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# 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.

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## FOLLOW THE LEADER

by Joe Wilson

Sermon preached at Grace Baptist Church of Stanleyville, N.C. 1981 Bible Conference.

"And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly for their work's sake. And be at peace among yourselves" (I Thess. 5:12, 13).

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account" (Heb. 13:17).

In any field of human endeavor, it is essentially important to have a leader. It is also very important the the leader be followed. In the home, in

school, in war, in sports, in anything and everything there must be a leader and the leader



JOE WILSON

must be followed.

The relationship between a

pastor and church is a very serious and a very sacred one. It is a relationship that is ordained by God. It was not invented by man. It is a Divinely constituted relationship. The church goes before God and earnestly prays about this matter, seeking the will of God. Oh, how the church cries out to God that He will lead them to the man that God would have to be their pastor. Oh, you churches, seeking a pastor is one of the most serious and important things you will ever do. It is not like seeking someone to fill some office in the secular world. It is not like hiring a man for a worldly job. And I do not think churches should resort to worldly methods in seeking a pastor. Go to God. He

(Continued on Page 6 Column 2)

## "THANKSGIVING"

By Bob Belanger  
Goose Creek, S.C.

It was in the year of 1621 that Governor William Bradford, Governor of the Plymouth Colony, proclaimed a day of THANKSGIVING and PRAYER. This was done after the first harvest was completed by the Plymouth colonists. To-

freely; to preach the TRUTHS of God's Word; and to freely assemble. So far, we are not hindered by the law of the land, though we are hindered by the "religions" of man.

Great was the courage of these brethren of old who stood in the face of adversity, even to the point of giving their lives for the cause of God in TRUTH. The stories of the New Testament saints are gripping and moving with compassion and love of many who were unsaved by the calamities that befell them. Considering the sufferings, deaths, and disease that the people of the Mayflower went through on their voyage to the new land, and even after their arrival here, where they met with more sufferings in the lack of food and little protection from the cold; their loved ones dying on every side of them. Yet history proves that they were not discouraged, they were not moved away from that which they held true, for they were able to look upward and proclaim a day of thanksgiving and PRAYER, for they knew that it was not the Plymouth Rock that sustained them, but rather, "THE ROCK OF AGES" even Jesus Christ!

The world, as it were, has

(Continued on Page 3 Column 2)



day we know this day as THANKSGIVING DAY in America.

We think back on this handful of people who had to leave their homeland and possibly some of their loved ones, to have the right to worship freely and according to their dictates. Will there come a time in this land of America, the "land of freedom," that many of God's elect will have to flee for refuge from the so-called "religions," who are in reality oppressors? We yet have the right to worship

## THE COURSE OF ABIJAH

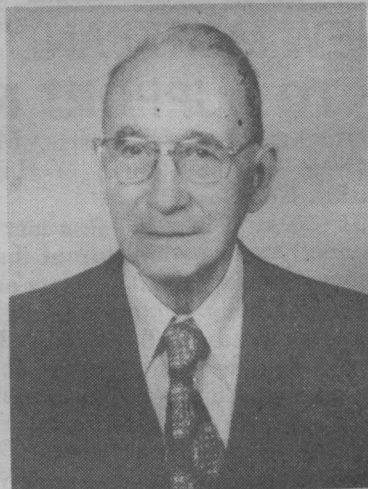
by Hansford Holmes  
Charleston, W. Va.

This particular "course" is very important and of very great interest, in that it pin-pointed, for the first time, when the throne of Judah was filled by a person not of Judaeon extraction, who had been forced upon Judah by the Roman government. So, with exactitude, the prophecy of Jacob, as related in Genesis 49:10, was then fulfilled; for, in fulfillment of this prophecy, "The sceptre had departed from Judah." Too, according to another prophecy, the time had come to look for the "Governor from Bethlehem." Who should "rule and feed the people of Israel" (Mic. 5:1, 2).

Thus we find that this "course of Abijah" is especially significant, in that it set the stage for the exact time of the year when John the Baptist (the forerunner of Christ) would be born; also, consequently, the time of the year when Jesus would be born, and, also, when He would be crucified as the Pascal Lamb of God for the sins of His people.

Now, in going back to the

time of Samuel and David, we find that the priestly families of the tribe of Levi had so increased in population that it was necessary, in God's timing, to



HANSFORD HOLMES

increase the number of priestly courses to 24, so that they could

(Continued on Page 5 Column 4)

## THEY WENT OUT

by Elder Herbert Cade  
Desota, Missouri

Text: I John 2:19.

Beloved, some come and some go and some will come back. Jesus told the Disciples they would be persecuted and we will be today. Let us look at those that went out.

They Went Out From Us

Beloved, they went out from the Church. That is, they had once been professors of religion, but they went out. This showed that they did not have a true piety. Beloved, this is a statement that we use quite often: Why did they go out? Our next phrase tells us.

But They Were Not of Us

That is, they did not really belong to us, or were not true Christians. Matthew 7:23, "And then will I profess unto them, I never knew you:

(Continued on Page 6 Column 1)

## GOD'S LOOKING GLASS

by Willard Willis  
Monroe, Ohio

"And the Lord spake unto Moses, saying, Thou shalt also make a laver of brass,



WILLARD WILLIS

and his food also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his

sons shall wash their hands and their feet thereat: when they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord: so they shall wash their hands and their feet, that they die not: and it shall be a statute forever to them, even to him and to his seed throughout their generations" (Exodus 30:17-21).

The laver stood between the brazen altar and the golden altar. The laver, in fact, either opened or closed the door to the golden altar. The priests could perform well at the brazen altar and yet have no effective performance at the golden altar. That which made the difference was the laver. The parallel in the New Testament is that a person can be born again at the the brazen altar, and yet, have no communion with Christ at the golden altar if they are not hearing and heeding the Word of God of which the laver is a type.

Let us revert back for a moment and consider the brazen and golden altars. Both of these altars were made of wood, but they were not covered with the same material. One, in fact, was covered with brass while the other was covered with gold. The brazen-altar was placed outside the building in the court while the golden-altar was inside the holy-place, standing before the veil.

These altars differed in that the brazen-altar was the place of sacrifice, while the golden-altar was the place of worship, being termed the altar of incense. Both altars were needed so as to set forth the great truths relating to Christ — our altar. He, in fact, is the altar referred to in Hebrews 13:10..

We, at the brazen altar, behold our Lord suffering under

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## The Baptist Examiner Pulpit

A Sermon By Raymond A. Waugh

### ANSWERING A SOUTHERN BAPTIST DEACON

Part II  
Prospect

You may be interested in knowing that one of the mightiest and most durable of the Southern Baptist Convention's supposed scholastic voices and pens was there in the midst of the battle when it was joined more than 25 years ago. Tragically, however, as I would indicate to him many years later, he was a piteous pussy-footer. For, on the day, or better the night, when the Southern Baptist Theological Seminary President, professors, and Convention officials assembled to arrange for what they deemed to be "the proper disposition" of their nondescript and yet unpublished antagonist

—sitting as it were in high executive, administrative, and scholastic council — and when they were finishing their conclusive deliberating, this former missionary to Israel, professor of Hebrew at the Southern Baptist Theological seminary, and fulltime pastor in Louisville, Kentucky, found it "convenient" to be "preaching" a "revival" some distance away.

In an hour of crisis, he chose the Convention rather than the Word of God and the Cause of the Lord Jesus Christ! This, apparently, is the plight in which you and your pastor find yourselves in this very hour of crisis. Even more, in an hour of Scriptural opportunity to take

his stand against the Neo-orthodoxy which he knew existed, he chose to flee. Instead of choosing the way of the Word, the way of truth, and the way of sacrifice, if need be, he chose Satan's, "Yea, hath God said?" In an hour when God was looking for stalwarts of the faith, this one who has since become ex-student zealot, ex-missionary, ex-pastor, ex-Hebrew Professor, ex-university president, and ex-seminary president chose the folly of satanic delusion and the futility of Convention amenities.

Needless to say, he was not alone in this. Sadly, however, the issue of his defection from

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## The Baptist Examiner

THE BAPTIST PAPER FOR  
THE BAPTIST PEOPLE

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Acting Editor

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## ANSWERING

(Continued from Page 1)

the defense of "the faith which  
was once delivered unto the  
saints," and that defection of a  
multitude of others, has resulted  
in a tragedy among Southern  
Baptists that time can never  
erase. The tragedy of this defection  
was such that the whole  
future of Southern Baptists was  
put in jeopardy. Seeing this  
more than 25 years ago, I cried,  
"If America's 'school of the prop-  
hets' has gone the way of the  
world, where oh where I cry, is  
America heading? If America's  
spiritual leadership is gone the  
way of the world, can America  
be saved? Tragedy! Tragedy!  
Tragedy! Does 'Jeremias' weep  
alone and in vain while the  
'hordes from the east' swarm  
over the bastions of 'zion'? Do  
the horsemen of destruction ap-  
proach on the horizon? Turn!  
Turn! All of you who stand in  
places of religious leadership!  
Turn! Turn! I agonize as  
before."

But there were no ears to hear  
or no Southern Baptist ears that  
could hear. Instead, with great  
eagerness and zeal, and with a  
wilfulness which could have  
been designed only by Satan,  
Southern Baptists took off on a  
determined Neo-orthodox  
tangent. Even people in the  
pews were encouraged to read  
Barth and Brunner, and College  
and Seminary students had to  
add Bultman to these. Too, they  
were especially encouraged, at  
every opportunity, to sit at the  
feet of Moody who had sat at the  
feet of these masters of Neo-  
orthodoxy.

