

The Baptist Examiner

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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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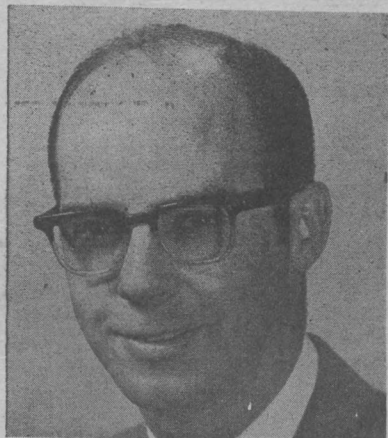
THE MOURNER'S BENCH

ELD. WILLARD WILLIS

Pastor Northland Baptist Church
Abington Road
Columbus, Ohio

I have received more correspondence relating to the two previous messages I have had on the "mourners bench." Most are in agreement with me, but there are others who have taken a very hard stand against my position. One writer suggested that I leave the Baptist faith, since, according to him, my message did not convey the thinking of Baptists. He, because of my stand against the mourner's bench, has branded me as unfit to carry the Baptist name. It matters not what I believe concerning the balance of the Holy Scriptures. This fact shows the importance he has placed on the mourner's bench. He says, in essence, if a church does not have a mourner's bench, then she should not call herself a Baptist. He, of course, is in gross error in view of the fact that no where in the Scriptures are men pointed to a mourner's bench. There is no passage in the Word

of God which authorizes a mourner's bench. These facts should be enough to convince our brother of the error of his way. This fact should be enough to convince our brother that the mourner's bench



WILLARD WILLIS

is not the result of Baptist doctrine.

I think Mr. H. B. Taylor said it best when he said, "If it is in the Bible, it is Baptist doctrine."

If it is Baptist doctrine, you can find it in the Bible." Beloved, if you can't find a basis for your doctrine in the Word of God, then don't take it into your bosom as doctrine, but condemn it and flee from it. All the doctrines of men are going to be burned up, and only the pure Word of God is to remain, so why hold on to that which is soon to perish?

"The grass withereth, the flower fadeth; but the Word of our God shall stand for ever." (Isa. 40:8).

Beloved, the mourner's bench is grass and it is sure to wither under God's test of fire.

In my previous messages, I have pointed out numerous reasons why I am opposed to the mourner's bench. I hope that all who are opposed to my message will read these articles again. I (Continued on page 6, column 1)

SECOND COMING OF CHRIST MUST BE VERY NEAR

TIMOTHY PIETSCH
Missionary to Japan

In May of 1965 not long before he went to be with the Lord, I had a long conversation with Martin R. DeHaan, in his office of the Radio Bible Class, in Grand Rapids, Michigan. He was a very



TIMOTHY PIETSCH

close friend of my father and so welcomed me very cordially. He drew my attention to the quotation from Matthew 24:6 and emphasized the MUST and as we see these things our Lord predicted coming to pass we should take great care that we be not troubled.

Mr. DeHaan then said he wanted to tell me what Mr. William (Continued on page 8, column 4)

When Did Jesus Establish The First Baptist Church?

MILBURN COCKRELL
Mantachie, Mississippi

While on earth Christ said to His disciples: "And I say also unto thee. That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18).

These words reveal that Christ established an institution separate and distinct from any institution that had previously existed in the world. Since Jesus spoke of this institution as "my church," we understand that His



MILBURN COCKRELL

church is to be distinguished from all other human assemblies in the world.

The Builder and Maker of the church is Christ Himself. Paul called the Corinthian church "God's building" (I Cor. 3:9). Abraham and Moses did not start the Lord's church. Peter nor Paul did not originate Christ's church. The Holy Spirit did not give birth to the church. It was Jesus Christ who said that He would build His church. To declare that Abraham, or Moses, or Paul, or Peter, or the Holy Spirit built the church is to impeach the integrity of the Son of God. Matthew 16:18 indicates the estab-

lishment of the church being a matter which Christ took into His own hands. Since He said: "I will build my church," and since He said in John 17:4 that he had finished the work which the Father gave Him, I conclude that Christ made good His word. I believe that Jesus Christ Himself is the founder and foundation of His church.

Some hold that the church could not have been in existence when Christ spoke these words because He spoke of the church in the future tense. They point out that Christ said: "I will build my church." But let me point out that He did not say, "I will let the Holy Spirit form my church on the day of Pentecost," yet this is what those who contend for this doctrine try to make this verse say.

When Christ spoke the words found in Matthew 16:18 the church was already in existence. The word "build" is the Greek word "oikodomeo" which means to enlarge, edify, add to, cause to grow. It is translated "build" 24 times, "build up" one time, "edify" seven times, "embolden" one time, "builder" five times, (Continued on page 4, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"HEAVENLY SHOES"

"And your feet shod with the preparation of the gospel of peace."—Eph. 6:15.

This passage from whence I take my text indicates that the Christian is in a warfare. If you will read the entirety of the chapter, you will find the indication that a Christian is engaged in warfare. I am afraid many times most of us think that if we are Christian soldiers, actually we are soldiers on parade rather than soldiers on a battlefield. In fact, the saddest thing I know is that

the average church member acts about like a soldier on dress parade rather than a soldier on a battlefield.

There is a song that says:

"Am I a soldier of the cross,
A follow'r of the Lamb?
And shall I fear to own His cause,
Or blush to speak His name?"

Sure I must fight, if I would reign;
Increase my courage, Lord;

I'll bear the toil, endure the pain,
Supported by Thy word."

Yes, beloved, our text indicates that we are Christian soldiers—not on drill—not on parade, but Christian soldiers on a battlefield.

If you will read Ephesians six very closely, you will see that it tells us who our foes are.

"For we wrestle not against flesh and blood, but against prin- (Continued on page 2, column 2)

and will continue to hold by the grace of God, that the Bible nowhere commands total abstinence from alcoholic drinks as a beverage as our church covenants say . . . This is not to say that total abstinence may not be wise in the time and place in which we find ourselves for the sake of our testimony."

This is situational morals and ethics. If a person is in Japan, far away from those who would know him, he may drink in a bar or I suppose do anything he pleases. How can true children of God follow such false and heretical teachings? This pragmatism is evil and will destroy a nation. It makes every person his own judge and jury. It is this idea which has ruined this nation's schools, when John Dewey put this philosophy into education. Now we have it in the pulpits and the homes.

I never knew R. L. Berkey believed his pragmatism, or I would never have let his name be attached to this church. He remained a member for over four years and never voiced his heresy in this church. None of our members ever heard this evil philosophy from him and I am innocent of the evil as far as being connected to it in any way. I believe in the Divine absolutes and not the pragmatism of man.

EDITOR'S NOTE:

Of recent date I stated that the Missionary Baptist Church of Hayward, California, pastored by Brother Lawrence Crawford, had (Continued on page 2, column 1)

Bro. Fred Makes Another Of His Rugged Jungle Patrols

FRED T. HALLIMAN
New Guinea Missionary

Dear friends:

This is the beginning of a series on a recent patrol that I have made. This patrol took me into some of the most forbidding and worst jungle country that New Guinea, or perhaps for that matter any other country, has to offer. While I have been back home for just over a week now, I am still bearing the marks of the physical discomforts encountered in the 24 days that I was out.

Patrolling into areas like this reminds me of the times before I was saved when I drank and smoked. With each sup or cigarette I would swear by heaven that I would never touch another drop or smoke another cigarette, but until the Lord saved me those were so much foolish words. Even so, patrolling into wild and unexplored areas such as I have the privilege to do seems to have got me "hooked."

There are few remaining places on earth that are as virgin, wild, and unexplored as the north western part of Papua. However, each time I go into that remote area

usually, while there, I declare to myself that this will be my last patrol that I will attempt into places like this. Sometimes the insects are almost unbearable. This time, in contrast to the last time I visited the Poguaia area, it rained so much that my tent, although not a hole in it, got so water-logged near the end of the patrol that water dripped in at night on my bed until I had to use large plastic sheets to stretch over my bed to keep dry.

Our clothing stayed soaked almost every day that we were on the trail from the time we would



FRED T. HALLIMAN

leave in the morning until we would make camp in the afternoon. If not from rain that was falling while we were walking, it would be from rain that had fallen at night and the trees and tall grass and cane would be soaked. Also many times we would get soaked from crossing large rivers.

While all the valleys are dense jungle areas, the mountains that separate the valleys are just as forbidding. Even on the very backbone of some of these ranges the trees and undergrowth are so thick that visibility is only a few yards at the best. The rough walking is enough to make one promise himself that if he ever gets out of this place, this will be the last time. Usually though, and it was so this time, God's rich blessings far outweigh all the discomforts that one suffers while making such a patrol. As (Continued on page 7, column 2)

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The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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WANTS TO HELP MAKE UP DEFICIT AS TO HALLIMAN

In Oregon there is a Lutheran man, Mr. Orville Stahlman who has a high regard for Brother Halliman.

He is sending a monthly contribution to help take the place of the \$35 contribution each month from the Gladwin Baptist Church of Gladwin, Michigan.

This church in Michigan has been sending TBE \$40 a month and Brother Halliman \$35 a month for a long, long time. Because of our stand for the truth as to the church that Jesus built, they are sending us no more funds.

