

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

# 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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## WHY BAPTISTS DO NOT SPRINKLE

A Doctrinal Statement As to Our Position of the Matter of Baptism

Bible-believing Baptists accept the Word of God as the final criterion of truth. Traditions and the theories of men have no part in the formulation of their doctrine.

Baptists contend that immersion of believers in the Name of the Father, Son, and Holy Ghost alone constitutes Christian baptism. There are, however, several denominations that follow the pattern of the Roman Catholic Church and sprinkle infants. Baptists are vigorously opposed to such practice.

Baptism is a matter of light and obedience. "To the law and to the testimony; if they speak not according to this

word, it is because there is no light in them" (Isa. 8:20).

Baptists do not sprinkle infants for the following reasons:

First, because the sprinkling of infants is not to be found in the Scriptures. There is not a single text in the Word of God that commands the sprinkling of infants. Many who nevertheless follow the practice will admit this.

What arguments do they offer for the sprinkling of infants (called baptism)? First, they say that the command of Christ to baptize all nations must have included the infants. Then they allude to the Saviour's blessing of little children and His assertion that "of such is the kingdom of God." Furthermore, they assert the analogy of the Old Testament circumcision in-

volving human sponsorship. Finally, they cite the baptism of households in the New Testament. The Augsburg Confession (1530), Art. IX, states: "Baptism is necessary to salva-

(Continued on Page 5 Column 2)

### ALMOST PERSUADED

by Roy Snell  
Charleston, W. Va.

As a New Testament Baptist I cannot stand in awe of Martin Luther as is the wont of some in Christendom, but I can and do appreciate the contribution which the gentleman made to the cause of Christianity. Surely he has left an indelible mark upon mankind in the steps which he took — yet one might well wonder what he could have accomplished had he actually made a clean and concise break

(Continued on Page 6 Column 2)

## FINDING THE RIGHT PASTOR ISN'T AN EASY JOB

Good morning, madam. May I help you?

Yes, please. I'd like to buy a minister.

For yourself or your church?

Oh, for my church, of course, I'm already married.

Uh, Yes. Did you have particular model in mind?

I've got a description from the Candidate Committee right here. We want a man about 30, well educated, with some experience. Good preacher and teacher. Balanced personality, serious, but with a sense of humor. Efficient, but not rigid. Good health. Able to identify with all age groups. And, if possible sings tenor.

Sings tenor?

Yes, you see, we are short on tenors in the choir.

I see. Well, that's quite a list. How much money did you want to spend?

The Committee says \$9,000, \$9,500 tops.

H'mmm. Well, perhaps we'd better start in the bargain department.

Tell me, how much is that model in the window?

You mean the one in the Pendleton plaid suit and the gray suede dune boots?

Yes, that one. He's a real dream.

That's our Princeton #467. He has a PH.D. and AKC papers.

AKC?

American Koinonia Council. He sells for \$16,000 plus house.

Wow! That's too rich for our blood. What about that model over there?

Ah, yes. An exceptional buy. Faith #502. He's a little older than 30. But has excellent experience. Aggressive. Good heart. Has a backing of sermons, two which have been printed in CHRISTIAN LEADERS.

He's not too bad. Can you do something about his bald head? Mrs. Penner especially insists that our minister have some hair.

Madam, all our ministers come in a variety of hairstyles.

Well, I'll keep him in mind.

Now let me show Olympia #222. Four years of varsity sports at Brass Ring College. Plays football, basketball, volleyball, and ping-pong. Comes complete with sports equipment.

What a physique! He must weigh 200 pounds!

Yes, indeed, you get a lot for your money with this one. And

(Continued on Page 5 Column 1)

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## The Baptist Examiner Pulpit

A Sermon by Ray Waugh, Sr.

### ANSWERING A BAPTIST DEACON

Part I  
Dear Elder Waugh:

Enclosed is a recent news release, "Set The Record Straight About Southern Baptist Churches." You will note not one mention of 'Lottie Moon' or 'Annie Armstrong.'

When there is a denomination that has a stronger-strongest-Mission Program than the Southern Baptist Cooperative Program with its emphasis thru 'Lottie Moon' - 'Annie Armstrong', then I will prayerfully support it! No statues or busts of these women appear anywhere!!

I have enjoyed "The Baptist Examiner" since 1945 and will continue to do so -- even if it does feature articles like yours. Historically, the United States would not exist or continue to

survive without Baptists. They are the only ones that are fighting to exist in communist countries.

Communism continues to exist because we give them technical knowledge (they steal the rest of it) and feed them. We pray for and feed our enemies. Continue in God's Word and your efforts will always be blest.

I love you for God is love,  
Ed Burgess, Deacon  
9455 Vista Drive  
Spring Valley, CA 92077

Dear Deacon Burgess,

More years ago than I care to recall. I worked for the realtor in San Antonio that implemented MLS in that part of the country. The fact that you

by Willard Willis  
Monroe, Ohio  
"O death where is thy sting?  
O grave, where is thy victory?  
The sting of death is sin; and  
the strength of sin is the law.  
But thanks be to God, which  
giveth us the victory through



WILLARD WILLIS

our Lord Jesus Christ" (I Cor. 15:55-57).

These passages center around three emphatic statements and two questions. The two questions are: "O death where is thy sting?" and "O grave where is thy victory?" The three emphatic statements are: "The sting of death is sin; and the strength of sin is the law, but

thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Death has a permanent sting to the unbeliever — to those who have no victory over it through our Lord Jesus Christ.

The stings of wasps and hornets have always alarmed me. I've been stung several times by wasps, yellow jackets, etc., but I've never grown accustomed to being stung. The initial pain is always great and the night that follows the sting can be a long and painful one. It is my habit, therefore, to stay clear of anything that might sting me.

Let me emphasize at this point that the sting of wasps, hornets, bees, etc. cannot begin to compare with the sting of death. The hornet's sting may be great and the night that follows may be long, but the hornet's sting is not even the prick of a pin when compared to death. The sting of death is a permanent sting to the unbeliever. It leaves one mortally wounded for that long night of eternity. The pain and swelling, in a sense of speaking, never recede. It would appear therefore that all would flee from the permanent sting of

(Continued on Page 6 Column 4)

## A CHOSEN VESSEL

by Robert Hoskins  
Mansfield, Ohio

"But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake" (Acts 9:15-16).

Paul delights to call himself "a slave of Jesus Christ." The slave was at the disposal of his master, having no special interest of his own. The same thought came out in the title of "vessel" given to Paul by the Lord Himself immediately after his conversion: "Go thy way, for he is a chosen vessel unto me" (Acts 9:15). A vessel has no will of its own, but is open to be filled with anything or to be car-

ried anywhere. Let us trace the history of Paul as a chosen vessel. As —

I. AN UNCLEAN VESSEL  
Acts 9:1-2 says: "And Saul



ROBERT HOSKINS

yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound into Jerusalem."

Here we find Saul who is later named Paul, breathing out threatenings and slaughter against the disciples of the Lord. Saul full of self-will and hatred to the followers of Christ. A blasphemer, and a persecutor, and injurious. A cage of unclean birds. Such were some of you, but ye are washed. I Corinthians 6:11 says: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." This we can say we were before the Lord washed us clean of our sins. We, like Paul, were unclean vessels. Were we not full of all kind of evil. Did we not commit adultery, did we not

(Continued on Page 2 Column 5)



If you are going to Hell, don't go by the way of the communion table.

## The Baptist Examiner

THE BAPTIST PAPER FOR  
THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.  
Acting Editor

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## ANSWERING

(Continued from Page 1)

horse shoes". It may be said  
that he "lived", "ate" and  
"preached" horse shoes!  
Whatever the opportunity, he  
would boast of the contests he  
had won and the several state  
titles in "Horse Shoe Pitching"  
that he had won and held.

Having been in the midst of  
Southern Baptists for many  
years, I know that this is not  
really an unusual situation.  
Rather, I recall the "Missions  
Professor" who was brought  
back from the Philippines to  
teach at one of the seminaries.  
After one sat in his classes  
through a couple of semesters, it  
seemed to be rather evident as to  
why he had been chosen for the  
responsibility.

Interestingly, while he was  
yet a professor and teaching in  
the seminary, he employed some  
very worldly tactics in his  
"recruiting". He encouraged  
those who might be leaning  
toward becoming missionaries  
with words about the luxuries  
and affluence which he had  
known as a missionary. He  
spoke rather fluently -- he was a  
very glib and persuasive man --  
about his very large house in  
which he and his family lived,  
the servants which were at his  
beck and call, and the number  
of hours each week that he spent  
on the golf course, sometimes  
entertaining some of the great  
ones of the world and "touring"  
Southern Baptist dignitaries  
who were spending Cooperative  
funds to "evaluate the mission  
fields".

Understandably, he further  
informed his students that when  
he went into Southern Baptist  
Convention Churches, he never  
discussed such things. Rather,  
he shared with us some of his  
slides and charts and statistics  
about the Philippines which  
detailed their "needs" and the  
"plight" of the poor, unchurch-  
ed, unchristian and unbaptized

heathen!