Twenty-five years and more  
of theological travesty have en-  
sued. With some encouragement  
from Kinsey, in 1953, Hugh  
Hefner took off on his porno and  
drug tangent. More than 20  
years later, Southern Baptists  
most famed "Bible Teacher,"  
and their only politician of real  
note, found it convenient to use  
Hugh Hefner's porno publica-

tion for some of his needed  
publicity toward the presidency.

### Paradox

Clearly, Southern Baptists in  
Convention defected from "the  
faith which was once  
delivered to the saints." Since  
Southern Baptists in Conven-  
tion had and have no interest in  
"earnestly contending for the  
faith which was once  
delivered to the saints," it is  
understandable that the murder  
of fetal life should have been  
promoted and encouraged by  
Southern Baptists in Conven-  
tion.

Too, it is understandable that



Raymond A. Waugh, Sr.

the so-called Christian Life  
Commission of Southern Bap-  
tists in Convention should have  
been in the forefront of those  
calling for the death of fetal life,  
as well as calling for the death of  
"prayer in public schools," and  
for the death to morality which  
results from the implementation  
of Kinsey and Hefner-promoted  
sex education in the public  
schools. And let it never be  
forgotten that the one who was  
at the head of the so-called  
Christian Life Commission dur-  
ing those tragic days, and who  
later became pastor of the First  
Baptist Church in San Antonio,  
and President of the Conven-  
tion, is now "The Voice" of  
Southern Baptists in Conven-  
tion as he heads "The Radio  
and Television Commission."

Jordan's "Prayer Plaque"  
was pitiful!

This man is a "chameleon" in  
clothes!

This should tell you and your  
pastor something, my Brother!  
Please don't ever forget that this  
one "prayed toward  
Damascus!"

Remember, too, that some  
Southern Baptist Convention  
ministers who presented  
themselves as "preachers of the  
gospel of Christ" and as  
preachers of righteousness stood  
behind their "sacred desks" and  
"smiled" about the man who  
would be President making it in-  
to the pages of "Playboy." Both  
you and your pastor should have  
gotten the message -- if you yet  
can experience any Scriptural  
integrity or vitality -- when you  
were asked to "dance" before  
the Southern Baptist Conven-  
tion's "Sacred Cow," even "The  
Cooperative Program," and  
contribute to the support of  
"The Christian Life Commis-  
sion" whose business is really  
death!

Although not intensively  
publicized at the time, one stood  
in the midst of Southern Bap-  
tists in 1953 and proclaimed, "I  
have seen America in the throes  
of flaming chaos with none to  
turn the tide but the men of  
God; military might is helpless  
before God's righteous judg-  
ment regardless of the instru-  
ment. But when I turn to see  
those who are called men of God  
at Southern Baptist Seminary, I  
see men who are caught in the  
eddy of human device; wat-  
chmen who are asleep upon the

wall. Where are the men of faith  
and prayer and without fear  
who will follow God and turn  
the tide?"

Needless to say, these words  
raised the "hackles" on the  
necks of these men who were  
presenting themselves to the  
people as preachers, professors,  
and professionals. We can  
understand, too, why their  
"hackles" quickly turned to  
"hatred," for at times they even  
talked to the people about  
"heaven," when they could not  
assure them that we even have  
an infallible Word about heaven  
of a Scriptural "Map" with in-  
fallible directions. Then, even as  
now, they were living by the  
Barthian dictum, "The word  
which enters human ears and is  
uttered by human lips, is the  
word of God -- only when the  
miracle takes place. Otherwise,  
it is just a human word like any  
other." This, of course, is  
blasphemy!

Though they sometimes  
presented themselves to the peo-  
ple as self-assured, self-  
confident, people-loving, and  
God-called servants of the Con-  
vention, there was so much  
hatred in their hearts that, as  
the worshippers of Dianna in  
another day, they assembled  
their hierarchical forces to en-  
sure the preservation of their  
heretical dogmas and their  
religious system directed toward  
heathenism at all costs. You  
may have read that the  
"Inquisition" is now full-blown  
as the Sunday School Board --  
answerable to no Convention  
Church -- personnel "worked it  
out" so that one of your own  
number who had fallen into  
disfavor was picked up by the  
police and examined by a  
psychiatrist.

Shades of Romanism!

And in our America!

Please remember, if you can,  
that the one who said, "If God  
had thought I needed an iner-  
rant, infallible, verbally-  
inspired copy of the Bible, He  
would have preserved the  
original text on a golden tablet,"  
has recently said, "It is only  
through the power of the Holy  
Spirit that the Word of God will  
become truth." Compare this, if  
you will, with Barth's "The  
word which enters human ears  
and is uttered by human lips, is  
the word of God -- only when  
the miracle takes place. Other-  
wise, it is just a human word like  
any other."

I realize from your own words  
that you walk in brainwashed  
and bamboozled darkness.  
Thus, your plight may be  
piteous beyond repair. Yet, if  
you have but a modicum of  
spiritual insight, you will be able  
to know that the above  
Seminary President's words, as  
well as those of Barth's, is  
blasphemy. Such are absolutely  
counter to the words of the  
Lord, "Do not think that I will  
accuse you to the Father:  
there is one that accuseth you,  
even Moses, in whom ye trust.  
For had ye believed Moses, ye  
would have believed me; for  
he wrote of me. But if ye  
believe not his writings, how  
shall ye believe my words?"

Sadly, however, those who  
delighted in Barth rather than  
the Bible took what they deem-  
ed to be the proper measures to  
ensure the conclusion of the  
witness and the ministry of one  
who had what they called "the  
gall" to declare, "The future of  
Baptists in America can very  
well depend upon what  
Southern Baptists do about the  
current infidelity. In fact, the  
future of America, the land that  
I love and for which I have gone  
forth twice, may very well de-

pend upon whether Southern  
Baptists, as a people called  
Christian, kneel to pray and  
arise to proclaim the Word of  
Life as preserved in God's Word  
and to dispose of the enemy who  
has entered to destroy the 'little  
ones.' The history of America is  
inextricably intertwined with the  
history of Baptists in America.  
Baptist principles have effected  
our freedoms. And if Southern  
Baptists forsake their cardinal  
Principles of Faith for the Neo-  
orthodox devil-doctrines of  
pseudo-scientific and pseudo-  
theological Europeans, to whom  
can America turn for guidance?  
No people in all the history of  
the world has ever borne such a  
grave responsibility and neither  
has any people ever been offered  
a more glorious and gracious op-  
portunity."

### Pernicious

Once, for Baptists, Neo-  
orthodoxy was being incubated  
in the Southern Baptist  
Theological Seminary. Today,  
the "eggs" are hatched!  
Tragically, this "doctrine of  
devils" and devil-doctrine is  
world wide in scope, but it is not  
written very large in the earth  
for the masses of earth are  
doomed in their own anti-God,  
anti-Christ, and anti-Church  
directions. The world's  
"signboards," if you please, are  
designed for other script!

Nevertheless, it is a tragedy  
which will reverberate across the  
ages as brainwashed and bam-  
boozled hosts made up of men  
such as you and your pastor  
choose the mockeries of the  
heathenisms of Southern Baptist  
Convention design. You may at  
times gloat concerning your  
"christianity" -- and I would  
not intimate that you are not  
saved -- you may even boast  
concerning your successes as  
Southern Baptist Convention

Baptists, and suppose thereby  
that God is party to your  
heresies and your blasphemies.  
Yet, you may be assured by the  
Word of God -- whether by me  
or some other -- that God  
despises your "Mariolatrics" in  
the guise of "Lottie Moon  
Christmas Offerings" and  
"Annie Armstrong Easter Offer-  
ings" which are God-denying,  
Christ-despising, and Scripture-  
blaspheming idolatries!

On the authority of the Word  
"Thou shalt have no other  
Gods before me," I have no  
doubt whatever but that "the  
blood" of many Southern Bap-  
tist pastors and laymen will be  
"required" at the hands of the  
"Missions Professor," the  
"Pastor of Southern Baptist"  
greatest church, the "Southern  
Baptist Home Missionary" who  
has become a pseudo-  
conservative for a time, and the  
"ex-most everything" who has  
joined the pastor of Southern  
Baptists' greatest church in his  
earthly "Memorial Building"  
for the pastor. It may be that  
even the "blood" of you and  
your pastor will be "required"  
at their hands. It may be, too,  
that the "blood" of many will  
be "required" at the hands of  
you and your pastor! What  
tragedy!

It is not expected that you will  
require that your people sell old  
clothes, household junk, or  
gaming tickets, or even promote  
car washes in order to "keep the  
work of the Lord" afloat and  
solvent, as it were. Tragically,  
however, when "Nashville" --  
notice, if you will that  
"Nashville" is "a fer piece from  
heaven" -- insists, you and your  
pastor will jump at the chance to  
encourage and collect contribu-  
tions for "Lottie" and "Annie."  
Who knows, you may even find

(Continued on Page 3 Column 1)

## NEW MARYLAND CHURCH VOTES TO SUPPORT N.G. MISSIONS

The following is an excerpt of an appeal to the newly organized  
Calvary Baptist Church in Hagerstown, Maryland from their  
pastor, Ron Boswell.

It was in 1966 that I first met Brother Harry and Sister Agnes  
Danner; staying with them at that time, were Agnes' mother and  
father who were about 80 years old. We spent hours talking. They  
asked if I knew Brother Fred Halliman and I said, "No." They  
then proceeded to tell me of Brother Halliman.

They had been members of the church Brother Halliman had  
pastored in Chicago. Agnes' mother remembered when Brother  
Halliman had begun to preach and how she had wept because he  
had a difficult time even reading the Scriptures. (None can deny the  
God-given abilities he has been given to do the work God has called  
him to do.)

They told of how Brother Halliman had cut his own pay several  
times as the church grew, and how Satan had attacked him, even  
how Agnes' father had led a revolt in the church against Halliman,  
but later the Lord had made him Brother Halliman's most ardent  
supporter.