This is perfectly alright from our standpoint. Any church can support us or can quit supporting us as they wish. However, we are not for sale and we will not compromise for the sake of support.

I don't know this dear brother in Oregon, but I am certainly thankful for him and for the fact that he is so much concerned that he is now helping to make up the deficit in behalf of Brother Halliman. Blessings on him.



Bro. Berkey

(Continued from page one)

withdrawn her support and endorsement of Brother Berkey. The above tells at least a portion of the story although this is not the only reason that we are not supporting Brother Berkey.

One of the members of the Missionary Baptist Church of Hayward wrote me months ago, and urged me not to support Brother Berkey. In his letter, he said, "We visited another relative and he offered a cocktail and he (Berkey) drank it — I refused the

whiskey." When I asked Brother Berkey about this over the phone, he denied it, but now he admits that he believes in the use of alcoholic drinks as beverages.

Like Brother Crawford, I could never support him in view of this. Furthermore, although Brother Berkey knows that Brother Halliman will not be working with him, he still makes it appear that he is going to New Guinea to work with Brother Halliman, and has thus secured some support which he would not have otherwise, and which he does not deserve to have. This is dishonesty of the worst type.

Finally, we cannot support him because of his heresies in that he is far removed from the truth on several doctrines.

A church here in Kentucky has endorsed him, and if they can secure enough funds in his behalf, I presume they will send him as a missionary. If they wish to do so, well and good. However, we cannot back him; we only regret that he has made it impossible for us to do so.

I understand that I am getting all the blame for him not getting to go to New Guinea to work with Brother Halliman. In his correspondence he has referred to me as "the Pope in Ashland." I imagine if "the Pope in Ashland" had endorsed him and had overlooked his heresies, his drinking and his dishonesty he would be singing a different tune — maybe even kissing my ring.



"Heavenly Shoes"

(Continued from page one)

cialities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. 6:12.

It also tells us where we get our power.

"Finally, my brethren, be strong in the Lord, and in the POWER OF HIS MIGHT."—Eph. 6:10.

It also tells what our resource is.

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."—Eph. 6:18.

It is rather interesting how Paul describes our armour, for he says:

"Put on the whole armour of God."—Eph. 6:11.

Paul says that this is the armour we are to wear. You are to have your loins girted about with truth—truth all about you, and have on the breastplate of righteousness and your feet shod with the preparation of the gospel of peace. The moveable part of the armour was the shield that they could move backwards and forwards to ward off the attack of the enemy—the shield of faith. The hat the warrior is to wear is called the helmet of salvation. Then he says to take the sword of the Spirit, which is the Word of God.

Beloved, if you want to do any fighting, you had better get familiar with the Word of God. That is your sword. You can hack your way through thick and thin with the sword of the Spirit, which is the Word of God.

This, he says, is the whole

BRO. GENE HENSLEY IS LOCATED AGAIN IN BIG, BIG TEXAS

Brother Gene Hensley is pastoring a new work at Kirby, Texas, a suburb of San Antonio, which was authorized first as a mission of the Caddo Baptist Church of Stockdale, Texas of which Brother Tex Cobb is pastor.

I cannot speak too highly of Brother Hensley, and I would certainly urge our friends to worship with Brother Gene in this new church whenever God may make it possible. I do not consider Brother Gene as an ordinary



ELD GENE HENSLEY

Baptist — rather he stands four square for the great truths of God's Word, and we love him for what he stands for. By all means pray for this new work in San Antonio.

This new church supports the New Guinea Missions and The Baptist Examiner. Every church that Brother Gene has pastored has done likewise. He has a habit of leading his church to support our ministries. He says, "I and the church feel that New Guinea Missions and The Baptist Examiner constitute the greatest missionary work at home and abroad." May God bless this church and may it grow in the Lord.

armour for each Christian soldier. There is not anything else to be added—not anything else to be put on—not anything else to be used.

You say, "Brother Gilpin, I didn't notice that there was any covering for the back." Do you know why? You are never supposed to turn your back on your enemy. You are not supposed to retreat. Instead, you are supposed to go forward.

One day, when the battle was going contrary to Napoleon, his armourbearer was called upon to beat a retreat. He said, "I have never been taught it, but I can beat a charge that will wake up the dead," and he started to beat the charge. The result was, the battle was a victory for Napoleon rather than a defeat.

As Napoleon's drummer said, "I have never been taught to beat a retreat," so God's people have no business retreating. You have no business turning your back on your enemy. Therefore, God doesn't give any armour for the Christian warrior for his back.

The part of the armour that I am especially interested in just now is found in my text, where we read, "And your feet shod with the preparation of the gospel of peace."

Let me pause long enough to ask you a simple question. Do you have on heavenly shoes? Do you have shoes that would be approved in Heaven? Do you have shoes that would stand out as the style of Heaven itself?

I
OUR FEET CAUSE US LOTS OF DIFFICULTY.

Our own normal, natural feet that we walk on every day cause

us lots of difficulty. They must be trimmed. They must be bathed. They must be dressed or else they get sore. You must be careful that you don't get stone bruises, and your feet don't get sore, if you are going to be able to walk on them correctly and properly.

When I was pastor in Cincinnati, I knew of a man who hadn't walked for six months. He had been treated by a half dozen or more doctors and they said that he would never walk again. They were unable to tell what was wrong with him, but they said that he never would be able to walk.

There was a man who designed and made shoes for the particular foot, and he made a pair of shoes for this man. In only a few weeks' time, with correct footwear, this man who had been relegated to his sick bed for the rest of his life by the medical profession, was walking and in perfect health.

When I was telling that sometime ago to a man, he said, "I can believe every word of it because I, too, knew a man who wore a steel corset every day, and still couldn't stay on his feet but for just a very short time. His feet bothered him and his back bothered him. He would have to lie down a portion of every hour until someone made him a correct pair of shoes to fit his feet, and then the man was able to do a normal day's work like anyone else."

I say to you, beloved, even in the natural sense, our feet cause lots of difficulty, and I am satisfied that there's many a person who has the backache and lots of other aches and pains all because he is wearing improper shoes—shoes that were made for somebody else, to fit somebody else's foot rather than his own.

I say, beloved, even in the natural world that is true. And if it is true in the natural realm, how much more true is it when we bring it over into the spiritual realm? Our feet can cause us lots of difficulty.

Let's notice some verses from God's Book that you might see just what kind of difficulty our feet can cause us day by day.

"Their feet run to evil, and they make haste to shed innocent blood."—Isa. 59:7.

"Her feet go down to death; her steps take hold on hell."—Prov. 5:5.

"Her feet abide not in her house."—Prov. 7:11.

Spiritually speaking, I say that our feet gives us lots of trouble. Listen again:

"Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire."—Mt. 19:9.

The Lord Jesus certainly is telling us that our feet can cause us lots of trouble. He even goes on to say that it would be better for you to perform a drastic operation upon yourself whereby you would go to Heaven with a

WE COMMEND THIS OKLAHOMA CHURCH AND HER PASTOR

Bowring Baptist Church of Bowring, Oklahoma, located about twenty miles south of Sedan, Kansas (Highway 166) in the Hula Lake area, has been blessed for the past year by the ministry of Brother Gene Hensley and their present pastor, Dwayne Gilliland.

It was an old convention church and when they invited Brother

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Hensley to hold a revival they asked him to speak on the need of separation from the convention system. During this revival, some souls were saved and baptismal services were held and the church voted to withdraw from the convention.

Since Brother Hensley was serving as pastor of the Perth Baptist Church in Wellington, Kansas, this church in Bowring invited him to be their pastor also until a pastor could be secured. Brother Hensley remained with them until November, 1971 and then Brother Dwayne Gilliland became their pastor.

The editor of this paper has known Brother Gilliland for a great number of years and considers him of the very highest caliber so far as the work of the Lord is concerned. He is sound on the doctrines of grace, and the church that Jesus built, to the extent that I would like to have him as my pastor. It is a joy to listen to him as he preaches.

God has blessed this church at Bowring under Brother Gilliland's ministry, and we certainly would urge our friends in that area to worship with them, and if you are only visiting or passing through, be sure to stop and see them.

maimed body rather than go to Hell with a whole body. He says, "If your hand offend you, cut it off. If your foot offend you, cut it off. If your eye offend you, pluck it out. You would be better to wear a patch over one eye and go through life as a one-eyed man than to go to Heaven with a

WORD STUDIES

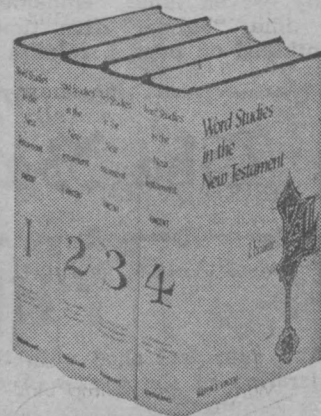
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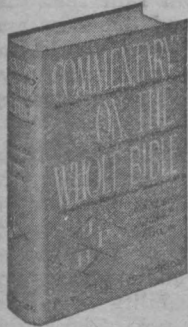
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THE BAPTIST EXAMINER

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APRIL 22, 1972

PAGE TWO

"Heavenly Shoes"

(Continued from page two)
eyed man; you would be better to go on a peg-leg or a wooden crutch the rest of your life than continue with a member of your body leading you in the wrong direction. Therefore, He is saying to us that our feet, as well as our hands and our eyes, can cause us lots of difficulty.