Therefore, my Brother, your  
determined words in your letter  
that you are going to stay with  
"The Southern Baptist  
Cooperative Program with its  
emphasis thru 'Lottie Moon' -  
'Annie Armstrong' trouble me  
greatly. More than twenty-five  
years ago, in the days of  
"Disillusioned" and "THE  
MYTHICAL BOOK OF THE  
SOUTHERN BAPTIST  
THEOLOGICAL  
SEMINARY", I supposed that  
Southern Baptist laymen would  
be men of the Word. I supposed  
that Southern Baptist laymen



Raymond A. Waugh, Sr.

would see the tragedy of the  
theological travesty, and take a  
stand for the Word of God and  
the Lord Jesus Christ.

How wrong I was!

### Pity

Granted, it was most naive for  
me to suppose that Southern  
Baptist laymen who yet know  
something about the Word of  
God and who had some spiritual  
insight would "earnestly con-  
tend for the faith which was  
once delivered to the saints".  
Too, I supposed that Scriptural  
passages such as, "I marvel  
that you are so soon removed  
from him that called you into  
the grace of Christ unto  
another gospel; which is not  
another, but there be some  
that trouble you, and would  
pervert the gospel of Christ.  
But though we, or an angel  
from heaven, preach any  
other gospel unto you than  
that which we have preached  
unto you, let him be accursed"  
and "But if the watchman  
see the sword come and blow  
not the trumpet, and the peo-  
ple be not warned; if the  
sword come, and take any  
person from among them, he  
is taken away in his iniquity;  
but his blood will I require at  
the watchman's hand" would  
have some meaning for  
Southern Baptist laymen.

In those days, some  
men—and no women—were  
preaching the gospel from  
Southern Baptists pulpits. Too,  
Southern Baptist laymen had  
not yet sufficiently departed from  
the Word to be brainwashed in-  
to accepting "women  
preachers." Southern Baptist  
laymen yet believed, "But I suf-  
fer not a woman to teach nor  
to usurp authority over the  
man, but to be in silence. For  
Adam was first formed then  
Eve. And Adam was not  
deceived, but the woman be-  
ing deceived was in the trans-  
gression."

Across the years, I have watched  
and grieved as Southern  
Baptist Theological Seminary  
graduates have infiltrated every  
Southern Baptist Convention  
college, university, seminary,  
state organization and associa-  
tion with Barthian, Brunnerian  
and Bultmanian Neo-  
orthodoxy. I have grieved

especially as I have watched  
Southern Baptist Convention  
Churches being infiltrated  
directly by Southern Baptist  
Theological Seminary graduates  
or indirectly by those who have  
been indoctrinated by Southern  
Baptist Theological Seminary  
graduates and transferring  
Southern Baptist Theological  
Seminary professors.

As I noted in "Bamboozled  
Southern Baptist" some years  
ago, perhaps the incalculable  
tragedy in all of this is that  
Southern Baptist Convention  
pastors have known what has  
been happening, seen what is  
happening, and actually partici-  
pated in this satanic takeover  
of Southern Baptists. Without  
any fear of contradiction, one  
can declare—as speaking on the  
basis of the Word of God—that  
these involved, these partici-  
pating, and these joining in  
the satanic takeover of Southern  
Baptists have chosen the per-  
sonal amenities and the profes-  
sional satisfactions which the  
Southern Baptist Convention  
could provide rather than the  
Cross which the Lord Jesus of-  
fers.

This is incalculable tragedy!  
Perspective

Needless to say, from my  
perspective, the Bible is the in-  
fallible Word of God. Were you  
to read "Disillusioned," you  
would find, "Instead of finding  
men who believed in a God able  
to inspire and able to preserve  
His Inspiration, I found men  
who doubted that God had been  
at all interested in providing a  
continuous heavenly  
testimony". Rather, they seemed  
to have found that the only cer-  
tain thing is that we're not cer-  
tain about anything, thus imply-  
ing that our ancestors who died  
in the faith had been badly mis-  
led when they believed the Bible  
to be God's Word "

Were you to read "THE  
MYTHICAL BOOK OF THE  
SOUTHERN BAPTIST  
THEOLOGICAL  
SEMINARY" you would find a  
similar emphasis. You would  
note, "The recognition of the  
Bible as God's written Word to  
men, inspired and infallible, has  
been the cornerstone of the  
belief of Baptists that Salvation  
rests solely in the Son of God,  
Jesus Christ, God manifest in  
the flesh, and resurrected as the  
Lord of Glory, victorious over  
sin, death and hell."

The matter was made ex-

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## WHAT HAVE YOU DONE FOR THIS PAPER?

Have you ever expressed good will toward THE BAPTIST  
EXAMINER? Have you ever said to your friends how much  
blessing it has been to you and that you could not do without  
the weekly feast of soul food in its pages? Now, truly, have  
you ever gone out of your way to help extend the circulation of  
the paper? You believe in its mission and message, you enjoy  
it, you rejoice in the helpful service it is rendering to thousands  
of lives and that it is a great agency in spreading the saving  
truth of the gospel to the ends of the earth, that the coming of  
Christ may be hastened; but are you doing your part to in-  
troduce the paper to others and prayerfully and persistently  
securing subscribers, and thus increase the circle of blessing?  
How long has it been since you sent an offering for its ongo-  
ing?

trremely clear at great cost more  
than 25 years ago. Tragically,  
however, Southern Baptist Con-  
vention folk apparently were  
sleeping quite soundly. While  
they slept, the wolves of Neo-  
orthodoxy moved in and took  
over. If you have read the BAP-  
TIST EXAMINER since 1945,  
I am surprised that you do not  
remember. But, then, my  
Brother, you may have been  
sleeping soundly then, even as it  
appears you are sleeping now!

Tragically, there is more!

A little more than 25 years  
ago, the famed one who pastors  
Southern Baptists' supposedly  
greatest church was approached  
time and time again by members  
in his church about what was  
happening among Southern  
Baptists. Though he may be  
making a "stab" at being a  
"defender of the faith" today,  
and though he may even claim  
to "Preach From An Infallible  
Bible," in those days he had a  
personal stance to defend. He  
had just moved from Oklahoma  
and taken over the pulpit where  
George Truett once stood, but  
he knew that "a defense of the  
faith" in those days would have  
been fatal from a professional  
perspective. The last thing he  
wanted was a "Cross"!

Thus, when his people ap-  
proached him regarding their  
concern and their concerns, time  
and time again, he simply smiled  
and informed them that there  
was not a word of truth in the  
allegations that unscrupulous  
men were infiltrating Southern  
Baptists with Neo-orthodoxy.  
Instead of "defending the  
faith," he employed every sub-  
tle device available in the  
Southern Baptist Convention to  
ingratiate himself more and  
more fully with the leaders of  
the Southern Baptist Conven-  
tion.

Understandably, perhaps, he  
took a widely-publicized world  
mission tour with the Southern  
Baptist Convention seminary  
president who was orchestrating  
the Neo-orthodox satanic  
takeover of Southern Baptists.  
This Southern Baptist Conven-  
tion seminary president's or-  
chestrated takeover of Southern  
Baptists has been quite master-  
ful. From another perspective, it  
might be noted that he has put  
Bach and Beethoven, Mozart  
and Mendessohn, and a host of  
other such masters of shame,  
though his orchestrating has  
been in the realm of theology  
whereas theirs was in the realm  
of musicology.

On occasion, this Seminary  
President authorizes the presen-  
tation of "The Messiah" to  
celebrate some pagan holiday.  
Then he sits back or stands as  
tall as he can to receive the  
grateful "Oh's" and "Ah's" of  
those who suppose he has  
manifested some spiritual  
upreach or mission outreach.  
Forever remember, however,  
that he has made a mockery of  
Baptist belief in the Bible as the

infallible Word of God.  
Remember — and never forget  
it — that his own words yet re-  
sound across the Southern Bap-  
tist Convention, "If God had  
thought I needed an inerrant,  
infallible, verbally-inspired copy  
of the Bible, He would have  
preserved the original text on a  
golden tablet."

In response, he has had only  
praise from pastors such as  
yours and only praise from  
laymen such as you. If you can-  
not comprehend the tragedy of  
your piteous plight, it may be  
that you and your pastor are  
Scriptural illiterates.

Whether you realize it or not  
and whether you comprehend it  
or not, with a deftness and a  
thoroughness rarely accomplish-  
ed by any one man, he has or-  
chestrated Neo-orthodoxy and  
its concomitant rejection of the  
Bible as the Word of God into  
every nook and cranny of the  
Southern Baptist Convention.  
Consequently, Southern Baptist  
Convention pastors and their  
doting and deluded followers —  
brainwashed and bamboozled  
Southern Baptists such as you  
and your pastor — hear him  
proclaim, "If God has thought I  
needed an inerrant, infallible,  
verbally-inspired copy of the Bi-  
ble, He would have preserved  
the original text on a golden  
tablet," and suppose he has  
enunciated some great spiritual  
truth. In actuality, his declara-  
tion is a mockery of what Bap-  
tists have believed, and it is an  
attempt to counter what Bap-  
tists have believed since the day  
that Jesus walked upon the  
earth.

Such professionalism may  
seem apropos!

But it is fatal for Southern  
Baptists!

## VESSEL

(Continued from Page 1)

commit murder, did we not  
steal, did we not covet what our  
neighbors have, have we not  
willfully disobeyed the Lord's  
commands — you name it, we  
have done it. Then you tell me  
we are not or were not unclean  
vessels?

