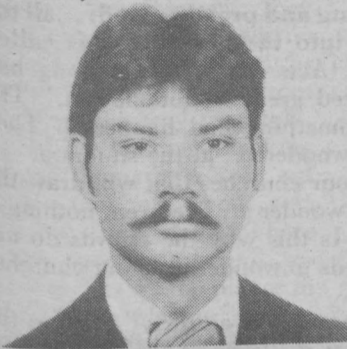


REPORT FROM PETER HALLIMAN

by Peter Halliman

Greetings to each of you in the name of our great God and Saviour Jesus Christ. Two years ago this past December third I announced my calling into the ministry of the Lord. Most of you know the story behind my calling into the ministry, but for those that do not, I will only briefly explain my experience.

Shortly after graduating from high school in nineteen and seventy-nine I felt the Lord working in my life. At times I would feel very strongly about this, and then at times I would completely dismiss it from my



Peter Halliman

mind. I was sure the Lord was calling me to preach, but just did not want to accept the fact that I was going to be a preacher. I tried to make all kinds of excuses for myself. Saying I just wasn't cut out to be a preacher, that I wasn't meant to be a preacher, that the Lord could find others much more able than I.

The excuses went on and on, I was determined to live my life the way I saw fit, no matter

(Continued on Page 7 Column 3)

THE PROVIDENCE DIGEST

by John Alber
Rt. 2, Box 444
Kountze, Tx. 77625

I Corinthians 14:6-8 — "Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge,



John Alber
or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except

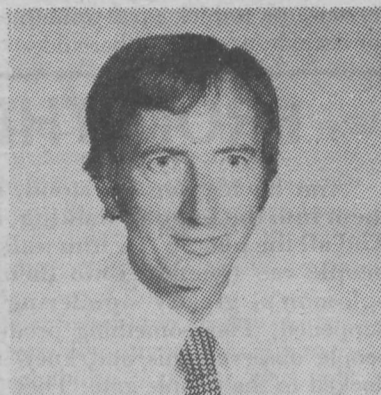
(Continued on Page 4 Column 5)

**HURRY!
PLAN NOW
ONLY SEVEN
WEEKS UNTIL
CALVARY
BAPTIST
CHURCH'S
BIBLE
CONFERENCE
Y'ALL COME!**

WHY I COULD NOT PREACH MY EASTER SERMON

by Ron Boswell
Rt. 1, Box 495
Smithburg, MD. 21783

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



Ron Boswell

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

(Continued on Page 8 Column 4)

People who live in glass houses have faded sofas.

WHAT THE WELL DRESSED CHRISTIAN SHOULD WEAR ON EASTER

by John R. Gilpin, Sr.
(Now in Glory)

I. LET ME TELL YOU A FEW REASONS WHY I DO NOT OBSERVE EASTER? IN THE VERY OUTSET IT IS HEATHEN IN ITS ORIGIN.

If you will go to the library and consult any good reputable encyclopedia, you will find that Easter comes from the Greek goddess, Estarte, and that Easter was a pagan heathen festival that was celebrated fully 800 years before the Lord Jesus Christ was born in Bethlehem. You will further find that it was never celebrated by so-called Christians until about 400 years after the Lord Jesus Christ's death, and then when it began to be celebrated by so-called Christians, it was only the attempt of the Catholics to overawe the heathen mind of the barbaric peoples so that, beloved, all the paraphernalia connected with Easter, including the Easter bunny, and the eggs,

can be said to be pagan entirely as to its origin and can be proven to be at least 800 years older than the resurrection of the Lord Jesus Christ.

Now, beloved, if I did not



John R. Gilpin, Sr.

have any other reason for being opposed to Easter, that is enough of a reason right there. I haven't any business baptizing paganism into the church of the Lord Jesus Christ in the guise of religion when this Word of God has been given to us as our final

(Continued on Page 9 Column 3)

DON'T'S AND DO'S OF THE MINISTRY

by Raymond Waugh, Sr.
P.O. Box 5435
Midland, Tx. 79704

First, don't worry about your faces or figures! I realize that in the world in which we live, physical appearance is uppermost in the minds of the majority of the people. Many churches will not call a man unless he is good looking and has a pretty wife. Such folk, of course, are evidently of the opinion that the



Raymond A. Waugh, Sr.

face makes the man. Perhaps they have seen too many movies or watched too much television, and they have been sold on the idea that physical beauty is synonymous with spirituality, efficiency, and effectiveness. Practically every industry in America today concentrates on this idea. Clothes, toothpaste, and cosmetics are sold or advertised on the premise that they

(Continued on Page 10 Column 3)

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Baptist Is Our Middle Name

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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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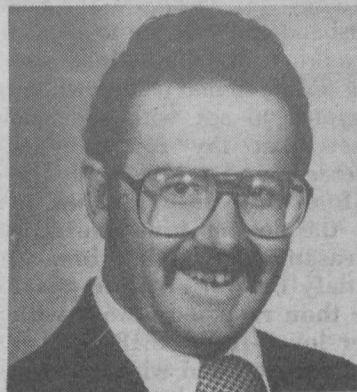
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ARE BAPTISTS PROTESTANTS: YES

Matthew 16:18: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

In a preceding article we asked the question, Are Baptists Protestants, and answered it with a most emphatic no! What the world commonly thinks of when the term Protestant is used, is the churches that came out of Catholicism. I feel we gave sufficient proof in our last article that Baptists could not be Protestants because they were here before the Catholics. I do not want to rehash the arguments used in the former article, but I

do want you to know that my opinion has not changed one iota. We list two definitions from the dictionary of the word Protestant. 1. "Belonging to one of the branches of the Christian



Sam Wilson

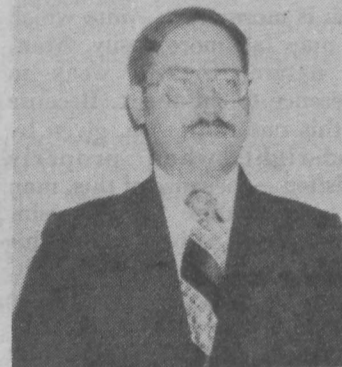
church which separated from the Roman Catholic Church in the sixteenth century." By this definition, it is an impossibility for Baptists to be Protestants, because they were here before the Catholics, and therefore could not have separated from them. 2. "Declaring an opposing opinion on something generally accepted." Thank God; based on this definition Baptists are protestants. We are protesters. We live in a day when people want to compromise. The term non-essential is a popular term. God forbid that we disgrace the Baptist name and Baptist history by not protesting the heresies of today.

(Continued on Page 6 Column 4)

WHAT IS LANDMARKISM?

by Medford Caudill
22111 C. R. 38, R. No. 5
Goshen, IN 46526

In the nineteenth century J. M. Pendleton wrote a tract entitled "An Old Landmark Reset." J. R. Graves published it. From that time on those who believe in and adhere to Baptist church doctrine have been denominated Landmarkers. Those doctrines they teach con-



Medford Caudill

cerning the nature of the Lord's church likewise are termed Landmarkism.

Graves, Pendleton, Dayton, et. al., did not put forth anything new. The principles which they advocated had been held by Baptists since the time of Christ. What they did do was decry the creeping liberal tendencies which were beginning to make Baptists act and think like Protestants.

Today we have a movement which in general denotes itself as Reformed Baptists. What they ought to call themselves are WET PROTESTANTS. This movement has arisen since the

(Continued on Page 3 Column 3)

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

FLEE FORNICATION II

"Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body" (I Cor. 6:18).

In a previous article we have established the following facts: Fornication is the Bible word used to refer to all sorts of sex sin. It is not restricted to sex between single people. There is one proper sex act — that of sex between a man and woman properly married to each other. All other sex is sinful. All other sex is included under the word fornication. We have seen that the

Bible says much — all bad — about this sin. God commanded the death penalty for this sin in the Old Testament, and though that may not apply today, God has not changed His attitude of hatred of this sin. Believers need to be warned against this sin. There are many terrible consequences of this sin. Doubtless, it is the one sin that does more harm in our country today than any other. It is a sin that leads to hell. But, praise God, there can be forgiveness, cleansing, deliverance, and salvation for those who have been guilty of this sin. Now, let us move on to

the subject of this article, dealing further with my text, and emphasizing the matter of fleeing from this sin.

There is much meaning in the word "flee" as it applies to this subject. Often times we are to stand and fight against sin. Sometimes we are to launch an offensive war against sin, go to where it is, and attack it in the power of the Holy Spirit. But we are told to flee this sin. We are to avoid it as much as possible. We are to stay out of a fight with it as much as we can. It seems to me that the word "flee" here has

(Continued on Page 2 Column 1)

The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE
JOSEPH M. WILSON, EDITOR

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FLEE

(Continued from Page 1)

special meaning with reference to this sin. Let us note the sinful nature of man. Remember that the sex desire is a normal, natural, and right desire so long as it is satisfied in the proper, God-appointed way. Sinful sex is the perverted usage of a natural and right desire. Men have to cultivate the taste for some sins. The drunkard was not born with a natural desire for strong drink. Most likely, the first time he tasted such, it was offensive to his taste. A taste for tobacco has to be developed. There are many sins that do not come from the wrong usage of a right and natural desire. When sin is the wrong satisfying of a natural and right appetite, that sin is one to which man is more prey — into which he may fall more easily. Man, by nature, is very weak in reference to sinful sex. Because of this natural desire, given by God-right when properly satisfied — because of this, man is very liable to this sin. Therefore, it is best to flee this sin rather than to try to fight it.

Read Genesis 39:7-12 and see how Joseph dealt with the terrible temptation set before him relative to sinful sex. That wicked wife of Potiphar lusted after Joseph, and sought to seduce him into this sin. "And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled forth" (Gen. 39:12). Joseph knew the power of this temptation. He knew the weakness of the flesh. He did not stand around and argue. He did not stay and fight. He ran away. He obeyed the injunction of my text even though it was not yet written. What a pure man was Joseph. What a great man for God he was. Surely, his fleeing fornication had

something to do with his developing into one of the giants of God in the Bible.

Oh, how differently did David act. "...David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon" (II Sam. 11:2). David did not flee the temptation. He lusted in his heart after this woman. He stood and gazed upon her until the fire of lust burned beyond control within him. He sent and asked about the woman. He sent for her. He was not "overtaken" in a fault. He worked and planned the whole thing. And, oh, how he suffered over this sin. How dearly did he pay for the few minutes of forbidden pleasure! Had



Joe Wilson

David fled fornication, even as Joseph did, how different would the story of the latter years of his life have been.

"Flee also youthful lusts..." (II Tim. 2:22). Surely, fornication is a youthful lust, though it is also a lust which plagues one through all of life. Note the words of advice relative to the harlot's house in Proverbs 5:8, "Remove thy way far from her and come not nigh the door of her house." Beloved, what good advice is this. Whoever fell into the sin of fornication while fleeing therefrom? How many have escaped this sin who deliberately placed themselves in the place of temptation, and continued dabbling with those things that lead to this sin? Let me list several things that are involved in "fleeing fornication."

First, I list some positive things. And first and foremost is the matter of salvation. Nothing will help a man to victory over sex sin like just being saved by God's grace. Salvation gives a new nature with new desires. The saved man loves decency and purity and greatly desires such. The saved man hates sin and has the desire to be delivered therefrom. I would say that the first step on the road to victory over sex sin is that of salvation. I would say that no unsaved man will ever totally, completely, or continually be delivered from sex sin.

A strong, growing, developing, obedient Christian life will go far towards giving victory over this terrible sin. "Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11). Studying the Bible, hiding it in the heart, growing in understanding thereof, will greatly help in delivering from sex sin. Read Proverbs 2:1-17. Note that receiving God's Word, and hiding God's commandments with one, will deliver from the strange woman. Growing in grace and knowledge will give power over this sin. Read Proverbs 5:1-8. Note that attending to the wisdom of God's Word will enable one to have deliverance from this terrible sin. Read Proverbs 6:22-24.

Note that learning and obeying the commandments and instruction of the Lord will keep one from the evil woman. So, as one grows in grace, studies the Bible, prays, lives more and more in obedience to the Bible; that one will be enabled to have victory over sex sin.

A good marriage with proper sex relations will be a strong fortification against sinful sex. "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband" (I Cor. 7:2). Men and women have a natural sex appetite. Right or wrong, most of them are going to have sex. Therefore, God has provided and ordained a right and proper way to satisfy this sex appetite. He has ordained marriage as, among other things, a remedy for the sin of fornication. Here is one of a thousand ways in which the Catholics err. Nuns and priests have the same natural sex appetites as ordinary people. Most of them are going to satisfy those appetites. When the church forbids them to marry, they will satisfy those appetites by fornication — and the history of priests and nuns has been to the standing and eternal shame of this false religious organization. All history since their beginning is evidence thereunto. "But if they cannot contain, let them marry: for it is better to marry than to burn" (I Cor. 7:9). Man has a natural sex desire. Most men and women cannot contain this desire. It is better for them to marry, and satisfy this desire in a proper way, than for them to burn in hell.

"Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband... 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" (I Cor. 7:3-5). The husband and wife are to engage in a proper and mutually satisfying sex life so that neither will be tempted to sex with someone else. "Let thy fountain be blessed: and rejoice with the wife of thy youth. Let her be as the loving hind and the pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love" (Prov. 5:18-19). Let the husband and wife continue courting. Let them be fully satisfied with one another. Let them be ravished with the love of each other. Let them have such a good, sweet, wonderful love life that neither will look outside the marriage for sexual satisfaction.

Now, let us look at some negative things involved in the matter of fleeing fornication. Avoid drugs and strong drink. There are sins that seem to naturally go together. Kindred sins often run in packs. The sin of drugs and the sin of strong drink often run hand in hand with sinful sex. The one who will use drugs, the one who will get drunk or nearly so, will usually be easily overcome by the temptation to sinful sex. Read Proverbs 23:30-33. Note that the one who carries long at strong drink will behold strange women. I say most seriously to every man and woman reading this, if your mate is given to strong drink, watch out; they already have or soon will be involved in sinful sex. Rarely is there an exception to this state-

ment. Your husband does not hang around the drinking place, get drunk — and that is all he does. The same goes for women. What kind of men and women frequent the drinking hell-holes of this world? Whores and whoremongers, that's who. Now, it is just a matter of fact that this is usually true. If you would flee fornication, you must flee the usage of drugs and strong drink. You must stay away from the bars, joints, etc., where much drinking goes on. A man wants to pick up a woman for sexual purposes. Where does

he go? Not to church. Not to some place of innocent and decent amusement. He goes to the corner bar. He knows that if there is a woman there alone, she is likely fair prey for his evil designs — likely will be a willing partner thereto. Stay away from such places.

