

# The Baptist Examiner

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

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## CHURCH MUSIC

ELD. MILBURN COCKRELL, DORSEY, MISSISSIPPI

In all ages and dispensations of time, God's people have sung praises to the Lord. The singing of hymns has been a part of the worship of local congregations since the beginning of the Christian Era. In our time the song service makes up an important part of the Sunday morning worship hour. The song service of a church constitutes almost the only act that can be called worship in the strictest sense. It is a time when all can vocally unite in the act of worship.

### THE CHARACTER OF SONG WORSHIP

The singing of hymns in church worship ought to be congregational. Psalms 67:5 says: "Let the people praise thee, O God: let all the people praise thee." The singing of hymns in church worship is not to be a perform-

ance by a little click for the entertainment of the congregation, but an act of worship by the whole church. All the assembly should praise God in song.

The style of music should be such as the common people can perform. This must be so if the whole church is to sing psalms, hymns and spiritual songs. Music complicated in structure and artistic in execution is suitable for choirs who have practice sessions, but congregational singing should be of the simplest kind.

The manner of this singing is to be with the heart as well as with the mouth. Ephesians 5:19 tells us to sing and make melody in our hearts to the Lord. If we are to sing unto the Lord, then the words of the song we sing must be according to God's Word, otherwise it will be unacceptable.

Singing for the applause of man must ever be avoided in Christ-



MILBURN COCKRELL

## Joe Writes Another Letter To His Post-Trib Friend

By JOE WILSON  
Winston-Salem, N. C.

Dear Friend in Christ:

I sit down again to write you relative to your letter as to your post-trib position. I am so sorry that this difference has arisen between us. I do hope that it will not mar our fellowship. I assure you that it will not on my part, and if you should desire to lessen that fellowship, remember, that I stand where we both stood at one time. It is my earnest desire and prayer that you might re-

ers will be raised prior to that. If you can move that 'last day' back a thousand years and a little season, then I can move it back seven more years. Now you and I agree that the last day of the resurrection of believers is not the last day of all time. We just disagree as to when it is.

My dear friend, I must pause here to issue a warning. Your post-trib position is a start down the road to A-Millennialism. Many have traveled that road before you. You may never go that far, but you are headed in that direction. I could tell you of some who have made that trip — and what a terrible trip it is — as it leads to a denial and perverting of much of God's Word. The principles of interpretation you adopt in some of your arguing are the same that they use. This matter we are discussing right now is a giant step in that direction. Please be warned and reconsider your arguments.

The last day — that day when the believers of this age will be raised, or transformed and raptured — is the last day of this church age. This church age ends with the Rapture, and the age of the Tribulation begins. This confirms, and is in harmony with, my argument all the way through. Following the Rapture, God will take up His special dealing with Israel again. There will be no true churches and another, and different age will be on. Now the (Continued on page 6, column 1)



JOE WILSON

turn to the precious hope of the possibility of our Lord's coming for us at any moment.

Your next question relates to Martha's statement to the Lord concerning her brother in John 11:24:

"I know that he shall rise again in the resurrection at the last day."

You ask if Martha was mistaken, and if so, why did not Jesus correct her. She was not wrong in her statement, for if she was, then Jesus would have been wrong when He referred to the resurrection of believers at the last day in John 6:39, 40, 44. So, it is clear that the resurrection of believers is at the last day. Now we must determine what the last day is. I would remind you that the Post-Mill and A-Mill make much of this statement, and insist that believers and unbelievers will be raised together in a general judgment at the last day to be the last day of all time, unless we can show that believ-

ian worship.

According to I Corinthians 14:15 our singing is to be "with the Spirit" and "with the understanding." (Continued on page 7, column 4)

## THE FOLLY OF DEPENDING ON RELIGIOUS SINCERITY

"We don't think it matters much what religion a man professes, so long as he is thoroughly sincere!"

This is a fearful mistake. No man acts on that principle in regard to earthly things. If he did, the greatest fool would tell him of his folly.

Just let us test your sincerity of such a notion. Your child is taken very ill, and you want to get the doctor. Every moment is of consequence; you can't stop to put on your coat, but snatch up your hat, and start off at a run.

You know the name of the street he lives on, but you have no idea where it is situated. Nev- (Continued on page 8, column 5)

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## Bro. Fred Tells Of His Brief Patrol Into Levani Valley

FRED T. HALLIMAN  
New Guinea Missionary

Dear Friends:

Greetings to each of you. As I write this it is the third day of the new year, 1972. God has given us a great year in His service here in New Guinea and now I would like to tell you about the last mission patrol of the year made during the last few days of the month.

Just a brief word concerning the Levani Valley for those of you who may be new readers to TBE. The Levani Valley is located about five hours walk, west by south just a little, from our Mission Station. It is one of the most isolated places, of any place, that I do mission work.

There are not a large number of folk that live there as compared to some of the other places I go as there are less than 400 people in the valley. I first visited the Levani in 1962. At the time of my first visit the people were almost as wild as animals in the forest. I only contacted a few at that time, but with my field glasses, I could see lots of people running to the bush to hide at the far edges of the valley.

Perhaps one reason for the population being so sparse is the fact that it is cold there almost

all the time. The floor of the valley is 7,500 feet above sea level, and there is a lot of rain with cold winds. It is one of the most disagreeable places, climate-wise, that I have to contend with over here.

From the time of that first visit in 1962 the Levani has had numerous visits lasting from a couple of days to a couple of



FRED T. HALLIMAN

weeks, most of which have been reported in TBE, but not all of them. I had been visiting the valley for a couple of years before I could get the people interested enough to put up a building for us to hold services in. Lots of times I have preached to the folk there in a cold drizzle of (Continued on page 3, column 5)

## Folly, Fallacy And Fake Of The Mourner's Bench

WILLARD WILLIS  
Middletown, Ohio

It is the common practice of numerous groups to use what is known in many circles as the "mourner's bench". There are others who call it an "altar". In either case, it is a place where the unbeliever is bidden to come and make things right with his God.

I have been in services and observed when there were as many as twenty people at the mourner's bench at one time. All of these people were in deep mourning while begging God to forgive them their sins, and save them from Hell.

Let me say, first of all, that I was very glad to see so many who were so very concerned about their eternal destiny. However, I am very sorry that they were given such poor guidance regarding that which God required of them. I am sorry that they were told to pray to One that they had not yet believed in. I found that the cart was placed before the horse in that prayer was placed before believing. It seems to me that this is a very obvious error, and one for which there is no excuse. No one in his right mind will claim to speak to one that he doesn't believe exists.

The Bible is our only guide regarding salvation and no where does the Bible admonish one to

pray before believing. You will remember that the Philippian jailor was very concerned about his soul to the extent that he asked Paul and Silas what he should do in order to be saved. Did they, like so many of our ministers today, bid him pray. No, no, beloved. Let us read the record as it is recorded in Acts 16:30-31:

"And brought them out, and said, sirs, what must I do to be saved? And they said, believe on the Lord Jesus Christ, and thou



WILLARD WILLIS

shalt be saved, and thy house" (that is, if they believed, too).

My question at this point is this, why do many who call themselves ministers, give a different answer from this to those that ask them the same question as was asked of Paul and Silas? What portion of Scripture are these men referring to when they bid men and women, boys and girls to pray for salvation? Could it be that those who bid unbelievers to pray have never read John 9:31:

"Now we know that God heareth not sinners: but if a man be a worshipper of God, and doeth his will, him he heareth."

It seems to me that any man who calls himself a minister has read the book of John. Therefore, this verse has not registered with him or else he has completely ignored it. I shudder to think that the latter is true.

A minister of God, if he is familiar with his Father's Word, will know that God doesn't even hear the saved pray if they regard iniquity in their hearts. (Continued on page 6, column 5)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "REHOBAM, THE UNPREPARED"

"And he did evil; because he prepared not his heart to seek the Lord."—II Chron. 12:14.

In the light of this text, I might say that while Rehoboam did evil, he wasn't the worst man in all the land of Palestine. Rehoboam reigned as king over the Jews, but he certainly wasn't the best. I guess that we would have to say that he was sort of a medium sinner.

Some men did nothing but evil; some men seemingly did nothing but good. In the case of Reho-

boam, his life was a mixture. As the text says, "He did evil," and it gives the reason: "because he prepared not his heart to seek the Lord."

There are probably three reasons why Rehoboam's life was the life that it was, as to his failure as a king.

First of all, his father's sin. Solomon was his father. The Word of God says that the sins of the fathers are visited upon the children unto the third and the fourth generation. Listen:

"Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation (Continued on page 2, column 1)



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JOHN R. GILPIN.....Editor

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## "The Unprepared"

(Continued from page one) of them that hate me."—Ex. 20: 3-5.

This tells us that in the event of idolatry, God visits the iniquities of the fathers upon the children.

As I say, Rehoboam was the son of Solomon, and whenever we think of Solomon, we usually think of him as a great man. He certainly started out well, but before Solomon ended his career, reigning from the city of Jerusalem, his heart had been turned away from Jehovah. The reason was, he had married many wives — 700 to be exact, and in addition, he had 300 concubines. Listen:

"And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart."—I Kings 11:3.

If you will read on through that 11th chapter of I Kings, you will find that it says that his heart was not perfect with the Lord his God. You'll find that it says he "did evil in the sight of the Lord, and went not fully after the Lord." You'll find that it says that he "went after Ashtoreth the goodness of the Zidonians, and after Milcom the abomination of the Ammonites." Then it says: "And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods."—I Kings 11:8.

