

## SHORT HISTORY OF NEW GUINEA MISSION WORK

by Fred Halliman



Fred Halliman

Dear friends:

We will take up with this article where we left off in the last issue, on a Short History of New Guinea Missions.

### Preparation For

### The Mission Field

Having got all other things straight and in order regards being a missionary, I now set out to prepare to go to the mission field. I made the announcement relative to my call and the field of service in *The Baptist Examiner*. I simply asked for an opportunity to visit any interested churches to present what I felt the Lord would have me do. Several churches responded and soon I had an itinerary worked out and was visiting churches. Some churches showed interest in the opportunity of supporting a New Testament mission work in—

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## LOVE THY NEIGHBOR

by David Darragh  
Glendale, Ariz.

"...Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Romans 13:9, 10).

What Paul had stated to the Church at Rome, is summed up in the commandment of love to thy neighbor. This is the commandment which all others



David Darragh

hinge on. The second table of the law would be perfectly kept, if we could only love thy neighbor as thyself.

Before proceeding any further, I want to ask you, the reader, the question, how much do you love yourself? You love yourself a lot, don't you? You love yourself more than anyone else in the whole wide world. In fact, you could say that you are in love with yourself. You know the emotional meaning of the word love with yourself and how important you are to yourself. Yes, I know the feeling! I know

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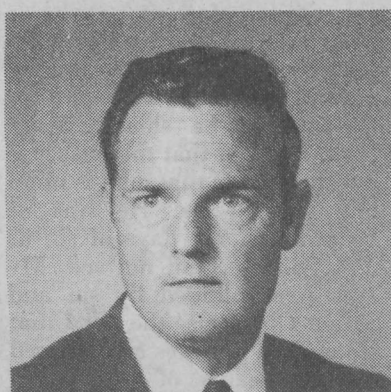
Many want the experience but not the message.

## I CREATE EVIL

By Dwayne Gilliland  
Bowring, Okla.

### Part 2

The word "permission" grates on the nerves of some. To them it takes from God's sovereignty. But God can't be sovereign against His own holiness. Absolute holiness absolutely excludes all evil. For sin or disobedience to even come it was necessary for the Lord to permit it, to suffer it — absolute holiness necessarily excludes it. But it didn't come by accident.



Dwayne Gilliland

there is no such thing, it came through the willful disobedience of the creature, which brings up another point denied by the moderns: Sin came according to the will of God, but against the will of God, in different respects. This cannot be according to our moderns: "There is only one will of God, His sovereign will." All the great confessions and great writers of the past used the word "permission," and distinguished bet-

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MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

## The Baptist Examiner

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

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## WHY I COULD NOT PREACH

### MY EASTER SERMON

by Ron Boswell  
Hagerstown, MD.

"...intending after Easter to bring him forth to the people" (Acts 12:4).

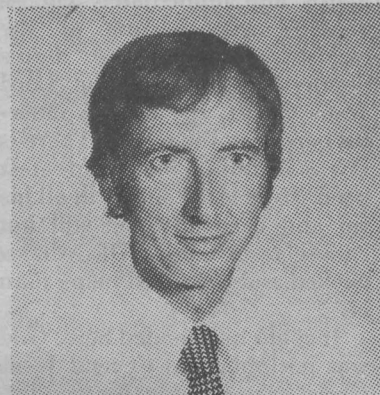
Having announced my subject several weeks in advance, you are aware that this morning I am going to preach my Easter message.

I have read on the religious page of our newspaper all the religious notices and advertisements. I was amazed at all the Easter messages to be preached today. I was awed by the religious credentials of the men that were to preach them.

I am nowhere near as scholarly and learned as all the preachers that will be preaching today on the subject. Nevertheless, as a preacher of the Word of God, I ought to be able to preach somewhat of a

message, though, no doubt, my Easter message will be pale in comparison.

With this in mind, I began to study the Bible weeks in advance in order to get my Easter message. As I set about to prayerfully prepare this message, I was reminded that the Lord called me to preach His



Ron Boswell

Word.

At my ordination service, once again the Lord impressed upon me the words of II Timothy 4:2: "Preach the word..."

I trust that when you come here, you do not come to hear the opinions of men, that you do not come to hear the best thoughts of men, you do not come to have a philosophy lesson. I trust that when you come here, you come to hear the Word of God.

Since I am duty bound to preach from the Bible, I looked up the word Easter in my concordance to find where it occurred in the Bible. It is only found one time and that is in our text Acts 12:4.

1. EASTER. A close examination of the first four verses of

(Continued on Page 5 Column 5)

## IS BAPTISM NECESSARY FOR REGENERATION

by Peter Halliman  
Calvary Baptist Church



Peter Halliman

Text: Ephesians 2:5, 8: "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved); For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

We ask the question, Does one depend on being baptized in order to be saved? Is it necessary in order to be saved? There are many that believe in Baptismal Regeneration, saying that being baptized is what saves a person and that without baptism, one cannot be saved. We ask the question, If baptism does not save a person and if baptism does not keep one saved, then what good is it, and of what importance is it? First of all, let me say that if one is saved, then it is most important that he or she be baptized into a New Testament Church. We will discuss a few reasons why it is most important and tell why Baptism is not necessary for regeneration.

First of all, let me say that baptism is symbolic of Christ's death, burial and resurrection, thus making it a necessity for every professing Christian to observe this ordinance.

Without properly observing it, one could not scripturally take part in any other function of the Church or worship services, thus depriving himself or herself of a great privilege.

I. The Symbolism of Baptism: I Peter 3:21: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:"

Baptism is a figure, a symbol to represent something. A figure represents a fact as a shadow does a substance. Never do we see a shadow of a shadow.

The Apostle Paul says in I Corinthians these three acts constitute the Gospel by which we are saved, if we believe in them. (1). How that Christ died for our sins; (2). That He was buried; (3). That He rose the third day. These acts Christ pictured in His baptism. He was buried in water (death), raised out of the water (rising from the grave). Romans 6:4: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

### WHO CHOSE WHOM

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain..." (John 15:16).

This is a very important declaration by our Lord. It is witnessed to by the consciousness of every truly saved person. Yet it is theologically opposed by many. Saved people are often more sound in their hearts than in their minds and argumentations. However, I want to clear up a matter first. This verse refers to all the saved, and not just to true Baptists nor just to preachers.

Many, who deny God's sovereign election of some from among mankind to be the ob-

jects of saving grace, use — or rather, misuse — this verse to defend themselves. They say that this verse just refers to some saved people being elected to be preachers, and that it has nothing to do with election to salvation — that it is election to the office of preacher. Well, what if that were true? There are still a multitude of Scriptures that teach election to salvation. If a man proves that this verse is not talking about election to salvation, he still has not destroyed that doctrine from the Word of God. But the man is wrong, even on this verse. This verse is talking about all saved people, not just preachers.

I used to think that this verse talked about election to salva-

tion, and then that some of those elected to salvation were later ordained to be preachers. But I realize now that every part of this verse refers to all of the elect family of God. Some would use this verse to teach an election to be in the church and/or an election to be in the Bride. Neither position is true. This verse, in every part thereof, is talking about all the elected and saved people of God.

Let us look at the context of the whole chapter. Verses 1 & 2 talk about the vine and the branches. Every believer is so closely joined to Christ as to fit this illustration. Verse 3 talks about being clean through the Word. Surely, every believer has

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## WHO

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been cleansed by the Holy Spirit using the Word in regenerating that one. Verse 7 talks about the privilege and blessing of prayer. This belongs to every child of God. Verse 11 talks about the fullness of joy possible to every child of God, not just church members or preachers. Verse 12 tells of Christ's commandment that we love one another. Surely, this command is obligatory upon every believer. Verse 12 & 13 talks about being loved by Christ and that Christ died for them. Surely, Jesus Christ loved, and died for, all the elect of God. Verse 14 speaks of being His friend and obeying him. This certainly applies to all believers. Verses 18-19 speak of being hated by the world. All believers must face this hatred. Verse 26 speaks of the Holy Spirit coming to them. Brother, the Holy Spirit indwells every believer. So we see that all of John Chapter 15 is talking about all the elect family of God. Now, since all these blessings described in this chapter apply to each one of the elect, how can we pull out verse 16 and say that it applies only to the church, or only to the preacher? We cannot do this. The whole verse applies to every child of God. Now to the subject.

Jesus Christ is the most wonderful person in the world. To all who know Him, who believe in Him as Lord and Saviour, He is precious. (I Pet. 2:7). Oh, we have seen His beauty. He is the fairest of ten thousand to our souls. We would not be without Him for ten thousand worlds. He is the supreme love of our lives. He is the most wonderful person in the world. Those who disagree with this do not prove my statement wrong; they simply manifest their ignorance of His

person. The salvation provided by Jesus Christ is that which man needs more than all else besides. He needs this salvation more than he needs health, or a job, or a home, or friends or clothes, or food, or anything and everything else. With Christ and His salvation, one is truly and eternally rich, though he have nothing else at all. Without Christ and His salvation one is really and eternally poor, though he have all the world.

Now, since Jesus Christ is the most wonderful person in the world, and His salvation is man's greatest need as well as the most wonderful possession anyone could have, one would think that all the world would immediately choose Jesus Christ and His salvation. Look at bargain days in the downtown store. Oh, how folk flock to the stores to take advantage of advertised bargains! Look at it this way. Suppose I would offer \$1,000 to everyone who would attend our church next Sunday morning, and made that offer believable. Why, the church would not hold the people who



Joe Wilson

would come to get that \$1,000. So, you would think that, since Jesus Christ and His salvation is worth more than 1000 dollars, or one thousand worlds, that men would hurry to obtain Him and His salvation.