The whole body is dependent upon the feet. If your feet are bruised or if they are cold, the body is useless. If you have bruised feet, you can't work, you can't run, you can't walk, you can't fight, you can't do anything. If your feet are cold, the same applies. I say, beloved, the entire body is dependent upon the feet. If you are barefooted or if you are only slenderly shod, we shriek whenever our feet feel a stone, or we shrink whenever our feet feel wet or cold.

I have always been interested in reading Brother Halliman's articles as he tells about walking in New Guinea, slipping on the trail and of wading in bogs of mud and water over his boot tops. I know something about the kind of shoes he wears, because we sent them to him. They are shoes with corrugated soles, in order to give him ability to stand without sliding. I have often read those letters from Brother Halliman as he would tell how his feet were sore as a result of a patrol that they had made, especially on some trail, and as I read them, I have thought to myself, feet can give us lots of difficulty.

Naturally, that is true, and spiritually, that is true. Mark it down, bruised feet, cold feet, wet feet, scalded feet—feet that are impaired physically, can do no more to the physical body than feet that are inclined in the direction of sin can do to the spiritual. The spiritual man can be hindered just the same as the physical.

II

WE NEED TO BE SHOD WITH THE GOSPEL OF PEACE.

My text says, "And your feet shod with the preparation of the gospel of peace."

The gospel is, that Christ lived, died, and was buried and rose again; and that gospel gives peace. There isn't anything else that will give you peace. There is nothing else that can put peace in your soul but the gospel. No man will ever be able to put his hand over his heart and say, "I know that my Redeemer liveth," and no man will ever be able to say, "Whether I live or die, it is all right with the Lord and me," until first he has learned something about the gospel of the Lord Jesus Christ. It is the gos-

pel, I say, that gives peace.

If we are going to be able to walk in the service of the Lord, our feet are going to have to be shod with the preparation of the gospel of peace, and if we are thus shod, we are prepared for all trials that come our way. If a man has on proper shoes, he can walk slippery paths, he can crawl over slippery logs, and he can walk where there is water flowing over the rocks. He can do all this if he has the proper shoes on his feet. Likewise, when a man is clothed with the gospel of peace, he has a footing the like of which he never had before, to the extent that it prepares him for all kinds of trials.

Paul says:
"But we glory in tribulation also."—Rom. 5:3.

Beloved, that is a pretty hard thing to do when things go wrong—and they do sometimes. It is a pretty hard thing to rejoice in tribulation.

Paul also says:
"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. 8:28.

Beloved, you can't believe this unless you have the gospel of peace as an understanding for your feet. The man who has his feet shod with the preparation of the gospel of peace, who is at peace with God through the gospel of Jesus Christ, can stand all the trials that come in this life. It prepares him for life's trials.

Furthermore, it makes him ready to march. It makes him ready to march at the call of God, and it makes him ready to march in any way or in any weather when God calls.

Mark it down, God has a special work cut out for you and me. He didn't save you to sit down. He didn't save you to take you to Heaven. He didn't save you to keep you out of Hell. Rather, He saved you for His own glory, that you might serve Him.

Beloved, He has a work for you. I don't try to tell you what that work may be. I don't try to tell you what the service may be, but I say this, God has some work cut out for every one of us, and if you have the preparation of the gospel of peace on your feet, then you are not only prepared for all the trials that come, but you are ready to march at the call of God every day, in any way that He calls, or in any weather whereby He calls.

III

EXAMINE THE SHOES.

Let's examine those heavenly shoes.

They came from the blessed Maker Himself.

If you can't tell the quality of the shoes by looking, it is well to

HANDICAPPED

Martha Snell Nicholson

How handicapped, how bound are we?
When Christ was bound on Calvary!

He could not move a hand nor foot,
And He was wracked with anguish, but

He gave Himself to earnest prayer
For those whose weight of sins He bare.

"Father, forgive, they know not what
They do." O child of God, say not,

"I am too handicapped, too bound,
Too busy, and I have not found

A service I can do for Him."
O shame! Let us, with eyes grown dim,

Look back to Calvary. Bound helpless there,
The suffering Saviour gave Himself to prayer!

know the maker of the shoes. Everybody knows that John B. Stetson makes the best hats. Everybody, I suppose, is aware of the fact that Hickey-Freeman probably makes the best clothes. I am sure if you don't know that the best shoes are made by Florsheim, it would be well for you to learn that truth. It is good to know the maker.

Sometime ago, a girl who was representing a magazine agency came into the printing shop at the noon hour. She engaged me in a conversation. She wanted me to subscribe for a number of magazines. I don't know whether she promised to meet her grandmother in Heaven or whether she was working her way through college, or just what the story was. They always have some kind of story as to why they are selling. Anyhow, in the course of the conversation, she took notice of my boots and said, "Who makes your boots?" I said, "There is only one bootmaker in America that really amounts to anything." "Oh," she said, "Tony Lama." I said, "That's right." Practically all of my boots are hand-crafted, and made especially for my own feet, to my pattern, by the Tony Lama Company of El Paso. She knew that the Tony Lama boots were supposed to be the greatest boots in the world.

I say, beloved, if you don't know leather and if you can't tell the quality of the shoes by looking at them, it is good to know the maker.

I am glad I can point to the Maker of my heavenly shoes. I can tell you that my heavenly shoes came from the blessed Maker Himself, the Lord Jesus Christ.

These heavenly shoes are made of excellent material. It says, "shod with the preparation of the gospel of peace." Your heavenly shoes are made of excellent material—peace that comes from the gospel.

A man who is thus shod is not only at peace with God so far as his past and his present are concerned, but also his future. He is at peace with the Word of God because he knows that the Word of God is infallible, and he knows that the Word of God in all of its teachings can be relied upon. He is at peace so far as his inner self is concerned—his conscience and his fears. He is even at peace when he observes himself, for he knows that everything is all right.

So, beloved, the man who is saved is at peace with God. He is at peace with the Word of God in that he takes everything the Bible teaches, and he is at peace with his inner self. I say to you, our heavenly shoes are made of most excellent material—the gospel of peace.

If you will examine those shoes you will see that those shoes are the same shoes that were worn by the Lord Jesus Christ. They are the same kind of shoes that

all the saints of God in the past ages wore, and the same kind of shoes that will be worn in the ages to come. They'll never go out of style. They have been worn and worn and worn by the Lord Jesus Christ and all the saints of past ages, and they will be worn at all future dates to come.

Better than all else, these heavenly shoes will never wear out.

How about the shoes that you buy for your feet? Ever so often you have to buy some more. Quite often in the course of a year's time you have to go to the store and get another pair of shoes, because your shoes have worn out. But the heavenly shoes that I am talking about will never wear out.

Do you remember when the children of Israel had just gone out of the land of Egypt and were starting over to the land of Canaan, that God told them what they were to give Him by way of an offering for the making of the tabernacle? Among other things, God said to give badger skins. What were those badger skins? That was what they used to make their shoes out of. God literally told those Jews to give the shoes off their feet. That is what it amounted to.

Beloved, those Jews brought the badger skins and all the other things that God said, to the extent that God, through Moses, had to tell the people to quit bringing. They brought too much.

Now let's skip ten, twenty, thirty, almost forty years. Over in the land of Moab, Moses and the children of Israel are just ready to enter into the land of Canaan. They are encamped on the plains of Moab, just east of the Jordan River. In a little while, they are going to cross over the River Jordan into the land of Canaan, to take possession thereof. To be sure, Moses isn't going, but before God takes Moses in death, God says, "Moses, I

want you to make one more speech. I want you to tell this people about their shoes." I hear Moses as he stands up in their presence and says:

"And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and **THY SHOE IS NOT WAXEN OLD UPON THY FOOT.**"—Deut. 29:5.

Back yonder, forty years before, God said, "You give me the shoes off your feet to build a house for the Lord." Forty years later, God said, "Look at your shoes. They haven't worn out. You have traveled through the wilderness forty years and I have made your shoes and clothes to last for forty years."

Beloved, these heavenly shoes will never wear out. Talk about security, we have it. We are secure in the Lord Jesus Christ. Our shoes are made of the preparation of the gospel of peace.

I say to you, when you are saved, you are at peace with God, at peace with the Bible, and at peace with your inner self, to the extent that you have sound footing. That sound footing does not just last for today or tomorrow or a little while, but it lasts throughout all the wilderness experience that you pass through.

IV

TRY THESE SHOES ON.

Let me urge you to try on a pair of these shoes.

Try them first as to fitness. You will find they are perfect as to the fit. They are made to suit each one of us. That is why they fit perfectly.

Beloved, listen, the gospel of Jesus Christ, which gives peace to the soul, whereby we have the proper shoes to walk here within this world, that gospel fits us perfectly; and if you will try on a pair of these shoes, you will find that they are perfect from the standpoint of fitness.

