

LANDMARK BAPTIST HISTORIAN

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*"Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee."
Deuteronomy 32: 7*

This Issue contains articles written by a few of the contemporary brethren of R. Y. Blalock. Moore's Are We Drifting?, Smith's Baptism-Part One, Tate's Landmarkism, Griffith's The Danger of Drifting and Crouch's Leadership of the Holy Spirit.. These have been gleaned from a variety of Baptist Newspapers of the time.



**Reuben Young Blalock
1867 - 1962
His Missionary Life;
An Autobiography
Chapter IX**

We stayed on in the work, trusting the Lord to care for us. Sometimes it looked dark, but we worked and trusted Him who cares for His

own.

One winter, when we were about out of everything to eat, and it was cold, and snow was on the ground, I had rheumatism in my limbs, and I did not know what to do. I prayed, and thought of different friends who might send us help, but none came from them. One morning I went down to the post office and got my mail. There was a letter from a man in southern California, of whom I had never heard before, with a check for one hundred dollars and saying, "Here is a little I am sending you to help in your mission work in Idaho." He sent me a few smaller checks after that. When I came to California a few years later, I learned he had gone to glory. You know when I get to heaven, I want to look up P.M. Bangle and tell him how he cheered my heart when he sent me that hundred dollar check.

Eld. J.E. Tooke came from Missouri and settled in Ontario, Oregon, just across the line from Idaho. He came up to Caldwell and put his letter in Antioch church. We had him preach for us. I resigned as missionary pastor, and the church called him as pastor.

In the fall of 1934 I decided to make a trip down through California preaching and looking over the prospects for mission work. I came to Roseville and stayed a few days with Brother Whitmire, who was pastor there at that time. Then I went to Bro. Moon's at Ceres, and was with him a few days. From there I went to Taft and stopped with old Bro. Moore and preached a few times in Taft. I then went to Gloria Gardens Church near Los Angeles and

met old Bro. L.W. Wright, their pastor. I went home with him to Pomona, and stayed with him some days. While there I went up to Yucaipa and visited old Sister Mary A.T. Wood, who with her husband had some years before sent their church letters to Cloverdale, Oregon, to put in a sound church, claiming they knew of none in California. I stayed over one Sunday in Yucaipa and preached in the school house which was being used by the Methodists for church services. The M.E. preacher asked me if I was planning on starting a work there. He said the Baptists had an agreement with them not to start any work in a community where they had a work going. I told him I was not under the Board system of Baptists, and where ever the Lord opened up a field for me to start a work, there I started it.

I did not start any work in Yucaipa, but came back to Taft and spent Christmas with old Brother and Sister Moore. They were fine old people and true Baptists. I came from there to Ceres and stopped with Bro. and Sister S.F. Moon over New Years day, 1935. Brother Moon and I went out into his strawberry patch and picked a fine box of ripe strawberries, which we had for dinner.

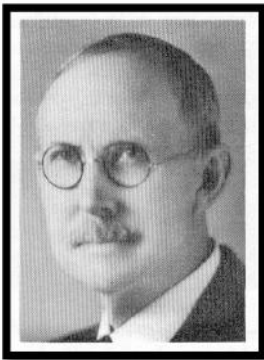
I came on up to Roseville and stayed with Bro. and Sister Whitmire a few days. While I was there Bro. Whitmire got a letter from J.R. Bowers of Salinas wanting him to come and start a true church there. He showed the letter to me and said, "Now that is the place for you."

I wrote Bro. Bowers and after some correspondence I agreed to move there that spring. I went home to Caldwell, Idaho, and after our correspondence and much prayer I was satisfied the Lord wanted me in California.

We arranged an auction sale of our household goods and a milk cow, selling things we did not want to ship to Salinas. Then we loaded a few thing(s) in our old car, and with the wife and three children that were with us we started for California. On the way we stopped at Salem, Oregon, and attended the Middle Oregon Baptist Association, which met there in June, 1935.