If you would flee fornication, avoid associations and places that lead to this sin. Know yourself. Know what is tempting to you. Stay away from such. Stay away from the dance. Stay away from anything and

(Continued on Page 3 Column 1)

FROM THE EDITOR

"And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: ...all the people ran together unto them into the porch that is called Solomon's, greatly wondering" (Acts 3:8-11). Something had happened. This something produced great "emotionalism." The people observed this and knew something had happened. They flocked to the temple gate. They "wondered" at the situation.

Oh, to see something happen in our churches that will draw the crowds and give them something to wonder at. Brethren, nothing is happening in our churches today. Is this why the crowds do not come? What are we giving the crowds to wonder at in our churches today?

"Emotionalism." Yes, I know that this is a "dirty" word in the ears of many today. We must be very dignified in our services. We must keep a proper decorum. We must not allow anything out of the ordinary to disturb the regular routine of our services. A man, leaping, walking, and praising God in one of our services? Never, we will not allow such a show of emotionalism in our church. Why, it would disgrace us before others. It would be the talk of the town. Brethren, I wish something would happen in my church that would become the talk of the town. I really do. Of course, I would want it to be in harmony with God's Word. But I tell you that no one in our town is talking about what is happening at our church. How about yours?

We just do not want to be called "Holy Rollers." We are going to see to it that our churches are so cold, dry, icy, formal, ritualistic, that no one would ever think of calling us "Holy Roller." Brother, I am not a "Holy Roller," but I would just about soon be called that, as called unfriendly, cold, dead, dry, formal, etc. I greatly fear that our fear of being thought fanatic has caused us to fall into the ditch of dry, cold, icy formalism.

A return to "emotionalism" in our churches is one of the greatest needs of this day. I am not pleading for fanaticism. I am not pleading for a worked up, fleshly emotionalism. I am not pleading for a put on, show of emotionalism. I am not pleading for whooping, hollering, running, etc. in our churches. I am pleading for a moving of the Holy Spirit in our services that will produce an emotionalism that will evidence our deep feelings about spiritual things — our deep enthusiasm about them, that will be a testimony to others of the reality of serving God. Brethren, we have a form of godliness, but we have about lost the power thereof.

We are doctrinally correct. Oh, we would not budge a hair's breadth from sound doctrine. Praise God for this. May it ever be this way. But we have no zeal, no fire, no enthusiasm about our doctrinal soundness. Oh, to preach the doctrines of grace and church truth, and the rest of the Bible with holy boldness, fire, and enthusiasm. Oh, we are so proper and so correct. Our clothes are so neat. Not a hair out of place.

Everything is so polite, proper, and correct. Oh, we watch our grammar. We watch our diction. We dare not vary from our set pattern. One could stay home from church and tell exactly what happened. Have you visited in a home where everything had to be so proper that you could not enjoy yourself, you were glad to get away, and did not want to go back? Are not our churches often like that?

Poor little boy. See him there. He is so dressed up. Mother washed him so clean, put on his nice, pretty clothes, and sent him to the party. Isn't he cute? Oh, so nice and clean. But he is having a miserable time. He has to mind his manners, and be sure to not dirty his clothes, and oh how miserable he is. He can hardly wait for the party to be over, so he can hurry home, change clothes, get out and have some fun, even if he does get dirty. Are not our churches often like this?

Brethren, let us have proper respect for the house of God. God forbid that I should ever encourage the opposite. Let us have sound doctrine. Let us have proper behaviour. But let us have some fire, let us have some zeal, let us have some enthusiasm, let us have some emotionalism. Let us enjoy our services at church.

What is the answer? I do not know all of it. But a part of it will be for us to quit being afraid of the unusual, the different, the emotional. Part of it will be for the individual to draw close to the Lord and have his soul fired up by the Lord. Part of it will be for the preacher to get on fire for the Lord. Part of it will be for us to take the strings off and let the people have a little freedom. "Loose him, and let him go." Loose the bands of formalism, ritual, coldness, custom, let the believer feel a glorious and holy freedom in the worship of the Lord.

I was pastor of a church one time. One Saturday morning as I arrived at the church for a time of study, there was a great crowd around the church. The largest crowd I had ever seen around the church. What in the world is going on, I thought. I soon learned that there was a small fire in the church that caused a lot of smoke. Someone called the fire station, the fire truck came, and the crowd came to see what was going on. Yes, the church was on fire, and the crowd had come to see it burn. Will it not ever be this way? Let us try it and see?

FLLEE

(Continued from Page 2)

everything that so frequently leads to sex sin. One cannot continually get close to the fire without being burnt. You are not strong enough to play with, fondle, stay close to, temptation and keep from falling.

Avoid the kind of people who have no real convictions about such things; who have no high standards of moral decency and sexual purity. You can tell this crowd. You can tell by the way they dress. You can tell by the way they talk. You can tell by the way they act. As you would avoid a rattlesnake, as you would avoid a tiger, avoid that crowd who manifest that they have no standard of decent behaviour. See the way they dress. Tight jeans, short skirts, low necked blouses, tight sweaters, etc. Stay away from them. Hear the way they talk, dirty, filthy language, joking about sex, sometimes just out and out plain talk about sex. Stay away from them. There they are, crowded around someone who has a tape player in his car. He is playing a dirty tape. Boys and girls are listening and laughing. Stay away from them. The old folk had a saying, "birds of a feather flock together." The new folk have a saying, "you can't judge a person by the company he keeps." The old folks saying is more true to fact. Company with trash, and you will become trashy — and people with no standards of moral conduct are trash. Play in the mud and you will get dirty. If you would flee fornication, you must stay away from the wrong kind of people as much as you can.

In order to flee fornication, let the young beware as to their dating habits. Be careful of who you date. The boy who tries to get you to have sex is worse than a rattlesnake. He says, "you would if you loved me." He does not love you. He does not know the meaning of the word. The boy who won't keep his hands off you — slap his face very hard, tell him off, and see him no more. The girl of loose reputation, of indecent dress, of low standards — she is not fit for you to date. Stay away from her. Flee from her as Joseph did from Potiphar's wife. Be careful who you date. Be careful where you go when you date. Don't go to the dance. Don't go to the drive-in movie. Don't go to the drinking place. Don't go where the low and loose crowd hangs out. Pick your places according to standards of decency and purity. You will say that would leave nowhere to go. Well, that is not true, but if it were, don't go anywhere. Just enjoy being together. Beware of what you do on a date. Don't over indulge in heavy petting. No close, long clinches. Only a very light hug and kiss. Never passionate. Never prolonged. Always decent. How can I know? If it arouses your sex desires, you have gone too far. Cease at once and head for home. Too much petting (or whatever it is called today) will cause many a one to slip over the edge into the depths of sinful sex.

Be careful how late you stay out on a date. How much more sex is committed by young daters after ten than before ten? I wonder. Get your date home early, leave for your home early. Ending a date early in the evening will deliver from many an act of sinful sex. On one of my earlier dating ventures I had to

leave the girl's home by nine. We never came close to sex sin. Call it old-fashioned all you want to — but remember that sexual purity is also old fashioned. Date a decent girl. Go to a decent place. Behave properly. Get home early. And you will likely go to your marriage bed as a chaste virgin. The same goes for girls.

If you would flee fornication, be careful how you dress. Wear modest apparel. If there is a piece of clothing that emphasizes sexual features, that would surely turn your date on, avoid it as you would the plague. In choosing clothes, let modesty be the number one requirement before making any purchase. Let parents insist that their children shall always dress modestly. Few things are more conducive to sexual sin than the "sexy clothes" people wear. Beware of too little coverage. Beware of too tight clothes. Dress decently and there is more probability that you, and your date, will behave decently.

If you would flee fornication, be careful what you see. I met a group of men heading for lunch on a Tulsa street. One of them said "Which way is the scenery the best?" They all knew what he meant. Which way would show more women in sexy, indecent dress? If you want to avoid sex sin, find out where the sexiest scenery is, and then stay away from that place. David gazed upon naked Bathsheba and became an adulterer and a murderer. Job made a covenant with his eyes and thus delivered himself from sex sin (Job. 31:1).

If you would flee fornication, avoid pornography of all kinds. Stay away from the so-called adult section of the magazine store — nowadays, the corner drug store. I do not know why they call it "adult". They should call it the hell-hole section or the slime pit, or the corner of wickedness, or the road map to hell section, or some such. Pornography is a terrible, wicked sin. All who are involved in it — the maker, those who pose, the publisher, the distributor, the seller, and the viewer, are all wicked sinners before the Lord. All who defend it, who pretend that the Constitution gives such rights; all such are hypocrites, liars, and guilty before God. Pornography is not a right of man. It is a sin and a crime and should be banished from the face of the earth. The person who will indulge in pornography will likely indulge in sex sin. It is as simple as that.

If you would avoid fornication, avoid much that is shown on T.V. and at the movies. Very little of it is worth watching. Especially avoid all movies and programs that show any excessive nudity. Also avoid all programs that make little of sexual decency, that set forth sex sin of any kind or in any way. That does not leave much to watch, does it. How many people can watch near nudity and implied sex on T.V. and have only decent, pure, and proper thoughts? Movies and T.V. could be of some good. But who would argue with me if I say that we would all be better off if movies and T.V. were banished from the face of the earth?

All these things that I have mentioned, with many more that could be mentioned, are essential if you would flee fornication. We need to have high standards. We need to purpose in our hearts that we will not defile ourselves with sinful sex nor with any of the things associated therewith. We need

to guard against this terrible sin. Oh, that America would arm herself against this sin as she seeks to do against some foreign military power. Sex sin has invaded our land. We are being well-nigh destroyed thereby. Yet we do not throw up any defense against this terrible enemy. We help the enemy invade our land, destroy our homes, murder unborn babies, wreck lives. Sex sin has done more damage to America than all the armies that have ever warred against her. Yet we aid and abet the enemy in this destruction. Let us have some standards. Let us guard against this sin. Let us speak out, long, often, uncompromisingly, against this sin. Let us pass laws against these sins, and enforce those laws, and punish the lawbreakers.

Let us watch our heart, remembering that the act of sin begins with the desire of the heart. Oh, that people would return to the high standards of our forefathers. Oh, that we would cry out against this terrible sin. I speak out of my heart to every reader of this paper. Flee fornication. Flee it as you would flee a wild, vicious animal, as you would the plague. It is a most dangerous thing. Flee fornication.

WHAT

(Continued from Page 1)

resurgence of sovereign grace teaching in the last ten years and has led many fundamentalists to leave the Arminian organizations to which they belonged. However, they usually take the rest of their fundamentalism with them, leaving nothing but their Arminianism behind.

These wet Protestants do not realize that without the doctrines of Landmarkism, their sovereign grace churches will sooner or later apostatize and become just like the fundamental groups which they left. Look at the examples offered us in history. Are most Presbyterians like John Calvin? Do Methodists believe as George Whitefield? (Who was as much their founder as John Wesley). Are the Congregationalists of today in the same vein as the Puritans? It will be the same with the Reformed Baptists. In a hundred years (perhaps a lot less), they will need reforming again. We can imagine a new group in the year 2025 calling themselves REFORMED Reformed Baptists.

Why is this so? Why does every church change so drastically from what they began as? If you will accept it, the answer is simple. They change because they were conceived, started, continued and eventually changed by MEN. Man is changeable. He is never satisfied. That is why those churches changed and are changing because they have human founders and are human organizations. Landmark Baptists, on the other hand, claim no human founder. They point to Jerusalem and Jesus Christ as their starting point.

God does not change! "For I am the Lord, I change not" (Malachi 3:6). When God established His church, it was established as a divine organization not a human one. Jesus said "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18). He does not say that in the distant future Martin Luther, John Calvin, or Alexander Campbell will build a church for Me but "I build my church." Landmarkism is quite

simply the belief that Jesus did what He said He would do and that God will keep what He said He would keep.

It is an obvious fact that there are dozens (more probably hundreds) of organizations which claim to represent the Lord Jesus Christ and the Lord God Jehovah upon this earth. Can it be that the claims of all of them are valid? It would not seem so since their practices are for the most part contradictory. Some immerse, some sprinkle, some baptize not at all. Some use bread and wine at the Lord's table, some bread and grape juice, some even bread and water. Some are congregational in government, some episcopal. With the wide variety of doctrines and practices in the religious societies of our day, can it be said that they all represent the God who "is not the author of confusion" (I Corinthians 14:33).

Almost all commentators look upon Matthew 16:18 as Christ granting perpetuity to something. What that something is they may disagree upon but they do say that Christ gave perpetuity to His church, whatever that church may be, or of whomever it may consist.

Matthew Henry (1706) "Christ here promises to preserve and secure His church, when it is built; The gates of hell shall not prevail against it; neither against this truth, nor against the church which is built upon it."

Matthew Poole (1685) "The plain sense is, that our Lord would build the Christian church upon this proposition of truth, that He was the Christ, the Son of God; that Peter should be an eminent instrument in converting men to this faith; and where this faith obtained in the world, He would so far protect it, that though the devil and his instruments should by all means imaginable attempt the extinguishing of it by the total extirpation of it, the professors of it, and might as to particular places prevail; yet they should never so prevail, but to the end of the world He would have a church, a number of people called out by His apostles, and those who should succeed in their ministry, who should uphold this great truth. So as this is a plain promise for the continuance of the gospel church to the end of the world."

John Gill (1763) "These words do not assert the continuance of any one particular congregated church, but secures the church universal which will continue as long as the sun and moon endure and the perseverance of every one of God's elect."

John Broadus (1886) "It most naturally means, according to the Hebrew uses, that the gates of Hades will not swallow up the church. All earthly things go down through those dread gates, but Christ's church for which He gave Himself, will never cease to exist; there will always be Christians in the world." Thus most are agreed from Episcopalian to Baptist that Christ meant to promise His church, whatever that church was, existence forever.

Our question then becomes, what kind of church did Christ grant this perpetuity to, and of what does this perpetuity consist? The Greek word used by Christ and translated in the King James Version as church is ecclesia. In the excellent booklet, "The Meaning of Ecclesia in The New Testament," Edward Overbey presents a

summary of the meaning in classical Greek as follows: "Liddell and Scott define ecclesia as 'an assembly of the citizens summoned by the crier, the legislative assembly.'" Thayer's Lexicon says, "an assembly of the people convened at the public place of counsel for the purpose of deliberating." Trench gives the meaning as "the lawful assembly in a free Greek state of all those possessed of the rights of citizenship, for the transaction of public affairs." Seyffert's dictionary states "the assembly of the people, which in Greek cities had the power of final decision in public affairs." Thomas says, "it was the organized assembly of the authorized voters of the local community met to transact business of common concern. It corresponded to the town meeting of New England of later days..." These quotations are a fair sample of the opinion of competent scholars on the meaning of the word ecclesia in classical Greek. The opinion is unanimous that the word meant an assembly of citizens of a particular city that met together from time to time to carry on business for their city."

