

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

# The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 51, NO. 8

ASHLAND, KENTUCKY, FEB. 21, 1981

WHOLE NUMBER 2314

## ANSWERING SOUTHERN BAPTIST PASTOR(S)

Part II

Convention Institutions are hotbeds of Heresy!

Convention Institutions propagate only Heresy!

Just as Roman and Protestant hierarchical parachurch and suprachurch organizations "send out their missionaries," so Convention Southern Baptist hierarchical parachurch and suprachurch organizations "send out their missionaries." It is understandable, then, that a Southern Baptist Convention President should have made his pilgrimage to Rome in the name of Convention Baptists and there paid his homage "at the feet of the Papacy."

Can you imagine Truett's reaction to such a situation?

Sadly, a pagan, Roman Christmas is the highlight of the Convention year! And, though some surreptitiously presume to be "Celebrating the Savior's

Birth," the week, month and the day are given finally to Lottie! Sadly, a pagan, Roman Easter is the concomitant



Ray Waugh, Sr.

highlight of the Convention Year! And, though some surreptitiously presume to be "celebrating the Savior's Resurrection," the month, the week, and the day are given finally to

Annie! On comand, even as some 36,000 other Southern Baptist Convention Pastors, you doubtless prepare and deliver your Christmas and Easter Sermons, with adequate and perhaps abundant "homage" to Lottie and Annie.

Can you comprehend your plight?

Can you understand your depravity?

Since you obviously are a "Convention Man," you are fully aware that the Convention has some "Convention Cause" for each day, each week, and each month of the year. Too, you know, as well as I, that the Convention has a "Convention Cause" for each year. Similarly, you and I both know that the Convention never has a "Convention Cause" for Christ! Can God use this truth to shock you into the realization that you

(Continued on Page 5 Column 2)

## THE ERROR OF TRINE IMMERSION

"...Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

I doubt not that there are several groups who practice Trine Immersion. This article will be primarily showing the error of this practice. I do refer to a group who practices this who refer to themselves as The Brethren, but are better and popularly known as Dunkards. This comes from the German word for 'dip' and is used because these people do immerse. This group was started in Germany in 1708. So, really, their Trine Immersion is as Scriptural as any other immersion they might practice, or rather, all would be unscriptural.

This group cannot be a true Church of Jesus Christ for they started nearly 1700 years too late. They are just another man-made organization. They have no authority from God to even exist, and certainly, none to call themselves a church. So that whatever ordinances they practice, and however they practice them are altogether unScriptural. I say all this to say that, even if they practiced a Scriptural manner in Baptism, their Baptism would still be unScriptural. But they do not even do this. This group practices Trine immersion. They immerse the candidate three times, once in the name of each person in the Trinity. I understand that they also do this face forward. But the main purpose of this article is to show the unScripturalness and the error of Trine immersion.

Baptism is very important. It is a picture of the saving Gospel of Jesus Christ. It is the door into the true churches of Christ. The Lord has carefully spelled out all the details of Baptism, and we must be careful to carry out this ordinance as directed by



JOE WILSON

our Lord. We must have a Scriptural subject: a believer in Jesus Christ. A Scriptural mode: immersion. A Scriptural purpose: obedience to Christ by an already saved person. A Scriptural authority: A true Missionary Baptist Church. Now without all of these, Baptism is null and void. This article relates to a perversion of the mode of Baptism. For even though these man-made religionists practice immersion, they do it in such a way as to

(Continued on Page 8 Column 3)

## The Baptist Examiner Pulpit

A Sermon by Ray Brown

## THE DEATH OF THE SAINTS OF GOD

It is truly a great privilege for me to be here in fellowship with God's people. You know wherever God's people are, it's easy to fellowship with them, those that love the Lord, those that have really been born from the blood. I want to thank the pastor here and Calvary for having me down and giving me this opportunity to preach.

I'd like to talk upon a subject this afternoon, I've never heard it preached before, and I feel so small and insufficient in myself. I feel as if I'm the least of all the saints of God. I'm sure there are men here who are more capable of preaching upon this subject, but it's a subject close to my heart. It's a subject I've experienced and I gone through for the past ten years. I want to talk upon the glorious accomplishments of the death of the saints of God. How precious it is in the sight of God.

My wife and I moved to the area where I live, to take care of

her mother, who was very sick. So we bought a trailer and moved in behind their house. We have been living there ten years and in the meanwhile her mother died; then my mother took sick so we took care of her until she died; and then her father died and then I had a brother to die, then she had a brother to die, then I had another brother to die, then she had another brother to die and now she has a brother dying with cancer and I have a sister dying with cancer.

So there have been eight in the last ten years that we have had the experience of taking care of, all have been sick in body and afflicted in pain. I helped take care of my brother and I watched him dwindle down from a man of 180 lbs. to 65 lbs. before he died. So I've been around a lot of sick and suffering. I'd like to read a couple of verses of Scripture out of Luke 16.

In a little while this afternoon, we want to look at God's word, toward God in the death of a saint of God, not manwardly but Godwardly.

In Luke 16:19-23, "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

While we are thinking about the verses in Luke 16, notice in

(Continued on Page 2 Column 1)

## DON'T FAIL TO TAKE ADVANTAGE OF OUR SUBSCRIPTION SPECIAL!

DURING THE MONTH OF FEBRUARY ONLY

10 Subscriptions - \$10.00

USE FORM ON PAGE 8 AND SEND THIS PAPER TO ALL YOUR FRIENDS.

## HALLIMAN GIVES REPORT ON NEW WORK IN HULI AREA

Greetings to each of you once again from Papua New Guinea.

I am sure that those of you that know and hold the truth are plagued with the heathen



FRED T. HALLIMAN

holidays back there, as we are here in Papua, New Guinea. Of course, not having television and living in an isolated place, I do not see as much of the heathenism as you all do back there, but that is about all that is on the radio, including news

time, so I listen to the radio very little. Reports from those that go out to Hagen, Lae, etc., are that about all one can see in the stores are things pertaining to this holiday season. I know of no other group, that professes to be Christian, or otherwise for that matter, except the Baptists of the 44 Baptist Churches, that we have established and tried to teach here in P.N.G., that does not believe in and go all out for this heathen holiday.

In the years gone by there have been at least two attempts to have me evicted from this island, because I refuse to go along with the rest of the religious mob during this season. Once, over on the island of Bougainville, the Catholics ran almost a complete issue of their paper on "Halliman The Heretic," and their sole charge was that, "...he does not believe in Christmas." Once here at Koroba an Australian Officer, who was in charge of the Koroba Station, threatened

(Continued on Page 5 Column 5)

## THE POWER AND WORK OF THE HOLY SPIRIT IN THE BELIEVER

by Robert Hoskins  
Mansfield, Ohio

In connection with the Christian life there are two kinds of power mentioned in the Word of God: or, perhaps it would be more appropriate or correct to

say that this power is seen acting in a two-fold manner.

1. We receive power to become sons by receiving Jesus Christ. "But as many as receive him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

2. We receive power to become witnesses by receiving the Holy Ghost, "But ye shall receive power, after that the holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Both are Gifts. The Son is the gift of the Father, and the Holy Ghost is the gift of the Father and of the Son. Through our willing surrender to Christ (and He makes us willing) the power of sonship becomes ours. So, through our entire surrender to the Holy Ghost, the power of witnessing becomes ours. The Tabernacle was filled with the glory of God only after all had been consecrated to Him. (Exodus 40:33-38). It was when Jesus had given Himself publicly to do the will of God the Father that the Holy Spirit came upon Him. It was when the disciples had yielded themselves up to the will of their Lord, in tarrying at Jerusalem, that the Holy Ghost came upon them. Power belongeth unto God; the Holy Spirit is God. (In this article the Holy Spirit and Holy Ghost are one and the same). We cannot receive the power of the Holy Ghost apart from His own presence, any more than we

(Continued on Page 6 Column 4)



## The Baptist Examiner

THE BAPTIST PAPER FOR  
THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.  
Acting Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 71, Zip Code 41101.

**PUBLICATION POLICIES:** All matter for publication should be sent to the editor. All manuscripts sent should be typed and double spaced. All such material becomes the property of TBE and will not be returned unless requested by the writer. We reserve the right to edit and condense all materials sent to us for publication. Church news items must reach us one month prior to publication.

The publication of an article does not necessarily mean the editor is in complete agreement with the writer, nor does it mean he endorses all this person may have written on other subjects.

**COPYING PRIVILEGES:** Unless otherwise stated any article published in the paper may be copied by other publishers, provided they give a proper credit line stating that such was copied from this publication, and the date of publication; provided that such materials are not published for profit. If we are not on exchange list with the publication copying, it is requested that a copy of the issue containing the articles be sent to our address. All copyrighted materials may not be copied without written consent.

**PUBLISHED WEEKLY,** except last week of December, with paid circulation in every state and many foreign countries.

### SUBSCRIPTION RATES

One year ..... \$4.00; Two years ..... \$7.00  
Five years ..... \$14.00  
CLUB RATE: 15 or more ..... each \$3.00

When you subscribe for others or secure subscriptions ..... each \$3.00

BUNDLES: 10 to 50 copies to one address \$20.00 for each 10 yearly; 60 to 100 copies to one address \$15.00 for each 10 yearly.

FOREIGN: Same as in the United States.

**PLANNING TO MOVE?** — Notify us three weeks in advance. The post office does not forward second class mail unless the addressee guarantees the forwarding postage. They charge us 25c for each "change of address." Please save us this expense and the post office time.

Entered as second class matter March 4, 1978, in the post office of Ashland, Kentucky, under the Act of March 3, 1879.

## DEATH

(Continued from Page 1)

the book of Psalm 116:15, "Precious in the sight of the Lord is the death of his saints." Now that word "precious" is translated a lot of times in the Bible from the Hebrew word "yagar." The word "Yagar" in I Kings 5:17 is rendered "costly." Also in Psalms 45:9 the same word is rendered "honorably." In Psalms 36:7 this word is rendered "excellent."

So you notice what the writer is saying here. Precious or costly or honorably or excellent is the death of the saints in the sight of the Lord. It is a very precious thing. It is a private and very precious thing to God and the believer himself that we are permitted to go to death if the Lord sees fit that we go by the way of the grave. Now a lot of people, when they think about death, they think, how ugly death is or how sorrowful death is, but I don't believe that it is truly so to the saint of God.

