the Roman Pontiff, when  
he speaks EX CATHEDRA —  
that is, when discharging the of-  
fice of Pastor, and Teacher of all  
Christians, by reason of his  
supreme apostolic authority he  
defines a doctrine regarding  
faith or morals to be held by the  
Whole Church — he, by the  
Divine assistance, promised him  
in Blessed Peter, possesses that  
infallibility with which the  
Divine Redeemer willed that  
His Church should be endowed  
in defining doctrine regarding  
Faith or Morals: and that  
therefore such definitions of the  
Roman Pontiff are of  
themselves unalterable and not  
from the consent of the church."

It is the belief of all loyal  
Catholics today, that the Pope is  
God's personal representative  
on earth. James Cardinal Gib-  
bons in "Faith of Our Fathers"  
says: "The Catholic Church

teaches also, that our Lord con-  
ferred on St. Peter the first place  
of honor and jurisdiction in the  
government of His whole  
Church, and the same spiritual  
supremacy has always resided in  
the Popes, or Bishops of Rome,  
as being the successors of St.  
Peter. Consequently to be the  
true followers of Christ, all  
Christians, both among the  
clergy and the laity, must be in



JOHN R. GILPIN

communion with the See of  
Rome, where Peter rules in the  
person of his successor."

Thus we see, beloved, the  
Catholics declare that Peter was  
the first Pope. It is my purpose  
to show that Peter was not the  
first Pope. When I show that  
this is untrue, then the Pope's  
claim to be a successor of Peter,  
is false, and his claim to be  
God's official representative on  
earth, is false at the same time.

**I**  
**PETER WAS NOT THE**  
**FIRST POPE BECAUSE OF**  
**THE MEANING OF THE**  
**GREEK WORDS OF MT.**  
**16:18.**

"And I say also unto thee,  
That thou art Peter, and upon  
this rock I will build my  
church; and the gates of hell  
shall not prevail against it."

In this verse, you have two  
similar words, "Petros" and  
"Petra." "Petros" is translated  
Peter, and it means literally, "a  
piece of rock." "Petra," which  
is translated rock, means liter-  
ally "a whole rock." Christ thus  
said, "Thou art Peter, a piece of  
rock, and upon this rock myself,  
I will build my church."

**II**  
**PETER WAS NOT THE**  
**FIRST POPE BECAUSE**  
**THE SCRIPTURES TEACH**  
**THAT CHRIST IS THE**  
**"ROCK" AND NOT PETER.**

"For other foundation can  
no man lay than that is laid,  
which is Jesus Christ" (I Cor.  
3:11).

"Because I will publish the  
name of the Lord: ascribe ye  
greatness unto our God. HE  
IS THE ROCK" (Deut. 32:3,  
4).

"And he said, THE LORD  
IS MY ROCK, and my for-  
tress, and my deliverer; The  
God of my rock; in him will I  
trust" (II Sam. 22:2, 3).

"The God of Israel said,  
THE ROCK OF ISRAEL  
spake to me" (II Sam. 23:3).

"For who is God, save the  
Lord? and WHO IS THE  
ROCK, SAVE OUR GOD?"  
(II Sam. 22:32).

"THE LORD IS MY  
ROCK, and my fortress and  
my deliverer" (Psa. 18:2).

"Unto thee will I cry, O  
LORD MY ROCK" (Psa.  
28:1).

"I will say unto GOD MY  
ROCK, Why hast thou forgot-  
ten me?" (Psa. 42:9).

"Truly my soul waiteth  
upon God: from him cometh  
my salvation. HE ONLY IS  
MY ROCK and my SALVA-  
TION" (Psa. 62:1, 2).

"Because thou hast forgot-  
ten the God of thy salvation,

and hast not been mindful of  
the rock of thy strength, there  
shalt thou plant pleasant  
plants, and shalt set it with  
strange slips" (Isa. 17:10).

"And did all drink the same  
spiritual drink: for they  
drank of that spiritual Rock  
that followed them: and that  
Rock was CHRIST" (I Cor.  
10:4).

In our Christian hymnology,  
we sing:

"My hope is built on nothing  
less

Than Jesus's blood and  
righteousness;

I dare not trust the sweetest  
frame,

But wholly lean on Jesus'  
name.

On Christ the solid Rock, I  
stand;

All other ground is sinking  
sand,

All other ground is sinking  
sand."

Thus we see, beloved, in both  
the Scriptures and in our  
hymns, we preach and sing, that  
Jesus is the Rock and not Peter.

**III**  
**PETER WAS NOT THE**  
**FIRST POPE SINCE PETER**  
**WAS GIVEN NO MORE**  
**AUTHORITY THAN THE**  
**REST OF THE DISCIPLES.**

Let us see what authority was  
given:

"And I will give unto thee  
the keys of the kingdom of  
heaven: and whatsoever thou  
shalt bind on earth shall be  
bound in heaven: and what-  
soever thou shalt loose on  
earth shall be loosed in  
heaven" (Mt. 16:19).

It is plainly an evident fact  
that He was talking here to all  
His disciples for in the next  
verse, we read:

"Then charged he his  
disciples that they should tell  
no man that He was Jesus the  
Christ" (Mt. 16:20).

A little later, we find Him  
repeating practically the same  
words, and this time it is cer-  
tainly evident that He was  
speaking to all of the members  
of His church.

"Verily, I say unto you,  
whatsoever ye shall bind on  
earth shall be bound in  
heaven: and whatsoever ye  
shall loose on earth shall be  
loosed in heaven" (Mt. 18:18).

Still again, we find the same  
message given to all of the  
disciples except Thomas who  
was absent.

"Then said Jesus to them  
again, Peace be unto you: as  
my father hath sent me, even  
so send I you. And when he  
had said this, he breathed on  
them, and saith unto them,  
Receive ye the Holy Spirit,  
Whose soever sins ye remit,  
they are remitted unto them;  
and whose soever sins ye re-  
tain, they are retained" (John  
20:21-23).

Thus, beloved, it appears that  
Peter was given no more  
authority than any of Jesus'

disciples. In fact, the same  
words that were spoken to Peter  
were spoken to each of them,  
which would lead us to believe  
that Peter had no supremacy  
over any of the disciples.

**IV**  
**PETER WAS NOT THE**  
**FIRST POPE, FOR PETER**  
**SHOWED THAT HE WAS**  
**FALLIBLE AND COULD**  
**MAKE MISTAKES.**

Just after his memorable con-  
fession wherein he says, "Thou  
art the Christ, the Son of the liv-  
ing God," he made a grievous  
error. So great was his error that  
Jesus said to him:

"Get thee behind me,  
Satan: thou art an offence un-  
to me: for thou savourest not  
the things that be of God, but  
those that be of man" (Mt.  
16:23).

In this case, Simon Peter  
evidently did not want to see  
Jesus killed and buried. Thus he  
was wrong in regard to both the  
doctrine of the death and the  
resurrection of Jesus. Certainly  
he could not have been a Pope,  
for the decree of Papal In-  
fallibility, which we have  
already read to you, declare in-  
fallibility in all things, and  
especially the impossibility of a  
Pope making a mistake relative  
to any doctrine.

**V**  
**PETER WAS NOT THE**  
**FIRST POPE BECAUSE OF**  
**THE STATEMENTS OF THE**  
**APOSTLE PAUL.**

"For I suppose I was not a  
whit behind the very chiefest  
apostles" (II Cor. 11:5).

In this verse, Paul declares  
that though he was not an Apo-  
stle of Jesus during the days of  
Jesus' flesh, yet he declared that  
he was not one bit behind any of  
them. Literally, Paul said that  
he was on an equality with Peter  
and the other Apostles — even  
the chiefest of the Apostles. This  
could not have been true if Peter  
were a Pope, and held  
supremacy over the balance.

**VI**  
**PETER WAS NOT THE**  
**FIRST POPE IN VIEW OF**  
**THE FACT THAT HE WAS**  
**SENT OUT AS A SERVANT**  
**OF THE CHURCH.**

"Now when the apostles  
which were at Jerusalem  
heard that Samaria had  
received the word of God,  
THEY SENT UNTO THEM  
PETER AND JOHN" (Acts  
8:14).

