

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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ASHLAND, KENTUCKY, APRIL 26, 1969

WHOLE NUMBER 1585

FTH's First Letter As A Member Of Calvary

By FRED T. HALLIMAN

Calvary Baptist Church

Dear Brothers and Sisters:

This is my first letter to the church since becoming a member and it gives me great pleasure to be able to report to you on my latest mission patrol. I trust that as you read of this report that you will rejoice, at least in some measure, as I did when I was making the patrol. Some of these patrols are extremely difficult from the physical standpoint but I count it such a privilege to suffer for Christ sake and the gospel's.

I had not been back home too long from Bougainville before setting off on this patrol. Just before I left to go to Bougainville several natives from these outlying areas came to the Mission Station and asked me if I would come to see them. I prom-

ised that when I got back from Bougainville and could get things sort of under control again I



FRED T. HALLIMAN

would make a patrol into the area, hence the reason why a patrol so soon after the Bougainville trip.

Eight Day Patrol Planned

Since I have the motorcycle and will be able to get to some of the places faster than before I thought that it would be better to try to make more frequent patrols and perhaps not so long as in the past. Therefore, I made plans to be gone a total of eight days on this patrol. It had been quite some time since I had been in part of the area but I still envisioned that eight days would give me sufficient time to get around to all the places. In packing my food I allowed enough for the eight day trip with possibly one or two meals over.

I got all my things ready and on Wednesday, March 26 I sent a line of carriers across the mountain with my supplies and told them I would rendezvous with them on the following day sometime after noon. With one long (Continued on page 4, column 4)

No Revival In Jesus' Church Until Rubbish Is Thrown Out

ELD. BILL BURKET
(Missionary to Navajos)

Beloved of the Lord! Greetings from Navajoland, U. S. A.

I have been doing a great deal of reading lately from the Old Testament, particularly in the historical books. As one reads concerning God's dealing with His people Israel, especially under the kings, I am amazed at the back slidings and apostasies recorded there! How far the people get away from the true worship of God! How that the book of the law, their guidebook, the Word of God is even lost in the temple for many years! Then from time to time, a king was raised up to follow the Lord with all his heart. And what cleaning up takes place, whenever the heathen idols are taken out of the house of God. The altars and groves and all the works of man's hands are broken down, and the whole mess of uncleanness and false worship is thrown into the Brook Kidron, or elsewhere.

You know brethren, I am convinced that things haven't changed much. If it were not for the grace of God working mightily in the hearts of some of His servants from time to time, the death that is set in this old religious world would have gone on into putrefaction long ago. As

I look into the word of God and into the corruption still in my old heart, and the corruption about me, I am convinced more and more of the total depravity of mankind. And unless the Grace of God comes into one's heart to reverse the process, I



MR. AND MRS. BILL BURKET

believe the longer one goes on, the more wicked and corrupt he becomes from the cradle to the grave. Is it any wonder that God's Word says, "There is none righteous, no not one." "There (Continued on page 8, column 1)

HERE IS A FINE SERIES ON . . .

THE HOME

INSTALLMENT NUMBER THREE

MILBURN COCKRELL
Dorsey, Mississippi

Prov. 31:10-31

It would hardly be possible to over estimate the importance of a mother in a home. A home would not be a home without a mother. Someone has well said, "The hand that rocks the cradle rules the world." Abe Lincoln once said, "All that I am or hope

with good deeds; for this is appropriate for women who profess to be pious." Modest apparel means that she is not to display her body to the lustful eyes of the general public. These verses teach against the wearing of shorts in unmistakable terms. These verses teach against bathing suits and low-necked dresses and short skirts. Any woman who habitually exposes her body to men, has no business professing to be a Christian. She is a shame and disgrace to the human race, to her church, to her family and especially her God. Perhaps it is well for some women to dress cool in this life because it will be very hot where some of them are going! I have seen some cows that are better clothed than some women. Why some women do not wear enough clothes to make a Jay bird a pair of socks!

I Tim. 2:9-11 also forbids a Christian woman to appear in public with elaborate hair arrangement, or gold, or pearls or expensive clothing. Again in I Pet. 3:3-5 we read from Williams' translation: "Your adornment must be not of an external nature, with braids of hair or ornaments of gold, or changes of (Continued on page 6, column 1)



MILBURN COCKRELL

to be, I owe to my angel mother." I call attention, first of all, to the MORAL CHARACTER of an ideal mother.

God's woman is chaste or virtuous. Verse 10 of the text says: "Who can find a virtuous woman? for her price is far above rubies." By virtuous I understand that she is free from unlawful sexual activity. Her children belong to her husband, not some other man. God's ideal woman does not smoke like a rotten log. Her children do not suffer from hereditary defects due to alcoholism. She has on "the ornament of a meek and quiet spirit which is in the sight of God of great price." (I Pet. 3:4).

A good mother does not dress to catch the eye of the men. She dresses in modest apparel. In I Tim. 2:9-11 it is written in Williams' translation: "I want the women, on their part, to dress becomingly, this is modestly and sensibly, not adorning themselves with braided hair and gold or pearls or expensive dresses, but

The Church, The Treasury For God's Tithe

By ROY MASON
Aripeka, Florida

The Bible teaches the doctrine of Christian stewardship. That is, the doctrine that the saved person is the Lord's and that all that he has is the Lord's. He is therefore to use all that God has entrusted him with in a way



ELD. ROY MASON

that meets with the approval of God. However the doctrine of stewardship does not mean that the Lord has no definite plan for the caring for His work. A specific part of that which is all God's is to be set apart for the work of maintaining the worship of God and the spread of (Continued on page 6, column 4)

Each True Church Is A Complete Body Of Christ

By JOE WILSON
Winston-Salem, N. C.

"Now ye are the body of Christ and members in particular." — I Cor. 12:27.

It must be pointed out that "the" is not a part of the original text, and that "a body of Christ" is the inspired Word.

I know of no heresy that is more pernicious and productive of evil to the cause of Christ than that of the so-called universal invisible church. This heresy is the mother of more poisonous thinking than any man is able to comprehend. A careful study will reveal the fact that most heresies known to man have some inter-relation with this one. True churches are the pillar and ground of the truth, whereas this error is the pillar and ground of heresy. Only eternity will reveal how many have sought to excuse their neglect, and disposing of the Lord's true churches, by hiding under the ample covering of this monster of iniquity.

A false interpretation of I Cor. 12 has been used to support this heresy. A completely false understanding of the word "body" — an understanding that exactly contradicts the meaning of the Word — has been called upon to

support the extremely shaky foundations of this false theory. When properly interpreted, the word "body" and the twelfth chapter of first Corinthians completely demolishes the universal invisible church theory and establishes the fact that a true church is local and visible.

Brethren, I am not wasting words nor beating the air when I write about the Lord's Church.



ELD. JOSEPH WILSON

No subject is more important than this, especially in our day. There is absolutely no Biblical subject which is more misunderstood and more perverted than that of the Church. Nine hundred and ninety nine out of a thousand professed Christians could run into the church in the middle of the road, and they would look it over and ask, what is it.

The universal invisible church interpretation of I Cor. 12 and the word "body" which is used here and elsewhere of the Lord's church is as follows: All saved people of this age, immediately upon being saved are placed by the Holy Spirit into a mystical thing which they call the body of Christ. This body is the true church of Christ and all the saved are automatically members of this true church.

Never was there a theory more hurtful to church truth, and better designed to lead people away from their Scriptural obligations to the Lord's church. (Continued on page 6, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"TAXES . . . FISH . . . CASH"

(Preached Thanksgiving Day, 1948)

"And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?"

"He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?"

"Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free."

"Notwithstanding, lest we should offend them, go thou to

the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; take that, and give unto them for me and thee." — Matt. 17:24-27.

Here is an interesting story which is full of good things for the child of God. In a very brief manner it tells us of an incident that took place within the city of Capernaum. Our Lord Jesus and His twelve apostles traveled constantly backward and forward across the country of Palestine, and in His travels, Jesus came often to the city of Capernaum. Doubtlessly it was one

of these many travels that Jesus made that brought Him now into this city.

God's Book tells us how that Jesus went into the house doubtlessly to rest, and probably to eat; and since it was the home town of Simon Peter, it meant somewhat of a homecoming for him. Accordingly, while his Lord rested and ate, Simon Peter stayed on the outside talking, visiting and communing with friends whom he had previously known.

Here at Capernaum, just as every place else, great throngs crowded about the Lord Jesus (Continued on page 2, column 1)

God has put enough money in the pockets of Christians to do everything He expects the church to do.

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JOHN R. GILPIN Editor

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"Taxes...Fish...Cash"

(Continued from page one)

Christ. Everywhere our Lord
went in the days of His ministry,
He was the center of attraction,
and crowds pressed about Him.
When it was noticed that Jesus
was in the city of Capernaum,
great crowds gathered about the
house that they might ask ques-
tions and receive answers from
the Son of God. If He were here
today, I imagine we would say
it would be somewhat of a
press conference that our Lord
would have to hold in most every
city. Every place that Jesus
went, people gathered about Him
asking questions, desiring an-
swers that they felt the Son of
God alone was able to give.