After the association we drove down highway 99 to Roseville. That church elected me as missionary for California. They have contributed to my support ever since. We went on over to Salinas to the home of Bro. and Sister Bowers, where we stayed a few weeks until our freight came from Idaho, and we commenced preaching in their home.

As Published in The Western Baptist
(page 3 of May, 1951 issue)



Are We Drifting?

J. T. Moore

*from the
Baptist Sentinel
July 15, 1897*

By observing carefully for some time certain movements in our Baptist Zion, I am compelled, in the light of the world, to believe that we are as a distinct people, drifting. It is so easy to drift, but it takes hard pulling to stem the current. The world's sin and error are enemies of Christ's churches and consequently these churches have all along been unpopular with the world, and it will be a sad day for our Baptist Zion when she becomes popular with the world. But many things indicate that Baptists are ready in some parts to surrender the unpopular, but Bible principles, that our forefathers suffered for and died.

I want to call attention to some of the signs of drifting.

1. PULPIT AFFILIATION

It is the common thing now for Baptist preachers to invite ministers of modern societies into their pulpits, and to preach for them, thus recognizing them as ordained gospel ministers. If they do not mean this by inviting them into their pulpits, then why not let them sit in the pew? I have not a few warm friends of the Pedobaptist ministry, whom I doubt not are Christians, but I cannot recognize their societies as churches and they as ministers by affiliation in church work. It is no wonder that many of our pastors and nearly everyone of our evangelists follow this popular idea, when the leaders of our Southern Baptist Convention four years ago at Nashville, Tenn., so far forgot themselves as to introduce to the great convention a Methodist bishop and the convention rose to its feet with bared heads to recognize the bishop. "Actions speak louder than words," and the convention by this act virtually recognized Methodism as a gospel church and the M.E. brother as a bishop after the New Testament pattern. But it is justice to say there were a few Baptists in that convention, who did not rise to their feet, though they would have been more popular had they stood up.

2. UNION MEETINGS

We have come upon a time when it is no new thing for our churches and pastors to readily enter into so-called union meetings. Our evangelists with but few exceptions prefer the so-called union meeting. It is true that there are some churches and pastors who will not enter into such wholesale surrender of Bible principles, but they are unpopular. When a Baptist becomes a party to the so-called union meetings it means, that for the present, he tacitly agrees to be silent on the Bible doctrine that makes us a distinct people. If a Baptist can rightly agree to be silent on our distinctive principles during a so-called union

meeting, then he can for one year, and if for a year, then for a life time, and if for a life time then forever. If the propagation and maintenance of Baptist principles depend upon these workers of ours in so-called union meetings, what would become of the Baptist cause in a half century?

3. YOUNG PEOPLE'S SOCIETIES, BOYS BRIGADES, ETC.

We are living in a feverish age, when there is a craze for organization. Every man with a new thought must organize to make it go. Only a few years ago the Christian Endeavor started and it has endeavored to break down all denominational lines. Soon the M.E. brethren wanted a distinct organization, so they organized the Epworth League. The Baptists then wanted to keep apace with the times, so they organized the B.Y.P.U. Now, I am not opposed to training the young people of our churches and developing them in every way for the Master's service, but I do honestly question if this late movement is the right way to do this. In fact, I can see that it is training our young people to practice a false liberality and to pay but little respect for the churches of Christ, and as to the old landmarks, they care little about where the corner stone is to be found. From the report that Dr. J.N. Hall gives of some of the speeches made before the B.Y.P.U. of the South at Wilmington, one would think we are drifting. He says: "It was argued that the providence's of God which are seen in the present opportunities of quickened church work should now be our law, rather than a close and logical interpretation of the letter of the Bible as a sole rule of faith and practice." If we teach our young people to discard the Bible as the only rule of faith and practice where will they lodge as they drift along? "It was duly impressed upon the audience that we have had enough of the doctrine of a converted church membership and of baptism by immersion." If such unscriptural teaching as that is practiced for a quarter of a century, where will we drift?" This is a sample of the "liberal" teaching given our young people. Dr. Vedder is the teacher of our young people in Baptist history and it is well known that he is on a par with Dr. Whitsitt. I fear that under this false teaching it will not be many years until true Baptists will be few, though many may wear the name. Our young people can find all that the Scriptures requires them to do, just by being faithful members of Christ's body.

