

## MY TIMES ARE IN HIS HANDS

"My times are in Thy Hand: deliver me from the hand of mine enemies, and from them that persecute me"—Psalm 31:15.

Someone has said there are few joys like writing to others of Christ. Many a sad heart would lose its sense of aloneness if we told others more often what the Lord Jesus means to us. David was in deep trouble because his sinning had given his neighbors and one-time friends, as well as his enemies, a cause for reproaching not only himself, but God whom he served. It seems to me this is the bitterness of gall, for a professing Christian to bring disgrace upon the name he bears. But there is comfort and strength in our forgiving Lord.

"My times are in Thy hand." God is ever our Contemporary, and what He has been in ages past, He is today. "Jesus Christ is the same . . . today." Our life is not mapped out in a bird's eye view, but all the details, the unimportant happenings, and what we call strange coincidences, have all been planned for, and emergencies met long ago. There are no surprises to God, and never in the everlasting ages of the past has there been a moment when our times were not in the hands of an infinitely wise and compassionate God of love and justice.

"Faith rejoices in the unseen and grasps the truth of the eternal reality of our present Lord," knowing He loves even as He knows. (Continued on page 8, column 5)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

## THE QUIET HOUR WITH GOD

The secret of power is abiding in Christ. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

How, then, may we constantly abide in Him, and have His power in our lives?

First, of course, we must be saved — Christ must be our Saviour. Then there must be consecration. This is an offering of self — all that we are or have — to Christ, to be used in His way and in His plan. This attitude is to be constant, the consecration to be renewed each day. As we "grow in grace and knowledge" we shall become aware of new gifts to offer, which were not consciously included in the first act of consecration.

We must be prepared to consider what God wills with our lives. He will make known His will for us; our part is to be quickly and completely obedient to every known command. We are not to consider the cost; we are to obey, doing without question or complaint, that which has been made plain to us.

Another help is to accept all the experiences of the day as coming from His love — the interruptions, the delays, the misunderstandings, the limitations, the broken plans. In them all are hidden lessons for us to learn; through them God is preparing us, giving us opportunities to grow needed graces.

We are to feed on His Word. His (Continued on page 8, column 5)

# 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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## FAKE AND FRAUD OF FAITH HEALERS

By RAYMOND WAUGH, SR.  
Midland, Texas

### PART III Is This The Age of Sainly Suffering

If we can receive it, this is not the "Dawn of the Millennial Age," this is not "The World Tomorrow," this is not the Age of surcease from pain; this is not the Age in which the atoning death of Jesus Christ can be applied to mortal (dying) bodies of flesh, blood, and bone. If God enables us to understand it, this is the Age in which the bodies of flesh must be "sown in corruption" in order that God may "raise (them) in incorruption" in the coming Age. If we can receive it, this is the Age in which bodies must be sown in dishonor and weakness in order that God may raise them in glory and power. If we are able to receive it, this is the Age in which bodily naturalness, earthiness, and corruption must be superseded in The Age to come by

spirituality, heavenliness, and incorruptibility.

This is the Age in which a Scriptural saint by the name of the Apostle Paul could cry out agonizingly, "Oh, wretched man that I am, who shall deliver me from this body of death?" If our spiritual insight is sufficiently bathed by the Holy Spirit-inspired Word of



RAYMOND A. WAUGH

fect mental arrangement. Though most men doubtless will be unwilling to receive it, this is the Age in which the Judases walk like Christians, talk like Christians, look like Christians, and even perform pseudo-Christian miracles! Is it any wonder that our blessed Lord proclaimed, "Be ye therefore wise as serpents, and harmless as doves" (Matt. 10:16)? Is it any wonder that our God warns His own to, "Believe not every spirit, but try the spirits whether they are of God because many false prophets are gone out into the world" (I John 4:1), and to "prove all things; hold fast that which is good" (I Thess. 5:21)?

### Is This The Age of Healing Charlatans

In the light of these Scriptural truths, who then are these who clutter the airways and fill the supposed churches with the proclamation of their "healing powers?" Who then are these who cast con- (Continued on page 8, column 3)

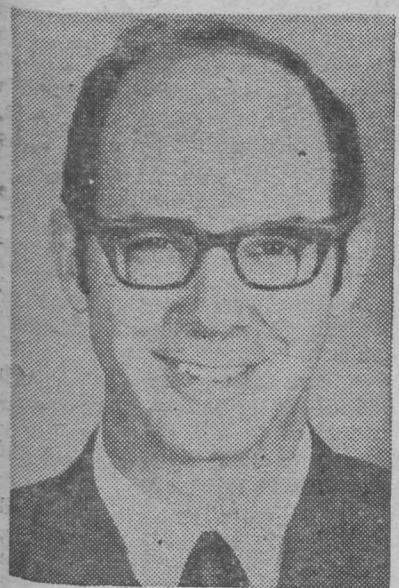
### TABERNACLE SERIES . . .

## THE GOLDEN ALTAR

By WILLARD WILLIS  
Monroe, Ohio

Exodus 30:1-10.

There were two altars connected with the Tabernacle — the golden altar and the brazen altar. Both of these altars were made of wood, but they were not covered with the same kind of metal. One was covered with "brass" and called the "brazen altar," while the other was covered with "gold" and termed the "golden altar." The brazen altar was placed on the outside of the building in the court, while the golden altar was inside the Holy



ELDER WILLARD WILLIS

Place, standing before the veil. These altars differed in that the brazen altar was a place of sacrifice, while the golden altar was the place of worship, being termed "the altar of incense." Both altars, however, were needed to set forth truths relative to Christ — our one altar. He is the Altar referred to in Hebrews 13:10:

"We have an altar, whereof they have no right to eat which serve the Tabernacle."

It is interesting to note that the golden altar is not mentioned in Exodus 25 and 26 where reference is made to five other pieces of the Tabernacle furniture. The reasons for this are probably as follows:

First, the vessels in Exodus 25 and 26 speak of our Lord coming to us, while the golden altar has to do with our offering praise to Him. Secondly, the reference to the golden altar was deferred until there was a priest to burn incense thereon. We see, then, that chapters 28 and 29 were needed so as to bring before us the priestly family, before the two holy vessels, laver and golden altar) at which they were to minister, were described. Thirdly, the description of the golden altar was deferred until Exodus 30, because that which it prefigured was worship. It, of course, referred first of all to Christ.

The golden altar speaks of the highest privilege — the privilege of coming before our Father in worship. Its significance, then, is great, yea, so great that we should incline our ears so that we hear its message to us.

"And thou shalt make an altar to burn incense thereon"—Exodus 30:1.

We, in this verse, learn of the purpose of this particular altar. We, in fact, learn of its purpose even before being introduced to the material from which it was made and its dimensions. This fact, of course, has a message for us — (Continued on page 6, column 1)

God, our hearts will be ready to grasp the truth that this is not the Age of sickness, tearfulness, or harmlessness. Rather, this is the Age in which God "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and the unjust" (Matt. 5:45); the day in which Jesus insists that the wheat and the tares should "both grow together until the harvest" (Matt. 13:30); and this is the Age in which even the vulturous fowls of the air lodge in the branches of the "mustard tree" to which has been given the name, "Kingdom of heaven" (Matt. 13:31-32).

This is the day in which even the faith of the saintly Job's, David's, Paul's, Timothy's, and Trophimus's cannot be made to assure absolute fleshly respite from disease, pain, and death, and neither can such faith assure absolute physical healing, surcease from pain, or per-



### We Need Help!

In our search for a pastor and editor, we do not wish to pass up any opportunity that God might be pleased to use in the selection of one. We are trying not to run ahead of the Lord in anything, and at the (Continued on page 8, column 5)

By MILBURN COCKRELL  
Fulton, Mississippi

### PART II

"The Lord gave the word: great was the company of those that published it"—Psalm 68:11.

The story of missions is an old, old story. It antedates creation. In eternity past the Son of God entered into a covenant engagement with the Father and the Holy Spirit to come to earth on a mission of redemption. When on earth, our Saviour said: "My meat is to do the will of him that sent me, and to finish his work" (John 4:34).

In the fulness of time Christ came in fulfillment of this mission. "God sending His own Son in the likeness of sinful flesh, and by a sacrifice for sin, condemned sin in the flesh" (Rom. 8:3). Near the end of His earthly life He declared: "I have glorified thee on earth: I have finished the work which thou gavest me to do" (John 17:4). When He completed His mission into the world by saving His people from their sins, He cried out in victory: "It is finished."

### The Patriarchs And Missions

In the patriarchal dispensation, God preached the gospel to Abraham (Gal. 3:8). Jehovah removed him from province to province

through a protracted life and invested him with importance in the eyes of the nations among whom he sojourned.

Later, God sent Abraham's posterity into Egypt and kept them as a marked and distinct people. Finally, he led them out by a miracle and conducted them to Canaan. Thus, God made the truth migratory and offered every nation which it visited an opportunity of learning of it.

### The Mosaic Dispensation

The Mosaic Dispensation was



ELD. MILBURN COCKRELL

located then in the center of the known world. From this center the light of truth poured forth in all directions over the face of the earth. The Hebrews protested idolatry and proclaimed the One Living God. They invited the nations to come and worship before Him. "O come, let us worship and bow down: let us kneel before the Lord our maker," they said (Psa. 95:6).

The Israelites constituted God's chosen representatives to an apostate world: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he" (Isa. 43:10). Again the Lord said of Israel: "This people have I formed for (Continued on page 6, column 4)

## The Baptist Examiner Pulpit

A Sermon by Roscoe Brong

### "BAPTIST PERPETUITY"

"The church of the living God, the pillar and ground of the truth."—I Tim. 3:15.

Recorded history often reveals more of historians' prejudices than of actual events, and the history of Christianity has been written mostly by the enemies of Baptists. Even so, there is historical evidence for the continued existence of what would now be called Baptist churches from the days when Jesus was on earth in the flesh down to the present time. This

evidence is not beyond dispute, but it is more than sufficient if we are willing to believe the promises of God's word.

My purpose here is to show from the Bible, APART FROM ALL HISTORICAL EVIDENCE, that we must believe in Baptist church perpetuity if we believe that God's Word is true.

### 1. THE GATES OF HADES His Promise of Perpetuity

"Upon this Rock," said Jesus, re-

ferring to Himself, "I will build my church; and the gates of hell (Hades) shall not prevail against it"—Matt. 16:18.

We may find various interpretations of this statement of Jesus, but despite a great variety of ideas in detailed interpretation, it is fairly clear to all that we have here a PROMISE of our Lord that His church would not be overcome by the powers of evil. Whatever this church was, it could not fail if (Continued on page 2, column 3)



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JOHN R. GILPIN, Jr. Editor  
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## Brother Halliman Answers Question

By FRED T. HALLIMAN  
Missionary To New Guinea

Recently, I had to make a business trip to Florida and while on this trip, I was able to visit with several of the Lord's saints and three churches. It was a joy to be able to see these dear people and visit these churches.