In this particular case since
Jesus was inside the house, and
Simon Peter evidently was on
the outside, the questions seem-
ingly were directed at Simon
Peter. Presently, those who re-
ceived the tribute money and
whose business it was to collect
the taxes, said, "Simon Peter,
does your Lord pay proper trib-
ute tax?" Immediately Simon
Peter, supposing that he knew
the answer, said, "Yes."

Wasn't that just like Simon
Peter? All the way through the
Bible, Simon Peter runs true to
form. He was a blunderer, and
practically every time we see
him, we see him acting as a
man of impulses. He reminds
me often of that one who said,
"Fools rush in where angels fear
to tread." I wouldn't mean to
call Simon Peter a "fool," but
certainly he did have that char-
acteristic of rushing, speaking
and acting upon impulses. Why
just a little while before this,
our Lord had announced that He
was going to die for the sins of
the world, and Simon Peter
flatly rebuked Him, saying:

"Be it far from thee, Lord:
this shall not be unto thee."—
Matt. 16:22.

At a supper just a little later,
Jesus prepared to wash the feet

of all the disciples, and Simon
Peter actually refused to let
Jesus wash his feet, saying:

"Thou shalt never wash my
feet."—John 13:8.

On the Mount of Transfigura-
tion, just prior to this, Simon
Peter had said, "Lord it is good
to be here." He didn't know
what else to say, and he just
spoke. Then he said, "Let's build
three tabernacles, one for Moses,
one for Elias, and one for you."
If our Lord Jesus had not inter-
fered, Simon Peter would have
had three religions started that
day—religion of law, of the
prophets and of grace. Our Lord
Jesus prevented Simon Peter in
his impulses again.

At a later date, he definitely
contradicted Jesus when Jesus
said, "All men shall be offended
because of me this night." Simon
Peter said, "Though all men
shall be offended because of thee,
yet will I never be offended."
(Matt. 26:33).

Even after His crucifixion
when Simon Peter one day fell
asleep while lunch was being
prepared our Lord shook him and
awakened him and said, "Arise
Peter, kill and eat." Immediate-
ly Peter backed off from the Lord
and said, "Not so, Lord, I have
never eaten anything common or
unclean." (Acts 10:14).

Thus if you will follow the
experience of Simon Peter
through the Word of God,
you will find that he blundered
from one experience to the other,
and that Simon Peter acted on
the spur of the moment and mov-
ed by impulses.

Thus it was on this memor-
able day when the tax gatherers
asked if Simon Peter's Lord
paid proper tribute, without tak-
ing time to consider, or without
for a moment's time pausing to
reflect, he answered, "Yes."

Poor old Simon Peter, how he
failed his Lord that day! That's
the time he ought to have mag-
nified the Lord Jesus Christ.
That's the time he ought to have
held up the Lordship of Jesus
Christ unto those who had gath-
ered about the door asking ques-
tions and receiving answers.
That's the time he ought to have
said, "My Master is the God of
Heaven, and the God of Heaven
is to receive tribute and not to
pay tribute." Yet Simon Peter
didn't do so. Simon Peter, in-
stead of reflecting and then hold-
ing up the Lordship of Jesus
Christ, acted as he ordinarily did
—on the spur of the moment—
with one of his impulses seizing
him, said immediately, "Yes, my
Lord pays tribute."

Then he went into the house
and Jesus looked at him. When
the Son of God saw him, He im-
mediately said, "Simon, what
are you thinking about? Of
whom do the kings of the earth
take tribute, of their children or
of strangers?" Jesus knew what
had gone on on the outside—He
knew the conversation that had
taken place out in the yard. He
knew that Simon Peter ought to
have held up His Lordship, but
he didn't. Therefore, though
Simon has failed Him, Jesus can
not fail Himself. Accordingly,
though Simon Peter has failed to
magnify the Lordship of Jesus,
Jesus now does that which shows

to the world that He is Lord of
all, in that He said, "Simon Peter,
go fishing this morning, and the
first fish that you take up will
have a coin in his mouth. Take
that coin and use it to pay the
temple tax for you and me." Though Simon Peter failed to
magnify the Lordship of Jesus
Christ, that which Jesus asked
of Simon Peter, and which Simon
Peter subsequently did, gave
forth a greater sermon on the
Lordship of the Son of God than
if Simon Peter himself had said,
"He is Lord—He does not need
to pay tribute."

I.

JESUS IS LORD OVER THE REALM OF KNOWLEDGE.

When Simon Peter walked into
that house, Jesus read his
thoughts as clearly as though
they were written on parchment.
If he had written his thoughts
on paper and handed them to
the Son of God, Jesus could not
have more clearly discerned
them than He did when Simon
Peter came in and Jesus asked
the question concerning the trib-
ute money.

Then when He told Simon
Peter to go fishing, He knew
where that coin was. I don't
know whether it had washed
down into the sea or whether it
had fallen overboard from the
hands of someone on board a
vessel. I don't know how it got
there in the bottom of the sea,
but, being heavier than water,
that coin had sunk and fallen
down to the very depths of the
ocean; but our Lord Jesus Christ
knew where that coin was.

When I think how that Jesus
knew what was in the mind of
Simon Peter, and when He knew
where that coin was, I say Jesus
Christ is Lord over the realm of
knowledge. Listen:

"For if our heart condemn us
God is greater than our heart,
and KNOWETH ALL THINGS."
—1 John 3:20.

"Dost thou know the balanc-
ings of the clouds, the wondrous
works of him which is PER-
FECT IN KNOWLEDGE."—Job
37:16.

"Great is our Lord, and of
great power; his UNDER-
STANDING IS INFINITE."
Psa. 147:5.

"For the ways of man ARE
BEFORE THE EYES OF THE
LORD, and he pondereth all his
goings."—Prov. 5:21.

"O Lord, thou hast searched
me, and known me. Thou know-
est my downsitting and mine
uprising, thou understandest my
thought afar off.

"Thou compassedst my path
and my lying down, and art ac-
quainted with all my ways. For
there is not a word in my tongue,
but, lo, O Lord thou knowest it
altogether.

"Thou hast beset me behind
and before, and laid mine hand
upon me. Such knowledge is too
wonderful for me; it is high, I
cannot attain unto it.

"Whither shall I go from thy
spirit? or whither shall I flee
from thy presence? If I
ascend up into heaven, thou art
there; if I make my bed in hell
behold, thou art there. If I take
the wings of the morning, and
dwell in the uttermost parts of
the sea, Even there shall thy
hand lead me, and thy right
hand shall hold me."—Psa. 139:
1-10.

Surely, beloved, from these
several Scriptures you can see
that our Lord is Lord over the
realm of knowledge.

Certainly when you turn to the
words of God in Acts 15:16, the
climax of all the wisdom of God
is manifested, when we read:

"KNOWN UNTO GOD are all
his works from the beginning of
the world."

I say then this morning, be-
loved, as I face this Scripture,
our Lord Jesus Christ is Lord
over the realm of knowledge.

II.

HE IS LORD OVER THE

THE BAPTIST EXAMINER

APRIL 26, 1969

PAGE TWO

Why I Want To Attend The 1969 Bible Conference



PASTOR J. FRANK McCRUM

I have no personal knowledge of any place during
Labor Day weekend where an aggregation of the Lord's
deemed of such a large proportion can be found to have
sweetest fellowship in spirit and truth this side of Heaven.

After attending this Bible Conference of Calvary Baptist
Church, I find that I am better qualified to be a pastor. Of
several requirements to be the pastor of a New Testament
church is to "Study to shew thyself approved unto God"
Tim. 2:15), or as another translation (Godspeed) puts it, "Ev-
your best to win God's approval as a workman, etc!" Every
New Testament church deserves the best pastor and the be-
pastor for His church is one called by God (Gal. 1:1) and so
over that church by God as pastor (1 Cor. 12:28) and do
his best to win God's approval by STUDYING HIS WORD.
pastor in some respects is like a General in the Armed Forces.
Unless both know something of the enemy, they are sitt-
ducks to be knocked off at will. This is the thought behind
this passage, "This charge I commit unto thee, son Timothy,
according to the prophecies which went before thee, that thou
by them MIGHTEST WAR A GOOD WARFARE" (1 Tim.
18).

Beyond any doubt the Bible Conference of Calvary
tist Church this next Labor Day week-end is the place to
one's knowledge of God's Word greatly increased to "win
God's approval" so "a good warfare" can be waged again-
all heresy. Every pastor owes it to himself as the Lord's ser-
ant and to the church he pastors to attend this Conference.
You will be a better pastor for it and your church will be
cognizance of it. I have a doctor who once a year attends
medical conference in New York so he can be up on the latest
improvements in medication that will make him a better doctor
for the human body. A pastor should do no less than attend
this conference so he can be a better pastor to his church and
better equipped to stamp out the disease of heresy that is
eating away at the souls of mankind.

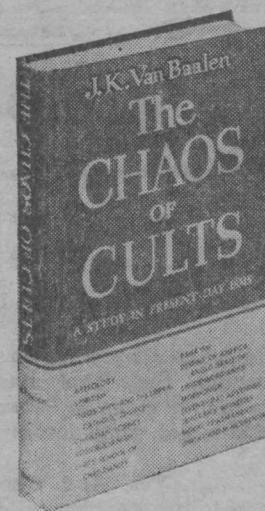
Yours in Christ,
J. FRANK McCRUM
Detroit, Michigan

REALM OF NATURE.