4. OBSERVANCE OF DAYS.

We wonder how many Baptist churches observed Easter—that which is known to be a pagan institution adopted by Catholicism and observed now by nearly all Protestants. It is observed in memory of Christ's resurrection. But a Baptist may say he did not observe it as a memorial; even so may a good brother say he does not spend time in a saloon for the same purpose that others do, still we cannot help but believe the old adage, "A man is known by the company he keeps."

Baptists observe their Lord's resurrection when they baptize a believer, but others have no Bible baptism, therefore it is fitting they should have an Easter, but Baptists, never.

Again, this "Children's Day" is aping Romanism. Satan knows that we parents like to show off our children, hence, "Children's Day," when they are dressed for the occasion at an expense of several dollars, but then you see we collect on such a time a few dollars for some society's work, and the children have a good time. So it goes and the pastor must step aside for this service from preaching the old gospel of which Paul said, "It pleased God by the foolishness of preaching to save them that believe." But now saint and sinner may be quiet and we will have a recitation for our entertainment. It will be a sad day when a church seeks to entertain the people. Your church was not founded to get something out of the community, nor to entertain them, but to give something to the community, viz., the pure gospel. But some one says, you have drawn the lines so close that we are at a loss to know how to work. Probably you are, if you have been trying to work for the Master by a kind of blow-trumpet process. Much passes with the world for Christian work that is no part of it. Christians are the salt of the earth. Salt works quietly, but it does its work. Some Christians need in this day to heed the injunction of Paul, "Study to be quiet."

Finally, are we drifting?

If Paul was here, do you think he would practice pulpit affiliation, and hold so-called union meetings? Would he be in the lead training our young people as they are being trained? And then imagine him stepping down and out of the pulpit to give the children a chance. Then again think of him as busy during the week preparing for Easter celebration.

Are we drifting? —*Arkansas Baptist*,
Bentonville, Ark.



Bro. & Sis. John T. Moore



BAPTISM

Part One

by
J. Lewis Smith, D. D.

As Published in the
Baptist Sentinel
March 24, 1898

Read carefully and see if there is any sprinkling or pouring mentioned in the New Testament in connection with baptism:

These are all the passages in the New Testament which describe the act of baptism:

Matt. 3:16 - And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, etc.

Mark 1:9-10 - And were baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.

Mark 1:5 - And were all baptized of him in the river Jordan, confessing their sins.

John 3:23 - And John also was baptizing in Enon near Salem, because there was much water there: and they came and were baptized.

Acts 8:12 - They were baptized, both men and women (not children.)

Acts 8:38 - And he commanded the chariot to stand still; and they went down into the water, both Philip and the Eunuch; and he baptized him. And when they were come up out of the water, etc.

Rom. 6:4 - Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Rom. 6:5 - For if we have been planted (or sown) together in the likeness of his death (nothing but a burial is a likeness of death) we shall be also in the likeness of his resurrection.

Col. 2:12 - Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God.

Eph. 4:5 One Lord, one faith, one baptism (immersion. That this one baptism is immersion there is scarcely any doubt.)

WHAT LEARNED MEN THINK OF THESE PASSAGES.

Dean Stanley (Episcopal) - It, (immersion) had the sanction of the apostles and their Master; also the venerable churches of the early ages and the sacred countries of the east. "Baptism by sprinkling," he says, "was rejected by the whole ancient church (except in extreme cases) as no baptism at all."

Brand's Cyclopaedia - "Baptism was originally administered by immersion."

Chambers' Cyclopaedia - "Baptism in theology formed from the Greek baptizo, or bapto, to dip or plunge." This Cyclopaedia

says, "sprinkling for baptism was introduced into England about the beginning of the ninth century."