But the truth of the matter is that contained in my text, "Ye have not chosen me." No man, of himself, apart from an effectual working of the Holy Spirit, ever has or ever will choose Jesus Christ and His salvation. Observe the unsaved about you. They choose anything and everything but Jesus Christ. They choose a liar, a harlot, a drunkard, a criminal, but they will not choose Jesus Christ. Did not men choose Barabbas, a murderer, rather than Jesus Christ? The hell-holes of this world are crowded. Women — God have mercy on their filthy, wicked souls, will fill the place where men are stripping. The filthy dens of drunken iniquity are full. But the churches which are preaching the precious truths of the Word of God, many of them are nearly empty. Men will not choose Jesus Christ. Men are not the least bit interested in Jesus Christ and His salvation. They drink iniquity like water, but have no thirst for the water of life. They follow after the devil, but pay no heed to the dear Son of God.

Let those who are now saved testify. How was it with you before God worked within you by irresistible grace? So long as the Lord left it entirely up to you, what was your choice? Oh, every truly saved person will gladly, gratefully, and humbly give the God of all grace all the glory for salvation! The testimony of the saved person is, "Why was I made to hear His voice, and enter while there's room. While thousands make a

wretched choice, and rather starve than come. 'Twas the same love that spread the feast that sweetly forced me in. Else I had still refused to taste, and perished in my sin." Yes, the truly saved give God the glory for, not only providing the feast of salvation, but also giving the appetite therefor.

Now, why is it that men do not choose Christ? It is that the natural man sees no beauty in Christ that he should desire Him. It is not that the beauty is not there. It is that man is blind and cannot see. He was as beautiful in my days of sin as now. But I could not see. My eyes were blinded by sin and Satan. Oh, praise the Lord that He opened my eyes and showed me the beauty of Jesus, and made me desire Him above all else! Men are blinded by self. They are blinded by the world. They are blinded by sin. They are blinded by Satan. They do not desire the Lord. Jesus Christ. Rather do they hate Him. This hatred is without any cause in Him (John 15:25), but it is in the heart of every unsaved man.

Men do not choose Christ because they are in love with sin. One cannot love sin and love Jesus Christ. The two cannot exist together. Man's love of sin causes him to have no desire for the Saviour from sin. They do not choose Jesus because they do not desire holiness. Now, holiness is what it is all about. There is no such thing as a salvation from hell which does not involve the saved one loving holiness. One must turn from sin to holiness. One must, "Follow... holiness, without which no man shall see the Lord" (Heb. 12:14). It is man's antipathy towards holiness that keeps him from choosing the Saviour.

Now, this unwillingness to gladly and immediately choose Jesus Christ is one of the clearest evidences of man's depravity. There is the Lord Jesus Christ, the most wonderful person in the world. There is His salvation, man's greatest need. Here is the sinner in all his sin and need. But he will not choose Jesus Christ. Oh, what a wicked and depraved being man is!

It could have ended here. God was not obligated to send Jesus Christ or to provide this wonderful salvation. But He did in great mercy and grace do this. God could have offered Jesus Christ to man, and upon man's rejection, one no more. Now this is what the Arminian teaches. He teaches that God provided salvation, that God offers that salvation to man; but then leaves it totally up to man. That God will do no more than offer, and plead with man to accept that offer. This is Arminianism. And, my brother, if Arminianism be true, all men will go to hell. If God offered salvation to men who will not come to Christ and will not choose Christ, and that was all God did, then no one would ever be saved. God could have left it at this. The Arminian says that God did leave it at this. But, praise God, He did not leave it at this. He did more than provide and offer salvation. He did more than just leave it up to the will of man to choose or not choose salvation. "Ye have not chosen me" is true of all men, and leaves all men doomed to a deserved hell. But God did not leave it at this. Let us see what else God did.

Jesus did not end with, "Ye

have not chosen me", He went on to say, "but I have chosen you." Praise the Lord for this "but". We might call it the "but" of amazing grace. Here is the wonder, the grace, and the glory of God's election. Men would not and did not choose Jesus Christ. But He did not leave it at that, and let them go on to hell. He chose some of them. He chose in spite of their unwillingness, in spite of their unconcern. He wanted those who did not want Him. He chose those who would not and did not choose Him. Often times we will hear one say, or we have said ourselves, "I don't go where I am not wanted." Praise God that Jesus is not like that. He goes where He is not wanted. Where men have no desire for Him, do not want Him around, love all that is contrary to Him. Yes, He will force Himself in where He is not wanted. He chooses those who did not choose Him. Of course, in coming in, He gives them a desire for Him. He does not come to man because man wants Him, but because He wants that man. Praise the Lord for the sovereign election of Jesus Christ of some from among fallen mankind to be the objects of His saving

grace.

When did He choose them? That is a good question. He did not choose them at that moment, for He said, "I have (past tense) chosen you." He chose them before they believed. "...and as many as were ordained to eternal life believed" (Acts 13:48). Men try with all their might to get around this verse, but it still teaches that God's sovereign election is the foundation and reason why men believe. He did not choose us because we believed. Rather, we believed because He chose us. He chose us when we were sinners in His sight. There we were, in all the filth of our depravity. We were hateful and hating one another. We were walking according to the course of this God-hating world. We were energized by the devil in our awful sin and rebellion against God. We were filled with all manner of sin. Many of us were taking His dear name in vain, and doing all we could against Him. Still, He chose us to be saved. Yes, even in the depth of our sins we were the elect of God. We were as much His chosen ones then as we will be after ten million years in

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## FROM THE EDITOR

"Pray without ceasing" (I Thess. 5:17).

The failure to pray is, no doubt, the greatest single failure in the believer's life. I doubt that few, if any, of us will argue with this statement. I know that I fail greatly on this point. There is no one way in which we could do more to improve our church than to improve our own prayer life.

The failure to pray is a failure — yea, it is a great sin — in and of itself. We are commanded again and again to pray. Our failure to pray is an act of direct rebellion against our Lord and Master. We would help ourselves by quitting our making excuses for our prayer failure, and quit calling it by other names, and just come before our God and confess this sin of which we are guilty. To face the fact that a certain thing is a sin is often the first step towards gaining victory over that thing. Now, if nothing else were involved, the failure to pray is a failure and a sin in and of itself.

But much more is involved. Our failure to pray involves a corresponding failure in every phase, and in the totality, of our Christian life and service. Every part of this is affected favorably or adversely by what we do in our prayer life. The way we live will be greatly affected by the way we pray. Power to live a godly, holy life is obtained at the throne of grace through the medium of prayer. Man cannot pray wrong and live right. Our growth in our knowledge of the Word of God is affected by our prayer life. Understanding of the Word of God is not attained simply and solely by study, neither is it by our intellectual ability alone. The Psalmist, realizing this, prayed, "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psa. 119:18). I suppose we have all had the experience of having a portion of God's Word opened up and applied powerfully to our lives in answer to prayer. Prayer is not meant to do away with study, but it is a wonderful help thereto. No two things are more important to the Christian life than prayer and Bible Study, and the two go together — they must go together to produce the greatest effectiveness of either.

Power in our service for God is connected with prayer. If we would be effective in our witness to others, we must seek, and obtain, by prayer, the power of the Holy Spirit. The power and blessings of God upon the services in our churches is connected with — yea, is even in direct proportion to the praying of the members of the church. One could go on and on, but I hope I have made my point that our prayer life is inseparably connected with every part of our Christian life and service.

Now there are many details we could study about prayer. There are many parts of prayer. There are many things which hinder the effectiveness of our prayers. We need to pray according to the Will of God, in the Spirit, with faith, perseveringly, etc.

No doubt it would be good to study all these things. But, hear me now, I believe that our greatest failure is not in these areas, but in the fact that we just do not pray enough. I believe that if we would start praying, and continue praying, that most, if not all, the other problems would soon be settled. I just believe that prayer itself would quickly cure all the problems of our prayer life. If we would just pray more and more and more, we would soon be doing the other things that are necessary to effective prayer. Please understand that I am not making light of those other things. I am just seeking to encourage us to pray more.

See that man with the great "Mr. America" body. See all those muscles. How did he ever get a body like that? Work, work, and more work. Great sacrifice in many ways. That's how. I have often wondered what kind of Christian life one could build if he would put the time, sacrifice, and effort into it that these "body builders" do into their work.

May God move within our souls to pray more and more, and when you do pray pray for me and The Baptist Examiner.



## WHO

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heaven. Oh, the amazing grace of God. When did He choose us? "According as he hath chosen us in him before the foundation of the world..." (Eph. 1:4). "...God hath from the beginning chosen you to salvation..." (II Thess. 2:13). "...written in the book of life from the foundation of the world..." (Rev. 17:8). Oh, it was the first thing He did, this choosing of us. Before He made the angels, before He made the world. We were always the objects of His choice and His everlasting love. He did not choose us when we chose Him. He chose us from eternity.

Why did He choose the ones He chose? Now that is some question. Why did He choose some from among fallen mankind, and never choose even one fallen angel? Let those who hate election wrestle with that one. But then, why did He choose the men He did?

Oh, beloved, those of us who know our election bow in humble adoration before Him. We know that He did not elect us because of anything in us, nor because of any actions we would ever perform. The Arminian tells us that God elects because He foresaw that we would be willing to believe. We know better than that. We know that we did not believe, and that we would have never believed had He not wrought within us in effectual power. See the election of God! Not many rich are chosen. Not many of the mighty and noble of this world are chosen. God hath chosen the weak and poor and despised of this world to be rich in the things of God. God did not choose because of goodness within man. There is no goodness in man except that wrought within him by the Spirit of God. And, even on the grounds of what men call goodness, many are in hell who were better than many who are saved by God's grace.