When that money was lost,
having sunk down into the bot-
tom of the sea, our Lord Jesus
Christ directed that fish down
there to the money. Then, be-
loved, He directed that particu-
lar fish up to the hook that
Simon Peter had dropped within
the Sea of Galilee. Then He di-
rected Simon Peter in that He
told him to pay particular at-
tention to the very first fish he

caught on his hook that mor-
ing. In the light of these fac-
facts, then we can see that Je-
Christ is Lord over nature.

If He had not been Lord over
nature, how could you account
for that fish going down to the
bottom of the ocean retrieving
that coin? How could you ac-
count for that fish being on
on Simon Peter's hook, it be-
(Continued on page 3, column



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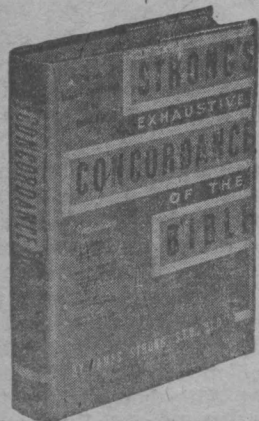
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"Taxes...Fish...Cash"

(Continued from page two)

the very first one that came up when Jesus sent Simon Peter fishing that day?

I say in the light of these facts that we are brought face to face with this thought that He is Lord not only of knowledge, but He is Lord over the realm of nature. Many, many times this is illustrated within the Word of God.

Go back to that day when the Jews were traveling from the land of Egypt over into Canaan. See them as they came to the Jordan River at the flood season, when the Jordan was spread out over all its banks, overflowing the whole country. See those Jews as they came to that Jordan River, one of the swiftest streams in the world—134 miles from Mount Lebanon where it begins to the Dead Sea where it falls, and in that 134 miles it falls some 3000 feet in ascent, or an average of 22 feet each mile. See the Jordan River — mighty torrent spread out over all the land at the flood season, yet at the word of our Lord, the waters pile up heap on top of heap and the Jews walk dry-shod over to the other side. I'm not like the man at the Chicago University who some months ago explained this by saying that it wasn't any miracle—there just happened to be a big earthquake along side the Jordan River and a lot of the mountain fell over into it and dammed up the river so that it could not flow and it had to back up. I believe in a God who controls the elements.

Look again if you would see His Lordship over nature when you see Daniel within the lion's den. God held back the very nature of those ravenous beasts so that they did not destroy Daniel. The Word of God tells us how those beasts became tame and harmless — suffering from an angelic lock-jaw when the angel of God walked inside that lion's den and shut the mouths of every one of those lions. I see Daniel lie down to sleep with a lion skin, and a lion on the inside of that skin, for a foot-warmer; another lion to warm his back and another lion to lay down that night, calmly resting, not because he had power over the lions, but because God is Lord over the realm

of nature.

I see Elijah, the prophet of God, sent to the Brook Cherith in the time of famine and drought. God sends the ravens every morning with food for Elijah, and at the close of each day God sends those ravens with more food for His prophet. If ever a man lived in regal style in times of difficulty, it was Elijah when he was fed by the ravens at the Brook Cherith. He had a raven for a butler, a raven for a maid to prepare his food and serve that food—not because Elijah was Elijah, but because God is Lord over nature.

I say to you this morning, our Lord Jesus Christ who knew where that fish was and directed that fish to the coin, and who caused that fish to be the first one to bite on Simon Peter's hook—the Lord who thus directed it all, indicated thereby that He is not only Lord over the realm of knowledge, but He is Lord over the realm of nature as well.

III.

HE IS LORD OVER THE REALM OF LIFE.

It was Jesus Christ who made that fish to be alive that day. It was Jesus Christ who made Simon Peter alive. It was Jesus Christ who brought that fish to the top of the water to bite on Peter's hook. It was the Lord Jesus Christ who gave life to Simon Peter to pull that fish out of the water. No man can read this without realizing that He is Lord not only over the realm of knowledge and nature, but He is Lord over the realm of life as well.

If you will turn through the Word of God, you will be amazed how many times we are brought face to face with the fact that God is Lord over the realm of life.

Turn back to those early chapters of Genesis, and you will find as the creation progressed, that it says:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the BREATH OF LIFE; and man became a LIVING SOUL." — Genesis 2:7.

Where did that life come from? He is Lord over life.

If you would see Him in all of His Lordship over life, turn to the experience of Abraham when he was almost 100 years of age and when his wife, Sarah, had

already passed 90 years of age —when Sarah had reached the stage in life when it was physically and biologically impossible for her to produce offspring because of her age. Yet, notice how Jesus is Lord over life. Listen:

"And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the DEADNESS OF SARAH'S WOMB; He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." — Rom. 4:19, 20.

Do you want to know who is Lord over life? You see how the Lord Jesus Christ took Sarah when she was 90 years of age — far past the years of bearing children—yet God put life into her dead womb so that Sarah reproduced and the child, Isaac, was born. Since He is the Lord over life, why shouldn't He do so?

See the prophet of God, Isaiah, as he went into the sick chamber of Hezekiah, the king, and said, "Hezekiah, make your preparation for death, for you are going to die and not live." King Hezekiah turned his face to the wall and prayed as Isaiah left the house. God gave Him direction to go back again, and this time he said: "Hezekiah, God has heard your prayer, and He is not only going to let you live, but He is going to add 15 years to your life." In order to give Hezekiah a sign that this would be true, He caused the sun dial to go backward some 40 minutes, thus showing that He was Lord over life.

When you see Simon Peter take that fish out of the water, when you see the life that God gave Simon Peter and the life that He put in that fish, when you consider King Hezekiah recovering from an illness which was nigh unto death, when you consider Sarah's bearing a child when she was 90 years of age, certainly you can see that He is not only Lord over the realm of knowledge and the realm of nature, but He is Lord over the realm of life as well.

IV.

JESUS CHRIST IS LORD OVER THE REALM OF CIRCUMSTANCES.

Look at the circumstances surrounding Jesus and His disciples. He was poor—so poor that it was said on one occasion, "The foxes of the fields have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." I dare say there never was a poorer group to compose a church than that which composed this First Baptist Church of which Jesus was pastor. He was poor beyond all human comprehension. Can you imagine His being that poor? He is the one that made this world. He is the one who created us and who spoke a world into existence. He is the one who said, "The silver and the gold are mine, and the cattle upon a thousand hills." He is the one who owns all, and who said in prophecy, "If I were hungry, I would not tell thee; for the world is mine and the fullness thereof."

—Psa. 50:12.

Now as a man He stands so poor that He cannot even make a small contribution for the upkeep of the temple — He can't even pay His temple tax. You talk about His being Lord over circumstances—His circumstances are such that poverty completely overwhelms Him. So poor was He that He and Simon Peter together did not have enough money to pay their little mite by way of temple tax.

See Him as He directed Simon Peter to that fish, and that fish to Simon Peter. He is Lord over circumstances. I thank God this morning as I consider His Lordship, that I can see in Him that He is Lord even over circumstances.

Every once in a while I will ask someone, "How are you getting along?" The answer almost invariably is, "Pretty good considering my circumstances." Listen, beloved, you and I are not the victim of circumstances; we are the children of His providence. If there is anything that thrills my soul this morning, it is to know that I am not a victim of circumstances, but I am a child of His providence and He is Lord over all circumstances. Did not the Apostle Paul say:

"But my God shall supply all your need according to his riches in glory by Christ Jesus." — Phil. 4:19.

Has not the Psalmist told us: **"And call upon me in the day**

of trouble; I will deliver thee, and thou shalt glorify me." — Psa. 50:15.

What are your circumstances this morning? Beloved, I am not concerned about your circumstances. I want to tell you about One who is Lord over those circumstances. Are you in poor health this morning? Do you have aches and pains within your body that almost rack you, and do you stand today with circumstances of ill health gripping your body and staring you in the face as you face the future? Let me tell you this morning of one who is Lord over all circumstances.

Do you have financial needs this morning that are greater than you are able to meet? Is it true today that you do not have the necessary finances to meet life's problems and you stand bowed down beneath the circumstances of poverty? Let me tell you of one this morning who is Lord over all circumstances — one who could even furnish miraculously the money for the payment of Simon Peter's and His own temple tax.

Do you have enemies this morning that are confronting you? Let me take you back to the Red Sea experience when our Lord led those Jews through the Red Sea and drowned all their enemies and then said, "The Egyptians that you see today, you shall see them again no more forever? Look not to your cir-

(Continued on page 5, column 1)

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THE BAPTIST EXAMINER

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PAGE THREE

The Baptist Examiner FORUM

"Please explain Heb. 10:25,26. Should one attend services if the building is so cold that the men wear overcoats? To be comfortable, I would have to put a blanket over my head and face."

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



The questioner includes verse 26 but the question relates to verse 25. The command of verse 25 is to not neglect assembling together to worship. Some were doing this as is indicated by the words "as the manner of some is." In this case something is wrong with the folk who meet. Why doesn't somebody build a fire? When stores and places of business are well warmed, why should church people regard churches or places of worship so lightly, as to fail to provide sufficient heat? If I were a member of a church like that I would seek to get something to warm the meeting place, and if others were too stingy to help buy a stove and fuel, I would attend church somewhere else.