Furthermore, you will find that they will give you excellent foothold. You can tread on high with boldness. You can tread the high places with holy boldness because you have on these heavenly shoes.

Also, you can walk here within this world and find that you have marching power for your daily duty.

What duty has God called you for tomorrow? What duty has God laid on your heart? What duty has God given to you to do this week? One thing is certain, if you have the gospel of peace upon your feet, then you observe this: you have marching power for every daily duty that comes your way.

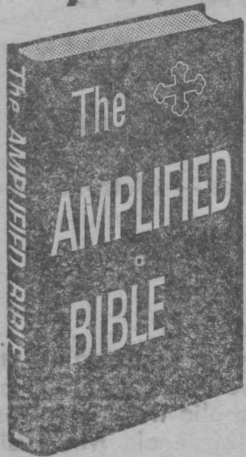
The fact of the matter is, these heavenly shoes give wonderful protection against the trials that come in this life. We read:

"Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence."—Psa. 91:3.

Notice, He'll deliver you from the snare of the fowler. The fowler is the trapper. He sets his

(Continued on page 7, column 1)

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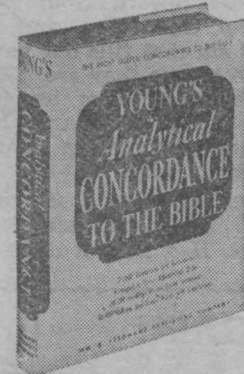
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The Baptist Examiner FORUM

"If God chooses and rejects, pardons and punishes whom He pleases, why are those blamed, who if rejected by Him, cannot help sinning and perishing?"



JAMES HOBBS
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I doubt if I can answer this question better than the author of the Bible doctrines book from which you got this question. I thought I recognized the question and checked. This question is quoted and answered (and very well I might add) under the title "Election Does Not Destroy the Responsibility of the Sinner."

Let me remind you that all men deserve death and punishment because of sin. If God chooses some to salvation and permits the others to go on to a just hell, we cannot complain. A prisoner must serve his entire sentence. If some are pardoned and others are not, who can complain, "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth. Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, why hast thou made me thus: Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" (Rom. 9:18-21).

Instead of being concerned over the ones who will not be saved, rejoice that some are being saved. Preach of the only hope that there is. Man is hopelessly lost, yet God has taken away that hopelessness and given hope. God has given help to the helpless, life to the dead, peace and joy where there is none. We rejoice in this. We praise His name that even though He is a Holy and just God, He is also one who can and does bestow grace upon the unworthy.

E. G. COOK

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I am not too sure that the lost man will be blamed for his not being saved. I know the heavens declare the handiwork of God, and, therefore, no one will be justified in believing there is no God. And, whether that person admits it or not, I believe that deep down inside him everyone realizes that he is responsible to God for what he does. When the lost people stand before that awful white throne judgment they are not judged as to whether they

are saved or lost. If you notice Revelation 20:12-13 says absolutely nothing about their being judged for their not being saved. Rather they are judged according to their works.

So I hold that the wicked will not be blamed for his not being saved, but he most certainly will be blamed for his wicked deeds done in the body. His suffering in the lake of fire will be in direct proportion to the wicked deeds done in this life. So it behooves the lost person to live a good moral life in this world. The way a person lives will have absolutely nothing to do with where that person spends eternity, but it will have everything to do with how he spends it. That is true of both the saved and the lost. The Lord's saints are not judged as to whether they are saved or lost. Rather they are judged according to their works after they are saved. See I Cor. 3:11-15 and II Cor. 5:10. Just as the lost person's punishment is determined by the way he lives in this world, the saved person's reward will be determined in the same way.



ROY MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida

It seems to me that this question makes God to blame for the wickedness and God-rejection of sinful human beings. The truth is that a large portion of the human race are wilfully sinful, and God-defying. Romans, chapter 1: gives us their description. Verse 24 says, "Wherefore God also gave them up to uncleanness through the lusts of their own hearts . . ." Verse 28 says, "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." Verse 32 says, "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same but have pleasure in them that do them."

Human beings have wills and the power of choice, but left to themselves, they will NOT HAVE GOD TO REIGN OVER THEM. Man's fallen nature follows Satan, and refuses God and His ways. We can look about us and see this illustrated every day. Are people to blame for their hostile attitude toward God; their rejection of God's Son, and the crime and sin that fills our newspapers? Of course they are. "Why are they blamed?" asks the questioner. Because they are thoroughly and completely blame-worthy, that's why.

It is true that God chose some to eternal life back before the world was. Had he not done so,

the whole human race would go Satan's way, and would likewise end up in the Lake of Fire where Satan is headed. Why did God choose some and ordain them to eternal life, and not choose others? I don't know. I will have to await eternity to learn the answer to that question. However, instead of complaining against God for not ordaining all to eternal life, I marvel at the grace of God that led Him to choose any — and that includes me.

I live right off the shore of the Gulf of Mexico. Suppose a group of wild youngsters secure a large boat and go on a fishing expedition. They drink until by the time they get back close to shore, they scarcely know what they are doing. One drunken youth says, "Lesh kommit suicide." With that he jumps headlong into the deep water, and they all follow him. They are unused to swimming, and in their condition it is soon apparent that all of them are going to drown unless someone rescues them. On the shore is a man and his son, who have been fishing. They jump into the water and they drag several of the young people struggling, and cursing to shore. The man's son is struck by a blow by one of those whom he is seeking to save, and he sinks beneath the water and is drowned. The father ceases further effort and the rest of the youngsters drown. Should anyone speak harshly of the man and blame him for the deaths of the rioters? Should they not speak appreciatively of the man for saving some of the undeserving bunch? And should they not remember that he lost his son, in the attempt to rescue those who were brought to shore?

This is an imperfect illustration, but let us never forget that God gave His Son to save undeserving people, and let us not blame Him for those who refuse salvation, and who go willfully and willingly down the path that leads to eternal death.

AUSTIN FIELDS

PASTOR, ARABIA BAPTIST CHURCH
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It is a Scriptural fact that God chooses, rejects and punishes whom He pleases. God, through the Scriptures, portrays Himself as an absolute sovereign. This is in no way affected by the wills or determination of men, for it is not man's counsel which is performed, rather it is God who "performeth the thing that is appointed for me, and many such things are with him?" — Job 23:14.

If God had decreed to make our paths crooked, then crooked it shall be, for there is not one who can make it straight! There are many who advocate that God's sovereignty and free will of man can be reconciled, thus our paths are made by our choice. But, I have never been able to understand how God is free to choose and reject, and man also has the same option. It is my very firm conviction that God is the only one who can choose, reject and punish, and that there is no one who can bring Him into question as to why He does these things.

"Consider the work of God: for who can make that straight, which he hath made crooked? In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him." — Eccl. 7:13-14.

Let us consider the words of Nebuchadnezzar who through the chastening hand of God learned the lesson that the "most high ruleth in the kingdom of men,

and giveth it to whomsoever he wills."

"And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" — Dan. 5:35.

From this verse, we should learn the lesson that mere man cannot bring God into question for His actions in choosing, rejecting and punishing the evil-doers though it was He who determined their action. This is very evident in men committing the most hideous crime ever committed: the crucifixion of Jesus Christ. God chose the man who was to betray the son of God (Judas Iscariot). He also selected Herod, Pontius Pilate, Jews and Gentiles to be a part of the whole plot to crucify Jesus. What they did was according to the determinate counsel and foreknowledge of God.

"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done." — Acts 4:27-28.

Therefore, these (Jews, Gentiles, Pilate, Herod) fulfilled the eternal decree of God. It was prophesied from before the time man ever sinned that Jesus Christ as God's lamb was to die for the sins of His people. Prophecy is not to God a mere hope — it is a clear vision of what must be and what He will bring to pass.

In the crucifixion, though predestinated of the Lord, it was also decreed that Israel should be charged with wickedness for they meant it for evil; whereas, God meant it for good. Read Gen. 50:19-20.

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." — Acts 2:23.

The motive of the leaders of Israel was not to fulfill the will of God. Rather they were filled with hatred and malice toward the Son of God. Because their motive was selfish, they were charged by the high court of Heaven with crucifying the Son of God by wicked hands. So it is with us in this age. I believe we, like Israel, fulfill the secret will of God, but oftentimes our motives are definitely wrong, and so we are charged with doing certain things with wicked hands or wicked motives.

Not only does God's choosing, rejecting and punishing whom He pleases picture His sovereignty, but it also pictures the ignorance, weakness and depravity of mankind. They (Israel) saw His mighty work, and none could convince Him of sin. Though they confessed that no man spake as He did, yet they crucified Him as a blasphemer. Were it not for the grace of God in choosing

some, all would be like Israel. We in blindness, ignorance and stupidity would try to put the Son of God to death.

Thus, I bow my unworthy head in praise and thanksgiving to God that He by grace chose me to salvation (election), sanctified me by His spirit (quickening), then called me by the gospel to obtaining of the glory of our Lord Jesus Christ. Read II Thess. 2: 13-14.

The Church

(Continued from page one)

"be in building" one time, "edifying" one time in the King James Version. So Christ did not say that He would build His church in the sense of starting it. He meant He would enlarge, edify, or add to it. We can see Christ doing this during His ministry and in the book of Acts. He is still building it in this sense even today.