This word ecclesia is used 115 times in the New Testament. 112 times in the KJV it is translated church. Three times in Acts 19:32, 39, 41 it is translated assembly. A particular local congregation is referred to ninety-eight times. For instance; "the church which was in Jerusalem" (Acts 11:22), "Now there were in the church that was at Antioch" (Acts 13:1), "Unto the church of God which is at Corinth" (I Cor. 1:2), and so on.

THERE IS NO VERSE WHICH STATES CLEARLY AND EMPHATICALLY THE EXISTENCE OF ANY UNIVERSAL OR INVISIBLE CHURCH OR ANY KIND OF A CHURCH OTHER THAN A LOCAL VISIBLE ASSEMBLY. The reverse is also true. There is no scriptural reference as to the Lord's church which cannot be satisfied by the existence of a local visible body.

The word church is at times used in the generic or abstract sense but this does not take away from the fact that even at those times it refers to local assemblies, though not any one in particular.

We quote Dr. B. H. Carroll from "Ecclesia - The Church." "Commonly, that is, in nearly all the uses, it means; the particular assembly of Christ's baptized disciples on earth as 'the church of God which is at Corinth.'"

To this class necessarily belong all abstract or generic uses of the word, for whenever the abstract or generic finds concrete expression, or takes operative shape, it is always a particular assembly. This follows from the laws of language governing the use of words.

For example, if an English statesman, referring to the rights of each individual citizen to be tried by his peers, should say: "On this rock England will build her jury and all power of tyrants shall not prevail against it," he uses the term jury in an abstract sense, i.e., in the sense of an institution. But when this institution finds concrete expression, or becomes operative, it is always a particular jury of

(Continued on Page 4 Column 4)

Anyone who grows all day long, certainly can expect to feel "Dog tired" at night.

The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

What does, "their worm dieth not" mean in Mark 9:48?

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I'm sure there are many ideas regarding just what this phrase means. Whatever the true meaning is, we can rest assured that it is terrible, and it is eternal. This passage is speaking of eternal damnation, the lake of fire or Hell itself.

It is known that the body retains all its organs throughout eternity. The Scripture also tells us that they will retain their memory, thus the rich man knew the beggar. In fact we are told that "...there shall be weeping and gnashing of teeth" (Matt. 22:13). Proverbs tells us that memory and conscience will remain. "And thou mourn at the last, when thy flesh and thy body are consumed, and say, how have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me" (Prov. 5:11-13). Again in verse 22 of the same passage speaks of it. "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins."

What is the worm that dies not? Possibly the memory and conscience of the sinner as he suffers throughout eternity.

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Mark 9:48: "Where their worm dieth not, and the fire is not quenched."

Most commentators think this is a quote taken from Isaiah 66:24 which reads; "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

The thought is that, as worms on earth feast on the dead human body until it is consumed; that in eternity the body would never be consumed and the worm would not die. This is another way of Christ teaching the eternal punishment that awaits those who die without being saved.

There is the thought by some who feel this verse, or the worm, has reference to the conscience and the memory of man. The context deals with parts of the body that would bring about an offense against God, and how

we would be better off without them than to enter into hell with them. This might imply memory in hell of sins committed with the hand, the eye or the foot. I definitely believe that a part of the torments of hell will be our memory — that of loved ones, sins, and hearing the gospel and rejection thereof.

Jesus assigns no real given meaning to the phrase, so we can only venture as to what He meant by it. I think the important thing is that He is teaching that hell is eternal. There is no purgatory, annihilation, or the grave as the eternal home of those who die lost. The same words are used to describe the eternity of hell as to describe heaven. There is no need of purgatory for those saved have been already purged from their sins by Christ's blood. The conversation between the rich man and Abraham in Luke 16 proves that the grave is not the end; and the conversation between Abraham and the rich man took longer than it would take for a person to be annihilated.

In closing, as to the phrase "their worm dieth not" I am not positive what it means for the Bible does not say; I am positive the lesson there is that hell is eternal and is to be feared above all things. May God burn this reality into all of us, that we be more faithful in warning sinners to "flee the wrath to come." May God bless you all.

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The worm is considered one of the lowest and most helpless of all God's creation. In contrast with the greatness of God, man is a crawling, vile, helpless worm. In Job 25:5, 6, where the greatness and the power of God is shown it is said, "Behold even the moon, and it shineth not; yea the stars are not pure in his sight; How much less man, that is a worm? and the son of man, which is a worm?" God told the children of Israel who were in Babylon, "Fear not, thou worm Jacob" (Isa. 41:14). In Psalm 22 where the crucifixion of Christ is being foretold, as He is dying for His people, taking their place, He said, "But I am a worm, and no man; a reproach of men, and despised of the people" (22:6).

Now, seeing that man in his lowly, helpless, sinful condition is called a worm, we can understand the verses in Mark 9:44, 46, and 48, where it is said that the men who are cast into hell, "—their worm dieth not, and the fire is not quenched." Jesus is saying that those who are cast into hell will live eternally in an everlasting fire. These verses should put to silence those who claim that death ends all, also those who claim that the unsaved are burned up or annihilated.

After being judged at the great white throne judgment, all the unsaved will be cast into the lake of fire where the devil, the beast, and the false prophet are being tormented day and night for ever and ever (Rev. 20:10). In Revelation 14:9-11, it is said of those who worship the beast, "—If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

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"Where their worm dieth not, and the fire is not quenched." These words are found three times in the immediate context (Mk. 9:44, 46, 48; and once in Isa. 66:24). Many and diverse are the interpretations given these Scriptures, and most commentators give a spiritual application to the words "worm" and "hell". However, I believe a literal interpretation of the two terms are necessitated by the overall teaching of Scripture on the subject of eternal punishment for those who die in their sins.

The valley of Hinnon or Gehenna which was outside the Southwest corner of Jerusalem was at one time a place of refuse. Temple sacrifices were burned here, and the dead bodies of criminals were also burned here. The place was considered to be ceremonially unclean because in the times of Ahaz and Manasseh, Gehenna was the place where the idolatrous inhabitants of Jerusalem sacrificed their sons and daughters to the gods Molech and Chemosh (II Kings 16:3; II Chron. 28:3; Jer. 7:31). It was these barbarous rites which caused the Jews contemporary with Jesus to regard Gehenna with horror and detestation. Gehenna had become the cesspool of Jerusalem, and was despicable to the Jews. So it was, Christ knowing the thoughts of the Jews concerning Gehenna referred to it to make His teaching of a literal burning hell more graphic.

The difference between Jerusalem's Gehenna and the Gehenna of the lower region is that Jerusalem's Gehenna received only the dead bodies of the criminals, which was readily

consumed by the fire, and the predatorial worms were consumed with their stinking prey. The Gehenna of the lower regions is eternal, with eternal fire, eternal worms, eternal sinners, with eternal souls and bodies. For God is able "To destroy both body and soul in hell" (Mt. 10:28). The singular usage of the term "worm," may be explained by the fact the Scriptures often uses a part to represent the whole, i.e. "man" for mankind (Mt. 4:4).

WHAT

(Continued from Page 3)

twelve men, and never an aggregation of all juries into one big jury...

As examples of the abstract use of ecclesia that is in the sense of an institution, we cite Matthew 16:18, Ephesians 3:10, 21.

Matthew 18:17 is an example of generic use. That is, it designates the kind (genus) of tribunal to which difficulties must be referred without restriction of application to any one church by name. I mean that while its application must always be to a particular church, yet it is not restricted to just one, as the church at Jerusalem, but is equally applicable to every other particular church."

"As when Paul says "the husband is the head of the wife," the terms husband and wife are not to be restricted in application to John Jones and his wife but apply equally to every other specific husband and wife."

There are basically five theories of church succession.

1. The chain link succession. One church organizing another church, that church organizing another and so on down to the present day.

2. An apostolic succession or a succession of ordinations from the time of Christ to the present day. This is a succession of ordained preachers rather than a succession of churches.

3. A chain of baptisms by duly qualified administrators.

4. Spiritual succession or a succession of followers and believers in Christ to the present.

5. The fifth theory combines some of the elements of three and four above. James A. Kirkland in his booklet, "Upon This Rock," states it as follows: "Church perpetuity means: since Jesus Christ established His first church there have always existed somewhere in the world believers, scripturally baptized, gathered into congregations, carrying out the commission of Christ according to the New Testament pattern."

Let us think for a moment however. If Landmarkism is to be so, it must rise or fall upon a link chain succession. If we accept the theory of a succession of ordinations, we ask where the authority for ordaining either a preacher or a deacon rests? In the local church. If we accept a chain of baptisms, then who administers baptism? The local church. If we accept baptized believers carrying out the commission, who baptized them and where did they get the commission? The local church. Therefore unless we accept a spiritual succession which eliminates landmarkism completely, we must contend for a chain link succession of New Testament church.

It is not necessary to trace a perfect chain-link to assume that it exists. For instance, when we see a bird, we recognize it as such immediately. It has feathers, lays eggs, flies, and has

a beak. Therefore, it must be a bird. If we believe the Bible, we assume that the bird we observe is directly descended from the first fowl of the air that the Lord created back in Genesis. We need not know who its mother, grandmother, and great grandmother were. The fact that it exists proves its descent. When we look at a church that has the same doctrines and practices as that church in the New Testament, we can quite readily assume that it is descended from the same. We may not be able to uncover all the links, but by faith we accept the fact that all the links are there.

Limitations on space do not permit extended continuance, but we suggest for your further study that you obtain the following books (to read, not just to set on your shelves): My Church by J.B. Moody, Baptist Church Perpetuity by W. A. Jarrell, Old Landmarkism by J. R. Graves, The Church That Jesus Built by Roy Mason, Baptist Doctrines edited by C. A. Jenkins (very old and very out of print, but if you can get a copy, it is worth every cent you will pay for it.)

DIGEST

(Continued from Page 1)

they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

Introduction: How often have you personally heard someone else say, "It does not matter what you are?" We have been sold a bill of goods these days and have been told that no one knows for sure what they are getting. Surely, you would not go into the "Supermarkets" and buy unlabeled can goods. Common horse sense would tell you, that if you bought unlabeled can goods, you just might get dog food or something even worse. Beloved, labels are indeed, important!

You should be proud of your name. It means something. If you are not proud of your name, then you ought to do something about it — identify yourself with a group that you can be proud of and then wear that name with pride and dignity. Generally speaking, labels will do at least three things: 1. Labels are somewhat descriptive! They tell others what is inside or better yet, what you are; 2. Labels are identifiers! They link you up with someone or some group; 3. Labels are informative! They tell other people what you really are.

There has been a move over the past few years to drop our beloved name "Baptist" — yes, "Independent Baptist." We are being told that we don't need that grand old name anymore. The philosophy of the day is this: "Tell people that you are Bible and that, in itself, should do." But, beloved, when you leave off your label, you are (1). dumb; (2). deceiving yourself and other people; (3). And playing the Devil's game.

The Apostle Paul wrote these simple words, "I am not ashamed of the gospel of Christ" (Romans 1:16). There are a number of Biblical reasons why I am an Independent, Bible-Believing, Landmark Baptist.

(Continued on Page 6 Column 1)

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good" (Rom. 12:9).

A "SPLIT LEVEL" house is half yours, and the other half the banks.

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Explain the baptism of I Cor. 12:13. What baptism is this? What body? Does this mean that Paul was a member of the church in Corinth?

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Let us look at Luke 3:16, "John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire." Again, read, Matt. 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."

Many have taken these verses and tried to prove Holy Spirit baptism; these verses however, are prophetic, and are speaking of the baptism of the Holy Spirit as an event that is going to happen in the future. In the Book of Acts chapter one verse five we find our blessed Lord just before the ascension speaking to the Church, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Previous to this in verse four, He told them to stay in Jerusalem and wait for the promise of the Father. Verse twelve of Acts Chapter one tells us they (the church) traveled from Olivet to Jerusalem a Sabbath days journey (which was a little more than 1/2 mile) and assembled into an upper room and continued in one accord in prayer. They were not idle, but were about the Father's business.

The second chapter of the Book of Acts tells us of the Holy Spirit coming as a rushing mighty wind, and filled all the house where they were sitting, or waiting. They had obeyed the Lord Jesus Christ, who said, wait for the promise of the Father. They waited, they prayed, and the Holy spirit came on prophetic schedule to fulfill the divine type and timetable, and baptized the church. Everyone was baptized by Him, and since that time everyone who comes to a saving knowledge of the Lord Jesus Christ receives the Holy Spirit as a result of this one time event. Beloved, the baptism in I Cor. 12:13 is speaking of water baptism.

WHAT BODY?

Paul uses the word body 78 times in his writings, and in every case the primary meaning is the human physical body. This should always be kept in mind. The word body has but one primary meaning. When the word occurs, we should look upon it as a natural organized substance; unless there is a good reason for a figurative meaning. A body is material with each member in its place. If there be a heap of hands, arms, legs, head, feet, and all other parts of

a body, would they be a body? Certainly not, unless these parts were organized and functioning.

The human body must have its own physical head or it would not function, so must a Church body, it must function from the head, the brain. Paul uses the word body here to exemplify the unity of a church and the importance of every member. Paul nor any other writer ever uses the word body to refer to something universal and invisible.

WAS PAUL A MEMBER OF THE CHURCH IN CORINTH?

No, according to Acts 13:1-4 Paul was sent out by the church at Antioch as a Missionary. He was to preach the Gospel, baptize those who were obedient to the Gospel. In other words, he was to obey the Great Commission of our Lord of Matthew 28:18-20. Paul was a member of the church at Antioch and was a missionary. At the close of his second missionary journey he returned back and reported to Antioch Baptist Church and reported the success of his work there, look at Acts 18:22-23. He had made a previous report in Acts the 15th chapter. God Bless.

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"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether (we be) Jews or gentiles; whether (we be) bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many" (I Cor. 12:12-14).

The Spirit has been the representative of God the Father on earth since the ascension of Christ (Act 1:9). It is His business as that representative to convict, convince, comfort and confer knowledge to the people of God (John 14:26, 16:8-13). It is by this Spirit that we are able to understand anything of God's plans and purposes. There is only one (Holy) Spirit, only one body (Church), only one faith, only one baptism, only one God (Eph. 4:4-6).

Before we can learn about or explain baptism we must know something of the body. Note again that the body is distinguished by the use of the word one which signifies a uniqueness in contrast to many. There is only one body of this type. This one body is the body of Christ (I Cor. 12:27) and is the Church (Eph. 1:23-24). The Church is a local, visible, body of believers carrying out the commission given it by its founder Jesus Christ. This com-

mission was given to the disciples in Matthew 28:18-20. These eleven disciples were members of the first Church (Lu. 6:13; I Cor. 12:28). This one body exists in many places as evidenced by the writings of the New Testament; the Church at Corinth, The Church at Ephesus, etc. Baptism is an ordinance that is to be observed (kept) by the church. This was Paul's instruction to the church at Corinth (I Cor. 11:2). Baptism is required by the Word of God (Act 2:37-38). It is not a part of salvation, but a result of salvation. An act of obedience. The word for in Acts 2:38 means upon the remission (sending away) of sins one is to be baptized.