Who ever heard of a church  
sending a Pope anywhere? If  
Peter had been a Pope, he  
would have sent the other  
Apostles out instead of the  
Apostles sending him out. The  
very fact that the church sent  
him out should silence forever  
the claim of Catholicism that  
Peter was the first Pope, and  
that he held the supremacy over  
the other Apostles.

**VII**  
**PETER WAS NOT THE**  
**FIRST POPE FOR HE,**  
**HIMSELF CLAIMED THAT**  
**HE WAS NOT MORE THAN**  
**AN APOSTLE OR AN**  
**ELDER.**

"Peter, an apostle of Jesus

## WHY BE A BAPTIST?

By H. B. TAYLOR, SR.

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Christ" (I Pet. 1:1).

"The elders which are  
among you I exhort, who am  
also an elder" (I Pet. 5:1).

If he were a Pope, he evident-  
ly did not know it, for he merely  
claimed to be an elder or an  
apostle. This reminds me of a  
picture which I saw many mon-  
ths ago of a ghost standing  
beside a man's grave, supposed-  
ly his own grave. As he stood  
there, he read the epitaph:  
"Here lies Henry Henpeck, the  
most kind and devoted husband  
that ever lived. Erected by his  
loving wife." As the ghost stood  
there, he said, "Maria seems to  
have changed her opinion of  
me." The world has thus chang-  
ed its opinion relative to Simon  
Peter. He claimed to be only an  
apostle or an elder, but the  
world has revised his claim and  
declares that he was the first  
Pope.

**VIII**  
**PETER WAS NOT THE**  
**FIRST POPE IN VIEW OF**  
**HIS TESTIMONY THAT**  
**THE CHURCH WAS BUILT**  
**ON CHRIST AS THE ROCK.**

"This is the stone which  
was set at nought of you  
builders, which is become the  
head of the corner. Neither is  
there salvation in any other:  
for there is none other name  
under heaven given among  
men, whereby we must be sav-  
ed" (Acts 4:11, 12).

"To whom coming, as unto  
a living stone, disallowed in-  
deed of men, but chosen of  
God, and precious, Ye also,  
as lively stones, are built up a  
spiritual house, an holy  
priesthood, to offer up  
spiritual sacrifices, accep-  
table to God by Jesus Christ.  
Wherefore also it is contained  
in the Scripture, Behold, I lay  
in Zion a chief corner stone,  
elect, precious: and he that  
believeth on him shall not be  
confounded. Unto you  
therefore which believe he is  
precious: but unto them  
which he disobeyed, the  
stone which the builders  
disallowed, the same is made  
the head of the corner. And a  
stone of stumbling, and a  
rock of offense, even to them  
which stumble at the word,  
being disobedient: whereunto  
also they were appointed" (I  
Pet. 2:4-8).

In these verses, Peter declares  
that the church was not built on  
himself as Catholics teach, but  
rather that it was built upon the  
Lord Jesus Christ.

I remember hearing about a  
man who had died. When the  
body was brought into the  
church, and the mourners were  
assembled the preacher started  
eulogizing the dead. He told  
what a kind father, good hus-  
band, and wonderful Christian  
was the man whose body was in  
the casket before him. After  
thus speaking of him for several  
minutes, the wife suddenly  
hushed her crying, and nudging  
one of the children with her  
elbow said, "Slip up there and  
see if that's your pa in that  
casket." So many good things  
had been said about him that  
she just could not believe that  
it was her husband the preacher  
was talking about. I wonder  
what Peter would think today, if  
he were to come back to this  
world and see his name written  
on the corner stone of all these  
Catholic churches? I wonder  
what he would think if he were  
told that the church was found-  
ed on him, especially in view of  
his explicit testimony that the  
church was built on Jesus as the  
Rock rather than himself.

**IX**  
**PETER WAS NOT THE**  
(Continued on Page 3 Column 1)

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## WHY PETER

(Continued from Page 2)

FIRST POPE FOR THE SCRIPTURES COMMAND ALL PASTORS TO FEED THE SHEEP.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

The teaching of Catholicism is that Simon Peter was the one to feed the sheep, and that today, his successor, the Pope occupies the same position. So you see, beloved, their claim, in the light of this Scripture, is false and contradictory, and therefore Peter was not the first Pope.

X

PETER WAS NOT THE FIRST POPE BECAUSE HE IS NOT MENTIONED IN THE SCRIPTURES AS OCCUPYING FIRST PLACE.

Let us notice two examples. "But go your way, tell his disciples and Peter that he goeth before you into Galilee" (Mark 16:7).

Note these words again, "Tell his disciples and Peter." Don't you see, beloved, the other disciples got the message before Peter. This surely does not resemble a Pope very much, does it?

Note again: "Now Phillip was of Bethsaida the city of Andrew and Peter" (John 1:44).

You see, Andrew is mentioned first and Peter is given second place. Whoever heard of a Pope playing second fiddle like that? We only take time to mention these two Scriptures, Mark 16:7, and John 1:44, yet if we had the time, we could notice in all the Bible that Peter is never mentioned as occupying first place.

XI

PETER WAS NOT THE FIRST POPE, FOR HE ONLY SHARED IN THE GOVERNMENT OF THE CHURCH; HE DID NOT CONTROL IT.

He was on the same plain as the balance of the disciples.

"And when James, Peter, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision" (Gal. 2:9).

XII

PETER WAS NOT THE FIRST POPE IN VIEW OF THE FACT THAT THE OTHER DISCIPLES DID NOT UNDERSTAND FROM JESUS THAT PETER HELD ANY PRIMACY OVER THEM.

"Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, and said unto them. Whosoever shall receive this child in my name receiveth me: for he that is least among you all, the same shall be great" (Luke 9:46-48).

It would seem that if Peter were to be supreme over the other disciples, that they would have recognized it. Yet the disciples did not, and thus there came a strife as to who would be the greatest. Furthermore, if Simon Peter had been the first Pope, Jesus would not have set a child up as an example to show them who was to be the greatest; instead, if Peter were the first

Pope, Jesus would have set him up and said, "This is the greatest of all."

XIII

PETER WAS NOT THE FIRST POPE FOR JESUS PLAINLY SAID THAT ALL THE APOSTLES WERE TO BE ON THE SAME PLANE OF EQUALITY.

"But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever of you will be the chiefest, shall be your minister: And whosoever of you will be the chiefest shall be servant of all" (Mark 10:42-44).

"But be not ye called Rabbi: for one is your Master, even Christ; and ye all are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ" (Mt. 23:8-10).

In these verses, Jesus gives to us the pattern of service. He says that none of us are to exercise lordship or authority over our brethren.

It is interesting to notice that he goes further than this. He not only says that we are to call no one master, and that there is to be no authority nor lordship over us, but he further tells us that we are to call no man upon the earth father. I want to tell you plainly, beloved, I wouldn't call any Roman Catholic Priest on earth Father. He may be a father several times, but I will not call him such.

XIV

PETER WAS NOT THE FIRST POPE FOR WHEN THE DISCIPLES HELD AN APOSTOLIC COUNCIL, JAMES SEEMS TO BE THE ONE THAT PRESIDED AND NOT PETER.

You read of this first council of the Apostles in Acts 15:7-19.

"And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Spirit, even as he did unto us; And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written. After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof and I will set it up; That the residue of men



Psalm 9:1-10

INTRO: David's eyes were ever on the God of creation, inspiration, and salvation; therefore he always had ample material for his psalms of praise, adoration, and thanksgiving. Also, his Psalms are full of doctrinal and prophetic truths.

VERSE 1

"I will praise Thee, O Lord." Spiritual determination motivated by love is ever needful and acceptable. David purposed in his heart, even if he was alone in doing it, to praise the Lord from whence comes every good and perfect gift.

"With my whole heart." Half-hearted or lukewarm Christianity seems to be the mark of the age in which we live (Rev. 3:16; Matt. 24:12). If we are to "do all to the glory of God," we must do it heartily. Too many times we are like Ananias and Sapphira, we keep back part of the price instead of presenting our bodies a living sacrifice (Acts 5:1, 2; Rom. 12:1).