So you can see that Solomon's heart was turned away from Jehovah, with the result that God's anger rose against him, and God chastened Solomon in his later years.

In the light of this passage in Exodus 20 wherein God gives the Ten Commandments, and in which He says that in the event of idolatry that the sins of the father shall be visited upon the children, I think that we can easily see how it was that Rehoboam failed. The first reason of his failure was his own father's sin.

Certainly, Solomon became an outstanding sinner in his latter days. I have been asked many times as to Solomon's relationship to all those wives and concubines that he had. I am as sure as can be that there were wives and concubines that Solomon never saw. In those days, a woman was a pretty good piece of trading property, and that was about all she amounted to. If Solomon were going to make a trading venture with somebody, that individual, in order to bind the contract, would say, "Here, take my daughter. She can be your wife — your concubine."

Of if Solomon were going to form an alliance with some king, the king would say, "In order to

make this thing a little more one-sided, I'll give you one of my daughters — I'll give you several of my daughters. You can have them for wives, for concubines—whatever you wish."

As a result, Solomon found himself aligned to the Moabites, the Ammonites, the Edomites, the Zidonians, the Hittites—all those nations roundabout, and pretty soon Solomon was allowing these wives, in his old age, to lead him astray, and to cause him to worship other gods, and to burn incense to their heathen deities.

Notice that it says that Solomon went after Milcom the abomination of the Ammonites. Keep that in mind particularly, because this came about as a result of the woman who was the mother of Rehoboam.

So you can easily see that Rehoboam's failure, first of all, was because of his father's sin, and in the second place, because of his mother's idolatry.

What could you expect of a young man who is starting into life, shackled with the sin of his father, in that his father has turned away from God, and hobbled with the idolatry of his mother? I say to you, in view of this fact, certainly we couldn't expect much so far as Rehoboam is concerned.

The Word of God tells us there was another reason why it was that Rehoboam failed. He not only failed because of his father's sin, in that he was led astray from God by his many wives, and because of his mother's idolatry, but the real reason why Rehoboam failed was because of a lack of heart preparation. He was "The Unprepared." As my text says, "And he did evil; because he prepared not his heart to seek the Lord."

As I say, here was a man who wasn't the worst king, for as you read carefully, you'll find that Rehoboam did many things that seemingly would indicate that he had a reverence for God. Although he wasn't the worst king, he wasn't, by far, the best; and probably the reason why he just fluctuated and switched about from one position to another was because, as my text says, "he prepared not his heart to seek the Lord."

### REHOBAM DIDN'T BEGIN LIFE WITH SEEKING THE LORD.

Rehoboam was unlike Solomon. When Solomon became king, the first thing that he asked for in his audience with God, was wisdom. God said, "Solomon, I'll give you anything you wish."

Solomon might have asked for the life of his enemies; he might have asked for wealth; he might have asked for glory and honor. Solomon asked for none of these, but rather he said, "I am just a boy. I don't know how to go in and out before my people. I don't have the wisdom I ought to have. God, give me wisdom."

Beloved, God gave him wisdom to the extent that he became wiser than any man in the whole world. The wisest men in the whole world are spoken of in this book of I Kings, in connection with Solomon, and it says that Solomon was wiser than all of these.

The fact of the matter is, the Queen of Sheba came all the way from Ethiopia to visit him because she had heard of his wisdom and wanted to know if it were so. When she had visited him, the Word of God says that there was no spirit in her. She just fainted. When she saw his manner of housekeeping, when she saw all the things that he had by way of his house and his household, it said that there was no spirit in her — she just fainted. She went back home saying, "The half hath never yet been told. I have heard about it, but they have never told the half concerning Solomon's wisdom."

Solomon had wisdom. He got it from the Lord.

Solomon began that way. He began by talking to the Lord. He began by seeking out the Lord and getting God's wisdom. Rehoboam didn't do that.

Modern men, seemingly, try to take God into consideration as

EITHER WAY HE NEVER DARKENS THE DOOR



they begin their kingship or their presidential regime. I think that very nearly every president of the United States has had a Bible brought in at the time of his inauguration, and he has put his hand upon the Bible, and has read some verse from it and said that he was going to try to make that verse characteristic of his time that he was president of the United States.

I remember particularly when Warren G. Harding was inaugurated. I was just a boy and perhaps because of the fact that I was a boy, I remember it. Your memory is usually better when you are a child. I remember expressly the passage that Harding chose, and it was that passage in the book of Micah, when he said, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Very nearly every president, whether he has lived in the light of his chosen statement or not, has put his hand on the Bible,

and has chosen a verse, and said, "This verse will be characteristic of my tenure in office, to the best of my ability."

But Rehoboam didn't do that. He began his life without seeking the Lord.

I can remember when a governor here in Kentucky went into office a few years ago. He got up at 4:00 o'clock in the morning and went to the Episcopal church in Frankfort for a special service that day, whereby he pledged himself to God that he was going to stand for the things of the Lord during the time that he was governor of Kentucky. Whether he did or not, I am not here to say. I'll just say this, that he had himself called at 4:00 that morning because of the busy duties of that day when he was being sworn into office as governor; and in order that he might give God a place in his life that day, he was called early in the morning, and went to this Episcopal church in order that he might have some time of religious de-

votion with the Lord.

But Rehoboam did none of this. Unlike Solomon, unlike the president, unlike this governor, Rehoboam did not begin his life with seeking the Lord. He did not begin his period of time in office by seeking the Lord. Listen:

"And Rehoboam went to Shechem: for to Shechem were all Israel come to make him king."—II Chron. 10:1.

There is not an indication that God was given a tumble. There is not an indication that God was even thought of that day. The people said, "We are going to meet over here at Shechem in order to anoint you as king." Rehoboam was there.

Beloved, there is not a hint that he even thought about the Lord. As I say, he didn't begin his life's ministry with seeking the Lord.

Listen, beloved, that which commences without God will end in failure. Just remember that, I don't care what it is. That which commences without God must, of necessity, end in failure. You just simply cannot run your life without God. You just simply are unable to do anything if God is ruled out of your life.

I contend that so far as our work is concerned, we ought not to begin a day without looking to God. Regardless of what your work may be, you ought never to begin a day, whether it be in the home, the schoolroom, the factory, an office, wherever it might be. You ought never to begin a day without looking to God.

When I think about Rehoboam, remembering how he became king, and how that he, unlike all modern men and unlike his father, Solomon, that he began it without seeking the Lord — all this reminds me to say to you, you cannot expect him to do anything else but fail, because that which commences without God, will end in failure.

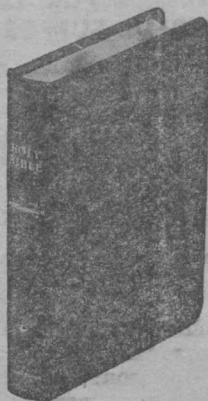
### II

### REHOBAM REJECTED THE WISDOM OF THE AGED MEN OF HIS COUNTRY.

After Rehoboam was anointed as king, the people came to him and said, "Rehoboam, your father Solomon treated us badly so far as taxes were concerned. We

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PAGE TWO



## "The Unprepared"

(Continued from page two)  
were taxed to death. Your father had great burdens laid upon us in order to keep up that costly retinue of servants and household that he had. Now, Rehoboam, won't you please do one thing: reduce the taxes. We can't stand the burden any longer."

The only thing that Rehoboam ever did that actually showed wisdom was when he said, "Give me three days to think about it."

He called in the old men that had served with his father, Solomon, and he said, "What shall I do about this. They are asking that the taxes be reduced. What shall I do?"

The Word of God says these old men said, "If thou be kind to these people and please them, and speak good words to them, they will be thy servants forever." In other words, do what they are asking. Reduce the taxes. Be kind to them, and if you do, they will be your servants forever. That was the advice that the elders gave Rehoboam.

In the meantime, Rehoboam called in the young boys that had grown up with him — the young fellows that had lived with him as a lad, and he said, "What do you think I ought to do?" They said, "Oh, don't listen to these old fogies. You tell them that your little finger is thicker than your father's loins."

Beloved, they were wrong. His head was thicker; that's all. His little finger wasn't thicker than his father's loins.

They said, "You tell them that your father whipped them with whips in order to make them bring in their taxes. Tell them you are going to use live scorpions instead of whips."

When the people came back three days later, Rehoboam delivered to the people the message of the young men. He completely ignored the wisdom that was offered by the elderly men, and completely set aside all that the elderly man had said to him. Instead, he followed the advice that had been given by the young men, to the extent that the kingdom was divided. Ten tribes turned from him, and he was left with only two tribes.

Notice, beloved, Rehoboam rejected the wisdom of the aged.

I like to think of this Bible as an aged Book. I like to think of this Bible as being the wisdom of the ages. I like to think of it as being the wisdom of God all down through the ages.

I go back to the first book of Genesis and I see God there. I come down through each book and I see God in every book and I hear God's voice as it resounds across the years and the centuries to us. As I do so, I like to think of this Bible as being the wisdom of the ages.

I say to you, as Rehoboam rejected the wisdom of the aged men, so the man who rejects divine wisdom generally refuses all other wisdom.

What did Rehoboam do? He rejected divine wisdom. He became king just as the people asked him to do. He didn't take time to confer with God. He did not do like his father did, in that his father asked God to direct him and to go before him. Rather, Rehoboam rejected the divine wisdom, and now he rejects the wisdom that is offered to him by his aged advisors and accepts the wisdom of the boys that had grown up with him.