As I said before, my wife and I watched and I was with these dear people when they died and when they went to be with the Lord Jesus Christ and I saw a rejoicing. My mother rejoiced and praised God when she died and went to be with the Lord Jesus Christ. One of my brothers-in-law, Virgil, when he died, great calm came over him and a smile came upon his face and he said, Brother Ray, "I'm glad you're here with me." He said, "I know that I'm going home soon to be with the Lord and I want you just to talk to me for a little while upon Romans 8." I talked with him on Romans 8 until his last breath left his body and he departed to be with the Lord Jesus Christ. So it wasn't sad, in the sense for me.

Notice in Philippians 1:20-21, Paul said, "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified

in my body whether it be by life, or by death. For to me to live is Christ, and to die is gain." I don't believe anyone can make that statement except those that have been washed in the precious blood of Jesus Christ. Paul's opening statement here says, "for me to live is Christ, and to die is gain." I must admit with shameful face that I lean more toward that latter part than I do the first part. "For me to live is Christ" sometimes it is hard to live for Christ.

I'm talking about the trials and the tribulations and the decisions that we have to face and decisions that we have to make in our lifetime and the things that hurt us. We know that we have to stand upon the truth of the word of God. I think a lot of times, with shameful face, for "me to live is Christ" is harder than "to die is gain." The Apostle Paul knew that if he died and departed to be with the Lord Jesus, it was gain.

In Matthew 6 it talks about lay not your treasures upon earth, but lay your treasures in heaven, for where a man's treasure is, there his heart is also. I think the Apostle Paul was thinking of more than just a gift of an inheritance that was reserved for him in heaven. He was thinking about the intimate fellowship that he was going to have when he passed from this life to the life on the other side.

Many people believe in soul sleeping. Oh my, if the Apostle Paul had ever thought that there was such a thing as soul sleeping, he could never have made the statement in these words, "for me to live is Christ and to die is gain." He'd say, "No, I'd rather suffer in the body. I'd rather have the trials and tribulations, of going ahead and preaching the glorious gospel of Jesus Christ than to go out yonder somewhere and have soul sleeping and not have any intimate fellowship with Jesus Christ and with the other saints that have gone on to be with the Lord."

I don't believe this thing of soul sleeping. I believe the body is going to sleep. The body is put in the grave and it's going back to the dust that it was made from and the soul goes to be with the Lord. That is what the Apostle Paul is saying there and it is a wonderful thing.

Let us notice now back in our text. Maybe some of you people don't believe in guardian angels. I don't know how you feel about it, if you believe in it or don't believe in it. I firmly, strongly believe in guardian angels. I believe that every saint of God has some guardian angels that encamp around about him.

If you notice here about the rich man and Lazarus and notice "there was a certain beggar named Lazarus which was laid at the gate, full of sores." He was carried and laid down at the rich man's gate. He couldn't walk. He had to be at the mercy of someone else to carry him and lay him there to beg at the rich man's gate and to be fed of the crumbs which fell from the rich man's table and moreover, the dogs came and licked his sores. Oh, Lazarus never had much in this life. He didn't have much in his lifetime. He didn't have much in the way of clothes. He didn't have much to eat and he had boils all over his body. But, thank God, he was rich. He was an heir of God and a joint heir of Jesus Christ. He had the glorious riches.

In James it says that God chose the poor of this world to be heirs of eternal salvation. I

feel a whole lot like old Lazarus. I may not have treasures on earth, but old Lazarus had treasures in heaven. Now notice that "the beggar died and was carried by the angels unto Abraham's bosom, the rich man also died and was buried." It's rather brief, what it says about the rich man. "The rich man died and was buried."

It speaks of a great, elaborate funeral. I imagine he hired a lot of them to lament and weep over him. I imagine he had one of the most elaborate funerals anybody ever had in that day and time, that anybody could afford. We see those kinds of funerals today. Listen, you might say, Brother Brown, I don't even think a saint of God ought to have a funeral. Well, I don't want to have any, and I've done left instructions that if I go before my wife, I don't want to have a funeral, because the Bible does not state here that a saint of God is to have a funeral.

Everything is all right with the saint of God when he departs this life.

"Lazarus died and was carried by the angels into Abraham's bosom." It doesn't say the angels came. It doesn't say they came from glory and they came down and received the soul of Lazarus. Notice what it says. It says here that "the beggar died and was carried by the angels unto Abraham's bosom." The angels were already there. They didn't have to come. They were there. They were there when that rich man mistreated Lazarus. They were there when the rich man wouldn't give Lazarus anything to eat. They were there when the men carried Lazarus and laid him down at the gate of the rich man. The angels, they are sent as the guardian angels of the saints of God.

In Hebrews 1:14; "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" They are constant spirits. Did you ever stop and think for just a moment about the saints of God and the guardian angels? Have you ever thought about the fact that they are with you all the time and if you notice in I Peter 1:12, "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

The angels desire to look into eternal salvation. They love to hear about the blood. They love to hear about the suffering of Christ. They love to hear about the Grace of God, but they can't comprehend it. You see, there wasn't any blood shed for angels. They are created beings. Now I'm talking about the angels of the first estate. Those that are guardian angels over the saints of God. They go to church with us and they are here this afternoon. They like to hear about salvation. They like to hear about the blood of Jesus Christ, but there wasn't any blood shed for the created beings of the angels. Christ never died for angels, they are created beings. They are faithful. When we miss church, then we deny the angels the great privilege of hearing the gospel of Jesus Christ preached and you think about all the guardian angels about us when we go about and do things that we shouldn't do.

Some people say, "Well,

you're getting far-fetched." But I don't think so. If we have guardian angels, let's agree with it. If they are with us, we have guardian angels. Then they are with us and they know what we are doing. They are protecting us and caring for us and ministering to us, because we are heirs of eternal salvation. If we do things that we don't have any business doing, the angels, our guardian angels, know about it. They know about it. If they are ministering to you in spirit, then they know these things that you are doing in your life. So they are anxious and they are here this afternoon.

Concerning the gospel, notice another verse of Scripture in Matthew 18:10; "Take heed that ye despise not one of these little ones," (He was talking about babes in Christ, those that are born again.) "for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." He is referring to them here. He is making an illustration here concerning the child and concerning the kingdom of heaven.

In Matthew 18:2-3; "Jesus called a little child to him and set him in the midst of them, and said, Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

He is talking about the guardian angels which look after and care for these born ones. These little ones have been born from heaven, have been born again in the Holy Spirit and are in the family of God. I believe these guardian angels are with us all the time and I believe they go to church with us and I believe they know all the things that are going on in your lives and what you're doing. I believe that they encamp about us at all times.

Notice a verse of Scripture in the Old Testament. II Kings 6:16-17, "And he answered, Fear not, for they that be with us are more than they that be with them. And Elisha prayed and said, Lord, I pray thee open his eyes, that he may see." O what a glorious text to preach the gospel of Jesus Christ to hell deserving sinners! O Lord, open up their eyes that they might see, that they might have hearing ears and seeing eyes. He prayed, "open his eyes that he might see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha." They were encamped about by more angels than soldiers in the army of the Assyrians. I believe that guardian angels encamp about the saints of God and they are with us in our lifetime here, during our life and I don't believe they will desert us in the time of death.

In the Song of Solomon chapter six, it says that the king came down to his garden and walked amongst the lilies of the garden and he plucked up some of the lilies of the garden. Jesus Christ walks in His garden. His garden is His glorious church. His redeemed people and sometimes the aged and sometimes the sick and sometimes the afflicted, God plucks up the lilies and He takes them home to be with Him in glory.

But I believe in the holy angels. Because, listen, Jesus Christ, the Lord is the captain of my salvation. He is also the captain of the angels. And, I don't believe they will desert me when

I'm ready to leave this old world. When I lay down this tabernacle and when the great chariot comes and I go to be with the Lord, I believe it is a glorious accomplishment of a Christian life here upon this earth. I believe they attend all the time of our life here and they will not desert us in death. The Captain of our salvation is the Captain of the holy guards. He is our guide in life.

I want to touch on a few things in the book of Psalm chapter twenty-three. Oh what a beautiful Psalm this is and it speaks about death! We want to notice the life of the saint of God and his accomplishments in death. We want to notice five things, but an angelic convoy is the one I want to stress and put the emphasis upon.

Now, first of all; when a saint of God dies, the presence of the Lord is with him at that time. Now you may say, preacher, Matthew 28 tells us that. He is with us even unto the end of the world and He will never leave us or forsake us. That's true, but Christ is with us in a more infinite manner. In Psalm 46:1 "God is our refuge and strength, a very present help in trouble." Now notice that, in crucial times, that the Lord is with His people.

Remember the Hebrew children when they were cast into the fiery furnace in Daniel 3:25? It killed even the soldier that heated up the furnace and cast the children into the fiery furnace. The king said, "Did not we cast three into the fire, but is there not four walking in the midst of the fire and one is in the form of the Son of God?" So Christ is with us in a special manner and an infinite manner when we come down to the ways of death. Christ is with us all the time.

Back in Psalm 23, the writer says the Lord is ever present, our present help in time of need, at the time of death and, of course, when we die, the son is rid of sin and the soul is set free.

Now the soul is housed in this old body of sin. This old body is nothing but sin. Everywhere I go I drag it with me. It is always about. I can't get rid of it. Paul talks about it in II Corinthians 5. Paul said we should want to be found naked that we may be clothed upon with the heavenly tabernacle. Paul said I'm not really a killjoy about looking for the separation of death. Sometimes a violent death can be what separates the soul from the body, but he said, I don't want to be found naked, but I want to be clothed upon with the heavenly tabernacle that my soul might be set free from this old body of sin that it had.

"O, wretched man that I am! Who shall deliver me from the body of this death?" (Romans 7:24).

For this old body is always at home. You can't get away from it. You can't run from your troubles and your problems. Wherever you go you will have them, because this old body is nothing but sin and this is the judgment of sin upon the body, the reason the body dies, the reason we have sickness today, the reason we are growing old. Twenty-five years ago I could see a lot better than I can see tonight, even hear better twenty or twenty-five years ago. You see I'm getting older and older and sin is the cause of it. But God, one day, is going to separate me from the presence of sin because the soul is going to be rid of sin.

Of course, the third thing (Continued on Page 3 Column 1)



## DEATH

(Continued from Page 2)

we'll talk about just a minute is the enlargement of our faculties. You know if we go the way of the grave and our soul goes to be with the Lord, there will be an enlargement of our faculties. We look through a glass darkly today. When that time comes, there's not going to be a medium between us and God. We are going to see God face to face. We are going to look upon God and what does it mean?