It seems that God has gone out of His way to magnify His sovereignty in election and salvation. He often has passed by the moral and upright of society, the religious, etc., and has gone into the gutters of this world and made the outcasts of society to be the choice of His eternal love and the objects of His saving grace. We delight to say in the words of an old hymn, "Pause my soul! adore and wonder! Ask, 'Oh, why such love to me?' Grace has put me in the number of the Saviour's family; Hallelujah! Thanks, eternal love to thee."

Beware of trying to find a reason why God chose some and not others. I have read many who say that God had some reason for this discrimination among the sons of men, but that we do not know what it is. Beware of such thinking. "Even so, Father: for so it seemed good in thy sight" (Matt. 11:26). "...I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. 9:15-16). The reason for His choice lies buried deep within the sovereignty of man, before or after salvation, that can furnish the grounds upon which God chose that one to salvation and not another. Brethren, we are not prepared to properly appreciate God's grace in our eternal salvation

until we realize that it is all due to His sovereign grace and irresistible power. So long as we imagine that any part, even the most minute, of salvation is due to ourselves, we will not be properly humbled and will not give God the glory due His name. Frankly, my brother, I believe that it is man's insatiable desire for self-glory that is the source and root of all Arminian doctrine.

Now, as a result of this election, there is the bringing forth of lasting fruit. "...and ordained you, that ye should go and bring forth fruit, and that your fruit should remain..." (John 15:16). This is not a special ordination to the office of preacher. It is the ordaining by God, that every truly saved person will bring forth some fruit to the glory of God. There is the fruit of the salvation experience, of true repentance and saving faith. There is the fruit of a changed life, a life of holiness to the glory of God. There is the fruit of service for the Lord in good works. Yes, God has fore-ordained that those chosen to salvation will bring forth fruit. Of course there will be variations in the fruitfulness of God's children, but there will be a measure of fruitfulness in each one of them. This statement is teaching the same truth as Ephesians 2:10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." The ordination is the same in both verses. It is God's predestination that those who are saved should do good works and bring forth fruit. So, you believe in predestination. That is good. You believe that some from among fallen mankind are predestinated to be saved and will be saved. That is true and good. Do you also believe that the saved are predestinated to do good works and bring forth fruit? The same Bible teaches both truths.

And this fruit will remain. God has ordained that it remain. Much of what we do with our lives is wasted effort. Much of it will not remain beyond the moment of its doing. But the fruit we bring forth for God's glory, the works we do for Him will last forever. "only one life, it will soon be past. Only what's done for Christ will last." Oh, that we might realize this and might endeavor, by God's grace and power, to be more and more fruitful.

Well, my sermon is done. We did not choose Jesus Christ and His salvation. He chose us. He chose us of His own sovereign will. In the choice to salvation He also included the ordination to good works and fruitfulness. These fruits will bring eternal rewards. Let us thank God for election. Let us bow in lowly humility, realizing and owning that we did not choose Him. Let us give Him all the glory for our salvation. Then, out of deep gratitude, let us be more studious of God's Word. Let us be more prayerful. Let us daily seek to grow and increase in bringing forth fruit to His glory. May God bless you all!

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## BAPTISM

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should walk in newness of life."

Doing this He fulfilled all righteousness and requires us to represent in our baptism what He did for us. Christ called His crucifixion a baptism. Luke 12:50: "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Paul also spoke of Baptism as a representation of the crucifixion of Christ. Galatians 3:1: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you" If our profession of faith is true, then we as Christians cannot continue in sin. Because, in our baptism, we profess to be dead to sin and have symbolically declared this by being buried in baptism, and have professed to have entered into a new life, by the act of rising out of water; and having been planted, buried in the likeness of Christ's death, we will at last rise physically, in the likeness of Christ's resurrection. In our baptism we represent the death, burial, and resurrection of Christ.

II. The Act of Baptism: Christ in Baptism specified a certain act. Christ selected a word of specific signification when he instituted the rite of Baptism. (1) The English word "Baptize" is not a definition of the Greek word "Baptizmo" which Christ selected to indicate the ACT. At the time of the translation of the Bible, they did not translate the word "Baptizmo" but transferred it with a change of the last vowel. In short, Baptize means, "to dip or immerse".

Every Greek author uses the term in every instance in the sense of to dip, to immerse, plunge, submerge, and in no sense of to sprinkle or to pour. Matthew 3:11: "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire;" Acts 8:38: "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."

Catholics claim their Church has the right to change rites and ceremonies, and that this mother church did substitute sprinkling for immersion, and infants for believers, sprinkling came about in the case of illness, and infants. Christ says, "He that believeth and is baptized shall be saved." Infants are susceptible of the benefits of Baptism, who are incapable of making an act of faith.

The change from immersion to sprinkling came about as convenient and suitable to the taste and feelings of people. How man always wants to change the Word of God to suit himself! Christ did not try to change His crucifixion, even so, let us not try to change the act of baptism. We all must agree that baptism must be by immersion, for when did you ever see someone buried by sprinkling a few drops of earth on them.

Christ's baptism was not the baptism of repentance, for Christ never committed sin; but He submitted to be baptized, that is to be buried under the water by John, and to be raised

up out of the water, to typify His future death and resurrection, just the same as our baptism typifies our death to sin, and resurrection to new life. We can see baptism was appointed to symbolize. It was not an act to wash away our sins physically (but in a figure). I John 1:7: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Not by baptism are we regenerated or born again: "Verily, Verily, I say unto you, except a man be born from above, he cannot see the Kingdom of God." Nor are we made the children of God by baptism; Galatians 3:26: "For ye are all the children of God by faith in Christ Jesus." Nor is baptism a means by which we have access to Christ; Romans 5:1: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

The question is asked, what good does baptism do if it in no way secures your salvation? Much in every way, very important, by submitting to the act He appointed, we obey Christ. Our obligations to obey Christ are infinite, as we are children we ought to desire to obey, our hearts ought to be "Lord, what wilt thou have me to do"? By baptism we honor Christ. By obeying Christ in baptism we secure many and special blessings, "They that honor me, will my Father honor." We profess our faith, confess our discipleship, and evidence our friendship for Christ before men. By baptism we are introduced into a local church. There is no other way but by baptism that one can become a member of a New Testament Church.

Baptism entitles Christians to all the privileges and rights of the church, not least among those is the Lord's Supper. If you are not baptized by the proper authority, then it is null and void. The church is the proper authority, the officer is but the hand or servant of the church. Christ gave the ordinances to the church, and not to any one man.

Christ's baptism was where there was much water. John baptized in the river Jordan, not with a few drops of water. We see Christ's baptism was a burial of the whole body. Again, one cannot sprinkle a few drops of water on the body and bury it. No one ever was, is today, or ever can be, a member of a N.T. Baptist Church, unless baptized as Christ was, because we would not be baptized at all. Mark 1:9: "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan."

Christ appointed Baptism to be the one and only way of initiation into His visible church. Those who refuse to identify themselves with His people will have a hard time convincing me they love the Lord. Of the "All things whatsoever" Christ singles out. He mentions but one act as representative of all, and that "Act is Baptism." It is the Act in which we confess to the world what Christ has done for us. He saved us, thus making it most important we follow our Lord and Saviour Jesus Christ in Scriptural baptism, not in

order to save us or keep us saved, but to be obedient, and profess to the world. May God bless each and every one of you!

## EVIL

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ween the effective decrees and the permissive decrees of God; between the decretive and directive will of God; or the secret and revealed will of God; or the determinate and the permissive will of God — all one will, but a distinction in that will. (repeated from previous article)

Here are Berkhof's answers to objections to the decrees.

"1. It is inconsistent with the moral freedom of man. Man is a free agent with the power of rational self-determination. He can reflect upon, and in an intelligent way choose, certain ends, and can also determine his action with respect to them. The decree of God, however, carries with it necessity. God has decreed to effectuate all things or, if He has not decreed that, He has at least determined that they must come to pass. He has decided the course of man's life for him. In answer to this objection it may be said that the Bible certainly does not proceed on the assumption that the divine decree is inconsistent with the free agency of man. It clearly reveals that God has decreed the free acts of man, but also that the actors are none the less free and therefore responsible for their acts. (Gen. 50:19, 20; Acts 2:23; 4: 27, 28). It was determined that the Jews would bring about the crucifixion of Jesus; yet they were perfectly free in their wicked course of action, and were held responsible for this crime. There is not a single indication in Scripture that the inspired writers are conscious of a contradiction in connection with these matters. They never make an attempt to harmonize the two. This may well restrain us from assuming a contradiction here, even if we cannot reconcile both truths.

Moreover, it should be borne in mind that God has not decreed to effectuate by His own direct action whatsoever must come to pass. The divine decree only brings certainty into the events, but does not imply that God will actively effectuate them, so that the question really resolves itself into this, whether previous certainty is consistent with free agency. Now experience teaches us that we can be reasonably certain as to the course a man of character will pursue under certain circumstances, without infringing in the least on his freedom. The prophet Jeremiah predicted that the Chaldeans would take Jerusalem. He knew the coming event as a certainty, and yet the Chaldeans freely followed their own desires in fulfilling the prediction. Such certainty is indeed inconsistent with the Pelagian liberty of indifference, according to which the will of man is not determined in any way, but is entirely indeterminate, so that in every volition it can decide in opposition, not only to all outward inducements, but also to all inward considerations and judgments, inclinations and desires, and even to the whole character and inner state of

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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. Box 71 — ASHLAND, KENTUCKY 41105-0071

Is birth control wrong? Is it wrong to have test tube babies?

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We are told, "Lo children are an heritage of the LORD: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate" (Psa. 127:3-5).

After God had made man, male and female. He told them, "Be fruitful, and multiply and replenish (fill) the earth, and subdue it:—" (Gen. 1:28). After the flood had destroyed all but eight souls, God told Noah, "And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein" (Gen. 9:7).