This baptism means immersion in water. Again, there is only one kind of baptism. The believer is completely immersed in water. Baptize comes from the Greek word baptism and means immersion, submersion and emergence. Colossians 2:12 says that the believer is buried with Him in baptism, and is risen with Him. Baptism is the entry (door) way into the day. We are baptized for (upon) the remission of sins into the body. We then become a member of that particular body. The authority, for baptizing a believer rests with the local body (Mat. 16:18-19).

It is recorded that Paul's membership was in the Church at Antioch (Act 13:1). It was from this local, visible, New Testament Baptist Church that his missionary journeys were launched.

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"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Corinthians 12:13). "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism," (Ephesians 4:4, 5).

The Bible speaks of only one God, one church, one baptism, one God, who created all things, and sustains all things; the great I am - one God in three Persons. The Church that Jesus founded upon Himself beginning with the Apostles, the local Church (the Ekklesia) that the gates of Hell, the very realms of death, have never overtaken. The baptism by immersion in water, authorized by the local Church, believer's baptism.

Holy Spirit baptism of individual believers is not found in the Bible. Believers are illuminated, taught, empowered, indwelt, filled, sealed, and lead by the Holy Spirit; but not

baptized in the Holy Spirit.

The universal invisible church is also foreign to the Scriptures. There is but one kind of Church revealed in the Bible, the Local New Testament Church. All others were originated by man and are false. True New Testament Baptist Churches are of the lineage of the Churches in the New Testament, the first of which was founded by Christ during His earthly ministry. Others were organized under authority of that Church, and so on down to this present time.

The passage under consideration was written to the Church at Corinth about nine years after it was organized. Paul was rebuking them because of their misuse of the Lord's Supper, and their misconduct in their assemblies. (I Cor. 11). Chapter twelve addresses their divisions over Spiritual gifts. Some, having gifts others didn't have, were thought to be more important. Paul stated that the Spirit gave gifts as He wished, unto whom He wishes, and none should be regarded more highly than another.

We are all under the power of the same Spirit, no matter who we are, and are brought by the Lord to baptism into the body (the local church) which is not one member but many. All members have their place, each one important, no matter what particular gifts they may have. In verses 25, 26 he said... "That there should be no schism in the body; but that the members should have the same care one for another. And whether one suffer, all suffer with it; or one member be honored, all members rejoice with it." And in verse 27, (being honored to be a member of the Church at Antioch) (see Acts 13:1) said, you there at Corinth should consider it an honor, being the spiritual body of Christ, and members in particular, which in itself is a great privilege.

Thus the Baptism in I Corinthians 12:13 is water baptism. The body is the local church (in this passage the one at Corinth). This verse does not mean that Paul was a member at Corinth, but that by the same Spirit which led them, he was lead to baptism and thus made a member of a local church, in his case the one at Antioch.

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1st Cor. 12:13, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit."

There is much confusion in the religious world today brought about by those who teach Holy Spirit baptism. The teaching is a popular one, that if one gets baptized by the Spirit or in the Spirit, then he will have the second blessing, can speak in tongues and perform miracles.

This Scripture does not teach salvation by works. This baptism is not a baptism in water. It does not teach baptismal regeneration. We know that salvation is by the grace of God. We are not put in Christ by the baptism or water or in water.

This baptism is one which the Holy Spirit does; that is to say,

He is the administrator. He is the One that is doing the baptizing. The Spirit quickens (makes alive). Christ said in John 6:63, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." The words of Christ we receive, we believe and they make us alive and we live by them. The Word is the sword of the Spirit and thus we are made alive, or to live by this sword. In this way we become part of Christ's body. We are not put in Christ by baptism in water but by baptism of or by the Spirit.

Gal. 3:27, "For as many of you as have been baptized into Christ have put on Christ." This Scripture certainly is not speaking of baptism in water for we are children of God by faith (Gal. 3:26) and not by baptism in water. How is one baptized into Christ? Let me say first that the word here "baptize," means to put in. Like for instance, when one is baptized in water he is put in the water. So when one is baptized into Christ he is put in Christ. Christ said in John 6:56, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." So when we have been baptized into Christ, we dwell in Him and live in Him. Paul said, "for to me to live is Christ" (Phil. 1:21).

Being baptized by or with the Spirit then tells us what baptism this is. It is baptism of which the divine agent is the Holy Spirit and the purpose of this baptism is to place the believing sinner in union with Christ, and he is a member of His body. All of the Corinthian members, that is those that were members of the church at Corinth, belonged to the body of Christ. Of course only those who were totally saved were in His body.

Paul was a missionary to the Gentiles. In his missionary work he set up many churches. It is my belief that he did not become a member of these different churches. As he would set up one church then he would go on his way to work in other areas. I believe as we read Acts 13:1-3, "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which was brought up with Herod the tetrach, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." I do not believe that 1st. Cor. 12:13 means that Paul was a member of the Corinthian church. I believe that he was sent out as a missionary under the authority of the church at Antioch and that he was a member there.

Editor's Note: David West is one of the finest and soundest preachers in America today. I owe him as I love few men, and take a liberty here that I would not take with many men. I do not know what brother West means by this answer, but I know that he does not believe in a Universal Invisible Church. He gave me the liberty to print this note as he wants the reader to know that he believes strongly in the local, visible, Baptist church just as we do.

THE BAPTIST EXAMINER
APRIL 6, 1985
PAGE FIVE

God breathed into the nostrils of man breath and life, thus man became a living soul, also gave eternal life to come, by the blood of His Son.



QUESTION: — Who were Gog and Magog?

ANSWER: — In Genesis 10:2 Magog is the son of Japheth, but in Ezekiel 38:2 Magog is the land from which Gog came. See also the rest of the chapter and chapter 39. In Revelation 20:8 Gog and Magog are the heathen nations to be led by Satan against the faithful at the millennium.

DIGEST

(Continued from Page 4)

Several years ago, it was my wonderful privilege to speak to the pastors of Independent Baptist Churches within the Colorado area. There were a number of things that I had shared with them and since then, I have also learned that I would like to share with you. These pastors were concerned because their numbers had been dwindling over the past twenty years. While those pastors were primarily interested in building their churches, we ought to be interested in building our own local church. Nehemiah 2:18 says, "Let us rise up and build." Beloved, there is no room for lazy people within the Lord's ministry! If our Sovereign God has called you into the gospel ministry and placed you into His work, then God Almighty expects you to do a good job.

Why am I Baptist? I. Because, we believe in the Biblical principle of being totally and completely Independent. Listen to me, the first century church answered to no one but God Almighty. That did not stop them from fellowshiping together, but at no time was the sovereignty of the local church violated. Beloved, we adhere to and most assuredly believe in the sovereignty of the Lord's body, His church. Nevertheless, we need each other (those of like mind) in one sense of the word; but never at the cost of losing one's sovereignty.

Why am I a Baptist? II. Because we believe in the Biblical principle of letting the Bible be the only rule of faith and practice. What ever happens in this old world system, we must realize that the blessed eternal Word of God is the sole authority for what we do in our churches. You see, we have absolutely no right aside from that blessed Book. Therefore, we who are Baptists believe in and teach certain things because they can be found in the precious Word of God. On that basic account, we have covenanted together as a body of baptized believers adhering to the following: (1). We preach the Book: The Holy Bible. Beloved, if for no other reason than this, it is God's precious eternal Word. (2). We preach the person of the Lord Jesus Christ. Why? Because He is the person that the Bible is all about. (3). We preach the Blood. Why? Again, because

that is the only means whereby sinful man will ever be saved. (4). We preach His return to this earth for His own. Why? Because our Bible tells us that our Lord is coming again to take us out of this world. (5). We preach that our Lord founded His church. Jesus Christ said, "I will build my church" (Matthew 16:18).

Why am I a Baptist? III. Because we believe that Baptist Churches are the closest to what our Lord established while here on this earth. I should not have to say this, but we Baptists are proud of our great heritage. Beloved, we are not Methodist, we are not Pentecostal, we are not Church of God, we are not Lutheran, we are not Episcopal, we are not Catholic, and we are not Hardshell. I did not say, and hope that no one ever says or teaches, that Baptists are the only ones going to heaven — for that is not the case. Beloved, the only ones that are going to heaven are those who have been washed in the precious Blood of the Lamb (Revelation 1:5; Hebrews 9:27).

What kind of Baptists are we then? Glad that you asked me that question. Why? Because there are so many different kinds of Baptist, and that because one would have his head swimming if he would visit them all. Some use our name but have no more idea as to what it has stood for over the years than does the man in the moon. Nevertheless, that is not sufficient grounds to throw away a good name.

I used to say, a few years ago that I was a "Fundamental Baptist." That was then a good term. A term that could be respected and meant something. But these days, there are those who use that term and have destroyed what it once meant. The word "Fundamental" is a good word. But those that use it in these days have not the same doctrine that our Lord delivered once and for all unto His precious saints. Baptist churches so-called, are a dime a dozen. Furthermore, not everyone that calls himself a Baptist is indeed, "A Baptist." Therefore, it behooves us to know what kind of a "Baptist Church" we attend, and that our Lord established during His earthly ministry.

Why I am a Baptist? IV. Because we believe that the Biblical principle is that, we should be doing mission work. Beloved, we believe that it is our God-ordered method! Thus, we believe in getting out the message of grace unto the four corners of the earth. Please, do not ever call us "Hardshell." Faith only comes when sinful men hear the Word of God preached and the blessed eternal Holy Spirit of God uses that God-ordained means and method to save His elect. We are to be mission minded not only on the foreign field, but on the home front as well. It is our job to support missions. Beloved, I am very proud to be a part of a church that is the Lord's Body. Furthermore, I am equally proud of the fact that our church can help support missionaries who go through their own local church to their God-ordained and chosen field. Beloved, it is our God-given responsibility to support missions. Listen to me, we should make sure that the ones we support are in agreement with our doctrinal stand and that they not only have the blessing and support of their own local church, but are sent out with the authority to do mis-

sion work by their church.

Now, what am I trying to say? Simply this: Our Brother Peter Halliman has felt that God has called him to the mission field, and his church (The Calvary Baptist Church of Ashland, Kentucky) has already acknowledged that call and are sending him forth as their missionary. Beloved, he believes what we believe. He will be going to New Guinea and, by the help and strength of the Holy Spirit, starting Independent Baptist Churches. He deserves our support! We ought to support him. We can not call ourselves Independent Baptist, and say that we are Missionary Baptist, if we do not get involved with missions. Oh, I know that we can not support every individual that comes around and says he has a call of God upon his life. We should therefore pray as to whom God would have us support.

Why Peter Halliman? First, because I believe that God has laid him upon my heart as He has never before laid a man upon this preacher's heart. Second, because I have learned to respect and admire this young man who is willing to count the cost and follow the Lord. Third, because he has proven to his home church that God has indeed called and equipped him for the task. Fourth, because we should also for a moment consider the great work that his father, Elder Fred Halliman, has done and is doing in New Guinea. Beloved, over the years, I have read of the work in New Guinea in The Baptist Examiner, and I know of no one person who has been used more of God than he. It is encouraging to this preacher to see young men being raised up to take the place of the old stock. Brother Fred Halliman can not stay in New Guinea forever, but our sovereign God has raised one up that can carry on the program. One that will preach and teach what we believe at Providence Baptist Church. I have on two different occasions listened to Brother Peter Halliman preach the blessed Word of God and found a young man that loves God's Word and God's church. I have read his articles in The Baptist Examiner and have found a young man that loves truth, even as we do here in Providence.

Conclusion: I have never preached this kind of a message before in my life. But I believe that our Sovereign God has laid this message upon my heart. I would trust that one of our men would stand and say, "Pastor, let's support Brother Peter." Beloved, a church without a vision is a church that will sooner or later be a mission field itself! I trust that God will lay this young man upon your heart and give you such a burden that you can not say "no." May God bless you as you think upon these things!

Editor's Note: The Providence Baptist Church of Kountze, Texas has since voted to support Peter Halliman and already started sending that support to us. We do thank God for men like John Alber and churches like the one he pastors. I have since learned that I have been invited to preach a meeting for this church sometime in June. I look forward to this. May God give us more men and churches like this. We do verily know that we could not carry on the work God has given us the lead in without the help of many others such as this pastor and this church.

ARE

(Continued from Page 1)

Protesting has been a life-long characteristic of Baptist people. In the early days of the church, God's people were protesting the religion of the Pharisees and the Sadducees. They protested the Jewish belief that the Messiah had not yet come. Baptists have been different from other religions, in that their religion meant so much to them that they could not and would not remain silent. Had the millions of Baptists who were murdered during the Dark Ages been willing to keep their mouths shut and their beliefs to themselves, no doubt many of them could have lived. It was their tenacious stand for the truth of God's Word that brought them persecution unto death. Thank God, our forefathers had the courage to stand for the truths they believed to be important. Why is it that we are so silent today? Why is it that we do not have the courage that our forefathers had? Why is it that we have allowed passiveness to become a part of our life? Let us return to the example our fathers left us, and begin being protesters against the gross errors in our land today. We are in a far safer world than they were, and yet they were willing to speak out and die, while we often remain silent at the mere threat of embarrassment. May God grant us the grace to protest as long and hard as our Baptist brethren of days gone by did. No, beloved, we are not of the Protestant denomination; but we are protesters against the heresies that most protestant churches believe.

Let us examine some things that Baptists have long protested against. First; Baptists have long protested against immorality. A study of Baptist history will bear this out. The Baptists opposed immoral living by those who were not members of their churches. They would not allow it by those who were members of their churches. We live in a day when you can live about any way you desire and still be a member of some Protestant Church. I know people who are respected members of their "churches"; and if they were members of our church in Gladwin, they would have been excluded long ago. I had a Nazarene preacher in town tell me that he would get in trouble if he preached much about holy living. Baptists have in the past, and should in the present be protesting this sort of thinking. If they don't hear it from their pulpit, then let us tell them in the streets. I again want to state that not everything that says it is a Baptist Church is a true Baptist Church. A church that wears the name Baptist and does not protest against ungodly living is not a Baptist church. I am proud of the Baptist heritage on the subject of godly living. I am glad of the fact that the churches I know of who believe as we do, are churches that not only protest doctrinal error but also protest practical error. People may get angry with the policies of Baptists; but I believe God is pleased. It is our job to please God, not to please man for the sake of numbers. That is the main reason for churches allowing immorality. They are more interested in numbers than in morality. May God give us the grace to continue protesting the carnal Christian theory. May God enable us to demand holiness from our members. May God enable us to stand

against the immoralities of our nation, city, schools, friends, loved ones, churches, and in ourselves.