"I will shew forth all Thy marvelous works." Those round about us should hear us speak forth the wonderful works of God (Acts 2:11) and see our good works (Matt. 5:16). The works of God in creation and in salvation are ample sources for a lifetime of preaching!

VERSE 2

"I will be glad and rejoice in Thee." How much happiness the Devil has robbed the children of God of in getting them to focus their attention on the temporal instead of the eternal (II Cor. 4:16, 18). The joy of the world is at best fleeting, but

might seek after the Lord, and all the Gentiles, upon whom my name is called, said the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God."

You will notice, beloved, that Peter spoke first, then Paul and Barnabas discussed the matter, then James spoke and concluded his message by saying, "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God." This would indicate that James presided, and that his words perhaps were final in this conference. Don't you see, beloved, that if Peter had been Pope, he would have pronounced the verdict instead of James.

XV

PETER WAS NOT THE FIRST POPE BECAUSE PAUL WITHSTOOD PETER FACE TO FACE ONCE WHEN HE DID WRONG.

"But when Peter was come to Antioch, I withstood him to the face, BECAUSE HE WAS TO BE BLAMED. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled

## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

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the joy of the Lord is everlasting.

"I will sing praise to Thy Name, O Thou Most High." Whether it was with the pen, or the harp, or with the mouth, David prepared to exalt and magnify the Name of his God. How much ink, breath, and talent is wasted on things of little value, when we could use them to lift up the Name of the Lord.

VERSE 3

"When mine enemies." David's enemies were plentiful and powerful (Eph. 6:12).

"Are turned back." They had boasted like the giant that they would overtake and destroy David, but God, by His power, turns them back in their purpose in defeat.

"They shall fall and perish at Thy presence." How blessed to have the assurance of the Lord's presence when we face the enemy (Joshua 1:5; Matt. 28:20). The snow melts and vanishes away at the presence of the sun.

VERSE 4

"For Thou hast maintained my right and my cause." The Captain of our salvation and our Advocate has never lost a case. David was God's chosen and anointed, and this will be, and was publicly declared.

"Thou satest in the throne judging right." God's judgments are true and righteous altogether. The child of God needs to remember this, even when fellow saints misunderstand or misrepresent.

VERSE 5

"Thou hast rebuked the

likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all. If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" (Gal. 2:11-14).

Let me ask two questions, in the light of this Scripture: "Whoever heard of a Pope doing wrong? Whoever heard of withstanding a Pope? Both of these are logical questions, and surely in the light of this Scripture, our conclusion must emphatically be that Peter was not the first Pope.

XVI

PETER WAS NOT THE FIRST POPE BECAUSE THE DISCIPLES ASKED HIM TO GIVE AN ACCOUNT OF HIS MINISTRY TO THE GENTILES.

Up until this time, the Gentiles had never had the gospel preached unto them. God led Peter to preach unto them, and then the church at Jerusalem called Peter "up on the carpet," and demanded an explanation of him.

"And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was (Continued on Page 4 Column 4)

heathen, Thou hast destroyed the wicked, Thou hast put out their name for ever and ever." David has the victory and saw this to be universal for all saints when God would set up His Kingdom (Dan. 2:44).

VERSE 6

"O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them." David stands over the enemy singing the song of victory. This is vividly brought out in I Corinthians 15:55-57 in the fullest sense. Keep in mind, all of the cities built by men and for men, will be abolished, along with all of the memorials built to ungodly rulers. "They do it to obtain a corruptible crown" (I Cor. 9:25). It is sad to see young people strive so hard for earthly recognition and attainment and neglect the spiritual.

VERSE 7

"But the Lord shall endure for ever: He hath prepared His throne for judgment." Yes, "the Lord hath prepared His throne in the heavens; and His kingdom ruleth over all" (Ps. 103:19). Earthly men and kingdoms come and go, but God remains the same.

VERSE 8

"And He shall judge the world in righteousness, He shall minister judgment to the people in uprightness." Because of a lack of understanding, people can't see the reasons for many of the events taking place in the world and think it is unfair or unjust. I'm sure that there were many who felt the destruction of Sodom and Gomorrah was unfair.

VERSE 9

"The Lord also will be a refuge for the oppressed, a refuge in times of trouble." God deals in justice in relation to the wicked and in mercy to the saints. God has, and will provide for the needs of His people, even in the midst of the most adverse situations. We can say with Paul, "the Lord stood with me," and with the three Hebrew children, "our God is able." So God is our refuge (Psalm 46:1). Read Hebrews 6:18-20.

VERSE 10

"And they that know Thy Name will put their trust in Thee: for Thou, Lord, hast not forsaken them that seek Thee." "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). While men rush to the resources of this world and put their dependence in earthly remedies, the child of God abides under the shadow of His wings.

Conclusion: As we face the close of this age, may the song of victory ring forth from our lips, and may we shew forth all the marvelous works of God.

(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 33908).

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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Were the Old Testament saints regenerated?

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When Jesus spoke to Nicodemus, He made a very firm and clear statement. "...Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God" (John 3:3). When He made this statement He had not yet died on the cross. Nicodemus was in the same condition as all those in the Old Testament times, lost. You may well say that that is the condition of all people today, and that is true. Mankind is in the condition of death - spiritual death. "And you hath He quickened, who were dead in trespasses and sins" (Eph. 2:1).

All are sinners and have been from Adam to now. All need a Saviour. There is only one Saviour, Jesus Christ. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). The Old Testament saints believed in the fact that the Messiah (Jesus Christ) would come and die for them. We look back to the fact that He did come and die for us. The faith is in the same person and act, Jesus, who died and rose again.

The prophets of old preached the same message. "To him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins" (Acts 10:43). Read such passages as Isaiah 53; Jeremiah 31:34; Micah 7:18; Job 19:25-27; and Psalms 103:12. (We could multiply these Scriptures over and over).

Yes, Old Testament saints were regenerated just as we are.

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Yes, the saints of the O.T. were regenerated, over and over in Scripture the saints of the O.T. are called "children of God," and "children of the Lord." Physical conception or birth is prerequisite to being a child of man, and spiritual regeneration or birth is necessary before a person is experientially a child of God.

Jesus said, "...Except a man be born again, he cannot see the kingdom of God... Except a man be born of water and of

the Spirit, he cannot enter the kingdom of God" (John 3:3 & 5). Jesus spoke these words in dialogue with Nicodemus, a "ruler of the Jews." Nicodemus was familiar with the Law and the Prophets, and would never question the character of his God-honoring ancestors—this is the reason the words of Jesus was an enigma to him. When Jesus said, "Except a man be born of... the Spirit." He did not mean only contemporary man, but he used the term "man" in the generic, including Adam and all of his posterity, and not one shall ever see the kingdom of God without first being regenerated.

When Jesus said, "That which is born of the flesh is flesh..." He was speaking retrospectively as well as futuristically, and there are no exceptions. And when He said, "...that which is born of the Spirit is spirit." He was speaking of the regenerative experience which is wrought in all the elect of God by the Holy Spirit at the appointed time. Paul used Ishmael and Isaac to show the contrast between those who had only experienced the fleshly birth, and those who had experienced both, the birth of the flesh, and the birth of the Spirit. Galatians 4:29, "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."

Hebrews chapter eleven reveals that, not only did the O.T. saints see the kingdom of God, but that they also entered it as more than conquerors, and their entrance thereunto was by the grace of God whereby they were regenerated.

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As God, the Father, represented the whole gospel dispensation by the use of types and ceremonies of the old covenant, so, in turn, the Shekinah glory in the tabernacle and, later, in the temple, anticipated the manifestation of the glory of God in the likeness of sinful flesh (yet sinless), as was exemplified in Christ Jesus on a special occasion, when He was transfigured before three of His disciples, Peter, James, and John, in the presence of Moses and Elias.

So, in this consideration, it must be conceded that all true believers under the old covenant were saved in anticipation of the coming sacrifice of Christ Jesus in order to save His people from their sins (Mt. 1:21).