According to all world census reports this is one commandment that man has obeyed. As to the answer to the question, I find no Scripture concerning it. I believe that the instructions the Apostle Paul gave concerning questionable matters could be applied here. He said, "Let every man be fully persuaded in his own mind" (Rom. 14:5), and "—to him that esteemeth anything to be unclean, to him it is unclean" (Rom. 14:14). He concludes by saying, "Happy is he that condemneth not himself in that thing which he alloweth" (Rom. 14:22).

In answer to the last question, although I find no Scripture concerning this matter, it seems to me that man is trying to give God a hand in carrying out His work, and to do this brings trouble. To see this, we need to only look at the mess the world is in as a result of Abraham and Sarah trying to help God carry out His promise.

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Children are God's gift to us. We are given the privilege of bearing and rearing children. Please note the following Scriptures: "He maketh the barren women to keep house, and to be a joyful mother of children. Praise ye the Lord." (Ps. 113:9).

"Lo, children are an heritage of the Lord: and the

fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate" (Ps. 127:3-5).

In the passage of Proverbs that describes the virtuous woman, we are told this regarding children: "Her children arise up, and call her blessed; her husband also, and he praiseth her" (Prov. 31:28).

With such passages as the above, the answer to both questions must be; Yes, it is wrong. As to birth control, let me say that there are natural ways to practice a certain amount of birth control, but only when absolutely necessary. If the doctors are convinced that measures should be taken to prevent future births because of the mother's health, then that should be considered, but only for that reason. There are no reasons that can be acceptable for test tube babies.

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I Corinthians 7:5: "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency."

First, let me deal with the question of birth control. No matter what my answer is to this question, there are going to be people out there who disagree with me. I certainly hope we can disagree on this point and it not affect our fellowship. There are many that say birth control is a sin; except for "the natural way" which would be abstinence. I insist that abstinence: except it be for a season, and with mutual consent, for the purpose of fasting and prayer; is a sin in itself. I think the text at the heading will bear this out. To practice birth control, by abstaining from sex at certain times, and then to criticize those who use a different method of birth control is hypocritical. I personally do not see anything scripturally wrong with birth control. I am not adamant on this. I do not make an issue of it. I feel that birth control is little if any different from other medical break throughs, such as transplants.

I do not want to leave you with the impression that I am in agreement with a large portion of the modern day use of birth control. I strongly oppose birth control. I strongly oppose birth control by those who are not married. Whether it be male or female. The availability of

youth of America is a disgrace. I do not however oppose birth control in a marriage.

Now, let me deal with the question of test tube babies. These are difficult questions because they do not have a specific Bible verse teaching one way or the other. I think birth control and test tube babies are both way out of hand, but in the case of a married couple, I could not condemn those who could have a child no other way, for having a test tube baby. I would have to restrict this to married couples, and the sperm and the egg be from the spouse. I would oppose a single woman getting sperm from a sperm bank to produce a child. I know they are now collecting sperm of those who are super smart in order to produce super babies; this I oppose. Sorry, that I cannot give Bible to back up all I've said; but some things are a matter of conscience.

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While in some instances a distinction between a health issue and a moral issue may be made, but no such distinction can be reached in the use of abortion as a means of birth control, nor in the use of euthanasia for population control. Abortion and euthanasia, when human beings are the victims is murder, plain and simple, and should be denounced by all people, especially Christians.

The Bible has much to say about child bearing and child rearing. Adam and Eve were not long on the earth before God commanded them, saying, "Multiply, and replenish the earth" (Gen. 1:28). In Old Testament times a large family was considered a special blessing from God, and childlessness was looked upon as a reproach from God. The Psalmist says: "Lo, children are an heritage of the Lord, and the fruit of the womb is his reward...Happy is the man that hath his quiver full of them" (Ps. 127:3-5).

The most common argument in favor of birth control is that in low income families a large number of children create a severe hardship on all the members of the family. It is true, as a family grows in numbers, the needs of the family increase. While our times are much different from those of the Old Testament, and that in a morally adverse sense, yet the argument which favors birth control because the multiplying of children imposes a severe hardship on the entire family is invalid as relates to Christians and morally sound people. The blessings which are common to

large families far outweigh the difficulties experienced by the family. When a child, be it the first in the family or the fifth, etc. is received as a gift from God, it will be reared to honor God, and cannot help but be a blessing to the family. No honest parent could prefer, for the briefest moment, the comfort and convenience of the family to that of having the latest arrival. They would say "No" to all the luxury, comfort, and ease the world has to offer if it meant the giving up of any of their children.

While reproduction is one of the main reasons for marriage, there is another Scriptural reason which I consider to be just as important, if not more so, and that is "It is not good that man should be alone" (Gen. 2:18). If it is not good for man to be alone, surely it is true of woman. The first and indispensable prerequisite for marriage is the untarnished love of the spouses-to-be toward one another. Yet, it is possible for this love to be in place, and many years of conjugal fidelity go wanting for children. Nevertheless, the parties so affected must remember that God's will in the matter is perfect as in all other things. In such a situation, I do not think a test tube baby is the answer. Maybe I am too pruitanical, or just an old foggy, but I have a problem seeing the test tube practice as being completely moral.

It is the ultimate in inconsistency for some scientists to say "We are creating life in the test tube." And then contend that the embryo or fetus in the womb is something without life. Absurd!

As for birth control, I cannot go as far as the Catholic Church has gone, and says: "All artificial birth control is immoral." I think it would be immoral for a syphilitic wife not to practice some kind of birth control during her infectious state. Meaning no disrespect to wives, for it is usually a sorry husband that passes syphilis on to his wife, and she in turn to the child, if birth control is not practiced.

There are some marriages which should have never been consummated, such as incestuous marriages, yet they exist, and where they do, it would seem right for those thus united to use contraceptives. Then there are other diseases, such as hereditary mental disorders, etc. where birth control should be practiced. There are other situations where birth control should be practiced, such as where the parents are drug addicts, and their sibling be chronically afflicted. I believe birth control has a moral place in our society, but the "Pill" has given impetus to pre-marital sex and extra-marital sex, but adultery or fornication in every form is an abomination to God.

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man. But it is now generally recognized that such freedom of the will is a psychological fiction. However, the decree is not necessarily inconsistent with human freedom in the sense of rational self-determination, according to which man freely acts in harmony with his previous thoughts and judgments, his inclinations and desires, and his whole character. This freedom also has its laws, and the better we are acquainted with them,

the more sure we can be of what a free agent will do under certain circumstances. God Himself has established these laws. Naturally, we must guard against all determinism, materialistic, pantheistic, and rationalistic, in our conception of freedom in the sense of rational self-determination.

The decree is no more inconsistent with free agency than foreknowledge is, and yet the objectors, who are generally of the Semi-Pelagian or Arminian type, profess to believe in divine foreknowledge. By His foreknowledge God knows from all eternity the certain futuration of all events. It is based on His foreordination, by which He determined their future certainty. The Arminian will, of course, say that he does not believe in a foreknowledge based on a decree which renders things certain, but in a foreknowledge of facts and events which are contingent on the free will of man, and therefore indeterminate. Now such a foreknowledge of the free actions of man may be possible, if man even in his freedom acts in harmony with divinely established laws, which again bring in the element of certainty; but it would seem to be impossible to foreknow events which are entirely dependent on the chance decision of an unprincipled will, which can at any time, irrespective of the state of the soul, of existing conditions, and of the motives that present themselves to the mind, turn in different directions. Such events can only be foreknown as bare possibilities.

2. It takes away all motives for human exertion. This objection is to the effect that people will naturally say that, if all things are bound to happen as God has determined them, they need not concern themselves about the future and need not make any efforts to obtain salvation. But this is hardly correct. In the case of people who speak after that fashion this is generally the mere excuse of indolence and disobedience. The divine decrees are not addressed to men as a rule of action, and cannot be such a rule, since their contents become known only through, and therefore after, their realization. There is a rule of action, however, embodied in the law and in the gospel, and this puts men under obligation to employ the means which God has ordained.

This objection also ignores the logical relation, determined by God's decree, between the means and the end to be obtained. The decree includes not only the various issues of human life, but also the free human actions which are logically prior to, and are destined to bring about, the results. It was absolutely certain that all those who were in the vessel with Paul (Acts 27) were to be saved, but it was equally certain that, in order to secure this end, the sailors had to remain aboard. And since the decree establishes an interrelation between means and ends, and ends are decreed only as the result of means, they encourage effort instead of discouraging it. Firm belief in the fact that, according to the divine decrees, success will be the reward of toil, is an inducement to courageous and persevering efforts. On the very basis of the decree, Scriptures urges us to be diligent in using the appointed means, (Phil. 2:13; Eph. 2:10).

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the appointed means, (Phil. 2:13; Eph. 2:10).

3. It makes God the author of sin. This, if true, would naturally be an insuperable objection, for God cannot be the author of sin. This follows equally from Scripture, (Ps. 92:15; Eccl. 7:29; Jas. 1:13; I John 1:5) from the law of God which prohibits all sin, and from the holiness of God. But the charge is not true; the decree merely makes God the author of free moral beings, who are themselves the authors of sin. God decrees to sustain their free agency, to regulate the circumstances of their life, and to permit that free agency to exert itself in a multitude of acts, of which some are sinful. For good and holy reasons He renders these sinful acts certain, but He does not decree to work evil desires or choices efficiently in man. The decree respecting sin is not an efficient but a permissive decree, or a decree to permit in distinction from a decree to produce, sin by divine efficiency. No difficulty attaches to such a decree which does not also attach to a mere passive permission of what He could very well prevent, such as the Arminians, who generally raise this objection assume. The problem of God's relation to sin remains a mystery for us, which we are not able to solve. It may be said, however, that His decree to permit sin, while it renders the entrance of sin into the world certain, does not mean that He takes delight in it; but only that He deemed it wise, for the purpose of His self-revelation, to permit moral evil, however abhorrent it may be to His nature." (Berkhof's Theology)

"The decrees of God may be defined as that just, wise, and holy purpose or plan by which eternally, and within Himself, He determines all things whatsoever that come to pass.