In Revelation 21, it talks about God, that He is going to come down and dwell among His people. He is going to be their God and they are going to be His people. Why is there such a great emphasis so many times on that? I know that God is my heavenly Father. I know that He is my God, but that means, there is going to be a more intimate relationship and fellowship with God. It means I John 3:1-2 when John wrote "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because, it knew Him not, Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." We'll see God as Christ, we'll see God the Father, we'll talk to God as Christ, talk to God. We'll have the same relationship with God the Father as the Lord Jesus Christ has, because our faculties will be enlarged and we'll not look through a glass darkly and we'll look upon the face of Almighty God.

In Psalm twenty-three I want you to notice the difference in the style of the writing. The first verse of Psalm twenty-three, the pronoun refers to the third of the Godhead and in the verses two and three the pronoun refers to the second of the Godhead: "The Lord is my shepherd, I shall not want." The words "He is my shepherd" gives assurance and security. How much assurance and security would a person want if they were walking in the valley of death or living in this lifetime in the flesh? We have this great assurance and security because "The Lord is my shepherd; I shall not want" (Psalm 23:1).

Now notice this, the verse "He maketh me to lie down in green pastures, he leadeth me beside the still waters. He restoreth my soul: he leadeth me beside the still waters. He restoreth my soul, he leadeth me in the paths of righteousness for his name's sake" (Psalm 23:2-3). This is the Holy Spirit. The Holy Spirit leads us. He leads us in the paths of righteousness for My name's sake, the Lord says. The Holy Spirit upholds us, the Holy Spirit teaches us. The Holy Spirit fills us and illuminates us and enables us to understand the words of God. "Yea though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me," (Vs. 4). He says, "thy rod and thy staff they comfort me" (Vs. 5) "Thou art with me," referring to God the Son. We see the intimate relationship here the Lord Jesus has with the saint of God even in his earthly journey and life here upon this earth. You notice here that "Thy" was referring to the Lord. "Thy rod and thy staff," with which He governs and rules

His flock. "Yea, though I walk through the valley of the shadow of death, I shall fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over." (Vs. 4-5). "Thou preparest a table." What does a table refer to in the Scripture? Does not a table refer to intimate fellowship and relationship with the Lord, Jesus Christ?

"Yea, though I walk through the valley of the shadow of death." A valley can't hurt you. You know there are mountains to climb, valleys are easy walking and very level.

"Through the valley of the shadow of death, I will fear no evil." The shadow of death and the grave is cast across us in our lifetime. Death is universal. Death doesn't have any special subject. Death enters the rich, the poor, it enters the saved as well as the unsaved. We have no immunity from death unless God so anoints and appoints that we are not to go by the way of the grave, but we will be alive when He comes in the clouds of glory. "Though I walk through the valley of the shadow of death, I will fear no evil."

Picture a shadow. There would not be a shadow cast if there weren't any light. Jesus said "I am the light of the world, he that followeth me shall not walk in darkness but shall have the light of life" (John 8:12). Jesus Christ walks through this valley and there is no darkness. "I will fear no evil because thou art with me. Thy rod and they staff they comfort me," then he goes on to say, "Thou preparest a table before me in the presence of mine enemies." Oh, what do you think about that, dear saint of God? When we walk down this valley even in the presence of death, the Son of God can mock death. In the presence of death the saint of God can have fellowship and communion with the Lord Jesus Christ. He can be sitting at the table of the Lord even at the door of death and say, "Thou preparest a table before me in the presence of mine enemies."

Oh, listen, it is very precious in the sight of the Lord when a saint of God dies and it is precious to the saint of God. But not so to the world. They couldn't care less. "There's one more fanatic gone." "We are better off." "It is good riddance he's gone." They don't care anything about it. But listen, brother, he is not talking about flesh and blood here, "Thou preparest a table before me in the presence of mine enemies."

God is talking about this enemy we have, not flesh and blood or about powers and principalities in a higher place. Oh, He is preparing a table against Satan, the adversary of man. He is preparing a table against the fanatic demons and the evil spirits. He is mocking them because death to a saint of God is sitting down to a communion table with the Lord Jesus Christ and to fellowship with Him. There is no fear in the death of a saint when he leaves us.

"Thou anointest my head with oil; my cup runneth over." This speaks of the perfuming of this person. Listen, brother, when death separates the body from the soul there is no smell of death, there is no



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

Colossians 1:23-26

INTRO: In the Book of Job, we have the question asked, "How then can man be justified with God? or how can he be clean that is born of a woman?" (Job 25:4). In verse twenty-two of Colossians One, Paul clearly and distinctly answers the question by stating that the purpose of the death of Christ was to present us "holy and unblameable and unrepensible in His sight." This is further stated in the Book of Jude, verse 24: "Now stench of death or presence of sin or defilement of sin because God has set us free."

Our soul is set free like a big bird that has been caged and it soars upward to the very presence and throne of Almighty God and celestials in heaven. He says, "Thou anointest my head with oil, my cup runneth over." The cup of the blessings of an Almighty God. I've watched saints of God die. I've seen them die with smiles on their faces. I've seen them die with prayers upon their lips, but you know I've seen the wicked also die. I've seen them die like caged animals. I saw one of my brothers-in-law die and he was lost. I tried desperately to reach him for the Lord, but I couldn't reach him for the grace of Almighty God. He said, Ray, this is a dream. I'm on a boat. Take me off of it. His eyes were all blank and staring and he looked like a wild animal. He was dying and he knew it. He said, "I don't want to die."

I've never seen a saint die like that. They die praising God. "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." In verses one through three we see the saints happy life. In verses four and five we see a comfortable death. In verse six we see a blessed eternity.

Let's go back to our text now for just a moment, let's notice, the angels are with us and I don't believe they will desert us. Now the rich man died and the demons came and seized him. Now some of you might disagree with me on it, but in Luke chapter twelve, the parable of the rich fool is there. And he said there's plenty enough, "But God said unto him, Thou fool, this night thy soul shall be required of thee, then whose shall those things be, which thou hast provided?" (Luke 12:20).

So I believe the demons came and took his soul and delivered his soul to hell because he lifted up his eyes in torment. I imagine he is still there and will be there until death and hell itself is delivered up and cast into the lake of fire. He's going to be there forever, punished forever and ever. Why? Because there's a sin problem.

Pride and the devil wanted Moses' body but the Archangel Michael contended with them for the body of Moses. Why didn't he want them to raise the body of Moses? Because of sin. Because of sin in the wilderness. The devil sent his adversary. He

(Continued on Page 5 Column 1)

unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." This is why no man comes to the Father except through Christ (John 14:6). In this lesson, Paul therefore relates the necessity for absolute and complete trust in Christ alone for salvation; and his part in preaching this salvation.

#### VERSE 22

"If ye continue in the faith." When it comes to the preservation of the saints, the Bible is abundantly clear. Jesus states pointedly in John 10:28: "And I give unto them eternal life; and they shall never perish;" therefore the saints are "preserved forever" (Psalm 37:28). They are not condemned now, (John 3:18; Rom. 8:1) nor shall they ever be condemned (John 5:24). However, the Bible also speaks of the perseverance of the saints. This is what Paul is stating in this verse. Every professed believer is to make his calling and election sure (II Pet. 1:10). He is to examine himself if he is in the faith (II Cor. 13:5). The Bible speaks of believing in vain (I Cor. 15:2). True faith believes to the saving of the soul (Heb. 10:39). True faith works (James 2:17). Salvation is by grace through faith without works (Eph. 2:8, 9) but works are evidences of salvation (Eph. 2:10).

"Grounded and settled." Being grounded has to do with having a solid foundation for our faith, therefore the object of faith. Christ is this foundation (I Cor. 3:11). Being settled is the assurance of salvation. Paul expressed both ideas in II Timothy 1:12: "For I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." "Neither is there salvation in any other" (Acts 4:12).

"And be not moved away from the hope of the gospel." The false prophets and vain philosophers were very active in trying to lead astray (Gal. 1:6-9). God's people are to be steadfast and unmoveable (I Cor. 15:58) not only in salvation, but also in service.

"Which ye have heard." The gospel of Christ (I Cor. 15:3, 4; Rom. 1:16) had been faithfully and fully delivered unto them (Gal. 3:1). This is a very vital point for the pure gospel of Christ is and has been polluted with the traditions of men, as well as the works of men. Here is the way to check a man's preaching on salvation (Acts 10:43).

"And which was preached to every creature which is under heaven." This is the same gospel preached by Christ (Mark 1:14, 15) which the apostles were commissioned to preach (Mark 16:15) which is portrayed in the ordinances (I Cor. 11:26). It therefore had not, and will not change, is what Paul is stating to the Colossians. What they heard was what all others who were saved has heard. This is true today, also.

"Whereof I Paul am made a minister." Paul was a chosen

vessel to bear the Name of Christ or the gospel of Christ (Acts 9:15; Gal. 1:15, 16).

#### VERSE 24

"Who now rejoice in my suffering for you." Paul was enduring all things for the elect's sake (II Tim. 2:10). He had stated in Philippians 1:12 that what had happened unto him was for the "furtherance of the gospel." Therefore his suffering was not in vain.

"And fill up that which is behind of the afflictions of Christ in my flesh for His body's sake which is the church." The Apostle Paul and all other saints are appointed not only to believe in Christ, but also to suffer for His sake (Acts 9:16; Philip. 1:29). This has always been true (Matt. 5:12). Please note, nothing can be added to the sufferings of Christ to atone for our sins. He paid it all (Heb. 9:12, 26; John 19:30; Heb. 1:3; 10:10, 14). Jesus suffered in His flesh to obtain salvation for us; the Apostle Paul suffered in his flesh in carrying the story of this salvation. If He laid down His life for us, we should lay down our lives for each other. Christ gave Himself for the church and we should give ourselves for the church (Acts 20:28).

#### VERSE 25

"Whereof I am made a minister." Not only was Paul made meet for Heaven, (Verse 12) but was made meet for the Master's service.

"According to the dispensation of God." Paul had been given a stewardship as a servant in God's house (Heb. 3:5). Every minister needs to realize this. He is ministering about holy things. "It is required in stewards that a man be found faithful" (I Cor. 4:2).

"Which is given to me for you." The object of our ministry is the saints. We are to be their servants for Christ's sake (II Cor. 4:5). We are to take heed to ourselves and to all the flock (Acts 20:28).