National Cyclopedia - "The manner in which the rite was performed appears to have been, at first, by complete immersion."

Meyer (Lutheran) - "Immersion which the word, in classical Greek and in the New Testament everywhere means."

Calvin (Founder of Presbyterianism) - "The very word baptize, however, signifies to immerse; and it is certain that immersion was the practice of the ancient church." See comments on Acts 16.

Luther (The Reformer) - "The Germans call baptism tauff, from a depth, which in their language they call teif, because it is proper that those who are baptized be deeply immersed."

John Wesley (Founder of Methodism) - "Buried with him, alluding to the ancient manner of baptizing by immersion."

Thos. Chalmers (Presbyterian) - "The original meaning of the word baptism is immersion."

Moses Stuart (Congregational) - "All lexicographers and critics of any note are agreed that baptidzo means to dip, plunge, immerse in any liquid."

SPRINKLING.

Read and see if it is used in the New Testament in connection with baptism.

Heb. 9:13 - The ashes of a heifer sprinkling the unclean.

Heb. 9:19 - He took the blood of calves and goats, etc. and sprinkled both the book and all the people.

Heb. 9:21 - Moreover, he sprinkled with blood both the tabernacle and all the vessels, etc.

Heb. 10:22 - Having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

Heb. 11:28 - He kept the Passover and the sprinkling of blood.

Heb. 12:24 - The blood of sprinkling that speaketh better things than the blood of Abel.

I Pet. 1:2 - Unto obedience and sprinkling of the blood of Jesus Christ.

Here are all the passages on sprinkling. Do they say anything about baptism?



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Landmarkism by Elder J. M. Tate

*who led in the organization of
the Gloria Gardens Church
May 13, 1928
Now the First Missionary
Baptist Church
Bellflower, California*

What is it? ~ A government system of marking, or locating corners of land-section, quarter section and smaller quantities; locating definite objects from which certain places or facts may be found, or basic points for building, or logical facts to reason from. When the government opened its land for settlement it marked or sectionalized it by locating corners from which surveyors could measure and locate each man's possessions. These corners being established by the highest governmental authority, made them permanent and unlawful to be moved only by the power that established them.

It was so in ancient times, it is legally and morally so today. See Prov. 22:28, 23:10: "Remove not the Ancient landmarks which thy fathers have set." Prov. 22:28. "Cursed be he that removeth his neighbor's landmark." Deut. 27:17. Of course this was under the civil or legal law, but God gave the command, hence it was binding. If God's word was binding then, it is now, for he is the same yesterday, today, and forever.

So LANDMARK means an established basis-corner-fact-law, or scriptural sense; therefore all scriptural doctrine is true LANDMARKISM and no man dares to change or remove the ancient landmark of Bible teaching or scriptural doctrine. Lack of time and space forbids using but a few examples. One true scriptural example answers for all true doctrine or scriptural landmarks. "God has spoken once; twice have I heard this; that Power belongeth unto God." Ps. 62:11. When God speaks it is truth, or facts, and does not have to be recalled. So God's word is man's spiritual landmark. Spiritual conviction, repentance, and faith are God's landmarks to salvation, which must not, and cannot be removed without offending God.

The new birth, or salvation by grace is another landmark to glory; followed by another landmark, a scriptural baptism, and immersion in water, a church ordinance symbolizing the death, burial and resurrection of our Lord, a landmark for which nothing may be substituted without removing the ancient landmark. A Landmark Baptist Church is one that holds to, and practices God given orders without modification or change.