During His Personal Ministry

Out of the material prepared by John the Baptist, Jesus Christ organized and founded His church during the first year of His personal ministry here on earth. The First Baptist prepared the material out of which the New Testament church was formed. The mission of John as stated in Luke 1:19 was "to make ready a people prepared for the Lord." John prepared this material by preaching and baptizing those who believed in Jesus Christ.

The first year of our Lord's personal ministry I see Jesus accepting the material which John had prepared. The first chapter of John's Gospel tells us: "Again the next day after John stood, and two of his disciples: And looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus" (John 1:35-37). One of the two disciples of John, Andrew, brought his brother Peter to the Lord. "The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me" (John 1:43). Philip then brought Nathanael to Christ.

The word "church" is "ecclesia" in the Greek. Ecclesia is compounded from two Greek words, a preposition and a verb. The preposition is "ek," meaning "out," and the verb is "kaleo," meaning "call or I call." Thus when Christ called out John's disciples He organized His church. Christ did this the first year of His earthly ministry as seen in John Chapter I. The charter members of the first church were John, Andrew, Peter, Philip and Nathanael.

This called-out company went with Christ to the marriage at Cana. "And both Jesus was called, and his disciples, to the marriage" (John 2:2). This company increased in number: "Many believed in his name, when they saw the miracles which he did" (John 2:23). John the Baptist called (Continued on page 5, column 2)

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"PRAYER"

"Blessed be God, which hath not turned away my prayer, nor His mercy from me."—Ps. 66:20.

Most women do not believe in prayer. Startling? Yes, but sadly true nonetheless. Immediately we can hear the rise of protesting female voices. We do believe in prayer. We do. We do. Then we will recite a specific answer we received just last month. Or was it the month before?

If we really believed in prayer, we would practice it faithfully. We believe in good health for ourselves and our family. When we have a headache, we take a pill. When our children have a fever, we quickly give an aspirin. We don't put it off. We stop whatever we may be doing and attend to the medication.

We are mouthing empty words to say we believe in prayer and fail to practice it. The most popular excuse is that we don't have time right now. We will later. But somehow, later never comes. We procrastinate the day away. Then to hide our excuse we say that it isn't really needful to have a "set time" to pray. We just pray short prayers all day long. Little sentence prayers. Shame on us. This won't stand the test of the Word of God or the example of our Lord.

Suppose we have a friend come visit for an hour. During that time we busy ourselves with many household chores. Jumping up to do this or that. We make a phone call. Perhaps read the paper. During this hour we direct a comment or two to our friend. As she leaves, we tell her how much we enjoyed having her. How good it is to spend time with friends. We invite her to come again because we believe in fellowship. None of us would treat a guest like this. And yet, this is a good picture of our prayer life with the Most Holy God.

The goodness of our great God is shown beautifully as it is contrasted to our unfai'ful prayer life. We neglect the mercy-seat but God has not deserted it. We try every means the flesh can think up to answer our own needs and when everything fails we are forced to pray. And still He hears us. Marvelous grace, this. We find so little time for Him and yet He always has time for us. How easy it is to forget the closet of prayer when God's mercies are many and our sorrows few. We can be thankful that we have an high priest Who is sitting at the right hand of the throne of God. We desperately need Him.

Many are the benefits of prayer. Prayer will draw us into the Word of God. Prayer will put a

shield between us and worldly pleasures. Prayer will draw us closer to our sisters in Christ. (It is hard to be provoked when we are earnestly praying for someone). Prayer will humble us. Comfort us. Bless us.

There are so many things to pray about that our lack of prayer shows up all the more glaringly. Should we pray a prayer of praise, there would be no end to it. "Great is the LORD, and greatly to be praised; and His greatness is unsearchable." (Psa. 145:3).

Should we have a prayer of thanksgiving, where could we stop? Lam. 3:22,23: "It is of the LORD's mercies that we are not consumed, because His compassions fail not. They are new every morning: Great is Thy faithfulness." Psa. 95:2,3: "Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. For the LORD is a great God, and a great King above all gods."

Our prayers of petitions are unending. Are we ever without the poor, the sick, the wavering, or the afflicted? We have unsaved relatives, cold and indifferent saints, the weak, the proud, the missionaries and their families. Our needs are unending and the list grows longer and longer. If we neglect to pray, then who will?

James says that "Ye have not because ye ask not." And most of the time we ask amiss. We pride ourselves in the truth we have received in grace and the church, and yet are spiritual paupers when it comes to prayer. May it please our Lord that we might abound in this grace also.

The Church

(Continued from page 4)

ed this company of baptized disciples the bride: "He that hath the bride is the bridegroom" (John 3:29). This little company of baptized believers baptized others before Pentecost: "Though Jesus himself baptized not, but his disciples" (John 4:2). All these events took place before the time when Christ called Peter, Andrew, John and James in Matthew 4:18-20. There is one year difference in the time element. The events in John chapters 1-4 occurred the first year of the Lord's ministry. Those in Matthew 4 took place the second year.

This company in John, chapters 1-4 is the same company which Christ placed the twelve Apostles in. It is the one which preached the gospel; they observed the Lord's Supper. They were given the rule of discipline for the church and they received the great commission. That this company existed from the baptism of John can be seen from Acts 1:21-22: "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be

ordained to be a witness with us of his resurrection." A church is a company of baptized believers, and Christ had a company of baptized believers from the baptism of John. That company of baptized believers which followed Christ from the baptism of John until His ascension is called by the Holy Spirit in Acts 2:47 "the church."

Proof Of The Church Before Pentecost

First, the church is called "the flock" of God by Paul and Peter (Acts 20:28; I Peter 5:2-3). Christ had His flock when He was on earth, for in Luke 12:32 He said: "Fear not little flock." Hence Christ had His church during the days of His flesh.

Second, I Corinthians 12:28 tells us that "God hath set some in the church, first apostles . . ." Since the Apostles were the first spiritual gift to the church, Christ must have organized the church while on earth. Christ called, ordained and set in the church the twelve Apostles the second year

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of His ministry (Matt. 10:1-15). Christ must have had His church then, because they could not have been set in the church if the church had not existed when Jesus set them in it.

Third, the church had the ordinance of baptism before Pentecost. John 4:2 made it known that Christ's disciple baptized before the day of Pentecost. In the great commission Christ authorized His church to baptize disciples "unto the end of the world." This was done before Pentecost. If Christ only authorized a few men living in His day to baptize, then we have no authority to baptize anyone. It was to His church that He gave the divine authority to baptize until the end of the age, not a group of men long since dead. You cannot believe that baptism is a church ordinance unless you believe Christ established His church during His personal ministry.

Fourth, the company which followed Jesus from the baptism of John had organization. Judas was the first church treasurer, though he turned out to be a dishonest one. John 12:6 informs us that he "had the bag, and bare what was put therein."

Fifth, there was a church conference before Pentecost as we see in Acts chapter 1. The church elected Matthias to take Judas' place. Some say the church erred in this, but this is not the case. They say Matthias was never mentioned again, yet the Holy Spirit reckons him as one of the twelve in Acts 6:2. You cannot have a church conference without a church.

Sixth, the Bridegroom had the Bride the first year of His earthly ministry. The first Baptist preacher said in John 3:29: "He that hath the bride is the bridegroom." Both Paul and John speak of the church as Christ's bride (II Cor. 11:2; Rev. 19:7). If Christ had His bride as John by Divine inspiration said He did, then Christ had the church the first year of His ministry.

Seventh, the church was given the rules of discipline during Christ's personal ministry. Jesus said in Matthew 18:17 these words "And if he shall neglect to hear them, tell it unto the church: but if he will not hear the church, let him be unto thee as an heathen man and a publican." Christ would not have commanded His disciples to do an impossible thing. He would not have said: "Tell it unto the church," if there had been no

church for one to tell it to. It would have been foolish for Him to have told the disciples to go to a non-existing thing for anything. Yet if there was no church before Pentecost, He did just that.

Eighth, Psalm 22:22 foretold that Christ would sing a hymn in the church. The writer of Hebrews quotes Psalm 22:22 and applies it to Christ: "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee" (Heb. 2:12). The only hymn Christ ever sang is recorded in Matthew 26:30 where the Bible says: "When they had sung an hymn, they went out into the mountain." If Christ sang a hymn in the church as prophecy foretold, then there must have been a church before Pentecost.

Ninth, in Matthew 28:19-20 Christ gave the great commission to the church. If this commission was given only to these eleven men to whom He spoke these words, we are without a commission. These eleven men have been dead for 19 hundred years. I know the commission was given to these men in church capacity, for Christ said upon giving it: "Lo, I am with you always, even unto the end of the world." Christ could not have been with these eleven men unto the end of the world, nor could He have expected them to evangelize the people who lived after their death. He was speaking to His church which would exist all down through the centuries, His church which He had before Pentecost.

Tenth, the church already had 120 members before Pentecost. Acts 1:15 reveals that the church roll book contained 120 names before Peter's sermon on the day of Pentecost. Luke tells us: "And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty)."