I tell you, beloved, the man who rejects divine wisdom will generally reject all other wisdom as well.

### III

#### REHOBAM ACTED IN A VERY IMPRUDENT MANNER.

When the people came to Rehoboam, in this 10th chapter of II Chronicles, after this third day whereby he was taking a little time to consider their request, it was then that he said that he would chastise them with scorpions. Listen:

"And the king answered them roughly; and king Rehoboam forsook the counsel of the old men, and answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with scorpions." —II Chron. 10:13, 14.

Notice, beloved, he answered them most imprudently. Even if he rejected the wisdom of God the day that he was inaugurated; even if he rejected the wisdom of the aged that had come down through these ancient men that had served with his father; even if he did this, he might have been more prudent in the way in which he dealt with the people, but he acted in a very imprudent manner.

That was to be expected. The reason was, he wasn't guided by the Lord. You can expect anybody that isn't guided by the Lord to act in an imprudent manner, and that is exactly what Rehoboam did.

Notice, beloved, all that I am saying centers around my text,

which says that he did evil because he prepared not his heart to seek the Lord. He just didn't have any place for God in his life. When he was inaugurated, he didn't have any place for God. He began his life without God. What can you expect but a failure?

He ignored the wisdom of the ancient men, and, as I say, if anybody ignores the wisdom of the ancients, the wisdom of the ages, you can expect that that individual is going to fail.

I say to you, he acted so imprudently. The reason that he did so was because he wasn't guided by the Lord. All this tells us one thing: Rehoboam prepared not his heart to seek the Lord. What can you expect of any man who doesn't have a place for God in his life?

May I pause and say to you that are outside of Jesus Christ, I don't have any hope for you as long as you reject the wisdom of the Lord. Let's just be frank with one another. Let's be fair. I don't care how smart or intelligent you are. I don't care what your position is and how well you have gotten along this far in life. I am saying to you, I can't expect much for you if you don't prepare your heart for the Lord.

### IV

#### REHOBAM ULTIMATELY FORSOOK THE LORD WHO HAD PROSPERED HIM.

If you will read the story of Rehoboam, you will find that after his kingdom was divided and ten tribes turned to Jeroboam — after they did so, the religious people of the ten tribes all turned to Rehoboam. We read:

"And the priests and the Levites that were in all Israel resorted to him out of all their coasts." —II Chron. 11:13.

They knew that Jeroboam was an idolater. They knew that when the people refused Rehoboam because of his imprudence and turned to Jeroboam, that they were turning to an idolater. Therefore the priests and the Levites said, "We had better stick to Rehoboam. At least he has a true religion and Jeroboam hasn't. Jeroboam is setting up calves for worship. Jeroboam is putting up false altars. Jeroboam is turning away from the Lord entirely. Therefore we had better stick with Rehoboam." Consequently, the priests and the Levites all stood by Rehoboam.

We read:

"So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon." —II Chron. 11:17.

Here is a man that because the Levites and the priests were impressed that Rehoboam at least represented the true religion, they stood with him. For three years the influence of those priests and Levites was such that God blessed Rehoboam. For three years the country walked in the way of David and Solomon, in spite of the fact that Rehoboam himself hadn't prepared his heart to seek the Lord.

Now look what happens. After three years, Rehoboam turns from the Lord. Oh, the people could hold him in tow for three years, and God blesses them. The country prospers. The Levites and the priests from all over the land of Palestine turn to him. They flock to him. They stood with him. Because of it, God blessed them.

But ultimately he turns from Him. Notice:

"And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons and threescore daughters) . . . And he desired many wives." —II Chron. 11:21, 23.

What is the story, beloved? Rehoboam forsook the Lord who had prospered him.

He didn't start out serving the Lord. He didn't prepare his heart to serve the Lord. He began wrong, and he more or less continued wrong, though God blessed him for three years as a result of the stand of the people.

Now he forsakes the Lord who has prospered him. Listen:

"And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him." —II Chron. 12:1.

Rehoboam began wrong by ignoring God. He rejected the wisdom that was offered to him. He, himself, acted most imprudently. However, God blessed him in spite of it all, because of the influence of the priests and the Levites. Finally, Rehoboam forsook the Lord.

Oh, what's wrong? He began wrong, that's all. As a young man, he had no place for God in his life. As a young man, he rejected the wisdom of God. As I have said, that which commences without God will end always in failure. Rehoboam failed because God was ruled out of his life.

### V

#### MY APPLICATION.

If you want to be blessed of God, you have to walk with God. You can't expect God to bless you when you ignore God. When you rule God out of existence; when you don't prepare your heart to serve the Lord; when, as in the case of Rehoboam, he forsook the Lord; you can't expect God to bless you. I'll start with the youngest boy or girl in this audience this morning who can understand what I am saying, and I'll say to you, you cannot expect the blessings of God if God is ruled out of your life.

You might as well face it. You can't expect God to bless you. You needn't expect to get along in this life. Oh, you may for awhile. Rehoboam did for three years. He had enough other people holding him up—the priests and the Levites of the country. They flocked to him because they realized that he at least had a good religion. They held him up for three years, but ultimately you find the man "going down the drain," all because he had no place for God in his life.

The Word of God says:

"Remember now thy Creator in the days of thy youth." —Eccl. 12:1.

I say to you, the time to remember God is now, in the days of your youth.

We have two great illustrations of this—one in the Old Testament, and one in the New Testament; Samuel in the Old Testament, Timothy in the New.

Samuel didn't know the Lord, but as a little boy, when he was just a wee lad, he was brought by his mother into the temple of the Lord and was dedicated unto God, and he grew up in the temple.

As a little boy, before he came to know anything about spiritual things, God, one night, spoke to him. He didn't know it was the Lord. He thought it was the priest, Eli. He jumped up and ran to him, hoping to be of service to Eli. Eli said, "I didn't call you. Go back and lie down."

It happened a second time. Eli said, "I didn't call you. Go back and lie down; but if it happens a third time, it is the Lord, and you say, 'Speak, Lord, for Thy servant heareth.'"

When God spoke the third time, little Samuel looked up and said, "Speak, Lord, for Thy servant heareth." He had heard the call of God, and he admitted that God was his Lord. He said, "You speak to me; I am ready to listen."

Samuel heard God. He listened to God. He walked with God. What a testimony Samuel left for all generations even down to us today, because Samuel had a place for God within his life, even from the days when he was just a little boy.

Timothy was an unusual man. The reason was that he had an unusual boyhood. Back of that, he had had an unusual heritage by way of his parents and grandparents.

When Paul wrote to Timothy, he thanked the Lord for him, and he said:

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy moth-

er Eunice; and I am persuaded that in thee also." —II Tim. 1:5.

Paul thanked God because of Timothy's faith—not just his faith, but his unfeigned faith. There was no hypocrisy about it. Paul said, "I am persuaded that that faith you have come from your grandmother and your mother, and I also am persuaded that it is in thee also."

Here is a man whom God used and God blessed from the time he was a little boy, as the result of the faith that he had in the Lord.

### CONCLUSION

May I say to you, especially to you who are unsaved, and particularly to you who have listened to my voice so many, many times through the years—may I say to you, don't be like Rehoboam. Don't start life with an unprepared heart. Give God first place within your life. Make God the center of your life. Don't be "Rehoboam, the Unprepared," but may you prepare your heart to walk with the Lord.

I recognize the fact that you can't do this yourself, but I also recognize the fact that God is dealing with you. My prayer is that God might call you who have listened to me time after time through the years—that God might cause you today to turn to Jesus Christ, as your Saviour, to prepare your heart to serve the Lord; that you, unlike Rehoboam, might commence your life with God, knowing that the life that is commenced with God will result in success with God.

I close by repeating the text that I read to you a moment ago: "Remember now thy Creator in the days of thy youth."

May God bless you!



Fred T. Halliman

(Continued from page one)

rain, out in the open.

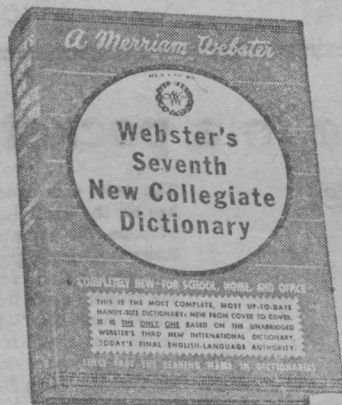
Finally, we got up one building and then later on another one and at one time we had four meeting houses in the Levani. In order to reach the Levani from our Mission Station there is a 10,000 foot mountain range that has to be crossed and while, now, there is a good trail that leads about half way across the valley, for several years the walk was worse after reaching the edge of the valley, in order to get where you wanted to go, than it was crossing that 10,000 foot range.

There have been many obstacles in trying to do effective mission work in this valley. One of the main drawbacks has been its isolation and disagreeable climate. Due to these factors it has been hard to keep missionaries working there on a regular basis. For a long time we rotated the preachers on a two week basis. After we began to have a few established churches and the churches called pastors, this narrowed down the preachers available for constant missionary work. However, even with all the disadvantages we have missed very few times since regular services were started there several years ago. With this foreword we will now take up with the recent patrol.