Secondly, Baptists have always protested false ways of salvation. We do not say one must believe as we do in order to be saved, but we do think it is important for a person to know the truth about how they are saved. 1. Baptists have protested works for salvation. Ephesians 2:8-9 reads, "For by grace are you saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast." Baptists have in the past, and true Baptists of the present, protest against the theory that works have anything to do with salvation, except as a by-product of God-given faith. We protest long and loud against a man working his way to heaven. There are no scales for the weighing of works, so that if the good outweighs the bad, then one is saved. In God's eyes the natural man can do no good. Let us continue to protest this heresy about salvation. We can not remain silent or passive and be the kind of Baptists we ought to be. We must protest this heresy.

2. Baptists have long protested the theory of baptismal regeneration. This is nothing short of a different form of salvation by works. The Bible refers to baptism as a "work of righteousness." I could spend a long time refuting this heresy. Perhaps in another article we will deal with this subject. Baptists protesting against baptismal regeneration and infant baptism has cost them rivers of blood. How can we be silent on this subject today? Let us echo the sentiment of our forefathers on this subject. Let us denounce baptismal regeneration and infant baptism. Let us protest against alien immersion in our churches. There are many so-called Baptist churches today that will receive any kind of so-called baptism. Let us stand on sound church authority for baptism and reject all alien immersion. Yes, brethren, Baptists have in the past, and sound Baptists will in the present, protest the damnable heresies that surround Scriptural baptism; especially that which teaches baptism for salvation.

3. Baptists have long protested "church" salvation. By this, I have reference to the supposed authority of the Catholic church. Though many will falsely accuse us, Baptists do not believe salvation is to be related to the church. Once you are saved, you should join a true Baptist Church. The church has no power to save or damn, as the Catholics teach. I might add that the baptismal regenerationist also wraps salvation up in their own little group. They say you must be baptized, believing it is for salvation, or you are not saved. That would condemn every Baptist to hell, for we do not enter the waters of baptism with such a thought. In reality, Baptists are as liberal and as strict concerning salvation as anyone. I use the term liberal meaning we believe that salvation is by trusting in the shed blood of Jesus Christ and recognize this could exist in any kind of church. We do not limit salvation to the Baptists. I say strict because we demand a proper profession of faith in Jesus' blood and will not accept any other way of salvation.

4. Baptists have long been,

(Continued on Page 7 Column 1)

The Lord's return is so nearly to come to pass, that we stop looking for signs, instead we are to listen for the sound of His voice.

ARE

(Continued from Page 6)

and true Baptists are now protesters against free-willism or Arminianism as a way of salvation. There are many of Satan's counterfeits out who wear the name Baptist and hold to Arminianism. They are not Baptist churches, regardless of what they call themselves. I could call myself Robert Redford, or Ronald Reagan; but that would not make me either of them. These institutions can call themselves Baptists, but according to the historical position of Baptists, they are not even good Protestants. There was a time when even Protestant churches rejected the teaching of Arminianism. Let us not recognize these institutions as churches. Let us not accept their baptism. Let us protest vehemently the heresy of salvation by the free will of man. The Bible says; "so then, it is not of him that willeth..." Why do the Arminians argue that it is. Read John 1:12-13. How can an honest man read this and still believe in freewill? Surely, he is reading with preconceived ideas about salvation. There are a multitude of verses that denounce this heresy; time will not allow me to continue. I might add, that as far as this preacher is concerned, Arminianism is just another form of salvation by works.

Beloved, true Baptists preach salvation by grace. All the ways I have just mentioned are not the friends, but rather the enemies of grace. Brethren, do not be deceived by this error, because they profess to believe in eternal security. To believe in eternal security is most inconsistent with what they profess to believe. They may have a lot of truth, (most don't) but we must not let that sway us from protesting this dangerous heresy of Arminianism. I have heard some of our men brag on the work of Arminians. I consider this an insult to the truth. Let us not brag on them, but pray for them and try to show them their error and protest their "games and gimmicks" evangelism. Yes, Baptists of days gone by have protested against Arminianism. This Baptist plans on continuing the tradition.

In the next place Baptists are protesters against the abuse given to the woman's place in modern so-called churches. We live in a day when women are "usurping" authority over men. There are more and more women preachers. I protest against this. Baptists protest against this. I have yet to see a woman that could be the husband of one wife. I have yet to see a woman who could both preach and remain silent in the Lord's church. Baptists protest against women speaking out in church. We protest against deaconesses. We protest against women being in the assembly without their heads covered. We do not run them out, but we do preach what the Bible says on the subject.

Baptists are protesters against participation in heathen holidays such as Christmas and Easter. I would not say you are not a Baptist if you celebrate these pagan holidays, but I would most dogmatically say you are not the Baptist you should be. Why is it some of you Baptist people like to celebrate this holiday founded by the heathen and made "Christian" by the Catholics? Why don't you join other Catholic practices like mariolatry, purgatory, etc.?

Baptist are protesters when it comes to the ordinances. First, we protest the use of anything but real wine and unleavened bread to be used as the elements. To use anything else is to dishonor the body and blood of Christ. We protest against open communion. We protest against anyone who is not a member of our local church thinking he should be allowed to join in this occasion with us. We protest against others who would think we would want to join in with them. Secondly, we protest baptism being done in any way except by immersion. To practice any other method is no better than taking a bath or going swimming. We insist that a proper candidate is one who has already professed Christ and is being baptized in order to become a member of The Lord's Church, not in order to be saved. We protest against baptism by any person, except under the authority of a sound Baptist Church. God gave this ordinance to His church, and none other has this right.

We as Baptists protest against the Biblical right of any other kind of church to exist except sound true Baptist Churches. Notice, I said Biblical right and not civil right. If you are a member of any organization besides a true Baptist Church, then you are insulting the church Jesus built by saying it is not good enough for you. I do not care what the denomination is, or how close to the truth they might be; they have no right to exist and are the enemies to the work of God through His church.

Lastly, I will mention that Baptists protest against any modernistic ideas. Those who deny the virgin birth, inspiration, believe in evolution, deny the Trinity, and things of this nature are protested against by Baptists as not only wrong, but lost.

Are Baptists protestants? God help us to be more so! Do you and your church protest the errors I have mentioned? If not, then why claim to be something you are not? May God give us the grace to follow the example left us by our forefathers, and protest even if it means our life.

In closing this article, we wish to give some reasons why Baptists have been in the past, and should now be protesters. First, Baptist protested because they loved Christ more than they loved their own life or their family. They knew truth was important to Jesus. They knew nothing in the Bible was a non-essential or God would not have had it penned. The love they had and the love we should have, for Christ ought to demand that we be protesters. Christ was a protester of heresy and we should follow the example He left us.

Secondly, they protested because they loved the church. How we ought to thank God if He has made us members of a true church! I wish we had the love for the church that our forefathers had. They recognized the importance of the church being pure. They knew how important it was for the church to be sound. As a body of Christ, they protested error to let the world know they were concerned for the truth.

Thirdly, they protested because they loved the truth. There are a lot of people today who say they love and believe the truth, yet they keep right on going to hear heresy week after week. They will not stand up and protest the preaching that is an abomination to God. One evidence that a person or church

loves the truth is their protest against heresy. Baptists protested because, deep in their soul, they loved the truths taught by God's Word. Let this love for truth burn in our souls. Let us not play footsie with the Arminians and other heretics. Let us protest against heresies for the truth's sake.

Fourthly, Baptists protested because they knew that persecution here will be rewarded in heaven. It is worthwhile to protest. God will make all things right in eternity. We may not receive much good while on this earth for protesting, but the story does not end here. Certainly, there will be great rewards for those who have protested for the truth of God's Word.

Let me conclude, by asking a few questions. Do you believe the truth? Are you a Baptist by conviction or by circumstance? Do you wish to follow the path set by your forefathers or deviate from it? Do you love Christ? Do you love the church? Do you love the truth? Do you protest?

Let us be proud of our heritage. Let us carry on the practice of bitterly protesting against the heresies in modern day churches. Are Baptists Protestants, no, not in a denominational sense. Are Baptists protesters, God help us all to be more so. God bless you all!

REPORT

(Continued from Page 1)

what. For a period of five years I continued to run from the Lord. During those five years I learned by hard experience, that it just doesn't pay to run from the Lord. One may run for some time, but soon the Lord gets hold of you and deals as He desires and wills. I might suggest to any of the readers of this article that, if the Lord starts working with you, save yourself some hardships by obeying. During those five years I experienced several automobile wrecks and several motorcycle wrecks. I spent two years on and off in the hospitals. I had a lot of bones broken, wore a lot of casts, had several surgeries, suffered a lot of unnecessary pain. I could have saved myself all of this if I had just obeyed the Lord. But there are those that are more hard-headed than others and need different measures to convince them.

I say this to the mothers of all young men that think the Lord might be calling them into the ministry, if you don't have full coverage insurance on them, then I suggest that you look into getting it. During the time I spent in the hospitals and was laid up, I learned also that when the Lord deals with a person, that most of the time He will put you in a position to where you are looking in one direction and that is up. Also, God gave me plenty of time to think about the events that I had experienced, and the direction of my life.

When I thought that the Lord was calling me to preach, I would write back to Dad in New Guinea and try to seek advice as what to do. Dad would write back and tell me that if the Lord was not in the matter, then stay out of it, not to become involved with preaching, that this was wholly of God and that only He could call a man to preach. Dad would say that it was not his job or office to call me to preach, then Dad went on to say that if the Lord was in it and calling, then not wait till He had half killed me before I started preaching. That's just about the

way that it happened with me.

After announcing my call, it was not long until I felt like the Lord wanted me in New Guinea. Someone asks the question, how do you know you were called to preach and how do you know it's New Guinea. First, let me say this, that if you've never been called to preach, then you have no idea. But in a way it's like when you are saved, you can't really tell someone how, but that you must experience it yourself in order to know. I believe that when the Lord calls a man to preach, He will make it plain and simple, certain things will happen. I might say that the Lord gives the man whom He is calling to preach, an attitude adjustment, both physically and Spiritually.

I have said all this to bring you to the present. As I said, a little over two years ago I started planning to go to New Guinea. I thought that after I knew where the Lord wanted me, that all I would have to do was pack, board a plane and fly to New Guinea and start work. I found out that it's a lot different than that. There are certain things that one has to do in order to go to a mission field. There are so many things that need to be in order.

I have been working on this matter, as I said, for about two years now, and it's just now starting to come to a head. I worked in South Carolina for about a year, then quit work and came home around the tenth of October, spent the latter part of October visiting churches nearby. I would spend the week at home and take off the week-end to travel to the churches near home. During the month of October, I visited Indore Baptist Church at Indore, West Virginia where Bro. Ray Brown is pastor. I have great respect for the church and her pastor there. I preached for them at the Sunday School hour, then Bro. Carl Barnette was to preach for them at the morning worship hour. Following the morning services we were to have dinner, and do I mean we had a dinner! I will say one thing, those West Virginia people sure can cook some good food. I ate some chicken and dumplings that were worth driving all the way to Indore, West Virginia for. After dinner I preached again at one o'clock. Left there to drive over to Ireland, West Virginia where Bro. Carl Barnette is pastor. Held Sunday night services for them, had good services and enjoyed the fellowship with the people there. Also, I visited Bro. Don Pennington and the church there in Warren, Ohio. I preached for them Sunday morning, had dinner with them afterwards, then drove down to Mansfield, Ohio where Bro. Jim Walters is pastor, preaching for him Sunday night, preached also for Bro. Dan Phillips at Bristol, Tennessee.

Also, during the month of October I visited H.C. Callison and the church in Anthony, West Virginia. To those that are looking for a church to pastor, this church was looking for a man that would be interested in pastoring. I began to think that I was in New Guinea again after traveling through some of the mountains there in West Virginia.

I visited a church in Kentucky at Somerset, just a little south of Lexington, whose pastor is Bro. Wendell P. Furlong. I enjoyed meeting him and the church and had good fellowship both services with them on the Lord's day. Then I

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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

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

Write Brother Halliman frequently. His address is: ELDER

FRED T. HALLIMAN,
Sovereign Grace Baptist
Mission,
P.O. Box 36, Tari,
via Mendi,
Papua, New Guinea.

visited the church there in Hazard, Ky. Just as services started, I got up to preach and looked back into the congregation, and saw a man that looked like Bro. Oscar Mink. I thought to myself, now where did he come from. Come to find out this man was his brother.

This pretty well covers the month of October. My next article will cover my first trip out on the road, and we will be taking you down South with us to visit the churches down there.

Until then, may the Lord bless each and every one!

Month of December

Dad arrived home around the third of December of 1984. Yes, he came as a surprise to us, too. People asked us, when did we know when he was coming home. We knew when he pulled up in the yard. Mom, John and I were sitting home on that night, when we watched a small car drive by our house slowly. After a little while, we saw a car pull up in our yard and shut the lights off. We thought that a drunk man was lost. We found out it was not a drunk man, but Dad himself. You never saw a bunch of folks happier in all your life. Our first question was, what are you doing here, when you're supposed to be in New Guinea. You see, Dad never told any of us he was coming home, he just decided that he needed to come home and so he caught a plane, arrived at Huntington, West Virginia, rented a car and drove out to the farm here in Kentucky. We sure did have a family reunion that night. We all sat up till four that next morning exchanging news and telling about the events that had elapsed over the two years that we had not seen one another.

(Continued on Page 8 Column 1)

REPORT

(Continued from Page 7)

On the eighth of December Dad and myself were invited to a fellowship meeting in Griffin, Georgia, where Brother Sam West is pastor. This was a two day fellowship meeting. There were several preachers that attended, Brother David West, Tom Sollosi, John Pruitt, Gordon Buchanan and Joe Wilson. Dad and I left on the ninth of December which was on a Friday, left late that afternoon arriving at Griffin, Georgia around three a.m. Saturday morning, I managed to get a few hours of sleep before services the next day. We had a very good meeting, heard a lot of good preaching and had a lot of good fellowship. The next day being Sunday I started on my trip down south. Sunday morning I left Griffin to drive to Ellaville, Georgia where Brother John Pruitt is pastor. Preached for them that Sunday morning, following the services Brother John and his family took me to dinner. I left there after dinner, drove over to Hinesville, Georgia, where Brother Tom Sollosi is pastor. I preached for him and the church Sunday night, having had a very good day. I had been driving Brother Sam West's car for that day, and so Monday I drove back to Griffin to return the car. You see, my car was in the garage back home in Kentucky having some work done on the motor and we had to leave it there for they had not finished it in time.