But now, since the sacrifice for the propitiation of the sins of His people, as designed by God, the Father, is accomplished, all such believers are presently saved retrospectively, in looking back to the cross; whereas, all believers under the old covenant

were saved in anticipation of the cross.

Hence, in respect to the believers under the economy of the old covenant, the manner of their status is that "...as many as received Him, to them gave He power to become the (children) of God, even to them that believe on His name; Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jn. 1:12, 13).

This ability to become the children of God, the Father, relates to the regenerating power of the Holy Spirit, in respect to the efficacy of the blood of Christ Jesus in order to save his people from their sins (Mt. 1:21), is "according to the power of God (the Father), Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1:8, 9).

Yes, in this brief consideration, I must affirm that the Old Testament saints were regenerated (born again) in anticipation of the sure coming of Christ Jesus to propitiate for their sins.

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Webster defines regeneration as "a spiritual rebirth or conversion." Christ, in talking to Nicodemus, referred to the same thing when He said, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). In I John 5:1, we are told, "Whosoever believeth that Jesus is the Christ is born of God..." Again, in Ephesians 2:8 we see, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God."

From these Scriptures, we see that those who have faith in Christ have had a spiritual rebirth (regeneration).

A study of a few Scriptures will show that the Old Testament saints had that faith, therefore were regenerated. In Acts 10:43, we read, "To Him give ALL the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." David, said, "Blessed are all they that put their trust in Him" (Psa. 2:12). Could there be any doubt as to Job's faith when we hear him say, "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25, 26)? In chapter eleven of Hebrews we have a definition of faith, followed by a list of Old Testament saints as examples of how faith produced works in their lives. After giving a brief account of each of these old

saints whose names are in the faith hall of fame, we read, "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:39, 40).

Every time a saint of the Old Testament brought a lamb to be offered for a sacrifice, he was saying by that, "This lamb represents the true Lamb of God, Who one day will be wounded for my transgressions. He will be bruised for my iniquities; the chastisement of my peace will be placed upon Him; and with His stripes I will be healed."

Yes, the Old Testament Saints were regenerated, or else they would not have been saints (believers). They were saved the same way people are saved today — faith in the shed blood of Christ, and I John 5:1 tells us that those who have that faith are born of God (regenerated).

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"Except a man be born again, he cannot see the kingdom of God" (John 3:3).

Our text states that which is true of all men of all time, and not just in New Testament times. Yes, Old Testament saints were regenerated. The way of salvation has been the same for all men of all time.

"Thy Word hath quickened me" (Psa. 119:50). Quickened means to make alive and refers to the giving of spiritual life in regeneration. Sound Baptists have always believed that the Spirit works in, and through, and with the Word in regeneration.

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes..." (Eze. 36:26-27).

This Scripture is certainly a description of regeneration, and applies to Old Testament saints as well as those of today. Old Testament Saints were totally depraved. They came into the world with a sinful nature. They needed the New Birth the same as we do today if we are to be saved.

I really cannot imagine anyone believing that Old Testament saints were not regenerated. I think I have heard of a very few hyperdispensationalists who would state this. But let us consider that the condition of man then was the same as now. Therefore, if he was to be saved, it must be the same as now and that is by regeneration.

## WHY PETER

(Continued from Page 3)

come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them" (Acts 11:1-3).

If Peter were an infallible Pope, he surely would not have

had to give an account of his action to the rest of the disciples. The very fact that they demanded this explanation would indicate to us that he was not a Pope, but was simply an apostle like the balance of Jesus' early disciples.

XVII

PETER WAS NOT THE FIRST POPE FOR THERE WAS NO SUBORDINATION OF PAUL TO PETER.

This Paul declares when he vindicates his apostleship when writing to the church at Corinth.

"Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. Mine answer to them that do examine me is this, Have we not power to eat and drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Peter?" (I Cor. 9:1-5).

Notice also this Scripture:

"But I certify you brethren, that that gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again to Damascus" (Gal. 1:11, 12, 17).

When Paul was converted, he went out into Arabia, and there studied the Bible for three years in order to correctly understand the Old Testament prophets, in the light of his new experience with Jesus. Verse 17 tells us that he did not even go to see Peter for three years time. This shows that Paul did not accept Peter as a Pope. Whoever heard of treating a Pope that way — staying away from him for three years time without even going to see him talk over matters of the Scriptures.

XVIII

PETER WAS NOT THE FIRST POPE, BECAUSE OF HIS OWN STATEMENT IN THE HOME OF CORNELIUS.

When he went to Caesarea, to preach unto the Gentiles, he went to the home of Cornelius.

"And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, STAND UP; I MYSELF ALSO AM A MAN" (Acts 10:24-26).

Here was the best opportunity in the world for Simon Peter to tell the world that he either was or was not a Pope. Instead of allowing Cornelius to fall down and worship him at his feet, Peter said, "Stand up; I myself also am a man." What a contrast between Simon Peter and the modern Pope. The Pope of today, demands just such adoration and worship as Simon Peter refused. If one gets into his presence today, he must either kneel and bow in submission unto him, or else, as an infidel, pay the cash in order to see the Pontiff. Surely in view of this Scripture, and these reasons which I have given, we are compelled to say that Simon Peter was no more than any of the Apostles. He was not a Pope, he was just God's servant on earth.

These Scriptures prove to us

(Continued on Page 5 Column 1)



*There is no failure more disastrous than the success that leaves God out of the bargain.*

## WHY PETER

(Continued from Page 4)

that Peter was not the first Pope. That being true, Pope Pius XI is not God's official representative on earth.

In view of this, the supreme need of the hour is for every man to make the same confession as that of Simon Peter. Do you not remember the day when Jesus came to the coasts of Caesarea, and He asked the disciples a very pointed question:

"Whom say ye that I am?" (Mt. 16:15).

Immediately Simon Peter made the confession which every man of the world ought to make tonight.

"Thou art the Christ, the Son of the living God" (Mt. 16:16).

Our adoration, our worship, our loyalty, and our service is not to be rendered unto man, but rather unto the Lord God — not the Pope, but the Lord Jesus Christ.

In the Old Testament, a priest was a necessity. Only the priest could go into the Holy of Holies. There was a veil which separated the Holy of Holies from the outer Holy place in the temple of Jerusalem. Behind this veil in the temple, the high priest only might enter. On the day that Jesus died on the cross, a miracle took place within the temple. The unseen hand of God reached down from Heaven and rent the veil of the temple in twain. This was to indicate that the way into the Holy of Holies was now made perfect through Jesus. No longer does the individual need a priest, for Jesus is now become our perfect High Priest.

"For such an **HIGH PRIEST BECAME US**, who is holy, harmless, undefiled, separate from sinners and made higher than the heavens" (Heb. 7:26).

Today, Jesus is our great High Priest, and each believer is his own priest under Jesus.

"But ye are a chosen generation, a royal priesthood" (I Pet. 2:9).

"And hath made us kings and priests unto God and his Father" (Rev. 1:6).

Thus beloved a Catholic Priest is a man 2,000 years behind time.

Listen to this great Scripture: "For there is one God, and **ONE MEDIATOR** between God and men, the man Christ Jesus" (I Tim. 2:5).

The only mediator that is to come between God and man is the Lord Jesus Christ. I remember several years ago in Cincinnati, a young Catholic girl heard me make such a statement one evening, and she went home with me that evening, to the house where I was staying. I talked with her until two o'clock in the morning. I finally read her this Scripture:

"For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5).

She said to me "Is that passage in the Catholic Bible?" I assured her that it was although I did not have one present to show it unto her. She said, "If it is, then the whole system of Catholicism fails, in the light of these verses of Scripture." What words of wisdom were these of hers. To be sure, Catholicism fails in the light of this text, for the only mediator one needs is not an earthly priest, but an Heavenly High Priest.

Sometime ago, I heard of a

man who had joined a Catholic Church. He declared that he did so for one reason. When asked why, he said, "I have committed my salvation into the hands of the priest, and he is responsible for it." The believer to whom he was speaking said, "That is exactly what I have done. I have put myself in the hands of my priest, and He is responsible for my salvation. The only difference is in regard to the priest; yours is a man, while mine is Jesus Christ." It is my prayer tonight, beloved, that in this hour, there shall be many who shall cast themselves into the hands of the Lord Jesus Christ as the only Priest, and depend upon Him for eternal salvation and everlasting life.