While at one of these churches, the question was asked: "Does Calvary Baptist Church take 10% of all the New Guinea mission money?" Before I could answer the question, I was told that one who was formerly connected with our church was spreading the news across the country that Calvary Baptist Church took 10% of all the New Guinea money received.

I hereby publish my answer for the benefit of all. That is a black lie. Calvary Baptist Church does not take one penny of the mission money. Not even stamp money nor bank charges are taken out of the mission money by the church. If you send 10 cents or 10 dollars to the New Guinea mission work, every cent of it reaches the missionary.

Our church does not have to steal from her missionaries, for the Lord provides for our needs as a church. I do tithe into my church which is only Scriptural and right. I have never read where a missionary was exempt from tithing any more than any other member of a New Testament Church, but the church does not take a penny of the mission money.

This lie, like the one about "The Great White Father," was started on me, no doubt, due to jealousy. It appears that while few have tried and none have stayed with me in the work, most all are ready to find fault and try to do harm. However, I have always noted,

whether it be here or in New Guinea, that folk who try to do harm to the Lord's work, always turn out to be a blessing to us in some manner. No doubt, "... they meant it for evil but the Lord meant it for good."

If there are any questions on your mind concerning the New Guinea mission work, please contact me regarding such and I will be glad to give you an answer.

## Out-Of-Town Calvary Baptist Member Writes

ED. NOTE: Recently we received this carbon copy of a letter sent to Bro. Austin Fields by one of our members. We are printing it just as it was received without any editing. We are thankful to have members over the country that are able to detect heresy and meet it on its own ground. Such members are a real blessing to any church. We believe that not only our members who live close by and attend regularly are sound in the faith, but our out-of-town members are some of the soundest people to be found anywhere.

Fayetteville, Ark.  
Dec. 18, 1974

Elder Austin Fields,  
Arabia Missionary Baptist Church  
610 High Street,  
Coal Grove, Ohio 45638

Today, I received the sad, shocking news that our Pastor, Editor Elder John R. Gilpin went to be with The Lord on Dec. 7, 1974. Today, I also received The Comforter, Oct., 1974, Article entitled, "Priesthood of the Believer or Church?"

Brother Fields, I feel sure you had heard of Elder Gilpin's passing into glory. You know I am a member of Calvary Baptist Church at Ashland. Why, have you added insult to my sorrow and great loss, by sending your heresy at this time, to refresh my mind, how you in the recent past, hurt and wounded the spirit and heart of my beloved pastor and overseer of my spiritual welfare?

You should hang your head in shame for you have stooped as lowly as John R. Rice; in that you use quotations from the Godly Dr. J. R. Grave's Book, "Old Landmarkism," in an effort to prove heresy: just as Rice prints falsehood in his "small paper," The Sword of the Lord, in his vain efforts to prove The Great Charles Spurgeon a Free Will-er.

Please, Brother Fields, don't try ever again, to comfort me by sending The Comforter. There is no comfort in heresy.

A Persevering Gilpinite,  
Mrs. Ellen Pinkerton  
117 West Spring St.  
Fayetteville, Ark. 72701



## Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory

## "SUNRISE IS JUST AHEAD"

"And as he passed over Penue! the sun rose upon him, and he halted upon his thigh"—Gen. 32:31.

I want you to notice the phrase, "the sun rose upon him." This is a picture of a sunrise, and deeply significant is this sunrise in Jacob's life. You might read it and think of it just as a passing event. But that is not true. This was one of the most significant events in Jacob's life. There never was a sunrise before, nor a sunrise after, that meant as much as this sunrise in Jacob's life. In fact, for the rest of his life, his name was not Jacob, but was Israel. I say it was a most highly and a most deeply significant event.

I wish that we might notice some of the things that preceded this sunrise. If you will study the character of Jacob closely, you will find that he was a strong, self-willed individual. He wanted to do things his way. He wanted to do things like he wanted to do. It looks to me like Jacob was always trying to fix things himself, without taking God into consideration.

I am reminded of one of the members of our church in whose home I visited a few years ago, who had decided that she could fix a clock. She took the clock entirely apart, and when I was in the home, it was in about umpteen million pieces — all thrown together in a little tin can. I might say the clock never ran again, but it was an attempt to fix it.

That was Jacob. Every time I think of that individual, I think of

Jacob. Jacob was a fixer. He tried to fix things. The only thing about his fixing was, it never quite worked out right. You remember how he stole his brother's birthright — that was Jacob fixing it. He would have gotten the birthright. It was definitely his, for God had already promised it. His mother knew it and Jacob knew it, but he just simply ran ahead of the Lord and fixed things for himself. So he stole his brother's birthright.

You say, "Well, he didn't exactly steal it." Beloved, it was pretty nearly the same thing. He took advantage of his brother when his brother was hungry. His brother came in hungry out of the field. He had been out all day and in the excitement of the hunt, he forgot about food. When he got home, Jacob was cooking some red beans and the smell of those beans went to his nostrils just like liquor to the nostrils of a drunk. Esau said, "Give me some of that red soup." Jacob had the opportunity that he had hoped for. Jacob said, "We'll make a trade." I can see Esau as he sits down to the table and gulps down the red soup, wipes his mouth with his coat sleeve, and walks out. Esau was perfectly happy. Jacob was happy, too. He didn't have to wait for God to give him the birthright. He could steal it. He could trade for it. He took care of it himself.

I see Jacob a little later on, when he fled from the wrath of his brother, Esau. Esau was angry when he realized what Jacob had done in deceiving his old father who was nearly blind — when he

got a blessing that should have gone to Esau. Esau realized that he had been tricked again by his brother. The Word of God tells us that Esau said, "Since father is dead, I'm going to kill him." Jacob hurried away from home.

His mother trumped up an excuse. "These daughters-in-law that Esau brought home are driving me insane. If Jacob marries one of these heathen girls in this land, I'll go crazy. Let's send him back to our old home, so that he can marry in our people there." Jacob starts out. It was only a trumped-up excuse. He and his mother are trying to fix things again. So Jacob fled from the wrath of his brother.

Jacob went to Padan-aram. You remember the story how he cheated his father-in-law. God had designed that Jacob was going to be rich. There wasn't any doubt about God's design and purpose for Jacob, but Jacob wasn't willing to wait for that. I can see him now as he barbers with his father-in-law. I can see those cattle producing, and sheep producing — gristled, and ringstraked, and speckled. I can see how his flocks became greater and his father-in-law's flocks became fewer, and how his flocks became stronger while his father-in-law's flocks became weaker. I can see Jacob getting all the wealth of the country and I can see his father-in-law coming down to penury. Jacob didn't have to do that. God was going to give him wealth. He is fixing it. He is working things out to suit himself.

(Continued on page 3, column 1)

## "Perpetuity"

(Continued from page one)

Jesus spoke the truth. We believe that this church was what would now be called a Baptist Church, and anyone who will honestly examine the organization and doctrines of this New Testament institution in comparison with the organization and doctrines of Baptist churches today will reach the same conclusion.

If the church that Jesus built was not a Baptist church, then we need to find out what kind of church it was, and join that church, if we want our service to be pleasing to Him. One thing we can be sure of: if Jesus spoke the truth — and what real Christian would deny this? — the church that Jesus built has been in the world ever

since and will be here till He comes again.

The popular Protestant dogma in this connection speaks of an "invisible" church to which all Christians belong. More on this as we go along, but for the present note a few simple facts:

a. Neither the expression "invisible church" nor the idea of such an expression can be found in the New Testament.

b. The whole purpose of the "invisible church" dogma is to justify the Protestant splits from Roman Catholicism. But since Baptists are not Protestants and were never a part of the heretical Catholic system, we have no need of any such dogma to justify our existence.

c. Most Protestants and many ignorant Baptists suppose that Christ built two churches; that is, two kinds of churches: the "invisible church" of their own vain imagining, and the organized assemblies that they cannot help recognizing in the New Testament. Then, to add insult to injury, they call their imaginary monstrosity the "true" church! But the Bible says that there is only one body (church), that is, one kind of body, just as there is only one baptism, that is, one kind of baptism—Eph. 4:4, 5.

d. Since there is no just reason to do otherwise, we must understand that Jesus used the word "church" (Greek "ekklesia") in Matt. 16:18 in the same general sense that it has been used everywhere else in the New Testament: that is, an assembly, almost always an organized assembly. The word here is used abstractly; that is, it expresses an idea whose re-

alization is to be found in a particular organized assembly.

### 2. CHURCH DISCIPLINE

"If he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall have been bound in heaven; and whatsoever ye shall loose on earth shall have been loosed in heaven"—Matt. 18:17, 18, AV, with corrected tenses of verbs in verse 18.

This text suggests three simple questions that believers in an "invisible" church might try to answer:

a. How can a wronged brother tell his grievance to an "invisible" church?

b. How can an "invisible" church decide an issue, make known its judgment to a trespassing brother, or execute that judgment "if he neglects to hear"?

c. Is not the authority to "bind and loose," whatever this means, in verse 18 given to the same church that is in view in verse 17? Obviously the reference here is to an organized assembly; and obviously, such organized assemblies must always have existed from that time to this in order that faithful followers of Jesus might obey His instructions here given.

### 3. BAPTIZED INTO ONE BODY

"For also in one Spirit we all were baptized into one body . . . And ye are a body of Christ, and members in particular"—1 Cor. 12:13, 27, corrected translation.

Verse 27 of this quotation tells what kind of body is meant in verse 13: the kind of which the church at Corinth was an example. 1 Cor. 1:13-17 shows what kind of baptism is meant: namely, baptism. (Continued on page 7, column 1)

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JOHN R. GILPIN

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PAGE TWO



## "Sunrise"

(Continued from page two)

Then one day I can see him as he says to his wives and children, "Let's leave." They picked an opportune time when Laban, his father-in-law, was shearing sheep away from home. Without telling Laban goodbye, without Laban kissing his daughters goodbye, without Laban bidding his family goodbye, Jacob stole away. He is fixing things.

Oh, what a mess he got in then! It is interesting to me to notice how that every time Jacob fixed things, he just got into a mess. He is in a terrible mess this time.

I can see them when Laban and Jacob meet out there on the mount. After that stormy meeting on the mount, when they looked each other in the eye and each realized that he was dealing with a trickster and a skinner of the worst type, they built that altar between them. They said, "Mizpah," which means, "The Lord watch between me and thee, when we are absent one from another."