However, I can't help thinking right here: often church members will grumble about a church not being warm, and will make that their excuse to stay away, but the same ones will attend a football game and sit on a concrete seat, and shake and shiver and almost freeze, yet without complaint. I think of a case where the heating system went bad at a certain church on Sunday morning, and the congregation got pretty chilly. Some made that one instance their excuse to stay away from church indefinitely.

God's word says for me not to forsake the assembly where people gather to worship him, and I am not going to be disobedient to this. In my own case, I live fifty miles from the city where my membership is. That means a round trip of a hundred miles to attend church. Unless I am sick I make that drive every Sunday and I don't consider it any hardship at all.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



I do not believe that Heb. 10:25,26 applies to this situation at all whatever. If, due to circumstances beyond the church's control, the church building cannot be properly heated on any given day, and the weather is cold enough for Brother Gilpin to have to put a blanket over his head and face, the saints should stay at home unless they are hankering for a good case of pneumonia.

If you have a sincere desire to be at the Lord's house but good old common horse sense says it would be dangerous for you to go, just remember, our Lord knows all about it.

It is my conviction that Heb. 10:25,26 applies to the Lord's saints who habitually stay away from the services of the church without any real reason. The Lord's people can become so cold and indifferent that they do not even need a flimsy excuse to keep them away from church.

In Ex. 17:8-16 we see a war between Israel and Amalek which is a clear type of the struggle that goes on continually between our two natures. Amalek is a type of our old Adamic, or fleshly nature and Israel is a type of our spiritual nature. In Deut. 25:17-18 God says to the children of Israel, "Remember what Amalek did unto thee by the way, when ye were come out of Egypt; how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary."

These hindmost ones are a type of Christians who, like Peter in Mt. 26:58, follow our Lord afar off. As you recall, old Amalek (his fleshly nature) really took old Peter for a ride that awful night. And he will do the same for you and me if we permit ourselves to get in that dangerous position. And following our Lord afar off is a dangerous position. These are the ones Heb. 10:25, 26 is talking about, not those who have a burning desire to be at the Lord's house, but temporary weather conditions make it dangerous for them to be there.

JAMES
HOBBS

Rt 2 Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church

South Shore, Ky.



I assume the coldness that you are talking about is not spiritual coldness. My answer will be based on the assumption that the pastor is one who stands firm on the doctrine of God.

First, I must make it clear that we are told to attend church. "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised); and let us consider one another to provoke unto love and to good works: **Not forsaking the assembling of ourselves together**, as the manner of some is, but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10:23-25).

Now to verse 26. Verse 26 is not a continuation of the lesson of attendance. This verse is another "if" lesson that is prevalent in the book of Hebrews. Paul, under inspiration of course, is simply showing that if we were to sin there is no other sacrifice for sin besides Jesus. Many times Paul does this to show us that there is no other hope except Christ.

You ask, if one should attend services if the building is cold. I must say yes, but I'm not going to stop there. Why is the building so cold? Don't you have any men that can do a little work? I would be ashamed to let my Lord's house go to that extent. You are just as responsible as the pastor to keep the building up. Nehemiah asked the question, "... Why is the house of God forsaken?" (Neh. 13:11).

Let me suggest to all who read this column that the next time you go to church look around. Is God's house as well kept as your own home? If not, why not? Don't you love Him and His house? Why not set a time and all of your members meet together — the men to do some repair work and the women to clean. Your building may have to be an old building **but it can be kept up**.

We do not have any excuse not to gather together to worship. The time may come when we will have to meet in secret, in the cellars or the woods, and under extremely difficult circumstances. If so, we will still meet and worship God. We cannot let physical discomforts keep us from serving Him.

AUSTIN
FIELDS

610 High Street
Cool Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



Verse 25 is a revelation of one of the many commands given to the church (Baptist) by her head Jesus Christ. This command forbids us to forsake the assembling of ourselves with the rest of God's saints, when they gather to worship the Lord. Some argue that there is so much trouble and confusion in the church that they are better off to stay at home. Such an argument is without Scriptural foundation, for there are no conditions or stipulations about it, but a very simple command not to forsake the assembling of the saints. The Lord knew when He gave this command that there was going to be trouble and confusion in His churches, yet when the Spirit inspired this verse He did not add "providing there is no trouble or offenses in the church."

I realize that some are providentially hindered, and their reasons for not assembling are acceptable with the Lord, but those who have knowledge of this command and still neglect to congregate with the saints, they shall not escape the chastening hand of the Lord. Verse 26 reveals that the forsaking of the assembling is a willful sin — breaking one of the commands of God. When one has knowledge of that command it is a willful, deliberate and malicious sin. Those who are guilty can look for a certain fearful looking for of fiery indignation which shall devour the adversary. They shall feel the terror of the Lord, for God will not hold him guiltless who breaks His command.

"Knowing the terror of the Lord, we persuade men."—2 Cor. 5:11.

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward: How shall we escape if we neglect so great salvation; which was spoken by the Lord, and was confirmed unto us by them that heard Him."—Heb. 2:2-3.

These two verses and the two under consideration were not addressed to God's children, and

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God does not speak in vain. Therefore those who are guilty of willful sin shall not escape a just recompense of reward, which in this case comes from the chastening hand of the Lord.

Now, may I add that when I refer to the church, I am having reference to a church where the whole counsel of God is taught, and not to every thing that goes by the name Baptist, for God has commanded us to withdraw from those who have not the Truth.

To the last portion of this question is, "No." I do not believe that one should try to assemble when the building is so cold that men have to wear overcoats to keep warm. Neither do I believe that I am inconsistent by this answer. The reason that I do not believe that I am inconsistent is, that God's children make every effort to provide for a warm and comfortable home for themselves, and it is truly a deplorable condition when these same people, will not make provisions to keep the house of God warm and comfortable. The purpose of assembling of ourselves together is to take our mind off of ourselves, and place such on the things of the Lord. This is the task of every God-called minister, but his task is made nigh to impossible when God's house is so cold that people must place a blanket over their heads and faces to keep warm. Under such conditions I think it would be wise to close the doors until the men provide heat for God's house — or in other words put the Lord first in their lives.

Fred T. Halliman

(Continued from page one)

day's walk and about another half day they could reach the prefixed place and since I figured that I could make it the long way around on the motorcycle in half a day that would give me a full day at the Mission Station while my supplies were being carried across the mountain.

I have often mentioned in my previous letters to TBE that we have lots of rain here in New Guinea. In some areas they have what is commonly known as a wet and dry season, but here in the Southern Highlands where we live it is simply wet and wetter. Normally, December through May is expected to be the months with the heaviest rainfall and this year has been no exception. On Wednesday night before I was to leave on Thursday morning it rained all night long and for that matter almost every day since the first of the year we have recorded from a few points to as much as 3 inches of rain so the roads were not expected to be very good. I purposely waited that morning until about 9 a.m.

to let things dry up a little before I left.

By the time I had assembled several items together that I had forgotten to send on with my other supplies I had quite a load to carry with me on the luggage rack of the motorcycle and shortly after 9 a.m. I said goodbye to the family and was off on the first leg of the patrol with some 55 miles of rough mountain trail ahead of me. I had done the same trip once before (in dry weather) in the Landrover and had taken me four hours each way, so I figured that even with wet roads I would be no longer than four hours one way on motorcycle. I estimated that I would be there shortly after 4 p.m. I had some surprises coming.

The first 17 miles were made without incident other than the roads being slick and the ever imminent danger of getting a spill. Don't know if any of you have ever tried to ride a motorcycle on slick muddy roads or not but believe me when I say that it is much easier to stay on top with 4 wheels under you than it is with only two. There are rocks (small boulders) in the center of the road but it is more desirable to take the shoulder of the road, even at the risk of getting a spill, when traveling on a motorcycle, providing the shoulder is wide enough. From here the other side of Kelabo the road has been widened some and there is usually at least a two-foot shoulder which makes it quite suitable for a motorcycle, therefore the first 17 miles was made in about one hour.

I had not gone very far beyond Kelabo when I discovered that I was in for some rough riding for the next several miles. From Kelabo to Lake Kapiago is about 25 miles and the road is much narrower, newer, and if possible the stones larger. The last time I was over this stretch of road with the Landrover I had trouble due to the fact that a tractor had made several trips over it and deep ruts in some places were left as a result. With the deep ruts and large stones in the center it is almost impossible to get over in some places. The same situation exists now, only now Hogs have been all along the road and have rooted out the stones pushing them onto the shoulders until it makes it nearly impossible to travel this stretch of road with any kind of vehicle. It took me five hours to do the 25 miles from Kelabo to Lake Kapiago. The next stretch from Kapiago to where I was wanting to go was about 13 miles and I took a little over an hour. The trip that I had thought would take me about four hours had in fact taken just over seven. This I am positive, has been the hardest seven hours that I have ever experienced. (Continued on page 5, column 1)

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(Continued from page three) circumstances, look to the Lord of those circumstances and let Him take care of them. He knows how to do so.