I. This purpose or plan is just, wise and holy. Since it is formed by God it must have this character. His nature forbids that anything otherwise shall proceed from Him. Though what He permits may be unrighteous, or foolish, or sinful, these characteristics belong to it because of others; while His will, purpose, or plan continues just, wise, and holy.

It is needful that this fact be always remembered.

1. Since, on account of the ignorance of man, there must be much in connection with this subject, which cannot be comprehended; because, (1.) man's finite knowledge cannot compass the nature, and mode, and reasons of the will, and action of the infinite God, (2.) because of the difficulty of reconciling the free agency and responsibility of man, with the pre-existent knowledge and purpose of God, and (3.) because of the perplexities which arise from the existence of sin in a world planned, created and governed by a holy, all-wise, and almighty God." (Boyce, Theology)

3. Secret and revealed will distinguished.

I have argued that God's will is absolutely executed over all free agents; and yet Scripture is full of declarations that sinful men and devils disobey His will! There must be, therefore, a distinction between His secret and revealed, his decretive and preceptive will. All God's will must be, in reality, a single, eternal, immutable act. The

distinction, therefore, is one necessitated by our limitation of understanding, and relates only to the manifestation of the parts of this will to the creature. By God's decretive will, we mean that will by which He foreordains whatever comes to pass. By His preceptive, that by which He enjoins on creatures what is right and proper for them to do. The decretive we also call His secret will; because it is for the most part (except as disclosed in some predictions and the effectuation) retained in His own breast. His preceptive, we call His revealed will, because it is published to man for his guidance. Although this distinction is beset with plausible quibbles, yet every man is impelled to make it; for otherwise, either alternative is odious and absurd. Say that God has no secret decretive will, and purposes just what He commands and nothing more, and we represent Him as a Being whose desires are perpetually crossed and baffled; yea, trampled on; the most harassed, embarrassed, and impotent Being in the universe. Deny the other part of our distinction, and you represent God as acquiescing in all the iniquities done on earth and in hell. Again, Scripture clearly establishes the distinction. Witness all the texts already quoted to show that God's sovereignty overrules all the acts of men to His purposes. Add Rom. 11:33, to end; Prov. 16:4. See also Deut. 29:29. Special cases are also presented, (the most emphatic possible) in which God's decretive will differed from His preceptive will, as to the same individuals. See Exodus 4:21-23; Ezekiel 3:7, with 28:21. These authentic cases offer an impregnable bulwark against Arminian objections; and prove that it is not Calvinism, but Inspiration, which teaches the distinction.

How then, are men's evil acts brought about?

God's eternal purpose as to evil acts of free agents is more than barely permissive; His prescience of it is more than a scientia media of what is, to Him, contingent. It is a determinate purpose effectuated in providence by means efficient, and to Him, certain in their influence on free agents. What are those means? Volitions are caused. The efficient causes of volitions are the soul's own dispositions; the occasional causes are the objects providentially presented to those dispositions. Even we may, in many cases, so know dispositions as efficiently to procure, and certainly to predict, given volitions, through the presentation of objective causes thereof. An infinite understanding may so completely know all dispositions and all their complex workings, as to foretell and produce volitions thus in every case, as we are able to do in many cases. Add to this, omnipotent, providential power, which is able to surround any soul with circumstances so adapted to his known dispositions, as infallibly to prove the occasions of given desired volitions. And the presentation of the objective inducement to do wrong is also wrought, after the manner of God's permissive decree, by the free actions of other sinner permissively ordained. Thus: The offer of the Ishmaelitic merchants (Gen. 37:25) to buy Joseph, was a sufficient inducement to his brethren's spite and cupidity. It was these subjective emotions in them, which constituted the efficient motive of the crime of

selling their brother. God did not Himself present that inducement by His own immediate act of influence; but He permissively ordained its presentation by the merchants. Here you have means enough to enable God to purpose and efficiently produce a given act of a free agent, without any other special concursus, in the act itself, than the providential power by which He sustains the being and capacities of that soul, whatever that power is.

This, then, is my picture of the providential evolution of God's purpose as to sinful acts; so to arrange the group events and objects around free agents by His manifold wisdom and power, as to place each soul, at every step, in the presence of those circumstances, which, He knows, will be a sufficient objective inducement to it to do, of its own native, free activity, just the thing called for by God's plan. Thus the sin is man's only. God's concern in it is holy, first, because all His personal agency in arranging to secure its occurrence was holy; and second, His ends or purposes are holy. God does not will the sin of the act, for the sake of its sinfulness; but only wills the result to which the act is a means, and that result is always worthy of His holiness. E.g.: A righteous king, besieged by wicked rebels, may arrange a rally, with a view to their righteous defeat, and the glorious deliverance of the good citizens, in which he knows the rebels will slay some of his soldiers. This slaying is sin; the good king determines efficaciously to permit it; not for the sake of the slaying, but for the sake of the righteous triumph of which it is in part, a means. The death of these good soldiers is the sin of the rebels; the righteousness of the end in view, is the king's." (Dabney, Theology)

"28. Least of all that God is the author of sin.

To make God the author of sin is such dreadful blasphemy, that the thought cannot without horror be entertained by any Christian. God, indeed, created man mutably good, infallibly foresaw his sin, foreordained the permission of that sin, really gave man sufficient powers to avoid it, but which could not act without His influence; and though He influenced his faculties to natural or physical actions, without influencing the moral goodness of those actions — all which appear from the event; yet God neither is, nor in any respect can be, the author of sin. And though it be difficult, nay impossible, for us to reconcile these truths with each other; yet we ought not to deny what is manifest, on account of that which is hard to be understood. We will religiously profess both truths, because they are truths, and worthy of God: nor can the one overturn the other; though in this our state of blindness and ignorance of God, we cannot thoroughly see the amicable harmony between them. This is not the alone nor single difficulty, whose solution the sober divine will ever reserve for the world to come.

By the permission of sin, God took occasion to display His manifold perfections.

29. This is certain, that by this permission of sin, God had an opportunity of displaying His manifold perfections. There is a fine passage to this purpose in Clemens, Strom, lib. i.: 'It is the greatest work of Divine Providence not to suffer the evil, arising from a voluntary

apostasy, to remain useless, or in every respect to become noxious. For it is peculiar to divine wisdom and power, not only to do good (that being, so to speak, as much as the nature of God, as it is the nature of fire to warm, or of light to shine), but much more to make the evil devised by others answer a good and valuable end, and manage those things which appear to be evil, to the greatest advantage.' (Witsius, Economy of the Covenants)

"1. If God's secret will respects one object, and His revealed will respects another object; then there is not inconsistency between His secret and revealed will. It is one of the most plausible objections, which has ever been made against the doctrine of divine decrees, that it is totally inconsistent with the preceptive, or revealed will of God. It is said, that to suppose God has fore-ordained whatsoever comes to pass, necessarily implies, that He requires one thing, but decrees another; or that He forbids one thing, but decrees another. He required Pharaoh to let His people go, but decreed that He should not let them go. He has required all good men to be perfectly holy in this life, but has decreed that no man shall be perfectly holy in this life. He has required all men every where to repent, but has decreed that multitudes shall never repent. He has forbidden and threatened to punish all sin, but has decreed that all the sin, which abounds in the world, should take place. In all these instances, it is said, God's secret will is diametrically contrary to His revealed will. But how does this appear? God's secret will respects one thing, but His revealed will respects another. His secret will respects nothing but the existence or taking place of things; but His revealed will respects the nature or moral quality of the things that take place. He chooses that some things should exist, which He perfectly hates; and He chooses some things should not exist, which He perfectly loves, in their own nature. He requires nothing but what He loves, in its own nature; and He forbids nothing but what He hates, in its own nature. His revealed will respects nothing but the moral good and evil in the things He requires and forbids. He required Pharaoh to let His people go, because this was right, in the nature of things; but He decreed that he should not let His people go, not because it was right in Pharaoh not to let them go, but because it was best, all things considered, that he should not give them liberty to go. God requires all men to be perfectly holy in this life, because this is right, in the nature of things; but He decrees that no man shall be perfectly holy, in this life, because He knows it to be best, all things considered, that none should be perfectly holy before they leave the world. Holiness is one thing, and the taking place of holiness is another; and sin is one thing, and the taking place of sin is another. When God requires holiness, His preceptive or revealed will respects the nature or moral excellence of holiness; but when He decrees that holiness shall not take place, His secret or decretal will respects only the event of its not taking place. So when He forbids sin, His preceptive or revealed will respects only the nature or moral evil of sin; but when He decrees that it shall take place, His secret or decretal will

respects merely its actual existence to answer some valuable purpose. Thus the secret and revealed will of God respect entirely different objects, and are by no means inconsistent. If they respected the same objects, it is granted, they would be inconsistent. If God should require and forbid the same thing; or if He should decree that the same thing should, and should not, exist, His secret and revealed will would be totally contradictory and absurd. If those who pretend, that the secret and revealed will of God are inconsistent, would only make the same distinction in this case, that they do in innumerable other cases, they could not discover a shadow of inconsistency between the secret and revealed will of God. How often do they themselves make a distinction between what is desirable, in its own nature, and what is not desirable all things considered? The fond and faithful parent does not desire, simply considered, to correct this offending child, but all things considered, thinks it best and decrees or determines to correct his child. And though he tells his child he does not desire to correct him, simply considered, but has determined it to be best, all things considered, to correct him, he sees no inconsistency in what his father says and does. Just so, the wise, holy, and benevolent parent of the universe may consistently decree to bring to pass things which He hates, forbids, and condemns." (Emmon's Works)

## WHY...EASTER

(Continued from Page 1)

Acts 12 reveal that Herod had Peter in prison. He had already killed James. He would have killed Peter also, but due to a religious day must put him in prison until the religious day was over. This was a Jewish religious day and he did not wish to anger the Jews by holding an execution on their holy day. The holy day is called in Acts 12:4, Easter. Herod had no respect but rather hatred for the church. To have an execution on a Christian holiday would not have angered the Jews. The word Easter just does not fit into the context of the reading. Upon looking up the word in the Greek, it is revealed that it should be translated passover. It comes from the word "pascha" meaning passover.