Every once in a while, people go to church or to a PTA or to some kind of a gathering and at the close of the service they'll say, "We'll all stand and say the Mizpah," and they'll repeat it: "The Lord watch between me and thee, when we are absent one from another." It sounds fine there, but that wasn't the way it happened back here. When Jacob stood on one side of that altar and Laban on the other, it wasn't friends that were parting, but it was two of the bitterest enemies. What they meant was, "You are the biggest crook in the country and the Lord watch between us. If anybody can watch between us, it will have to be the Lord."

Notice how Jacob is fixing things.

I see him later on. As he goes back home, he hears about Esau. Jacob said, "I'll just send word to him and tell him that I am on my way." He sent servants unto Esau and they said, "Jacob has sojournd with Laban, and he has oxen, and asses, and flocks, and menservants, and womenservants.

We have come to tell you, that he may find grace in your sight." In other words, they said, "He is not coming back home in penury. He has it made." Jacob didn't want to face Esau and he thought that if he told him what all he had, and what a millionaire he was, he would be welcomed back home. But it didn't quite fix it. Instead, the servants came back and said, "Esau is on his way. He has four hundred armed men with him." Things weren't fixed very well then.

All of Jacob's fixing just kind of ran sour. The worst of all was when the servants came back and said, "Four hundred armed servants are travelling with Esau. We are going to have trouble."

Then Jacob said, "I'd better do something else." The Word of God tells us how Jacob immediately worked out another scheme. He divided up the herds. I can see him as he sent those herds across. Then he sent a present to Esau — 550 animals, so many goats, so many sheep, and so many cattle, and he put a big space between each one of them, so when Esau came to the first, he could say, "Whose are these?" They would say, "These are Jacob's. He sent them as a present to you. They are yours. They are a present from Jacob. He is behind now — he'll be along directly." When he came to another herd, the servants were instructed of Jacob, "This is for Esau, a present from Jacob. Jacob will be along directly." He had all those presents scattered out there. He is fixing things. What did he say? Listen:

"I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me"—Gen. 32:20.

Beloved, do you see what he is doing? He is trying to fix things.

Then Jacob divided up his family. He put the maids, the concubines, and their children way up front. Then he put Leah, the wife that he got in the night that he didn't really want, and her children next. Then he took Rachel, his beloved, the one he wanted to marry, the one he had to work fourteen years

to get — he put Rachel and her children next. He thought, "If Esau comes with these four hundred men, if he doesn't receive my presents, if he tries to destroy us, which he probably will, maybe Rachel and her child will escape." Do you see how he is trying to fix things. He is doing it his way.

II

The Word of God says: "And Jacob went on his way, and the angels of God met him"—Gen. 32:1.

Mark it down, beloved, that is exactly what Jacob had been doing all the time. He had been going on his way. He had been doing things his way. He had been fixing things as he thought best. He had been trying all of his life to work things out his way. Now it says, "And Jacob went on his way, and the angels of God met him." I want to tell you, beloved, those angels had something in store for Jacob. Jacob had been trying to do things his way, but God is now going to do things His way.

We read:

"And Jacob was left alone" — Gen. 32:24.

Jacob is left alone. It is the loneliest night of his life, a night never to be forgotten, a night when Jacob is strictly alone with God. All of his life he has been doing things his way. All of his life has been characterized by Genesis 32:1, which says, "And Jacob went on his way." All of his life Jacob has said, "I have a brain. I can scheme my way out of this difficulty." All of his life Jacob has tried his best, his way. Now, when he comes to the end of his way, he is left alone. His flocks are gone, his herds are gone, his servants are gone, his concubines are gone, his wives are gone, his children are gone — everything is on the other side of the creek. Jacob is over here alone.

I tell you, beloved, when I read this passage of Scripture, I am impressed by this fact, there is a sunrise coming, but there had to be a dark night before the sunrise. I look at Jacob when everything has left him and he is there all alone and I think of this truth, God will bring everyone of us to the same

place, that His grace and His will shall be done in our lives.

Jacob had been going his way all of his life, but now God throws some angels in his way. I see Jacob as he comes to the end of his way. He has been Jacob thus far, but now he is coming to the end of his way. He is not going to be Jacob tomorrow morning when the sun comes up. He doesn't know it, but this is the end of Jacob. He is going to be a different man tomorrow. Here he is all alone.

Sometimes, beloved, God has to bring us all down to the place where He deals with us just exactly like He dealt with Jacob.

David said:

"Before I was afflicted I went astray: but now I have kept thy word"—Psa. 119:67.

He also said:

"It is good for me that I have been afflicted; that I might learn thy statutes"—Psa. 119:77.

Sometimes God has to afflict His people to teach His people. Sometimes we learn the Word of the Lord, sometimes we learn the will of the Lord and the way of the Lord only when we come to the place where we are left alone, like Jacob.

The Apostle Paul, writing to the Hebrew Christians, expresses this same truth when he says:

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby"—Heb. 12:11.

Beloved, listen, no chastening is pleasant to us, but there is one thing sure, after awhile it yields the peaceable fruits of righteousness to those that are exercised thereby.

I see Jacob all alone — alone — yes, alone with God. Oh, what a night!

I have heard preachers read this text and say that Jacob was quite a wrestler — he wrestled with God. Beloved, there is not a word of truth to that. It was God who was doing the wrestling that night. All Jacob was doing was just clinging on — holding on for dear life. The Word of God says:

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day"—Gen. 32:24.

All night long this man wrestled with Jacob. What is he doing? He is breaking Jacob down. He is bringing Jacob to the place where he'll no longer be Jacob. All night long they wrestled and in the morning, this angel of God, which was none other than the Lord Jesus Christ (I think this is one of the preincarnate manifestations of the Lord Jesus Christ wrestling with Jacob) — in the morning he touched the sinew of Jacob's thigh. He had to lame him. I look at Jacob the next morning, a lame man, but he is a different man.

Beloved, listen, sometimes God has to lame His children to teach them His will. Sometimes God has to lame each of us in order that we do His will.

Then we read:

"And he said unto him, What is thy name? And he said, Jacob"—Gen. 32:27.

What did it mean? The day that Jacob was born, he reached out and took hold of his brother's heel and tripped him. The nurse said, "I have a name for you — Little Tripper — Little Sneak Thief — one who will do anything to take advantage of somebody else." Now this preincarnate manifestation of Jesus Christ said to him, "What is thy name?" And he said, "Jacob." Oh, what a revelation it was — a revelation of the kind of man that he had been all of his life. He had been a tripper. He had been a sneak thief. He had been taking advantage of people. He had been fixing things himself. He had been working things out himself all of his life.

Now, as Jacob says, "My name is Jacob," he leans and he limps. He has to walk differently to what he has walked before. The Lord said, "You are not going to be Jacob anymore. You are going to be Israel. You are going to be a prince — a prince with God."

(Continued on page 5, column 2)

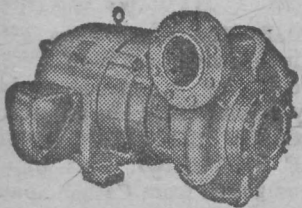
THE BAPTIST EXAMINER

FEBRUARY 8, 1975

PAGE THREE

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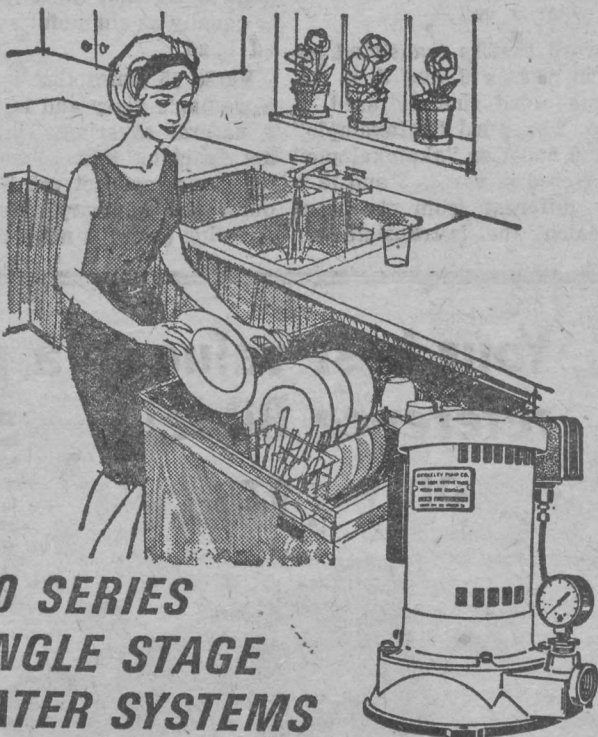
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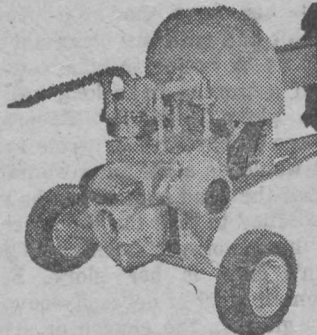


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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"Please set us straight on the subject of a woman wearing a hat in church. In I Cor. 10 it indicates this to be a declaration of her subjection to man. Please explain."

E. G. COOK

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It would seem that rather than I Cor. 10 the querist meant I Cor. 11:10. Our translation of this verse leaves much to be desired. As I see it, these translators were too quick to translate EXOUSIA as power. This word really means freedom of action or the right to act. In other words, it means authority. No child of God would deny that our Lord has the strength and the ability to do anything and everything He wants to do. But in Mt. 28:18-19, He did not give the commission to the church just because He had the ability to do it. He did it because He had the authority to do it. Really, we can say that the authority the church has sprung from the authority her head had when He gave her the commission. So may we ask what power should the woman have on her head? Or we might ask what authority should she have on her head? Surely, you will agree with me that our translators went haywire on this verse. The woman is not to have either power or authority on her head. Rather, she is to have a sign or a token of her husband's authority on her head. Other translations bear me out on this.

Some seem to soft soap this teaching on the ground so many women are not in subjection to their husbands, and for them to wear a token of authority would make them hypocrites. Well, what of it? If she is not in subjection to her husband, she is in open rebellion against her Lord. So, she is living in sin anyway. And I am persuaded one more sin could not make her much more of a sinner. If she is not in submission to her husband, she is most certainly not in subjection to her Lord. And if she is not in subjection to her Lord, she is just about as great a sinner as a child of God can be. So let us preach subjection to our dear women. It may very well be that some women who are not in subjection to their husbands are not aware of the fact that they are in open rebellion against the Lord. In that case, we preachers and teachers may very well be in open rebellion against our Lord, because He has told us to teach them all things which He has commanded. So the fault may be closer to us than we think.