Let me repeat this morning — in trouble, in sickness, in poverty, with enemies confronting you—irrespective of what your circumstances may be, let me repeat—you and I are not the victim of circumstances, we are the children of His own blessed providence.

I have said to you that He is Lord over the realm of knowledge, He is Lord over the realm of nature, He is Lord over the realm of life, and He is Lord over the realm of circumstances.

V.

NOTE AGAIN THAT HE IS LORD OVER THE LIVES OF HIS OWN CHILDREN.

Listen to the conversation that takes place between Jesus and Simon Peter as Jesus tells him how to cast that hook and catch the fish, and then finishes that conversation by saying, "Give unto them for ME AND THEE." Talk about an intimate relation-

ship, talk about a benevolent partnership, talk about an association that is sweeter than all others—"FOR ME AND THEE." Beloved, Jesus Christ is Lord over the lives of His children.

How wonderful it is to see Him identify Himself with Simon Peter. You've got your problem today. Well, Simon Peter's problem was that of paying taxes. Jesus must have said to Simon, "I'm going to convince this crowd that I'm Lord. You've got your problem of paying taxes, I've got the problem of showing this crowd that I'm Lord—'me and thee'—we'll work together—I'm Lord over the lives of my children." Beloved, do you realize this morning that Jesus Christ is Lord over your life? Listen:

"No man can serve two masters; for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." — Matthew 6:24.

He is either Lord of all, or He is not Lord at all.

Simon Peter's experience not only on this occasion, but otherwise, would lead us to know that he recognized Jesus as Lord. As the poet has said for him:

"I owned a little boat a while ago
And sailed a morning sea without a fear
And whither any breeze might fairly blow,
I'd steer this little craft afar or near.

Mine was the boat, and mine the air,
And mine the sea, not mine a care.

My boat became my place of nightly toil,
I sailed at sunset to the fishing ground.
At morning the boat was freighted with the spoil
That my all conquering work and skill had found.

Mine was the boat, and mine the net,
And mine the skill and power to get.

One day there passed along the silent shore
While I my net was casting in the sea
A Man who spoke as never man before;
I followed Him, new life began in me.

Mine was the boat, but His the voice,
And His the call, yet mine the choice.

Ah, 'twas a fearful night out on the Lake
And all my skill availed not at the helm
Till Him asleep, I waken, crying
Take Thou command lest waters overwhelm.'

His was the boat, and His the sea,
And His the peace o'er all and me.

Once from His boat He taught the curious throng

Then bade me let down nets out in the sea
I murmured but obeyed, nor was it long
Before the catch amazed the humbled me.

His was the boat, and His the skill
And His the catch, and His my will."

Beloved I thank Him, I praise Him, I rejoice on this Thanksgiving day that He is Lord over the realm of knowledge, He is Lord over the realm of nature, He is Lord over the realm of life, He is Lord over the realm of circumstances, and Lord over the lives of His children.

Is there a child of God here this morning who today would say, "Brother Gilpin, he is not the Lord of my life. I am saved but He is not the Lord of my life." Listen:

"Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones

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which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me."—Psa. 51:6-10.

Do I speak to some one today who is here unsaved? Of course, Jesus is not Lord over your life. Then listen:

"Kiss the Son lest he be angry and you perish from the way."

A kiss is a sign of submission. The Psalmist actually says, "Submit to Jesus—make Him Lord of your life."

May it please God this morning on this glorious Thanksgiving Day that the Lordship of Jesus Christ shall grip our souls paramourly as we thank Him for every blessing that is ours today?

May God bless you!

Fred T. Halliman

(Continued from page 4)

put in with any kind of vehicle anywhere. It would have taken me 2 days to walk the same distance or perhaps a little longer, but I would have been none the worse for wear had I walked every step of the way. In fact the trip was so bad that I seriously considered, after arriving that afternoon, getting some natives to carry the motorcycle back across the mountain and I would walk back.

A Rewarding Five-Day Ministry
This first place that I arrived at is a place called Guhabia. There is an organized church there and while the folk had thought that I would not make it and had already had services that afternoon with their pastor, some of them felt that I would be there and all had decided to stay in case I did come. There were about 200 people waiting for me when I arrived at nearly half

past four in the afternoon. This alone was enough to make me forget most of the discomforts that I had gone through with to get there. Various kinds of food was brought in large quantities and I bought food for the carriers and some for myself and since it was getting quite late, we decided not to have another service that afternoon but one was scheduled for early the next morning.

Knowing that I would be visiting three churches I went prepared to assist them in observing the Lord's Supper. None of these churches had observed the ordinance since being organized. It had been announced on Thursday afternoon that the Friday morning service would be used for the Lord's Supper. Long before church time the people had assembled and insofar as I know every member was there plus a lot of folk who were not members. I always enjoy preaching on the Lord's Supper when lost people and unchurched Christians are present for there is a marvelous opportunity to present the gospel as well as present a vast amount of church truth. After the sermon was delivered, the pastor and a missionary of the church served the bread and WINE to the membership. I would like it definitely understood that we believe in, teach, and SERVE WINE at the Lord's Supper. It was reported to me that some preacher had circulated the news over a good portion of America that Brother Halliman was a grape juicer. Be it known to one and all I have never in my entire ministry served grape juice at the Lord's Supper.

Not only do we believe in unleavened bread and wine being used to represent the sinless perfect body of our Lord but we also believe that it should be closed and restricted to the particular congregation of baptized believers where it is being served. This is carried out to the letter among these Baptist churches over here. First of all the pastor has the membership to sit in the very front of the building and not scattered over the house. Then when the emblems are being served he sees to it that no one gets the bread or wine who is not a member of the church.

After the morning service at Guhabia the missionary wanted me to go with him to one of his outstations and I was most happy to oblige as I had never been to this place before. Not too long after the church at Guhabia was organized they authorized one of their preachers to do mission

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman
Sovereign Grace Baptist Mission
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work and he now has three mission points. In just a little over an hour's walk we came to a place called Pinde and there were about 20 people waiting there for us. We sat down and talked for a while and then assembled at a newly constructed building that had been put up for worship services, about 30 people in all were there for this service. After the service we again talked for a while and the people asked me if I could come back before I left the area. I had intended to leave that area on Monday but told them if they wanted to hold services on Monday I would stay another day so they said Monday would be fine. This was the first of many setbacks in my original plans.

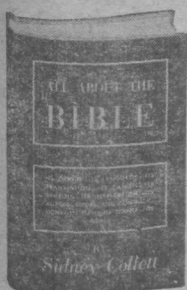
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APRIL 26, 1969

PAGE FIVE

The Home

(Continued from page one)

dress, but they must be of an internal nature, the character concealed in the heart, in the imperishable quality of a quiet and gentle spirit, which is of great value in the sight of God. For this is the way the pious women of olden times, who set their hope on God, used to adorn themselves.

The godly woman is trustworthy. Verses 11-12 of the text read: "The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life." Thank God for every mother that is fit to be trusted.

She is prudent. In Prov. 19:14 it is written: "... a prudent wife is from the Lord." Then verse 26 of the text said: "She openeth her mouth with wisdom; and in her tongue is the law of kindness." A home which has a mother who is rash in her words is not a home, but a Hell on earth. Many husbands and children live miserable lives because the mother stays chronic mad all the livelong day. She screams out at the children; she is overly critical of all that her husband does. Of such a woman Solomon said: "It is better to dwell in the wilderness, than with a contentious and angry woman." Then in verse 9, chapter 21, of Proverbs, he said: "It is better to dwell in a corner of the house top, than with a brawling woman in a wide house."

A good mother is a lovable person, a gentle person. Verses 28-29 of the text declares: "Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all." Every one loves her because she loves everyone.

To say the least, a godly mother is loyal to all that which is right. She is active in church work. She is a woman "which feareth the Lord" (Prov. 31:30).

Now let us turn our attention to a woman's

DUTY TO HER HOUSEHOLD

According to Tit. 3:5, a woman is to be "a keeper at home." The Bible teaches that woman's place is in the home. The virtuous woman of the text was "a worker at home." I Tim. 5:14 says: "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." When a woman who is married is not a keeper at home, she gives occasion for the Adversary to speak reproachfully of her. A woman is not to neglect her home life to do any kind of public work, religious or otherwise. God wants no woman to neglect her children, or her husband or her home work to attend club meetings or engage in politics. It is her business to be the queen of the home.

Some women think of their home as their prison. But this should not be the case. There should be no place like home to

a mother who has children. When a woman is a "keeper at home," she is a crown to her husband, an honor to her children, a blessing to society and a credit to the cause of Christ.

A good mother is to be energetic. Verses 18-19 of the text say: "She perceiveth that her merchandise is good; her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff." Then verse 27 says: "She looketh well to the ways of her household, and eateth not the bread of idleness." Someone has said, "A man's work is from sun to sun, but a woman's work is never done." Certainly this is true of a good mother. It is a poor mother who wastes her time at club meetings.

Women who fail to perform their home duties and never work, usually are busybodies. I Tim. 5:13 reads: "And withal they 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."