In the mean time Brother John Pruitt had offered me one of his cars to use, if I could not find one. Well, I had to take Brother Pruitt up on his offer. I thank the Lord for Brother Pruitt and for him letting me use his car on this trip. I managed to get straightened out and left Monday afternoon to drive to Fort Pierce, Florida. I drove all night arriving at the home of Brother Richard Gast and his wife where I was to stay. I spent part of Tuesday resting and held services that night. I left the next morning to drive to Miami and preached for Brother Jim Washer on Wednesday. I left the next morning to go and visit awhile with my brother Daniel and his family in Del Ray Beach, Fla. Thursday night I drove over to Naples, Fla. to preach for Brother Willard Pyle. On Friday night I was to be in Arcadia, Fla., where Brother Al Lyons pastors. We had good services there. Several of the folk from Naples drove up to be in the services. The next day I drove to Tampa, Fla. to be with Brother Wayne Crow. Sunday morning I spoke about the work and Sunday night I preached for them. Then right after services, Brother Crow and I drove over to Seffner, Fla., to be with J.W. Carr and held services for him that night also.

Well, I had had a busy day which was quite enjoyable and was a real blessing to me. Monday night I had fellowship with Brother W.W. Wilkerson. I left the next morning to drive to Inverness, Florida. I held services for Brother Virgil Davis, having had good services and fellowship. I left the next morning to drive to Pensacola, Fla., and held services for Brother John Sarze. The next day being

Thursday, I drove up to Birmingham, Ala., to hold services for Brother Eldon Joslin Sunday morning. I then drove up to Decatur, Ala. and held services for Chester Skidmore that night. Following the services I drove back to Ellaville, Georgia to return the car to Brother John Pruitt, arriving at his house around midnight. Dad was to meet me there with my car. He and John, my brother, had left Ashland, Ky. that day after the morning services and drove down to meet me. They arrived there around two or three in the morning, then we all left there to drive back home to Kentucky. We finally made it home the next day around three in the afternoon. It never felt so good to come home. I had a good trip, was blessed from all the fellowship I had, but was quite tired. There for the next couple of days being around Christmas time, we had the whole family together for the first time in years. That was a real blessing also. May the Lord bless each and every one of you.

I left you with our last article at home in Kentucky. I had just returned home from down south. I arrived home around the twenty-third and spent a few days at home resting up and enjoying the family. All good things must come to an end, so one by one the members of the family started leaving to return to their places of residence.

I soon packed my things again and was ready to leave home by the second of January, managed to get away from home by 10 o'clock a.m. and headed out west. My first stop was at Wingo, Ky., where Brother Vernon Taylor is pastor. We had good services there that night along with good fellowship. That night it began to snow and by morning there were a few inches on the ground. I left there in the morning and drove over to Paducah, Ky. where we used to live as a family when we first came back to the states in 1971. I visited my Aunt there and also Brother Tilden Garner and wife, spent the rest of the day with them and the night. By this time there was a blanket of eight inches of snow that covered the city of Paducah. I ended up buying some snow tires there in order to be able to travel through that kind of weather. I left Paducah the next morning and drove on snow and ice for the next 100 miles which took a little over five hours.

The daylight hours soon passed and night fell upon me. The roads became even more hazardous and I was forced to spend that night in a roadside motel. By noon the next day I had found my way into the big city of Oblong, Ill. I drove up and down that town several times before I spotted a pay phone. I had fellowship that afternoon and then services that evening. We had a good crowd to turn out and had good services. I left there that night to drive over to Windsor where Brother Dean Elzy is pastor. I spent the night with them. The next day being the Lord's day, we held services there Sunday morning. That evening I held services for Brother Nick Woods. We had a good turnout and good services. Of course, every Lord's day is a good day.

The next day I drove to Chicago to visit my Uncle and Aunt. Spent Monday with them and some Tuesday evening I was to be in Hobart

Indiana, where Brother Luther Hilton is pastor. I drove over from Chicago that evening, running into some snow along the way. The roads got pretty nasty, but I was able to make it all right. I had very good services with the people there and afterwards had fellowship. Brother Hilton kept me up until three a.m. that morning talking. Wednesday night I held services in Chicago where Dad used to pastor. Lloyd Wyrick is pastor now and has been for some time. We had another good night of service and fellowship.

Thursday morning I left Chicago and that area, and headed west. My next stop was in Bowring, Oklahoma. I cut the trip in half and spent the night with my Uncle at Rolla, Mo. By mid-afternoon of the next day I found my way into the town of Bowring, Oklahoma. I held services there for Brother Dwayne Gilliland. The next day took us into Tulsa, visited with Sister Maddox and Brother Tyler. I held services for them Sunday morning in her home. That evening she took me around and showed me Tulsa. She asked me if I would want to go see the university of Oral Roberts. I replied, that all depends on where it is. You see I had heard of the man, but never knew where he was, never really cared. So we drove over there to see it. When we got over there we drove up close to those praying hands in the city of faith. I told Jeanne was no use in us having services that night because I already felt better, that is, after going to the city of faith and near those praying hands of Oral Roberts.

Tuesday morning I left Tulsa, headed for Hobbs, N.M. The trip was long and tiresome, but overall I had a good trip. Wednesday night we had services at Hobbs where Brother Raymond Waugh pastors. We had good services there and some good fellowship with the folks there. Thursday morning I left N.M. behind me and drove over to the east side of Texas. I'm telling you I drove for thirteen hours and never did get out of the state of Texas. Arrived in Kountz, Tx. where Brother John Alber is pastor, and had some good fellowship with him and the church there. I then drove from there over to Orange, Tx. where Brother Walter Herin is pastor. I held services there for him and spent that Saturday night fellowshiping. Sunday morning I was to be in Henderson, Tx. where Brother Steve Fulton is pastor. I held both services for him there Sunday. I left there Monday morning to travel to Texarkana, Tx. where Bro. Mink is pastor now. I found my way over to where he lives and spent the rest of the day with him and his wife and Brother Keith Sheets. I felt very honored to fellowship with Brother Mink. I consider him to be one of the greatest preachers of our time.

On Tuesday of that week I held services at Plumersville, Ark. where Brother Earl Smith pastors. I was grateful that I had the privilege to meet this man, and enjoyed the fellowship I had with him and the church there. The following day being Wednesday I held services for Brother David O'Neal in Memphis, Tenn. This was my last stop before returning home. I enjoyed the fellowship and the services with the folk there.

By six o'clock Thursday morning I was on the road headed

for home. I had been gone some 23 days and had held a service most every night with the exception of traveling and a few days in between to rest. I was quite tired, but the blessings that I had experienced could not be erased by a tiresome trip. I arrived home that evening and felt like I had been gone for a year; but yet on the other hand, I felt like I had been gone only a few days. I thank and appreciate all these churches for having me and putting up with me, and most of all, for helping me along the way with the expenses. May the Lord richly bless each and every one of you! In our next article we will be taking you up North. Until then, remember us and the work as we travel the roads!

EASTER

(Continued from Page 1)

all the religious notices and advertisements. I was amazed at all the Easter messages to be presented 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 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 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 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", how am I ever to get a message on Easter from the Bible?

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 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 that 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 has 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

(Continued on Page 9 Column 1)

Satan, our enemy and adversary, is happy for people to profess Christianity, just so they do not live it or be in close communication with God.

EASTER

(Continued from Page 8)

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 Jonah 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).

"For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day" (Mark 9:31). "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body" (John 2:19-21).

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 seem 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.

WELL DRESSED

(Continued from Page 1)

book of authority.

II. I AM OPPOSED TO EASTER BECAUSE IT IS DEFINITELY UNSCRIP-TUAL IN EVERY PAR-TICULAR.

Take for example the idea that the Lord Jesus Christ was crucified on Friday and that He arose on Sunday morning. There isn't one word of truth in the crucifixion theory that Christ was crucified on Friday; and neither is there one particle of truth that Jesus Christ arose on Sunday morning. 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" (Matt. 12:40).

A fellow would have to be some juggler of figures if he is able to crucify Jesus Christ on Friday and raise Him from the dead on Sunday morning, in the light of that verse of Scripture. Jonah was three days and three nights in the belly of the whale, and our Lord said that He Himself would spend three days and three nights in the heart of

the earth. Beloved, any man who can think in any sense that the Lord Jesus Christ was crucified on Friday and raised on Sunday morning, hasn't got sense enough to count up to three. As for this thought that the Lord Jesus Christ was actually raised on Sunday morning, I wonder if it would not be well for folk to read God's Word. Listen:

"In the END OF THE SABBATH, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the Sepulchre" (Matt. 28:1).

Now if you will read the balance of this chapter, you will find that when these women came to the tomb, they found the Lord Jesus was already raised from the dead. When did they come there? "At the end of the Sabbath."

The end of the Sabbath was six o'clock Saturday afternoon, and at the end of the Sabbath, as it began to dawn toward the first day of the week, Jesus Christ's friends came to the tomb and found it already opened and the Son of God already resurrected from the grave. I say, therefore, beloved, I don't believe in Easter because it is unscriptural in every particular.

III. I DON'T BELIEVE IN EASTER IN VIEW OF THE FACT THAT TRUE BAPTISTS HAVE REFUSED TO PARTICIPATE IN IT.

To be sure, we have some today who call themselves Baptists who take part in Holy Week Services, and who on so-called Good Friday will take a part as to a Good Friday program. Beloved, the man that does so, isn't a Baptist regardless of what name he goes by. Will you believe me that back there in the fourth century that Baptists were beheaded and slaughtered by the thousands who refused to go into Catholic services on Good Friday? I could read to you from history books one after another of folk who were beheaded, slaughtered and killed by the thousands who refused to observe Easter in the fourth century. I say to you, beloved, real Baptists throughout the ages have refused to participate in this heathen pagan festival.

IV. Having given you these reasons as to why I do not believe in Easter, I WANT TO TELL YOU WHAT THE WELL DRESSED CHRISTIAN OUGHT TO WEAR ON EASTER OR ANY OTHER DAY. I say, beloved, on Easter or any other day, GOD'S PEOPLE OUGHT TO BE CLOTHED.

There isn't any place for nudism in the life of the child of God. Old Adam was clothed with a perfect righteousness in the Garden of Eden. When he lost this righteousness, this brought spiritual shame to him, so he tried to hide from God behind the trees. It also brought social shame to him in that he sought to hide his nakedness with fig leaves. He realized, beloved, he needed to be clothed. I insist tonight that God's people ought to be decently clothed at all times.

Read the fifth chapter of the Gospel of Mark, the story of the Gadarene demoniac. When this maniac was healed of his mania they found him clothed and in his right mind. Notice the expression, "Clothed and in his right mind." Beloved, clothing and a sound mind go together.

Adam's attempt at clothing himself was displeasing to God. God did not like it. Adam made

garments of fig leaves for himself and clothed himself thereby, yet the thing displeased the Lord. Of course, it displeased God because it was only temporary; it was perishable; and those fig leaf garments would have to be renewed daily; therefore, God killed an animal and clothed Adam with the skin of that animal so that ADAM'S LEAVES GAVE WAY TO GOD'S LAMB.

This is typical of the fact that men try to clothe themselves with the leaves of their self-righteousness, which is just as displeasing to God as Adam's fig leaf garments of the long ago. As it became necessary for God to kill a lamb in order that Adam and Eve might be fully clothed thereby that the physical as well as their spiritual nakedness might not be seen, so it becomes necessary that God kill the Lamb of God, Jesus Christ, at Calvary that men might be clothed fully, spiritually in His sight.

I say that Adam lost his garments of perfect human righteousness when he sinned, but the man that has trusted Jesus Christ as his Saviour has received garments of perfect Divine righteousness in Jesus Christ. Listen:

"For he hath made him who knew no sin, TO BE SIN FOR US; that we might be made the righteousness of God in him" (II Cor. 5:21).

Jesus Christ took our sins, and in turn, He clothes us with His righteousness and holiness. Our sins were put on Jesus, and His righteousness put on us. Adam never had anything better than a perfect human righteousness, but I, tonight, have a perfect Divine righteousness — the righteous robe of the Son of God, and every saved man is clothed in the righteousness of God's only Begotten Son.

V. THEN THOUGH WE ARE THUS CLOTHED WITH THE RIGHTEOUSNESS OF GOD'S OWN SON, PAUL TELLS US IN THIS THIRD CHAPTER OF COLOSSIANS THAT THERE IS SOME CLOTHING WHICH WE ARE TO PUT OFF. Listen:

"But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3:8, 9).

You will notice, beloved, he tells us here that there are six things that we are to put off — six pieces of clothing we are to discard. We will see presently what he says to put on, but no one puts on fresh clothing until he first takes off the old clothing. That's just human nature. You take off the old before you put on the new. Our Lord follows that same principle here. He says take off and then put on, and He names six things that the Christian is to put off.

ANGER - that means a surly disposition. No child of God has any business with surly disposition — always ready to take offense. I knew a deacon in a Baptist church several years ago when I was just a boy, who had such a disposition that no one could say anything to him at all without that man becoming enraged. Our Lord says to put off anger — the surly disposition.

(Continued on Page 10 Column 1)

WELL DRESSED

(Continued from Page 9)

WRATH — this is a little different to anger. Anger is the disposition, but wrath is the exploded anger. You've heard the expression: "I told her enough to last her a month of Sundays," and "I gave her a piece of my mind." God's people have no business speaking their mind; we are to speak the mind of Christ. Listen:

"Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

He tells us we are to put off anger and wrath, and then **MALICE**. That means ill will. That's what is left over after wrath. After you have allowed your anger and your wrath to vent its spleen upon some individual, then what is left over is malice — the ill-will you feel toward that person. Let me ask you tonight. Do you have any malice in your heart against anybody? I want to get you ready for Easter. I want to get you dressed up for Easter. I would like for you to get rid of some of these old filthy garments so you can be properly clothed next Sunday morning.

Is there any malice in your heart toward anybody tonight? I dare say there is no individual in this church that would have more room, humanly speaking, to feel malice toward folk, than this pastor. I weigh my words when I say that I don't know of a man anywhere that I hold one particle of malice against in this hour. I know some folk that have certainly been anything but kind unto me, but, beloved, God being my helper, I know tonight that I have no malice in my heart against any man.

The next thing he says to put off is **BLASPHEMY** — the sins of the tongue. I remember a good number of years ago a preacher and I were standing together and a man on the spur of a moment let forth a volley of oaths, and then when he saw the two of us, he turned around and spoke to my preacher friend who was nearer to him, and begged his pardon for what he had said. I think the finest rebuke any man ever got in this world, this man got when my preacher friend said, "You don't have to apologize to me, you haven't cussed in my name."