They told of his call to the mission field and his work there. They  
all agreed he was a man of God, worthy of support. These are four  
of the finest saints I have ever known and if I had only their  
testimony, I would support Brother Halliman.

A little later I had the privilege of meeting Brother Halliman at  
Harry Danner's house. When Halliman showed his slides, he  
preached first, saying this was the most important part, in which I  
agree. I might add that Brother Halliman was never too big to go to  
the smallest of churches to show his slides and preach.

I was there the night Brother Jago Washer, then 71 years old,  
first met Brother Halliman. His comment was that "Every Baptist  
ought to support Brother Halliman."

I can say as a young man Brother Halliman made a lasting im-  
pression on me. The work he is doing is genuine, and he gives God  
all the glory. I do not say Brother Halliman is perfect, but as a lover  
of the Doctrines of Grace and the truth of God's Word, I urge you to  
support this man with your prayers and money. If I might go a step  
further and say the friends of Brother Halliman are my friends and  
the enemies of Brother Halliman are my enemies. You have seen  
the slides which Brother Hobbs has shown, and even though they  
were wonderfully presented, they are only a faint shadow of the  
work. I can verify this, having seen Halliman's slides and talking  
with him at some length.

I ask that the church make a definite commitment as our part of  
carrying the Gospel into all the world.

The church then voted to support Brother Halliman with 10 per-  
cent of its income to be sent monthly.

Sincerely in Christ,  
Ron Boswell,  
Hagerstown, Maryland



## ANSWERING

(Continued from Page 2)

some pleasure in "promoting," "selling," and "collecting" for Lottie Moon Xmas Cookies. It will get you out of "The Girl Scout Cookie business"!

"Shades of Hot Cross Buns"!

I gathered by your "double exclamation marks" on your note that you were just a bit angry when you penned those few words. I can understand your anger as I bring yours and the Southern Baptist Convention's "goddesses," if you will, "Lottie" and "Annie" up for discussion. Some in another day had given themselves to "Diana," in some ways very similar to the manner in which you and others give yourselves to "Lottie" and "Annie"! Your concern for your "goddesses" brings to mind, "So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised and her magnificence should be destroyed, whom all Asia and the world worshippeth."

Needless to say, Southern Baptists are one-up, as it were, on these "poor pagan Asians" who had only Diana, even as they are one-up on the "poor pagan Romans" who have only Mary. Not only that, here in Texas these piteous pagans who call themselves Southern Baptist Convention Baptists and sometimes Christian even have a "Mary Hill Davis" before whom "knees are bent" and "purses are opened" at the command of State Convention Authorities.

Do I understand you to mean that there are no "images" of the Southern Baptist Convention's "goddesses," Lottie Moon and Annie Armstrong? Are you so forgetful that you cannot remember the "Images" of Annie which "decorated" the walls of perhaps all Southern Baptist Convention Churches recently? Are you so forgetful that you cannot recall that the "Images" of Annie held a very prominent place in all of the Southern Baptist Convention publications and literature regularly distributed?

Even now, Southern Baptist Convention authorities give a preeminence and a prominence to "Lottie" and "Annie" which they do not have for the Lord Jesus Christ. Tragically, they do this with the approval of you and your pastor and some 13,000,000 more brainwashed and bamboozled Southern Baptists like you. With your approval, these "dear ladies" become "saints" beyond all "dead Baptists," and perhaps beyond all "living Baptists," as well.

By now, I would hope that you would be able to comprehend the folly and the foolishness of your, "When there is a denomination that has a stronger -- strongest -- Mission Program than the Southern Baptist Cooperative Program with its emphasis thru 'Lottie Moon' -- 'Annie Armstrong' then I will prayerfully support it!" Perhaps by now you can see that you are following Satan and not the Savior with such a declaration. You may be assured that it is my prayer that you and your pastor and some 13,000,000 other Southern Baptist Convention Baptists might find a place of repentance.

Such repentance could effectively result in your giving your lives for "gold, silver, and precious stones" rather than "wood, hay, and stubble." Such a turn would make it possi-

ble for you to turn and serve the Savior rather than Satan and the Lord Jesus Christ rather than the Convention.

--- to be continued ---

## THANKS

(Continued from Page 1)

stolen this special day away - this day of THANKSGIVING and PRAYER - and has used it for its own gain. It has become commercialized and is observed as Esau observed his birthright - with profanity and impiety. As well intended as the setting aside of this day was, it is only one day out of three hundred sixty-five that this "Christian Nation" sets aside to thank God for His blessings upon it. Governor Bradford proclaimed a day of "THANKSGIVING AND PRAYER," but where today is it observed as a day of thanks and PRAYER? By many it is a day of gluttony and drunkenness, and not a day of thanks - much less prayer!

The Apostle Paul, following the example of Christ, counted it a joy and blessing to ALWAYS BE THANKFUL, in ALL things. In I Thessalonians 5:18, he wrote, by the Spirit, "In everything give thanks; for this IS THE WILL OF GOD IN CHRIST JESUS CONCERNING YOU."

How could he write that we should give thanks in EVERYTHING? Because, as he states here, it IS THE WILL OF GOD that we do just that! To bemoan our state in life, our problems in life, our frustrations, our unfulfilled desires, our lack in having our wants met, is to go AGAINST THE EXPRESS WILL OF GOD! Whom of us can boldly proclaim, "NOT GUILTY" of not giving thanks in EVERYTHING? To give thanks for abundance - that's common. To give thanks for good health - that's common! Yet, how many of us would say, "Thank you, Lord, for the things I lack?" Thank you, Lord, for my infirmities and trials?

Paul wrote further in Philipians 4:11... "For I HAVE LEARNED in WHAT-SOEVER STATE I am, therewith TO BE CONTENT." Thankfulness and contentment walk hand in hand. How can one be content and still give thanks? That is the way of the hypocrite! IF we are CONTENT in all that we have in all places we be found, we surely are able to be thankful.

Contentment and thankfulness are not common attributes to man and that, especially to the lost. But notice, Paul says to the saved, "I HAVE LEARNED." To study the life of Paul, is to surely believe that it took MUCH LEARNING, much studying, as it were, under the guidance of the PERFECT MASTER to learn contentment and thanksgiving. By the words, "I have learned", Paul is telling us, "brethren, these things are not easily come by."

But he says further in Philipians 4:13, "I CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENETH ME." Now, can we not see what he wrote, "In everything give thanks." For it is the will of God IN CHRIST JESUS. It is only in Christ that we are able to give thanks in all things. Certainly, IT IS THE WILL OF GOD that we give thanks in ALL THINGS. But! apart from Christ; outside of Christ; lost and undone, unsaved—the



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

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Psalm 17:7-14

Intro.: The prayer of David in this chapter is devout in that it springs from the heart. It is devoid of selfish interest and fleshly desires, so it is directed to the glory of God; therefore it is descriptive of the kind of praying which should be found in our churches today. It can only come from a proper relationship to God, and from a proper relationship to the Word of God. It would be well if it could be said of us; "Behold, he prayeth," or "he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Acts 9:11; Dan. 6:10, 11).

#### VERSE 7

"Shew Thy marvellous lovingkindness." David knew that God's blessings were new every morning, as he had experienced them on many occasions (Lam. 3:23; Ps. 103:4). Now he desires God to be compassionate in this situation, and manifest His presence by pouring in the oil and wine (Lk.

giving of thanks to God is of none effect. It is like the Jew before the wailing wall, who prays before a barrier, for, apart from Christ, there is that black wall of sin, and words are not heard nor recognized by Him from those who give not honor to His Son.. "In everything give thanks; for this is the will of God IN CHRIST JESUS", (Not out of Christ Jesus).

Let us consider for a few moments the parable of the Pharisee and the publican in Luke 18:9-14.

"And He spake this parable unto certain which trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray; the one a Pharisee, and the other a publican (a tax gatherer; a public official). The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners (he had the publican in mind as soon as he began to pray), unjust, adulterers, or even as this publican. I fast twice a week, I give tithes of all that I possess". The Pharisee was a religious man, outwardly. He knew himself to be a moral person. In fact, he sought to remind God of that five times, by his use of the word "I". Because he was a Pharisee, he placed himself above reproach and above others. For all that he was, he gave thanks, but we further read:

"And the publican, standing afar off (indicated he recognized his position before God and that he was deeply humbled and awed by the majesty of God), would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house, justified rather than the other: for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted".

(Continued on Page 5 Column 1)

10:33, 35).

"O Thou that savest by Thy right hand." God's power has been, and is exhibited in the deliverance of His people (Ex. 15:6). How precious when the Lord lays His right hand on us in mercy (Rev. 1:17); that blessed hand which saves and keeps (John 10:28, 29).

"Them which put their trust in Thee." Bible faith which comes as the gift of God and by the word of faith (Eph. 2:8; Rom. 10:17) is a complete dependence on the promises of God (Rom. 4:20, 21). The value of faith is only as valuable as the object upon which it rests. "I know Whom I have believed." This is the beginning basis for fellowship among Christians.

"From those that rise up against them." True faith unites believers, but it divides believers from unbelievers. Enmity has always existed since the fall (Gen. 3:15). "Cain rose up against Abel" (Gen. 4:8). "And they laid hands on them" (Acts 4:3). This attitude has never changed, although it takes various forms.

#### VERSE 8

"Keep me as the apple of the eye." God surrounded the natural eyes with numerous safeguards, and David in faith, realizes God has and will provide for the preservation of His children who are precious unto Him, and he pleads this for his own assurance.

"Hide me under the shadow of Thy wings." To sense the overshadowing of the Almighty brings consolation and contentment no matter how severe the storm. No hen ever watched over her chicks like our Heavenly Father watches over His saints. This is the reason Peter could sleep in the prison (Acts 12:6).