An ideal woman is economical. She knows how to spend money the right way. All women know how to spend money, but the ideal woman knows how to spend it the right way. Too often women want to live above their income. This usually results in trouble in the home. Women like this need to learn to be content with what they have (I Tim. 6:8; Heb. 13:5).

DUTY TO HER HUSBAND.

The wife is to reverence her husband. We read in Eph. 5:33: "Nevertheless let every one of you in particular so love his wife as himself; and the wife see that she reverence her husband." She must not despise him in her heart, as Saul's daughter did David (II Sam. 6:16). She must speak to him in a respectful manner, as Sarah did Abraham by "calling him lord" (I Pet. 3:6).

A married woman is to be in subjection and submission to her husband. In Eph. 5:22 we read: "Wives, submit yourselves unto your own husbands, as unto the Lord." Then verse 24 of the same chapter says: "Therefore as the church is subject to Christ, so let the wives be to their own husbands in everything." It is her duty to submit to him in all things relating to family affairs, but not necessarily in any thing which is contrary to the laws of God. This submission is not like that of servants to their masters. Instead, it is submission like the church to Christ; subjection like the members of the body to the head.

Tit. 2:5 declares that wives are to be "obedient to their own husbands." Sarah is a splendid example of this. Of her it is written in I Pet. 3:6: "Even as Sarah obeyed Abraham, calling him lord." The married woman is to assume no authority over her husband in either ecclesiastical or domestic matters. She is to do nothing without her husband's consent and never con-

trary to it. The woman is to leave the man's worldly business and concern to him.

The wife must not refuse her husband the use of her body. I Cor. 7:3-5 declares in Williams' translation: "The husband must always give his wife what is due her, and the wife too must do so for her husband. The wife does not have the right to do as she pleases with her body; the husband has his right to it. In the same way the husband does not have the right to do as he pleases with his body; the wife has her right to it. You husbands and wives must stop refusing each other what is due, unless you agree to do so just for awhile, so as to have plenty of time for prayer, and then to be together again, so as to keep Satan from tempting you because of your lack of self-control." Failure on the part of either of the two to heed the injunction in these verses has often resulted in adultery and divorce.

The wife is to assist and help her husband in the family affairs, agreeable to the original end of her creation. She is to seek to please him. I Cor. 7:34 advises the married woman to care "for the things of the world, how she may please her husband."

A married woman must continue with her husband in every state and circumstance of life. She is to accompany him wherever God in His providence may call him. She should do as Ruth proposed to do to Naomi: "In-treat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge."

I now purpose to give some reasons why the wife should perform these duties.

Adam was first formed, and then Eve (I Tim. 2:13); therefore in point of time man had the superiority. We read in I Cor. 11:8-9: "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man."

The woman was first in the transgression (I Tim. 2:14), and she was the means of drawing her husband into sin. This is why her desire is to be to her husband.

Now I call attention to the mother's

DUTY TO HER CHILDREN.

The Scriptures enjoin a married woman to delight in bearing children. In I Tim. 5:14 Paul said: "I will therefore that the younger women marry, bear children..." Then it is written in Ps. 113:9 that the Lord "maketh the barren woman to keep house, and to be a joyful mother of children." Jesus said: "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." A woman who wants no children should be an old maid.

A godly mother loves her children. The question is raised in Isa. 49:15: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" A Christian mother never forgets her children, she loves them dearly.

A good mother will set a Christian example before her children, knowing that children are the reflection of their parents. In Ezek. 16:44 it is written: "As is the mother, so is the daughter." Of Ahaziah the son of Ahab it is said: "Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. And he did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother..." Mother, are you leading your children to Hell like

Ahab's wife did? I certainly hope not.

CONCLUSION

An ideal woman does not just exist in the realm of imagination. Every woman reading this can be such a woman. It is woman's greatest duty and highest privilege to be a Christian mother. Just how does God see you as a mother? If not a Christian one, then ask God to make you one right now.



Tithing

(Continued from page one)

the gospel. That portion is the tithe. Tithing then, instead of being contrary to stewardship, really makes stewardship actual support of the gospel.

As pointed out tithing is not especially Jewish, on a part of the law only for it was practiced before the law and I Cor. 9:11-14 makes plain that God's plan for the New Testament ministry is the same as that used in the support of the Old Testament ministry.

Now many people don't understand what tithing means. Let us consider some clarifying facts concerning it:

The tithe is the tenth of one's increase. The term "tithe" means the tenth. To tithe means to give the Lord a specific tenth of what you receive as increase.

The tithe is the tenth of your net income after expense of earning that income is deducted. But not after your family and personal expenses have been taken out. Often that would leave nothing. In other words the tithe is not the tenth of the leftovers. For instance, if you grow an acre of strawberries and legitimately deduct cost of fertilizer, hired labor, and other actual expenses incident to raising and marketing the berries, but not your own labor or your personal and family expenses. This idea is in accord with what all careful students of this question of tithing admit. You don't have "increase" until the business expenses are met. If you make a straight salary with no business expenses incident thereto, then tithe the whole salary. By all means, always give the Lord the benefit of any doubt and be sure you really tithe.

Where shall the tithe be placed? The Old Testament instruction involving the worship of God, says that "all the tithe" shall be brought into the "storehouse." That meant into the temple treasury. Evidently the same principle is involved in I Cor. 16:2. When you scatter tithe money helter skelter according to your whims, that is making a farce of it, and better that you shouldn't pretend to tithe at all. You don't really tithe money until you bring it to the Lord's treasury. What is the Lord's treasury? What institution is carrying on His work? His church, of course. There is a lot of "skulduggery" among people in this matter of tithing. Many think that the Lord's treasury is their own pocketbook, and that they are

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privileged to disburse to any old tramp, needy person, or anything of the kind. That's plain embezzlement and misappropriation of funds.

We are under obligation to try to see that the Lord's money is not misused. That's why we should have treasurer's reports, and why we should designate so as to avoid misuse, etc.

A mere tither is not a scriptural giver. The Bible speaks of "tithes and offerings." We ought to make offerings above our tithes.

We don't mean to be unduly harsh, but we state the truth when we say that the biggest fool financially is the Christian who doesn't tithe. In the light of the Bible's teaching that God will bless the tither, and that He has in the past collected more than the tithe when not paid; that He controls life, health, prosperity and all, it is financial folly to neglect to tithe. When you tithe, you are not doing a hard thing financially, you are doing the very best thing for your own financial welfare. For you can't rob God and get by with it, if a Christian.

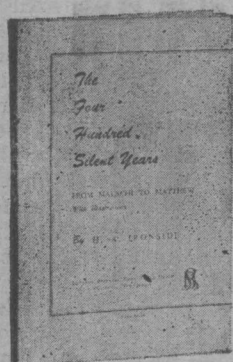


True Church

(Continued from page one)

Now, the necessary, logical, and usually received and applied consequences of such a theory is that since one is automatically a member of the true church, there is no necessity at all to become a member of some local organization calling itself a church. (If this monstrosity is the true church, then by implication, all local organizations are false churches and should be shunned.) Further, if one should decide to join some local organization calling itself a church, it would not matter which he joined as none of them are true churches.

Let us look at the word "body." It is a word which the Holy Spirit inspired to be used as a picture of the church. What is a body? A body is a local, visible assembly of parts organized for a purpose. A body must, by any proper definition of the word, have these three characteristics: locality, visibility, organization for a purpose. Any use or interpretation of this word which does not include these three things absolutely contradicts the meaning of the word. What kind of teacher is the Holy Spirit? What kind of author? Would He, does He, can He take words that have a perfectly understood meaning — a universally accepted meaning — and use them in a different way, with a meaning utterly contradictory to the accepted meaning, without any excuse? (Continued on page 7, column 4)



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Should The Living Seek The Dead By Spiritism?

R. L. WHEELER
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Spiritualism, better described as spiritism, has been known and practiced from earliest times by many nations and among all classes; among the high and low, the educated and uneducated, even down to the uncivilized tribes in heathen lands, with their witch doctors and medicine men, bringing its blight and fear, and imposture upon the ignorant.

In modern days it is known under various names and titles as, for instance "occult science," "clairvoyance," "psychical research." Sometimes the name "Christian" is prefixed, as "Christian spiritualist church," but although dressed up with attractive names it is nevertheless the same in essence as the necromancy, sorcery, witchcraft, astrology, divination, of Bible days. The mediums are those who have dealings with familiar spirits, which are actually lying or seducing spirits (I Tim. 4:1), impersonating the dead, and all such practices are not only forbidden by the Lord, but are also an abomination to Him." (Deut. 18:9-15).

We read that King Saul died for his transgression which he committed against the Lord, and because he asked counsel of one that had a familiar spirit. (I Chr. 10:13). It is true in this instance (to which spiritualists sometimes refer, to justify their practices), that God allowed Samuel the prophet to answer Saul, but this was in order that God's prophet might pronounce God's judgment on the disobedient king, which judgment was rejection and death. (I Sam. 28:18-20).

Some are attracted to spiritist meetings out of curiosity, and some because they have lost a loved one, and in their loneliness and perhaps at the invitation of a neighbor, they go along to a meeting hoping to hear of, or from, the dear one who has passed away. And thus unaware of what they are actually associating themselves with, and because the service may include hymn singing and Scripture reading, they are deceived as to its true character.