### II. AN EMPTY VESSEL

Acts 9:6: "And he trembling  
and astonished said, Lord,  
what wilt thou have me to do?  
And the Lord said unto him,  
Arise, and go into the city,  
and it shall be told thee what  
thou must do." WHAT WILT  
THOU HAVE ME TO DO?  
His own plans and purposes are  
now abandoned. The Lord has  
turned him upside down and  
wiped him out as a vessel. Were  
we not the same way when the  
Lord Jesus Christ saved us?  
Had we not been wiped clean by  
the Lord? It is a solemn crisis in  
one's life when all our lofty  
thoughts and boasted virtues  
have to be poured out by the

(Continued on Page 3 Column 1)



He who ceases to be your friend never was a good one.

## VESSEL

(Continued from Page 2)

wayside as so much filth and refuse, which they are. And when we stop and think, are not our plans so much refuse? Do we not see now that they are of no value? Now we are an empty vessel that has been wiped clean, ready for the MASTER'S use.

### III. A CHOSEN VESSEL

Acts 9:15 says: "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." Chosen, not by man, not by Paul, but by God Himself. Paul's own testimony is Galatians 1:15: "But when it pleased God, who separated me from my mother's womb, and called me by his grace." This Salvation is according to His grace, not of anything we have done, but by His grace. And this according to His good will and pleasure which He hath purposed in Himself. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). "By grace are ye saved." And not only are you saved by God's grace, but you are chosen by Him. Acts 10:41 says: "Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." So we see here that we do not choose God, but He chooses us.

### IV. A FILLED VESSEL

Paul says it pleased God to reveal His Son in me. Galatians 1:15-16 says: "but when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." What a treasure! Christ in us. What a filling up of the vessel! Filled up with all the fullness of God. And we have this treasure in earthen vessels that the excellency of the power may be of God. II Corinthians 4:7: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not in us." Paul says to us, chosen and filled with the treasures of His grace that he, Paul, and we that are chosen, that we might also bear His Name before the Gentiles. The vessel may be easily broken, but the precious contents cannot be stolen. II Corinthians 12:10 says: "Therefore, I take pleasure in infirmities, in reproaches, in

necessities, in persecutions, in distresses for Christ's sake: For when I am weak, then am I strong." It seems that when we are the weakest or cast down, then we go to the Lord and ask for help. It is then that we are depending upon the Lord and He gives the strength that we need.

### V. A SEPARATED VESSEL

Acts 13:2 says: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." The Holy Ghost here claims to have a share in the calling of Saul, and for the definite purpose of being separated unto God for His specific work. Paul begins his letter to the Romans with: "Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the gospel of God." Then in Galatians 1:1 it says: "Paul an Apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)." This is the experience of every true servant of God. Do we know anything about this divine calling, and this holy, separated, purposeful life of God (Eph. 4:17-24; and Rom. 12:1-2) Ephesians 4:17-24 says: "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus; That ye put off concerning the former conversation of the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness." We again find that we are separated from the world, and given to the things of righteousness.

Romans 12:1-2 says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable,



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

Psalm 17:1-6

Intro.: David's life was typified by prayer, praise, and godly practice. He loved God's house, God's Book, God's people, and manifested this by his attitude and actions. Therefore, you could, and would generally find him associated with God's work and God's Word. He is therefore classified as a man after God's heart and a type of the Lord Jesus. This 17th Psalm is said to be a prayer of David and beautifully sets forth the spirituality by which he conducted his life. To a degree, it can be compared to John 17, the high priestly prayer of Christ.

### VERSE 1

"Hear the right, O Lord, attend unto my cry, give ear unto my prayer." We have here a reference and an explanation of "the affectual fervent prayer of a righteous man" (James 5:16); a prayer of intensity based on the desire for God to "hear," "attend," and "give ear." The admonition in the New Testament to "ask," "seek," and "knock," is to be man's approach in real praying (Matt. 7:7). To ask for a hearing and for God to listen to our petitions is a blood-bought privilege of the saints. David could not get an honest hearing before man's court, so he takes it to the Supreme Court of Heaven. He approaches the bench with a right cause, and in the right way, desiring a just verdict. He comes with a cry signifying humility and urgency.

"That goeth not out of feigned lips." He comes in sincerity and in truth, and not in hypocrisy. He speaks with his heart, having no ulterior motive.

### VERSE 2

"Let my sentence come forth

and perfect, will of God."

We find here the very same thing, we are separated from the world unto God.

### VI. AN HONORED VESSEL

In Acts 26:16 it says: "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee." We have but to glance along the life of the apostle to see how largely he did minister the grace of God, and how faithfully he witnessed to the power and of his risen Lord. He was honored in the opening of the eyes of many, and turning them to the Lord. Acts 26:18 says: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

A vessel filled with such riches is sure to be abundantly used of God in blessing poor and needy souls. The empty well has no attraction for the thirsty, there is nothing in it but disappointment.

### VII. A SUFFERING VESSEL

In II Corinthians 4:7-10, Paul says: "But we have this

from Thy presence." David had been judged by Saul as a rebel, and had been sentenced to die, but he knows this sentence is unjust and unfair; now he goes before God Who knows his motives and manners, having assurance God will clear him of these charges; if not immediately, then at a future time. This is the hope the child of God has when he is misrepresented or misjudged by the world or, sad to say, other Christians.

"Let Thine eyes behold things that are equal." David doesn't want any special favor, or for God to set aside His Holy law, but to pass a just verdict. God will in no way clear the guilty at the expense of His holiness.

### VERSE 3

"Thou hast proved mine heart." Before we were saved, the heart was deceitful and desperately wicked: who can know it (Jer. 17:9), but in salvation, and after salvation, God reveals the content and the condition of our hearts by His Spirit and Word. David continually prayed, "prove my heart, and see if there be any wicked way in me." David's heart was now broken and contrite (Ps. 51:17).

"Thou hast visited me in the night." What blessed and solemn visitation when God communicates with us as we are separated from the world of noise and confusion and ungodly sights by the night seasons. Every child of God is made to attend these night classes.

"Thou hast tried me, and shalt find nothing." David was placed in the furnace and was tested as to his uprightness, integrity, motives, and desires in regard to this situation, and was

found to be true. This can only be said in the absolute sense concerning Christ, Who was tempted in all points like as we are, yet without sin (Heb. 4:15) and as regarding the believers position in Christ.

"I am purposed that my mouth shall not transgress." Again, David had determined by God's grace not to be provoked into sinning with his mouth. This is an avenue most Christians need to be extremely careful about, for it is the hardest thing to avoid (James 3:8).

### VERSE 4

"Concerning the works of men." God's people are not to be conformed to this world (Rom. 12:2). We are to come out from among them and be separate (II Cor. 6:17). Once you begin to use their words, you find it easier to do their works. Therefore we need to heed the admonition in Psalm 1:1.

"By the word of Thy lips I have kept me from the paths of the destroyer." One great resource for the child of God is the Word of God. As we take the Sword of the Spirit and live by every word that proceedeth out of the mouth of God, we can walk in paths of righteousness and steer clear of the paths of destroyers (Eph. 6:17; Matt. 4:4). Jesus, in His temptations, turned to the Word of God (Matt. 4:7, 10). May we hide God's Word in our hearts that we might not sin against Him (Ps. 119:11). Notice, the Devil is said to be the destroyer.

### VERSE 5

"Hold up my goings in Thy paths." We are to depend on the Word of God and the power of God to providentially sustain us as we walk in His paths, as well as to place our feet in the way.

"That my footsteps slip not." There is nothing in God's paths that would cause us to slip, but there is much in our nature to create an icy condition. Peter began to slip when the cold wind of fear blew on him and as he began to follow afar off from the Sun of Righteousness.

### VERSE 6

"I have called upon Thee." How David availed himself of the privilege of prayer and expressed confidence in God's ability and mercy!

"For Thou wilt hear me, O God." I have very few, if any earthly listeners, but my eyes are upon Thee. David had a ready listener in God.

"Incline Thine ear unto me, and hear my speech." David's faith and humility joined together as He sought an audience with God.

Conclusion: The child of God on his earthly journey will find himself in need of remembering the experience and expressions of David in this Psalm.

(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).

THE BAPTIST EXAMINER  
OCTOBER 24, 1981  
PAGE THREE

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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Please explain what Titus 2:5 means by admonishing the women "to be keepers at home"?

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"...Keepers at home..." (Titus 2:5). "...Marry, bear children, guide the home..." (I Tim. 5:14).

Well, now this is an easy question. And it is sure helpful to us poor Forum writers to get an easy one now and then. You questioners, please throw in an easy one like this now and then and let up on us a little.

Women should be keepers at home. This means they should not work at public jobs. I do not at present speak of women who do not have a man working for them. But in a proper society, no woman would work at public works. If I were running for president, one of the major planks in my platform would be, immediately fire all women who have a man at home who can work. Then put all the men to work. This would solve the unemployment problem. We could then cut taxes greatly and I know no single thing that would go further in solving the economic crisis of today than to fire all the women, return them to the home where they belong. Surely, this Scripture means that women should stay at home, should keep the home, and should not, not, not, a thousand times, not work at public works.