Since "Easter" can be found only in this verse of the Bible and it should be rendered "passover." It comes from the word "pascha" meaning passover.

I went to secular history and found that the word Easter comes from the word "Ishtar." Ishtar was an Assyrian goddess known as "the queen of heaven." This Assyrian goddess had come to the Assyrians from the Babylonian religion. Now, Beloved, "the queen of heaven" is mentioned in the Bible. Since our word "Easter" comes from her, I looked it up. Listen: "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven..." (Jeremiah 7:18).

Listen to the result of Israel paying homage to the queen of

(Continued on Page 6 Column 1)





QUESTION: — What man was known for his reckless driving?

ANSWER: — Jehu, Second Kings 9:20. "...and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously." The margin gives in place of furiously the literal translation from the Hebrew, "in madness."

## WHY

(Continued from Page 5)

heaven; "Therefore thus saith the Lord God; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched" (Jeremiah 7:20).

Though I wanted to preach about Easter, I just could not preach about something that had brought the wrath of God upon the people. I quickly abandoned all thought of preaching on Easter.

2. LENT. I thought I would change my message to preach on Lent. I had been reading in the newspaper concerning the subject how that for 40 days before Easter, people are to give up things and make sacrifices for the Lord. I have always felt that we should put the Lord first and no sacrifice on our part could be too great. The subject had appeal.

I got my concordance and looked to see where Lent could be found in the Bible. Much to my dismay, it could not be found. There is not even a mention of that practice called by any name.

I went to secular history and found that Lent — 40 days of fasting — was a religious practice of the Babylonians. It was done to commemorate the death of the Babylonian messiah — "Tammuz." There were also sunrise services connected with the worship of this heathen deity.

Now, Beloved, "Tammuz," the God of Lent and the sunrise service is mentioned in the Bible, listen: "He said also unto me, Turn thee yet again, and thou shalt see greater abominations than they do. Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz" (Ezekiel 8:13, 14).

Israel had brought the heathen practice into the house of God. No doubt then as now, the people would say it is our way of worshipping the Lord. God calls it abomination! They had also brought the heathen practice of sunrise service into the Lord's house. They looked toward the east from which the sun would rise. Here then is a sunrise service 594 years before the birth of Christ. God calls it

abomination! Listen:

"Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east" (Ezekiel 8:15, 16).

I then knew that I could not preach on Lent. Easter and Lent both had Babylonian origins. The question is, How did these Babylonian religious practices become part of outward Christianity?

I turned to the infallible Word of God for the answer. I found that there is a religious organization that promotes these Babylonian mysteries. These awful heresies are promoted by a religious organization that will exist right into the tribulation period. Listen:

"And upon her forehead was a name written, Mystery, Babylon The Great, The Mother of Harlots and Abominations of the Earth" (Revelation 17:5). The geographical location of this organization is given in the Bible, listen: "And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth" (Revelation 17:9).

Rome is known as the city that sits on seven hills. This religious organization has its headquarters in Rome. Rome is the home of the Roman Catholic Church.

The religious organization is further identified by her past. Listen:

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus..." (Revelation 17:6).

It is documented, historical fact that the Roman Catholic Church has in the past murdered millions upon millions of Baptists and others that they claimed were heretics. Easter and Lent were not practiced in Bible days, not by the apostles or the New Testament churches.

Easter was established by the Council of Nicea in 325 A.D. and Lent by the Council of Aurelia in 519 A.D. These councils were the groundwork from which the Roman Catholic Church sprang. The Roman Catholic Church popularized Easter and Lent upholding the mysteries of Babylonian worship. Refusing to preach such practices, I am still without a message.

3. GOOD FRIDAY AND EASTER SUNDAY. Believing in the atoning death and bodily resurrection of our Saviour Jesus Christ, I thought I ought to be able to bring a message concerning Good Friday and Easter Sunday. With Bible in hand, I began to search the Scriptures with respect to the death, burial and resurrection of Christ.

My study revealed that Good Friday and Easter Sunday are frauds. These two fakes deny the Scriptures, call the Son of God a liar and dishonor the atoning death of Jesus.

Beloved, if you are saved, surely you should hate anything that portrays the atonement in a false light. We should not

tolerate any error that distorts what Jesus did for us on Calvary.

I believe if you know the truth, you will renounce these two frauds. Since I can not preach on these two imposters, let me show you the truth from the Bible concerning the death, burial and resurrection of Christ.

a. Jesus must be in the grave three days and three nights—72 hours in the tomb. Listen: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:40). Any contradiction of these words is a lie. Yet, so that none might misunderstand, listen: "And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again" (Mark 8:31).

Jesus was certainly not misunderstood in the days that He preached about His entombment being three days and three nights, even His enemies understood. They came to Pilate with these words, listen: "...Sir, we remember that that deceiver said, while he was yet alive. After three days I will rise again" (Matthew 27:63).

Can you not see that between Good Friday and Easter Sunday there are NOT three days and three nights? If Good Friday and Easter Sunday were true, it would mean that Jesus lied! Do you not see the evil plot of Satan behind such teaching?

b. He must be raised from the dead on the third day after being entombed 72 hours. Listen: "...he rose again the third day according to the scriptures" (I Corinthians 15:4).

c. Jesus died about 3 p.m. on Wednesday. Listen: "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost" (Luke 23:44-46).

The ninth hour was 3 p.m. The Jewish day always began at sundown. The evening sacrifice was offered at the temple 3 hours from sundown every evening. It is significant that Jesus should die at the time of the evening sacrifice. The next day was Thursday and it was (beginning at sundown) the yearly sabbath. Since it was the first day of Passover, it was to be observed as a sabbath, listen: "In the first day shall be an holy convocation; ye shall do no manner of servile work therein" (Numbers 28:18).

The Jews could not have anyone hanging on a cross over this yearly sabbath, much less bury them on the yearly sabbath. That is why they broke the legs of the two thieves, but Jesus was already dead. Christ, as well as the two thieves, was buried before sundown on Wednesday.

d. Jesus rose from the dead on Saturday before sundown. Saturday was the Jewish weekly sabbath day. This was a week that had two sabbath days one on Thursday (the yearly sabbath) and one on Saturday, the weekly sabbath.

Count 72 hours from about 3

p.m. on Wednesday and you arrive at about 3 p.m. on Saturday. This was still the third day and at about 3 p.m. it was 72 hours since Jesus died. He was buried between 3 p.m. and sundown. Sometime between 3 p.m. on Saturday and sundown, Jesus rose from the dead. This way both Scripture requirements were fulfilled — being raised on the third day and being entombed 72 hours.

"Would it not seem reasonable that we should set aside a day to celebrate the resurrection of Christ," say many. Exactly so, they set aside the first day of the week — Sunday, every Sunday, not once a year. This was the day they found the empty tomb. They even changed the name of the first day of the week to the Lord's Day. Listen to John's words: "I was in the Spirit on the Lord's day..." (Revelation 1:10).

There is a simple choice; you can celebrate the resurrection every Sunday to the glory of God, or you can celebrate the resurrection every Easter to the glory of Satan. Either we can magnify God's truth or magnify the Devil's lies.

4. COULD I NOT USE THE EASTER SEASON TO PREACH ON THE RESURRECTION? Why not take something bad and make some good come of it? Still without an Easter message, what would be wrong with doing this? Then the Word of the Lord came to mind, listen: "Thus saith the Lord, Learn not the way of the heathen..." (Jeremiah 10:2). God does not want us to use heathen ways to worship Him. Easter is heathen. Lent is heathen. Good Friday and Easter Sunday are heathen because they are contrary to the Bible.

This is not my word, but it is God's. There is a "Thus saith the Lord" on the command. How could I teach heathen ways in the face of a Divine Command? Let the heathen have heathen ways. The command is to God's people. Those washed in the Blood of Calvary's Lamb are not to learn the heathen ways. You have heard the truth. Do not mix heathen ways with it.

When the Devil does not flatly deny the truth, he twists it. He perverts the truth. Listen: "...thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10). For me to preach "the true Easter story" as some call it, would be to pervert the truth. I am duty bound to preach the Word of God, therefore, I have NO Easter message. May God bless you with such as I have preached is my prayer!

## LOVE

(Continued from Page 1)

how much I mean to myself! When it comes down to the nitty-gritty, it is really a selfish love we have for ourselves, isn't it? Oh, I know that there are times when we just hate ourselves for something that we have done, maybe a stupid mistake or a bad decision concerning a purchase or move; but it soon passes and before you know it, we are in love with ourselves again.

Now, I want you to love your neighbor the same way you love yourself. Ah! You can't do it can you! You just failed the

test! You have broken the law, and now deserve eternal punishment in the fires of hell! Does that sound drastic? It's the truth. By your not loving your neighbor as thyself all the time, you have just broken not only that commandment, but a host of others along with it.