And what do the mediums say about the departed? The messages they receive are assumed to come from the dead, and they utter smooth and comforting things, even as those of old time, who had forsaken the Lord, desired the prophets to speak to them (Isa. 30:10). No account is taken as to whether the one who died truly feared the Lord or otherwise. Thus these messages falsify the Scriptures, for those who pass away self-righteous in heart, or indifferent as to their sinfulness and the gospel of Christ, "die in their sins" (John 8:24), and meet eternal judgment. Those, however, who have sought the Lord in repentance for His mercy and grace, "die in the Lord" and "depart to be with Christ which is far better." Furthermore, it is also revealed that Christ alone has the keys of hades and of death. How great the delusion and presumption, therefore, for persons of any class to imagine they have any influence over, or that they can recall, the dead (Rev. 1:18. See also

Heb. 9:27).

But why should the living seek unto the dead? Why put faith in, or give heed to, deceiving spirits of which the Scriptures forewarn? Should not a people seek unto their God, the One Who has made heaven and earth and all things therein, and whose works testify to His eternal power and Godhead? (Rom. 1:20). Yes, assuredly, and if we earnestly desire true knowledge, it is imparted to us by the prayerful reading of Scripture (II Tim. 3:15-17). And if we desire true comfort, salvation and eternal blessing it is found in Christ. He is the only Mediator between God and men, for there is redemption through His blood, even the forgiveness of sins, according to the riches of His grace. (Eph. 1:7). He is the only Saviour able to meet our deep need and heart longings, and in words tender and true He bids those who are weary and heavy laden to come unto Him and find rest unto their souls. (Matt. 11:28-30).

Turn, then, to the Lord in repentance and faith, forsaking entirely every form of spiritism and divination, which finally leads souls to a lost eternity (Rev. 21:8; 22:15), and you shall know in your heart by His Spirit the peace of God, and find day by day that communion with, and service for the Lord, which only His redeemed children can know. (II Tim. 1:12).

The above is but a brief message against the sin of spiritism. For those who desire to enlighten themselves further on this subject, the following scriptures are earnestly commended:

God's warning and displeasure expressed—Lev. 19:31, 20:6, 27; Deut. 18:10-12; Isa. 8:9, 20.

The case of Saul: I Sam. 28:3-20; I Chron. 10:1-4.

The solemn condition after death of the rich man and Lazarus—Luke 16:19-31.

Sundry warnings and experiences with evil spirits—Acts 16:16-31; 19:13-20; Mark 13:22; Luke 4:33-37; 2 Thess. 2:1-12; 1 Tim. 4:1.

The way of salvation and blessing—John 3; Romans 3; Eph. 2.

True Church

(Continued from page six)

planation whatsoever? If we are not to understand the words of Holy Writ in the usual and accepted meaning of those words, then our understanding of God's Word is at an end.

Why, the principle of interpretation which the universal church theory applies to the meaning of "body" (along with ekklesia, house, temple, bride, etc.) would require that we have an inspired lexicon showing us that when the Holy Spirit uses a word, he does not mean that word in its usual meaning, but He means something entirely different. Please reread this sentence. The universal theory of interpretation of this word is a slam on the verbal inspiration of the Bible, a slam on the authorship of the Holy Spirit, and a slam on the character of God. Does God desire that we understand this Book that He has given us? Then surely He must use words in their proper and usual meanings.

A body is not a finger here, a thumb in China, a toe in India, an ear in Africa, a tongue in Europe. You say this is absurd. Exactly so! And so is the universal invisible church theory. A body is, I repeat, a local visible assembly of parts organized for a purpose. And that is exactly what a Scriptural church is: a local, visible assembly of parts (Scripturally) baptized believers (Scripturally) organized for a (Scriptural) purpose.

I said in the title that each true church is a complete body of Christ. The universal theory denies this. The universal theory is that the church is a mystical body, with this member and that being this and that part of the body. That the parts of this body are scattered throughout the world. That parts are already in Heaven and that other parts are not yet in the body and possibly not yet born. That Christ is the mystical head of this one body. Now this is not the teaching of I Cor. 12.

This chapter teaches that each true church is a complete body and that Christ is its head. Now understand that there are many kinds of bodies. The church is not a mystical human like body. Each church is a complete body and there are resemblances between the church and the human body. There is a unity in the church as there is in a human body. There are different members in the church as there is in a human body. There is a close relationship between the members, so that the condition of one member affects each other member, and the whole body. We are to understand these truths and seek to perform our appointed function in the church and to properly respect the function of other members of the body. We are to have great love for the other members of the same body.

"And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." —I Cor. 12:26.

Now this statement is beautifully true when applied to the local church. It is manifestly untrue, impossible, and absurd when applied in the universal invisible sense. Please tell me what effect the suffering or honor of a member of Grace Baptist Church in Winston Salem, N. C. can possibly have on all other members of the so-called universal invisible church — some in far off parts of the world, some already in Heaven, some yet unborn.

Please note the following for this destroys the universal interpretation. In setting forth the illustration, Paul refers in v. 16-21 to one member as the eye and to another member as the ear. Now the universal interpretation is that members make up the mystical body, but that Christ is the head. Now the eye and the ear are in the head. So Paul is not saying what the universal heretics say, but is saying that each church is a body of Christ: that there are similarities between a complete human body (head included) and a church: and that Christ is the head of this body.

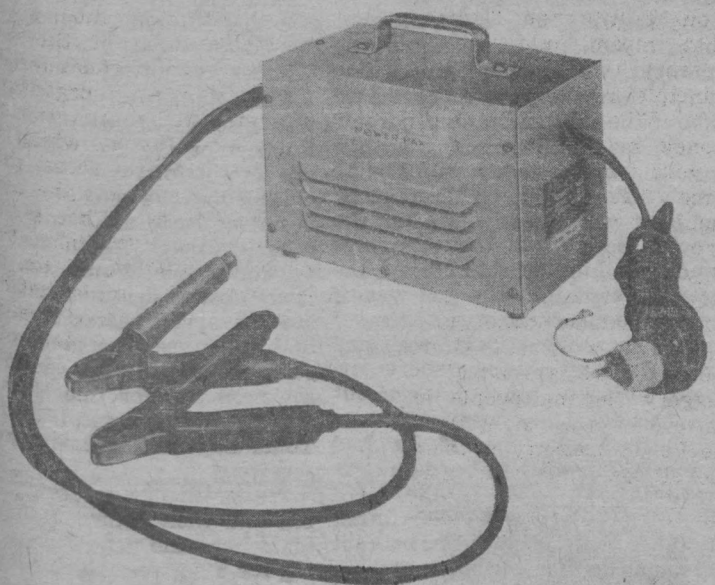
The universal theory includes a false interpretation of v. 13 of this chapter and the invention of a false doctrine of the baptism of the Holy Spirit. The verse reads thus:

"For by one Spirit are we all baptized into one body etc."

The universal theory interprets thusly. Every believer automatically and immediately upon believing, is placed (baptized) into the mystical body of Christ which is called the true church. All the Scriptures in the Gospels and Acts which relate to the baptism of the Holy Spirit are applied to this. Most, if not all Scriptures, in the epistles which speak of baptism into Christ are applied to this. Now please note that in this so-called baptism of the Holy Spirit of the universal church theory, that the Holy Spirit is the administrator and the mystical body is the element. Read this over and over. Now note: "I indeed baptize you with (properly in) water unto repentance, but he that cometh after me — he shall baptize you with (properly in) the Holy Ghost etc." Matt. 3:11. In this baptism, Christ is the administrator and the Holy (Continued on page 8, column 3)

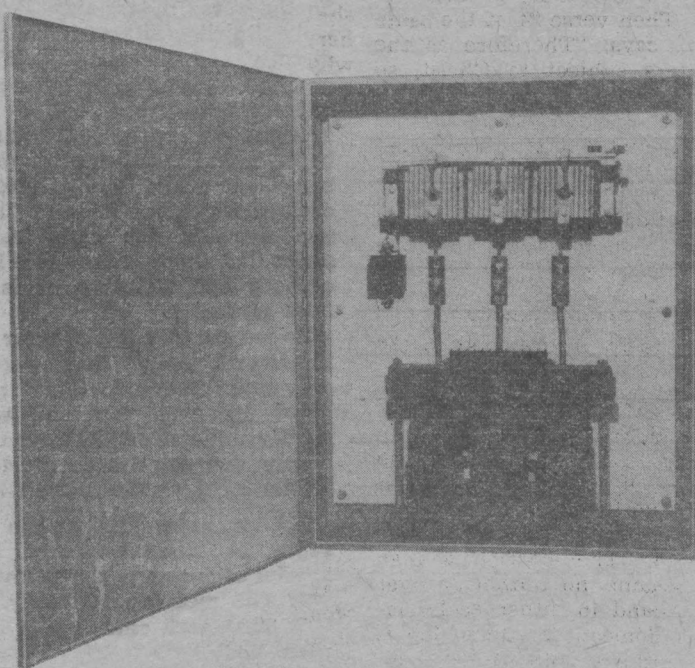
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PAGE SEVEN

Revival . . . Rubbish

(Continued from page one)
is none that doeth good, no not one."