"To fulfil the Word of God." The church and its sufferings, as well as the ministers in their preaching and sufferings, is fulfilling the Word of God.

#### VERSE 26

"Even the mystery which hath been hid from ages and from generations." The mysteries of God in relation to His eternal purpose was hidden for a time. Even Peter failed to see God's purpose in relation to the Gentiles.

"But is now made manifest to His saints." God has initiated every saint into the mysteries of God by the Holy Spirit; without this, no man can know (I Cor. 2:14; Eph. 1:17, 18).

Conclusion: It should humble our hearts indeed to know God has "hid these things from the wise and prudent, and has revealed them unto babes" (Matt. 11:25).

(EDITORS NOTE: If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 1198, Fort Myers, Fla. 33908).



The brook must run over rocks if it has a song.

# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Is capital punishment Biblical? Please explain in detail.

CLYDE T. EVERMAN

108 Burdall Ave.  
Ft. Mitchell, Ky.

Lay Member  
Calvary  
Baptist Church  
Ashland, Ky.



Capital punishment is defined as "the death penalty for crime." To see what the Bible has to say concerning this we see in Genesis 9:6: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man." This Scripture clearly teaches that murder is to be punished by death.

When God gave to Moses the laws under which the new nation of Israel was to be governed, the death penalty was also included, but with a vast difference. Whereas Genesis 9: 6 gave the death penalty only in the case of murder, the Mosaic law required it for many offenses. The list was: Murder (Ex. 21:12); (Num. 35: 16-31), Working on the Sabbath (Ex. 35:2), Cursing father or mother (Lev. 20:9), Adultery (Lev. 20:10), Incest (Lev. 20:11-12), Sodomy (Lev. 20:13, 15, 16), False prophesying (Deu. 21:1-10), Idolatry (Deu. 17:2-7), Uncontrollable juvenile delinquency (Deu. 21:18-21), Rape (Deu. 22:25), Keeping an ox that had killed a human being, (Ex. 21:29) and Kidnapping (Ex. 21:16).

In the New Testament we see in Romans 13:1-7: "Let every soul be subject unto the higher powers. For there be no power but of God: the powers that be are ordained of God, — But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is a minister of God, a revenger to execute wrath upon him that doeth evil." The sword in this Scripture would indicate capital punishment.

From these Scriptures we see that capital punishment is very much Biblical, before the law, under the law, and after the law.

JAMES HOBBS

Rt. 2, Box 182  
McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



It most certainly is. History shows that every government that has become lax in punishing criminals very soon becomes lawless and eventually falls. America is so filled with criminals and criminal acts, and are protected by the Civil Rights organizations, so that the average citizen has no protection whatsoever. Brethren, these civil rights groups are going to

be the cause of the loss of all protection. The Bible is very clear that a government must practice capital punishment. "Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall be surely put to death" (Num. 35:31).

The Bible tells us that the death penalty was imposed for: murder (Deut. 17:6); adultery (Lev. 20:10); incest (Lev. 20:11, 12, 14); bestiality (Ex. 22:19); sodomy (Lev. 18:22); rape (Deut. 22:25); kidnapping (Ex. 21:16); witchcraft (Ex. 22:18); disobedience to parents (Deut. 21:18-21); theft (Zech. 5:3, 4); treason (I Kings 2:25), etc.

The mode of death was burning (Lev. 20:14); stoning (Lev. 20:2, 27); hanging (Gen. 40:22); beheading (Matt. 14:10); the sword (Ex. 32:27, 28), etc.

Our country needs to get back to obeying the Bible in all things, including capital punishment.

JOSEPH M. WILSON

Route 3  
1450 Old Hollow  
Road  
Winston Salem,  
N.C. 27105

Pastor  
Grace Baptist  
Church  
Stanleyville, N.C.



"Whoso sheddeth man's blood, by man shall his blood be shed..." (Gen. 9:6).

"...But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:4).

Most assuredly, capital punishment is Biblical. One who does not believe in capital punishment does not believe the Bible. Their unbelief may be because of ignorance, or it may be because of rebellion against the Bible, but it is unbelief in the Bible on this subject. The above Bible quotes are two of very many which could be given on this subject.

There are Bible laws, such as the Sabbath law and the tithing law which are given for all men of all time. Israel was a people ruled by God in a special way. There were some things concerning laws given for all men of all time about which special details were given to Israel which do not apply to others. For instance: tithing is obligatory on all men, but Israel had to pay a double tithe and once every third year a triple tithe. It is likewise with capital punishment. Capital punishment is a law for all men of all time. Cain recognized that this law was in force. But there are details concerning this law which apply to Israel and not to others. There are capital crimes in Israel in the Old Testament that none of us would feel applicable in our day. We would not advocate capital punishment for Sabbath breaking, sex sins such as adultery, homosexuality, bestiality, for idolatry, for cursing one's parents. Yet these, and many more, were capital crimes in O.T. Israel.

But the Bible taught capital punishment before Israel became a nation, and teaches it for this age as well. So, it is a law for all men of all time, but with some special details for O.T. Israel which do not apply today. The difficulty is to know what crimes are to be considered capital crimes today. There is no question about murder. This has always been a capital crime. Personally, I would still think that rape, kidnapping, treason and some others are still capital crimes. I think we might say that crimes which place lives in grave danger, or result in death to the innocent victims are capital crimes.

So capital punishment is Biblical. Murder is a capital crime. I hope some of the others can help in determining what other crimes are capital crimes.

In spite of what some unbelieving compromising law officers say; capital punishment is the greatest deterrent to crime we could have. It certainly would not encourage any in crime. It would very effectually deter those put to death from further crimes. Many crimes are committed by those who should have already been put to death. Those guilty of capital crimes should be given a fair trial, and when found guilty should be put to death speedily. The putting to death should be put on nationwide TV pre-empting all scheduled programs. America is going to have to take a hard-nosed attitude towards crime and criminals or she will be taken over by criminals.

OSCAR MINK

219 North Street  
Crestline, Ohio  
44827

PASTOR  
Mansfield  
Missionary  
Baptist Church  
Mansfield, Ohio  
44906



Genesis 9:6: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man." This text is a reference to capital punishment for a capital crime i.e., murder. This law was given by the omniscient Judge of all the earth (Gen. 18:25), it is an eternal and perpetual law (Gen. 9:12). This law was given to Noah immediately following the purging and cleansing of the earth by the deluge, and was designed to deter the acceleration of evil on the renewed earth. The Scriptures plainly teach that capital punishment is a crime deterrent, and that Israel's well-being depended upon their observance of this law. Deuteronomy 19:13, 20: "Thine eye shall not pity him (the murderer), but one witness shall not testify against any person to cause him to die. Moreover ye shall take no satisfaction for the life of the murderer, which is guilty of death: but he shall be surely put to death... So ye shall not pollute the land wherein ye are: for blood (blood shed by murder) it defileth the land: and the land

cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it" (Numb. 35:30, 31, 33).

The law of capital punishment in Israel made the owners of ill-tempered beasts responsible to protect the general public from dangerous beasts. "If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death" (Ex. 21:28 & 29). While this was not deliberate murder, the owner of the ox was held responsible for his neglect, and was to suffer the prescribed penalty.

Exodus 20:13: "Thou shalt not kill." The Hebrew word from which the word "kill" in this text is translated, means murder. "Thou shalt not murder," or "Thou shalt not commit murder," would be a more correct translation of the text. There is a broad distinction between kill and murder. The thug who takes a rifle and slays a store owner during a robbery is a murderer; on the other hand a soldier fighting in a war to defend his country could take the same rifle and kill the enemy, and no right thinking person would consider him to be a murderer. A police officer who in the line of duty shoots and kills a criminal, is not a murderer. The person who kills in self-defense is not a murderer, and the man who pulls the switch on a person judged guilty of murder, and condemned to death by the state is not guilty of murder.

"Thou shalt not murder." This text also applies to those who out of a desire for revenge against the murderer, would take the law into their own hands, and mete out what they deem to be justice. The execution of the death penalty is the responsibility of the state, and the government who fails in this responsibility is the patron of crime. Such a government sows to the wind and shall reap the whirlwind, as is the case with the United States.

While it is true, what I have said thus far has to do mainly with the Mosaic law as given to the nation of Israel, and it is true that the believer in this age is not under the law of Moses, but under grace. But sin in one age is just as hateful to God as in any other age, thus it is, Paul asks, "What then? shall we sin, because we are not under the law, but under grace? God forbid" (Rom. 6:15). Murder is still murder, and the penalty affixed by God in Genesis 9:6 was not abrogated by the New Testament.

Christ said, "...They that take the sword shall perish with the sword" (Mt. 26:52). The words of Christ in this text is but a paraphrasing of Genesis 9:6, and a reiteration of the ancient law of capital punishment. Our Civil Government has suffered much in the last fifty years, infidelity seems to be in the ascendancy in every branch, and capital crimes have reached an all time high. The judicial slap on the hand is not working, but the Government as it is better than no Government.

Capital punishment is an ordinance of God which has never been rescinded, the Civil Governments of the world are responsible to obey this ordinance, and Paul says, "They

that resist shall receive to themselves damnation" (Rom. 13:1-4). Paul acknowledged the right and responsibility of the Civil Authority to impose the death penalty for capital crimes. He said, while being tried in Civil Court, "For if I be an offender, or have committed any thing worthy of death, I refuse not to die..." (Acts 25:11). The thief who died on the cross to the right of Christ, recognized that the Roman Government had acted justly in condemning him to death (Lk. 23:40 & 41). Peter plainly declares it is the responsibility of kings and governors to punish evil doers, and, in view of this fact, he issues the warning, "Let none of you suffer as a murderer..." (I Pet. 13, 14, 4:15).

God's justice is no good natured sentiment that allows itself to be imposed upon, but is a characteristic which demands that the guilty be punished, and that the punishment be commensurate with the crime. God is the author of the capital punishment law (Gen. 2:15), was the first to invoke it (Gen. 2:19), and He shall at last pass the sentence of Capital and eternal punishment on all those who stand before Him at the white throne, for they are guilty of the murder of His sinless Son. Yes, God believes in capital punishment.

HANSFORD HOLMES

506 Bream St.  
Charleston, W. Va.  
25312

LAYMAN,  
TEACHER  
and  
WRITER



Originally the word "capital" came from the Latin word "caput," which means "head." So, in this sense, to punish by death means "loss of head."

However, later, the word has been given an additional connotation from that of its original meaning, which makes it applicable to any form of death as may be prescribed by civil authorities as a punishment for the crime of murder, or, in extreme cases, for other lesser offenses.