#### VERSE 9

"From the wicked that oppress me." Again, this is the common lot of Christians (John 15: 18, 19; 16:33). Spiritually, the winds are always against the Christians who are sailing in the right direction.

"From my deadly enemies, who compass me about." These enemies are deadly, for they have made a pact to kill David. (Consider Paul in Acts 23:12).

#### VERSE 10

"They are inclosed in their own fat." They rest contentedly in their own cocoons surrounded with pomp, worshipping the gods of silver, gold, and sinful pleasure (Dan. 5:1-4; Lk. 16:19).

"With their mouth they speak proudly." They glory in the works of their own hands, thinking they control their own destiny, and boast in their sinful and ungodly activities. They arrogantly say, "Who is the Lord that I should obey Him?" They gather against His anointed (Acts 4:25, 27). This is true of David and of Christ.

#### VERSE 11

"They have now compassed us in our steps." They are now, at this very moment, surrounding us, hoping to trap us or to force us into some crime, that they may have whereof to

condemn us to death. This is clearly seen in the life of Christ.

"They have set their eyes bowing down to the earth." They track us like a hunter his prey.

#### VERSE 12

"Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places." They relentlessly, with ravenous appetites like a full grown lion with powerful jaws, and even as a younger lion who depends on surprise, track us, planning to have us for supper!

#### VERSE 13

"Arise, O Lord, disappoint him, cast him down." Either confuse him in his journey by sending him on a wild goose chase or in power destroy him. How many times has God in His providence disappointed the plans or appointments of the wicked.

"Deliver my soul from the wicked." Repetition, with an additional thought for our consideration, is given.

"Which is thy sword." Unknowingly to the world, and even from uneducated Christians, God uses even the wicked to the glory of His Name (Acts 4:27, 28).

#### VERSE 14

"From men which are Thy hand, O Lord." God moves the wicked and uses them as His hand to accomplish His purpose (Rev. 17:17), which is how He "works all things together" for the good of His children (Rom. 8:28). God not only permits the activities of wicked men, but channels them into accomplishing His eternal purposes and the rest He restrains (Ps. 76:10).

"From men of the world." In contrast to the heirs of God whose citizenship is in Heaven (Philip. 3:20).

"Which have their portion in this life." They have their pleasure which is for a season at best (Heb. 11:25). They have their good things (Lk. 16:25). Yes, they may fair sumptuously every day and be dressed in purple and fine linen and spread themselves like a green bay tree (Lk. 16:19; Psa. 37:35).

"And whose belly thou fillest with Thy hid treasures: they are full of children, and leave the rest of their substance to their babes." Their prosperity and popularity is measured by the abundance of the inheritance they leave, as well as the children to carry on their name.

Conclusion: We live in a world which measures success by the abundance of things which a man possesseth, and by the power of man to rule and control others. May God help His people to look on the things which are not seen (Lk. 12:15; II Cor 4:18).

(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).



To show HIS love, JESUS died for me; to show MY love, I must LIVE for Him!

# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Please explain in detail the 6th chapter of John. Were all of the disciples saved that were following Jesus while here on earth?

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Space would not permit a detailed discussion of this chapter. A brief summary of the chapter shows that after Jesus had fed the multitude with the five barley loaves and the two small fishes, they followed Him to the other side of the sea of Galilee into Capernaum, expecting Him to again feed them. He proceeds to tell them why they were following Him, "Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (John 6:26). He then tells them that everlasting life is not obtained by their works, but by faith in Him (John 6:28, 29).

When they ask for a sign like their fathers were given manna to eat in the desert, Jesus tells them that He is the true Bread from Heaven and, "He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. But I said unto you, That ye also have seen Me, and believe not" (John 6:35, 36). Jesus goes on to tell them that, "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out" (John 6:37). He tells them the reason He came to earth was to do the Father's will, which was, "that of all which He hath given Me I should lose nothing, but should raise it up at the last day" (John 6:39). When the Jews (of the multitude) murmured at Him at this, He told them, "No man can come unto Me, except the Father which sent Me draw him; and I will raise him up at the last day" (John 6:44).

After further discussion concerning Jesus being that true Bread of life and all who believe on Him have everlasting life, "Many of His disciples, when they heard this, said, This is a hard saying; who can hear it?" (John 6:60). In John 6:66 we are told, "From that time many of His disciples went back, and walked no more with Him." I might add that today, when many hear the doctrine of election and the sovereignty of God preached, say, "That is a hard doctrine" and like those of Jesus' day, walk out.

The word "disciple" means a pupil or follower. In this chapter the multitude which followed Jesus after He had fed them are called disciples in the sense they were followers of Jesus, not because of their faith in Him, but for the food which He had

given them, hoping for more. No, they were not all saved. In verse 36 Jesus told them that they "believe not," and in verse 64 He said, "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him." Even one of the twelve was not saved, "Have I not chosen you twelve, and one of you is a devil?" (John 6:70).

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

In this chapter, Jesus performed the great miracle of feeding the five thousand men, besides women and children, with five loaves and two fishes. This miracle had a great effect upon those who witnessed it. Many were ready to endeavor to take Him by force and make Him their King. How nice to have a king who could provide them all material needs without their laboring therefor.

Jesus preached to this great crowd the wonderful sermon on Jesus as the Bread of life. In this sermon, Jesus taught many things that the natural man cannot and will not receive. In fact Jesus taught the five doctrines of sovereign grace in this sermon. These great truths were hard on the flesh, v. 60. Many were offended with Jesus because of His preaching, and went back and walked no more with Him.

"If ye continue in my word, then are ye my disciples indeed" (John 8:31). There were many who followed Jesus for awhile during His earthly ministry. They followed for different reasons, but all fleshly reasons. Since they followed for awhile and listened for awhile, they were termed disciples. But they were only outwardly disciples. Only disciples by profession. They were not disciples indeed, that is, not truly His genuine disciples. The Bible often speaks of people as what they profess to be and seem at the

time to be. So there were many who were called disciples, and who for a season looked like disciples. But they were not true disciples.

It is ever and always the mark of a true disciple, that he perseveres unto the end. All true disciples will persevere, and this perseverance marks them out as different from the false, professed disciples. So the answer is that: No, all who were called disciples and followed Jesus for awhile and then fell away were not saved. The answer is: Yes, all who were true disciples were saved and this was manifested by their continuing to follow Christ. Peter illustrates these true disciples in verses 68, 69, when he stated there was no where to go but to Jesus Christ.

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In response to this question, I wish to relate only some of the details of this sixth chapter of John which are pertinent to the question asked. I do this, knowing that to delineate, in details, the whole chapter would be too lengthy and involved.

So, in beginning this chapter, we find Jesus, in distinguishing, by His own Divine prerogative, the power of His grace and compassion, performing miracles on those who were diseased (Jn. 6:2).

The response was that "a great multitude followed Him." This following of Him exemplified their failure to appreciate the spiritual import of the ministry of Jesus. Evidently they, by idle curiosity, looked upon Him only as a wonderful Magician. So, in this, they failed to recognize Him as the promised Messiah Who came to save His God-given people from their sins (Mt. 1:21). In fact, even now, many fail to see Him by way of appreciation of the true purpose of His mission.

Thus, as a sequel to the following of the great multitude, as a mere matter of curiosity, Jesus departed into a mountain and sat with His disciples. This exemplifies the fact that He will not fellowship with the unbelieving non-elect; but, rather, that His place and concern was only for the benefit of His own God-given people, whom He came to redeem.

Then, after this mountain-top experience with His disciples in communion with the Father, a great hungry company came unto Him. This, in the economy of God the Father, gave Him an opportunity to perform a special creative miracle for the feeding of the multitude. This convinced some of them that "This is of a truth that Prophet that should come into the world" (Jn. 6:14).

Consequently, in His omniscience, He knew that the multitude would seek to take Him by force to make Him King (Who was already born king). So He, alone, departed again into a mountain. Thus, in His om-

niscience, He disposed of their vaunted proposals, which was to satisfy their aggrandisements.

Hence, in stilling the storm of their vaunted proposals, we next see Him miraculously walking on the sea toward His stranded disciples. It was then that, in stilling the boisterous winds of the sea. He assuaged the fears of His helpless disciples in the darkness of the night.

Later, in His intrinsic perfection, He instructed His disciples thus: "This is the work of God, that ye believe on Him Whom He hath sent" (Jn. 6:29). This "belief" (as the working of God) is at the threshold of all acceptable obedience. Too, it is not only the pre-requisite to it, but, also, the true spring of all obedience.

But there were those non-elect followers who were void, salvation-wise, of such work of God. Yes, though the miracle of the loaves was one of the most convincing evidences of the Deity of Jesus, they were not drawn of the Father to come to Jesus for salvation, their being of the non-elect. In confirmation of this fact, Jesus said: "No man can come to Me, except the Father, Who hath sent Me, draw him..." (Jn. 6:44).

However, in respect to His pre-chosen people, Jesus tells exactly how many of His true disciples were saved under His ministry by His efficacious grace. (This applies to all ages). He said: "All that the Father giveth Me shall come to Me" (Jn. 6:37). This answers to the Father's eternal purpose, "According as He hath chosen us in Him before the foundation of the world" (Eph. 1:4). All of such have this seal: "The Lord knoweth them that are His" (2 Tim. 2:19). All of such have the blessed assurance of Jesus that "...him that cometh to Me I will in no wise cast out" (Jn. 6:37). Yes, they come have nothing, that they may receive everything of the abundance of the Father's blessings.

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

Jesus exposed the ill motive of these false and apostate disciples in their following of Him, He says, "Verily, verily, I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (Vs. 26). They wanted a bread king, and they gathered about Him with the hope of having their stomachs filled with bread from His miracle-working hands.