In keeping with a promise I made the folk while on a patrol over there in May of last year, this patrol took place beginning on December 16. I visited the people in the Levani in May and some wanted to be baptized and organized into a church. However, I did not feel that they were ready for that step just then. Therefore, I promised them that after I had finished several other patrols and a trip to Bougainville, I would come back and visit them again. Once you make a promise to these folk they look upon it sort of like putting money in the bank — it is there for some future use. They don't usually get impatient, but in due time they (Continued on page 4, column 5)

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THE BAPTIST EXAMINER

JANUARY 22, 1972

PAGE THREE



# The Baptist Examiner FORUM

"Recently I was in a Baptist Church where there wasn't a pastor. A visiting preacher from another church brought the message. At the close of the service, the 'Lord's Supper' was observed. This visiting preacher took charge of 'The Lord's Table' and also partook of the Supper. Was he right or wrong in both serving and taking the Supper?"

E. G.  
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BIBLE TEACHER

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Sometimes it seems that Protestantism has so bemuddled the thinking of Baptists on the subject of the church ordinances that they are really no longer "church" ordinances. To some Baptists, the ordinances have become denominational ordinances. And to still others they have become (so-called) Christian ordinances. This is true to the extent that anyone who contends for the truth concerning the church ordinances is considered a fanatical crackpot by many Baptists today.

Any Baptist Church that accepts alien baptism does not consider baptism to be a church ordinance. They may claim they do, but their actions belie their words. And any Baptist Church that invites visitors to partake of the Lord's Supper with them does not really and truly consider the Lord's Supper to be a church ordinance.

I believe all will agree that the Lord's Supper is just as much a church ordinance as baptism is. I am fully convinced that one of them is just as much a church ordinance as the other. That being true, why is it that many Baptist Churches frown on a visitor's voting with them on whether to accept a candidate for baptism or not, but will invite that same visitor to partake of the Lord's Supper with them. It seems to me that somebody has muddled the water somewhere.

I am not an authority on this, or any other subject, but had I been in this visiting preacher's shoes I would have suggested to this church that they designate one of the deacons to take charge of the Lord's Table. Then I would have stepped aside and rejoiced in seeing one of our Lord's precious churches observing one of the ordinances He had given to her. But I would have no more dared to partake of that Supper than I would have to vote with them on whether to accept a candidate for baptism or not.



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There is absolutely nothing wrong with him serving the Lord's Supper for the church. He was positively wrong in taking it. I know that there will be some who will say that he could not serve it. I disagree wholeheartedly.

The Lord's Supper is an ordinance of the church. If the church does not have a pastor there they can ask a preacher to perform the ordinances of baptism and the Lord's Supper for them. To say otherwise is to take the authority from the church and place it

on the man and this is wrong.

When that man took the supper with them, he showed his lack of concern about closed communion. This is a very serious thing. Only the members of a local church can take the Lord's Supper. Any person who is not a member has no business taking it. A preacher should know better than to do such a thing.

Christ instituted the Lord's Supper as a closed supper. He did not even invite the man in whose home they were meeting. "Now when the even was come, He sat down with the twelve." (Matt. 26:20).

The church cannot eat with those who have not been baptized into its membership (or who have become members through letter or statement). The one loaf symbolizes the one body.

There is a definite order to the way things are to be done in the church. A person must believe, receive baptism, become a member of the church, and observe the Lord's Supper. "Then they that gladly received His word were baptized: and the same day there were added unto them three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:41,42). The commission was given to the church in the order that it is to be observed. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:19,20).

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



He was wrong!

"The Lord's Supper" is NOT A DENOMINATIONAL ORDINANCE but a local church ordinance, and that being true, it should be confined to the local church membership. In I Cor. 5 Paul tells the Corinthians "not to eat" with those who were living sinful lives. This command seems to refer to the eating of "The Lord's Supper." In verse 13 Paul says, "Therefore put away from among yourselves that wicked person." This involved church discipline, and of course a church only has disciplinary powers over its own membership. If a church is "not to eat" with flagrantly sinful church members, but to exclude them, this would seemingly restrict the eating of "The Lord's Supper" to those over whom the church has disciplinary power, and this would of course eliminate those who belong to other churches — even Baptist churches.

I recall holding a meeting for a church in North Carolina. The new converts were baptized early Sunday morning in a nearby stream. This was followed by the morning service, and this in turn was followed by the "Lord's Supper." I didn't partake, and the pastor later said to me, "Why didn't you partake of the Lord's Supper?" I said, "When the church voted to receive those new converts as candidates for

baptism, I didn't vote, did I? Why didn't I vote?" He replied, "Because you were not a member of our church?" I said, "That is exactly why I didn't partake of the Lord's Supper. I am not a member of this church, and the Lord's Supper is a church ordinance — not a denominational ordinance."

The looseness of this day is amazing. The average pastor does not seem to have ever studied or considered many of the things that relate to churches. No pastor who wants to follow the New Testament, and who studies it in relation to how a church should be run, will be content to have his church cluttered up with "auxiliaries," for there is no Scripture warrant for such. Likewise he will abhor the sacrilege and blasphemy of the use of grape juice and crackers in the Lord's Supper.

AUSTIN  
FIELDS

PASTOR,  
ARABIA BAPTIST  
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Ohio



No, he was not right in partaking of the Lord's Supper. The visiting preacher took to himself authority which was not delegated to him for the Lord's Supper is an ordinance given to the church. It was never given to an individual, rather it was given to the body of Christ (Baptist Church), and it has been preserved in that body from the time of its institution. The preacher, by partaking of this ordinance with this church, was teaching that the Lord's Supper was only an individual ordinance which would give him authority to observe it anytime or place. The Comforter (Holy Spirit) in writing through the Apostle Paul to the church at Corinth clearly tells us that it is a church ordinance.

"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." — I Cor. 11:2.

Not only did the Holy Spirit designate this ordinance, Lord's Supper, to the church, but He also stipulated in what manner, and with what ingredients it was to be observed. We find that the church must be free from heresy, salvation by works, and the ingredients must be one loaf of unleavened bread, typifying the body of Christ — a local Baptist Church, and one cup of wine, typifying the life of that body. The visiting preacher in becoming a part of this observance violated the types which the unleavened bread and wine exemplified. Thus, it made the Supper void

and caused some to eat and drink damnation to themselves, not discerning the Lord's body (Baptist Church).

"But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." — I Cor. 11:28-29.

The unleavened loaf pictures a united church banded together to worship the Lord. The breaking of that unleavened loaf symbolizes that though the loaf or church, be one, yet it consists of many members. The visiting preacher was a member of another loaf, thus his presence at the table destroyed this symbol of the oneness of the church.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." — I Cor. 10:16-17.

This visiting preacher in partaking of the cup and drinking the wine was not in accord with divine teaching. The cup of wine, like the one loaf, symbolizes the life of the one body. On the day of Pentecost, the Lord empowered His body (Baptist Church) by planting in her the Comforter. A body, in order to function, must be given life; therefore, the life of Christ's church is the Comforter. The Comforter is only one, not many members as is the loaf; therefore, the Scriptures always refer to the cup — never cups. Here again, the visiting preacher made void the symbol of the cup

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for his being a member of another body made the typology of the one cup meaningless.

The sin committed by many at the Lord's Table is not discerning the Lord's body. This body as referred to above, I believe, is the church of Jesus Christ which the spirit calls the body of Christ.

"And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular." — I Cor. 12:26-27.

Brethren, if we come together to observe the Lord's Supper, and do not discern the Lord's body, or the oneness and completeness of that body whether in speech or type, we drink and eat damnation to our souls. I believe the visiting preacher to be in error, as well as the church, for permitting him to become a part of the Lord's Supper, because the Scriptures forbid him to do this.

Fred T. Halliman

(Continued from page three) expect that promise made to be kept.

I finished my previous patrol, which was the one to Lake Kapiago and the Poguaia regions, about the middle of November, making some plans to go to the Levani, and before I could finish these plans and tell the people I was coming, they sent someone to ask when I would be there.

On December 20, which was a Monday we had been without rain here for three days (quite a drouth for us) and so I decided that on Tuesday 16, I would leave and take advantage of the dry trail. I cannot remember ever making a trip into this valley when the trails were dry. I worked hard all day Monday getting everything ready for about a week's stay — about four p.m. that day the drouth broke with an inch of rain.

On Tuesday morning we got an early start and by about 11 a.m. we were resting on top of the ridge of the 10,000 foot range. This place has become almost as familiar to me over the years as any place around the Mission Station. Due to it being so cold on top of the mountain, we are never able to stay there very long, otherwise we begin to get stiff muscles. Usually in preparation for a hard walk like this I take salt and calcium tablets a couple of days prior to my leaving to prevent cramps in my leg muscles, but on this occasion I had forgotten them until I was well on my way that morning.

Shortly after we had left our resting spot on the summit, and had started down the other side of the mountain I began to get leg cramps and this lasted until I reached level ground in the valley nearly two hours later. Nothing is much more painful for the time it lasts, than a bad leg cramp.

After we descended the mountain on the far side we had good walking to where we camped for the first stop. Our first stop was at a place called Guali. Besides our church building at Guali, there is a government rest house and an aid post, staffed by a government Aid Post Orderly. At this place the people live more in village fashion than in other areas here in the Southern Highlands. There would be close to 200 people living in this area now.

After getting things set up for a three-day stop there, we held the first service and then bought food. There were several to be baptized here at Guali, so we planned a baptismal service for the next day, plus two other services. Late in the afternoon the cold rain set in which lasted through most of the night.

It was cold and miserable in (Continued on page 5, column 2)

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AND FOR WOMEN

## HOSPITALITY

"He that receiveth a prophet in the name of a prophet shall receive a prophet's reward."—Matt. 10:41.