Many teach that the woman's covering is her hair. But if that be true, I Cor. 11:4-14 is superfluous. Those verses are much ado about nothing. And if that be true, the Holy Spirit wasted His time having Paul write them; and you and I waste our time when we read them, simply because the woman already has her hair and she cannot even help it. It would seem foolish for the Holy Spirit to tell a woman to wear something she already has, and cannot help wearing it.

Others seem to think all this about the woman's covering is unimportant. They do not realize they are accusing our Lord of saying unimportant, frivolous things. God

forbid that we should stoop to calling Him a frivolous person who is somewhat careless about what He says. I would that I could say to every child of God in all the world that everything God says is not just important, it is exceedingly important. You and I may, and too oftentimes we do, stoop to frivolity, but let us not accuse our dear Lord of doing it.

It seems I can hear someone saying, Why all the fuss? Verse 15 tells us that a woman's hair is given her for a covering. If you notice, I have been dealing with verses 4-14. I stopped with verse 14 for a very good reason. I had no intention of ignoring verse 15. In verses 6 and 7 the word "cover" comes from KATAKALUPTO which means to cover. And it is in the middle voice which means you cover yourself, or uncover yourself, as the case may be. In verse 6 if the woman does not put a covering on herself, then let her be shorn. That is, if she does not cover her hair in the church, then let her have it cut off. If her hair is her covering in this verse, it would read, "For if the woman does not have her hair on her head, let her have her hair cut off." In verse 7, the man is to take his covering off when he enters the church. But remember, both coverings come from the same Greek word, and both verses are in the middle voice. This means the covering is something the woman must put on herself, and something the man must take off. So, if the woman's covering here is her hair, then the man must shave his head every time he enters the church. If I am wrong on this I hope someone will, in the spirit of Christian love, correct me. I want so much to be right concerning God's Word.

In verse 15, the word "covering" comes from PERIBOLAION, which is an altogether different word. Here in this verse it is passive voice which means she had absolutely nothing to do with it. She has no more to do with her having hair on her head than the poor old rabbit had with his being shot. I want us to notice in this verse that "If a woman have long hair, it is a glory to HER." Several years ago a dear Brother wrote me that it would be a sin for a woman to cut off the dead ends of her hair. But he failed to give the reference, and I have not yet found it. The woman's hair is her glory. So, the woman must of necessity cover up her glory in the church or else be in competition with her Lord. If that is not sufficient reason for the woman to wear a hat in the church, I do not know what it would take.

Some may feel that all this is unimportant because of the "fuzzy" translation of verse 16. I will have to admit that I am just too dumb to be able to see what our translators are trying to say. On the surface they seem (to me) to be saying, "O well, what we have said on this subject is rather insignificant, it doesn't really amount to very much." But I am convinced that any one who is interested in this subject enough to go to the original, either in person or through someone who is capable, will find that verse 16 is really saying that if anyone wants to argue about what has been said, we recognize NO OTHER CUSTOM, and NEITHER DO ANY OF THE CHURCHES OF GOD. I believe with all that is within me that in all the early churches it was the custom for the woman to wear a covering over her hair (which is HER glory, as it should be), and the man removed his covering over

his head. No where are we told that man's hair is his glory, so his hair being visible in the church does not detract in any way from the glory of God.

I do not expect everyone to agree with me on this subject, but I hope and pray that everyone will be able to feel that I am sincere about what I have said.

JAMES HOBBS

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This is a very important question. It is one that has different ideas and answers. I feel that there is only one possible answer to this question. Most assuredly the passage in I Corinthians 11 is teaching that a woman must wear a covering. That covering is separate from the hair and it is a definite physical covering. I cannot in any way see another interpretation of this. Please read I Cor. 11:1-16 before you go any further in my answer. After you have read all sixteen verses, now substitute hair for covering in these verses. (Example: verses 4 and 5. Every man praying or prophesying, having hair on his head, dishonoureth his head. But every woman that prayeth or prophesieth without hair on her head dishonoureth her head: for that is even all one as if she were shaven.) Obviously, it doesn't make sense to say that hair is your covering. Now look at verses 4-6 as given by the Williams Translation. "Any man who prays or preaches with anything on his head dishonors his head, and any woman who prays or prophesies bareheaded dishonors her head, for it is one and the same thing with having her shaved, for if a woman will not wear a veil, let her have her hair cut off, too. Now if it is a dishonour for a woman to have her hair cut off, or her head shaved, let her wear a veil."

The word that is translated covering in verses 6 and 7 is not the same word that is used in verse 15. The word "katakalypto" in verse 6 and 7 or "akatakalypto" for uncovered in verses 5 and 13 is entirely different from the word "peribolaion" that is translated co-

vering in verse 15. The words in verses 5, 6, 7 and 13 mean to cover wholly and carries the idea of a veil, while the word in verse 15 means that which goes around.

The purpose of the covering is to show as a symbol the man's authority over the woman and her submission to that authority. The Williams translation shows this very clearly in verse 10. "This is why the woman ought to wear upon her head a symbol of man's authority, especially out of respect to the angels."

Verses 14 and 15 are merely intended to show that even nature shows by the hair the difference between the two. Any man who allows his hair to grow long is deliberately being disobedient to God and cannot have the blessings he should have. Any woman who cuts her hair short like a man is doing the same.

Many people turn to verse 16 and use it as a means of being disobedient to the Lord. They say that since there are misunderstandings about it, we will just forget it. In the language of today, this is just a "cop out" and really not even honest. This verse of Scripture does not say that. This is what it does say: "But if anyone is inclined to be contentious about it, I, for my part, prescribe no other practice than this, and neither do the churches of God."

PAUL TIBER

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Ohio



Forum Ques: Please set us straight on the subject of women wearing hats in church, etc?

Answer: The word which is rendered "covered" in the I Cor. 11 passage is not hat, but veil.

We wish that God's people would become honest in approaching this subject instead of attempting to rationalize around it.

What is being taught here is that a woman praying or worshipping should do two things regarding her hair. It should be long and it should be covered!

Verses 5 and 6 state that the alternative to the woman covering her head is to shave her head. The point being that the unveiled head is equally as shameful as the shaved head.

Verse 15 states that long hair is a woman's glory and is, of course, a natural covering. This verse is not teaching that a woman with long hair need not veil her head — quite the contrary. Her natural covering (hair) is not a covering of

obedience; but of nature: the veil being placed upon her head during time of prayer and worship is an act of obedience and humbleness.

For the married woman it is a declaration of her subjection to her husband in the Lord.

For the unmarried woman it is a declaration of her subjection to her Lord.

ROY MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



The Scripture that deals with the question of women wearing a covering on their head is found in I Cor. 11 instead of 10. Read verses 3-15 and you will readily get the teaching. The trouble is not that the Bible isn't plain on this matter. The trouble is that it doesn't conform to the customs of the world. Suppose we list in brief the things taught about hair in this passage.

1—The head of every (saved) man is Christ, and the head of the woman is the man. (v.3)

2—Every man who publicly prays or speaks with a covering on his head, dishonors his head. (Perhaps that head is Christ.) (v.4)

3—Every woman who prays or speaks with her head uncovered dishonors her head. (v.5) Head here may refer to her husband. It is just as wrong as to have her head shaven.

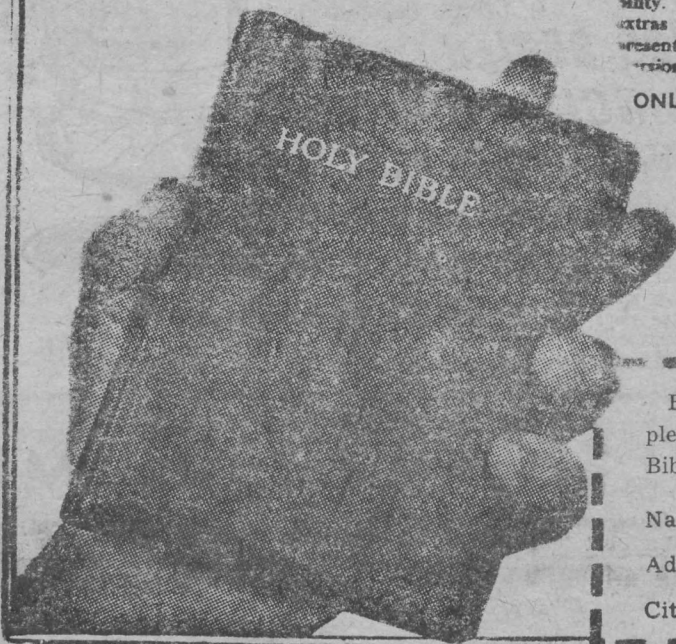
4—Because the man was first in creation, and the woman was made for the man (7-9) she is to have the sign of the man's authority — a covering — on her head.

5—For these reasons, the woman ought to have "power on her head because of the angels." Note that the marginal translation for "power" is "authority" which signifies the sign of the husband's authority over her. Note also that it says "because of the angels." This seems to signify, "because of the presence of the angels." This would seem to indicate that angels are present at our public worship.

Lest a man get puffed up, we are reminded in verses 11-12 that "in the Lord" both the man and the woman are important.

6—Note what verse 14 has to say. It says that IT IS A SHAME FOR A MAN TO WEAR LONG HAIR. The whole gang of young hippies need to read this. They would try to excuse themselves by saying that Jesus wore long hair. HE DID NOT DO ANYTHING OF THE KIND. This impression was gotten from Catholic paintings. (Continued on page 5, column 2)

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# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

## "BEING EXAMPLES"

"Not because we have not power, but to make ourselves an example unto you to follow us" (II Thess. 3:9).

The above text shows again the tremendous love Paul had for the brethren. He had power (authority) to do many things, but restrained himself that he might be an example to others. Remember the time he said if eating meat offended even one brother that he would not eat meat for the rest of his life? Truly, this is agape love — the same love Jesus Christ showed forth — the same love commanded of you and me.

You and I are also to be examples to others. As women, we spend the greatest part of our time in the home. So this is the place we need to be the best example ever. And this is probably the hardest place, since we tend to "let our hair down, kick off our shoes, and just be ourselves." We ARE examples, you know, whether it be good examples or bad examples.

How is it at your house? In the role of wife, are you a good example to the other women in the church? Most women quarrel far too much with their husbands. Usually, these quarrels are over such petty things of the flesh. What can be so terribly important that we risk destroying the oneness of our marriage? Probably, the hardest thing for a woman to do is to be in subjection to her husband. Yet, this is commanded of us by our Lord. To be in subjection means to crucify our flesh. Our wills are to be subordinate to his. "Therefore, as the church is subject unto Christ, so let the wives be to their husbands in everything." (Eph. 5:24). When this verse has conquered us, then we will be an example to others.