Eleventh, Acts 2:41 makes it clear the church was established before the day of Pentecost. After Peter's sermon on the day of Pentecost, the Bible says: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Anyone knows you cannot add to something which does not already exist. A church was necessarily already in existence on the day of Pentecost, else it could not have been "added to."

It is vain to argue that the three thousand were merely added to the rank of believers and not to the church. The same language is used in the 47th verse where we are told that the "Lord added to them day by day those that were saved." (American Revision). None will deny that "them" in the 47th verse refers to the church. The Authorized Version translates "church" instead of "them." Verse 47 does not indicate the existence of a church any stronger than verse 41. Only those in a desperate doctrinal strait would deny that the three thousand baptized on Pen-

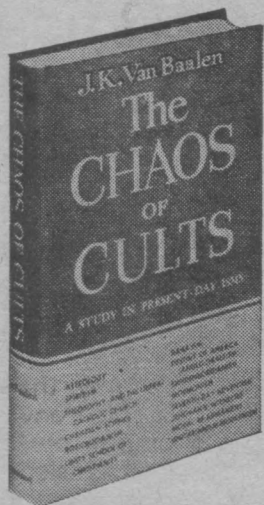
tecost were added to a church that already existed, for that is what the language irresistibly leads one to conclude.

Twelfth, the Lord's Supper was given before Pentecost. Since I Corinthians 11:2 reveals that the Lord's Supper is a church ordinance, I conclude Christ gave the memorial supper to His church which existed before Pentecost. Before Pentecost Christ instituted the supper as seen in Matthew 26:26-30. If Christ only gave this supper to the disciples present there, we have no command to observe the supper. When these men died the command to observe the supper died with them. In view of the fact that I Corinthians 11:26 implies the supper must be observed until Christ's second coming. I perceive that Christ gave the supper in Matthew 26 to individuals who constituted the church. Only the church as an institution could continuously observe the Lord's Supper from the time of its institution until He comes again.

Thirteenth, Christ is the foundation of the church. Jesus said in Matthew 16:18: "And I say also unto thee, That thou art Peter (Petros in the Greek meaning a small stone), and upon this rock (petra in the Greek meaning a huge rock) I will build my church." The rock upon which the church is built is Jesus Christ Himself. Paul confirms this in Ephesians 2:20 by telling us the church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." To the Corinthian church Paul declared: "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). This proves the church must have been built upon Christ during His personal ministry on earth. The Pentecostal idea of the birth date of the church holds that the Holy Spirit built the church without a foundation, since the foundation had already ascended to Heaven ten days before.

Fourteenth, the church must have existed before Pentecost because it had a head. Since the Bible tells us Christ is the head of the church in Ephesians 1:22, we know that He must have had His body when in the world, since we cannot have a head without a body. The body of Christ, the church, had a personal head with her during the time of the Lord's personal ministry.

Fifteenth, Jesus Christ said in Matthew 16:18 that He would build or establish His church. He did not say Paul, or the Holy Spirit, or some man would start the church after He had gone back to the Father. Before leaving this world He said: "I have finished the work which thou gavest me to do" (John 17:4). One either believes that Christ did start His church during His personal ministry like He said He would, or they make Him a liar and thus deny the Divinity of the Son of God. Into which group do you fit? Do you believe Christ did what He said He would do? or do you believe what some man says He failed to do?



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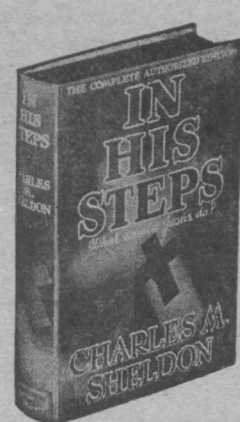
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PAGE FIVE

Mourner's Bench

(Continued from page one)

hope that you will not only read them, but that you will hear them. There are too many who read with their eyes and ears partly closed. They, while reading, are trying to disprove the message. They won't even consider that the writer might have the truth. Beloved, it is only fair and right that we give every man a fair hearing before we condemn him as a heretic. Even the judges in our land hear out the culprit before they pass sentence. They listen with open ears before they pass judgment. May we give every man a very good hearing before we tie him to the pole and give him thirty lashes.

One of the main reasons I am opposed to the mourner's bench is the fact that the sinner, according to the Scriptures, is dead; that is, he is dead spiritually speaking. He is as dead spiritually as a log that lays on the floor of the woods. The log can't hear, think or speak. Every thing that may be done for or to the log must come from outside the log. Man is as dead to spiritual things as is the log. Every thing must be done for man and not by man. This fact is stated very clearly in Romans 3:11:

"There is none that understandeth, there is none that seeketh after God."

A log does not seek after God and neither does the sinner in view of the fact that both are dead to spiritual things. You may ask, "When did man die spiritually?" The answer is found in Genesis 2:17:

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

This verse declares that they would die "in the day that thou eatest thereof." We know that Adam and Eve lived many long years after they partook of the forbidden fruit. It becomes very obvious that they died spiritually on the very day that they disobeyed God. The result has been that all of Adam's children are dead spiritually.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Romans 5:12).

These facts declare to us why we must be born again. The new birth brings into existence a spiritual being. It is the beginning of a new existence. The new birth, according to II Corinthians 5:17, is a new creature (new crea-

tion). What part does the object being created have to do with its creation? We, if we will admit it, must admit that the creation is fashioned to the will of the creator. There is no reason for any one to question this fact. The thing being created does nothing to create itself. The nail I am trying to drive is that the new birth is a new creation, and that the sinner can do nothing to bring it about, no more than a log could bring about its own salvation. Man, before he is saved, is as dead as clay. Clay can never form itself into a vessel. The potter must do all the forming and so is it with the sinner.

"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honor, and another vessel unto dishonor?" (Romans 9:19-20).

There is nothing that clay can do to fashion itself into a vessel of honor, and neither is there anything that the sinner can do to fashion himself into a child of God. All must be done for him. It is all of Christ. We are His workmanship.

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians 2:10).

One writer indicated in his letter that the removal of the mourner's bench from the church would mean the loss of poor souls that otherwise would have been saved. This idea is a flat contradiction of John 6:37:

"ALL (not some) THAT THE FATHER GIVETH ME SHALL COME TO ME; and him that cometh to Me I will in no wise cast out."

Beloved, salvation does not depend on the puny prayer of the sinner, but on the finished work of our Lord Jesus Christ. The log can do nothing to mould itself into a chair and the clay can do nothing in moulding itself into a vessel. All is done by another. The same is true of the lost and dead sinner. To say that sinners may be lost, who otherwise would have been saved, if we remove the bench from the church house, is the same as saying that our salvation depends on the bench rather than on Jesus Christ. Beloved, if the bench is this vital, then we had better place one on every street corner so that we can place it before all the people possible.

We are assured by numerous Scriptures that not one of the elect will be lost. The Lord Jesus

died for them and we can be sure that not one drop of His precious blood was shed in vain. Listen carefully to the following verses which show that all the elect will be saved.

"And when the Gentiles heard this, they were glad, and glorified the Word of the Lord: and as MANY AS WERE ORDAINED TO ETERNAL LIFE BELIEVED." (Acts 13:48).

"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." (Romans 8:29,30).

"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will. To the praise of the glory of His grace, wherein He hath made us accepted in the beloved." (Ephesians 1:4-6).

You may say that you believe all that I have said, but you believe that a person, before he can reap all these benefits, must come to God of his own free will. You believe that the sinner must take

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the first step and come to the mourner's bench or some other place of mourning. Beloved, this idea is forever stoned to death by John 6:65:

"And He said, Therefore said I unto you, that no man can come to Me, except it were given him of My Father."

Now, beloved, don't become angry, for if you do, you will be just like those back there when our Lord spoke these words. They didn't like this doctrine either. They, in fact, turned away from Him after He had said that no man could come to Him except it were given unto him of His Father.

"From that time many of His disciples (followers) went back, and walked no more with Him." (John 6:66).

I have found that most of the ministers who use the mourner's bench are also accustomed to yelling until they are hoarse. It has appeared to me that they are trying to do the work of the Spirit; that is, they are trying to save sinners by being very persuasive. It appears that they do not know that a soft spoken word seasoned with salt is all that is necessary. The salvation of the lost is the work of God the Spirit through the precious Word; therefore, to try and save sinners by yelling and jumping is equal to trying to pound wooden nails into an iron bar. I make this statement because of that which is declared in I Corinthians 2:14:

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

I have found the mourner's bench and the jumping and yelling to belong to the same family in that they are all trying to replace the Holy Spirit. They say in essence, "Spirit, we will do your work for you. You don't move fast enough for us, so we have brewed ourselves a conco-

tion that obtains better results." I am not condemning men who preach with firmness and boldness. This is the kind of preaching I love to hear. I am only speaking against those who have no confidence in God the Spirit. You will recall that our Lord sat down and taught (Mt. 13:13). May we, when we preach, rely on the Spirit to the extent that we are sitting even while we are standing. May we not move the mourner's bench closer to the sinner, but may we pray that God the Holy Spirit will impart God's salvation to the sinner, yea, may the Spirit through the Word, quicken the dead sinner.

"And you hath He quickened who were dead in trespasses and sins." (Ephesians 2:1).