Secondly, this verse means that the woman who is not in public works should stay at home most of the time and tend to her housework. She should not be out at club meetings, running up and down the roads, wasting precious gas, letting her housework go and making herself a nuisance to all. This might even solve the 'pretended' gas shortage we have heard about, but few of us believed. She is not to wander about from house to house, idle, and not only idle, but a busybody, speaking things she should not. (I Tim. 5:13). Let her get the groceries, do needed things relative to her housework and her families. Let her do some visiting relative to the work of the church, such as visiting the sick and witnessing to the unsaved. But in the main, let her stay home and do her work at home. If she will do this, she will have a full time job. At least, that is what you women tell me. Now, these two things is what Titus 2:5 means. Surely, this time all the Forum writers will agree with me. What else could it possibly mean?

This is an interesting question and one that is often misapplied. According to the verse in question the older women are to teach the younger women many lessons alone the line of Godly living and moral living. Among those things is the phrase "keepers at home." A similar verse is found in 1 Timothy 5:14. "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." The purpose of these teachings and admonitions is so that the "word of God be not blasphemed," or so as to "give none occasion to the adversary to speak reproachfully." The question is mainly, does keeping or guiding the home mean to be confined to the home. Many imply that it does.

I'm convinced, brethren, that a woman can work at public work and still be a good keeper at home. The Bible teaches that a woman can work. Lydia was a seller of purple (Greek meaning is a female trader in purple cloth) or a dealer in piece goods. This was not treated as something unusual nor was she condemned for it. (see Acts 16:14). Everyone turns to Proverbs 31:16-31 as an example of a godly woman, and rightfully so. Verse 16 speaks of her dealing in real estate, while verse 24 speaks of her manufacturing clothes, selling to merchants and individuals. Ruth 2:2 speaks of woman gleaning in the fields.

All these passages speak of women dealing in piece goods, real estate, manufacturing, retailing, wholesaling and farming. If a woman can serve the Lord at home she should do so. If she must work outside the home she may do so.

I'm also convinced that a woman who is confined to the home is not necessarily a good housekeeper and is more apt to become a gossip and be guilty of that which James 3:5-13 warns against. Not all women who stay at home do this, but the temptation is more prevalent.

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In leading up to the purpose "that the word of God be not blasphemed" (Titus 2:5), the Apostle Paul turned from the instructions pertaining to "the aged men." In this, he related to

special instructions pertaining to "the aged women," as co-heirs of the grace of God.

Likewise, then, Paul admonished "the aged women that they be in behavior as becometh holiness, not given to much wine, teachers of good things" (Titus 2:3).

Too, with the aged men, the demeanor of the women must exemplify grave responsibility, as emanating from an inner work of the grace of God, which speaks of a "behavior as becometh holiness," yes, a sacred decorum of conduct.

These things pertaining to the profession of "the aged women" do not apply to official duties in the churches, but, rather, to "behavior as becometh holiness, not as false accusers, not given to much wine, teachers of good things" (Titus 2:3). Yes, this, too, speaks of a sacred code of conduct, which speaks of a sanctified life, as energized by the Holy Spirit in complicity with the Word of God.

This being true, the whole of their conduct and conversation can not be in complicity with Satan as false accusers in the home, in public places as busybodies, or in the churches.

So, with this fortitude, they can not be "given to much wine," because it dulls their mental and spiritual faculties.

Consequently, in the home, they are to be an example in conduct, in giving themselves as "teachers of good things" (Titus 2:3) to the children, privately, since they are not suffered to teach publicly, or to speak in the church as usurpers of authority over men, which is out of the realm of their God-given authority for reason of their assigned duties in the home, as instructed.

Now as to the function of the older women to instruct the young women, Paul (through Titus) directs the aged women to this duty, "that they may teach the young women to be sober-minded, to love their husbands, to love their children" (Titus 2:4). This was because Titus was a young man, and consequently, it was more judicious for him to admonish the young women, indirectly, through older women.

First, then, on the agenda, was that they should "be sober-minded;" that is, self-restrained and discreet, which calls for purposeful discipline in temperance.

Then, too, since it is normal for the young to imitate the older, the older should be a fit example of godly living to the young, if they wish their instruction to be exemplified in the lives of the young women.

Also, as it were, drunkenness and impurity are twins that naturally go together. Hence, freedom from such is a good start for a follow-up in the conjugal relationship of love to their husbands and children.

Consequently, with the wife as the material center, love for the husband and children is a two-pronged blessing for a happy family life.

Finally, then, this love-quality, of necessity, must be balanced with discretion and chastity with "the keepers at

home" being good and obedient to their husbands in the Lord, "that the word of God be not blasphemed" (Titus 2:5).

This is the God-appointed sphere for the young woman with husband and children. So, with this in mind, we find that such God-trusting wives are in a strategic position to furnish building material for the churches, since it is by this material that churches are judged in their demeanor.

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The second chapter of Titus deals with the instruction Titus is to give to the different ones in the church. In verses 3, 4 and 5, he is to instruct the aged women as to their behavior and what they should teach the young women. They are to teach them the importance of their role as a wife and as a mother. A woman is not only to love her husband and her children, but she is to show that love by the home she keeps for them. One translation gives "workers at home." For a home to be a home in the true sense of the word, there must indeed be a lot of work on the part of the wife and mother. She may hold a position outside of the home as did Lydia in Acts 16:14, yet her chief interest should be in the making of a home for her family. Her responsibility for the making of a home is of the greatest importance.

I believe Proverbs 31:10-31, in the description of a virtuous woman, is an apt description of an ideal "keeper at home." We see that she is faithful and a real helpmeet to her husband (verses 11, 12), a willing worker who works long hours (verses 13, 18). She spends money wisely, yet she is generous to the poor and needy (verses 19, 20). She sees that her family is properly fed and clothed (verses 15, 21). She is both wise and kind in her advice and her talk (verse 26). Above all, she is a "woman that feareth the Lord, she shall be praised" (Prov. 31:30).

A woman, who can measure up to these can truly be said to be a "keeper at home."

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The highest calling for a woman is to be a "keeper at home," or a "home keeper." If home keeping seems dull and uninteresting to you, dear woman, then you have a gross misconception of what a true home is. Proverbs 31 teaches that proper home keeping by the wife is not only of great significance and exciting, but also rewarding. "Her children rise up, and call her blessed; her husband also, and he praiseth her" (Prov. 31:28). A woman who keeps her home in accord with heaven's mandate makes it easy for her husband to obey Ephesians 5:25:

"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it."

A palatial building with extravagant furnishings, does not necessarily constitute a home. A home is where the family is a unit, where mother reigns as queen, where she watches over her domain with the eye of an eagle, and discharges her responsibility as a steward of God under the headship of her husband. The fruit of which will be, love and joy sufficient to quench all bitterness. When God is preeminent in the home, be it ever so humble, there is no place like home!

The wife-mother is not to neglect her calling as a home keeper for any other career, be it ever so commendable. The true wife will have no interests, but that which is connected directly to her family, and she will spurn every allurements which calls for the least neglect of her duty as a home keeper. A woman who is keeper at home makes her husband eminent in the community, and she with her children will be a blessing to society, and the whole family will be a power for Christ and His church.

Keeping a home demands industry. "She looketh well to the ways of her household and eateth not the bread of idleness" (Prov. 31:27). Home, and especially kitchen automation has taken a lot of the painful toil out of home keeping, however, these time and labor saving devices should not diminish the industry of the wife, and the business of home keeping shall never allow the wife to say in truth, "I have nothing in my home to do." When the home keeper gets to the place where she thinks she has nothing to do, the devil will at that moment find something for her to do. Paul says of the wife who is indifferent toward her duties as home keeper will "...Learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not" (I Tim. 5:13).

The scriptural wife is a prudent woman, one skilled in home economics. She spends her dollars where they count the most. Someone has said, "All women know how to spend money, but only a few ever learn to spend it the right way." Prov. 31:21: "She is not afraid of the snow for her household: For all her household is clothed with scarlet." She has not fear of the severest winter, for her family is made ready by her foresight and industry. Home keeping demands the ability to live within the means of the husband's income. The husband's income has but so much buying power, and to try and live beyond his income is to court financial, and possible marital disaster. The scriptures have given the responsibility of home keeping to the woman, and if that responsibility is measured to, she will find fulfillment.

Her God-given vocation is not one of inferiority, but the pattern drawn for her is one of subordination to her husband, and willful submission to her husband is indispensable to a God-honoring home. The efficient home keeper will not only be wise in economics, but she also knows that a well organized household depends on her teaching her children the Word of God, and diligent care in character building.



When you are tempted to sin, seek a place where God can not see you.

## VESSEL

(Continued from Page 3)

perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."

The vessels of God, bearing His Name in the midst of the rush and turmoil of this God-neglecting age, cannot expect to fare better than the Master Himself. It is a faithful saying, II Timothy 2:11-12 says:

"It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us."

Just now God in grace is seeking to make known the riches of His glory in the vessels of mercy which He has prepared unto glory. Romans 9:21-23 says:

"Hath not the potter power over the clay; of the same lump to make one vessel unto honor, and another unto dishonor? 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."

I would be remiss if I did not tell you that you have nothing to do with your salvation. It is a fact that God and God alone can save or forgive sins. You must be made alive by the Spirit of God before you can believe in Christ Jesus. My prayer and aim is to see God save all who read this article. May God bless you!