A Landmark Baptist Church does not unchristianize any individual, but does unchurch them and the cult to which they belong, because Jesus only instituted one church, and did that while he was on earth, and gave

to it rules and regulations, or landmarks, by which it should travel, or work until he comes again. All Christians are members of God's family, but not necessarily members of Christ's church. The church is composed of members selected from God's family that are willing to submit to, and follow the landmarks that Jesus set up. All local churches of the same faith and order and are guided by the landmarks, or rules, that Jesus set up, constitute his Kingdom. Each local church is an executive of the kingdom, as the local counties of a given state form the entire state, so the local churches of Christ constitute his entire kingdom. As the counties work within the boundaries marked by government corner stones, or landmarks, peace is preserved throughout the state; so the churches of Christ working from, or by the corner stones, or landmarks given in the New Testament, planted by Christ her king, will preserve harmony in the kingdom of our Lord.

Dr. J. R. Graves says, speaking negatively: (1) "Old Landmarkism is not the denial of spiritual regeneration to those with whom we decline to associate ministerially or ecclesiastically." (2) "Landmarkism is not a proof of our uncharitableness." (3) Landmarkism is not the denial of the honesty and the conscientiousness of Pedo-baptist." (4) Landmarkism is not the denial to others the civil right, or most perfect liberty to exist as professed churches, or to their ministers to preach their views, as is falsely asserted, but we do most positively deny that they have any scriptural right to exist as churches of Christ."

A church that wears the name of "Landmark Baptist" simply means we are not ashamed to observe and practice the ordinances of baptism and the Lord's Supper and church regulations as the New Testament teaches.

If a true Baptist Church is standing for, and by, every fundamental doctrine of grace and New Testament church polity, Viz; Scriptural baptism of a believer by immersion in water; and restricted communion to those in full fellowship. Changing the form or act of baptism is removing the ANCIENT LANDMARK. Administering the Lord's supper to those not in church fellowship is removing an ANCIENT LANDMARK.

Preaching apostasy is removing a church landmark. Pulpit and church affiliation as well as the union of church and state, is removing an ANCIENT LANDMARK. The reception of alien immersion as valid baptism, is admitting that the cult that performed it is a New Testament Church; hence removing an ANCIENT LANDMARK.

A scriptural ordination of preachers and deacons is a New Testament LANDMARK; and for a church to omit it is setting aside an ANCIENT LANDMARK.

So a church that observes all injunctions given by Jesus, who is its head, is a true LANDMARK BAPTIST CHURCH.

J. M. TATE

NOTE

Brethren, this is a masterpiece from the pen of one of the most able men among Baptists. Bro. Tate's steps are shortening, and his form is bending low. According to nature he will soon cross the great divide to be with his Lord. He suffered and toiled to establish the church at Gloria Gardens. We can pass this great article on to hundreds of others by putting it in tract form. We can have 1,000 printed for just a little. If about 20 people will send me 50 cents each on this, we will have 1,000 printed soon. Why not YOU BE ONE OF THESE? Don't wait for someone else, but sit down RIGHT NOW and send 50 cents to "The California Missionary Baptist", 580 E. 6th St., Pomona, Calif. ~ C. H. H.

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THE DANGER OF DRIFTING

BY ELDER T. E. GRIFFITH
 PASTOR,
 NEW PINE CREEK, OREGON

Photo from: 50th Anniversary Booklet 1917 - 1967
 Landmark Missionary Baptist Church, Roseville, California

Text: Hebrews 2:1: "We ought to give the more earnest heed to the things which we have heard lest at any time we let them slip."

The revised version reads, "Lest haply we drift away from them." The original Greek indicates a picture of a ship at anchor but about to slip from its moorings. This seems a very suggestive thought in this day of drifting or slipping away.

As to "the things which we have heard," doubtless Paul refers to all of God's word and all the important teachings of life. He knows our disposition to let down or to slip away from a known truth or principle. This is particularly true in view of the fact that man's natural tendency is downward rather than upward spiritually.

It is true as to morals. No matter how perfect the home teachings and influences of the child, as he grows older he begins to slip away or depart from it. He learns to use harmless by-words and may later take God's name in vain. He tries out tobacco and sips his first drink, to get the kick that he hears is in it, and perhaps slips - not falls - into the habit of using one or both. He learns that a lie is the easiest

way out and later slips into the habit of lying. He may satisfy curiosity as to satisfying fleshly lusts and becomes a rake with no moral fiber at all.