Serving the Lord by ministering to His saints in a physical way hath much reward. And this is one place where women can shine. One of the best examples of this is the Widow of Zarephath who ministered to Elijah. The account of this is found in I Kings 17:8-24. Let's do a little character study of this woman and see what we can find out that will be of help to us.

The woman's name is not given. Perhaps this is so we can better identify with her. She lives in the town of Zarephath which means "refining." Truly, this woman is going through the refining fires of Jehovah. First of all, she has lost her husband in death. She is a widow with a small son. Those of us that love our husbands supremely, can feel the ache in the pit of our stomach at just the thought of losing him. Some of you have actually experienced this and know the awful emptiness and loneliness that comes from such an experience. This widow had other problems, too. She was a heathen and so had no Saviour to rely on nor turn to in her sorrows. Also, it had not rained now for some time and she had watched her garden dry up, her olive trees wither and her small son suffer hunger. What a plight she is in. No husband to help her, no money, no food, a small boy depending on her and she is helpless to help him. She checks the cupboard once more. Just an handful of meal and a little oil. That is all. She has been as saving as possible but the time has come to eat the last. Her boy is hungry. How heavy her heart must be as she goes to gather sticks to make a fire on which to cook their last meal.

As she is gathering wood for her fire, she looks up and sees a man approaching. She pauses and watches as he walks her way. It is evident, by his clothing, that he is an Israelite. She had heard of the God of the Israelites and the many wonders He had performed for them, just as all the nations round about had heard of Him. The man looked so tired. She was to find out later that he had walked about 100 miles. As he neared where she was, he called out, "Fetch me, I pray thee, a little water in a vessel, that I may drink." This was a hard request since because of the drought in the land, water was a scarce commodity, but notice how quickly she goes to get him a drink. Then he calls to her again, "Bring me, I pray thee, a morsel of bread in thine hand." This request was even harder. So she patiently explains to Elijah how she had just enough for her and her son for one last meal and then they were prepared to die. But Elijah persists as he says:

"Fear not; go and do as thou has said: but make me thereof a little cake FIRST, and bring it unto me, and after make for thee and thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth."

Oh, the thoughts that must have passed through her mind. What was this man of God saying? Could it be true? If he were wrong, and she gave him the bread, there would be none at all for her boy. Whatever her thoughts, the Scripture says she did according to the saying of Elijah. Isn't that beautiful? She went and did. By doing this she proved that sharing what we have with any other needy one does not impoverish our life but great-

ly enriches it. What great truth is this! And our God is true to His promise. She did have plenty of meal and oil. She was able to feed herself, her son, and Elijah "many days."

Things went along well for awhile, and then tragedy struck. Her son took sick and died quite suddenly. I'm inclined to believe that this is the time of this widow's salvation. We hear her acknowledging her sin to Elijah as she asks, "Art thou come unto me to call my sin to remembrance . . . ?" (The wages of sin is death). Elijah very calmly says, "Give me thy son." So she hands the lifeless form over to Elijah, and he takes it upstairs, and lays it on his bed. Now we see the effectual fervent prayer of a righteous man in action. First, Elijah acknowledges that it is the Lord that giveth and taketh away. Then he describes the woman in detail to the Father. She has already lost her husband. He recounts how she has been very gracious to the Lord's servant. And now the Lord has taken her son. Then he intercedes for the child as he earnestly prays, "O LORD my God, I pray Thee, let this child's soul come into him again." And the Lord God did as Elijah asked, and the child was alive and Elijah presented him to his mother. It certainly wouldn't be hard for this mother to believe in the resurrection of Jesus Christ after such an experience as this. This was a marvelous miracle. As far as is recorded in the Scriptures, this is the first account of anyone being raised from the dead. We see her faith shine forth as she says, "The word of the Lord is truth."

Many years later as the Lord Jesus was preaching one of His great sermons on election in His home town of Nazareth, He spoke of this widow. It made the religious leaders so mad they tried to kill Him by throwing Him off a cliff.

Yes, the Lord remembered this widow and He will remember you and me. Let us be careful to be hospitable to the Lord's servants.

"For God is not unrighteous to forget your work and labour of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister."—Heb. 6:10.

**Fred T. Halliman**

(Continued from page 4)  
the valley the next morning when we awakened. Everything was dripping wet from the drizzle throughout the night. The people began to come around quite early though, all drawn up in a knot, and frankly, I hardly see how they keep from freezing. I was fully dressed with a heavy sweatshirt over my regular shirt, and was still cold, and they were walking around with practically nothing on.

About ten a.m. we met to hold our first service. The house was built to accommodate about 125 people and somehow we packed in almost 200 for that service. After that service which was designed to take place when it did and the preaching was calculated to be a little long — all this in order to give the sun time to get overhead and warm up some before we held the baptizing. There were 42 candidates for baptism but after talking to them individually, I refused to baptize them on various grounds, mainly because there was not enough evidence that they had been saved.

We held another service by the water's edge and then I baptized 39 people. We did not have far to walk back to the house after this service was over and that was a blessing for my clothes felt like they had been soaked in ice water as soon as I stepped out. It was about one p.m. when we had finished with this service.

About two that afternoon, we assembled at the building for another service and this time the 39 that had been baptized in the earlier service were organized into a church. The young man who had been their missionary for about two years was called as

their pastor. The Tanggi Baptist Church (this is the church here on the Mission Station) had authorized their baptism and church organization.

After this service was over, steaming hot pig with sweet potatoes was taken out of the earth oven and served, all to the delight of everyone. About four p.m., the afternoon rain set in and soon everyone left for their houses which were not very far away. I sat around a big roaring fire that night until quite late, and the rain was still gently falling when I turned in for the night.

We had two services scheduled for the following day. About ten a.m. we met at the church building for the first service. After the sermon was over an invitation was extended for anyone that wished to join the new church and 58 people requested to unite with the church. Several of these had been baptized into a church across the mountain quite some time before, but were living in the Levani. Some others from other areas had moved to the Levani to live there. By the time this service was over there were 97 members in this new church. It was about noon when we finished with this service.

About two p.m. we assembled again for our last service at this place and this time the Lord's Supper was observed by the church. Again there was a large

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crowd and it was a little difficult getting the bread and the wine served to the members with so many packed into the house. This was the sixth service we had held since arriving here, and this closed out our stay at Guali.

On Saturday morning we left Guali and walked across the valley to a place called Huguni. This walk was not quite so pleasant as there was muck and mire to go through all the way from about an inch deep to nearly knee deep the entire distance. While Guali sits almost in the very center of the valley, Huguni is at the extreme north end of it. Where the buildings are located (a church building and my house) it is not far to the base of the mountains. The buildings sit on a ridge and it seems that the wind never ceases to blow across the valley reaching the maximum velocity as they come across this ridge.

As they had a pig feast in progress upon our arrival, we only had one service there that day. However, we planned a full day for Sunday. There are not nearly as many people that live in this vicinity, as there are at Guali. There would be perhaps 60 people in this area of the valley. We had the house full however, for this first service as there were several visitors present. We finished the service about four p.m. and by that time the cold drizzle had set in, and as I looked out across the valley to the south and east the rain looked like it was falling in sheets as the wind carried it across the valley.

Before I had time to cook my

## EXPERIENCE

I learn as the years roll onward, and leave the past behind,  
That much I have counted sorrow but proves our God was kind;  
That many a flower I longed for had a hidden thorn of pain,  
And many a rugged bypath led to fields of ripened grain.

The clouds but cover the sunshine, they cannot banish the sun,  
And the earth shines out the brighter when the weary rain is done.  
We must stand in the deepest sorrow to see the clearest light,  
And often from wrong's own darkness comes the very strength of right.

We must live through the weary winter, if we would value the spring,  
And the woods must be cold and silent before the robins sing.  
The flowers must be buried in darkness before they can bud and bloom,  
And the sweetest and warmest sunshine comes after the storm and gloom.

So the heart from the hardest trial gains the purest joy of all,  
And from lips that have tasted sadness, the sweetest songs will fall;  
For as love comes after sorrow, and joy is reward of pain,  
So after earth comes heaven, and out of our loss the gain.

—Author Unknown

supper, several men had come to sit and talk to me, as well as enjoy my good fire. It was eight o'clock that night when I finally asked if they would go home so I could cook my food. Two of the men had come to talk to me about some special things. One of them was they had heard that there was a possibility of me leaving Tanggi (the Mission Station), and if I did, just where would I be going.

Since making the Lake Kapiago mission patrol I have talked about starting another Mission Station at Lake Kapiago. They were not sure, they said, if I was going to leave Tanggi and if so if it was America or someplace else that I would be going to. They reasoned that if I left them they would be like sheep without a shepherd, and even if someone else came in my place they said, others would not know them and would not look after them and understand them like I do.

Another reason for their coming was they wanted to ask me why it was that their gardens failed them all the time now and their hogs did not grow big like they used to. They pointed out that there was only one man in the entire valley that had a decent garden and plenty of good hogs. It did not take me long to solve that problem for them. I told them that I was firmly convinced that the reason for their food shortage and hog failure was because in the last two or three years most of them had quit tithing. Beloved, this was not just loose talk to try to fill in conversation and try to provide these native folk with an answer, but I firmly believe that the reason for their shortage in material, as well as spiritual blessings is due directly because they have been robbing God. I believe this is why many Baptist folk in America and in other places are not being blessed anymore than they are — they are God robbers.

The next morning was Sunday and we had four services scheduled for that day. The first service was a regular preaching service followed later by a baptizing where 19 people were baptized.