Then these same scriptures tell that after the people went back to the true worship, bringing the bloody sacrifice, and confessing their sins, and seeking the Lord with all their hearts, they were happy. What rejoicing! What praise! What thanksgiving! What revival!

I am convinced that T.B.E. has been used mightily of the Lord in this our day to stem the tide of apostasy and false worship. But oh, if the Lord's churches were to go all the way — and throw out the pictures of Jesus, their Christmas trees, and egg hunts and all false ways.

Were they to separate from unionism, mythical churchism, feminism and all other heresies, what a blessing it would be. Whenever "the house of God, which is the church of the living God, the pillar and ground of truth" (I Tim. 4:15) becomes just that, then what rejoicing, what praise, what thanksgiving will go up to God our Father and the Lord Jesus Christ. What revival will take place when the Lord's people are truly those who worship God in spirit and in truth, "for we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus

and have no confidence in the flesh." Phil. 3:3.

I am reminded of a young pastor that I met while still in Pennsylvania and shortly before I came out here. He preached at a church, supposedly a Baptist church. He received T.B.E. and was really enthused with the doctrines of grace, although he couldn't see the Baptist Bride, and I believe he held the universal church theory. I attended a Friday evening service in his church together with two other preachers and a recent convert. They were having a "Faith of our Fathers" meeting preaching and teaching from the Philadelphia Confession of Faith. A preacher who had by his confession, been brought out of Arminianism and high pressure evangelism was speaking on the decrees of God. Afterward they had a question and answer period. A man asked, "If these things are in the Bible, where have they been all these years?"

Some people of this church have really begun to love the Word of God, and some have been saved, but the last I heard the rest of the unconverted membership is fighting the pastor claw and nails and have begun a lawsuit to have him removed.

So what is lacking for a great revival in the Lord's churches? Nothing more, or nothing less, than the grace of God. May the Lord be pleased to pour His spirit

of grace upon His Churches, that the Brook Kidron may be full of church rubbish, and that Jesus Christ may have the Glory in His Churches, as His work goes forward according to the Book.

I hadn't intended to preach. I was going to tell about a trip into the Navajoland of 90 plus miles; of a sudden winter wonderland; in search of a piece of land, on which to put a building, in which to preach the Word of God to the Indians, but these items will follow later.

I do want to thank the people who have been supporting us with their prayers, materials, and money. May God's great Grace be upon you all.

Your missionary to the Navajos,

Bill Burkett and Family

True Church

(Continued from page 7)
Spirit is the element. So that the universal interpretation of I Cor. 12:13 creates another and a different baptism from water baptism, and from Christ's baptizing His church in the Holy Spirit. Their baptism in I Cor. 12 has created a baptism with a different administrator and different element, and which is never again before or after this place referred to in the Scripture.

The true interpretation of I Cor. 12:13 is as follows: The body is the true local church of which we become a member through baptism. The baptism is Scriptural water baptism, through which we become a member of the local church. Thus baptism is the door into the Lord's church. The Spirit is either the Holy Spirit, or the spirit (inward disposition and attitude) of the one being baptized (The Greek language does not distinguish between the Divine Spirit, the human spirit, spirit as an attitude or disposition, or breath or wind). If the spirit here is the spirit of man it is that inward disposition and attitude created by the regenerating work of the Holy Spirit, and so either way it is the work of the Holy Spirit. So the verse means this: By the Holy Spirit, (either leading us directly and through the Word; or creating within us the desire, attitude and disposition) we are brought to water (Scriptural) baptism and thus become a member of one of the Lord's churches, each of which is a body of Christ and there is one body in the sense that there is only one kind of body and all other kinds are false churches.

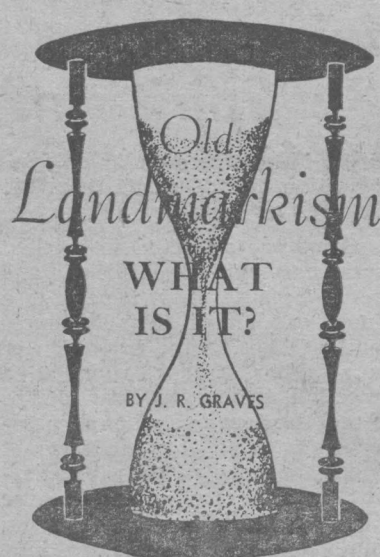
So we see that this chapter and this word "body" long used by universal church heretics as a proof for their position, when rightly understood destroys their heresy and establishes the truth of the local visible church.

Editors note: This article will repay a careful study with special attention to the following:

1. The meaning of "body."
2. That each church is a complete body.
3. That there are similarities between a church and the human (head included) body.
4. That Christ is the head of the church (each one).
5. That the church at Corinth was a (not the) body of Christ.
6. True interpretation of v. 13.
7. That the things said in this chapter of member relations can only be true, and of, a local church.

Fred T. Halliman

(Continued from page 5)
Pinde and a season of fellowship afterwards we walked back to Guhabia where another service was scheduled for that afternoon. We held the service about 4 p.m. with a large crowd in attendance. Usually when in this area I move from one place to the other



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with my supplies, sleeping at different places, but since I had the motorcycle I decided to keep on the motorcycle, therefore my supplies would stay at Guhabia. I did not have a service scheduled at Guhabia for Saturday morning as I was to visit two other churches a few miles farther down the valley so I told the people there that our next service would be Saturday afternoon.

Early Saturday morning I left for my first place of preaching for the day which was Tobia, this also is a church. Upon arrival I noted a new church building had been built since I was last there and was told shortly thereafter that the original building had served its purpose but had long ago become too small to accommodate the growing congregation and hence the new and much larger building. As soon as I was inside and noted the size of the crowd I could see that it was much larger than when I was last there.

The Tobia Baptist Church was going to observe the Lord's Supper for the first time that morning and it was brought to my attention before the service that there might be a matter that needed church action before the ordinance could be Scripturally carried out. The matter had to do with a man that had already had a wife and he had also married a young woman who was a member of the church. Upon investigation it was learned that the man, who was not a Christian, about 40 years old wanted to retain his present wife to look after his garden and pigs, but would like to have a young wife also. A young lady who was a member of Tobia Baptist Church, he thought, would make him a fine wife. She was not consulted about the matter but her parents could see nothing wrong with a man having as many wives as he could afford so when the number of pigs was agreed upon for the young bride they took the pigs and told him he could have the girl. I noted that the girl was of marriageable age and therefore asked her what part she had played in all this. In short, she said, I had nothing to say about it nor have I had anything to do with it. I asked her if she had been or intended to be the man's wife in any sense of the word and her reply was no. Her father told her that if she did not accept the man as her husband that he (the father) would see to it that she would marry no one else. She said that if she could not marry someone she loved according to the teaching of the Lord's Word on marriage she did not want to be married at all. I told the congregation that insofar as I could determine that she had never been married to this man insofar as the Lord was concerned and that she was eligible to take the Lord's Supper inasmuch as she had not been involved in the matter except as a victim of circumstances of which she had no control over at all. Shortly after that we moved into the church building and held the service.

As soon as this service was over we left for another church about a mile and a half down the road, this was the Badada Baptist Church. Upon arrival there, all the folk were waiting outside

APPRECIATED LETTER

I still enjoy the paper very much, and hope you can keep sending it out. May God grant you strength and courage to carry on the work you are doing.

Willard Windsor
(Alabama)

and I was told that another situation existed there regarding marriage like the one at the church we had just left. I called for the parties involved so I could talk to them and a man, whom I estimated to be near 50 years old, walked up. I asked where the new bride was and someone pointed to a girl of about 12 years old who was so shy she was trying to hide behind her married sister. I inquired as to the mother and father of this young girl and the mother proudly stepped forward while the father, who was a Christian, said he had nothing to do with this and was so ashamed he did not want to even talk about it. Then the girl took the stand. He proceeded to tell how that he was the father of many children and that his wife was old and occupied many duties, but I interjected this girl that you have supposed to have married is only a child herself.

"Oh, that is all right," he said. "I will put her with the rest of my children and my other wife can look after her until she gets to be a young lady." With tears and trembling the little girl said she did not want to be this man's wife and with that I told them to call the whole thing off or else I would report them to the Government. So another child was saved from matrimonial slavery and we went on with the service.

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The Badada Baptist Church was also to observe the Lord's Supper for the first time. There are lots of folk that come to the church but the membership here is not as large as at some of the other churches. Again a good opportunity was afforded to preach to the lost as well as to indoctrinate the saved. After the service and announcements were made relative to the two services for the next day for this church, the Tobia Baptist Church for another service.

We finished the service at Tobia and then returned to Guhabia where the people were waiting for a service which made the fourth and final for the day. There had been another strenuous day in the service of our Lord but what a glorious and rewarding day it had been. To see so many of the Lord's people rejoicing over the fact that "... to live Christ and to die is gain," enough to make one forget about the discomforts of the work caused by a hard day's work. Thus ended the third day since we had left home, one day traveling and two days of preaching with four places visited and seven services held. With this we will close this letter and this mission patrol. The Lord willing, we will have another letter for you with more mission news next week. May the God of all grace bless you and supply your every need. Your missionary and brother in Christ, Fred T. Halliman.

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PAGE EIGHT