May God bless you!

## MONEY

(Continued from Page 1)

John Stephenson, of Muncie, Indiana, was looking over things to be auctioned from a dead neighbor's household goods. He saw an old wall clock and made a mental note that he would bid for it. Then he took it down to examine the works. Out rolled \$4,061 in bills ranging from \$1 to \$100. He was given the clock, but the money went into the estate.

A woman about 70 years of age, told New York police she kept \$17,800 in cash and \$15,000 worth of jewelry in a black bag which she kept with her, because she had lost her faith in banks.

Shortly after midnight January 13, she went to a cafeteria near her hotel, carrying the little black bag. She placed it on a chair and put her coat over it. When she finished eating, she went searching for her check. Her coat was on the floor and the bag gone when she returned to her table.

Since the government guarantees saving deposits in banks, there really is no ground for lacking faith in banks. They are much safer than sofas, packing boxes, wall clocks and black bags.

Every person has something infinitely more valuable than money and jewelry, for the Lord Jesus asked: "What shall it profit a man if he shall gain the whole world and lose his own soul?"

—Young Life

## WARNING

(Continued from Page 1)

slackness; **BUT IS LONGSUFFERING TO US-WARD**, not willing that any should perish, but that all should come to repentance." Who is us-ward? His chosen ones. He is not willing that any of His chosen ones go to hell, and you can rest assured that not one will go to hell, but all in due time will repent. The Bible makes it very clear to whom He is speaking in II Peter 3:1, "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance." No sinner, no lost sinner I might add, has a pure mind. If God were not willing for the lost to go to hell, then no one would be in hell at this time, or in the time to come.

Now Mr. Range said that you must repent before you can be saved. First, you must be regenerated, spiritually reborn, renewed, restored, reformed. This must take place first before you can repent. A dead man cannot repent. Regeneration is

an act of God, for salvation is of the Lord. After you have been reborn then you will repent, and not until. Now he (Range) said that you first must repent of all of those sins and accept Jesus for your Saviour. To say that we must accept Jesus, is saying we must approve of Him; however, He is the one that does the approving.

Again he said (Range) God's will is for you to accept (approve) Christ and be saved, for God's will is for you to feel your need of him. It is God's will that you be saved, but he leaves this decision up to you. Oh, I am so glad that God did not leave a decision up to me because I was dead in my sins, and how can a dead man make a decision. Now I believe that I have shown what the **ASHLAND AVENUE BAPTIST CHURCH AND THE LEXINGTON BAPTIST COLLEGE BELIEVES**. Yet, Churches go on and on supporting this college. I ask God's People, "Is this the way to teach our young preachers, and is this what you want them to go out and preach in your churches?" I hope and pray that God will open the eyes of His people.

## SACRIFICE

(Continued from Page 1)

work harmoniously — if such a thing be possible — in a union meeting.

The great and distinguishing doctrine of Baptists of all the centuries is salvation by grace through faith in the Lord Jesus Christ wholly apart from works. We admit that there are individuals in other denominations who believe and teach this doctrine, but their denomination, as an organization, teaches otherwise in its articles of faith. And when a Baptist unites with them in the so-called union meeting he of necessity does two things: he lays aside his own belief, and, in the minds of all others, at least, he endorses salvation by grace plus something else.

Again, on the question of the origin and government of the churches of Jesus Christ the Baptist is the distance of the poles apart from the belief of the **Pedo-Baptist**. In recent years, it is no uncommon spectacle to witness pastors of different churches in a so-called union meeting receiving members for their churches, having the Baptists to sit in one place, and the others to occupy other seats. Whenever a Baptist preacher does such work, he lays down his own belief, he endorses what he does not believe, and, to say the least of it, he plays the role of a hypocrite.

Baptists believe in a regenerate church membership, and it has been the practice of this belief that has kept the Baptist fires brightly burning for about two thousand years. Then, how can a Baptist be consistent and join in with others whose belief and practice is just the opposite on the subject of church membership? There is absolutely no way by which a Baptist can follow such a practice, and be justified in so doing.

A third cherished doctrine of Baptists is that baptism is by the immersion of a believer in water by the right authority. He believes that baptism has nothing whatever to do with the saving of the individual; but, on the other hand, he believes that none but a saved person can be baptized in the Bible sense. But

## "WHAT WOULD HE THINK, OR SAY"

There was no room for Him in the inn,  
That's why He was laid in a manger;  
And to this world of lost, sinful men,  
Unto this day, He remains a stranger!

Now once a year they become quite merry,  
And celebrate His birthday — or so they claim!  
But the rest of the year they seem in a hurry,  
To dishonor Him, and blaspheme His name.

Oh, they like to think of Him as a babe,  
But they have no love for Him on the cross;  
That He would come to die and to save,  
Seems quite foolish to those who are lost.

Yes, the gospel is hid to those who perish,  
For Satan has surely blinded their eyes;  
This world of sin they love and cherish,  
And their lost condition do not realize.

But scattered among them are His dear sheep,  
'Twas for them, He was born, for them, He died;  
He kept the law which they could not keep,  
And to their sins was His blood applied.

So thankful am I that my Saviour came,  
To this wicked, sin-cursed earth;  
Oh, praise His precious, holy name,  
I'm thankful for His virgin birth!

But 'tis not my Saviour's desire or plan,  
That with His birthday I be concerned;  
'Tis instead, His solemn command,  
That I watch and wait for His return!

Yes, He tells me to be watching and waiting  
And I wonder what He would think, or say,  
If He should return and find me celebrating,  
With the world, its pagan holiday?

Mrs. Frank Parrish  
Courtland, Virginia

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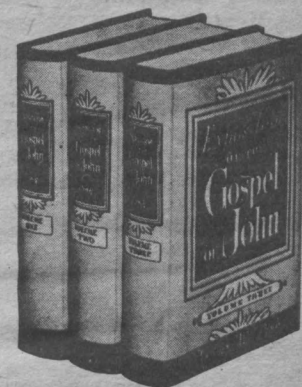
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## WHYS

(Continued from Page 1)

goodness. Good men must not be slackers, while evil men organize to defeat them. "The church is for the saved, and membership answers the deep need and cry for discipleship. There is no bondage like the bondage of love, so binding and compelling, so full of satisfaction and joy. When grace has wrought its work, and the heart is rejoicing in new life and hope, the person does not stop to inquire, Why join the church? That was settled when he found the Lord."

3. "In Union There is Strength" for Service. — "My church... and the gates of hell shall not prevail against it." These lines are being written at a fourth-story window. All day long soldiers are passing to and fro on the street down there, singly, by twos and by threes. I am hardly conscious of their passing. But one day last week this great office structure began to quiver. Then I heard dull thuds below. The same soldiers were passing, but in column formations now, all keeping step, and all going the same way. Woe was to whatever tried to block their progress then. Christ set a bold enterprise for the band which He started. It was to win the world, He told them to cling together, trust Him, and keep right on.

### Why Not Any Church?

"We ought to obey God rather than men" (Acts 5:29).

After all that men may say, God's Word should determine what church a person should join, and the Word of God must be interpreted by each person for himself. Sentiment is one of the noblest emotions only when kept in its proper place, but when sentiment suggests that one should join the church of his father, mother, wife or friend, then sentiment is going too far. Social ties are precious in the sight of all, but the church of God is not built upon social affinities, customs and limitations. The opinions of men and the prestige of any particular church in the community are not worthy to determine membership. In all matters of personal religion the individual soul is competent both to consider and to conclude. And the serious part is that the individual soul will be held responsible for his ultimate decision.

Every church claims to be founded upon interpretations of the Scriptures. All Christian people believe in baptism, for instance, and the Scriptures have a doctrine of baptism. What is it? Let men go to the Scripture to discover. The Scriptures have a teaching also about what should go before and what should come after baptism. What is this teaching? Various men say various things, and some frankly offer substitutes for the Scriptures. Individuals must raise and answer these questions in the light of the Scriptures alone. "We ought to obey God rather than men."