In the afternoon we assembled at the building again for the third service and we organized the folk into a church. Besides the 19 that had been baptized earlier there were three others from another church that were living in the area, and the church was organized with 22 members. One of the

finest men of my acquaintance over here was called as their pastor. He had not done too much preaching before, but had been filling in at times when the missionary could not get there, and had been doing the work of a pastor for a long time. He is the sort of man that when someone does not have a meal he takes him in and feeds him. When a mother and father die, leaving some children, he takes them to his place and looks after them. When someone dies, he digs the grave, and I could mention other things, but this will give you an idea of the kind of pastor the Lord has set over them.

After the church was organized, we met again for the fourth time, late in the afternoon, and the church observed the Lord's Supper. This service was our last service in the Levani for this trip.

The next morning we were up quite early, and got a early start back to the Mission Station. It had rained every day that we had been in the Levani and the east end of the valley was flooded. On the way across the valley I waded water up to my waist for quite a long way. I did some duck shooting on the way back, killed two and had a duck supper that night at my home in the Tanggi Valley.

### Some Final Comments On The Patrol

This patrol was one of the greatest blessings to me of any patrol that I have made since being in New Guinea. Some reasons why: The Levani Valley is one of the most isolated places to be found anywhere. It is so primitive that it has almost a prehistoric setting, and gives one a feeling of being in a sort of mystery wonderland.

I have been preaching to the people in the Levani now for nearly nine years and to see two Baptist Churches established there after nine years of labor would be enough to make me rejoice throughout all eternity if there were nothing more. However, one of the greatest blessings has to do with a single individual that lives there. One of the men that was baptized and formed part of the church at Guali, was (Continued on page 7, column 1)

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PAGE FIVE



# JOHN GILL'S COMMENTARY

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## A Letter

(Continued from page one)

A-Mill sets "the last day" at the end of all time. You set it at the end of the Tribulation. I set it at the end of the church age and the beginning of the Tribulation. As far as the language itself is concerned, the A-Mill has the strongest argument. But interpreting Scripture by Scripture, you and I agree that he cannot be right. Well, as far as the words "the last day" are concerned, my position is better than yours, for there is definitely a difference in God's dealing in the Tribulation and in this age. I remind you that this age falls in the parenthesis between Daniel's 69th and 70th week. The revealing of anti-christ by the covenant with Israel, begins the 70th week. Thus, there is definitely an age-break at the ending of this parenthesis, and the beginning of the 70th week. And this age-break is "the last day" of John 11:24. See how easily your questions are answered, and how beautifully Scripture fits together when you accept Pre-trib truth.

"Our Father which art in heaven . . . Thy kingdom come." — Matt. 6:9.

You ask, "What do we pray for in the model prayer?" You say, "Why should we pray for the coming of the Lord's kingdom? Or do we pray for this? The Pre-tribs would have to answer negatively. Well, as you know, I am a Pre-trib and I do not answer negatively. We pray for the coming of the kingdom of Christ, because we long for that kingdom. We want to see our Lord rule in manifested power and glory on this earth where He has been so terribly dishonored. We long to share with Him in the glory of that wonderful kingdom. What are you arguing here? Why can't a Pre-trib pray for the coming of the kingdom, even though he knows that he will be raptured

before that time? You say that the answer to this prayer will be at the last of the seven trumpets of Revelation, and I agree. The seventh trumpet consists of, or contains the seven vials of wrath, and these bring us to the Battle of Armageddon where Christ will defeat the armies of anti-christ and set up His kingdom.

Your next question refers to II Thess. 2:6-8 with which I have already dealt. You ask, if we are to believe that the Holy Spirit is to be taken out of the world. I answer that the Holy Spirit is omnipresent, and could not be taken out of the world. But that He can be taken out in the same way that He was given on Pentecost. John 7:39 speaks of the Holy Spirit as not yet given. He will be taken out in the same way that He was given at some time subsequent to John 7:39. He was in the world before, and at John 7:39, yet, Jesus said He was not yet given. The Holy Spirit operates in this Church age in a way He did not before, and will not, after the church age. I believe that this is the way He is hindering the manifestation of the anti-christ, and that the removal of the true churches by the rapture of believers will remove the Holy Spirit as to His hindering work in this matter.

I am somewhat ashamed of the way you strain on the marriage of the Lamb in an effort to uphold your theory. You say, "Can we pinpoint the exact time of the marriage supper? Or must we infer this? . . . I cannot see that the supper has taken place in chapter 19. When the Lord says "the marriage of the Lamb is come," this says to me that this is soon to come to pass, but that it has not taken place at this time." Now, really, why do you strain so hard to get into the Tribulation. This says to you what you say it does, because what it really says upsets your apple cart — your new-found theory of a post-trib rapture. Of course it

has not taken place when the Lord says "the marriage is come," but it does then take place. Your argument that Rev. 11:18 proves that the saved are rewarded at the time the wicked are destroyed is based on the same principle which the A-mill uses to prove that John 5:28, and 29 teach that the saved and unsaved will be raised at the same time. Search and see if the A-mill cannot prove his point as easily as you do yours. Have you not yet learned that things are often joined in prophecy, that are separated in time of fulfillment?

I want you to try to sit down and write a chronological time table of the following events: the rapture, the judgment of believers, the marriage of the Lamb, the battle of Armageddon, the judgment of the nations, the setting up of the Kingdom. I believe the attempt will show you the truth of Pre-tribulationism. You challenge my "assumption" as to when the judgment of believers and the marriage takes place. Give me yours. I know the marriage takes place before that crowd gets on their white horses to follow Christ out of Heaven to the battle of Armageddon. It looks to you like the rewarding of the saints will be on earth after Armageddon because you want it to look that way to uphold your theory.

I see no point to your question on Acts 1:9-11. I do remind you that only His own saw Him go away. Now you answer your question as to "whether He will return as He went away." If He does, and He will, then it will have to be at a return different from the one in which "every eye shall see." Here you are caught in your own trap.

I do appreciate the obvious time you have put into the study of the Greek words used relative to the Lord's return. However, they do not, in any wise, enter into the matter we are discussing. Some Pre-tribs have foolishly insisted that one Greek word referred to the Rapture and another Greek word referred to the coming after the Tribulation. This position is untenable, and has been abandoned by nearly all Pre-tribs. A concordance study, such as you have made, shows that the different Greek words used are applied indifferently to both the Rapture and the coming after Tribulation. I will point out that some of your comments on these words and verses are in error. Your comment on Col. 3:4 is beside the point. Of course we will be revealed when He is revealed, because we will have already been raptured and glorified. On Pet. 5:4, we will receive a crown, when the Lord appears for us at the Rapture. Your comment is pure assumption when you say that when Christ manifests to the world who He is, then will be the time of rewarding. I feel that my statement above as to the usage of the different Greek words is sufficient on this point.

"And He shall send Jesus Christ, who before was preached unto you, Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets." — Acts 3:20, 21.

You use this verse to bolster your theory, using with it part of the 19th verse, "Repent, there-

fore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Your comments on this verse is a perfect example of, what seems to me, your straining a verse to get your meaning out of it. I feel that unless you had been trying to prove a point, you could have read this passage a thousand times and never thought it meant such a thing. The "when" in v. 19 should be translated "so that." The blotting out of sins takes place experimentally when we believe, and not at His coming. The "refreshing" and "restitution" refer to the same thing. Both refer to the coming Kingdom of Christ. Christ will be received by Heaven until the time of restitution, for, at the rapture, He does not come to the earth, but we meet Him in the air. Following the Tribulation, Christ will bring times of refreshing to the earth, and bring about the restitution of all things spoken of by the prophet. This "all things" refers to the Millennial reign of Christ. Your interpreting this to mean that all the elect must be saved before the Rapture is nothing at all but a pure assumption to try to prove your point. The A-Mill have the same argument you are using here. You make a strong point on the saints being raised at the last day, and then ask, "How plain can Scripture be?" Well, the A-Mill will use the same point to prove his general resurrection and then ask you the same question. What will you answer him? You will say that the last day is the last day of this age. You are right, but you refer to the wrong age. I will tell you "how plain Scripture can be," when you read the passages that deal with the kingdom age and then try to show me that none will be saved during that time. You say, "Praise the Lord." You had much more to praise the Lord for when you held to the precious hope of an ever imminent Rapture.

You then ask what the scholars of the past believed about our Lord's coming. Well, I agree with you that we should not seek to prove our point by what others believe. As you say, material is most scanty, as seen from your few quotes. Surely none of these men: Henry, Gill, Bunyan, Faucett, could be considered an authority on prophecy. I feel satisfied that Bunyan and Henry were Post-Millennialists. Faucett has some good material on prophecy. If you desire to study this part of the subject, I will be glad to recommend or loan you some material on it. Do not fall for the wicked and foolish argument that Pre-trib began with Darby, and was not heard of before that. It has been shown again and again that, from the earliest days following the Apos'tles, there were those who held to the imminence of the Lord's return. And, most assuredly, you cannot hold to imminence and post-trib at the same time. You suggest the 1800's as the time of the beginning of pre-trib. This is just some more post-trib foolishness you have imbibed.

You ask if we should trust the Arminians for our authority in this. You are right in saying that we should search the Scriptures, and base our belief on them. It is true that many we read who deal with prophecy are not sound on Grace and Church truth. This does not prove them wrong on prophecy. We must judge what they say about prophecy from the

Scriptures, and not from what they believe on other matters. No man has ever yet been right on every detail of Scripture, though it might be hard to get some of them to admit it. I do wish to point out strongly, that not only do some sovereign grace men believe in pre-trib but that, as far as I am aware, the overwhelming majority of the men that you and I are acquainted with who are sound on Grace and Church truth are pre-tribs. You misrepresented the case when you said "some." You name off the men that we are acquainted with, and think highly of because of their soundness, and most of them will be with me on this subject.