## FINDING

(Continued from Page 1)

think what he can do for your young people.

Great, but how is he at preaching?

I must admit he's not St. Peter, but you can't expect good sermons and a church-wide athletic program too!

Let me show you our Fresno -801. Now here's a preacher. All his sermons are superb—well researched... copious anecdotes, and they always have 3 points. And he comes with a full set of Religious Encyclopedia at no extra charge! You get the whole package at \$8,300.

He's wearing awfully thick glasses.

For \$220 more we put in contact lenses.

I don't know. He might study too much. We don't want a man who's in his office all the time.

Of course, how about that minister over there? Comes from a management background. Trained in business operation at Beatitude College. Adept with committees. Get his work done by 11:30 every morning.

His tag says he's an IBM 400.

You have a discerning eye, Madam. Innovative Biblical Methods. This man will positively revitalize your church.

I'm not sure our church wants to be revitalized. Haven't you got something less revolutionary?

Well, would you like someone of the social-workertype? We

have this Ghetto #130.

That man with the beard? Good gracious, no. Mrs. Penner would never go for that.

How about our Empathy #41C? His forte is counseling. Very sympathetic, patient, good with people who have problems.

Everyone in our church has problems. But he might not get out and visit new people. We really need a man who does a lot of visitation. You see, all our people are busy and...

Yes, I understand. You want a minister who can do everything well.

That's it! Haven't you got somebody like that!

I'm thinking. In our back room we have a minister who was traded in last week. Excellent man, but he broke down after 3 years. If you don't mind a used model, we can sell him at a reduced price.

Well, we had hoped for someone brand-new. We just redecorated the sanctuary, and we wanted a new minister to go with it.

Of course. But with a little exterior work, and a fresh suit, this man will look like he just came out of the box. No one will ever know. Let me bring him out and you can look him over.

All right. Honestly, this minister-shopping is exhausting. It's so hard to get your money's worth. Tell me, do you also give Green Stamps with the contract?

Uh-no. But if there's any dissatisfaction after six months, we send a new congregation for the balance of the year. That usually takes care of most problems.

—From Please Don't Stand Up In My Canoe by Jean Shaw. Copyright 1975 by the Zondervan Corporation.

## SPRINKLE

(Continued from Page 1)

tion, but (it) the grace of God is offered; and children are to be baptized; who by baptism, being offered to God, are received into God's favor."

Do these arguments constitute valid authority for the sprinkling of infants? A study of a few of their "proof texts" will give the answer. Matthew 28:19, 20 reads: "Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you..." It is argued that baptism comes first, and then teaching; and that children should be baptized even though they are not old enough to be instructed. But these verses do not allow such an interpretation. The order is "teach," then "baptize." The Greek word "teach" according to Strong's Concordance, means "to become a pupil," "to disciple, i.e., enroll as a scholar."

The qualifications of a disciple are "the ability to hear, believe, receive, and be taught." This excludes all infants. Babies don't become disciples. Let's keep the Divine order: disciple, baptize, teach.

Mark 16:15, 16 does not teach infant baptism. The argument that babies are "creatures" and hence are to be baptized is weak indeed. Verse 16 reads: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." It does not say "he that is not baptized shall be damned." This portion of Scripture plainly teaches that a person is to believe, and then as a

believer, be baptized. But the argument is given that babies can believe. Matthew 18:5, 6 is given as proof. However, the Bible declares that faith must be active and not passive. The Apostle Paul declared that salvation consists of a heart belief accompanied by a mouth confession. See Romans 10:8-10. No infant is capable of heart belief or a mouth confession of Jesus Christ as Saviour and Lord. The Scripture nowhere declares that the Holy Spirit places faith in the heart of an infant or that infant sprinkling is a means of grace. No sponsor or human intermediary can take the place of an individual to exercise personal faith.

Perhaps the favorite argument to support infant baptism (so-called) is Mark 10:13-16 (Christ blessing the little children). I agree with Spurgeon who said: "Certainly never was text so strained and distracted to pay what is never owed; never man so racked to confess what he never thought: never was a pumicestone so squeezed for water which it never held." Young children were brought to Christ that He might "touch them." Nothing is said of baptism, nothing is said of water, nothing is said of godfathers or godmothers, nothing is said of the sign of the cross. There is no water in this text, but "Jesus only." If these brought them to the wrong person, for John 4:2 says: "Jesus Himself baptized not, but His disciples." But someone may say: "Perhaps they brought the children to be baptized by the disciples." Let Spurgeon answer once again: "If they (the disciples) had been in the habit of baptizing infants, would they have rebuked the parents for bringing them? If it had been a customary thing for parents to bring children with such an object, would the disciples, who had been in the constant habit of performing the ceremony, have rebuked them for attending to it? Would any Church clergyman (who practices this) rebuke parents for bringing their children to be baptized?"

The Lord Jesus had a wonderful opportunity to commend infant baptism, but He did not. To be logical, the sacramentalists should permit infants to partake of Communion. Why permit infants to be baptized and not permit them to sit at the Lord's table? The answer is obvious — infants do not have "discernment" (I Corinthians 11:29).

The baptism of households in the New Testament is considered an argument for the sprinkling of infants. A close study of such households, as found in Acts 16:14, 15, 30-34; I Corinthians 1:16, will reveal that they were believing households. Oftentimes, servants were included in a household. Many Baptist ministers have baptized complete households without baptizing infants. In every case of household baptism in the New Testament, baptism was administered to those who were old enough to be called "brethren" — a name given only to believers (Acts 16:40), those who were old enough to addict "themselves to the ministry of the saints" (I Cor. 16:40), and those who were old enough to "believe," "receive," and "confess."

Circumcision has no validity as a basis for the sprinkling of infants. Jesus Christ did not speak of circumcision as an initiatory rite to church membership. Baptism did not take the

## "PRAISE HIM FOREVER"

I will praise God in the morning, when I awaken to behold  
The beauty of a new day, just beginning to unfold;  
Praise Him for His providence, watching o'er me while I sleep,  
For the God of Israel slumbers not, His vigil He does keep.

I will praise Him as I start my day with portions from His Word;  
Reading there His precious promises, my heart within is stirred;  
He will never leave me nor forsake me, how sweet to me is this;  
He will be the same forever, oh, it fills my soul with bliss!

I will praise Him as I go about to perform my daily tasks,  
For He helps me and strengthens me; He is all that I could ask;  
With a song of praise upon my lips, thanksgiving in my heart,  
I am thankful that in His service I can have a little part.

And when He paints the lovely sunset over in the west,  
The evening shadows gather, and it's time to take my rest;  
Once more, I thank Him for His blessings, His mercy and His love,  
But most of all for my dear Saviour who shed His precious blood.

For had not Jesus died for me, eternity would I spend,  
Hopelessly lost, in a devil's hell, paying for my sins;  
My sins were red like scarlet, but now, whiter than the snow,  
For they are washed in Jesus' blood, that cleansing, life-giving flow.

Oh, glorious, great salvation! Oh, priceless, eternal gift,  
Given to all who trust in Jesus! From the miry clay He lifts  
Their souls and sets them forever in a heavenly place,  
Forever free, forever blessed, forever saved by His matchless grace.

Forever will I praise my God, oh, hallowed be His name!  
Oh, may my soul be kindled into an eternal flame  
Of love and adoration, with gratitude and praise,  
Praising Him, and serving Him, through all the coming days!  
Mrs. Frank Parrish  
Courtland, Virginia

place of circumcision. The Apostle Paul never spoke of the circumcision as an initiatory rite to church membership. Baptism did not take the place of circumcision. The Apostle Paul spoke of the circumcision of the heart (Romans 2:29), not the sprinkling of the body.

John 3:5 has nothing to do with baptism. If Christ had meant baptism, He could have said "born of baptism and of the Spirit." The Lord did not mean baptism nor the literal water. Christ was talking to Nicodemus, an adult, not an infant. Just as man has a physical birth through "water," so he must experience a spiritual birth by the Spirit (John 3:4-7). The Word of God is spoken of as "water" in Ephesians 5:26. Water cannot supplant the blood atonement.

Baptists do not sprinkle infants because such a practice is not to be found in the Scriptures.

Secondly: Baptists do not sprinkle infants because the immersion of believers is taught in the Word of God. The Greek word "baptizo" means "to dip," "to submerge." Dr. A. T. Robertson, whose reputation as a Greek scholar is unquestioned, challenges: "A man today who argues that 'baptizo' means 'to sprinkle,' or 'to pour,' throws suspicion on his scholarship and is on the defensive."

Let the Scriptures speak for themselves:

Matthew 3:6 — "baptized.. in Jordan, confessing their sins." (Repentance preceded baptism).

Matthew 3:16 — "Jesus, when He was baptized, went up straightway out of the water..." (This surely is not sprinkling).

John 3:23 — "And John also was baptizing.. because there was much water there..." ("Much water" is not necessary for sprinkling).

Acts 2:38-41 — "...repent and be baptized... then they that gladly received His Word were baptized..." (Babies do not gladly receive the Word).

Acts 8:36-39 — "...they came unto a certain water... what doth hinder me to be baptized?... if thou believest with all thine heart, thou mayest... and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water... went on his way rejoicing." (None of these conditions exist when a baby is sprinkled. The candidate requested baptism, the baptism brought joy to the heart of the candidate).