Then he says we are to put off **FILTHY COMMUNICATION**. It has always been a problem to me to understand how any individual could enjoy or even tolerate filthy speech. A fellow came up to me just a few days ago and said, "I have a little story I want to tell you." I said, "What's the color?" "Well," he said, "you can listen to it." I said, "Be sure of it." I tell you, beloved, in the days even before I was saved, I detested filthy communication. How in the world that some folk who claim to be God's people can enjoy filthy communication is beyond my comprehension. God says to put off filthy communication.

Another thing — **LIE NOT ONE TO ANOTHER**. God's people should not lie to one another, but rather, speak the truth at all times.

Now listen, if you are going to be well dressed next Sunday, here are some things you need to put off and get rid of. You can't be a well dressed Christian and have on these filthy garments. You have to get rid of these things before you can put on

Conscience is a still small voice, but when it tries to speak, it finds the line is busy.

new garments.

I remember when DeVinci was painting that glorious portrait of the Last Supper, which took him nine years to complete, that during that period of time he became angry at a friend and lashed at him in a most vehement manner. After he had done so, he went back to work, but couldn't paint and couldn't get his mind on his painting until he went back and sought out that friend that he had so cruelly lashed with his tongue and sought his forgiveness.

You have to put off things before you can put on things that pertain to the Lord Jesus Christ.

VI. WHAT DOES HE TELL US TO PUT ON?

I have told you the clothing we are to put off. NOW WHAT ARE WE TO PUT ON? Listen:

"Put on therefore, as the elect of God, holy and beloved bowels of mercies, kindness, humbleness of mind, meekness, longsuffering: Forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye" (Col. 3:12-14).

MERCY — which means sympathy. How little sympathy we show for each other! The majority certainly show an exceedingly small amount of sympathy for the other person. Yet, that's the first thing he tells us to put on — bowels of mercies — sympathy.

Then **KINDNESS**. Several years ago somebody ran an advertisement in THE BAPTIST EXAMINER, I don't remember who it was, but this was the advertisement:

"Two things stand like stone — Kindness in another's troubles, Courage in our own."

I have often thought of it. Surely no greater words were ever penned by the poet. Kindness does stand out like a stone.

HUMBLENESS is something else to be put on. This means humility. Do you know how to be humble? You don't get humble by practicing it. The only way any man becomes humble is by realizing the sovereignty of God. The more you realize God's sovereignty the more humble you will be in God's sight.

MEEKNESS is the next thing we are to put on. The word "meekness" in the Greek means "mildness." Every one of us ought to have enough temper to stand for something, and yet that temper ought to have fashioned with it some mildness or meekness. In other words, have temper all right — and yet mild about it.

LONGSUFFERING. He tells us we are to be longsuffering. How few of us are. Surely most of us are far from being longsuffering.

"For ever, O LORD, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all are thy servants. Unless thy law had been my delights, I should then have perished in mine affliction. I will never forget thy precepts: for with them thou hast quickened me. I am thine, save me; for I have sought thy precepts. The wicked have waited for me to destroy me; but I will consider thy testimonies. I have seen an end of all perfection: but thy commandment is exceeding broad." (Psalm 119:89-96).

Then He says we ought to **FORBEAR** and **FORGIVE**. Forbearance means "tolerance."

Then note the last thing He says to put on — **CHARITY**. Listen:

"And above all these things put on charity, which is the bond of perfectness."

The word for charity is the word for love. Over all these other things put on love.

In Paul's day the individual wore a sash about all the balance of his clothes to hold the rest of his clothes together. Paul had that in mind when he said, "And above all things put on charity." It is the one thing that holds in place all the balance of the clothing that a well dressed Christian will wear.

Let me ask you a question tonight: How is your wardrobe fixed for next Sunday? Have you got a pretty good wardrobe? I'm talking about the wardrobe of grace. I'm not concerned about the fashions that are designed in Paris and New York, but is your wardrobe of grace in good condition for Easter Sunday?

You've heard the expression, "All dressed up and no place to go." Beloved, the child of God is all dressed up and he has **SOME PLACE TO GO** — he is going to Heaven when he dies. How are you dressed tonight? Are you dressed up with some place to go?

Let me ask you, beloved, have you been clothed in His righteousness? Day by day are you seeking to put off these things that would hinder you spiritually, and are you seeking to put on the things that would show forth Jesus Christ unto the world? That's the ideal for every child of God, and I thank and praise Him tonight that the Christian who thus lives is, as I say, all dressed up and he has some place to go. Is that your experience tonight? May God bless you!

MINISTRY

(Continued from Page 1)

will enhance one's physical appearance and make him or her more appealing and more attractive. Autos, cigarettes, booze, furniture, and even houses are promoted today with beautiful or handsome faces or figures. Most people, it seems, have concluded that physical appearance makes the difference. This may seem to be the pragmatic way to go in material things, but can we really employ such thinking in the ministry? We need to realize, therefore, that the face or the figure of a man is not the key to his real success. All of this concentration on beauty and the need for outward appearance causes some ministers to become vain and self-centered. For others, the concentration causes depression and fearfulness. Rather than becoming caught-up in the idea that our faces or figures will make the difference, we must keep in mind the truth which God gave us in I Samuel 16:7. In this passage of Scripture, we read in part, "...for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

It is no wonder that God did not leave us any pictures of Jesus or His Apostles. If He had, people would concentrate on physical emulation and forget that "The Lord looketh on the heart." If we had pictures of Jesus and the Apostles, ministers doubtless would try to look like one of them. Too, it is

just possible that the people would expect their preachers to look like one of them, also. Thankfully, then, we can realize that it is not the condition of our bodies that will make us or break us. A dear friend of mine, A.D. Muse, who had known the late B.H. Carroll, tells me that he was far from handsome, and that, in his later years, he always sat to preach. Still, few men in history have been more effective.

It is who and what we are and who and what is behind us that really counts. With Christ in our hearts, and His Word behind us, in us, and coming forth from us, we cannot help but succeed for the Lord, even in this modern and modernistic age.

Second, don't worry about criticism. Although old Solomon got pretty involved in the things of this world at times, he nevertheless, gained a great deal of wisdom from the Lord in the process. In Proverbs 1:7, we read, "...Fools despise wisdom and instruction." In this, we are alerted to the fact that we must be instructible—not bullheaded, know-it-all's. In Proverbs 6:23, we learn that, "...reproofs of instruction (in the things of God, of course) are the way of life!" In this, Solomon is not talking about the "Tao" or "The Way of Life" promoted by Lao-Tze. Neither is he speaking of "The Way of Meditation" which is being promoted on the college campuses across this nation by long-haired mystics. Tragically, these "Meditation Schemes" of one sort or another are even making inroads into many of the Seminaries and Bible Colleges. "The Way of Life" to which Solomon is speaking, however, is that way of salvation which God later detailed in the words of Jesus, "I am the way, the truth, and the life; no man cometh unto the Father except by me" (John 14:6). In this Solomon declares unequivocally, "...he that regardeth reproof shall be honored" (Proverbs 13:18).

The most difficult thing any of us ever do is learn to take criticism. I have known of people who spent their lives looking for new jobs because they could not endure the instruction and the reproof needful to the expediting of any one job. Some ministers are so filled with pride that they never feel that they can lower themselves to listen to the criticisms of their people. Consequently, they spend their lives moving from church to church looking for "the perfect people" who will be content to listen to "their perfect messages." Most of us, at one time or another, would like to dictate for all others or force our opinions on others as though there were no room for improvement. We need to realize, however, that there are times when we should humble ourselves before the criticism of the people, just as the people sometimes need to listen to the reproofs and the criticisms of their preachers. Too, sometimes, professors need to hear the reproofs of their students, just as the students sometimes need to heed the criticisms of their professors.

All of us, I am certain, know the story of David. Nonetheless, there is a truth in his life experience which many of us miss. We must agree, of course, that he was a great man of God. God emphasizes this truth in Acts 13:22 where we find, "I have found David, the son of Jesse, a man after mine own heart, who shall fulfill all my will."

We remember, nonetheless, that David got into great spiritual trouble. When he did, he went on being King and ruling the people who continued to walk before him as faithful and loyal subjects. Apparently, however, in a moment of forgetfulness, David added selfrighteousness to his catalog of sins. In that hour, his best friends were not his loyal subjects bowing before him or his zealous and loyal "Yes Men"! Rather, David's best friend was his critic, Nathan. Thankfully, Nathan had the courage to criticize and reprove his King. Because of the faithfulness of his true friend, Nathan, David was able to come face to face with his sin, the loss of the joy of his salvation, and then come to his renewed fellowship with his Lord.

Third, don't worry about following men! From whence does all of the confusion, unrest, and violence among the religious people come! Very simply, I believe, that most of it comes from following men or women. There are the Mormons who follow the one whom they call Joseph Smith, and his subsequent successors! There are the Seventh Day Adventists who follow William Miller or Ellen G. White! Too, there is the Church of Christ, a part of which is known as The Christian Church who follow Alexander Campbell! The Presbyterians, when pressed, sometimes will concede that they are following Calvin. Sad to say, some Baptists will concede the same! The Lutherans, quite obviously, continue to honor their indebtedness to Martin Luther and promote some of his ideologies, at least. The Roman Catholics are bold to declare that they are following Peter despite the fact that Apostle Paul criticized such a practice with, "Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?" (I Corinthians 1:13). Then, there are the Jehovah's Witnesses, so-called, who appeal almost without end to what they claim to be the wisdom of "Pastor Russell" and "Judge Rutherford."

This is not a new practice. The Apostle Paul informs us very clearly that he found the problem rampant in Corinth. We hear him say, "Now this I say, that everyone of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you. Or were you baptized in the name of Paul?" Clearly, there was a tendency on the part of Christians to follow men less than 30 years after our Lord was Crucified, Buried, Resurrected and Ascended. The Apostle Paul makes his point that men were to follow the Lord Jesus Christ, for it was He who was crucified! Some may attempt to justify the practice of following man by an appeal to the words of Paul, "Be ye followers of me." If we carefully study the statement in context, however, we learn that Paul has reference to his practice of following Christ, and that he is declaring that we should do likewise. If there is one truth that we, as the servants of Christ, need to grasp, it is that only Christ Jesus is worthy of our Allegiance! God dramatizes this truth in many ways, but especially so as he calls upon us to look at the lives of His servants.

If we were to follow Moses--

(Continued on Page 11 Column 1)

If man thinks he can over rule the Infinite God, try sweeping the ocean back with a broom.

MINISTRY

(Continued from Page 10)

one of earth's truly great leaders--we would end up hitting the rock the second time and dying outside The Promised Land. If we were to follow Samson--one of the finest Judges ever to rule in Israel--we would end up in Delilah's lap and spend our lives grinding at the enemy's mill. If we were to follow David--the King who had a throne that will be occupied, in finality, by our risen and returned Savior--we would end up on an adulterer's bed with another man's blood upon our hands. In the eleventh chapter of Hebrews, we find that God declares these and others to be great men of faith. Nevertheless, they are not fit to follow as men, for they are simply men, and sinful men, as well. This is a most difficult truth for men to accept. Men have a tendency to want to idolize other men. Great hosts, even in this hour, would kiss the ground before the one who is called "The Vicar of Christ." Sadly, most religious folk of any hour in human history have given themselves to following men--not the Messiah or the Lord Jesus. There are few, indeed, who "search the Scriptures" to determine whether what they hear is true!

It is good to read of the great men of faith and to read the great men of faith. It is certainly good to declare the truths which God gave them. It is folly, nonetheless, to become enamored of any of them, whether their names are Abraham, Moses, Samson, David, Paul, Peter, Luther, Augustine, Calvin, Spurgeon, or any one of a thousand others. As examples in the flesh, the lives of even the finest or the greatest of saved sinners are enshrouded by the dark shadows of sin, error, and remorse without exception. At the very height of his ministry, the Apostle Paul had to cry, "For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I" (Romans 7:15). Even more, however, he had to climax the reality of this truth with that even more desperate cry, "O wretched man that I am! Who shall deliver me from the body of this death?" (Romans 7:24). Thankfully, he could conclude that the Lord Jesus would deliver him.

The Do's

Clearly, there are some "Don't's" that we must observe if we really are to serve Christ. There is, however, more to the ministry to which our Lord calls us than the negative aspect. There, also, is that aspect of the ministry which has a very positive ring. We choose only three points here, but they are most essential.

First, we must get our eyes on Christ! All of us doubtless are acquainted with the song, "Fix your eyes upon Jesus, look full in His Wonderful Face..." This is absolutely essential. We must keep our eyes upon our Lord Jesus Christ because of our weaknesses as men and because of the failures which we see in the lives of those about us. We must not lose sight of our Lord, His Sacrifice in coming, His difficulties with men in living, the ignominy of His Death on Calvary, and the Victory of His Resurrection to Glory! If ever we lose sight of our Resurrected Lord, we cannot make it in His Service, for "if Christ be not

raised, our faith is vain." Our Lord commands such allegiance on our part, too. At the beginning of His Ministry, we hear Him say to Phillip, "Follow thou me" (John 1:43). He does not say to follow John the Immerser, though "Among those that are born of women, there is not a greater prophet..." (Luke 7:28). Neither does He advise that we follow Peter, even though he had sufficient spiritual discernment to declare, "Thou art the Christ, the Son of the living God" (Matthew 16:16).

Toward the end of our Lord's personal ministry on the earth, we hear Him commanding Peter and, of course, all of us, "Follow thou me" (John 21:22). If we can understand the context of these words, we can know that our Lord is emphasizing that Peter is not to be concerned about following John or following as John, even though he may never die, if that is the Lord's will.

Second, we must get set with the Gospel. A man may be learned in all of the wisdom of the men of the past, informed regarding the wisdom of men today, and even literate regarding the prophecies that some men have for tomorrow! Nevertheless, if there is no Gospel or if he does not have the Gospel of the Lord Jesus Christ, then all is lost. One may be an excellent speaker or orator versed in poetry and most adept in the use of words and their proper and understandable arrangement, but if he is without the Gospel, then all is lost. Jesus said, "I am the way, the truth, and the life; no man cometh to the Father but by me" (John 14:6). Paul said that the Gospel of Christ "is the power of God unto salvation to everyone who believes, to the Jew first, and also to the Greek" (Romans 1:16). Despite the ideas of some men regarding the ultimate importance of education, God through Paul makes it quite clear that true power does not rest in the wisdom of the ancients, the religions of the world, or the technological proficiency of men today. The Word of God is unmistakable, "Hath not God made foolish the wisdom of this world...For the Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified..." (I Corinthians 1:20, 22-23). In the Word of God, there is never any question regarding the Gospel. Men may attempt to confuse the issue for ulterior purposes of their own, but for God the Word is clear, and it is absolute. Time and time again, we learn that the Gospel is "The Good News" of the death, the burial, and the resurrection of Christ Jesus for all sinners who will believe. If we have missed this, we have never preached! If we have missed this, our words are less than grass! If we have missed this, our labors forever will be "wood, hay, and stubble" (I Corinthians 3:12). Regardless of how learned we may be or may become or how eloquent we may be with words, if we miss this, there will be no rewards. Rather, as God explains, "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire" (I Corinthians 3:15). This circumstance, doubtless, is referenced in the fact that some shall "be ashamed before Him at His Coming" (I John 2:28).