"Is not one church as good as another?" No! And men do not say this of other organized relationships in life. When did one lodge come to be as good as another? When did one political party come to be as good as another? When did one family seem to be as good as another? He who studies institutions and relationships comes to have con-

victions on their comparative worth. And only the person who has convictions concerning the distinctive worth of his organization does anything much to advance its progress.

"And others had trial of cruel mockings and scourging, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth." These men thought it made some difference what a man believed, and because they believed intensely and devoutly, the Gospel lives and triumphs today. We who want to count for anything must believe intensely also, and be ready to "follow in their train."

### Why The Baptists?

"Take heed unto thyself and the doctrine" (I Tim. 4:16).

1. The Answer of Origins. — "To be well-born is to enter life with an advantage. Baptists are justly proud of their beginning — the New Testament. They have an ancient and Scriptural origin. Certain characters in history are named as founders of various denominations: The Disciples began with Alexander Campbell, the Methodists with John Wesley, the Presbyterians with John Calvin, the Lutherans with Martin Luther, and the Church of England with Henry VIII. Not so with the Baptists. There is no personality this side of Jesus Christ who is a satisfactory explanation of their origin. The New Testament churches were independent, self-governing, democratic bodies like the Baptist churches of today. We originated, not at the Reformation, nor in the Dark Ages, nor in any century after the Apostles, but our marching orders are the Commission, and the first Baptist Church was the church at Jerusalem. Our principles are as old as Christianity, and we acknowledge no founder but Christ." — McDaniel.

### Why A Regenerated Membership?

"Ye must be born again" (John 3:7).

First — What is Regeneration? — "It is God's turning the soul to Himself — conversion being the soul's turning itself to God." Regeneration can not be bought by gifts to God, neither is it acquired by man's independent efforts after righteousness. It is often difficult for seekers after salvation to recognize these facts. God first acts upon the receptive soul, and then works in us both the desire and the purpose to receive the free grace which He offers. Now, why do we insist upon a membership composed of these who have repented, turned to God and been baptized each for himself?

1. The Reasoning from Human Nature — All serious-thinking men feel that there must be a preparation for membership adequate to the dignity and worth of the organization which they seek to join. Who that has knocked at the doors of a great fraternal order can forget the solemn moments when he stood in the vestibule, thinking on his life and conduct? But all men who think far enough soon reach the conclusion that there is no preparation which man can make unaided which is adequate for membership in the kingdom and church of God. When man has reached this conclusion of



QUESTION:—When did an iron gate open of its own accord?

ANSWER:—Acts 12:10—"When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out..."

helplessness, God comes in to render needed aid. "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure."

2. The Precedent of the First Churches. — In their execution of the plan of Jesus, the Apostles organized churches in Judea, Samaria, Galilee and afterwards throughout the Roman Empire. No unregenerated person was entitled to a place in these churches even though he had Abraham for father, or other pious ancestry. "Even Nicodemus, a ruler of the Jews, could not share in the blessings of the new kingdom without regeneration." Circumcision counted for nothing, and all the rites and ceremonies of the Levitical economy were abolished. John the Baptist preached repentance, and baptized the penitent for the remission of sins. The first church was formed in Jerusalem. Additions were daily made to it, but only of such as were saved. Paul addressed his letter "to all that be in Rome, beloved of God, called to be saints." He addresses another letter "Unto the church of God in Corinth, to them that are sanctified in Christ Jesus, called to be saints."

3. The Plain Teaching of the Scriptures. — Regeneration before baptism and church membership is a fundamental in the Baptist faith, and is fundamental with us because it is taught in God's Word. What embarrassment we would have if unconverted men, women and children be admitted freely to membership in God's church! God's entrance requirements must determine admission to God's organization. God says, "Except a man be born again, he can not see the kingdom of God" (John 8:30). Again, "He that heareth my word and believeth in him that sent me, hath eternal life." (John 5:24). And again, "You hath did he quickened, who were dead in trespasses and sins" Eph. 2:1).

### Why Immersion Only?

"And they went down into the water... and he baptized him" (Acts 8:38).

### THE EXAMPLE OF JESUS

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased" (Mark 1:9-11).

### THE TEACHING OF PAUL

"Know ye not, that so many

of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of His resurrection" (Rom. 6:3-5).

### THE INTERPRETATION OF SCHOLARS

Thayer's Greek-English Lexicon. Baptizo: "An immersion in water."

Bro. E.P. Gould (Episcopalian), in Commentary on Mark: "The proposition here coincides with the proper meaning of the verb, indicating that the form of the rite was immersion into the stream."

John Calvin (Presbyterian), in his Institutes: "That very word, baptize however signifies to immerse."

John Wesley (Methodist), in Notes on the New Testament, p. 379: "We are buried with Him — alluding to the ancient manner of baptism by immersion."

Cardinal Gibbons (Catholic), in "The Faith of Our Fathers," says: "For several centuries after the establishment of Christianity, baptism was usually conferred by immersion; but since the twelfth century the practice of baptism by affusion has prevailed in the Catholic Church, as this manner is attained with less inconvenience than by immersion."

### Why Close Communion?

"To the law and to the testimony" (Isa. 8:20).

### THE SCRIPTURES

Everywhere teach and assume that baptism precedes the Lord's Supper. All denominations agree on this. And, in this sense, all fare "Close" communionists. That is to say, they would not commune with those who had not received "baptism." Baptists agree with other denominations here, but differ with them as to what baptism is.

### WHAT OTHERS SAY

Bro. Wall, Episcopalian: "No church ever gave the communion to persons before they were baptized. Among all the absurdities that were ever held, none ever maintained that any person should partake of the communion before they were baptized."

Henry Ward Beecher, Congregationalist: "A pedobaptist who believes that baptism is a prerequisite to communion has no right to censure the Baptist churches for close communion. On this question there is a great deal of pulling out of motives by people whose own vision is not clear."

Bro. Hibbard, Methodist: "It is but just to remark that, in one principle, the Baptist and pedobaptist churches agree. They both agree in rejecting from communion at the table of the Lord and in denying the rights of church fellowship to all who have not been baptized. Valid baptism they consider as essential to constitute visible church membership. This also we (the Methodists) hold. The only question then, that here divides us is, 'What is essential to valid baptism?'"

American Presbyterian: "Open communion is an absurdity, when it means communion with the unbaptized. I would not for a moment consider a proposal to admit an unbaptized person to the communion and can I ask a Baptist so to stultify himself and ignore his own doctrines as to wish me to commune

with him while he believes I am unbaptized? I want no sham union and no sham unity, and if I held the Baptist notion about immersion, I would no more receive a Presbyterian to the communion than I would receive a Quaker. Let us have unity indeed, but not at the expense of principle; and let us not ask the Baptist to ignore or be inconsistent with his own doctrine. Let us not either make an outcry at his 'close communion,' which is but faithfulness, until we are prepared to be open com-

(Continued on Page 8 Column 1)

## HOW DID THE APOSTLES DIE?

Have you ever wondered what happened to them — Peter and John, James and Phillip, the twelve apostles whom Jesus Christ chose to be His first witnesses? Tradition tells us that every one but John met a violent death because of his unwavering faith in his leader, some on crosses, some with swords, but all with unflinching devotion to the One whom they knew to be the Saviour of men.

James, the brother of John, was first to die. Beheaded by Herod Agrippa (see Acts 12:1-2) in about 44 A.D., he led the procession of apostolic martyrs. Not long after, Matthew, who had taken the Gospel to Persia, Macedonia, Syria and Ethiopia was hacked to death with a sword because he preached the name of Christ. Thomas, too, was run through with a spear by King Misdai of India, so tradition says, after a thrilling ministry through Parthia and India. James, the head of the church at Jerusalem ("old camel knees" they called him, because of the callouses he wore on his knees from long hours of praying), was beaten and stoned at the age of ninety-four, and his brains dashed out with a fuller's club.