Now mind all this happens by degrees. He just slips or drifts away from former standards and becomes a derelict on the ocean of life, a danger to all who may be in his reach.

I. Then one may drift away from a right conception of God's word.

We may think of it as indeed God's word and believe in it implicitly. But if we do not pay earnest heed, our companionship, our school training and the trend of the times may cause us to doubt its being indeed God's word. We accept a criticism here and one there, we are taught evolution and modernism and gradually undermine our faith until we drift into a sea of doubt.

Then we slip away from a happy Christian life. It is sad that saved people are not always as happy as they were in those first joyful days of their new found salvation. But few are, however. Now this is no fault of God and it is altogether possible to be supremely happy all the time. Neither is it a proof of falling from grace. But is a proof that you have drifted or slipped from duty. The cause is very evident: We forgot to pray, we forgot His word, we entered into questionable affairs, amusements or otherwise, we stay away from services, we fail to use our talent in real service for him, we refuse to give of our means, we harbor grudges. Perhaps we only did one of the above at first, then slipped into the second and so on until we have lost the joy of service, the fellowship of the Master, the joy of His salvation, all by drifting or slipping away.

II. Then we drift away from usefulness as a Christian.

How easy to drift from an active, zealous, happy life. We have only to refuse the leading of the Spirit, or just say "I can't" and quit. Often our daily life is to be blamed for such drifting. But how sad to see a God called preacher, a gifted Sunday school teacher or any other Christian out of fellowship with God and lost to His cause in real service.

III. Then we have a great proof of how churches and men have drifted or slipped away from the things they have heard. Does this fit you?

It is often true as to the doctrines. Many a sound church has thus slipped from its standards. To build up a large membership or to catch influential people, it may lower the standards set for the church by receiving unsaved or unscripturally baptized people. Then by failing to exercise discipline such unfit material is kept in the church as a leavening influence to drag the church down. This is proven in the fact of so many so called Baptist churches that stand for little or nothing doctrinally.

Then in an effort to promote missions they slip away from the word and delegate the direction of mission work to

boards or conventions and deny the Holy Spirit the leadership through the local church as it should be done in such matters. Then often a sound church slips from the missionary spirit and slowly dies from spiritual decay.

Then how many unsaved really intended to give heed to mother's God and meant to be saved some day. But now they have let slip the things which they have heard. They are sympathetic with religion but they have drifted so far and so often resisted the Holy Spirit in conviction, till now though many be young in years, like Isaac of old they can find no place of repentance.

Then let us all give the more earnest heed to the things which we have heard.

NOTE: Elder T. E. Griffith later served the Roseville church as pastor from November 1941 to August 1948.

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**LEADERSHIP
OF THE HOLY
SPIRIT**

By Charles Crouch

Following is an outline of the sermon preached at 11:00 A.M. Thanksgiving day at the Northern California Missionary Baptist Association, by Eld. Charles Crouch, on the Leadership of the Holy Spirit. The most completely covered that I have ever heard on the subject.

TEXT: Acts 2:22

TWO THINGS INVOLVED IN THIS TEXT.

1. The Spirit Moved, 2. Then God Said.

If we keep in mind the thing stated in the word, it is no trouble to see and understand the teaching of it.

Gen. 1:1-3. In this we see that there was a beginning, a creation, a condition of darkness, and the Spirit of God moved upon the face of the waters and God said: "Let there be light, and there was light." In other words, "The Spirit of God moved, and God spoke, and there were results. Things happened according to the moving of the Spirit and the spoken word of god.

Eph. 6:17 informs us that the Word of God is the sword of the Spirit. The Spirit uses the Words of God to effect his purposes. The Spirit moves, God speaks and the work is done.

1 John 4:1 We are commanded to try the spirits, whether they are of God: because many false prophets have gone out into the world.