This temporal life was their prime concern, and a Jewish Caesar to subdue their enemies and supply all their temporal needs is all they wanted in Jesus. They had seen what He could do with two barley loaves and two small fishes (Vs. 9-12), but they had missed the lesson altogether which He taught by this great wonder, and they thought He had come to work social reform and make things easy and comfortable for them in this present world. While they seek a replenishment of the bread of yesterday which in the interim has been used up by

their mortal bodies, He scathingly rebukes them for their spiritual blindness (Vs. 26 & 27), and orally teaches the lesson which was taught the day before by the miraculous feeding of the "great multitude."

The Lord directs their minds to the miracle of the manna which their fathers partook of in the wilderness, and yet died. Thereby, they are made aware the bread which He gave them yesterday is for physical sustenance only, and perishes with the using. The miracle of the bread and fishes was an announcement of the famished state of their souls, and of that bread which endureth unto everlasting life (Vs. 27). And Jesus says, "I am that bread of life" (Vs. 48). The Lord delivers them a discourse on the "The bread of Life," wherein He declares His deity, and shuts them up to Himself for eternal life.

In verse 44, God's absolute sovereignty and man's utter inability are formally, explicitly, and emphatically stated. To which the pretended disciples replied, "...This is a hard saying; who can hear it?" (Vs. 6). Then in verse 65 Christ reaffirms God's sovereignty and man's utter depravity, and the effect then is as today, "From that time many of His disciples went back, and walked no more with Him" (Vs. 66). Many will flock to the churches as long as their intellectual appetites are quenched with the bread of Arminianism, but when they sit down at the doctrinal table where the God-exalting staples of the five points of grace are served, a great defection comes, and the false disciples go out that they might be made manifest that they were enemies of Christ and His church, which is the pillar and ground of truth (1 Tim. 3:15; 1 John 2:19).

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I cannot begin to take the time nor the space in TBE to explain in detail this chapter. I will try to sum it up however.

The first part of the chapter is dealing with the feeding of the 5,000. We see Christ testing the faith of the disciples by asking them where they could buy bread for the multitude. Andrew, not knowing how, yet realizes that even small things can be used, points out the lad with 5 loaves and 2 fishes. Christ uses what little we have and it is enough to feed the multitude (as one man said "me and the Lord is a majority"). He can take our little feeble efforts and perform miracles. He provided the food but the disciples fed the multitude, thus we are to feed the people as Christ said in Luke 9:13, "give ye them to eat." Afterward there were 12 baskets left — one for each of the disciples. (We are each responsible to feed the multitudes the bread of life.)

These people followed Jesus, not because they believed in him as their Savior or the Messiah, but because He had performed the miracles. If they believed in Him as Savior they would not have tried to force him to be the king for they would have known

(Continued on Page 5 Column 1)

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## FORUM

(Continued from Page 4)

that they needed a sacrifice first.

When Jesus told them about the bread of life, they said they wanted it but Jesus pointed out that it was the gift of a sovereign God and no man can come unless the Father draws him. When Jesus started teaching the strong doctrine of election they said "this is a hard saying; who can hear it" (vs. 60) and left. That's exactly what the religionists of the world today do. They follow the miracle worker but not the Sovereign Lord and leave when you teach these great truths.

You asked if all the disciples were saved. No, according to the meaning of the word a disciple is a learner, or one who professes to have learned certain principles from another and maintains them on that other's authority. Many professed disciples are professors only and not possessors of Christ as Savior.

## THANKS

(Continued from Page 3)

What was lacking in this prayer of thanksgiving of the Pharisee was his failure to recognize his standing in God's eyes. Never once did he ask for mercy, for he felt no need of it, being self-righteous, but it mattered not for his thanksgiving to God was a thanksgiving to himself, for his god was himself.

"In everything give thanks; for this is the will of God in Christ Jesus concerning YOU." It is the will of God in Christ Jesus CONCERNING (with a view or regard to) YOU, God has regard and looks upon those in Christ. He is highly concerned as to just how thankful His elect are toward Him. Will they obey His will? This concerns you and me and all who are saved. UN-THANKFULNESS is one of the cases of man's fall into sin, and also leads to apostasy. In Romans 1:21, we read: "Because that, when THEY KNEW GOD, they glorified Him not as God, neither were THANKFUL; but became vain in their imaginations, and their foolish heart was darkened."

It is written in Psalm 84:11: "For the Lord is a sun and a shield; the Lord will give grace and glory; no GOOD THING will He withhold from them that walk uprightly." Again, in Psalm 92:1-2: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High; to shew forth thy lovingkindness in the morning and thy faithfulness every night." From these verses, we learn that the ability to give thanksgiving to God is a gift from Him and it is for His glory. The true thanksgiving to God is a testimony to the world of God's lovingkindness throughout each day, to His saints.

To be always thankful in all things is not only the will of God, but a COMMANDMENT of God. Psalm 50:14 tells us, "Offer unto God, THANKSGIVING; and PAY THY VOWS UNTO THE MOST HIGH." Thanksgiving is to be foremost in prayer. It is a right and good custom of the children of God to sit at a meal and give thanks or ask our Sovereign's blessing upon it, but oftentimes it is the only time of the day that some even think to give thanks unto God for the

supplying of our needs. I Timothy 4:4-5 tells us, "For every creature of God is good, and nothing to be refused, if it be received WITH THANKSGIVING: For it is sanctified BY THE WORD OF GOD and PRAYER." What Paul is teaching here is contrary to what some may say about eating meat — that is wrong. For God has made it to be a blessing to man to be used; it is SET APART by the Word of God and THE HUMBLE PRAYER OF THANKSGIVING.

How humble; yet, how majestic, when we consider that Jesus Christ, the Son of the most High God would GIVE THANKS to the Father that meant the loss of His very life that others might live.

In the light of this, should not each day be THANKSGIVING DAY?

## GOD'S

(Continued from Page 1)

the heavy hand of Jehovah. We behold Him enduring the severe judgment from the Father, yea, we behold the fire on the grate in the midst of the altar. This fire speaks of the innermost suffering which our Saviour endured for us.

The golden altar, on the other hand, pictures our Lord standing on resurrection ground, having been crowned with glory and honor. This altar, in fact, had a crown of gold round about it. Those who appeared here, did so for the purpose of worship. They, however, were not welcomed here if they had not washed at the laver. This was true even though the person had been to the brazen-altar and the proper sacrifice made. The parallel of the same can be seen in Matthew 15:8-9.

"This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."

A closer look at the laver shows that those who approached it were to wash their hands and their feet — the hands and feet which speak of outward defilement. Those, in fact, who work with their hands and walk, get only their hands and feet dirty. The knees and other parts of the body are not usually defiled by working or walking. We, within this house of clay in which we live, have a new nature which cannot be defiled, but our outward man is subject to continual transgressions. We, therefore, need to wash continually at the laver (Word of God) before approaching the golden-altar where worship is to be made.

We may say that those who wash at the laver are those who hear and heed God's Word. They, if they perform otherwise, will have no effective worship before God (Matt. 15: 8, 9).

Those who teach and practice false doctrine have filthy hands and feet and are in dire need of washing at the laver; that is, seeking out the "old paths" of Scripture and walking in those paths. The "old paths" speak of such doctrines as total depravity, irresistible grace, election, predestination, limited atonement, local Baptist church, baptism by immersion, closed communion, etc. Those who do not hold these truths, even though they have been to the brazen-altar, need to wash at the laver

so that their prayers and worship will be accepted at the golden-altar. It is as stated in John 14:21-24:

"He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

A closer look at the laver will show that it was filled with water. The water, as the following passages show, represents the Word of God.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psa. 119:9).

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that He might sanctify and cleanse it with the washing of water by the word" (Eph. 5:25, 26).

It should be pointed out that the laver had nothing to do with regeneration. The brazen-altar took care of the sacrifice for our sins (in type). It was there (in type) that our Lord paid for our sins by His own death. The laver, then, points to our belief and practice as regenerated people. It points to our hiding His Word in our hearts so that we will not sin against Him. The laver, then, points to Christ Jesus as the cleanser of His people.

It will be instructive for us to observe that the laver was made of brass — brass which speaks of judgment. The brass, in fact, speaks of our Lord as the believer's judge. It is the same work which our Lord is described as exercising in chapter one of the book of the Revelation. Here we observe Him as He walks among His seven churches. He inspects, judges, and sentences them. His feet, in fact, are described as being "like unto fine brass" (keep in mind that the laver was made of brass).

You may recall that the source from which the laver was made was the looking glasses of the women. The looking-glasses of the women were not like those of which we are familiar. Theirs were made of highly polished brass, or copper. This fact is confirmed by the fact that the laver was made from them. The looking-glasses, in fact, which the women possessed, had been brought from Egypt and were very precious to the women. We can be sure that they were used as much, if not more, than any of their other possessions.

We may say, then, that the giving of the looking-glasses was a very liberal gift. Would you be willing to give up your looking-glass and see yourself only as God sees you through His Word? Most women would rather part with their refrigerator in preference to their looking glasses.

The women made a great sacrifice by giving up their looking-glasses. The laver, then speaks of surrender, since it was made from that which was intended to upgrade one's self. The women, in fact, would now be downgraded. Their flesh would not look as good as it did before. They, in fact, remind one of John the Baptist when he said, "I must decrease, but He

## THANKS TO GOD

Thanks to God for making man  
Even from the dust;  
With a mind and soul to understand  
And the Spirit for man to trust.

Yet in sin he craves to roam  
And makes his sad soul cry,  
The sinful world makes him forlorn  
His poor soul doesn't know why.

The Jews and Romans had their part;  
Satan told them they were great  
To legalize God's Christian World —  
Christ came to show their fate.