I know that all of us live in a variety of neighborhoods and all of us have different neighbors. Some of us live in the city where our neighbors live directly next door, others live in the country where our neighbors live further away. No matter what the case, all of us have neighbors. Now, I'm sure that there are those whom you feel are "good" neighbors and those whom you consider "bad" neighbors. Let me give you an example. Let's say that neighbor "X" is in need of a lawnmower while his is in the shop being repaired. He is a good neighbor, always keeps his yard trimmed and cut, has a good job, of good moral character and so forth. Why, sure, you will loan him your lawnmower, in fact, you will probably even sharpen the blade for him before he uses it! He's the kind of guy that doesn't need to even refill the tank, or worse yet, hits a stump or a root and breaks the crankshaft! Oh, that's okay for neighbor "X". I know that he didn't intentionally do it, and he will repair it for me, as soon as he can. You get a little mad over it, but you get over it.

Now, neighbor "Y" lives across the street. He is an eyesore to you and the neighborhood. His kids are always in trouble, delinquent in school, and he delinquent in bills. He can't keep a job, and his hobby is seeing how many beers he can drink on the weekend. Sometimes he and his wife argue, waking up the whole neighborhood when she throws the iron skillet at him and misses and goes through the front picture window. Now, let's suppose that neighbor "Y" needs to borrow your ladder. He stayed sober one weekend and felt energetic and decided he was going to paint around the house. Now, you know the character of the man, and how you feel about him, so you make up a lie, and say that you have to use it today because the rain gutters are full of leaves, and you need to clean them out. Now, you had no intentions of cleaning out the gutters, but, to avoid helping this man out, you made up a story, and now, the day you were going to spend relaxing around watching a ball game has to be spent cleaning out the rain gutters so that your neighbor won't get suspicious and think that you are lying to him. Meanwhile, neighbor "Y" finds a ladder and paints his house, stays sober and does a good job. But you didn't want him to use your ladder because you thought that you would never see it again. You were afraid that he might sell it for money to buy beer with!

Oh, but it's okay for neighbor "X" to use your good lawnmower, and even break the crankshaft if need be! Do you show love for one and hate toward the other? Have I not illustrated a stereotype example of modern neighbors? Have we not all met these illustrations in some fashion? Now, after answering yes to these questions, answer this: Why can you love one neighbor and not the other? The Bible plainly commands us to love thy neighbor.

(Continued on Page 7 Column 5)



When God guides the tongue, how powerful and persuasive must the language be.

## NEW GUINEA MISSIONARY REPORT

Fred Halliman

Dear friends,

Greetings to each of you from Papua New Guinea. Please excuse the long absence on my part from THE BAPTIST EXAMINER. It seems that as I get older I find it just a little harder to keep pace with the work. One big difference now as compared to a few years back is that I used to do most of my correspondence and articles for TBE at night. Now due to a couple of things, I hardly do any writing at night. One is I cannot see the type very good at night and another, is by the time I have put in a full day outside, I am too tired to work at night. These are not meant to be excuses, but just plain facts.

While I have not written for quite some time, that does not mean that the work has slowed down to the extent there is nothing to write about. Over on the Duna side I spend very little time now. The work has progressed in that area to the extent that the churches are capable of carrying on every aspect of New Testament church work. My main concern in that area is the ongoing of the Bible School and literacy work. I visit the Bible School as often as possible, encourage them in their work, and assist them financially. A second Bible School and literacy school has now been opened over in the Levani Valley. I think they have 15 students enrolled in the Bible School. We believe that the literacy work and Bible School work is now the backbone of our mission work. After three years in literacy and Bible School work, the students come out able to read and write, have a good working knowledge of the Bible and are well-grounded in Baptist (Bible) doctrine.

Here in the Huli (Nogoli) area

the work is making good progress. Several times a couple of years ago, I seriously considered leaving this area, but could never quite do so. Several months ago we began doubling our efforts to try to reach these people. We began having Bible studies and prayer meetings with various groups on Sunday afternoons. This proved to be a tremendous blessing to us personally and, seemingly, was like a door opened to our work. These Bible studies were held in various homes, etc., were informal and anyone could ask questions at given times on any thing related to the subject being taught. As a result, much interest was created. The attendance grew until we had to move from the homes to the church buildings for these meetings. This, also, seemed to cause more interest in our regular church services.

In the past year we have baptized about 50 people in the Nogoli area. The pastor of the church here at the Nogoli Mission Station is Yoti, the man that got burned so badly several years ago. Up until a few months ago, Yoti had become so discouraged that he was considering resigning as pastor and going back to his home in the Duna area. The Lord has encouraged him in the work here in the past few months by adding several to the church here.

One of our blessings in the last few weeks has been to see another Baptist Church organized. We have been ministering to this group of people for about two years. Most of this group had attended Protestant churches, and some Catholic. A few had never professed to be anything. We first began meeting with them in an old abandoned house formerly used by a government agriculture of-

ficer. They soon began to show much interest and, after a couple of months, they put up a building for worship services. It was over a year before any of them made a profession of faith. Now most of the group has been saved and baptized. One of the men had been called to preach before they were organized into a church. He was called as their pastor the day of the organization. A week ago this past Sunday, I visited the new church and assisted them in the observance of the Lord's Supper.

This past Sunday was a real blessing for us here at the church at Nogoli. We held a baptizing and seven people were baptized. One of the men in this group used to be a Catholic preacher in this area and, while such, he killed his wife. For this he served four years in prison. About six months after he was released, he was back in prison again for another nine months. Then he was saved and last Sunday became a Baptist. He is a great testimony in this area. Another man that was baptized has become almost paralyzed in his legs. He had to be carried to and from the place of baptism and helped into the water. After the service was over, I helped to carry him back to his house.

We have another group that we are ministering to that has seven baptized people. Just today a young man told me that he and some more wanted to be baptized and, shortly after that, they would request authority to be organized into a church. Beloved, Satan is attacking us from every side now, but that has always happened when the Lord has begun to call out His people, to save them, teach them through His Word to be baptized and, then, organized them, into churches. Using a term from the sport's world,

'We have been down several times in our bout with Satan, but never out'. Sometimes we have taken the count of nine, but always, at the last second before the final count, the Lord has raised us up. We have been experiencing an unique and special attack by the satanic forces in the last few months, but we believe God is going to give us the victory to carry on His work. Again, and this time, using an army term in fighting, 'we have been dropped behind the enemy lines and are fighting Satan in his own territory.' The battle is not easy and, while we sometimes get 'battle fatigue' from being in an almost continual struggle with Satan, we are determined to carry on until the Lord says 'It is enough.' When the Lord is finished with His servants, He sometimes lets them perish in the final battle, but that does not mean that Satan has gotten victory. It just means that the Lord, in His sovereignty, knows what is best for us all and what will bring more honor and glory to Him.

We now have all the timber milled for the new house here at Nogoli and hope to start preparing the building site next week. We will be happy to get out of this rough bush house and into one that has a few conveniences, like water, toilet, etc., etc., inside. Ever since I have been living in this area—just about four years now—I have had to carry water from a river about a quarter of a mile from the house. All my laundry is done at the river. I am so anxious to get out of this house. Just as soon as I get the house up with a roof on, the flooring and weatherboarding on, I will move in and finish it up then.

May the Lord bless each of you and watch between us all!

## 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, 41105  
-0071

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 36, Tari, via Mendi,  
Papua, New Guinea.



**CORRECTION** — The accomplished pianist of Calvary Baptist Church is Rhoda Smith, not Rhoda Gilpin. She is the daughter of John R. Gilpin, Sr.; but is the wife of John Smith.

## LOVE

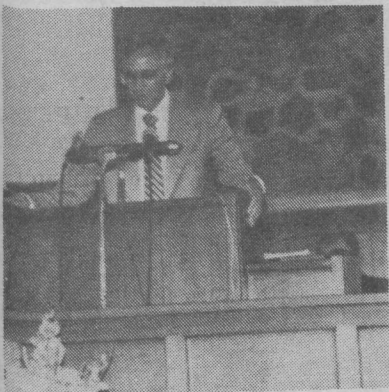
(Continued from Page 6)

even as you love yourself! You just can't do it, can you? You just can't get yourself to love both of your neighbors the same? Well, aren't you glad that we have a redeemer? Aren't you glad that, in God's perfect Love, He can love us perfectly through Christ Jesus? Knowing full well that we can't keep the law of love to our neighbors clearly teaches the need for a perfect sacrifice in Christ Jesus.

Friends, for where there is love, there is no strife. There is no hating of one another. There wouldn't be murders, greed, that hunger for world power and dominion. Love will keep the sixth commandment; and each of the commandments of the second table of the law. Paul says in verse eight, "for he that loveth another hath fulfilled the law." That's just the point I am driving at. We can't fulfill the law of love, not only with our next door neighbors, but to

(Continued on Page 8 Column 1)

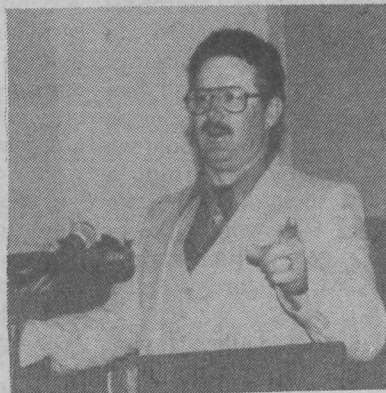
THE BAPTIST EXAMINER  
AUGUST 25, 1984



Ron Boswell, a favorite at Calvary Baptist Church.



Dan Phillips will straighten those other fellows (Mike King, Clyde Everman, Jim Walters and Ron Boswell?) out.



Sam Wilson, the editor's son, makes a point.



Eating at the parsonage.