Hence, in the sense of "capital punishment," as applicable to any offense of willful murder, I proceed to answer this question, hopefully, in a manner that is in conformity with the revealed will of God.

Therefore, I refer to a basic Scripture which God, Himself, gave to Noah immediately after the flood, as applicable to civil government of all ages. God, then, being immutable, has never seen fit to change or alter this law, as found in Genesis 9:6, where we read that God said: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man." We can see here, at once, that God designates how this particular offense of a man is to be dealt with by another man in a manner commensurate with the economy of God, as a civil magistrate.

Too, basically, we find that this law of God is given because that "in the image of God made He him (man)." Yet, though this "image" has been somewhat obscured by the sin of Adam, it has never been lost. So, in this consideration, a very high value has been placed upon every man, even the poorest and humblest, consequently, then, an awesome criminality is in-

(Continued on Page 8 Column 5)



## DEATH

(Continued from Page 3)

had a right, because of the sin problem. But Jesus Christ blotted out all the sin. He took care of all the sins of God's people.

I believe then that when a saint of God dies that he rides in the chariot of God, the chariot of Christ, and his soul is conducted from his earthly house to his heavenly abode. I believe the angels bear us into the portals of glory when we die and this old body and the soul are separated. I believe the angels and we ride in the same chariot I believe Christ rode in.

Isaiah said, "He shall see the travail of his soul and shall be satisfied," (Isaiah 53:11). The complete fulfilling of this is when He presents the whole realm of God's people in glory "That he might present it to himself a glorious church, not having a spot, or wrinkle or any such thing" (Eph. 5:27).

In Psalm 68:17-18, "The chariots of God are 20,000, even thousands of angels; the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them." And you see almost identical words in Ephesians 4:8, talking about Christ when He arose after His death.

Now let's notice another verse of Scripture, Psalm 91:11, "For he shall give his angels charge over thee, to keep thee in all thy ways." The angel is going to care and protect His people. He is not going to desert them in the time of death. Go to the book of Acts 7:59-60, "And they stoned Stephen, calling upon God, and saying Lord Jesus, receive my spirit. And he kneeled down, and cried in a loud voice, Lord, lay not this sin to their charge, And when he had said this, he fell asleep."

But notice in verse fifty-five, "But he, being full of the Holy Ghost, looked up stedfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God." Jesus, received his soul unto His bosom and He took it unto the presence of God and with great joy presented it unto God the Father. I believe this with all my heart.

Now I don't believe the saints of God have anything to worry about concerning death. All our ambition, all our longing are to be swallowed up in what David the Psalmist wrote in Psalm 27:4, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord." That ought to be the ambition and desire of all the saints of God, that we may behold glory and the beauty of the Lord, to dwell with Him. So I believe that every saint of God when he dies and leaves this earth, has an angelic convoy. You may say, Brother Brown, that is a little far-fetched, well maybe I am, but I believe I'll have an angelic convoy if I go by the way of the grave before the Lord comes. The angels are already here with me now. They are with me and nothing can harm me because of the angels unless God so permits.

Today we preachers do more touring over the world than weeping over it.

## ANSWERING

(Continued from Page 1)

are on the Road to Rome -- not on the road with Christ to the Cross? Nor on the road with Christ to Heaven?

You have given some "thirty years or more" to the Convention! Do you think it is about time for you to give some time to Christ? Remember, it is not the length of time one is committed wholly to Christ, but rather the depth and the quality of that commitment. Remember John the Immerser! Remember Amos! Remember Abel! Mighty short testimonies in the flesh, but even today they "yet speak"! Do you suppose it is about time for you to cease making proselytes "two-fold more the children of hell" and begin to encourage those who will believe "the gospel of Christ which is the power of God unto salvation to everyone who believes to the Jew first and also to the Greek" to commit themselves to Christ -- not the Convention?

The Lord willing, I'll be in Columbus, just 75 miles south of you, the last two weeks of June. Since I have written in love and out of concern for you and your people, I would be most happy to have some personal fellowship with you and your people. I really appreciate your "cutting out the article and mounting it." That does my heart good, for God can use this testimony -- not for demonstrating "Criticism," but for His glory and the enlightenment of those who are truly His in faith!

Ever, yours to His glory,  
Raymond A. Waugh, Sr.

(A later letter)

Dear Don:

Just two months later to the day, there is the review of "The New Lottie Moon Story." (Was there something wrong with the old one?) The official reviewer, in speaking, apparently, to Lottie, says, "Of all Southern Baptists past and present, you are the most famous."

Apparently, this is just the beginning. For e're the review is ended, we learn, "Lottie Moon's reputation 'lights the way of missions into all the world'!"

This reviewer, and, perhaps all Southern Baptists who agree with the reviewer, disagree violently with, "Thy word is a lamp unto my feet, and a light unto my path." You and all others who turn to Convention Dogma as you despise the Christ of God certainly and understandably have little or no use for the Word of God except as you can use it to promote your Convention Causes before those whom you have brainwashed to be ignorant of the Scriptures!

Sadly, without the Word of God, though you may call yourselves "Baptist" or even "Christian," you are "blind leaders of the blind." As it is written, it is highly probable that your plight is like those of whom it is said, "If our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, would shine unto them."

Are you one of these?  
Serving the Convention?  
Instead of the Savior?

Dear Don:

A little more than six months ago, I responded to your letter. At that time, I indicated that "the veneration of Lottie may take another 25 years, and Annie will not be far behind."

Two months later, to the day, I penned the subsequent note. In the latter, I indicated that the official Southern Baptist Reviewer of "The New Lottie Moon Story" had made some rather strange statements, which may, in fact, have been somewhat desperate. In the one, he spoke "to Lottie," almost as though she were conversant with his words. This was much like the "conversations" that Romans have with their "Mary," as they indulge in their mariolatry.

Sadly, this was not the conclusion of the "devotion," the "adoration," or the "elevation" of Lottie, if you will. There were the further words, "Lottie Moon's reputation 'lights the way of missions into all the world'." It is highly probable that the Romans have never really made a comparable statement concerning Mary.

Needless to say, this reviewer and all Southern Baptists who promoted such blasphemy or who accepted such blasphemy without protest have long since rejected the Scriptures as the Work of God. They have joined that Seminary President and concluded that if God had wanted them to have an infallible Bible. He would have given it to them on "golden plates."

Certainly, any who would conclude that "Lottie Moon's reputation 'lights the way of missions into all the world'" must most obviously despise, "Thy word is a lamp unto my feet, and a light unto my path." Too, anyone who would conclude, "Lottie Moon's reputation 'lights the way of missions into all the world'" is showing a most serious distaste for, "I am the way, the truth, and the life, no man comes to the Father but by me."

This is most serious, Don, but it may be that I have actually missed Southern Baptists' veneration of Lottie by about twenty-four and one half (24½) years. E'er the year of our correspondence became history, and before you ever finalized your "Lottie Moon Christmas Offering" pleadings, appeals, and the "persuasions," the veneration of Lottie had actually begun.

It may take the "Brotherhood Commission," the "Home Mission Board," the "Foreign Mission Board," the "Sunday School Board," and the "Woman's Missionary Union" a little while to get the "veneration" of Lottie full blown, as it were, among the people. Already, however, it would seem to be a very real element in the practice of the Southern Baptist hierarchy of authority. Too, it doubtless is a very special part of the brainwashing program which the above Southern Baptist parachurch organizations have scheduled for Southern Baptists.

In "THE MISSIONS DIGEST," Volume 2, number 2, of which you doubtless received a copy, since it is an official publication designed to help you with your sermonizing and "Lottie Moon pitches" during the most financially lucrative season of the year, there are some words which should be

Yours, to His Praise,  
Raymond A. Waugh, Sr.

## Church Covenant

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, having been baptized in the name of the Father and of the Son, and of the Holy Ghost, we do now in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Saviour to secure it without delay.

We moreover engage that when we remove from this place, we will as soon as possible unite with some other church, where we can carry out the spirit of this covenant and the principles of God's Word.

rather shocking to any Baptist who is knowledgeable in the Scriptures. Understandably, there is very little or no interest in Christ Jesus during the Roman "Christmas" — Christmas — which most Baptists join in celebrating with every power and every device and scheme at their command. Seemingly, there is not even one Southern Baptist Pastor who has sufficient knowledge of the Scriptures and adequate spiritual insight to comprehend the nature of the dastardly, Devil-inspired heresy being promulgated and promoted by the "Brotherhood Commission," the "Home Mission Board," the "Foreign Mission Board," the "Sunday School Board," and the "Woman's Missionary Union."

Your Ignorance may appear to be bliss!

Hopefully, it isn't willful ignorance!

Apparently, as you, some 36,000 other Southern Baptist Pastors accepted the word concerning "Christmas" or "Christ-mass" and "The Lottie Moon Christmas Offering," as promoted by the above Convention parachurch organizations, as though they were divinely designed. I would remind you, nonetheless, that these supposed Southern Baptist "Authorities" did not get and are not getting their directions from the Word of God, the Scriptures. Southern Baptists may look to these "authorities" for the guidelines which they will use for most of their fundraising, but their directions are not from God! Since the whole effort is essentially satanic scheming, those with administrative authority will have no qualms whatever in using all of the funds deemed necessary to ensure the perpetuity of the power structure of the Convention Hierarchy before which all pastors must do obeisance if they are to continue in their places of professional prominence.

As one of these pastors, you doubtless will continue to pay those dues, though your follow-through will require the continued compromising of your own conscience. Consequently, you doubtless do not even hesitate to compromise Christ Jesus and the Scriptures if such action on your part seems to benefit the Convention and its causes or your cause of pastoral success.

Your letter leads me to believe that "the end justifies the means" philosophy is one with

which you are very familiar and one which you are happy to utilize at every opportunity, whether it be idolatrous homage before Lottie Moon or Annie Armstrong, or whether it be the idolatrous homage which you pay to some "Southern Baptist Saints" who are deemed worthy of some earthly memorial, since they made some healthy financial contribution to some Convention Cause. I gather that you have lived by that philosophy during these last "thirty years," and that you intend to continue doing so until you attain that all-important "Annuity!"