Still many follow Satan's way  
Pretending its not wrong;  
Christ told them He would come one day  
For hell to be their home.

He died and offered all His love,  
Our souls might live again above.

Ervin Perdue  
Detroit, Michigan

must increase."

We, when looking at ourselves in the mirror, must see ourselves in the mirror of God's Word. We, when looking at our heart in the mirror of God's Word, will find that it is "deceitful above all things, and desperately wicked" (Jer. 17:9). We will find, as we observe our feet, that they are "swift to shed blood." We will find that our "throat is an open sepulchre" (Rom. 3:13). We will also find that the "poison of asps is under our lips" (Rom. 8:13).

May I add in closing that only those who are continually washing at the laver will be in the Bride of Christ. All other believers shall be saved, but so as by fire (I Cor. 3:12-15).

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

## ABIJAH

(Continued from Page 1)

all conveniently officiate together at the tabernacle, according to their proper terms, which was repeated in order twice each year.

The capacity of this service, in respect to the varied duties of the priestly services, was determined by the casting of lots, as related in Proverbs 16:33, where we read that "the lot is cast into the lap, but the whole disposing thereof is of the Lord." So, possibly in this consideration, Zacharias, as chosen, "executed the priest's office before God in the order of his course" (Lk. 1:8), which in sequence, was the eighth course, according to I Chronicles 24:1, 10, as reckoned by the Hebrew moon-calendar from the first month of the year, known as Nisan (or Abib); whereas, our calendar is based on the sun, which, in considering the phases of the moon, answers to March-April.

However, each course consisted of only one week, which extended from sabbath to sabbath. So, in this consideration, "the course of Abijah" was the eighth course from the beginning of the month of Nisan, which, in our calendar, answers approximately to June 1-7; but, due to the coming of the feast of Pentecost, Zacharias, as was the established custom, stayed another week (to about June 14) to assist in that observance.

But, particularly, in his priestly service, "his lot was to burn incense when he entered into the temple of the Lord" (Lk. 1:9).

But, of special interest, when performing his duty, "there appeared unto him an angel of the Lord, standing on the right side of the altar of incense" (Lk. 1:10), who informed him that his prayer was heard and that his wife would bear a son, whose name would be John (Lk. 1:13).

Therefore, from the approximate date of June 14, we add nine months, which is the common period of gestation between conception and birth. This period of time, then, would terminate in the birth of John the Baptist on the approximate date of the 14th day of the month of Nisan, according to the Hebrew calendar, the evening of which is the Lord's passover (Lev. 23:5), when Christ would be crucified as the Pascal Lamb of God in fulfillment of all previous passover services as typifying His death as to the time of the year.

Then, since John the Baptist was born six months before the birth of Jesus, we add six months from the date of the birth of John the Baptist and find that the approximate birth of Jesus was on September 14th.

Concerning this birth, the angel Gabriel said to Mary: "...call His name JESUS" (Lk. 1:31). Likewise, it is also said, in Matthew 1:21, that "...thou shalt call His name JESUS; for He shall save His people from their sins."

But for Him to save His people from their sins, He must fulfill the requirement as to the time of the offering of the evening sacrifice in the 14th day of the first month of Nisan, which answers to March-April of our calendar. This means that we must add another 6 months to the date of the birth of Jesus (approximately Sept. 14), which would extend His age of 33 years to the time of His being offered up as the Pascal Lamb of God for the sins of His pre-chosen people, which answers to the fulfillment of the 14th day of the month of Nisan; yes, the time of the Passover, which typified the time when Christ would be offered.

So, in being above the age of thirty (33½ yrs), He was, according to law, qualified, after His resurrection, to be the great High Priest of His redeemed people, having fulfilled all the requirements of the Levitical courses of priestly service.



Everyone has eternal existence, but all do not have eternal life.

## OUT

(Continued from Page 1)

Depart from me, ye that work iniquity." These became teachers of error. They never were truly converted; never belonged really to the spiritual Church of Christ.

### For If They Had Been of Us

If they had been sincere and true Christians they would have stayed. Beloved, it is the professing Christian who fights the true Christians. They cannot promote Christ and fight true Christians. Paul says, II Timothy 2:19, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity." Proverbs 10:30, "The righteous shall never be removed; but the wicked shall not inhabit the earth." If they had been sincere Christians, they would no doubt have continued with us. If they had been of us they would have remained with us. If they had been true Christians they would have never parted from us. Full proof is that they had no true religion. If they had, they would have remained steadfast in the church or with the church, but they went out that they might be manifest that they were not all of us.

Beloved, in God's providence this took place to show that they were not true Christians. It was done that the church might be purified from their influence (John 15:2). Again, that these might be seen that their conduct might have less influence than if they were connected with the church. This very important passage, then, teaches the following things: (1) That when men apostatize from the profession of religion, and embrace fatal error, or live in sin, it proves that they never had any true piety (or a reverence for God).

Beloved, we are not talking about falling from Grace, GOD FORBID. No such thing! We are talking about those that pretend and don't know Christ as Lord and Saviour. There are some that don't know him. (Matt. 7:21-23). The passage before us proves that if any are true Christians, they will remain in the Church, or will certainly persevere and be saved. It is better that it should be known that they had no true religion than that they should remain in the church, to be a burden on its movements, and a reproach to its cause. We are not to wonder, then, if persons apostatize who have been professors of true religion; and we are not to suppose that the greatest injury is done to the cause when they do it. A greater injury is done when such persons remain in the church.

Paul said to Timothy, in II Timothy 3:9, "But they shall proceed no further: for their folly (or foolishness) shall be manifest unto ALL men, as theirs also was." Beloved, they will put you out of the meeting place, but the Church will go on. We no doubt will continue to have afflictions, and be persecuted. But the Lord will deliver us out of them all (II Tim. 3:11). Those that have been washed and cleansed in the blood of the Lamb, and that Lamb is the Lord Jesus Christ, will have persecution. II Timothy 3:12, "Yea and all

that will live Godly in Christ Jesus shall suffer persecution."

I say to you who are born again, Times are not going to be better until Jesus comes. They got worse in Noah's time and Lot's time, so will they today. II Timothy 3:13, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." Paul said let us not slip, lest at anytime we should let them slip. What? The things that we have heard. Hebrews 2:1, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at anytime we should let them slip." Paul said to continue in the things that we have learned. II Timothy 3:14, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."

Thank God, I am looking for His coming, and when He comes, I'll be like Him. I John 3:2, "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." Only the blood-washed will see him in the Rapture.

To those that are lost, might it please the Lord to save you. The love life is shown by the life of love (I John 4:11-13). If you have this love in you, you know that you are saved. John says you can know (I John 5:13). God bless you is my prayer!

## FOLLOW

(Continued from Page 1)

has the man for you. Seek earnestly, and prayerfully the will of God in this matter. This is how the church enters into this relationship.

The pastor—the call comes to him from a church—what does he do? Oh, he cries out to God. Dear God, please give me plain leading as to what I should do in this matter. Shall I stay where I am? Shall I go to this call? Earnestly does he pray. Persistently does he pray. He prays until there comes into his soul the sweet assurance from God as to what he should do relative to this all. This is how the pastor - church relationship is entered into. God leads the church to a man. God leads the man to the church, and God seals and blesses this relationship. At least, this is the way it should be. And how much trouble has come to churches because they did not do it this way! And how much trouble has come to preachers because they did not do it this way! But, also, how much blessing has come to church and pastor, laboring together in the service of God when they have done it in this way! I simply cannot urge this matter too strongly on church and preacher. What a close, sacred, blessed, precious relationship is that between a pastor and the church. There is nothing in all the world just like it. And church and preacher cannot be too careful or too sure about it. They may be too slow about it, but not too careful. But, praise God, we are not left to our own resources in this matter. The church is God's church. The preacher is God's man. And God will surely grant clear and certain leadership in such an important matter.

The pastor is the leader of the church. This is his God-ordained position and task. The Scriptures given prove beyond



QUESTION:—What surgical operation was performed with a flint knife?

ANSWER:—Circumcision, Joshua 5:2-3, RV — "At that time Jehovah said unto Joshua, Make thee knives of flint, and circumcise again the children of Israel the second time. And Joshua made him knives of flint, and circumcised the children of Israel at the hill of the foreskins." AV has "sharp knives" but the margin gives "knives of flints."

any argumentation that the position of pastor is that of leader. If a church does not want their pastor to be their leader, they should not call him and should get along as best they can without a pastor. When you call a pastor, you call a leader. The titles given to the preacher prove this point. He is an Elder. This word is used at times to refer to age. It is used at other times to refer to office and position. It is so used relative to the pastor. He has an office which involves his being the leader of the church. The word "bishop" is used. This translates a Greek word which means "overseer." We all know what an overseer is. He sees over the work and over those involved in the work. He is the leader.

The word "angel" is used. The pastor is the angel of the church. This word means "messenger." The pastor is to go before God and cry out to God for a message — for the message God would have him deliver. He is to search the Scripture. He is to wait before God in study and in prayer until God gives him a message. Until he knows that God has spoken to him on this point. My brethren, how precious it is to know that God has given you the message for the people. It is so much better than when you get one yourself, or get one out of a book. The preacher, as the angel is in the hands of Christ, and Jesus Christ will give him the message. The preacher gives this God-given message to the people. And they are to follow this message. The pastor is the leader.

The work that God gives the preacher to do, and that Bible preachers did, proves that the pastor is the leader. Search and see. Did not Bible preachers lead God's people in their lives and their service for God? The preacher is the shepherd of the flock. The shepherd searches out for pasture and water, and leads the flock, and the flock follows the shepherd. The pastor is a husbandman. The husbandman is the leader. He decides how to and where to plant, and to cultivate and to harvest. The pastor is a builder. The builder is the leader. He decides the plans and material of the building. The pastor is a teacher. The teacher is the leader. The teacher decides the lesson for the day and the method of teaching. All these things go to prove the fact that the pastor is the leader of the church.