Romans 6:3, 4 — "...baptized into His death... buried with Him by baptism into death... raised up from the dead..." (A beautiful symbol of the death, burial, and resurrection of Christ. Sprinkling of infants is not true to this symbol).

Romans 6:5 — "...planted in the likeness of His death, we shall be also in the likeness of His resurrection." (To plant means more than sprinkling or pouring).

I Corinthians 1:14-17 — "I baptized none of you... for Christ sent me not to baptize, but to preach the Gospel..." (Gives a death-blow to baptismal regeneration).

Colossians 2:12 — "Buried with Him in baptism.. risen with Him..."

I Peter 3:21 — "The like figure... even baptism... the answer of a good conscience toward God..." (Baptism is a "figure." In order to be baptized...)

(Continued on Page 6 Column 1)



## SPRINKLE

(Continued from Page 5)

ed a "good conscience toward God" is necessary. Surely not applicable to infants).

Babies are saved without the ritual of sprinkling. David's son went to Heaven without being sprinkled as an infant. (II Samuel 12:23). The children of the unbelieving Israelites were not kept out of the Promised Land because of the unbelief of their parents. Deuteronomy 1:39 — "Moreover your little ones, which ye said should be a prey, and your children which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it." The "little ones" were not responsible because they had not reached the age of accountability. Baptists believe in the total depravity of infants, but they also believe that the shed blood of Christ on the Cross is their protection until the age of accountability is reached. Did not Jesus Christ say, "of such is the kingdom of heaven?" (Matthew 19:14). The Lord Jesus is "the Lamb of God which taketh away the sin of the world" (John 1:29). Romans 5:18 declares: "Therefore, as by the offence of one judgment came upon all men to condemnation: even so by the righteousness of one the free gift came upon all men unto justification of life." Baptists do not sprinkle infants because the immersion of believers is taught in the Scriptures.

Thirdly: Baptists do not sprinkle infants because great harm is done by this unscriptural practice.

First, by this practice the symbolism inherent in New Testament baptism is destroyed. Baptism represents identification with Christ in His death, burial and resurrection. Death—immersion, burial—submersion, resurrection—emergence. Colossians 2:12 — "Buried with Him in Baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead." (See also Romans 6:3, 4). No man or group of men have a right to change the symbolism of Christian baptism.

Second, infant baptism is not found in the Scriptures; therefore it is adding to the Word of God. Note the warning of Revelation 22:18 "...if any man shall add unto these things, God shall add unto him the plagues that are written in this book." Most of the arguments for infant baptism come from some of the early church fathers, not from the Bible.

Again, the sprinkling of infants is a perversion of the plan of salvation. It is grace - plus. It is grace and a so-called sacrament. It is a denial of the finished work of Christ on the cross. Nowhere in the New Testament is salvation obtained through ceremony. Incidentally, it is estimated that 85 percent of all criminals may have been subjected to infant baptism. Salvation is not found in a ceremony or any sacrament, but through the blood of Christ and a personal acceptance of Him as

Saviour.

Fourthly, infant baptism gives men a sense of false security. There are thousands of church members who are resting on infant baptism for the salvation of their immortal souls. They have never been "born again," nor been regenerated by the grace of God, nor experienced a transformation in their lives. The sum of their total experience is: "I was baptized as a baby and later confirmed in the Church." This has proven to be the devil's trap for great numbers of deceived folk. Spurgeon said: "For all lies which have dragged millions down to Hell, I look upon this as being the most atrocious — little children were not regenerated by their grandparents telling lies at the font — by a solemn mockery, in which godfathers and godmothers promised to do for them what they cannot do for themselves."

Fifth, infant baptism has its origin with the Roman Catholic Church, a system that is a combination of Paganism, Judaism, and Christianity. Martin Luther no doubt was a good man, but don't forget that he was in the Roman Church. Although he broke from Rome, he carried some of their doctrines into the new movement. Many Protestant churches still have some striking similarities to Roman Catholicism. God's Word warns us to: "come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). Baptists will have no-part with ceremonies that have their origin with men.

Lastly, infant baptism is a curse to the Church. It causes churches to be filled with unsaved members, church members on their way to Hell. Imagine unsaved people trying to carry out a church program in the name of the Lord! Hence, such churches have no spiritual power. These churches are not interested in evangelism because salvation (to them) is found in a baptismal fount or catechism, not through the proclamation of the Evangel. Evangelistic meetings are taboo. Such churches oftentimes suffer from "dead orthodoxy," with very little passion for the lost. The church has lost its message if salvation is found in infant baptism.

Salvation is found in a Person, in the blood of Jesus Christ. All the water in the world cannot wash away sins, whether it be the holy water of a sacramental church or the muddy water of the Mississippi River. We are saved not by water, but by blood.

"The dying thief rejoiced to see

That fountain in his day,  
And there may I, though vile as he,

Wash all my sins away."  
Bible-believing Baptists will continue to stand by the Word of God alone and follow its plain teachings implicitly.

—North Star Baptist

## ALMOST

(Continued from Page 1)

with the church of Rome. Or perhaps his head would have rolled or his body burned at the stake before he left much of a mark for religious posterity. Be that as it may, it is not my intention to either laud or decry the ministry of Luther at this time, but he wrote something during his time which gives support to one of my own little idiosyn-

Does your faith move mountains, or do mountains move your faith?



QUESTION:—Who tells of God's eyelids?

ANSWER:—The Psalmist, Psalm 11:4 — "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men."

crasies. He was listing ten characteristics or attributes needed in being a successful minister, and along about number seven he stated that a competent pastor should know when to close his message. Because of some purely personal thoughts and feelings on this matter, his statements really struck a responsive chord within my own being.

I know full well that "Salvation is of the Lord" and that our precious Lord is absolutely Sovereign in all of His ways with His creatures. Fallen man can surely be saved with a long drawn out sermon, a short sermon, or even no sermon — as such. If such fallen ones are in that elect number, then sometime, somehow in the lifetime of that one, he will have been "exposed" to enough of the gospel to convict and convince him of his need.

This is assuredly all of the Lord's doing and will come to pass as He pleases, but at the same time, man has a responsibility in this matter, and for now, I wish to dwell on man's response to the length of the preacher's message. Of course, I know that Paul spoke to such lengths at one time, until one of the listeners fell asleep and toppled from the window.

Even keeping these evident truths in view, I still cannot escape the feeling that some well-meaning pastors seemingly can't resist the temptation to belabor their case beyond the crucial point in the message.

I would be curious to know if others have shared my feelings on this matter, or if it is only my own heart, "deceitful and desperately wicked" (Jer. 17:9). Often I have been terribly impressed with the thrust and clarity of a particular message and appreciative of the telling relevance of the supporting Scriptures. Soon I would be convinced that if I were not already saved, then without a doubt the precious Holy Spirit would use the Word in this manner to bring me hurriedly to the Christ and His cross. And I was made to wonder why any unsaved person who was listening could not sense the urgency of the moment. I wondered, too, why the speaker could not sense that he had reached a pungent peak, an emotional as well as a timely climax, where there was little to be gained by more words. Sin had been exposed and made as real as day, via the Scriptures. Man had been revealed in his precarious position and his utter helplessness to deliver himself. A sure and steadfast remedy had been suggested. Our Christ had been lifted up, both to hang between Heaven and earth, and then to stand between the Father's wrath and and sinful man. Pray tell me, what more needs be said except to invite that needy one to receive this

Jesus and to make it known? I fully realize that I am guilty of employing some human psychology in a measure in this instance, and possibly I am of a more charismatic bent than I like to admit, but I honestly believe there has been times when I could have pinpointed the minute when some hard driving minister should have closed the Book and got out of the way. Jesus said that "If I be lifted up I will draw all men to Me," yet the average preacher, Baptists included, after that "HE" has been lifted up, will yet employ ten, twelve or fifteen additional minutes in an attempt to "talk" some unconvinced sinner into making a move of sorts.

Laugh me to scorn if you will, but I believe this approximates the opinion of Martin Luther — that a "good" minister should know when to shut up. Believe me, I am far from infallible, but I have sensed the urgency of such a moment literally being drained away, apparently by one who insisted on "much" speaking.

## RUN!

(Continued from Page 1)

death — that they would flee into God's pavilion and have the door shut behind them.

There is no need to fear a hornet if it has no stinger, a snake if it has no fangs, or a stove if there is no fire in it. The same applies to death. The secret, then, is to have the long stinger removed from the death monster.

Let us now prepare for the attack upon death. Let us remove its stinger. Where shall we begin? We will begin by recognizing what constitutes the sting of death. Paul, in fact, informs us that the "sting of death is sin." It becomes obvious therefore that we must get rid of sin in order to remove the sting of death. The question now arises as to how can we get rid of sin. There have been many ideas advanced relative to how sin can be removed. One idea, for example, used to be practiced by people who lived near the Nile River. Their method was to cast their screaming babies into the Nile. They were convinced that this great sacrifice would clear their sin debt. I have read of other people who would lay on sharp spikes for long periods of time. These people felt that they had the answer. There are multitudes today who won't go so far as to sacrifice their babies or lay on sharp spikes, but they have lesser forms of sacrifice which they believe will accomplish the same end result, that is, remove the sting of death. They, in fact, believe that if they give until it hurts, or if they live a good life, or if they join the church, or if they do this or that, the sting of death will be removed for them. They, however, in every case, are trying, by their own efforts, or sacrifices to remove the sting of death.