If it should be that you are actually a man of God to whom Jesus is saying, "Get thee behind me Satan," do not be surprised if the ANNUITY for which you have sold your soul, as it were, becomes an almost intolerable bitterness in your mouth so long as this earthly life shall last. In fact, it may very well be that you and your 36,000 fellow pastors across this land and a multitude of those who have been and who are called missionaries have paid an intolerably high price for your betrayal. At the moment, the "selling" of Jesus, the Christ of God, for the "30 pieces" which the Convention authorities are pleased to receive may seem the thing to do. Yet, whether you are lost or saved, whether your actions are witting or unwitting, the pain of your hypocrisy will be a reality with which you will have to live.

I could wish surcease for you!  
But you made the fatal choice!

-- To Be Continued --

## HALLIMAN

(Continued from Page 1)

to bring me to court and have me expelled from the island, if I did not stop teaching that Christmas was only a Catholic heathen holiday. When I agreed to the court hearing and leaving of my own free will, if they would use only the Bible in the court to prove me wrong and get a conviction, the case was immediately dropped.

Let me say to all Catholics, Protestants and weak-legged, stumbling Baptists, if you will take the Bible only as your guide, you, too will leave off this God-dishonoring heathen holiday.

(Continued on Page 6 Column 1)





Question:—Where is Jehovah likened to a ball pitcher?

Answer:—Isaiah 22:17-18, RV. - "Behold, Jehovah, like a strong man, will hurl thee away violently; yea, he will wrap thee up closely (margin, "lay fast hold on thee"). He will surely wind thee round and round, and toss thee like a ball into a large country;..." The AV has, "He will surely violently turn and toss thee like a ball into a large country."

## HALLIMAN

(Continued from Page 5)

Now I would like to bring you up to date on the work over in the Huli area, where we have started a new Mission Station. I could give a brief report in just four words that would sound like this, "It is moving slowly." There is preaching in the area five days every week, and sometimes by as many as three preachers, including myself, which means that there are several more than five sermons a week.

Due to so many pressing things in other parts of our mission work, I have been unable to spend more than half of the time over in that area, and for the past couple of months not even that. I am hoping that soon after the first of the year I will be able to spend more time there.

We now have three places that have preaching on a regular basis. There have been at least three other places that have said that they would like for us to start services just as soon as they can get a house built to worship in. For almost five months there was little to no rain in the area, and almost all their food gardens have suffered from the drought, to the point that most people have very little food now; therefore, we do not expect to get very far in establishing new preaching points until the people get their food gardens under way again.

One thing that is a great hindrance to the work in that area is malaria. Almost everyone that goes from this area to do mission work there, or just to visit for a few days to give their Christian testimony, come down with malaria. There is more than one type of malaria—I used to think that there were no, different kinds of malaria—according to the doctors here. The type of malaria they have over in this area is the most severe type. Normally, the type of malaria they have in the area of the other Mission Station, or most other parts of the country, can be brought under control in about three to four days after treatment has started. However, in most cases over in this new area where we work, it takes two weeks to a month and in some cases even longer.

There is a high death toll in the area due to malaria and of course, those that have started attending the Baptist services, if any of those die and there have

*A "bit of love" is the only bit that will bridle the tongue.*

been eight already, death is attributed by the unbelieving, but professing, Christians from other denominations as a result of going to the Baptist services. Of course, folk from other denominations die likewise, but they just simply get sick and die, since they do not go to the Baptist services. Since very few people in the area are Christians, regardless of what religion they profess, this superstitious belief that there is a danger to one's life in attending the Baptist services, has an effect on our progress from the human point of view.

In God's time, however, all these things will be worked out and overcome, that His elect may be called out in that area. I well remember when we first started working in the area of the first Mission Station, that for nearly two years the superstitious belief was among those people, that it was all right to attend the services, but if anyone were to be baptized, they would die as a result of offending their own God. No one believes that now.

In spite of all the hindrances, there have been some saved and baptized and, apart from myself working in the area as I can, we have two full time preachers working the area. One is Yoti, the man that got burned in the fire several years ago. The other preacher is Kedela, a man that helped us to pioneer much of the Duna area. Kedela is not physically able now to do what he once did, as his body is wracked with malaria until his legs often give out on him when walking.

As already mentioned, sometime in early 1981 I hope to be able to spend a lot of time in this area, and to do all humanly possible to get more preaching points established, and the work built up in general.

Naturally, I am running into opposition by other missions because of my presence in the area. Due to the area being hard to reach and heavily infested with malaria, all other missions have had a standoffish attitude regarding the area, and have attempted to serve the area from a spiritual point of view through native missionaries only. I am not trying to say that native missionaries cannot be effective, they can when armed with the truth.

Now that I have gone in and have at least gotten a Mission Station started and the work is being built up gradually, other Missions have also tried to get a place for a station in the area, but so far have been refused. They are being told that all these years when you could have come you would not, and now, that Halliman has come in and started a Baptist Mission, you want to come to, but now we do not want you. Naturally, this makes me more unpopular than I already am with other missions and missionaries.

We hope to be able to upgrade our living quarters there during 1981. At present we only have a 20 x 20 foot bush-material house, divided into three rooms and a shower stall. We use boxes and crates for our furniture and do our cooking on a two burner kerosene primus stove, and sometimes outside over an open fire. We have no facilities of a water supply, such as a water tank like we have at the other station, and we usually carry the water that we use from a river about a quarter of a mile away. None of these things bother us, as we have become used to such over the years, but many of them are time consuming and when we can, we will add on a

piece or two at a time. We have no intentions of building as large a house there as we did here at the other station, which was built with my family in mind, but we do hope in due time to be able to build a building of permanent type materials. We want it sealed to where we can at least keep the mosquitoes out at night, and have a few pieces of home made furniture, a water tank to give us a water supply, so we can install some inside plumbing. If you can do nothing more than to pray for us to help us to try to achieve these things, so that we can be a little better equipped to carry on the Lord's work in that area, we will feel that you will have had a great part in the work there.

By the end of this month all funds that have been designated for that work will have been exhausted. That does not mean that the work will cease until more designated funds come in for the Huli work. Our intentions are as long as we have any funds at all to operate on, from here on out, we will use them for what we consider is needed most for any part of the work, either in the Duna area or the Huli area. Should the time ever arrive in the future that we have no funds coming in at all to work with, that does not mean that the work will cease either, for we intend to carry on to the very best of our human ability, either with or without money coming in from America. Of course, other than one family in Australia that sends one offering a year, we have no other source of income, contrary to any and all other reports that you may have heard.

None of the above, beloved, is meant to sound as though we were saying that it makes no difference if you support the work or not, or that we could get along just as well without your support as we could with it—far from anything like that. But we are simply saying that in our search for God's will and leadership over the past several years, as to our place of service in His work, it is to be here in Papua New Guinea for the rest of our life. We have no desire or ambition to go down in history as being a great missionary, or of having folks say that Brother Halliman has sacrificed so much for the Lord's work. What human beings may think or say about this individual, matters very little with him whether it be for good or bad, but what I do long to be able to say, and hear said of me at the end of my journey would be this: "Brethren... this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus, (Phil. 3:13-14), and "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." (II Tim. 4:6-7). Then I would like to hear my Lord say, "...Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord," (Matt. 25:21). Beloved, little else concerns me. Pray for me, and may the Lord bless each of you.

"Revised Quotation" Hickory dickory dock; two Mice ran up the Clock, the Clock struck one, the other escaped injury by the sound of the Gong.

## POWER

(Continued from Page 1)

can enjoy the light and heat of the sun apart from the presence of the sun itself. To be filled with power means to be filled with God. This word POWER gives us in a concrete form the energetic character of the Spirit of God. His presence in the believing soul is all subduing and overcoming. The indwelling Spirit manifests His character in different ways.

### I. HE COMFORTS

"The Comforter which is the Holy Ghost." Jesus said: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). And again, Jesus said: "Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). The Holy Ghost, as the Comforter, could not come until Christ had finished His work and reappeared before the Father. There could be no comfort from God till redemption was finished and an end made of sin. The Holy Ghost does not give comfort so much as He Himself is the Comforter. The very fact of His presence in our hearts, as an ambassador from Heaven, gives us an assurance of peace and that all is well. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption (Eph. 4:30).

### II. HE TEACHES

"The Holy Ghost, He shall teach you all things" (John 14:26). "He will guide you into all truth." "But ye have an unction from the Holy One, and ye know all things" (I John 2:20). This great teacher come from God does not speak of Himself, but of Him who sent Him. "He shall take of Mine and show it unto you." The sphere of His teaching is "all truth," not speculation of men. While He is abiding in us the holy anointing of His presence rests on our spirits, giving us a quick understanding, and making the things of Christ so really our own that we know all things needful for us to know. The Holy Spirit teaches us by enabling us to enter into the experience of those very things revealed. This is being taught of God, who teacheth savingly and to profit. There is only one way into the truth of God, and the Holy Spirit alone can guide us into it.

### III. HE GIVES LIBERTY

"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). The power of the Holy Spirit within breaks the fetters of fear, delivers from the bondage of the love of sin, and the slavery of worldly-mindedness. It is quite possible to be a son of God and yet not be in the full enjoyment of the liberty of sons. The liberty of the Spirit is the liberty of entire self-forgetfulness because of the soul-ravishing views of the things of God. "Oh, if I could only forget self," said a preacher. You would if you were more taken up with Christ, and you would be more taken up with Christ if you were more ful-

ly in the hands of the Holy Spirit. He gives liberty.

### IV. HE FILLS THE HEART WITH THE LOVE OF GOD

"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given us" (Rom. 5:5). "But the fruit of the Spirit is love, joy, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22-23). The fruit is the outcome of fullness. The love of God shed abroad in our hearts is the fruit of the fullness of the Spirit of God in the heart. The love of God. What love is this? It is the love that flooded the soul of the Lord Jesus constraining Him to weep over Jerusalem, and to give Himself a sacrifice for sinners. It was the love of God.

This love is shed abroad in our hearts, over all the hills and valleys of our experiences. Do you see all your trials, afflictions, and successes in the light of the love of God? The Holy Spirit is able to fill our hearts with the love of God because He is God and dwells in us.

### V. HE MAKETH INTERCESSION FOR US.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:26-27). The Holy Ghost does not help our sins, but our infirmities. Our prayers and our work for God are all infirm (physical weakness) apart from the help of the Holy Spirit. He intercedes within us and for us, and His groanings and pleadings are according to the will of God. Let us so trust this heavenly helper that when we pray or preach we may realize that it is not we that speak, but the Spirit of the Father that "speaketh in us" (Matt. 10:19-20).