Third, we must not lose sight of "Baptism"! We must realize

initially that "Baptism" does not save, and that it has no place in salvation whatever. When we come to this realization, we shall recognize on the one extreme a multitude of religious folk who look to "Baptism" as their "means of salvation" or as "something" which assists in their salvation. On the other extreme, we shall see those who, in part, perhaps, in reaction against those who insist on "Baptismal Regeneration" discount the place, the purpose, and the importance of "Baptism"! As a result of their unscriptural attitudes, these may dispense with the practice of "Baptism" completely, or leave the determination, as they so often say, "with the candidate"! Then, of course, there is the furor which as raged for centuries as to the "mode of Baptism." Some of these quote the words of Paul, "For Christ sent me not to baptize, but to preach the Gospel..." (I Corinthians 1:17), as the basis for their unconcerned attitudes. The Apostle Paul, however, is not disparaging the place, purpose, or importance of "Baptism." Rather, if we carefully study the context of the passage, we learn that he is emphasizing the truth that until a person is saved, there is no point or purpose in "Baptizing" him. Truly, until a person has experienced the wonder of salvation as a result of his acceptance of the Gospel which has been declared, "Baptism" can have no meaning whatever.

As Children of God and as Baptists, we must not lose sight of the fact that Jesus began His Ministry at the River Jordan as He came forth from "the waters of Baptism," after having been immersed. He certainly did not need to be saved! Therefore, those who would insist that there is "saving grace" in "the waters of Baptism" are teaching a rather strange doctrine. Certainly, they are missing the meaning which the "Immersion of Jesus" gives to "the waters of Baptism." The name, "Baptist", certainly has historical import! Nonetheless, there is nothing "magical" in that name. On the one hand, some who have been in the forefront of some of the most anti-evangelical efforts of men have been called "Baptists"! On the other hand, nonetheless, some who have been "Baptists," in truth born-again, have been in the forefront of the evangelical efforts of men from the earliest hours of Christian history.

Thankfully, we learn that "There is none other name under heaven, given among men, whereby we must be saved" (Acts 4:12); that is, no name other than "Jesus Christ of Nazareth." Therefore, no one has ever been saved because he or she was "Baptist" or called "Baptist"! Yet, for many, many centuries, perhaps no name has more correctly identified the people who believed, "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God" (Ephesians 2:8) and "He who believes on the Son has everlasting life" (John 3:36). As early as the first century, the Apostle Paul was using the fact of Scriptural Immersion ("Baptism") to explain what transpires when we are saved--not as a means or as the means of our salvation, as most of the religious insist. We read, "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 should walk in newness of life" (Romans 6:4). Clearly, as we go forth in the strength of our salvation relationship with our Lord Jesus Christ which we have "by grace through faith," there should be a high place in our thinking for "Baptism" (Immersion)! Further, since we know that this relationship has been effected by the Gospel which "is the power of God unto salvation to everyone who believes, to the Jew first and also to the Greek," we must never lose sight of the place, the purpose, and the importance of "Baptism"!

Conclusion:

In finality, let me say that as ministers of the Word of God, ours is not an easy task. Many, however, are meeting the challenges and succeeding for the Lord Jesus Christ. My mind recalls one by the name of Frank Paschall. He has clearly demonstrated his attachment to the Word of God and the importance which he gives to the Gospel for our day. I just do not believe that anyone can question the Scripturalness or the vitality of his words which we detail below.

God so loved that He gave His only begotten son. He gave His

Son to make the trip from heaven's glory to earth's shame. He gave Him at Bethlehem to be born of a virgin. What a risk of the reputation of the Son of God. He gave Him as the servant of all. As a bond-servant, Jesus had no property, no franchise, and no will of His own. He came not to be ministered unto, but to minister.

God gave Him to be identified with men in all of man's miseries. God gave Him to be betrayed and blasphemed. He gave His back to the scourging, His face to bruises and buffeting, His hands and feet to the spikes. His side to the sword, and His body to the cross. The greatest measure of God's gift in Christ was at the cross. It pleased the Lord to bruise Him and to make His soul an offering for sin. (Isaiah 53:10)... The death of the Son, our Lord Jesus Christ, at the cross, was not so much what man did but what God did.

All of us need to realize, then, that in order to be successes for our Lord Jesus Christ as ministers, we must get our eyes off of selves, critics, and men. Even more, however, we must get our eyes on Christ, the Gospel, and the ministry of "Baptism," as we deal specifically with the hearts and the lives of people. Then and then only will victory be ours.

BRIEF STUDIES ON THE SUNDAY SCHOOL

by The Editor

Well, as one might expect, I have received some strong criticism on these articles; and I have also received several words of commendation concerning them. Again, as one might expect, the criticism has come from those who do not have Sunday School; and the commendation from those who do.

I consider the matter to be very important. It seems to me that a few years back, most of our kind of Baptists believed in and practiced Sunday School. It seems that this anti-Sunday School matter has come into our midst only recently. It has grieved me greatly to see some of our men and churches drop Sunday School, and then begin to oppose it. I wish that these articles would be used of the Lord to: 1. Strengthen those who have Sunday School in their determination to continue such. 2. To cause those who have dropped and turned against the Sunday School to reconsider their position and to return to this practice that could be a great blessing to a church.

I have said that the Sunday School is not the church. I have said that the Sunday School is a church authorized activity. I will labor this point again as it is very vital to the whole matter. I believe in church authority in the Lord's work in this age. I do not believe that anything has a Scriptural right to exist as a means of doing the Lord's work except it be under the authority of a true church of Jesus Christ. The Sunday School does not exist in, of, or by itself. It cannot start or control itself. It is to be under the absolute authority of the church. This involves many things in consequence thereof.

The teacher must be elected by the church. No one can just decide to be a Sunday School teacher. The class cannot elect its own teacher. The church

should be very careful in electing Sunday School teachers, as such can become the means of much good or much hurt to the church. The teacher should be on excellent terms with the pastor. There should never be any animosity or rivalry between the teacher and the pastor. The teacher should be a good example. 1. As to a godly life and testimony. 2. As to faithful attendance in all church services wherever possible. I might add that a church should be very cautious about putting someone in as a Sunday School teacher who is unable to attend the other services faithfully. 3. As to giving tithes and offerings into the church. 4. As to working in, for, and through the church in its other activities. The teacher should manifest a very strong interest in the church and all its work.

Certainly, the teacher should have some ability in teaching. Just being willing to take a class in not enough. The teacher should be willing to study hard so as to teach a good lesson. The teacher should be willing to work hard at building up the class. It is not enough for a teacher to just come to Sunday School and teach the class. He or she should manifest a real interest in the class in every way.

The teacher should have a very gracious, kind, loving attitude; and be able to get along well with others in the church and in the class. The teacher should have the interest of the church at heart, and should seek in every way to make the class to contribute to the good of the church. For my part, I would consider a good song leader as

(Continued on Page 12 Column 1)

It is one thing to praise discipline and another to submit to it.

TUNE IN TO THE CALL TO CALVARY

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

BRIEF STUDIES

(Continued from Page 11)

next in importance to the pastor, and then Sunday School teachers as next. Others might disagree with me as to this point.

The teacher is to be under the authority of the church as to what is taught in the class. It must be in harmony with that which is taught in the pulpit and which is believed by the church. I would not suggest that the church detail to the teacher exactly what is to be taught each week, but just to see that the teaching is Scriptural.

Now, there are other things involved in the fact that the Sunday School is a church authorized activity. The church is to have authority over every activity of the Sunday School class. The Sunday School class should not have a treasury of its own to spend as it desired. Tithes and offerings are to be given into the church, not into the Sunday School class. I am not speaking of putting money in Sunday School which goes on into the church. I am speaking of a separate class treasury which is used as the class desires. However, I will say that I see no need for a special offering in a Sunday School class anyway. I would prefer that all money be given in the regular services of the church.

Any social activities of a Sunday School class must be under the authority of the church. Class meetings should be authorized by the church and carried out in harmony with church beliefs and practices. I pastored a church one time. I preached on xmas and easter, and most members told me that they agreed with me. I later learned that the ladies' class usually had a xmas party in December and exchanged gifts. I learned that the young people's class usually went caroling at xmas time. Needless to say, these practices were stopped, in fact, never occurred after I became pastor. But such a problem should have never come up. The church professed to oppose xmas and easter. The classes should have acted in harmony with church doctrine, and if not, the church should have insisted that they do so. (xmas and easter are not capitalized deliberately which I know is contrary to good grammar, but I do consider it good theology).

Any parties by a class of any kind, including going skating, bowling, going on picnics, etc., should all be under the authority of the church. The class should ask the church if they can have such activities and act according to whatever the church says. The church may be against movies; the class should never go to a movie as a class. The church may be against mixed swimming; the class should never do such as an outing. The church may be against Halloween; the class should never have a Halloween party. I am saying that the Sunday School, every teacher, and every class is

to be under the absolute authority of the church.

I will not argue greatly over the following points. I would leave it to each church to do as she sees fit. For my part I am not overly fond of class rolls, class membership, etc. I am not overly fond of counting how many we have in Sunday School--class or total. I am not in favor of a board up front telling all about the Sunday School attendance and offering.

Let me make some suggestions as to Sunday School--only suggestions--each church must do as she sees fit in these matters. I would suggest a good Sunday School Superintendent and assistant to work with the Sunday School, each teacher, and class; and work towards building up the Sunday School. Though it seems that opening the Sunday School is the major activity of most such, I would consider that that should be a minor part of his work. This man should put himself whole heartedly into making the Sunday School all that it could possibly be.

I suggest that a church have as many Sunday School classes as it possibly can--limited only by the number in attendance and the availability of qualified teachers. I think it is a great hurt to our kind of churches that we have so few in our Sunday School that we cannot properly divide our classes. When at all possible, I think the classes should be divided as to age and sex.

It is all right to teach the young children in mixed classes, but I would prefer the other if possible. I think that each class should, where possible, have only those in a near age group. This would help so much in the teaching. I do not care what my opponents may answer, it is just so that one can teach close age groups better than the widely separated ones. It is difficult to teach six year olds, and eighteen year olds in the same class.

Though I would not object to having the younger children in sexually mixed classes, I would surely advise that, after, say twelve years of age, the classes be divided as to sex as well as ages. I feel that this would greatly help as to teaching the class.

I would strongly advise that the adult classes be divided as to sex. I am an ardent fan of a ladies' Sunday School Class. A ladies' class with a woman teacher can be of inestimable blessing to a church. The women can discuss things in the class. The teaching can be suited in a special way to the needs of the women.

I do not feel that, if you have a mixed adult class, the women can ask questions or have discussion of the lesson. I do believe they can do this in an all-women's class. I feel that this can make the class so much enjoyable and much more of a blessing to the women.

Again, I do feel that the more classes we can have--considering the number who attend, and the availability of qualified teachers, the better Sunday School we can have. I would suggest: divide your classes, let a teacher be willing to teach a very small class (let the teacher take this as a challenge to work

hard at building up the class). This will, within reason, create better classes, and will give more men and women in the church an opportunity to do something for the Lord. Once more I do know that this becomes a very difficult matter in our churches due to the size thereof. But I suggest that we work towards this matter of more classes as best we can.

Well, I am ready to close this series for the present. I feel that I have proved my point as to the Sunday School. I have shown how having a Sunday School is a good thing and is not contrary to the Scriptures. I have answered all the objections to having a Sunday School that I know of. I have clarified the matter of the relationship between the Sunday School and the church. I have given several suggestions as to the conducting of a Sunday School. I do verily know that I have not exhausted the subject. I may deal with the matter further in the future.

Let me say that I sincerely welcome criticisms and comments as to these articles. I will likely deal in a future article or articles with any such you might send me. If there are objections I have not dealt with, tell me of them that I might do so. If there are questions relative to the Sunday School you would like to read more about, tell me and I will deal with such. I welcome comments, criticisms, differences of opinion as to anything and everything written in these articles.

Let me also say that I would welcome articles by any of the brethren on the Sunday School so long as you favor such. I do not plan to print any articles opposing the Sunday School. However, I will be happy to deal honestly, kindly, and frankly with anything anyone might write me opposing the whole matter of the Sunday School, or any part of these articles.

Brethren, I am for the Sunday School. I think it contains great possibilities for great good in the church carrying on the work of the Lord. Let us all work hard on our Sunday School. Let us try to greatly improve our Sunday School. I feel strongly that this will result in a better church doing its job better and glorifying her Lord more. Here's for a better Sunday School in your church. God bless you all!

ANNOUNCEMENT

The Sovereign Grace Baptist Church in Sequin, Texas is in need of a pastor. Inquiries should be sent to Sovereign Grace Baptist Church, P.O. Box 455, Sequin, Texas 78155. ***

The editor will be preaching in a meeting at the Grace Baptist Church in Ellaville, Georgia April 15th-21st. The church is pastored by John Pruitt. I would delight to meet many friends and readers of The Baptist Examiner during this time. Pray for this meeting. For further information contact John Pruitt at 912-937-2290. There will be a fellowship meeting with other preachers preaching on Saturday April 20th.

"Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait. I say, on the Lord" (Psalm 27:14).



1. Grace Baptist Church of Bradenton, Florida.



2. Pastor and Mrs. J.E. Pierce on the 37th anniversary of his work at Grace Baptist Church. The church had all day services on this occasion.



3. Pastor J.E. Pierce presenting a beautiful basket of long stem roses to Mrs. John R. Gilpin, Sr. (during her first visit to Florida) on behalf of an old friend, Darwin Ralston of Bradenton, Florida. Sister Gilpin befriended brother Ralston back in 1936-1937 while he was enrolled as a student in the old Tri-State Bible Baptist School of Russell, Ky., which was operated by pastor John R. Gilpin and Pastor T.P. Simmons, both now in glory.

WE KNOW

We cannot understand the Father's love
That sent to us His Son from up above
We know the news the angels did proclaim
And oh, we know He came!

We do not know the time of year
When wise men brought their frankincense and myrrh
We only know the star that guided them
Made all the other stars grow dim.

We do not know the suffering He bore
To wash away our sins forever more
"Tis finished" were the words our Saviour cried
And there on Calvary's cross we know He died.

How well we know in Joseph's borrowed tomb
He lay three days and nights within the gloom
But never grave could hold Him. He arose!
And laid aside death with the burial clothes.

Ava Kiser Pack