Others were crucified. Bartholomew after a cruel beating with staves was crucified and later beheaded in Armenia. Thaddaeus was left to die on a cross at Edessa in 72 A.D. Simon Zelotes met the same fate after preaching the Gospel through Mauritania and Africa. Andrew was imprisoned and crucified in Achaia by an enraged Roman official, and Peter, his brother, it is agreed, was crucified by Nero, the great persecutor of Christians. Of Peter it is said that when his time came to die, he requested that he be placed on the cross head down, because he was not worthy to die in the same manner as his Lord.

An ancient historian tells us that when Jesus was being led out to die that the man who had first accused him was so struck by his extraordinary courage that he fell at his feet and asked his forgiveness, then publicly announced his faith in Christ and insisted on being beheaded with James, so together they died.

Can you read of the heroes of this first little band of Christians and, ever again, doubt the genuineness of their testimony? The message they spoke was most certainly true, and had they not been willing to face death for its truth it would never have reached you. Can you ever again hang your head in shame or embarrassment at the mention of Jesus Christ? He is the one Person worth living for — and dying for.

—Young Life



## "SHE WAS AN ANGEL ON EARTH"

Hattie A. Waugh, born July 20, 1889, died June 21, 1981, age 91, the mother of Elder Raymond A. Waugh of Midland, Tex., a frequent contributor of articles to this paper.

The obituary item in The Columbus, Ohio newspaper gave mention of family members & relatives, but failed to mention the thousands of friends and neighbors who loved her, also. I was one of those.

Hattie Waugh will be remembered as the kindest person that ever lived in our community. She was a widow for 63 years, and a lady with high moral character who endured the hardships, struggles and agony of trying to keep a home during the depression years, and raise her two children. She was both father and mother to them, as well as being second mother and doctor and nurse to every child in the neighborhood. Everyone went to Hattie for comfort, solace and a little bit of extra love. She gave it her all.

Having known Hattie Waugh for 62 of my 65 years, I can truthfully say that my life was richly rewarded by her compassion for others, kindness and guidance through the errant ways of our childhood.

I am speaking for all that were fortunate enough to have come in contact with this wonderful lady.

Our hearts are truly saddened by her passing.

Charles S. Townsend  
Dayton, Ohio

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

**KNOXVILLE, Tenn.** (EP)—James Earl Ray, serving a 99-year sentence for the assassination of the Rev. Martin Luther King Jr., became a Christian four months ago, his wife and a Baptist minister said June 17.

Ray accepted Christ at a prison chapel service four months ago and had been taking Bible study correspondence courses, Mr. Don Price and Anna Sandhu Ray said. Ray asked that his conversion not be publicized, they said. Price is a Baptist minister with the Knoxville Union Rescue Mission who works with inmates at Brushy Mountain State Penitentiary at Petros, where Ray was housed.

Ray was secretly moved early June 17 from the remote east Tennessee penitentiary to the state prison at Nashville after spending two weeks recovering from stab wounds. He was stabbed 22 times on June 4 in the prison's law library with a crude knife honed from a window brace, authorities said. Five inmates have been isolated while officials investigate the attack.

Prison officials say they believe the attack was a publicity stunt by members of a black prisoner's organization, but Ray and his wife say they think it was a contract attempt to kill Ray to keep him from revealing what he says is new evidence that King's 1968 assassination in Memphis was a conspiracy.

"My contact with James began over a year ago and our relationship — friendship — built," Price said. "About four months ago he made his decision in the chapel service. As far as I can see, he's had a real change. When I first started talking to him, he said, 'I don't have time for that.' I said to him, 'James, I thought that you had 99 years.' He said, 'Yeah, that is a long time, isn't it?'"

Price, who said he has worked with inmates in 65 prisons in the United States and Canada over the past 30 years, said, "My wife and I both have a great feeling for this man."

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NEW ALBANY, Ohio

(EP)—Six persons made professions of faith in Christ at the funeral for a crewman killed in the crash on the aircraft carrier Nimitz. The funeral for Ronald Lee Wildermuth, 19, was conducted at First Baptist Church, New Albany, by its pastor, Kenneth Branham.

Wildermuth was working on a parked aircraft when another airplane crashed on deck. The accident occurred in the Atlantic Ocean off Jacksonville, Fla.

Branham said the family of the killed crewman asked for an evangelistic emphasis along with the normal funeral service. An invitation was given and six persons indicated they wished to receive Christ. The six included relatives and friends of the serviceman.

Wildermuth had made his own profession of faith at New Albany nearly two years ago. Nine members of his immediate family have been baptized at New Albany during the past year, according to Branham. This includes an older brother and two younger brothers of the sailor, also his grandparents. The mother of the dead crewman is waiting baptism. His father has indicated a call into the ministry.

\*\*\*

**LOS ANGELES (EP)**—More than 13,500 Southern Baptists holstered months of theological rhetoric, modified a two-year turn to the right, vigorously affirmed the Bible as their authoritative guide, and sounded a renewed charge toward Bold Mission Thrust at a three-day meeting at the Los Angeles Convention Center. Messengers to the 125th annual Southern Baptist Convention — far surpassing the west coast record of 9,396 set in 1962 in San Francisco — avoided overt theological confrontation, although it underlaid the political and business of the convention.

Bailey Smith, pastor of First Southern Baptist Church, Del City, Okla., won reelection to a traditional second term as SBC president with some 60 percent of the vote, defeating Abner McCall, chancellor of Baylor

University, Waco, Texas. So-called "moderates," unhappy over efforts of "biblical inerrantists" to control the SBC, launched the challenge of Smith, losing the election but winning more votes than most convention observers predicted.

In a convention marked by efforts of Smith and other SBC leaders to set the stage for harmony, messengers voted a record \$93 million Cooperative Program budget, magnified the denomination's Bold Mission Thrust goal to proclaim Christ to the world by the year 2000, heard a host of inspirational messages and reports by SBC agencies, and passed 18 resolutions. Messengers voted for the fourth consecutive year to reaffirm the 1963 Baptist Faith and Message statement, declaring the Bible is "truth without any mixture of error."

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**SPRINGFIELD, Mass.** (EP)—A man who is being sued by his daughter for \$1 million for allegedly abducting her testified June 16 that he feared his daughter would "become a robot" unless she was removed from a religious sect she had joined.

Richard Parsons, a Hellertown, Pa., engineer, described in federal court how his family became increasingly worried about the involvement of their 22-year-old daughter, Debra Lynn Rausch, with The Way Ministry in 1977. He said they eventually sought out "deprogrammers" to get her to change her beliefs. The Way is a group based in Knoxville, Ohio.

Parsons, a member of the United Church of Christ, said he was disturbed at The Way's rejection of the Christian belief in the Trinity. But he said his main fear was what he called "the concept of mind control" practiced by followers of the sect.

Mrs. Rausch, now 26, of Lafayette, Colo., sat with her husband on the opposite side of the courtroom. Attorney Donna Mayes said her client was seized in Springfield, where she had been assigned by The Way, after her family obtained a state court order declaring her mentally incompetent in March 1977.

Ms. Mayes argues that Mrs. Rausch, then unmarried, never was given proper notice of the competency hearing.

Ms. Mayes said she was taken forcibly to New Hampshire and later to Minneapolis, where she was held for more than eight weeks. The suit alleges assault and battery false imprisonment and conspiracy.

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**SINGAPORE (EP)**—More than 50 Christians have been arrested in Nepal in the last few months, according to visitors to the Christian Conference of Asia, held in Singapore. The conference encompasses almost all non-catholic churches in the far East, Australia and New Zealand.

It was also stated that the few Christians in Nepal, a kingdom in the southern Himalayan area, have been subject to increased resistance and persecution recently. A state directive to oppress Christians and Muslims is "thought to have been issued." Among those arrested are reportedly two brothers who were arrested when they attempted to give their mother a Christian funeral. Visitors to the conference also reported that ten Christians who wanted to hold a service in the next village were arrested by the police in Goomi. In this country between

China and India, Christians play a minor role among the population of 13 million. Hinduism is predominant, with an influential Buddhist minority.