## TUNE IN TO THE CALL TO CALVARY

Station: WEMM, Huntgn., W. Va. Time: Sun.—7:30-8:00 a.m. Dial: 107.9 Watts: 50000 FM

## LOVE

(Continued from Page 7)

the whole world! We cannot continually love our fellow man with abounding love because it is not in us to do it! We fall flat on our faces even trying. Just think of what kind of world we would live in if we could keep the law of love. There would be no greed, no envies, no jealousies, no backbiting, no unfairness, no negative thing. There would be so much love between the U.S.A. and the U.S.S.R. that there wouldn't be the first thought of a nuclear arms race or freeze. We wouldn't need S.A.L.T. II, or N.A.T.O., or any other peace treaty. For there would have never been a war from day one. This is true love. A peaceful coexistence guarded by love of and by fellow man.

However, this is not how it is. It will be for the saints of God in the near future; but for the time being, we are still human, and totally incapable of fulfilling the law of love in the minutest detail. Even neighbor "X" whom you think so highly of, just broke your lawnmower, yea, even the crankshaft. Here he comes with it, and the piston is in his hand. Woe to you! Oh, you will wait until you get it in the garage, then you will tell your wife what you think of neighbor "X". See, you just can't do it, can you? Thank God that we have Jesus Christ! Thank God that we have a redeemer! Thank God that Jesus Christ kept the whole law,

even the law of love, and gave us an inheritance in heaven.

Now that we have clearly seen that we can't love our neighbor all of the time, what do you have to say about the first commandment? Love thy God with all thine heart and soul! If you can't love your neighbor always, who has no control over your life or the affairs thereof, how can you love God, who is in control of your life and all of the events thereof? You can't do it, can you. Friends, it is only Bible that I speak. We are so utterly sinful that we cannot keep the laws of God. This is why we have a redeemer in Christ Jesus. Jesus paid it all, and fulfilled it all. Jesus Christ is our all and all.

## HISTORY

(Continued from Page 1)

dependent of any mission board and connected with nothing except an Independent Missionary Baptist Church. I was a member of the Macedonia Baptist Church, Chicago, Illinois at the time. I had been pastoring this church for about six and one half years at the time I started my preparations for the mission field.

Apart from visiting churches, I had to get all my traveling documents ready for myself and my family — had three small children at the time — and get a visa for Australia and permission to enter Papua, New Guinea. Every step of this was a new undertaking for me and, sometimes, confusing for a country boy that had gone to a big city. However, else, though,

that I failed to know about making preparations to travel to and enter a foreign country. I was well acquainted with the Architect and Maker of the universe and had learned long before this to trust Him for every detail, small or great. I spent literally hours in prayer asking the Lord to open up doors and then, to guide me to and through them. He never failed and all things began to open up systematically and in of God working in my life.

I was soon made aware of the fact that this was truly a work of the Lord for, as He was opening up doors for me, I began to hit the mission boards and praise the Lord that He was getting things done through a New Testament Church only, without the aid of a mission board. As a result of this, the director of a certain Mission Board began fighting me and trying to prevent my going to the mission field. Telephone calls and letters were being sent nationwide to churches and individuals. One or two individuals fought me as individuals. They thought that I was not worthy of such a call and undertaking. I had to agree with them, however, I knew that my call was sure and that my opponents were in reality fighting with the Lord and not Fred Halliman.

With the very first offering received, we started the New Guinea Mission Fund. All offerings went under and were deposited in that name for several years. By the closing months of 1959, I had visited all churches that had shown interest in the work and had much of my paper work ready for traveling. I was having some problems of securing an entry permit for New Guinea. This is where the mission boards were hitting hard. They said it would be impossible for me to secure an entry permit without a recognized organization, such as a mission board, representing me. My answer to this was that if the Lord was unable to get me into a foreign country, any foreign country, through a New Testament church only, I would readily admit that I had made a mistake and, furthermore, quit preaching that God was sovereign over all things. In fact, if the Lord is not able to get His preachers anywhere He wants them apart from a N.T. Church, that puts Him several notches below the director of any given mission board.

By about the middle of February 1960, I had all papers in order, including visas and entry permits, and began the final count down before I left. There was much excitement and concern both at church and in our home as the time drew near for our departure. We began selling our furniture, a new Pontiac automobile, etc. — things that were extremely close to us. But we were not getting ready to come to New Guinea on a trial basis and, if we did not like, etc., then we could come back and take up where we left off. We were sure and were cutting every bridge behind us in preparation for a new life and unique experience.

D Day was

Fast Approaching

We had set March 6, 1960 to leave for New Guinea. This last week seemed to go before it started. We had everything in order including our plane tickets. The 6th fell on a Sunday. Sunday morning came and

time for services. I was still the pastor of the church. The house was packed to capacity that morning. At the end of the service, I resigned as pastor and two and a half hours later, my family and I were boarding the plane for New Guinea. Almost the entire church came to the airport, along with many relatives and other friends. By 2:30 p.m. we had said our last farewell and were on the plane. By 3:00 p.m. we were in the air and on our way to New Guinea. I suppose the flight to Honolulu was normal except that my pastor had told me that I was the eyes of the people back home and to report what I saw, so I was almost continually typing on a small portable machine. We spent a week in Hawaii, and then, on to Australia. I spent almost two weeks there, then left the family there and I came on to New Guinea to secure a place for my family to live.

Early Days in  
New Guinea

Without going into all the minute details, I'll simply say that I had quite a stormy entry into New Guinea. I did not have the proper entry permit, but I was depending on the Lord to get me here and into the country and that He did. I was told about four days later that, insofar as the record showed, I was the first person that had ever been allowed into the country without this special entry permit. Almost all the first week was spent going through the government channels to be allowed to work in New Guinea as an independent missionary. I argued with various department heads for three days over this and was flatly refused permission to start an independent work. They would readily grant me permission to join some other recognized Mission, but not to start an independent work, since up to that time there was no independent mission work here. On the fourth day, having worked my way up from

the very bottom to now the only man under the Administrator of Papua, New Guinea, I entered the office of Mr. C. McCarthy, determined to secure permission to work here as I felt the Lord leading me. At first Mr. McCarthy was just as opposed to my request as the rest had been. It was not until I told him that I would take my case to the United Nations that he decided to reconsider.

McCarthy phoned the Administrator and arranged for a special meeting with him. I was told to come back at 3:00 p.m. for his decision. When I went back to his office in the afternoon, I was handed a large manila envelope containing sixteen smaller envelopes. Mr. McCarthy told me my request had been granted and that this large envelope contained letters to the sixteen different District Commissioners of Papua, New Guinea instructing them that, if and when I visited their District, I was to be given any assistance necessary to assist me in making a survey of Papua, New Guinea to establish an Independent Baptist Mission work.

I left Port Moresby the next day in search of a place for my family to live. I visited several places and finally located a small house in Wau about one hundred miles inland from Lae. I immediately made my way back to Australia to collect my family. As soon as we could get all things in order (I made sure I had the proper entry permit this time), we left Australia, now as a family, to start a new life in New Guinea. We soon settled in there in Wau. It did not take us long to discover that we were living in a strange land and among some of, if not the most, primitive people on earth. We had been away from America now for almost a month, living out of suitcases. This was to continue for another two months before our things from America would arrive. (More next issue).

## BOOKS NOW AVAILABLE

BAPTIST SUCCESSION by D.B. Ray

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## APPRECIATED LETTERS

Brother Wilson... We are enclosing a check for \$200.00. We would like \$100 to go to New Guinea Missions and \$100 to go The Baptist Examiner. Also, enclosed are some names and addresses for renewal of subscriptions to the paper. We will be sending additional names in the near future.

Missionary Faith  
Baptist Church,  
Ft. Pierce, Fla.  
\*\*\*

Dear Brother Joe Wilson... Our newly formed church (under the authority of Philadelphia Baptist Church of Birmingham, Ala.) voted to support The Baptist Examiner \$50.00 per month. We all feel that The Baptist Examiner is the best Missionary tool we have. We will be forwarding a mailing list soon of people we have visited who would like to receive the paper. Please pray for us as we do for you and T.B.E.

Chuck Talley, Treas.  
Philadelphia  
Baptist Church,  
Decatur, Ala.  
\*\*\*

Editor's Note. We praise God for those who help us to do what we certainly could not do alone. May God richly reward our supporters — and He will. These letters highlight our needs: regular support and more and more readers.

Grace Baptist Church  
Bible Conference  
Stanleyville, N.C.  
Aug. 31st - Sept. 2nd

### CONFERENCE PROGRAM Friday Night

Prayer in the Christian Life ..... Andy Proctor  
Today's Search for a True Church ..... Mike King  
What Kind of Election ..... Don Pennington

### Saturday Morning

What About Limited Atonement ..... Sammy West  
Membership in the Lord's Church ..... Owen Croy  
What If One Should Fall From Grace ..... Carl Barnette  
Sovereign Grace,  
The Maker of Missionary Zeal ..... Peter Halliman

### Saturday Afternoon

Proper Usage of the Tongue ..... Luther Hilton  
God's Sovereignty and Mercy ..... Kenneth Leonard  
The Christian in Combat ..... Ron Boswell

### Saturday Evening

Preachers and Preaching ..... David West  
Shall All The Elect Come To Christ ..... Jim Hobbs  
Shall There Be Any Rewards ..... Joe Wilson

### Sunday Morning

The Reality of Heaven ..... Dean Elzy  
How Dead is Unsaved Mankind ..... Martin Holmes  
Preaching Christ  
According to the Scriptures ..... Dan Phillips  
Unannounced ..... Gene Kiger

### Sunday Afternoon

Can A Church Lose Her Candlestick ..... Sam Wilson  
The Reality of Hell ..... Aaron West  
Loving the Appearing of Jesus Christ ..... Willard Pyle

If we can be of assistance to you in any way, please contact Gene Kiger, 2872 Hermitage Dr., Winston Salem, N.C. 27103. Phone (919) 768-7282.