I desire, at this point, to emphasize that there is only one sacrifice which can remove the sting of death. It is the sacrifice which our Lord made at Calvary. It is as stated in the following passage:

"...but now once in the end of the world hath. He appeared to put away sin by the sacrifice of himself" (Hebrews 9:26).

Those who plan to defeat sin with their own energy, intelligence, wealth and muscles, should weigh well the fact that the strength of sin, according to

our text, is the law. This fact means that the law of God must be satisfied before the sting of death will be removed.

There are multitudes who claim to be doing the best they can. They, in fact, are convinced that God will accept their best efforts and grant them entrance into Heaven. Let me point out that the best you can do, by the grace of God, is to believe on the Lord Jesus Christ. The law of God will only laugh at anything else. The law, in fact, will not accept anything short of full payment. It is as stated in the following passage:

"Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing" (Matt. 5:26).

Those of you who hope to combat the law — the law which is the strength of sin—should weigh well that the law, according to the Scriptures, is spiritual. This means that it is quite impossible for one to live without sin. We, in fact, could not adhere to the law's stern demands if the law were only carnal, but remember that the law is spiritual. How then do you hope to combat that which is spiritual with that which is carnal? Keep in mind that the law being spiritual means that it condemns evil thoughts as well as evil acts. You, therefore, who hope to be saved by works, will be defeated by one evil thought. You ought to be able to see that your work is cut out for you.

Let's suppose that I have a chain with nine good links and one bad one. Let's suppose that I hang a basket of eggs on this chain. Let's now suppose that the bad link breaks. Will it matter that there were nine good links? We, of course, do not have nine good links, since we are all totally depraved, but what I am pointing out is that one sin will defeat our efforts to combat the law so that we may have the sting of death removed.

It should become obvious to you that you are only fooling yourself if you are hoping to obtain Heaven through your own efforts. I would suggest that you also try twisting a rope from sand and even build yourself a house of bubbles.

Last of all, let's observe that part of our text which states:

"But thanks be to God which giveth us the victory through our Lord Jesus Christ."

The Lord Jesus is the only champion who can remove the sting of death. He, you will recall, obeyed the law to the letter. There were no charges which could be made against Him. No guile was found in His mouth. No evil thoughts ever entered His mind or heart. No evil acts ever proceeded from His body. Why, then, do you look to yourself when you can look to the perfect Son of God? Look away from your own energy, wealth, intelligence, works, etc., to Him. He, according to the Scriptures, is the only name given among men whereby we must be saved. He has said, "I am the way, the truth and the life. No man cometh unto the Father except by Me."

Let me, in closing, emphasize that death, after its stinger has been removed by the Lord Jesus, becomes a beautiful doorway into God's presence. It is as stated in Psalm 116:15:

"Precious in the sight of the Lord is the death of His saints."

May our Lord richly bless you with the message He has set before us!



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

**WASHINGTON** (EP)—Republican Sen. Barry Goldwater of Arizona pledged Sept. 15 to "fight every step of the way" against efforts by such groups as the Moral Majority and Pro-Life to "dictate their moral convictions to all Americans." Mr. Goldwater, the 1964 Republican candidate for president and a leading congressional conservative, said in a Senate speech that such "single-issue religious groups... are not using their religious clout with wisdom."

"Just who do they think they are?" he asked. "And from where do they presume to claim the right to dictate their moral beliefs to me?" Mr. Goldwater specifically mentioned the Moral Majority and Pro-Life, an anti-abortion group known also as March for Life.

**SAN FRANCISCO** (EP)—After failing to see his daughter by storming an isolated Unification Church ranch, an Irish farmer swore Sept. 13 that he wouldn't go home until Sun Myung Moon's followers let him talk with her.

"They told me I would never see my daughter again if I kept on carrying on like this," said James Canning, 50, of Donegal. "I want them to know this is my only chance to get my daughter back. Why won't they let me meet her? I won't go back to Ireland until I do."

About 300 of Mr. Canning's supporters demonstrated Sept. 13 outside the church's San Francisco headquarters. The protesters, most of them Irish nationals who live in San Francisco, marched around the residential building carrying signs that read, "Free Mary Canning from the Moonies," Ms. Canning, 23, is one of 11 children.

Meanwhile, Ms. Canning said she would be willing to meet her father, but only if he shed "those people who have been filling him up with a lot of rubbish."

Ms. Canning arrived in San Francisco on July 28 on a vacation trip. Mr. Canning's son-in-law, Patrick Connolly of Galway, said she was "picked up the same night and sweet-talked" by church members into going with them. For years, Moon's church has been accused of "brainwashing" recruits.

Mr. Canning stormed the church's camp in Sonoma County, about 60 miles north of San Francisco, on Sept. 12 with about 40 other Irish nationals. His search for his daughter proved fruitless; she was at the church's Berkeley residence at the time.

Ms. Canning, referring to her father's march on the camp, commented to reporters: "I think it's terrible what they did. Haven't I any human rights at all? Obviously, they were trying to physically force me away from the place."

She said her father was wrong to think that "I don't know what I'm doing. I made a free decision and feel strongly about it."

**ZURICH, Switzerland** (EP)—The Rev. Hans Kung, the liberal theologian banned by the Vatican from teaching, was

quoted Sept. 10 as saying he hoped for an alliance of all groups seeking a renewal within the Roman Catholic Church.

In an interview published in the Zurich weekly *Weltwoche*, Kung also was quoted as saying he regretted the "mounting polarization and growing intolerance" of the church under Pope John Paul II. "Even more, I regret the silent, mass exodus from our congregations, especially by the women," said Kung, a Swiss who runs an ecumenical institute in Tubingen, West Germany. He has been offered a professorship at the University of Michigan. Kung told the newspaper that "many" saw contradictions in the official human rights policy of the Roman Catholic Church under Pope John Paul II. He cited the strict ban on abortion and contraceptive measures, and the celibacy requirements for priests.

**SAN FRANCISCO** (EP)—Larry Layton, former Peoples Temple member, played a key role in a jungle conspiracy that climaxed in a "concert of killing" at a South American airstrip, prosecutors say.

In an emotional, three-hour summation Sept. 15, Assistant U.S. Attorney Dennis Michael Nerney said that Mr. Layton "aided and abetted" a conspiracy hatched by the cult's leader, Jim Jones, to murder Rep. Leo Ryan and four others at a remote airstrip in Guyana Nov. 18, 1978.

Mr. Nerney scoffed at the defense contention that Mr. Layton had gone to the airstrip near the cult's Jonestown settlement intending to kill defectors but with no knowledge of a plot to kill Mr. Ryan, a California Democrat.

"We were told Larry Layton was just out there doing his own thing. We were told there were two distinct conspiracies blossoming into action at the same time," Mr. Nerney said. "But I think there's a common thread — Jim Jones."

Mr. Layton, 35, is charged with conspiracy to murder Mr. Ryan and conspiracy to harm an internationally protected person, U.S. diplomat Richard Dwyer, who was wounded. Mr. Ryan, three journalists and a cult defector were killed. The attacks occurred shortly before Jones led 912 temple members to their suicides at Jonestown.

**NEW YORK** (EP)—The president of the National Council of Churches says Americans should raise their voices in protest against the downing of two Libyan jets by U.S. Navy fighters. The Soviet-built Libyan Air Force jets were shot down by American F14 jet fighters 60 miles off the Libyan coast, in waters Libya claims as its territory, after the Libyans made an "unprovoked attack" on the U.S. jets in international waters, the Pentagon said.

"If the American people did not intend to give the Reagan administration a mandate for the United States, a first-rate military power, to engage in apparently non-strategic war fights with much less powerful nations such as Libya, now is the time

for the citizens of the nation to make their voices heard," said M. William Howard, the church council's president.

"By expressing this concern, I do not defend any action of the Libyan government. I am concerned that the action involving U.S. and Libyan aircraft, along with plans to deploy the MX missile, the decision to produce the neutron bomb, refusal to pursue arms limitations negotiations with the Soviet Union, and the general tendency to employ 'tough talk' as a foreign policy style, is part of a pattern of this country drifting closer to an otherwise avoidable conflict."

"This pattern rekindles the preselection fear of many voters that Mr. Reagan would be more likely to move the U.S. close to war. Mr. Reagan, the nominee, sought to allay those fears. Mr. Reagan, the president, seems less concerned about his peacemaking image."

**DALLAS** (EP)—A \$300 million office building project in downtown Dallas has been announced by First Baptist Church, the W. A. Criswell Foundation and Lincoln Properties Co., a Dallas real estate development firm. The project, which has been unfolding for several weeks, will include two 45-story office towers, one on property owned by the foundation across Ervay Street from the church buildings, and the other atop the church's eight-story parking garage completed last year.

The project, according to pastor W. A. Criswell, will net enough for the church to retire the \$8 million debt on its property and enable it to give \$1 million annually to the Cooperative Program, the plan under which the Southern Baptist Convention finances its work of missions, evangelism and education.