How is it at your house? In the role of a mother, are you a good example to the other women in the church? Far too many women resent their children. They resent the constant demands made of them. "Lo, children are an heritage of the Lord: and the fruit of the womb is His reward" (Psm. 127:3). We ask for more and more blessings from the Lord, and yet, when He gives us another child — we murmur. Our children are probably the greatest challenge and opportunity we mothers have. They are a potential missionary field. How our hearts long for them to be saved! We have about 18 years to labor in this field. Just as Bro. Halliman must show his love to the heathen in New Guinea, we must show our love to the heathen in our own household. When the children witness the fighting of

their parents, the attacking each other with words, hurting each other, wherein is the love of Christ shown forth? Most of us show more patience, long-suffering, and kindness to other children than to our own.

How is it at your house? One thing we can be sure — others know how it is. We may deceive ourselves and make all kinds of excuses, but others know. If we are good examples, it can not be hidden. May it please the Lord to grant us grace to strive to excel as examples to others, that our lives might bring honor and glory to our Lord!

## The Forum

(Continued from page four) and admittedly, no one on earth has an actual picture of Jesus. Had Jesus worn long hair, Paul would not have said, "It is a shame for a man to have long hair."

7—Note v.15, "If a woman have long hair, it is a glory unto her, for her hair is given her for a covering." Note that the proper translation of "covering" is "veil." (This is not to be confused with the artificial covering that is previously commanded.) I can remember when short hair was worn by harlots. In fact, the first women I ever saw with short hair were some prostitutes who were being loaded into a police truck. The world, through the harlots, passed the style down to women in general, and they fell for it.

"But," many will say, "why pay any attention to these small teachings you have just been dealing with?" The answer is, no teaching or command of God is small or unimportant. Jesus said that those who break the least command and teach men so, shall be called the "least in the Kingdom of God." Are you willing to take the risk?

## "Sunrise"

(Continued from page three) Then we read: "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved"—Gen. 32:30.

Look! All of his life, he has been a different kind of man, but now he sees God. I don't think there is any doubt but what Jacob was saved back there at Bethel years ago. I don't doubt but what thirty or forty years ago Jacob was a saved man, but he hadn't lived like a saved man. He has been within easy going distance of Bethel all these years, but not one time has he gone there to worship the Lord and to tithe as he promised God back there that day. So far as I know, he never paid that tithe to the Lord. He forgot all about it. And he certainly didn't live like a child of God ought to live. He had been doing things his way — fixing things himself.

Now he says, "I have seen God face to face." In other words, he is saying, "I have had an experience with the Lord. I have seen Him face to face. He has preserved my life." God said, "Your name won't be Jacob any longer. Now you'll be Israel." Up to this time, it was Jacob. Now it is Israel. Heretofore, Jacob has been working as one man, doing what he could do himself, and leaving God out of consideration in his life, but in the future, he is going to be a different man.

I am not saying that Jacob lived perfectly thereafter. That old nature was still mighty strong. As I have said, he was a strong self-willed man, and certainly, that strong self-will continued to manifest itself in him every once in awhile. Jacob got into several more difficulties and scrapes trying to work them out himself, but it was a different Jacob all the way through, and in it all, you could see glimpses of the Lord that you had never seen before.

I see him when he visits his son Joseph in Egypt. Joseph takes him in to present him to Pharaoh, As

he walks in, Jacob never said, "Let's pray." He just started praying. Look at him, 130 years old, still limps and still hobbles as a result of that night that he was all alone with God. He started to pray and Pharaoh looked at this old man 130 years old and he stopped him and said, "How old are you?" Jacob said, "I'm 130. Few and evil have been the days of the years of my life. They have been few in comparison to Abraham, my grandfather, and Isaac, my father. They have been evil and I have not attained unto the years of their pilgrimage."

Beloved, is it possible that Jacob has finally learned that life is a pilgrimage, that it is not what you get out of life that counts, but it is what goes into life for the Lord? Is it possible that Jacob has finally learned that there is something more to life than lying, stealing, buying and bartering? Is it possible that Jacob has finally come to the place that he sees that life is but a pilgrimage? After Pharaoh interrupted him, and as he prayed again, the Word of God says:

"And Jacob blessed Pharaoh"—Gen. 47:10.

I ask, was there ever such a prayer? Was there ever such an experience as this in the palace of Pharaoh? What a difference it made! After that night, before that wondrous sunrise, was there ever such an experience growing out of this meeting of God with Jacob?

I am wondering about you, beloved friends, if you are walking as close to the Lord as you would like to walk, and as you ought to walk. I am wondering if you have come up as close to the Lord as you would like to. I am wondering how many of us might come to that experience when our self-will comes to an end and when we pause in His presence, realizing that we are all alone with Him.

III

We read: "The sun rose upon him"—Gen. 32:31.

Beloved, you have those nights and those experiences when it looks like it is just one darkness after another, and one period of difficulty after another. How you and I need the sun to rise upon us! That last day in the life of Jacob was the most memorable day in Jacob's life — it was deeply significant in his life. The rest of his life was a different life, after that night with the Lord, when the sun rose upon him the next day.

I think about the problems that we have — the sicknesses and the deaths, and the heartaches and the disappointments. I think about all these things, and I say, "Thank God, the sunrise is just ahead!"

I think about conditions in this world — and they are bad at the present time. You can't face a world that is more chaotic than this world is. You can't face a nation that has greater problems confronting it today than we as a nation have. Beloved, there is a sunrise out yonder.

I think about the time when we bid our loved ones goodbye and place their bodies in the grave, and we turn away from the grave brokenhearted. Thank God, there is a sunrise out yonder!

Some of these days — some of these days, there's going to be a different sunrise. In Jacob's life, his life was different after the sun rose upon him, and some of these days, we are going to come to the end of the way to another sunrise.

As the song says:

When I shall come to the end of my way,  
When I shall rest at the close of life's day,  
When "Welcome home" I shall hear Jesus say,  
O that will be sunrise for me.

When in His beauty I see the great King,  
Join with the ransomed His praises to sing,  
When I shall join them my tributes to bring,  
O that will be sunrise for me.



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



The United Church of Christ membership has declined from 2.06 million in 1964 to 1.89 million at present. President Robert V. Moss called for a new type of evangelism to end this trend.

\*\*\*

A recent poll carried out by the Opinion Research Centre found that only 29 per cent of all Britons believe in a personal God, 42 per cent never go to church, and another 11 per cent go less than once a year. The Anglican Church as well as others have steadily and inexorably lost their influence on the lives of the majority of the people in Britain. In a Gallup poll published in 1973, 70 per cent of the British public thought that religion was losing its influence in British life.

Between 1960 and 1970 regular church attendance in the Church of England declined by 19 per cent. In 1963, 632 men were ordained to the ministry. In 1973 it dropped to 373. Forty per cent of the clergy are aged 55 or over, and it is estimated that 6,000 will have retired by 1980, to be replaced by only about 3,000. There can be little doubt that religion in Britain is on its last legs.

\*\*\*

According to the Bureau of Census findings, divorce in America continues on the upswing. There were 63 divorced persons last year to every 1,000 married persons living with their spouses, compared to 47 in 1970 and 35 in 1960. From April 1973 to March 1974 there were 925,000 divorces, an increase of some 200,000 over the estimated 703,000 divorces in all of 1973. It seems many marriage ceremonies should contain the words: "Till divorce do us part," rather than: "Till death do us part."

\*\*\*

The Southern Baptist Convention appointed 250 foreign missionaries in 1974, bringing the total of foreign workers to more than 2,600, an SBC record.

\*\*\*

Between January 1957, and last June, Vice-President Nelson Rockefeller contributed \$24.7 million to charitable causes, he says, including \$783,763 to religious groups. More than \$250,000 went to New York Catholic work. Ebenezer Baptist Church in Atlanta received \$132,312. The independent Union Church of Pacantico Hills, New York, of which Rockefeller is a member, received \$29,596.

\*\*\*

On October 24, 1974, in the settlement of Lingukalis in the district of Zesis in the Latvian S.S.R., the Secret Police (KBG) made a raid on the underground, independent Russian Baptist Bible press. The seven arrested were charged with having printed tens of thousands of New Testaments, hymn books, and devotional books in many languages. The last produced by them was Bunyan's "Pilgrim's Progress." They were preparing to print 30,000 Russian New Testaments as a New Year's gift for the believers in Russia.

It goes without saying that these were arrested in violation of the Soviet Constitution and the principles of the universal declaration

When life is over and daylight is passed,  
In Heaven's harbor my anchor is cast,  
When I see Jesus my Saviour at last,  
O that will be sunrise for me.

I thank God for His goodness, I pray His blessings upon you and I ask God to save somebody that is lost. What a glorious day out yonder is awaiting us in Christ Jesus! May God bless you, and may God save you today!

of human rights and all international conventions. The Communists have no morality since they are atheists.

This secret printing shop was able to work four years undisturbed because it was located very close to the headquarters building of the Secret Police. It is a great loss for the underground church there who believes as we do on the doctrines of grace and church truth. These seven Baptists will suffer tortures at the hands of the Communists. But already a second press is in operation and God's Word continues to go out in the Soviet Union. Thank God!

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In July 1974 the Los Angeles "Herald Examiner" printed an interview with Billy Graham. He was asked: "Do you feel strongly about the threat of world Communism? You don't mention it much these days." His answer was: "I quit preaching about it because I thought I was off the track." It is difficult for me to see how any Baptist preacher could make such a statement. I am glad he admitted that he has been off the track as an evangelist for the last twenty years. He is off the track on Communism, church truth, the doctrines of grace, and a number of other things.

\*\*\*

The largest Baptist church in Czechoslovakia located in the city of Bratislava is soon to be closed. The Communist government has condemned that church's building as a "health hazard." The 400 members of the congregation are not being given another building in which to meet. The Christians there were also warned that no secret meetings were to be held in homes.

This is just another chapter of the stepped up war on religion by the Czechoslovak government. One Czech official recently stated: "The purpose of our criticism of religion is not only to show the absurdity of the belief in God but also to help people abandon their religious illusions." This man will one day be brought to see that God sends some a strong delusion that they might believe a lie and be damned who love unrighteousness.

\*\*\*

A bill is soon to come before Congress labeled the National Community Health Act. The act states that "an individual pastor or church which attempts to operate or practice outside of the scope of the National Council of Churches will be considered a detriment to the mental health of the community." The bill goes on to state that "such action as deemed necessary will be undertaken to insure compliance on the part of the dissidents."

Such a bill should be thrown out the door when it is read. The First Amendment to the United States Constitution says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble and to petition the Government for a redress of grievances." But in spite of this, it seems Congress and other governmental agencies are continually setting up rules and regulations to bypass these original freedoms. Our leaders seem only to hear the voice of the National Council of Churches, the Roman Catholics and certain Jewish organizations. All others are merely tolerated for the present.