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**NEW YORK (EP)**—A shipment of 20,000 Vietnamese Bibles have arrived in Hanoi for use by the Protestant churches there, according to a report reaching the American Bible Society here. The shipment was arranged by the United Bible Societies, the worldwide fellowship of 66 national Bible Societies that includes the American Bible Society.

Printed in the Far East, the books were held up for several months in Hong Kong because of lack of space on ships going to Vietnam. On March 11 they were loaded on board the Russian vessel 'Sinegorsk' bound for the north Vietnamese port of Haiphong. Last month the United Bible Societies Asia Pacific regional offices in Hong Kong received a telegram confirming that the Bibles had arrived in Hanoi. They were being distributed by the Federation of Evangelical Churches there.

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**MADISONVILLE, Tenn.** (EP)—A Baptist minister who was cleared of charges that he had homosexual relations with teen-age boys at his Tellico River Ministries Camp is back at work as camp director. "It was a very difficult time for me," Mr. James B. Dotson said in an interview June 12 following the first week of the youth camp's summer operation. But the 57-year-old pastor of Knoxville's Washburn Street Baptist Church said he has put the trial behind him.

Mr. Dotson was arrested in September, 1978 on the sex charge, and the camp was closed. In March, 1980, a criminal court jury cleared him of charges that he had or attempted homosexual relations with two teen-age boys at the 72-acre Tellico camp, which Mr. Dotson operated under supervision of a board of directors. Judge James Witt dismissed most of the original 60-count indictment against Mr. Dotson after testimony by three teen-age witnesses failed to substantiate the charges. The jury acquitted Mr. Dotson of the remaining 14 counts after two of the state's young witnesses changed their testimony during the trial.

Mr. Dotson said 55 boys and girls, aged 9 to 16, are at the camp, and he hopes 100 eventually will attend. The camp operates through Aug. 31. Mr. Dotson said he's being especially careful in screening volunteer workers who supervise the children to try to avert any problems.

\*\*\*

**HOLLYWOOD** (EP)—Procter & Gamble, television's biggest spender, got mixed reviews from Hollywood and Madison Avenue on June 17 for refusing to advertise on 50 shows it deemed too violent or sexually explicit and for saying it listens "very carefully" to conservative critics of television. Procter & Gamble chairman Owen B. Butler revealed the decisions, involving programs last season, in a speech before the Academy of Television Arts and Sciences in Los Angeles on June 15.

He denied that the company, which spent \$125.2 million on TV ads last year, was reacting to threats of boycotts by conservative coalitions monitoring TV programming. But he said those groups are "expressing some very important and broadly held

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views about gratuitous sex, violence and profanity. I can assure you we are listening very carefully to what they say, and I urge you to do the same," Butler said.

Lee Rich, president of Lorimar Production, which makes "Dallas" and several other popular series, condemned Procter & Gamble's decision as a replay of the Red scares of the 1950s. "It's up to the people," he said. "There shouldn't be any pressure groups or any boycotts... I don't need the Moral Majority or the Rev. Wildmon to tell me what to watch."

Mr. Donald E. Wildmon, a United Methodist minister from Tupelo, Miss., is the leader of the Coalition for Better Television, which plans to announce an "offensive" programs list on June 29 and launch a boycott of advertisers. Wildmon called Procter & Gamble's statement "socially responsible. The networks know, too, that the handwriting is on the wall. They are going to have to be more responsible."

Grant Tinker, president of MTM Productions, which makes "Lou Grant" and "WKRP," also praised Procter & Gamble, and said Butler's comments were "first-rate, excellent. It's something that needed saying, particularly by a man in his role whose company does more advertising than any other. He's saying out loud what has been known but left unsaid until now — that many advertisers have been shying away from borderline material."

Among advertisers, many companies insisted they had been pre-screening TV programs for good taste for decades — long before the current wave of conservation groups came along. But others said the Procter & Gamble statement meant that the impact of new conservative coalitions on advertising was undeniable, and might well grow.



Get religion in your SOUL, but let it get down in your SOLES also.

## WHYS

(Continued from Page 6)

munists ourselves, from which stupidity may we be forever preserved."

### Why Democratic Government?

"So we, being many, are one body in Christ" (Rom. 12:5).

"We hold... that all men are created equal." So begins the second paragraph of the Declaration of Independence. Thomas Jefferson is quoted as having said of the Baptist form of church government, "I consider it the only form of pure democracy that now exists in the world, and have concluded that it will be the best form of government for the American Colonies." He read the Gospels diligently, and often attended a country Baptist church in Virginia. The Baptist government provides no place for pedestals, thrones, popes, priests, or ecclesiastics holding the reins of authority in religion. It "involves an equality of rights on the one hand, and a sovereignty of duty on the other." James Russell Lowell says that Jesus of Nazareth was "the first true democrat that ever breathed."

There is the fullest sort of equality in a Baptist church. Baptists have a common religious experience, they are associated as equals in a common cause, and the only tie that binds them is the tie of Christian love. Every church is an independent, self-governing democracy. When a matter of business is under consideration in one of our churches, every

member can speak freely his views. When all discussion is ended, each member can cast his vote in accordance with his own judgment. One vote counts as much as another, and the majority of votes cast determines the will of the church. All members are received and dismissed by the action of the entire church, which expresses its desire by vote.

There is no official position among the Baptists which carries with it the weight of authority. The presidents of Baptist associations and conventions are presiding officers only, and the pastor of a Baptist church has no authority whatever, save that which is gained by the sweet persuasion of a Christly walk among God's freemen. District, state and national gatherings of Baptists exist for purposes of conference, and to devise plans for propagating the gospel. They never consider questions of doctrine, nor do they enact any laws which can be in any sense binding upon a local church or an individual conscience. We believe that "each one of us shall give account of himself to God," and that in all matters we "ought to obey God rather than men."

Having said this much, it is now time to say we believe that the New Testament teaches the duty of individual and church cooperation in advancing the lines of the King. The basis and methods of such cooperation must be determined, however, by their individual consciences working together in the light of the Word.

"Democracy" is government's biggest word in the world of today. This is the day that Baptists long have seen and sought.

### What My Membership Means—

"If ye love me, keep my commandments" (John 14:15).

My church is not a club, organized for the welfare of the members only. It is a body of baptized believers, banded together for the extension of Christ's Kingdom. Its spirit is unselfish, and its purpose spiritual. My church being founded by the Son of God and purchased with His own blood, I regard the humblest place in it as the highest honor and privilege. My membership, I firmly hold, involves the following points:

1. It Means Praying. Jesus prayed habitually. "God soon fades out of the life of the man who ceases to pray." The early church was a powerful church because it was a prayerful church. "Humaneness plus prayer equals mighty achievements." I will pray daily.

2. It Means Paying. God gave His only begotten Son. Christ gave His life. My church needs my gifts. I need to give. It is one of the Christian graces in which I should grow (II Cor. 8:7). It being more blessed to give than to receive, I want to know the greater blessedness (Acts 20:35). My church covenant binds me to help spread the gospel. Therefore my giving shall be cheerful, regular, and proportionate to my ability (II Cor. 9:7; I Cor. 16:2). I will pay.

3. It Means Plodding. William Carey, my Baptist forefather and the father of modern missions, said: "I can plod; to this I owe everything." He plodded his way to immortality. I do not ask an easy or conspicuous place. I am willing to toil wherever my Lord may need me. I may not have unusual talent, but I do possess the kind of genius that plods and that counts. I will plod in my study of the Scriptures, learning a little each day. I will plod for the house of God and in the house of God. I will labor and in the house of God. I will labor with unrelenting industry and with the enthusiasm of patience. I will plod.

4. It Means Persevering. I will "hold fast and keep sweet. I will not take offense, climb the miff tree, and quit. I will not imitate Bunyan's character, Mr. Shortwind, who began earnestly, but quickly ran out of breath. I have enlisted for life. I recall my Lord's solemn words: "He that endureth to the end shall be saved" (Matt. 10:22). Through His grace I will persevere.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but how much more in my absence, work out your own salvation with fear and trembling.

"For it is God which worketh in you both to will and to do of his good pleasure.

"Do all things without murmurings and disputings: "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world:

"Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain" (Phil. 2:12-16).

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