### VI. HE ENABLES US TO MAINTAIN COMMUNION

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (2 Cor. 13:14). The atmosphere about us enables us to enjoy the presence of the sun above us. So the Holy Ghost with us keeps us in fellowship with the Father and the Son. There can be no communion with the Father or the Son when the Holy Spirit is grieved, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7). As grace belongs to Jesus Christ and love to God, so communion belongs to the Holy Ghost. Because He is the Spirit both of the Father and of the Son. Honour Him.

### VII. HE GIVES POWER TO WITNESS.

"But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Ye are my witnesses, so is also the Holy Spirit. "The Holy Spirit was not yet given, because that Christ was not yet glorified" (John 7:39). He has now been given, and so He is the great Witness to the resurrection and exaltation of Jesus

(Continued on Page 7 Column 1)



## POWER

(Continued from Page 6)

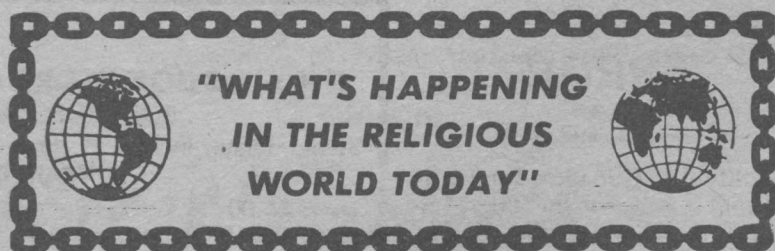
as the Son of God. All true witness-bearing must be in the power of the Holy Ghost. It is not your words, but your power that bears witness to the risen Saviour; "But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power" (I Cor. 4:19). Sermons may be thoughtful and eloquent, yet utterly useless as a witness unless they are in the power of the Holy Ghost. God never expects a powerless Christian to honor the Name of the Almighty Christ. "And, behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). If the apostles needed this power, so do we.

### VIII. HIS PRESENCE IN US GIVES THE ASSURANCE OF VICTORY

"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world" (I John 4:4). The Holy Ghost is in us, and the prince of darkness is in the world (John 12:31). "We wrestle not against flesh and blood, But against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). These forces of evil are infinitely too great for us, but "greater is he that is in you." Our warfare as well as our witnessing, must be done in the power of the Holy Spirit, or it will be unavailing.

### IX. HE WORKETH IN US THAT WHICH IS PLEASING TO GOD

"For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). It is the Holy Spirit working in us the things that please God, for we cannot do it. "Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ; to whom be glory for ever and ever. Amen." (Heb. 13:20-21). The only life worth living is a life well-pleasing in His sight, and this not by might nor by power but by My spirit, saith the Lord. To this end have we been redeemed; for this purpose the Spirit of God has come that we might live holy, blameless, victorious, and God-pleasing lives. This is achieved, not by our striving, but through His working in us. My soul, be thou as clay in the hands of this Divine Potter, and He will work this great work, and good work in you. My prayer is that the Holy Spirit take this message and awake some lost soul and make it alive to Christ.



THOUSAND OAKS, Calif. (EP)—Bob Pierce, founder of the Christian missionary agency World Vision traveled the world to help starving, war-ravaged people who had lost hope. But according to a book written by his daughter, the late Pierce left his family emotionally ravaged and only managed a 4½-hour family reunion a few days before he died two years ago.

He was legally separated from his wife for 10 years. His oldest daughter committed suicide. But his second daughter, Marilee Pierce Dunker of Thousand Oaks, Calif., thinks she has emerged victorious from the traumatic years. Her book, *Man of Vision — Woman of Prayer*, scrapes the shiny veneer off the image of the wholesome, perfect Christian family.

And although Mrs. Dunker has been criticized by some people for sully her father's name, she thinks the book helps others in the same situation. She thanks God for allowing a "healing of family wounds" in the end.

"The fallacy in a lot of ministers' minds is that the demands of their work can justify neglect of family, body, health. They live unbalanced lives because their goals are noble and wonderful," Mrs. Dunker says. "But I don't believe God smiles on anybody who allows that to happen."

Mrs. Dunker's book tells about Lorraine Pierce and her daughters, Sharon, Marilee and Robin, living in the limelight of a man whose commitment to serving humanity's needs dulled his ability to handle close relationships at home. She says of the reconciliation at a family dinner just before Pierce's death, "People might question: Was one night enough — 4½ hours as a family again? But the Lord gave us what our hearts cried out for."

BURLINGAME, Calif. AP—VIA LOS ANGELES TIMES—The daughter of the late Rep. Leo J. Ryan, D-Calif., who was killed in Jonestown, Guyana, two years ago by followers of cult leader Jim Jones, has become a devoted follower of a cult leader in India and has accepted him as "Bhagwan," or God.

In some respects, the two cults bear striking similarities.

"I've heard other people say if Bhagwan asked them to kill themselves, they would do it," Shannon Jo Ryan told the Los Angeles Times. "If Bhagwan asked them to kill someone else, they would do it. I don't know if my trust in him is that total. I would like it to be, and I don't believe he would ever do that."

Miss Ryan, 28, said she considers the Indian guru, Bhagwan Shree Rajneesh, "a present-day incarnation of Jesus or Buddha or Mohammed." But she said she sees no irony in her allegiance to him after what happened to her father, nor does she believe there are any parallels with Jones and his Peoples Temple.

"What Jones created was a prison and what Bhagwan has created is a way out of the prison of ordinary life," she said. "Just total freedom is what he is all about. Jones was trying to control people, while Bhagwan is

trying to give people control of themselves."

And she said that although it "frightens" her mother, Margaret, when she talks of returning to Poona, India, she plans to go back later this year.

"I was against having a guru, of having somebody be my leader and tell me what to do," she said of her introduction to the Rajneesh movement through a friend in Berkeley, Calif. "I didn't feel like putting myself into a vulnerable position to somebody like that. I guess a lot of it had to do with what happened to my father in Jonestown. I didn't want to take any chances."

But once in Poona, she said, she found she was not being pressured to "surrender to anybody" and was told that she was "free to leave anytime." She said she began to experience a kind of spiritual growth that she felt had been missing from her life and for that reason decided to take "sannyas" — in effect, becoming a follower of Rajneesh.

\*\*\*

WARSAW, Poland (EP)—Evangelist Billy Graham deftly avoided choosing sides in Poland's internal crisis during a four-day visit here, but he did refer to the nation's troubles several times publicly and in talks with government officials and church leaders, and he also lashed out sharply at the international arms race.

Mr. Graham noted on several occasions that he had come to Poland at a time when the nation is at the center of world attention, though the date of his visit had been set many months ago. "It is not my intention to intrude in your domestic political affairs: you, and you alone, must work out solutions. Mr. Graham was in Warsaw to receive an honorary Doctor of Theology degree from the Christian Theological Academy, the only Protestant university-level theological school in Poland.

During the degree ceremony, attended by 500 Protestant and Roman Catholic leaders, government officials, reporters, and others, the evangelist delivered a major address on "The Christian Mission Today." He warned that the world "is in the midst of an extremely dangerous period of history" because of the development of weapons of mass destruction and the magnitude of crises that can be caused by single nations or individuals. Part of the Christian's service to God and man, he said, is to work for peace. Among other things, that means working to end the arms race, he indicated. The arms race, he declared, is "madness by any standard." In an aside, Mr. Graham said he did not believe in unilateral disarmament. Arms reduction, he said, would have to be negotiated.

Polish labor leader, Lech Walesa, of the solidarity movement, came to Warsaw while Mr. Graham was there, but the two did not meet. Mr. Graham visited Cardinal Stefan Wyszyński only hours after Mr. Walesa met with the prelate.

\*\*\*

TUPELO, Miss (EP)—Revlon is the leading sponsor of sex on television while Volkswagen is the leading

sponsor of profanity, according to the National Federation for Decency. The NFD based its findings on a 12-week monitoring program of prime-time television during the fall of 1980. It was the fourth consecutive year for the group's monitoring program. The monitoring was done by approximately 800 trained volunteers in sixteen states.

The NFD said that the networks increased the number of suggested intercourse, sexually suggestive comments and skin scenes (undue and unnecessary emphasis on the human anatomy) by a total of 27.3 percent over a comparable period during 1979. Profanity also showed a marked increase, up 36.59 percent.

The number of people shown drinking alcoholic beverages was up 53.49 percent. Alcohol continued to be the top beverage shown being consumed in programming content. A total of 7179 persons were shown drinking alcohol. Coffee was the second most used beverage with 774 people depicted.

Top sponsors using sex in commercials were Consolidated Foods (Hanes, L'eggs), Ford Motor Company, Avon Products (cosmetics), Gulf (Western Industries) (No Nonsense hosiery), and Revlon (cosmetics). Other top sponsors of sex cited by the NFD were Noxell (Noxzema, Cover Girl), Beecham (Aqua-Fresh toothpaste, Cling Free), Gulf & Western, American Motors, Carnation (condensed milk, Come and Get It dog food), Heublein (wines, Kentucky Fried Chicken), Clorox (cleaning products, Liquid-plumer), Pfizer (visine, Desitin), and Warner-Lambert (Listerine, Roloids).

Least sponsors of sex included Timex, Hallmark, Philip Morris (7-Up, Miller beer), Nissan Motors (Datsun), I T & T (Wonder bread, Sheraton hotels), Zenith, RCA, Hershey, Eastman Kodak, General Mills (Betty Crocker, Kenner toys).

\*\*\*

WASHINGTON (EP)—Atheist leader Madalyn Murray O'Hair has failed in the first round of her legal challenge to ban the practice of maintaining chaplains in Congress.

In an oral decision announced Jan. 6, Judge Louis F. Oberdorfer of the U. S. District Court for the District of Columbia ruled Mrs. O'Hair did not have standing to bring the suit challenging the practice. His decision, announced at the conclusion of oral arguments, did not deal with the church-state arguments raised by the case. Attorneys for both parties in the

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



FRED T. HALLIMAN

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

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

Write Brother Halliman frequently. His address is: ELDER FRED T. HALLIMAN, Sovereign Grace Baptist Mission, P.O. Box 19, Koroba, via Mendi, Papua, New Guinea.

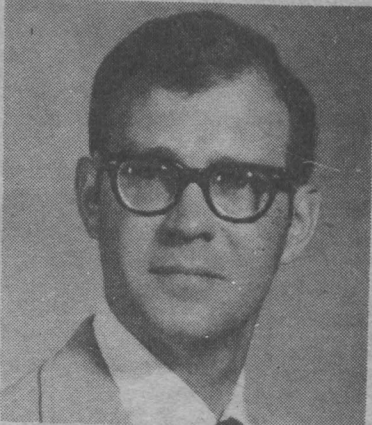
case say they expect a formal written opinion in the near future.