The church's proceeds from the massive project were not revealed, but Criswell acknowledged the current \$8 million debt would be retired. The debt recently was reduced from \$10.3 million through a "liberation" offering appeal made by Criswell, who asked his members to give to ease the demand of high interest rates the church was paying.

**PRINCETON, N.J.** (EP)—Support for the proposed Equal Rights Amendment has reached 63 percent, five points higher than at any time since 1975, according to a Gallup survey. In polls conducted regularly since 1975, support never exceeded 58 percent.

The opposition now stands at 32 percent, according to the latest poll taken late in July of this year among adults 18 years and over who said they had heard or read about the ERA. Gallup based its findings on personal interviews among a national sampling of 1,545 persons.

Most of the increased backing came from women, who in earlier polls were less likely than men to support the amendment. Now men and women support it in approximately equal ratios, Gallup found. The survey registered majority support for the ERA in all major population groups. But opposition was highest among Republicans, Midwesterners, Southerners, and older Americans. The greatest backing came from non-whites, Democrats and independents as well as people living in the eastern and western states.

**NEW YORK** (EP)—Charges of corruption and fraud in distributing food, medical aid and other supplies to an estimated 600,000 to 1 million refugees in Somalia have led to increased monitoring of the distribution of those goods and services, according to a New York-based church relief official who recently visited Somalia. The misappropriation of supplies has been "drastically cut," said Elizabeth Enloe, the coordinator of the Inter-Church Response for the Horn of Africa. The inter-church effort — which includes Lutheran World Relief, Catholic Relief Services and the National Council of Churches' Church world Service — has given an estimated \$800,000 to the Somali aid effort.

A total of about \$132 million in relief aid last year was given to Somalia, a country ranked 10th in poverty by the World Bank, with a population of 3.5 million. Some U.N. officials have estimated that as much as 50 percent of the food has been stolen at the Somali port city of Mogadishu and diverted from the more than 30 refugee camps. The refugees are mostly ethnic Somalis who have fled Ethiopia since fighting broke out between the two neighboring countries in 1977. Enloe said the problem of corruption has led the Somali government, the United Nations' High Commissioner for Refugees and the numerous church and charitable organizations working in the Somali relief effort to ask CARE to oversee the distribution of the food and supplies.

**SHANGHAI** (EP)—Forty-six people were baptized at a Protestant church in Shanghai on August 4, bringing to more than 240 the number of Protestants baptized since the city's five churches were reopened in 1979, the new China News Agency reported recently.

The 62 Protestant denominations that were represented in mainland China before the communist takeover in 1949 have now been merged into one official church, the agency said.

Other China notes: Massive floods in mainland China's most populous province — Sichuan — have killed 3,000 people and injured 50,000 to 100,000 in mid-July, according to recent agency reports. Another 400,000 people were left homeless by the floods. In the first five months of this year, 224,000 foreign tourists and other foreign visitors have toured mainland China, up 26.7 percent from the same period last year, according to the Associated Press. It is expected that in 1985, between 1.3 to 1.6 million foreign tourists and six million overseas Chinese will visit the country.

**KNOXVILLE, Tenn.** (EP)—Missionary Kid Alan Duncan kicked a 50-yard field goal during a Philadelphia Eagles' exhibition game — his only attempt — but he apparently won't be playing pro football this season.

The Eagles cut Duncan, choosing to keep veteran Tony Franklin as their only placekicker. The Baltimore Colts picked up the rookie but released him after a quick look.

The same day he was cut by the Colts the affable MK got an offer to join the staff of First Baptist Church of Fort Lauderdale, Fla., as youth director. Though other pro football teams have asked him to remain available, Duncan has committed himself to the position at

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



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to: New Guinea Missions c/o Calvary Baptist Church P.O. Box 71 Ashland, Kentucky, 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

ELDER FRED T. HALLIMAN, Sovereign Grace Baptist Mission, P.O. Box 19, Koroba, via Mendi, Papua, New Guinea.

Fort Lauderdale and was scheduled to begin work in early September.

"I put all this before the Lord when I started," he explains. "I said the only reason I played football was to use my talents for the Lord." The son of missionaries to Kenya, Duncan eventually plans to attend seminary and return to Africa as a missionary himself, probably combining talents in church development and agriculture.

Being drafted by the Eagles was a dream come true for the soccer-style kicker who earned three scoring titles and seven kicking records while at the University of Tennessee, but the dream was no obsession. Duncan admits that when he was cut by the Eagles and Colts he was disappointed but not discouraged. "I'm not sure football is what the Lord wants me to be doing right now," he suggests.

**GLENDALE, Calif.** (EP)—The man whose vision and courage is feared in 1981, twenty years after he walked through the Iron Curtain, will be honored in Anaheim, Calif. Over 350 people are expected to gather to help PASTOR HARALAN POPOV celebrate the twentieth anniversary of his release from the Bulgarian state prison system.

After his arrest in July, 1947, Popov and fifteen other pastors were charged with espionage, tried, and convicted of varying degrees of subversion, even though no evidence was presented. The trial, which was well reported in the Western press, is viewed by many as a landmark demonstration of Soviet attitudes toward religious freedom in the years immediately following World War II. Since emigrating to the West in 1963, Popov has urged the Christian community to speak out on behalf of persecuted believers in communist lands.



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  |

DO YOU LIKE QUESTIONS?  
HERE'S ONE AND THE ANSWER

by Roy Mason  
(1894-1978)

What is the meaning of "Today shalt thou be with me in paradise?"

This is a question that we are asked about, and that we often see misinterpreted so it seems worth while to deal with it, although in so doing we shall perhaps repeat some things often said before.

WHAT DOES IT MEAN?

This expression (found in Luke 23:43) was spoken to the penitent thief by our Lord. It does not — as often taught — mean that Christ asked a question. How absurd and how heartless to suppose that Christ said, "Are you going to be with me in Paradise today?" The penitent might well have replied, "How do I know?" Likewise Jesus did not mean, "I say unto you today — right now — that YOU SHALL BE (in the dim future) with me in Paradise." This is the Adventist perversion of the passage, and they so pervert it in order to fit in with their soul sleeping theory.

WHAT DID JESUS REALLY SAY?

He said just what the passage plainly says, without any tinkering with it.

He said, "Verily I say unto you (means TRULY or OF A TRUTH I say unto You) TODAY (that is right today — this very day) that thou shalt be with me in Paradise." That is, "I am going to take you with Me, and I am going to Paradise, and I am going there right this very day."

SOME TRUTHS THAT RELATE TO THIS PASSAGE

Jesus did not go immediately to Heaven when He died. After His resurrection He said to Mary, "touch me not for I have not yet ascended..." (John 10:7). At that time He had not presented Himself in the Holy of Holies for us. Where had His spirit been in the meantime? His body had been in the tomb and His spirit had been in HADES (the abode of departed spirits) and in that part of Hades inhabited by the saved dead. (See Psalm 16:10 and Acts 7). The prophet said that Christ's soul should not be left in Hades? Why? Because it should be brought forth — reunited with the body in the tomb, and resurrection should take place.

Since the resurrection of Jesus, Paradise has been an emptied Paradise and the in-

had been taken into the immediate presence of God. Thus we think of Paradise as being transferred to Heaven.

Some reasons for believing this —

(1) Ephesians 4:8, 9 seems to teach it.

(2) The abode of the saved dead was in O.T. times spoken of as "Below," but in N.T. times it is spoken of as "up" and "away." For examples - (Acts 7:55; I Cor. 1:4; I Thess. 3:13; Jude 14).

(3) Paul speaks of "the entire family in Heaven and on earth" (Ephes. 3:15). This passage is a "sockdolager" for the soul-sleeper and for those who teach an intermediate place for the saved dead.

Until the atonement had been made, the "way into the heavenly places had not been opened up" (Hebrews 12:18-24).

NOW - when a Christian dies, he goes immediately into the presence of Christ. Proof is found in the expression of Paul, "Having a desire to depart and be with Christ." And "Absent from the body—present with the Lord." Also, we remind you that Stephen said, "Lord Jesus receive my spirit." That neither fits in with soul-sleeping or with the theory of an intermediate place for the saved. And PURGATORY is not hinted at.

Summary —  
The penitent thief believed, and asked for future remembrance. Jesus went beyond his request and promised him immediate blessing. He promised to take him to be with Himself that very day. So Jesus took him to Paradise with Him, and not only that, but took him on into Heaven with Him together with the spirits of other saved dead. There he has been these centuries, and will be until Christ returns.

BRIEF NOTES

The Calvary Missionary Baptist Church located at Second & C St., Springfield, Oregon and Pastor Hubert Tyler would like to announce that they will be hosting a Thanksgiving Bible Conference beginning November 26 at 7:00 p.m. and ending Saturday, November 28 at 12:00 noon.

Several of God's choicest preachers from various churches in the northwest area will be on the program. We invite all within driving distance who can to attend, and if you desire further information, please contact Pastor Hubert Tyler, area code 503/747-8824.

The Baptist Examiner  
Financial Report  
September, 1981

Beginning Balance,  
August 31 .....\$ 345.13  
Receipts ..... 5,130.73  
.....\$5,475.86

Expenditures:  
Labor .....\$ 811.37  
Printing ..... 1,862.48  
Postage ..... 563.24  
Taxes  
(FICA on Labor) 233.42  
Total Expenditures .. 3,470.51  
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