II Tim. 3:16,17 informs us that the Scriptures furnish us unto every good work. They are to reprove, indoctrinate, correct, and instruct: furnishing the man of God completely unto every good work. With the Scripture the man of God is perfectly furnished unto all good works. We are therefore to try the spirits with the Word of God.

THE CALL TO PREACH

Some say, "If we do not have a definite feeling or moving of the Holy Spirit apart from the Word of God, how do we know that we are called to preach?"

This very theory has put many men and women into the ministry, whom God has not called to preach, and very likely Satan has moved them to enter the ministry giving them **SOME MYSTERIOUS FEELING**, or causing them to think they heard God speak, and in such manner gotten them into the ministry, unprepared and unqualified, and brought hurt to the cause of Christ by their misunderstanding or false interpretation of the written Word of God.

We are clearly taught in the Word of God, that Satan has preachers and prophets. (See **Jer. 23:1-2,21; Matt. 24:4,11,24; John 10:10;**

II Cor. 11:13-15, others could be cited.)

I. HOW IS ONE TO KNOW HE IS CALLED TO PREACH?

Jer. 20:9 gives the answer.

"But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

How different this from the reason given by some: "**I WAS NOT LIVING AS I SHOULD HAVE LIVED**, and Bro.....suggested that God was calling me to preach."

May I say, Bible evidence is: God calls the high class: men of high ideals and good character, men who are consecrated to His service. We have no Bible evidence to the contrary.

I Timothy 3:1, we find that the ministry is a desire of the heart.

"THIS is a true saying, if a man desire the office of a Bishop, he desireth a good work."

I Cor. 9:16, "For though I preach the gospel I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"

YES BRETHREN THE BIBLE TELLS YOU IF GOD CALLS YOU TO PREACH. If you can't find it in the Bible you better stay out of the ministry.

II. HOW IS ONE TO KNOW WHICH CHURCH TO TAKE THE OVERSIGHT OF, IN CASE OF DIFFERENT CALLS?

1 Pet. 5:1,2 answers: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, (compulsion or force, unwillingly) but willingly, not for filthy lucre, (not for the pay in it), but of a ready mind."

THIS SCRIPTURE TELLS YOU EXACTLY WHICH CHURCH TO ACCEPT. Compare **Acts 20:28**. This shows that it is for the welfare of the church, not oneself that one is to accept the oversight of a church. This being the Scriptural method makes it so important that one is not to run every time

someone who doesn't care for the church welfare gets out of sorts.

MINISTERIAL QUALIFICATIONS

I Tim. 3:1-7. Free from blame. Only one wife. Wakeful, watchful and devotional. Sober. Good behavior. Hospitable. Fit and qualified to teach. Not given to wine. No striker. Not greedy for money. Patient. Not a dancer, or quarrelsome. Not covetous. One in control of his home. Not a beginner. A good report of outsiders.

IF CHURCHES DEMANDED THESE QUALIFICATIONS BEFORE SETTING MEN APART TO THE WORK OF THE MINISTRY THERE ARE MANY WHO WOULD NEVER BE ORDAINED, AND THE LORD'S CHURCHES WOULD BE IN FAR BETTER CONDITION EVERY WAY.

THE HOLY SPIRIT OPENS DOORS

Acts 16:8,9 shows that the Holy Spirit will open the door where he wants us to go and preach. Suppose no door opens? If the Word of God is burning in your heart as a fire shut up in your bones, present it to every one you see till the Spirit opens a special door. If not do something else.

You may say, I want to preach, but I don't know the Word. God has nothing else for you to preach. Learn the **WORD OR STAY OUT OF THE MINISTRY**. How can one serve God if he doesn't know God's Word and how to handle it? Can one succeed as a soldier untrained?

I Cor. 1:17,18; Matt. 28:19 II Tim. 4:24 are clear on this. God quit giving men messages when His Word was completed in writing. **I Cor. 13:8**, Things in part ceased. The Scriptures furnish God's men for every good work. **II Tim. 3:16,17**.