Reached at the Austin, Texas, headquarters of her organization, American Atheist Union, Mrs. O'Hair said she will appeal the decision. She said she found Judge Oberdorfer's announcement she did not have standing to sue "incredible." Mrs. O'Hair sued the government last summer, arguing that employing and paying chaplains from the federal treasury violates the Constitution's ban on an establishment of religion. Both the U.S. Senate and House of Representatives have been serviced by chaplains for more than 200 years.

\*\*\*

ATLANTA (EP)—The REV. MARTIN LUTHER KING SR., father of the slain civil rights leader, was hospitalized for observation January 13 in the coronary care unit of Crawford Long Hospital in Atlanta, officials said. A hospital spokeswoman said the 81-year-old King was resting comfortably and his condition was satisfactory.

## JON RULE TO HOLD MEETING AT CALVARY BAPTIST FEB. 19-22



Jon H. Rule

Elder Jon Rule, Pastor of the Zion Missionary Baptist Church of Taylor, Michigan will be conducting a revival at Calvary Baptist Church 3339 13th

Street, Ashland, Ky. beginning Thursday, Feb. 19 thru Sun., Feb. 22.

Brother Rule is one of the outstanding independent Baptist Preachers in the country today and we feel honored that he will be able to be with us in view of his busy schedule. The church would like to invite everyone within our immediate area to come and hear this outstanding minister and worship with us during this season of special services. If you are unable to attend, we ask your presence in thought and prayer.

THE BAPTIST EXAMINER  
FEBRUARY 21, 1981  
PAGE SEVEN

### RELIGIOUS BOOKS AND BIBLES

Most Books Discounted

Send for FREE Catalogue.

CALVARY BAPTIST CHURCH BOOK STORE

P. O. Box 71  
Ashland, Ky. 41101 (606) 325-2012



TUNE IN TO  
THE CALL TO CALVARY

Station	Time	Dial:	Watts:
WEMM, Huntgn., W. Va.	Sun.—7:30-8:00 a.m.	107.9	50000 FM
WCAK, Catsbrg., Ky.	Sun.—8:30-9:00 a.m.	92.7	3000 FM

For Limited Time Only  
SPECIAL SUBSCRIPTION FORM  
FOR MONTH OF  
FEBRUARY ONLY

GIVE 10 GIFT SUBSCRIPTIONS TO  
THE BAPTIST EXAMINER

P.O. Box Box 71  
Ashland, Kentucky 41101

SEND US 10 SUBSCRIPTIONS AND WE'LL RENEW YOURS FREE

10 Subs . . . \$10.00

Have This Paper Delivered Every Week — For a Whole Year!

PLEASE PRINT

1. Name .....  
Address .....  
..... Zip .....

2. Name .....  
Address .....  
..... Zip .....

3. Name .....  
Address .....  
..... Zip .....

4. Name .....  
Address .....  
..... Zip .....

5. Name .....  
Address .....  
..... Zip .....

6. Name .....  
Address .....  
..... Zip .....

7. Name .....  
Address .....  
..... Zip .....

8. Name .....  
Address .....  
..... Zip .....

9. Name .....  
Address .....  
..... Zip .....

10. Name .....  
Address .....  
..... Zip .....

Enclosed \$..... for ..... Subs

Your Name .....

Address .....  
..... Zip .....

GIVE US READERS  
We Will Give Them The Truth

ERROR

(Continued from Page 1)

nullify the ordinance. I not only would not accept the Trine Immersion of this false church known as Dunkards, but I would also reject the Trine Immersion of an organization that called itself a Baptist Church.

The Great Commission clearly opposes Trine immersion when it tells us to Baptize in the name of the Father, and of the Son, and of the Holy Ghost. For the word "name" in this text is in the singular. There are not three names into which we are to Baptize. There is one name and only one in the text. It is the name of the one God of the Bible. That one name is Father, Son, and Holy Spirit. The text does not use the plural, and it does not repeat the word "name" before each person of the Trinity. This text is all the authority we need to declare that Trine Immersion is contrary to the Word of God. In fact, Trine Immersion is symbolically teaching Tritheism instead of Trinity. Tritheism says there are three gods. Trinity says there is one God and that within that one true God there are three equal, eternal, and personal distinctions known as Father, Son, and Holy Spirit. Understand that the ordinances are designed to teach by symbolism. Therefore, the symbolism becomes of the greatest importance. This is why we must guard the symbolism of the ordinances most diligently. To illustrate: if I use grape juice in the Lord's Supper, I am teaching by symbol that there is sin in the blood of Jesus Christ. So, I must be very careful to use the proper element in the ordinance.

I cannot stress this matter too strongly. Understand that the ordinances teach truth by symbol. So, if we change the symbol — as to element or as to action — we change the teaching of the ordinance. In Baptism we teach salvation by the Triune God of the Bible. If we immerse three times, we are teaching three gods instead of the one Triune God. Now Baptism is a picture of the gospel by which we are saved. It pictures the death, the burial, and the resurrection of Jesus Christ. Now Jesus Christ died once and was raised from the dead to die no more. All of the elect will be eternally saved by the gospel of Jesus Christ: His death, burial, and resurrection. When one immerses three times, he is denying the gospel of Jesus Christ. He is denying the value and saving efficacy of the one death and resurrection of Christ. He is teaching that Jesus Christ died three times and arose from the dead three times. Remember, the ordinances teach by symbols.

Baptism is also a picture of the salvation experience of the elect of God. It is a picture of one's death to the old life of sin, his burial with Christ, and his being raised to walk in the newness of life. Baptism is thus a picture of the believer's identification with Christ in His death, burial, and resurrection. Trine immersion also perverts this picture and its teaching. Trine immersion teaches by its symbolism that one is to be saved more than one time. The Bible teaches that the salvation experience is a one time experience that can never be repeated — that once a person is saved, he is always saved. Trine immersion denies this and teaches by symbolism that one can have

multiplied experiences of the salvation experience.

"Therefore we are buried with him by baptism..." This verse certainly describes for us what the method of Baptism should be. It is opposed to pouring or sprinkling for Baptism. The Methodist preacher's cat died. He told his son to take the cat out and bury it. Sometime later, the Methodist preacher noticed the dead cat in the yard with a little dirt sprinkled over it. He called his son to him to reprimand him, telling him that he had been told to bury the cat. The Methodist preacher's son told him that he had buried the cat the way his preacher Dad buried people in Baptism. So when Baptism is pictured as a burial, it condemns sprinkling for Baptism. And it also condemns Trine Immersion. I suppose the Trine Immersionist preacher's son in a similar situation would bury the cat, dig it up, bury it again, dig it up, and bury it again. We do not bury our dead but once. And we should not immerse but once in Baptism. Trine immersion is a perversion of the ordinance.

We see, from every standpoint that Trine Immersion is contrary to the Word of God. This is not a matter of little importance. Brethren, the Bible makes much of Baptism. Of course, the Bible does not teach that Baptism is essential to salvation. That is a lie of the Devil and a teaching of the Campbellites. But the Bible does teach that Baptism is very important. It is the first Scriptural step of obedience for the truly saved person. We are to preach the gospel to all the world. Then when the Spirit uses that gospel in giving life to dead sinners and saving them, we are to Baptize them with a Baptism which meets all the requirements of God's Word. Baptism is the door into the Lord's church. Baptism is essential to being in the Bride of Jesus Christ. So we are to be very careful to properly teach and practice this ordinance.

Let me sum up. The Dunkards are not a true church of Jesus Christ because they were started by man 1700 years after Jesus started His church. Therefore, the ordinances practiced by the Dunkards are null, void, and unscriptural. Trine immersion, practiced by the Dunkards, by anyone else, even by those calling themselves Baptists is a perversion of the Word of God. Trine immersion teaches three gods instead of the Triune God. It teaches that the death, burial, and resurrection of Jesus Christ is not sufficient for salvation. It teaches that a man needs to be saved more than once. It perverts the Scriptural method which is pictured as a burial, for we do not bury anyone three times.

We, as true and sound Baptists should have nothing to do with this error. We should not recognize as true Baptisms those performed in this way. We should not fellowship as a church any organization which practices such. We believe in

Baptism. We believe in the truths which Baptism teaches in its symbolism. We will guard the purity of this ordinance as we guard the gospel, as we guard the church, as we guard the reality of our own salvation experience. I might here add for the benefit of our brethren who have gone hardshell on the gospel that Baptism surely sets forth that the gospel is used in giving spiritual life, for Baptism is a picture of the gospel and is a picture of the rising to life experience of the believer. What say ye hardshells to this? Why do you picture the gospel and picture the person dying to the old life and rising with new life in the same ordinance, if there is no connection between the gospel and the giving of life to the individual?

FORUM

(Continued from Page 4)

volved in the destruction of this "image" in a wilful manner.

Yet, though this seems to be the first law of its kind that empowered a civil magistrate to take away life for this cause, as a law of retaliation, it is a just and equitable law, which answers to "blood for blood," or "life for life." Hence God, it seems, as supreme, reserves the right and power to Himself, even before the flood, for just reasons of His own and without being questioned, thought fit, as in the case of Cain, who murdered his brother, only to banish him and to put a mark upon him, lest another take away his life. This, perhaps, was a special act of God's forbearance in lieu of the death penalty and in favor of another penalty as horrible as death itself; yes, a living death of extended horror and remorse for his crime, which would haunt him until death, as a vagabond in the earth without any fellowship with God or any believers, and with a continual apprehension of being slain; yes, living a life of death with the terrors of a guilty conscience. Indeed, he was "punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thess. 1:9).

In fact, this punishment was the very simile of physical death, in being prolonged; yes, a living death; how horrible!

FINANCIAL REPORT  
THE BAPTIST EXAMINER  
JANUARY, 1981

Balance	
Dec. 31, 1980	\$ 27.84
Receipts	7,686.29
	\$7,714.13
Expenses—	
Labor	\$1,024.82
Printing	2,690.99
Postage	807.59
Supplies (stencils)	193.06
FICA on Labor	227.60
Petty Cash	50.00
IBM Service Contract	99.00
Total Expenses	\$5,093.06
Ending Balance	
January 31, 1981	\$2,621.07

THE BAPTIST EXAMINER  
FEBRUARY 21, 1981  
PAGE EIGHT