I commend your attitude of investigation. I have no fear as to the outcome, if you honestly and sincerely pursue your investigating of Scripture on this subject. In my next letter to you I will sum up some things and give a few more proofs of the pre-trib position. May God bless you.



## Mourner's Bench

(Continued from Page One)

"If I regard iniquity in my heart, the Lord will not hear me" (Psalms 66:18).

Now if God, at such times, will not hear the saved, then on what basis can we say that He will hear the lost.

We who are ministers should know from Romans 8:8 that "they that are in the flesh cannot please God". A lost person has only the flesh. He has not the spiritual nature; therefore, he, according to Romans 8:8, cannot please God. He cannot please God until he believes on God's Son. It should be very obvious on the basis of Romans 8:8, that a lost person cannot possibly please God at a mourner's bench, seeing that he or she have never believed, and are therefore still in the flesh.

We who are acquainted with the Word also know from Proverbs 15:29 that the "Lord is far from the wicked: but He heareth the prayer of the righteous". This verse says, in essence, that our God hears only the prayers of the righteous.

It appears to me that the whole practice of the mourner's bench is due to an entire misconception of the doctrine of repentance, and the place of feeling and emotion in one's religious experience. In fact, there is nothing farther from the truth than the popular teaching regarding repentance.

We know from Acts 20:21 that repentance is toward God. It is toward God because all sin is against God.

It needs to be pointed out that there are two kinds of sorrow for sin. One kind is brought about because of our getting caught in the act of sin. The other is a godly sorrow which worketh repentance.

You will remember from Matthew 27:3 that Judas repented because of that which he had done.

His repentance was brought about because of his being afraid of the punishment that awaited him, and not because he hated his sin. This is the kind of repentance that results from being caught in the act.

True repentance results in a godly sorrow we experience because (Continued on page 7, column 2)

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## Fred T. Halliman

(Continued from page five)  
at one time one of the most notorious fight leaders that this area has known. When I first came to this area this man had such a command of the people in general that they would almost freeze in their tracks at a word from him. He gave the government officers so much trouble that they finally decided to quit trying to bring him under control and one day while out in this area for several days trying to get the man to take him to jail, one of the toughest patrol officers that I have known, remarked to me, "I have finally decided to join him, for I cannot beat him." He said that he had sent word to the man if he would lay down his arms, and come in, instead of arresting him and giving him a prison sentence, he would make him a government representative — this he did.

While until the last couple of years the man has never shown any inclination towards spiritual things, God gave me favor with the individual from the very beginning. For the past couple of years he has often talked with me about spiritual things, and it was quite apparent that over the years the gospel of Christ had begun to mellow his old stony heart.

We are trying to build a new permanent material church building here on the Mission Station and intend to do so when we have raised the money to buy the materials with. There are several trees, fine pine trees, not too far from the Mission Station that could be used as part of the timber. We have been trying to buy these trees from the clan that owns them. This man that we have been talking about owns part of the trees and has said that he will donate his part free of charge to the new church building. God has not only saved his soul and added him to one of the Lord's churches, but has opened his heart to give out of love for what Christ has done for him.

Beloved, there have been longer patrols that I have made, and on more patrols a greater number of folk have been saved and baptized, but I can think of none that has been a greater blessing to me than the six day patrol that have just recently returned from in the Levani Valley.

I thank God from the depths of my heart for you that have made it possible from a financial point of view so that I could make this patrol, and for all of you that have held me up in prayer while so doing. May our heavenly Father bless each and every one of you throughout the new year.

## Mourner's Bench

(Continued from page 6)  
cause God the Spirit has made us aware of the fact that we have wronged God. This is the kind of sorrow the Publican experienced when he stood in the temple and smote upon his breast crying: "God be merciful to me a sinner". It needs to be pointed out that sorrow for sin, even godly sorrow, is not repentance itself, seeing that repentance involves turning away from sin.

Let me emphasize again at this point that sorrow for sin, even though it be godly sorrow, is not repentance, yet we know from I Corinthians 7:9-10 that it leads to repentance:

"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner,

that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."

Repentance involves our taking all the blame that is due us. It is to own the whole truth of our sinful condition unto God. This is the path to repentance, for when one is sorry for his or her sins, and acknowledges them to God, then he or she will, by faith, turn from them to Christ the Lord.

It is interesting to note that Peter's answer to Acts 2:37 is Acts 2:38:

"Now when they heard this they were pricked in their heart, and said unto Peter and the rest of the Apostles, Men and brethren, what shall we do?" (Acts 2:37).

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

Peter, here in Acts 2:38, was saying, in essence, take all the blame that belongs to you. Own the whole truth before God. Do not gloss over your sins, but confess all, and be baptized, so as to show to all that you are resolved to follow the Lord where ever he leads.

Let me ask you, on the basis of the above, what the mourner's bench can possibly have to do with repentance? It is obvious to me that it can lead the sinner away from repentance rather than to it. I'm convinced that it can only blind the sinner as to the facts of the matter. It will only cause the sinner to think that his much begging is repentance.

We all know, or should know, from John 14:6, that the only way to God is through the Lord Jesus Christ. Now if a person does not have Christ; that is, if he is not a believer in Christ, how in the world can he or she approach God in prayer? It becomes very obvious that the sinner should believe first, and then pray.

Those of you who are familiar with the Scriptures will know that there are many examples in the Bible where the Lord saved people without the use of prayer. There was the woman at the well (John 4), the woman taken in adultery (John 8), Zacchaeus (Luke 19), the woman in Simon's house (Luke 7, and others. Not one of these uttered one word of prayer for salvation. Let us remember that our Lord is the same today as he was then.

"Jesus Christ the same yesterday, and today, and for ever" (Hebrews 13:8).

It is thought by many that prayer is the power of God unto salvation, but those who know the Bible will recall that I Corinthians 4:15 denies this, for here in Romans 1:16 we are taught that the Gospel, and not prayer, is the power of God unto salvation. We, of course, know from I Corinthians 15:1-4 that prayer is not a part of the gospel. Listen:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for your sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

Let's suppose that a person did go to the mourner's bench and pray to be saved. How would the person know when he was saved? Those who hold to the bench idea say that a person will know he is saved when he feels saved. In other words, salvation is based on feeling.

There is a great multitude of people today who are looking for a feeling as a basis for knowing

that they are saved. It needs to be emphasized that great rejoicing should go hand in hand with salvation, but it should also be pointed out that the new birth does not rest on feeling, but on the Word of God. We know we are saved, not because we feel happy, but because the Word declares, "he that believeth that Jesus is the Christ is born of God".

It is a matter of taking God at His Word, yea, it is a matter of taking God's Word into our heart. When asked, "Are you saved?", we may answer "yes". If asked, "How do you know that you are saved?", we may reply with all certainty, "Because God in His Word has told me so". You see, we do not know we are saved because we are happy, but we are happy because we are saved. One writer expressed it very well, when he said; "Believing is the root, and joy is the feeling."

Let's suppose that I promised to give you \$100.00. Would you fall down before me and begin begging me for the money, or would you take me at my word, and simply accept the \$100.00? You would fall before me and begin begging only if you questioned my truthfulness. In like manner, those who beg God for the gift of salvation are questioning the truthfulness of God.

The mourner's bench is Catholic to the core. In fact, it is Catholic in practice and in principle.

Why does the Catholic go to the priest? It is for one thing: He believes that the priest can have more influence with Christ in getting Christ to forgive his sins. The unbeliever goes to the mourner's bench for the same reason. He believes the preacher can have more influence with Christ than he himself can have. Beloved, wherein lies the difference between the mourner's bench and the Catholic confessional?

The Catholic priest prays to Mary (the mother of Jesus) for the Catholic at the confessional, because he thinks that Mary can have more influence with Jesus (her son) in getting Him to let the sinner off from his sins. The sinner, in like manner, goes to the mourner's bench hoping that some godly woman will intercede on his behalf. This is Catholicism pure and simple.

The Catholic priest will also pray to some saint (so called) of the church, and ask him to use his influence with Christ in getting the sinner off from his sins. The sinner, in like manner, goes to the mourner's bench hoping to get some saint to use his influence with God in the sinner's behalf. This is also Catholicism pure and simple.

The dreadful thing that each of these acts does is to take the sinner's eye from Christ, to the person who is doing the interceding. Furthermore, the sinner gets the idea that God does not want to save him, so he (the sinner) must use every tactic in the book in order to get God in the frame of mind to grant salvation to him.

May God the blessed Spirit use this message as a means to point men and women, boys and girls, directly to Christ Jesus the Lord as their only hope of Heaven.

## Church Music

(Continued from page one)  
ing also." This means we are to sing with our human spirit under the influence of the Holy Spirit. The words of the songs must be understandable. They must be understood by the singer and the listener.

I believe God is not pleased with much of the church music of our day. Many religious societies are completely given over to religious rock 'n roll. Such music has the sound of the jungle toms. This religious pop music is widely used by the famous quartets and soloists. It is even found in juke joints and bars. It is very popular with the unsaved who often dance to its

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rhythm. Some churches have so departed from the New Testament pattern that they have turned their sanctuaries into a stage for hippie music under the cloak of "Christian folk musicals."