Now, what is meant by the

## 1981 BIBLE CONFERENCE AT GRACE BAPTIST CHURCH

by Joe Wilson

Grace Baptist Church of Stanleyville, N.C., near Winston Salem had its annual Labor Day Bible Conference, September 4-6. It was truly a time of great blessing from the Lord. I consider that this was one of the best conferences we have ever had. The preaching was from good to great. Only one of the preachers who was scheduled was unable to make it, and only two preachers sneaked off before the conference ended.

The great doctrines which TBE stands for were preached at this conference. Then several practical sermons as to how Christians ought to live and pray and witness to lost people were preached. The total preaching was a well rounded presentation of the doctrines and practices of true churches of Jesus Christ.

The conference was well attended. There were many folk besides preachers who visited with us from different parts of the country, and each and every one of them was a special added blessing to our conference. We do thank God for the many friends from different places who visited us during this time.

It was a great blessing during our conference to have Brother Hobbs show slides of his trip to New Guinea. Oh, how my heart warmed within me as I watched them. It is one of the great joys of my ministry that I have been able, through churches I have pastored, to have a part in the great New Guinea Mission work. Oh, I hope these slides will do much to counteract the hate campaign of some against Brother Halliman and this mission work. I urge our churches to have Brother Hobbs come and show these slides to them. I hope this will raise much support for this great mission work. Truly those who oppose this man and this work will answer to God some day.

We plan, God willing, to have another conference next year on Labor Day week-end. We hope many of you will begin now to make plans to be with us then. We do praise God for the many and great blessings He gave us during this time. May God bless you all!

pastor being the leader. Well, he is not to lord it over the flock. (I Peter 5:3). The husband is the leader in the home. But he is not to lord it over his wife. He is not to be a cruel tyrant or a dictator over the wife. He is to love his wife, and cherish her, and to consider her feelings and desires. He is to lead the home in a way that will be good for the wife. So it is with the pastor. He is not a cruel dictator that is determined to have his own way no matter what the consequences. The pastor is not to run roughshod over the desires, thoughts, and feelings of the church. He is to love the church and to lead it in the way that will be best for the church.

Now, we must not forget that the final human authority in this matter is the church itself. The church even has authority over and responsibility for the pulpit. But still with this in mind, we must not forget that the pastor is the God-ordained leader in the church.

The pastor is the leader as he preaches the Word of God. This is his main task and the major area of his leadership in the church. This leadership is final and authoritative, and leaves no room for argument. There may be a difference of opinion as to whether or not the preacher is preaching the Word of God. But when this point is settled and when he is preaching the Word, then his authority is as final as the Word he preaches.

Let us look at this matter a little. Suppose there is a difference of opinion as to whether or not the preacher is preaching the Word on a given point. Well, the church should give the preacher a fair, respectful, and prayerful hearing. More than likely the preacher is right. He is God's appointed leader. God often gives a special illumination on His Word to His preachers. The pastor has likely studied more and prayed more over this Scripture than church members have. And he should do this. If after giving a fair hearing and praying about the matter, the church sees that the pastor is right (and this will usually be the case), then they must follow the leader. If, after giving the pastor a fair hearing, and study-

ing and praying about the matter, it is felt that the pastor is wrong, then, of course, the Lord and His Word must take precedence above all else. The church is not required to slavishly follow the pastor — right or wrong. And the pastor should seek grace enough to admit it and change his position if proven wrong by the Word of God. Brethren, not one of us is infallible. So, the preacher is the leader, when he preaches the Word of God, and the church is to follow the leader.

The pastor is the leader as to the work of the church. There are matters in the work of the church that cannot be settled by the Word of God. When to have services? What about special services? Who to invite to preach on special occasions? What outside work to do and to support? Many like questions arise. Well, the pastor is the leader in the work of the church. He should not be so bull headed that he will not listen to and consider the thoughts of others. It would not kill a husband to take advice from his wife sometimes. In fact, it might be good advice. And the pastor can sometimes listen to his members with profit to himself and to the church. But still, overall, the pastor is the leader of the church. God has set him as leader. The people have chosen him as leader. He should be, and likely is, prayerful in seeking the wisdom of God in his leadership. So it behooves the church to follow the leader.

How should the leader lead. Let him never forget that he has a leader that he should follow. The Lord is the leader of the preacher. The preacher who does not follow his leader should not expect that the church will follow him as their leader. The preacher must cultivate the leadership of Christ and diligently follow such. Oh, brethren, we must get and stay close to our leader. We must realize that we have not wisdom of our own to do the job set before us. We must pray, like Solomon, that God will give us wisdom for the job. This is a major part of the preacher's task. I know not how to lead. (Continued on Page 7 Column 1)



No one is as much alone in the world as a man who denies God.

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

**FORT WORTH** (EP)--Southern Baptist leader Jimmy R. Allen has assured Israel's Prime Minister Menachem Begin of continued prayerful support for Israel from the majority of Southern Baptists, but warned Begin he perceived some "erosion of support during the period of confusion of Israel's role dealing with rights in the country." Allen, president of the Southern Baptist Radio and Television Commission, and nine other religious leaders met with Begin in an hour-long conference at New York's Waldorf-Astoria, following the prime minister's meeting with president Ronald Reagan, and preceded a trip to Plains, Ga., to visit with former president Jimmy Carter.

In his remarks to the group, Begin cited Israel's normalization of the process to negotiate autonomy for citizens as well as progress in his conversation with President Reagan about mutual action against Soviet aggression in the Middle East. Begin recalled the visit he and Allen had had in connection with that country's anti-bribery law hearings (at one time a matter of major concern between Baptists and Israel) and defended it as "morally right" but said it would not be used to deny other religious groups their rights in Israel.

"I told Mr. Begin I was aware of his concern that Israel communicate to the world the image of a champion of liberty," Allen said. "He assured me of Israel's commitment to religious liberty for all its citizens."

In this assurance Allen said Begin cited some of the emotionally-charged religious groups in Israel with whom he must deal continuously as a part of the democracy that exists there.

"He said he had been involved in controversy with his militant Orthodox Jewish rabbis over archeological digging in the City of David but declared he would do his best to protect the rights of everyone in Israel,"

Allen said.

In his remarks to the group, Begin expressed appreciation for the supportive prayers he has experienced from the American Christian community and Baptists in particular.

**WETZLAR, West Germany** (EP)--In a recent lecture here, pastor Eberhard Troeger of Wiesbaden, expert on Islam and director of the Protestant Mission in Upper Egypt, expressed the view that after Communism and other post-Christian ideologies, Islam had become the greatest challenge to Christianity, claiming once again to be the only true religion and to offer a perfect religious-social societal structure. Both reform and conservative Muslims regard themselves as a great alternative in the face of a largely materialistic West and an atheistic East.

According to Pastor Troeger, Islam is spreading on a worldwide scale, and before long every fourth person will be a Muslim. Whereas in 1900 there were only 100 million Muslims compared with 500 million Christians, Islam now has 700 million adherents -- a figure almost as high as the number of nominal Christians throughout the world. Representatives of Islam even claim that there are 1,000 million Muslims, said Troeger.

There are over 5 million Muslims in Western Europe, the majority in France (2 million), followed by the Federal Republic of Germany (1.7 million). More and more Islamic centers and schools are being established in German towns, financed mainly by funds from Saudi Arabian oil. A London-based Islamic council for Europe spends "very large sums on propaganda among Muslims and Christians". According to Troeger it is even "in" to become a Muslim in certain areas of Europe, e.g. Spain, particularly among left wing and environmental groups.

**NEW YORK** (EP)--Cutbacks in federal student loans are sending students scrambling to find alternate sources for financing their education. Those who planned ahead are encountering a few snags in meeting their tuition needs for this fall.

But a large number of students who in the past have depended on federal aid and who are no longer eligible under new rules, face uncertain futures. Many of these students have turned to their churches for aid, but those denominations that do have loan programs can help only a few.

Administrators of church funds have been deluged with applications for the limited amount of money on hand for fall and don't paint a particularly rosy picture for future assistance.

Several knowledgeable analysts also predict that the drastic cutback in aid will mean a real financial crunch for those small private and church-affiliated colleges that are not heavily endowed and cannot offer much aid to their students. Government-backed student loans had been a boon enabling

them to compete with less expensive state universities. The government's Guaranteed Student Loan Program bears the dubious distinction of being the fund most seriously curtailed.

**SHEMYA AIR FORCE BASE, Alaska** (EP)--A Southern Baptist Air Force chaplain baptized four airmen in the frigid waters of the Bering Sea, while 40 persons watched during beachside services.

Chaplain Capt. David Breeding, who serves one of the most remote bases in Alaska, conducted the services wearing chest waders.

The four airmen described the 48-degree water as "invigorating," and wasted no time getting out of the water after their baptisms.

It wasn't much warmer out of the water, but the 51-degree temperature with overcast skies and a slight breeze was considered "good weather" by Shemya standards.

Shemya Air Force Base is on the 4 1/2 by 2-mile Shemya Island at the far end of the Aleutian Islands. The remote island is closer to Japan than to Anchorage, Alaska. In Anchorage at Elmendorf Air Force Base, Chaplain Col. Palmer Bowers, A Southern Baptist who is command chaplain in Alaska, said Chaplain Breeding's service was "one of the first known baptisms in the Bering Sea."