"It is the Spirit that quickeneth: the flesh profiteth NOTHING: the words that I speak unto you, they are Spirit and they are life." (John 6:63).

May we always keep I Corinthians 2:14 and John 6:44 before us when we are witnessing to the lost.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

"No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day."

It is thought that we need to give the sinner a chance to be saved by placing the bench before him. This is equal to giving water a chance to draw itself out of a well. Water cannot rise above its own level and neither can the sinner rise above his own level of corruption which he has received from his father, Adam. Water must be drawn by man from the well and the sinner must be drawn by the Holy Spirit to the Father by way of the Lord Jesus Christ.

I emphasized in one of my messages on the mourner's bench (which I hope you will read again) that the sinner cannot please God before he is quickened (made alive) or born again. My assertion was based upon Romans 8:8:

"So then they that are in the flesh cannot please God."

We also appealed to Hebrews 11:6:

"But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

One writer answered my messages in the following way:

"You quote Ephesians 2:8,9, 'for by grace are ye saved through faith: and not of yourselves . . . ' Then you later state, 'a lost person doesn't have faith; therefore, he could pray for ten thousand years . . . ' Alright, what is it that a man must do to please God enough that God would give him the faith to believe and be saved? Remember, 'but without faith it is impossible to please Him for

he that cometh to God must believe that He is . . . ' (Heb. 11:6). What are the requirements for God given faith, which must come before salvation, if no one can please God without faith?"

We, in answering the above, must again appeal to the log and the clay. We have said that the log and the clay can do nothing in view of the fact that they are dead. The sinner, in like manner, is dead to every thing that is spiritual and faith is a spiritual act. The first step then, is not for the sinner to express faith, but it is for God to quicken or make the sinner alive so that he can express faith.

One must have a live apple tree before it will produce apples. One, in like manner, must have a live spiritual nature before bearing the fruits of that nature and one of those fruits is faith. We could never conceive of apples being produced without an apple tree, and neither can we conceive of faith being produced without the new nature. It is true that we are saved "by grace through faith," but the grace and faith are not our own. They are gifts from God.

We, after we are born again, have two natures. The one is carnal and the other is spiritual. We must not think for a moment that there is anything in the carnal nature that will aid in bringing into existence the spiritual nature. These are as far apart and as contrary to one another as is light and darkness. The faith we express does not come from the carnal nature, but from the spiritual. We may add, on the basis of the Holy Scriptures, that there is no good thing in the carnal nature and this includes faith. We are to have no confidence in the flesh as far as spiritual things are concerned. This fact applies to the flesh when it is bowed at a mourner's bench or any where else.

"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).

We also appeal to Romans 7:18 where Paul declared:

"For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."

Paul, in this verse, says, in essence, that faith cannot be produced by the flesh, because there is no good thing in the flesh. One can only draw from a well that which is in the well. I have dipped my bucket in the spring back home and brought out frogs, tadpoles and other creatures, because this is what lived there. One can only draw from the well or spring that which is there and the flesh can only produce that which it possesses. Faith is a good thing, yea, it is a spiritual act and Paul says that the flesh cannot produce it. **"For I know that in me (that is, in my flesh), dwelleth no good thing."** Therefore, be-

(Continued on page 8, column 5)

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"Heavenly Shoes"

(Continued from page three) snare. If you have on the right kind of shoes, it gives wonderful protection against the trials of this world.

God knows you and I have trials. God knows that you and I have many difficulties here in this life. If you will try on these heavenly shoes, you will find that it will afford protection from every trial that arises in life.

V

LOOK AT THE BAREFOOTED ALL ABOUT YOU.

If you are a child of God, I want you to look, as you go about your work, at the barefooted people that you talk to, at the barefooted people that you work with. Every sinner is barefooted. He hasn't any shoes. The old song says, "All God's children got shoes," and that is right. Nobody but God's children have shoes.

If you are unsaved, you are barefooted. Poor little shoeless beggar — that is what you are in the sight of God.

The sinner, I say, is unshod. He never has had the right kind of shoes.

Do you remember the story of the prodigal son? When he came home, the father said, "Kill the fatted calf." But before he said anything about having a banquet, he first of all said:

"Bring forth the best robe, and put it on him; and put a ring on his hand, AND SHOES ON HIS FEET."—Luke 15:22.

Mark it down, beloved, this sinner came home unshod. He came home as a shoeless beggar.

Sinner friend, I remind you that you are unshod in the sight of God. You are shoeless in God's sight, and you'll never have on heavenly shoes until you turn to Jesus Christ. Then, and then only, do you have the command from God to put shoes on your feet.

Might it please the Lord to reach down in this audience and touch somebody by the Holy Spirit, that that individual might come to know Jesus Christ, and might leave here shod with the preparation of the gospel of peace.

CONCLUSION

The Psalmist said:

"He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings."—Psa. 40:2.

I tell you, beloved, if you want to have your feet on the rock, if you want to have your goings established, if you want to be brought out of a horrible pit, then try on a pair of these heavenly shoes and see how God takes you as a poor shoeless beggar, as an unshod sinner, and how God starts you out standing in security on the rock — the blessed Rock of Ages.

May God bless you!

Fred T. Halliman

(Continued from page one) has already been mentioned, after being home over a week from the patrol I am still suffering ill effects of it from a physical point of view, but I would not want to recall a single day of it for I definitely feel that in making this patrol this time I contacted some of God's elect.

I contacted more people in these jungles than I have ever contacted on any previous patrol into this area and saw several people for the first time. Likewise, many of the people was seeing me as the first white man they had ever seen. I not only went into some unexplored areas of the Poguia area, but this time I reached down into the Sneli area, which is a completely different language group.

Now that I have given you a few of the details, if God should be grateful to give you grace to

follow me, I would like to take you on a day by day account of this patrol, through this wild and rugged country. As usual when going into this, or any other unexplored area, I kept a day by day diary and will be quoting from it with each day's report.

The thing that sparked off this patrol was a visit one day to our Mission Station of a man and young lad from the Sneli area. So after several weeks of planning and after having postponed the starting date twice due to setbacks of various nature, just about 8:30 a.m. on March 17 we were ready to set out on a journey, and into some areas completely unexplored by modern man.

March 17: "D.Q." We left the Mission Station this morning about 8:30. Delayed starting any earlier due to rain. Stopped by Pianga and got some more carriers. Left Pianga about 9, and

they will go as time draws near, they get to thinking about the possible dangers they may encounter and sort of chicken out.

Just up the road about a mile, one of the government officers was taking a census so I got a few of the women folk to help us out that far and after reaching there got enough replacements. We were soon on our way with the carriers yodeling as they carried our supplies lashed to long poles with bamboo strip-pings.

You no sooner leave the road when going from this area to the Levani until you have started a gradual climb. This goes on without a break until when you have finally reached the summit of the range about three and a half hours later, you are just about a mile higher in the sky than when you left.

For several years now I have experienced difficulty on the first day of almost every patrol that I have made. Possibly due to age and perhaps deficiency in certain vitamins and minerals I get severe leg cramps. It used to only bother me after I reached my destination but for the last couple of times that I have visited the Levani I have begun to get leg cramps about three-fourths the way up the mountain. I had the worse case this time that I have ever experienced and the seizures were more frequent and lasted longer than ever before.

Each carrier was carrying the maximum amount and there had to be several stops during the course of the day for them as well as myself to rest but by about 3 p.m. we had reached one of our churches in the Levani and we would camp there for one night and hold a series of services with the folk at the Guali Baptist Church.

The folk were happy to see us and they brought food in for us and one man brought in a fresh fish of about a pound and a half that he had caught and gave it to me. We held a late afternoon service with about 150 people in attendance. After the service the rain had already set in and the cold wind was blowing across the valley. The carriers retired to their house, all the locals scurried off to their houses and I tucked in for the night to settle down to a cold, drizzly night.

March 18. "D.Q." After a service at the Guali Baptist Church this morning we left for Huguni at the far north end of the valley. Due to continual raining for the past two months the Levani is one big quagmire. Muck and mire ranges from a couple inches to 12 inches deep all over the valley. Arrived at Huguni about 1:00 p.m. and at about 4:00 p.m. we held a preaching service. After the service we bought food and then settled in for the night, end D.Q."

Since we had four preachers not counting myself we decided to go on to the other end of the valley that morning after a service and leave one of the preachers behind to take care of the services at the Guali Baptist Church that afternoon and Sunday, so about 10:00 o'clock we were ready to leave. The Levani is made up of black gummy top soil that clings to every thing that touches it and after walking a few yards in this mess your feet are weighted down until it is a continuous struggle all the way across the valley. It had rained for 50 days straight, and the valley was a literal quagmire, and walking was as bad in the valley as I have ever seen it. It took us about three hours to cross over to the north side and we needed some time for a rest after arriving there about 1:00 p.m. before having a service. While we were resting the folk went out to their gardens and brought in food for us to buy. We decided to have our preaching service first and after that we bought food and it was not long after that until I was the only one around my camp. All the carriers had found shelter from the rain and cold winds in various houses with the native folk. I spent a cold sleepless night.

March 19. "D.Q." Today has

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been spent resting and two services were held at the Huguni Baptist Church. Two of the carriers left the patrol this morning, end D.Q."