## THE FIVE POINTS OF CALVINISM

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## The Tabernacle

(Continued from page one) the message being that the altar speaks of Christ Himself, and the incense that was burned thereon speaks of both His intercession and the praises which He presents to God.

This altar, by the fact that it is not spoken of until the investiture and consecration of Aaron and his sons, informs us that its purpose was to point to the ministrations of our great High Priest in the heavenly sanctuary. The Son of God, in fact, is still presenting, by the sweet fragrance of His own perfections, the petitions and worship of His people. This fact is made obvious from the position which the golden altar occupied, that is, it was not positioned in the outer court (the place where Christ's work here on earth was manifested), but it was positioned in the Holy Place — the place which prefigures Christ having gone to appear before the Father on behalf of His people. The fact that the golden altar had a "crown of gold" round about it, prefigured Christ "crowned with glory and honor."

"And thou shalt make unto it a crown of gold round about"—Exodus 30:3.

We, at the brazen altar, behold our Lord suffering under the heavy hand of Jehovah. We behold Him enduring the judgment of God, yea, we behold the fire upon the grate in the midst of the altar; that is, our Lord's innermost sufferings for us. We, however, at the "golden altar," behold Him standing on resurrection ground, having risen from the dead and alive forevermore. There He remains, while maintaining the interests of His people before the very throne of God. He, of course, performs this great work through the sweet fragrance of the work which He performed perfectly. This fact is made clear by Romans 5:10:

"If when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."

Let us also listen carefully to those great passages in Romans 8:33 through 34 and Psalm 141:2:

"Who shall lay anything to the charge of God's elect? it is God that justifieth. Who is he that condemneth? it is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

"Let my prayer be set before Thee as incense; and the lifting up of my hands as the evening sacrifice."

There are many other passages which deal with our Lord's intercessory work for us, of which Hebrews 7:25 is an example. We, in this verse, behold our Lord in Heaven praying for His people:

"Wherefore He is also able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

Let us not think, however, that our Lord's work which was prefigured by the golden altar, adds anything to our salvation. The offering made at the brazen altar and fulfilled by our Lord at the cross, was the one offering that has perfected us forever.

"For by one offering He hath perfected for ever them that are sanctified"—Hebrews 10:14.

We have in Numbers 16 a beautiful picture of the intercessory work of our Lord. Korah and his company, in this chapter, had questioned the authority of Aaron. They contended that they were as near to God as was Aaron. They, by this action, denied the need for the Lord Jesus as our High Priest. We learn, however, from Numbers 16, that God set the record straight. Aaron, the high priest, was told to "take the censers and put fire therein from the altar, and put on incense, and go quickly unto the congregation and make an atonement for them." We learn from verse 48 (16:48) that Aaron "stood between the dead and the living; and the plague was stayed." We have in this incident a beautiful foreshadowing of the mediatorial intercession of our Lord.

It is interesting and instructive to observe that the "golden altar" was made of "shittum wood":

"And thou shalt make an altar to burn incense upon it: of shittum wood shalt thou make it"—Exodus 30:1.

The brazen altar, table of shewbread and now the golden altar were all made of "shittum wood," the emblem of the incorruption and spotless humanity that was in our Lord. The brazen-altar was covered with brass so that it would withstand the fire that consumed the victim, but the altar which is before us was covered and crowned with gold, since no offering for sin was needed on this altar.

"And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof"—Exodus 30:3.

The gold speaks to us of our glorified Saviour Who is in Heaven interceding in our behalf.

The "golden altar," according to Exodus 30:2, was "foursquare," being a cubit in length and a cubit in breadth. It, however, was two

cubits high. The fact that it was "foursquare" speaks of the scope of our Lord's intercessory work, that is, it is for all His people — east, west, north and south. It is likely that the height of the altar, being two cubits, points to the fact that our Lord's intercessory work is for we who are on earth and those who are in Heaven.

It is to be carefully noted that the "golden altar" had "horns." The "horns," according to Habakkuk 3:4, are the emblem of power. The horns on the golden altar, therefore, speak of our Lord's intercessory power with God. The reference to the "horns" is even more interesting when we consider that the actual reading in Exodus 30:2 is, "of itself shall be its horns." This fact, when applied to Christ, declares that His power with God as our intercessor, rests within His own personal qualities.

It is significant to note from Exodus 30:4 and 5 that arrange-

ing the same thing — that is, they claim to be praying to God even before they believe on His Son. They, in fact, try to go before the golden altar before approaching the brazen altar.

Let us now observe that incense was offered at the golden altar. The first point we wish to emphasize regarding the incense is that it was "sweet." I'm sure that it was exceedingly fragrant, in view of the fact that it speaks to us of the acceptability and preciousness of our Lord's intercessions and praises before God. The second point regarding the incense is that it was "pure" (Exodus 30:7). All our Lord's works were accepted by the Father. His life was like a clear and pure stream of water while ours is very muddy and polluted with the effects of sin. He was light and in Him was no darkness at all, while we are darkness and in us no light at all.

We learn from Exodus 30:7 and 8 that the maintenance of the light in the Holy Place was inseparably connected with the services rendered at the golden altar. The Holy Spirit, in other words, communicates to us light on our Lord's activities in our behalf. The natural man is not able to see the work of our Lord, since His work is only manifested by the Holy Spirit.

We, in a further look at Exodus 30, learn from verse 8 that the incense was to be perpetual.

"He shall burn incense upon it, a perpetual incense before the Lord throughout your generation"—Exodus 30:8.

The fire upon the altar was always burning so that the fragrance from the sweet incense was rising continually. Our Lord, in like manner, is always before the Father in our behalf.

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them"—Hebrews 7:25.

"Ye shall offer no strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon"—Exodus 30:9.

Nothing was to be offered here except that which God had prescribed. Those who failed to abide by God's Word were worshipping Him in vain. The same truth is applicable today. Those who fail to hear and heed the Word are in gross error and God the Holy Spirit will not honor error, yea, He will not work in error.

"But in vain do they worship Me, teaching for doctrines the commandments of men"—Matt. 15:9.

"And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin-offering of atonement: once in the year shall he make atonement upon it"—Exodus 30:19.

This passage should be very precious to the redeemed, in view of the fact that Aaron and his sons (prefigured Christ and His Heavenly people) came to the golden altar, in the holy place. The congregation of Israel, on the other hand, came only to the brazen altar. We see, then, the great value of that which has been secured for us within the Heavenly sanctuary by way of the sin-offering.

## Memories... Missions

(Continued from page one) myself; they shall shew forth my praise" (Isa. 43:21). The Jewish temple was designed by God to be "a house of prayer for all people" (Isa. 56:7). Through the Jewish rituals and ceremonies Jehovah said: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22). The prophets preached about salvation in Christ: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43). Israel largely failed in this exalted task of witnessing to the Gentile nations.

His church and gave it the commission to make disciples in all nations. "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph. 3:10). The Holy Spirit is using the church to take out a people for the Lord.

The followers of Christ are the channels, and representatives of God's grace to people in the world. To aid the church in preaching the gospel to every creature, the ascended Saviour sent the Holy Spirit. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). The eternal Spirit Himself came expressly to testify of Christ. He came to be the great missionary spirit of the true church "to convince the world of sin" (John 16:8).

## Missions In The Early Churches

Now let us glance at the missionary spirit and principles as exhibited in the conduct of the primitive churches. The first church at Jerusalem, and at that time in the world, added 3,000 to her membership on the day of Pentecost daily (Acts 2:47) and the number of the disciples in it multiplied (Acts 6:1). Even when persecution scattered this great church, its members "went every where preaching the word" (Acts 8:4). Thus, we see the first church in the world was a missionary church.

In the 13th chapter of Acts the Antiochian church is seen sending out Paul and Barnabas to preach to the heathen. Many of the following chapters in Acts tell of the activities of these foreign missionaries. They took the message of Christ to the region beyond, preaching in the remoter regions of Phrygia, Galatia, and Mysia.

The churches at Ephesus and Colosse were exhorted to be fervent, incessant, and united in prayer for the wide and successful propagation of the gospel.

In requesting prayer he said to them: "That utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel" (Eph. 6:19). The Philippian church was to shine as a light "holding forth the word of life" (Phil. 2:16).

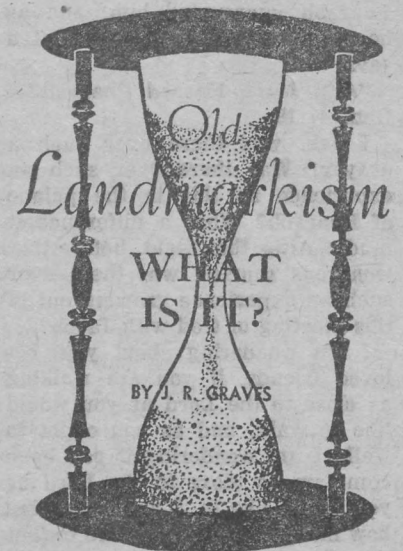
To the church at Rome Paul wrote: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14). It is little wonder that the Apostle said of them in this same letter: "Your faith is spoken of throughout the whole world" (Rom. 1:8).

The members of the church at Thessalonica became ensamples to all who believed in Macedonia and Achaia: for from them "sounded out the word of the Lord" (I Thess. 1:7-8). To the Corinthians Paul wrote: "For we are come as far as to you also in preaching the gospel of Christ: Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly. To preach the gospel in the regions beyond you" (II Cor. 10:14-16).

## Rapid Growth In The Early Churches

The first churches were full of missionary energy. By A.D. 180 the gospel had reached all the provinces of the Roman Empire, from Britain to the Tigris, and from the Danube to the Libyan Desert. There was by this time over three hundred churches and probably about 500,000 believers. By the time the imperial persecutions ended in A.D. 313, Christians numbered half of the entire population of the Roman Empire.

The historian, Tertullin (A.D. 160-222), in speaking of this rapid growth of Christianity in his Apology to the Emperor said: "We are but of yesterday, yet we have filled your empire, your cities, your (Continued on page 7, column 3)



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ments were made so that the golden altar could be carried from place to place during the pilgrimage of the people.

"And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. And thou shalt make the staves of shittum wood, and overlay them with gold"—Exodus 30:4,5.

The rings and staves speak to us of our Lord's intercessory work for us today, even while we journey among men. The two rings speak to us of the witness of the Holy Spirit concerning our Lord's work in our behalf. Two is the number of witnesses and, of course, He the Spirit is our Father's witness to us. The fact that the "staves" were of incorruptible wood and overlaid with gold speaks of the fact that the God-Man is the One Who is the object of the Holy Spirit's witness.