**RAWALPINDI, Pakistan** (EP)--Thousands of children are among the 2.3 million Afghan refugees fleeing Soviet aggression in their homeland. They arrive in the Pakistan border camps in physical and mental anguish, according to a report from International Christian Aid. The bombardment of Afghan villages, plus the arduous trek across Khyber Pass reportedly affects the children long after they cross the border, reports ICA Director for Pakistan, Latif Bhatti.

"About two-thirds of the children have been badly injured," Bhatti says, "and have lost their 'senses' from the Soviet invasion and bombardment. Some of the doctors who have approached me say these cases cannot be cured in Pakistan, but will need treatment abroad."

**WEISSENFELS, Germany** (EP)--Rev. Klaus-Detlev Beck of Leipzig in the German Democratic Republic (East Germany) was sentenced in August to eighteen months imprisonment suspended for two years. Beck stated that he had helped GDR citizens who wanted to leave the GDR and go to the Federal Republic of Germany. Beck categorically denied having had the intention of occupying the building of the permanent representation of the Federal Republic in East Berlin, together with several other people, in order to press for exit permits to the West for several GDR citizens, though not for himself. This allegation was the basis for the court's sentence.

Beck confirmed that certain persons waiting to leave the country had had this plan, but he had never wanted to become involved in it. Nevertheless, he was sentenced for violation of the GDR penal code, "formation of associations for the pursuit of illegal actions". In the meantime Beck has been granted leave by the leadership of his church, the Protestant Church in Saxony.

**WEST GERMANY** (EP)--Kaliningrad, the former

capital of East Prussia once known as Königsberg, has a number of Protestant churches again, according to a recent announcement made by the Stuttgart-based "Light in the East." Kaliningrad, with its 350,000 inhabitants, is the largest town in North East Prussia, which has been under Soviet occupation since 1945. In addition to one registered church, the town has a "number of smaller churches and groups" which do not want to be recognized by the state. The registered church has about 300 members. The Christians, mainly Baptists, are supplied with literature via Moscow. North East Prussia is still closed to Western tourists.

**OVERLAND PARK, Kan.** (EP)--A truck driver became a Christian during a rest area "revival" on interstate Highway 35.

Kansas City Baptists conducted the unusual "revival" services in an effort to welcome truckers and other travelers who approached Kansas City along I-35. The services offered light refreshment, conversation, music, copies of the gospel message and an invitation to attend services at a trucker's chapel at the associational office.

A trucker from Minnesota made a personal commitment to Jesus Christ after talking to Les Arnold, director of Christian social ministries for the association. Arnold said the man recounted having heard the gospel message on the radio but never before had a chance to ask about it personally.

**SCHUYLER, Va.** (EP)--"How'd you like to drive over to Schuyler and see Walton's Mountain?" asked Dennis Hester, pastor in Roseland, Va. "I met Earl Hamner's mother at a wedding in our church, and she invited me over any time."

Hamner grew up with seven brothers and sisters in Schuyler, a remote village in the Blue Ridge Mountains of Virginia. From his experiences he wrote "The Homecoming," the book on which the popular television series "The Waltons" is based. His mother, 77, still lives in the house she moved to 50 years ago "so Earl Jr. could walk to school."

The famous red hair of the Waltons finds its root in Mrs. Hamner's, still bright, though streaked with gray. "All my kids had red hair, like my Irish mother," she joked. "And when Earl was selecting the cast for 'The Waltons,' he screened 300 youngsters, all red-headed! I'm looking forward to the reruns this fall, for I've forgotten some of the episodes."

"John-Boy's been here to see me, as well as the late Will Greer, who played the part of Grandpa," she recalled. "And Ben and Jason from the series once spent a week with me."

Of course, there is no "Walton" family in Schuyler, just as there is no Walton Mountain. But a mountain family of eight red-headed children did grow up here together, there is a nearby Rick Fish River, there is an Ike Godsey Store, and there is a Baptist church, which surfaces in several of the Walton episodes.

"Although I'm not too well and don't get to church like I once did, I went every Sunday and carried all eight kids when they were growing up," Mrs. Hamner said.

## 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.

## BRIEF NOTES

The Rehoboth Missionary Baptist Church and Pastor Edmond Dempsey of Dryden, Virginia wish to thank all who have sent an offering towards their building program. Those wishing to send an offering who have not done so as yet, please send as soon as possible as they hope to start on their new building approximately November 1.

For further information relative to this church or to send an offering, please address your mail to the Rehoboth Missionary Baptist Church, P.O. Box 78, Dryden, Virginia 24243.

## IN MEMORIAM



One of THE BAPTIST EXAMINER'S long time friends and supporters of the work of Calvary Baptist Church, Elder J. Frank McCrum of Orchard Lake, Michigan, went to be with the Lord on Saturday, October 3, 1981 and was buried in Pontiac, Michigan on Tuesday, October 6, 1982.

Bro. McCrum had suffered for years with a heart condition and I am sure he is better off now with his Lord than if he was still here. Please remember the family in their time of grief and may God's blessings rest and abide upon them.

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## FOLLOW

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Left to myself, I know not what to preach or what to lead the church in. But, praise God, I have a leader, and He can, and will, and does lead me as I seek to pastor the church.

It is very probable that the church will follow the leader who is following his leader. The Lord will lead us how to lead, and He will move upon the church to follow the leader. Woe be to that church where the pastor is following his leader, even Jesus Christ, and the church will not follow the pastor.

The pastor should lead in love. Brethren, in the matter of following the leader, it makes all the difference in the world how you lead. The pastor should love the church. Oh, she should be most precious to his very soul. He should show this love so that the church knows "our preacher loves us." It will not often be hard to lead a church when we love that church and lead in love. The preacher should lead by example. He should set

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TUNE IN TO  
THE CALL TO CALVARY

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

FOLLOW

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before the people an example of holy living and dedicated service to God that will move the people to gladly follow him. If the people cannot respect the pastor, it will be hard to follow him.

He should lead in study and prayer. Oh, he must study the Bible. His people must feel that their pastor is an authority on the Bible. I do appreciate it when a brother or sister calls me and says, "Brother Wilson, what does this verse mean?" Brethren, if we cannot most of the time give our people the answer, they will eventually stop asking us. It must be seen in our preaching and our conversation with our people, that we study the Bible long and hard and that, by God's grace, we do know something about the Bible. And we must be men of prayer. We should pray more than any other member of the church. Our people should be able, with utmost confidence be able to say, "Pastor, I have a problem, I have a need, I have a matter I want you to pray about." It must show in our and preaching that we are men of prayer. If a member needs prayer very badly, would they ask their pastor to pray for them, with confidence that he would, and with confidence in his prayers? It is not hard to follow a leader when you believe

in his prayer life.

The pastor must lead in hard work. Oh, pastoring is not the job of a lazy man. If you want a job in a pie plant, if you want a job with the work taken out, if you want a job in a mattress factory testing the mattresses — please stay out of the ministry. A lazy preacher is a disgrace to the title. The pastor who does not work harder than most, if not all, of his members, is not worthy of the job. What hard working man or woman will want to follow a lazy leader. And, if we work hard, it will show and our people will find it out.

The pastor should lead in Holy Spirit wisdom and power. Oh, God give me wisdom! Oh God, give me power. This should be the continual cry of the pastor. Now hear this word. The pastor should lead in preaching God-given sermons with God-given power that prove to be a blessing to the hearers. If God uses my sermon to bless the church, it would be hard not to follow the man who is used of God to bless and feed your soul. Oh, I cry frequently to God, "Give me a sermon that will be a blessing to someone."

How should the church follow their leader. After all, one cannot be a leader without followers. The members should realize that in this God-ordained relationship — then you need to get this matter straightened out before the Lord. Some church

members imply and vehemently rebel against the idea of the pastor being the leader and of their responsibility to follow the leader. The church should follow in love. They should love the Lord and seek to do that which is pleasing to Him. They should love the church and be willing and desirous of doing that which is best for the church. They should love the pastor. Do you love your pastor? Is he dear and precious to you? It is easy to follow one you love. If you do not love your pastor, why? Is it really him? Or is it you? Oh, this is important. There should be a continuing love affair between the pastor and the church; and the church and the pastor.

The church should follow the pastor in prayer. Every day of their lives they should spend time in prayer for their pastor. He needs your prayers. Pray that God will give him power to live right, power to witness, wisdom and understanding in study, power in preaching. May I suggest a mathematical proposition. The blessing you get out of your pastor's preaching will be in proportion to your praying for him. At least, there is much truth in this, is there not? The church should follow the pastor in confidence. Confidence in his life. Confidence in his preaching. Confidence in his leadership.

The church should follow the pastor in cooperation and in support. Be faithful in attendance, in giving and in cooperating in every way in the leadership of the pastor. Work with him and support him in the things in which he seeks to lead the church. Yes, the church should follow the leader.

Now this is the ideal situation in a church. The pastor leading and the people following. This is how it will be when things are as they should be. This is the way of joy and blessing to all. This is the way of testimony and usefulness and influence for the church. When this is not the way it is, serious trouble is in the making. The pastor-church relationship cannot long continue when this is not the way things are done. After all, if the pastor is not the leader, what is he?

I would say that nearly all the trouble that ever befalls a church is because the pastor is not leading as he should and/or the people are not following as they should. The pastor-church relationship is somewhat like a marriage relationship. When it is good, oh, what a blessing it is! But when it is bad, it is really bad!

Pastors, I exhort you, Do your part. Be the best leader God will enable you to be. Love your people, work hard, pray harder. Be faithful in the honored position God has given you. People, I exhort you, Do your part. Follow the leader God has given you. When this is like it should be — The relationship was properly entered into — both parties being led of God — when both parties to the relationship honestly, seriously, faithfully, prayerfully seek to be true to their responsibilities, this wonderful relationship of pastor and church will be like one long honeymoon growing richer and deeper and sweeter and more blessed. May God make it so with you pastors and you churches!

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