This was on a Sunday and we had planned to remain here for this day and preach to these folk, and rest up some for the next couple of days walk would be hard. At Guali one of the carriers was coming down with malaria so I dismissed him from the line. One of the other young fellows came to me on Sunday morning and said he was sick, but it was quite evident that his nerves was the only part about him that was sick. One of his friends had left the line of carriers at the Mission Station and having heard the natives tell tall stories about this forbidden area we were going to, this got him all worked up and he decided that this would be a good time for him to get sick. I soon realized he would be more of a hindrance than good, since he was afraid of the area so I paid him off. This sparked off another man from the line. He also had gotten cold feet and his excuse was, "Well, I am not sick, but this young man and I are from the same place, and if he is too sick to go I must leave also, so I can go back with him and take care of him." I was thankful there were no more from that same area as these two men were.

I had the promise of several more men to take up the slack when we were ready to leave again to go either part or all the way. Also while at this place we secured a man who would act as our guide into the area where we wanted to go. None of us had ever been into the exact area where we were headed for. Myself and two of the other fellows had been on the outskirts of it, but had not actually penetrated the area.

We had a good ministry among the folk both at Guali and Huguni Baptist Churches and the saints seemed greatly revived by the time we were ready to depart on Monday morning.

This takes us through the Levani Valley, and up to the time we were ready to leave there, so with this I will leave the patrol myself until next week.

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PAGE SEVEN

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Jesus Did Not Start Church At Pentecost

By ROY MASON
Aripeka, Florida

The National Council of Churches has a move on to make a big day out of Pentecost such as to make it rival Easter. We recently received a letter with a sticker on it that said "Pentecost the birthday of the church." We wondered where it came from until we learned that the National Council is out to popularize Pentecost as the birthday of the church. Fundamentalists hold in common with the National Council modernists that Pentecost is the birthday of the church.

Both are in gross error. Pentecost did not mark the beginning of the church (considered as an institution). Any reader of the Bible will know better if he reads with unprejudiced mind. The trouble is, people become inoculated with the theory that the church was born on Pentecost, and then proceed to read their theory into the Bible, ignoring all facts that militate against it.

Some Reasons As To Why The Church Was Not Started On Pentecost

1. Jesus said that He would start His church. Matt. 16:18, "I

will build . . ." If the church started on Pentecost with the baptism of the Holy Spirit, then the Holy Spirit was the founder—not Jesus. There is no escape from this conclusion. People can't squirm out of that truth.

2. The Bible says that the apostles were the first members. (1 Cor. 12:28). "First the apostles." So that little group constituted the first church in its incipient stage.

3. Jesus said as recorded in Matthew 18:17, "Tell it to the church." In the name of common sense how could they "tell it" to something that was non-existent? This one Scripture ought to be sufficient to deliver anybody from the Pentecostal delusion—and would be if honestly received.

4. The church was "added to" on Pentecost (Acts 2:41). You can't "add to" something that doesn't already exist. You can't add a new suit to your wardrobe if you don't have one. A farmer can't add to his flock unless he already has a flock. So wedded to this theory that the church began on Pentecost are many persons that they ignore the plain meaning of words. How much better to junk a theory that has to do violence to common sense.

5. The Pentecost theory destroys the two ordinances, baptism and the Lord's Supper as church ordinances. If Jesus gave these two ordinances to His church, they are church ordinances, but if no church existed then, they were given to individuals as such. But when He gave the Lord's Supper He said to observe it "till I come." Individuals as such won't live that long. Only an institution would. So He spoke to them in organized, corporate capacity.

6. The Great Commission is not a church commission if the church was started on Pentecost. No escape from this either. If it was given to the disciples as individuals then it was not henceforth binding after those disciples died. That it was given to the disciples in corporate capacity, as constituting His church is indicated by the words, "Lo, I am with you always, even unto the end of the world (consummation of the age)." The disciples as individuals would not live unto the end of the age, so evidently Jesus did not make the promise to them in mere individual capacity. To assume that the church came into existence after the commission was given, leaves the church without any commission.

7. The Pentecostal origin of the church is disproved by Heb. 2:12. This prophecy from the 22nd Psalm is quoted as fulfilled in Jesus. When did Jesus sing in the midst of the church? He did not if the church was born on Pentecost for He had already ascended. But the Word of God says that He did sing in the midst of the church, and we have the very incident related in Mark 14:26. It was on the occasion of the institution of the Lord's Supper. Following the institution of that ordinance we read that they "sang a hymn and went out."

Pentecost was not the birthday of the church—it was the day of its empowerment as the Holy Spirit came to dwell with believers in a special way. The strange and unexplainable theory is that the Holy Spirit created the church by somehow "baptizing" believers mystically (mythically is the better word) into the "Body of Christ." This queer notion is derived by blindly reading I Cor. 12:13 without reading the context. The context shows (v. 27) that Paul did not mean some sort of a mystical "body" composed of all believers everywhere. He meant the Church at Corinth and said so! How wicked to make I Cor. 12:13 mean something that Paul makes clear that he did not

mean. The one proof text used to bolster up the "Universal Invisible Church" theory is a perversion and a wicked one!

Coming . . . Near

(Continued from page one)

Pettingill had said to him just before Mr. Pettingill went to be with the Lord (Mr. DeHaan seemed to have had a premonition that he himself would soon be taken to be with the Lord). He told me that Mr. Pettingill had stated that it was very possible and very likely that true Christians in America and Canada would be in a very small, despised and hated minority before the return of the Lord. Therefore do not be discouraged, no matter what happens, for the Lord is certain to sustain His own.

He then went on to say that one of the next things that we could expect to see in the ecclesiastical world would be that Billy Graham would go to the Queen of England and get from her a recommendation, so that those in the Church of England and the Episcopalian church would co-operate in his crusades. Then, he said, Billy Graham would go to the Pope of Rome and get from him a recommendation, as he did from Cardinal

EVER THOUGHT OF PRAYER CONDITIONING YOUR CHURCH ? ? ?

Cushing of Boston, so that all Roman Catholics throughout the world would co-operate in his crusades. Mr. DeHaan said that then Billy Graham would feel that his ministry of building the bridge between the evangelicals and the ecumenical movement had been completed. I urged Mr. DeHaan to openly warn God's people in America and Canada of this. Since I have never to date seen anything of this written up anywhere, the Lord has laid it upon my heart to write up this incident, in view of the newspaper accounts that Billy Graham is considering a crusade in Rome and that he has left open the door for a meeting with the Pope.

In my youth I never considered it possible that I would live to the day when a so-called "Baptist" preacher would take a doctor's degree from a Roman Catholic college and state that the Gospel that founded the Roman Catholic school was the Gospel that he preaches. What is most astonishing is that even after this that most "Baptists" still continue

to co-operate with him. Now we see a prominent Southern Baptist leader, who was formerly president of the Southern Baptist Convention leading a delegation to the Pope. Why shouldn't Billy Graham go to the Pope since this is the popular course of our day. Cardinal Cushing in a press interview urged Roman Catholics to go to hear Billy Graham preach so that they would be better Roman Catholics. How the mighty have fallen! There was a day in Baptist history when such would have been the kiss of death. It would be the greatest insult to me as a preacher of the Gospel to have any Romanist say that he could listen to me preach and be a better Roman Catholic. Surely Billy Graham is but the product of the compromising, back-slidden evangelicals over whom God is writing Ichabod.

About 1953, my beloved father told me that if I lived and if the Lord did not soon return, that I could expect to see the building of the United Church of America and that this monstrosity would be a persecuting church that would drive God's true children underground. He said that there were two main builders of this false church. The first one he named was Stanley Jones who is getting all the liberals to think in terms of one great denomination, and then Billy Graham who was making the evangelicals ready to work with them and building the bridge between faith and unbelief. This was more than 18 years ago.

Surely we see many signs of the return of our Lord and we should be ready to give an account to Him at any time and be found faithful to Him. We should also be prepared for a long wait. The five foolish virgins were foolish in that they made no preparation for anything but the time they expected the bridegroom to come. We should now prepare our hearts to be ready at any time and to be ready to seal our faith with our blood. Whether short or long let us be ready for our Lord to come and hear Him say of us, "good and faithful servant."

Mourner's Bench

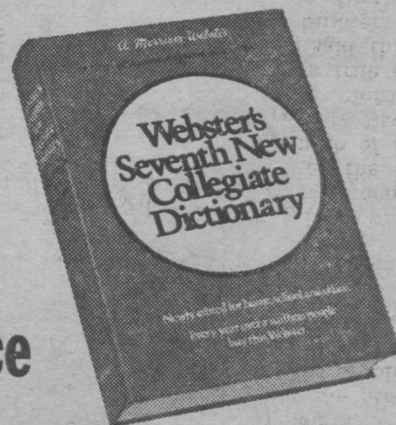
(Continued from page 6)

loved, we are convinced that faith is from the new nature, for in this deep well are all the graces of the Spirit. Thus the new nature precedes faith even as an apple tree precedes the apples it bears or as a chicken precedes the eggs she lays.

I have written this message with love for all concerned and my prayer is that it will be accepted in the spirit in which I have written.

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