## NON-MUSICAL GROUPS

The Old School or Primitive Baptists have always been opposed to the use of musical instruments in worship. Baptists in England and America have debated this question for the last three hundred years. Some Baptists in England and America were even opposed to singing as well as instrumental music over a hundred years ago. Campbellites in the main have always been against instrumental music since the days of Thomas and Alexander Campbell. The question was warmly debated among them at their beginning. It was so much a question that the Campbellites divided over the matter. Today we have the liberal musical Campbellites known as the Christian Church. Then there is the old-line Campbellites who glory in calling themselves The Church of Christ. These bitterly oppose instrumental music. This belief was inherited from some of their hardshell Baptist associations when their movement commenced in 1827.

## INSTRUMENTAL MUSIC IN OLD TESTAMENT

There are numerous references to instrumental music in the Old Testament. In I Samuel 10:5 King Saul met "a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them." This passage reveals instrumental music as being common in ancient Israel, even among the prophets.

David was not only a great warrior, but also a skilled musician. His tuneful melody upon the harp had a profound effect upon the demonized Saul. I Samuel 16:23 reads: "And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him."

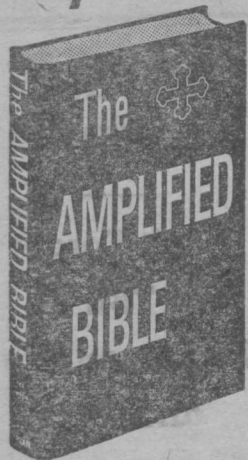
Instrumental music had a prominent place in the tabernacle and temple worship. I read in I Chronicles 25:1: "Moreover David (Continued on page 8, column 1)

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PAGE SEVEN

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## Church Music

(Continued from page seven)

vid and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps with psalteries, and with cymbals . . ." Verse 3 says they "prophesied with a harp, to give thanks and to praise the Lord." Verse 6 says: "All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God. . ." II Chronicles 16:42 speaks of "trumpets" and "cymbals" and call them the "musical instruments of God."

I am aware that sometime musical instruments were used for revelry in Old Testament times. Amos 6 deals with a group of people in Zion who lay "upon beds of ivory" and ate "the lambs out of the flock" and invented "to themselves instruments of music like David." These same people drank wine in bowls and chanted to the sound of the viol. God never authorized these people to do this. A musical instrument is a good thing, but these people mis-

used them. The fault was not in the musical instrument, but in the users of the instruments.

### INSTRUMENTAL MUSIC IN NEW TESTAMENT

Did God abolish the use of instrumental music in the New Testament? The ceremonial law of the Old Testament Era was abolished by Christ. Colossians 2:14 declares: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." This verse does not mention the abolition of instrumental music. The writer of Hebrews tells us how the Aaronic Priesthood and animal sacrifices have ceased, but no where does he say instrumental music has ceased. To assert that it has ceased is to speak where the Bible is silent! The New Testament no where states that instrumental music in worship is abolished.

It seems to me that the burden of proof has been pushed off on the wrong part. Since instrumental music was used to praise God in the Old Testament worship, we would assume it is carried over into New Testament worship un-

less Scripture plainly forbids its use. Since no New Testament Scripture prohibits its use, we have every right to believe it does continue. There is no New Testament Scripture which says we ought to have a church building. But we know from the temple and its worship that God does approve of such. The same is true of instrumental music in Christian worship. Until some find one Scripture which forbids instrumental music in Christian worship, they would do well to remain as silent about the subject as is the New Testament.

### NEW TESTAMENT APPROVAL OF INSTRUMENTAL MUSIC

In connection with the raising of Jairus' daughter I read in Matthew 9:23-25: "And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose."

Note the word "minstrels" which means "persons who play instruments of music." Here we see instrumental music used in connection with a funeral. Christ honored this funeral service with His presence. He did not rush in to this house and preach a lengthy sermon against instrumental music. Instead, He raised the dead girl back to life again. The presence of Christ where instrumental music was used, the miracle performed, and His failure to rebuke them for the music they used, proves Christ approved of such.

In Revelation 5:8 it is said that the twenty-four elders had harps and "sung a new song." They are pictured playing the harps and singing unto the Lord the song of redemption. This is in the New Testament. It reveals that singing with instrumental music will be carried on in Heaven. If it is right to do this in Heaven, can it be wrong to do it on earth? God help those who would condemn a man for doing in church what the saints will do in Heaven in the presence of God.

This passage is indeed a problem for the non-musical contenders. They believe the book of Revelation is the trials and triumphs of the church. Of course, we pre-millennialists do not believe this is the case. But if they are right in saying Revelation is a history of the church, then they must admit that they have instrumental music in the church in the New Testament.

### EPHESIANS 5:19 AND COLOSSIANS 3:16

Those who are opposed to the use of instrumental music appeal to Ephesians 5:19 for proof of their position. It reads: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." But where does this verse forbid the use of instrumental music? It does not approve or disapprove of its use. This verse only tells us what and how we are to sing in Christian worship. All reference to the abolition of instrumental music in this verse must first be put into it by those who have a dogma to defend.

Another proof text for the non-musical contenders is Colossians 3:16 which says: "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." It is just like Ephesians 5:19. It only tells how and what we are to sing in church. It makes no reference to instrumental music.

You will observe that both passages tell us to use the psalms. Colossians 3:16 goes so far as to command us to teach and admonish one another in psalms. If the New Testament Christian teaches from the psalms, will he teach the use of instrumental music? What will a New Testament believer sing about if he sings from

## Ten Commandments From New Testament Like The Old

1. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. (Luke 10:27).

2. God is a spirit, and they that worship Him must worship Him in spirit and in truth (John 4:2-4).

3. But I say unto you, Swear not at all . . . But let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil (Matthew 5:34, 37).

4. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching (I Corinthians 16:2; Hebrews 10:25).

5. Children, obey your parents in the Lord, for this is right. Honor thy father and thy mother, which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath, but bring them up in the

nurture and admonition of the Lord. Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God (Ephesians 6:1-4; Romans 13:1).

6. Thou shalt love thy neighbor as thyself. Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him (Matthew 22:39; I John 3:15).

7. Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge (Hebrews 13:4).

8. Let him that stole steal no more; but let him labor, working with his hands the thing which is good, that he may have to give to him that needeth (Ephesians 4:28).

9. Wherefore putting away lying, speak every man truth with his neighbor, for we are members one of another (Ephesians 4:25).

10. Take heed and beware of covetousness; for a man's life consisteth not in the abundance of things which he possesseth (Luke 12:15). — The Christian Cynosure.

the book of Psalms? What do the Psalms say about the use of instrumental music?

Why not just look and see for ourselves. Don't take my word on this. Search the book of Psalms yourself. I read in Psalm 33:2-3: "Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skillfully with a loud noise." Listen to Psalm 98:5-6: "Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King." Psalm 150:3-4 commands: "Praise him with the sound of the trumpet; praise him with the psaltery and harp. Praise him with the timbrel and dance; praise him with stringed instruments and organs."

In the light of these inspired words, I conclude that if a church member teaches and admonishes from the Psalms, he will teach the use of instrumental music. If he sings from the Psalms, he will sing about God's command to praise the Lord "with stringed instruments and organs." So the verses usually appealed to condemn instrumental music in Christian worship actually teach it is permissible.

### Some Objections Answered

Some object to instrumental music in church because the Old Testament mentions the dance along with instrumental music. They seem to believe if you have instrumental music in the church it will lead to dancing. This makes as much sense as to say drinking grape juice will lead to drinking wine, or to have a wife will lead a man to commit adultery, or to read the Bible will cause a man to read filthy books. Many good things could lead to bad things, if the person using them lack self-control. The problem is in the person, not the thing.

Those who contend for this never define the word "dance" as it is used in the Old Testament. They seek to make people believe the Old Testament dance is the modern ballroom dance of today. This is an inexcusable error.

The dance in Old Testament times was not a second cousin to the modern ballroom dance of today. The Jewish dance was performed by the sex separately (Jer. 31:13; Ps. 68:25). It was nearly always a means of praising the Lord. Psalm 149:3 commands: "Let them praise his name in the dance . . ."

Some will ever be saying that there is no Scripture for instrumental music in the New Testament. I offer a few questions for the consideration of those who so say. Where does the New Testament say we can have a church building? A public address system? An offering plate? Church

pews? A baptistry? Revival posters? Song books? Pastor's study? A telephone? A nursery? Church bulletin? A blackboard or a tuning fork? Nearly all who oppose instrumental music use tuning forks. A tuning fork is a tone producer, and so is an organ or piano. So even those who oppose musical instruments in the church are after all using a musical instrument.

The Bible does not condemn those who sing in their churches without musical instruments. Neither does it condemn those who sing with instrumental music. If some want to sing without instrumental music I will not condemn them for the Bible does not. Nor do I expect to be condemned for using instrumental music in the worship at my church since the New Testament permits its use.



### Sincerity

(Continued from page one)

er mind that; make up for it by sincerity; run all the harder.

"Stop, friend, stop!" cries out a neighbor, who knows your errand, "You're going the wrong way."

"I can't stop," you reply, "I'm in too great a hurry."

"But your hurry is all lost time; you are getting farther and farther off."

"Never mind! I'm thoroughly sincere. Look how hard I'm running."

But you never reach the doctor, and your child dies.

Friend, sincerity on the wrong road means traveling faster to eternal destruction.

"Except a man be born again, he cannot see the Kingdom of God." (John 3:3)—The Life Line.

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PAGE EIGHT