The golden altar and the brazen altar were very closely connected in that the fire from the brazen altar (Lev. 16:12,13) was used to burn the incense on the altar of incense (golden altar). We, therefore, learn that the activities at the golden altar found their basis at the brazen altar. We see, then, that our great High Priest pleads for nothing that His blood has not purchased, and asks pardon from God for no sins except those for which His precious blood atoned.

You will recall that Nadab and Abihu offered strange fire on the golden altar, that is, fire that had not been kindled at the brazen altar. The result of their action was that God killed them. Nadab and Abihu, in using strange fire, were saying that one can by-pass Calvary and still worship God. The lost who go to a mourner's bench and beg God to save them, are do-

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PAGE SIX

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## "Perpetuity"

(Continued from page two)

tism in water. In fact, there is only one kind of baptism recognized in the New Testament as an ordinance of Christ: all other so-called baptisms are figurative or symbolic, deriving their significance from this baptizing in water to declare the death, burial and resurrection of Christ and all that this means to us.

Almost all Christians recognize baptism, or some substitute for it that they call baptism, as sprinkling or pouring, as a church ordinance. But if it is a church ordinance, then there must always have been churches to administer the ordinance. If the church to which Jesus entrusted the ordinance passed out of existence as an institution, then the ordinance lapsed with the church, and nowhere in the Bible is anyone authorized to start it up again.

### 4. "TILL HE COME"

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come"—I Cor. 11:26.

Again, practically all Christians recognize the Lord's Supper as a church ordinance. But how could the ordinance be continued if at any time there were no true churches to observe it? Note that the Scriptures give no hint of any possible lapse or failure of our Lord's churches to declare or show forth His death by eating this bread and drinking this cup "till He come."

### 5. CHURCH OFFICERS

"If a man desire the office of a bishop, he desireth a good work . . . They that have used the office of a deacon well purchase to themselves a good degree"—I Tim. 3:1, 13.

The context of the two verses shows that bishops and deacons are church officers, and to this fact practically all Christians agree, however far they may depart from Scriptural ideas of the duties of these offices. Even believers in an imaginary "invisible" church become at least temporarily realistic and operate in some kind of organized assembly in naming bishops and deacons.

But if bishops and deacons were officers in the kind of church that Jesus built, and if this kind of church passed out of existence, as Protestants allege and as ignorant Baptists admit, then by whose authority are such officers named today?

### 6. A HOLY TEMPLE

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building (or, better, every building) fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit"—Eph. 2:19-22.

Paul was writing to the church at Ephesus and he reveals here the glorious fact that a true New Testament church is a holy temple in the Lord, and that one purpose for which the Lord built His church at Ephesus, and, we believe, every other true New Testament church, is that God in the Spirit might dwell therein.

Can anyone believe that God, having chosen to manifest His presence in a special way in the churches of the Lord Jesus, allowed His purpose to be frustrated, so that for centuries He had no such habitation on earth? But Protestants do so declare, and countless Baptists, ignorant of or indifferent to their blood-bought heritage, are deceived by or are silent in the face of this monstrous lie!

### 7. A DEAD BRIDE?

"Ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the

dead"—Rom. 7:4.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it"—Eph. 5:25—read on through verse 32.

These and other Scriptures compare the spiritual relationship of Christ and His church to the human marriage relationship. That the "wedding" is still future is shown by Matt. 22:1-13; 25:1-13; and Rev. 21:2.

Was our Lord at any time betrothed to a dead bride? After He gave Himself for her, that He might sanctify and cleanse her by the washing of water in the Word, that He might present her to Himself in glory—after all this, was there ever a time when nowhere on earth could be found a church that could be truly called His bride? Was there ever a time when the only "Christianity" on earth was the religion of spiritual harlots? Perish the thought! But if it be so, what are all the churches today but harlots and offspring of harlots?

### 8. "I AM WITH YOU ALWAYS"

"Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 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 always, even unto the end of the world"—Matt. 28:18-20.

Practically all Christians recognize that Jesus was speaking here to His church. The only real question is, what kind of church was it?

Of course, an imaginary "invisible" church cannot go anywhere, it cannot disciple any nations, it cannot baptize anybody in any way, it cannot teach anybody anything, and being nonexistent it would not know the difference whether the Lord were with it or not.

But an organized assembly of baptized believers, such as Jesus had constituted His disciples, can do what He commanded and in doing so, can claim the promise of His continuing presence—and it is the only organization on earth that can do so.

Jesus promised this kind of church that He would always be with it, even to the end of the age. But He could not be with it unless it existed to be with. Therefore if Jesus spoke the truth, He has had His churches in the world ever since and He has been with them all the time—so it will be to the end of the age.

### 9. GLORY IN THE CHURCH

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end"—Eph. 3:21. More literally translated: "To him be the glory in the church in Christ Jesus, unto all the generations of the eon of the eons."

We have here a Spirit-inspired declaration or prayer. If it was a prayer, as the KJ version indicates, it nevertheless declares an assured fulfillment, for the Holy Spirit does not inspire vain prayers. "He maketh intercession for the saints according to the will of God" (Rom. 8:27).

Therefore, we understand that God gets glory in the church in Christ Jesus. This was true in Paul's day and it was to continue "unto all the generations of the eon of the eons," an expression of eternity beyond our comprehension. But He could not get glory in the church unless the church continued to exist. And, of course, He is far from getting glory in an imaginary "invisible" church whose advocates reject and deny the plain simple, straightforward teachings and promises of His Word.

### 10. PILLAR AND GROUND

"These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth"—I Tim. 3:14-15.

Speaking of the church as an organized assembly, as the con-

text clearly shows, Paul here calls it "the pillar and ground of the truth." That is, the church not only as a pillar or column, upholds the truth, but it is the foundational support of the truth.

Here we have the explanation for the wholesale loss of Bible truth by false churches and unattached Christians. It has pleased God that His church should be the pillar and ground of the truth, and so it has been through the centuries.

### A SOLEMN WARNING

WHEN MEN REJECT BIBLE TRUTH ABOUT THE CHURCH, and refuse to recognize its rightful place as the body and bride of Christ, the house of God, the pillar and ground of the truth, THEY QUICKLY LOSE OTHER TRUTH AS WELL.

The truth of God's Word is still upheld in the world today because of the faithfulness and the martyrs' blood of the true churches of God through the Dark Ages, and this truth will still be upheld to the end of the age because there will still be some churches, the true churches of our Lord, to serve as the pillar and ground of the truth.



## Memories . . . Missions

(Continued from page 6)

islands, your castles, your corporate towns, your assemblies, your very camps, your tribes, your companies, your palace, your senate, your forum; your temples alone are left to you. So great are our numbers, that we might successfully contend with you in open warfare; but were we only to withdraw ourselves from you, and to remove by common consent to some remote corner of the globe, our mere secession would be sufficient to accomplish your destruction, and to avenge our cause. You would be left without subjects to govern, and would tremble at the solitude and silence around you—at the awful stillness of a dead world."

How did the early churches reach so many people in such a short time? Why did their preaching sweep away thrones of idolatry with irresistible power? The multitudes were not reached by a beautiful cathedral, nor a magnetic pastor, nor marvelous music, or an outstanding program. It was done by the common people preaching the gospel which is the power of God unto salvation.

### Missions In Church History

The true church of our Lord has always been a missionary body. Though she was persecuted unto death during the Dark Ages, there was never a total eclipse of true justifying faith and the simple method of salvation by grace. The Montanists, Novatians, and Paulicans were missionary bodies. Gibbon said that the highways of those days "opened an easy passage to the missionaries as well as the legions from Italy to the extremity of Spain and Britain."

Of the Paulicans John T. Christian tells us: "It has already been indicated that the Paulicans came from Armenia, by way of Thrace, settled in France and Italy, and traveled through, and made disciples in nearly all the countries of Europe" (A History of the Baptists, p. 60).

Again the same writer discloses: "The Paulicans, in the ninth century, rebelled against their enemies, drove out Michael III, and established in Armenia the free state of Teprice . . . From the capital of this free state, itself called Teprice, went forth a host of missionaries to convert the Slavonic tribes of Bulgaria, Bosnia, and Servia to the Paulican faith. Great was their success" (Ibid., p. 51). Thomas Armitage says that a Paulican missionary named Sergius "stirred Western Asia for more than a generation and brought nameless thousands to Christ" (History of the Baptists, p. 239).

The Waldenses and Albigenses were possessed by a missionary

spirit. George Stanley Faber declared the Waldenses to be a missionary body: "The circumstance is remarkable: but, so far as I am aware, no allusion to the Valdenses out of their own Country or to the Vallenses out of their own immediate Neighborhood occurs, until we reach the days of Peter, the rich Vallensis Merchant of Lyons. Then, for the first time, through the institution of that peculiar Class of the Lionists which was denominated The Fraternity of the Poor Men of Lyons, the Vallenses, who had hitherto testified against apostolic corruption only in or near their own Alpine Valleys, became missionaries upon a large scale and to a wonderfully great extent" (History and Theology of the Ancient Vallenses and Albigenses, pp. 357-362).

### Missions Among English Baptists

The Welsh Baptists of 1663 were Missionary Baptists. Davis, the historian, reports of them: "At this time the Baptists met at Llantrisant. In the association held at Abergavamy, this church proposed to revive the old plan of supporting ministers in weak and destitute churches; which was for the strongest to help the weakest. Wm. Thomas was appointed home missionary for six months, and received from Swansea five pounds; Llantrisant, two pounds, ten shillings; Carmarthen, two pounds, ten shillings" (History of Welsh Baptists, p. 31).

At a meeting in Kettering, Oct. 2, 1792, there was organized the Particular Baptist Missionary Society under the leadership of the notable Andrew Fuller. It was called a "Baptist Society for propagating the Gospel among the Heathens." In 1793 they sent William Carey as a missionary to India. Such famous Baptist men as Samuel Stennett, Abraham Booth, Andrew Fuller and Robert Hall were leading lights in this movement, though all held to unconditional election and absolute predestination.

The modern missionary effort originated first among particular or Calvinistic Baptists in England. The Armenian Baptists did not form the General Baptist Missionary Society until 1816. Those who say that belief in unconditional election is anti-missionary ignore the indisputable facts that modern missions began with Baptists who held to the doctrines of grace.

### American Missionary Baptists

A meeting took place in Philadelphia in May of 1814. At this gathering the General Convention of the Baptist Denomination in the United States was organized. It was also called the Triennial Convention since it convened every three years. Adoniram Judson was its first missionary and his field of labor was Burma.