GOD DOES NOT BLESS CONTRARY TO HIS WORD

Gen. 4:1-5; Heb. 11:4 and John 4:24 show that man must worship in harmony with the teaching of God's Word, or it is not worship. The Spirit strove with Cain, but Cain would not repent.

GRACE

Noah found grace in the eyes of God. Found Jesus. **Gen. 6:8; Jn. 1:17**.

Cain and his offspring brought shame and disaster to the world.

Gen. 6:1-7; Rom. 1:28-28.

SPIRIT LEADS BY FAITH

Gen. 12:1; Heb. 11:8-19; Eph. 1:10. Faith is the factor that causes one to honor God. Faith works by love. **Gal. 5:6**. Joseph **WALKED BY FAITH IN EGYPT**. **Gen. 37:28-49; 26; and Heb. 11:22**.

PHARAOH HARDENED

The Holy Spirit sent Moses with the Word of God to Pharaoh. When the Spirit strove with Pharaoh he hardened his heart against God. God delivered by His Word, by the blood and by the Holy Spirit. Like the cloud was present three days before they were to leave Egypt, through the Red Sea, so the Holy Spirit leads the saved to baptism. **Ex. 12:19; I Cor. 10:2-4**.

HOLY SPIRIT AND WORD OF GOD

TO SINNERS:

Isa. 1:18, "Come let us reason together."

Heb. 1:1,2, God spoke by His Son.

PERSONAL RIGHTEOUSNESS

Isa. 64:6, As filthy rags before God.

Jer. 23:6, Christ is our righteousness.

Acts 10:43, All prophets preached Christ.

John 6:44, The Holy Spirit draws to repentance.

John 14:6, Christ the only way to the Father.

CHRIST'S PERSONAL MINISTRY

Isaiah 45:22, "Look unto me and be ye saved all ye ends of the earth."

Matt. 11:28, "Come unto me all ye that labor and are heavy laden and I will give you rest."

John 3:16-18, Salvation in Christ for all men.

Num 21:9 **The FIERY SERPENT WAS TO SAVE EVERY ONE BITTEN: NOT AN ELECT FEW. CHRIST IS SAVIOUR OF ALL MEN, NOT AN ELECT FEW. I Tim. 2:4; Tit. 2:11.**

Acts 2:14-36, Peter preached Christ, and the Holy Spirit convicted them of sin. Vs.37 They were pricked in their hearts. Jesus was not spared.

Rom. 8:32, "He that spared not his own Son, but delivered him up for us all, how shall he not freely give us all things."

IN THIS IT IS EASY TO SEE THAT THE WORD OF GOD GUIDES IN ALL THE SPIRIT LEADS US TO DO.

NOTE: PREACHERS and other Bible students expressed themselves on the above being the best they ever heard or read on the leadership of the Holy Spirit.

Bro. Crouch is a graduate of the Missionary BAPTIST BIBLE INSTITUTE OF FRESNO. He is unexcelled as a preacher anywhere. This school did not make him, God made him. Schools only develop. We are thankful for him. If he was all the school has to offer the churches we would feel that a great work has been done. But we have more.

With the additional help, the school is better than it has ever been before. Brother Easlon is an excellent teacher, AND IS LOVED BY EVERY ONE.

Sister Easlon is a fine musician, and a great help to him in his work. New Bethel church was fortunate in getting him as pastor. Her musical ability with his preaching and teaching ability make them a valuable pair.

If the LORD has called you to preach, you are duty bound to prepare. Why not get ready to attend the Missionary Baptist Institute of Fresno, and make full preparation for the great work the LORD has called you to do? You can come and study through the week while taking care of your pastorate on Saturdays and Sundays. ~ C. E. HUNT

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Left to Right: Charles Crouch, Charles Fredenburg, C. E. Hunt, R. R. Farris and Earnest Crawford.

New Pastor at Landmark Missionary Baptist Church Grass valley, California



Bro. & Sis. Garrett Lohuis



Your input is requested.

Suggestions for upcoming Issues are certainly welcome. Article submissions of an historical nature will be used shortly after they are received.