The oldest Baptist association in America, the Philadelphia Association, from our earliest account of it was a missionary body. In 1753 this association sent Elder John Gano as a missionary to the churches in North Carolina which were soon after formed into the Kehukee Association. The first Baptist church in the state of Virginia was organized by Robert Nordin, a missionary, who sailed from England in 1714. In 1755 the Charleston Baptist Association recommended to the churches composing it to make contribution for the support of a missionary to itinerate in neighboring states.

### Anti-Missionary Baptists

From the days of the Apostles to the present time, the true legitimate Baptist churches have ever been a missionary body. In 1832 the Anti-Missionary Baptists withdrew from the genuine Baptists and assumed the name "Old School Baptists." This group is often referred to by others as "Hard Shell Baptists." They are unworthy of the name Old School Baptists since they are a new set of Baptists never heard of until 1832 in America. Missionary Baptists are in reality the real Old School or Primitive Baptists.

Some of the Old Baptists lapsed into Two-Seedism and Non-Resur-

## Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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Ashland, Kentucky 41101

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

Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman  
Sovereign Grace Baptist Mission  
P.O. Box 19, Koroba, via Mendi  
Papua New Guinea.

rectionism. Yet many of these churches still possess many of the features of true Baptists. There is among what is considered the liberal element of them, a definite moving toward the doctrine and practice of Missionary Baptists. Maybe Divine Providence will, one day in the future, cause these to drop their prejudice toward us so that once again Baptists will stand together in the army of the Master as in times past.

### General Observations

The Bible and historic facts and documents reveal that the story of Redemption is the story of missions. Missions began with one man, Abraham. Then, its scope was broadened to include the families of the sons of Jacob. After this, missions spread to the nation of Israel. Today, the church of the Saviour is to go into all nations and preach repentance and remission of sins in the name of Christ.

Church missionary work was the greatest when it first began. Paul told the Colossians that the gospel "was preached to every creature which is under heaven" (Col. 1:23) in Apostolic times. Later, persecution drove missionary work under cover during the Dark Ages, though some groups of true Christians continued to preach the true gospel. Following the Protestant Reformation, there was a revival of missionary zeal among Baptist churches, especially in the 1800's and 1900's. There remains much missionary effort among Baptists at present, though much of it is unscriptural. Among Sovereign Grace Baptists, there seems to be a renewal of missionary effort.

Missionary work was carried on by the local churches until 1792 when the churches, contrary to the New Testament pattern, turned missionary work over to missionary societies. Out of this trend came the modern missionary associations and conventions with their domineering boards and committees. All of this was a departure from the historic Baptist practice and the teaching of the Bible.

On one hand today, we have the Missionary Baptists in associations (Continued on page 8, column 3)

THE BAPTIST EXAMINER

FEBRUARY 8, 1975

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## BE A "DO SOMETHING" PERSON

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**GIVE US READERS**  
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## Memories... Missions

(Continued from page seven)  
and conventions who in the main have forsaken the doctrines of grace, denied church authority in mission work, and degenerated to Arminianism and corrupt evangelism. Then at the other extreme, there is the Anti-Missionary Baptists who deny the need of preaching the gospel to lost sinners, and only feed the sheep. At neither of these extremes are the Baptists who stand with the old Baptist fathers, and believe in the doctrines of grace and missionary work to be done through the local church as Christ commanded. I am extremely glad to be a part of this third class of Baptists.



## Fake And Fraud

(Continued from page one)  
sternation into the midst of a host of assemblies called Christian with the assurance that this is the Age of healing?

Who are these who are confusing the saints of the living God with their "Jesus only" diatribes, their "baptism-of-the-Holy-Ghost" literature, their "unknown-tongues" invitations, their blasphemous "works-for-salvation" pronouncements, and their "fleshly-healing-is-in-the-atonement" atrocities? Who are these who call upon the halt, the maimed, the diseased, and the blind to cast their crutches, wheel chairs, canes, and medicine bottles out of the windows of the vehicles in which they arrive at the "healing meetings"? And who then are these who permit these halt, maimed, diseased, and blind ones to return helplessly halt, maimed, diseased, and blind in the very vehicles which brought them?

Even more we need to cry, who are these who display their supposedly healed, faithful adherents, as witnesses of their "healing powers," but who find it most inconvenient to inform their deluded public that the patients—the supposedly faithful ones, the supposedly healed ones—died a few weeks or months or years later, of the very condition or with the condition with which they had earlier been afflicted?

Some may be "satisfied" with such pseudo-religious, sensually-directed Pentecostalsms or Holiness blasphemies. Some may even be satisfied with the lying, healing ministries of those who unscripturally rely on "radio-wave-contact," "Television-wave-contact," or even "bodily-frequency-contact" therapeutics for their approach to the neuroses of the wilfully-duped masses, but it will only be because they are dissatisfied with Jesus!

Who, then, are these who continually major on a "pentecostal" experience, but who discountenance the final necessity of the Word of God in salvation? Who, then, are these who proclaim abroad the inviolable powers of their "healing faith" or healing ability? Who are these who would raise questions concerning faithfulness among God's saints who must live lives of suffering, pain, and humiliation? Who, then, are these who would raise their voices to proclaim that a believing faithful saint of God should be without pain, sickness and physical debility? There is a miracle power which can give vigorous, healthy life to all the debilitated who have faith or who will have faith in their "healing power?" Who are these who would proclaim that their miracle-healing powers can mend broken bones, remove cancerous growths, dispose of viral, bacterial, or crystalline afflictions if the patient will only have faith and believe? Who are these who proclaim their miracle-healing powers over the psychic stress and strain which afflict such great numbers of modern civilization's quavering

hosts?

In the face of Jesus' own limitation of His own Creative, Omnipotent healing powers, who are these who would insist that God is not desirous that His own should suffer testings, trials, and physical afflictions in this Age of Grace? In the face of the mighty faith of the Apostles and their own periodic physical afflictions and eventual deaths, who are these who would unscripturally cry that "faith sufficient" for absolute physical release from pain, sicknesses, and weaknesses of the mortal flesh is always available in our day?

The answers should be obvious. These who countermand the teachings and the faithfulnesses of the prophets of old certainly must be in the employ of the enemy of the prophets, even Satan! These who would, even by inference, condemn the Lord of Glory because He did not set up His Millennial Reign of sinlessness and painlessness in the Day of His First Advent and heal all earthly debility, surely are in the open employ of him who is anti-God and anti-Christ! These who would cry that they have healing powers and miraculous faith never claimed by anyone of the Apostles, certainly have no valid interest in the Holy Word of God which is openly concerned with the Plan of Redemption for lost sinners, even the death, burial, and resurrection of Jesus Christ — not fleshly healing in the Gospel Age!

And, surely, these who would use every means of human communication to tell multitudes of the duped, deluded, and deceived masses that they need not be sick, need not suffer, and that their particular illness need not be unto physical death, are certainly but repeating the Satanic cry which has fallen upon the ears of every mortal who has reached the age of accountability, "Yea, hath God said, Ye shall not eat of every tree of the garden? . . . Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Genesis 3:1, 4-5).

### Conclusion

Therefore, every called and begotten child of the Living God can know that the miracle-healers of every description in this very hour receive their inspiration, commission, and powers from Satan's darkened mind — not from the Lord of Glory, the Eternal God of Heaven and earth! Thus, every born-again, Scripturally enlightened child of the Living God can know that the self-deluded, Satanically-duped, pseudo-baptismal healers, have turned from the light of the Gospel of Jesus Christ to walk in darkness, from the truth that this is the Age of Salvation — not healing — to walk in Scriptural ignorance, from spirituality to walk in a continuing tragedy of fleshliness, and from faith in the God of the Bible which is the real experience of all true believers to walk in the devices and with the devices of the arch-deceiver, even Satan. Every child of the Living God can know by the inspiration of the Spirit of God that the miracle-healing revivals, with all of their capricious confusions, blasphemies, "baptisms," unknown tongues, spiritual shams, and physical deceptions of every shade, bear the shadows of the "nether world" and the marks of a hell-bound multitude — not the evidences of eternal life which come as the results of one's relationship with the Light of the Lord of Life.

Wonderfully, every enlightened soul who has fallen in love with the Christ of God, the only Saviour — who because of a love which is beyond mortal understanding lay down His Life, shed His Blood, and suffered the doom of an eternal separation while hanging on the cruel cross in degradation for all who would come to saving faith — can know that every deluded hulk of a mortal (dying) creature who would cry that he, in time, has a corner on Millennial curatives is a preacher of darkness and not of light! For throughout

God's Holy Word we learn that this is the day when "all flesh is as grass" and when life "is as a vapor that appeareth for a little while and then vanishes away."

And all of the people of God, all whose trust is in the Lamb of God, all whose faithfulness is dependent upon the keeping Power of Almighty God, and all who find their complete satisfactions in the sufficiency of the Christ of God, His Gospel of death, burial and resurrection and His Precious Blood, can say with me, "Amen and Amen."



## We Need Your Help

(Continued from page one)  
same time, we do not wish to be without a pastor and editor any longer than is necessary.

We would suppose that if it were just the matter of securing a preacher, the problem could be solved quite soon; however, the ministry of Calvary Baptist Church requires more than just ANY preacher. Besides the task of pastoring the church, we need a man who would be in sympathy with our mission work, which includes the New Guinea mission work and the editing of THE BAPTIST EXAMINER. Associated with these are numerous phone calls and a multitude of letters each week from people seeking information and advice.

We do not mean to be understood that we are looking for some sort of a genius. What we are looking for is God's man, with the abilities and willingness to apply himself to the task of the ministry of this church.

If some of you feel that you might be used of the Lord to take over this ministry, write as briefly as possible, stating some history about yourself, your fundamental beliefs, what you expect or need in the way of a salary and enclose a phone number where you can be reached. From those that write, the church would reserve the right to select some, and not necessarily all, to contact further, regarding the pastorate.—F.T.H.



## In His Hands

(Continued from page one)  
The materialistic may talk of the natural course of events, and the fatalist of blind chance. The child of God is heir to a better hope. Instead of "luck" it is the Lord—not inexorable fate, but a loving Heavenly Father. Thank God, I need have no fear in time or in eternity.

When our times are committed to God we may be sure of His favor. Men have always sought for earthly favor, which at the best is fickle and fleeting. But the child of God may rejoice in the shining of his Father's face in grace and love. As wide as from the east to the west, as high as the heavens, and as deep as the need of the human heart is the favor of God made manifest in Christ Jesus to sinners saved by the infinite, matchless grace of God.



## The Quiet Hour

(Continued from page one)  
words cannot abide in us, nor can we abide in Him, except as we go often to the Word for light and guidance and sustenance.

Prayer — daily prayer, the attitude of praying without ceasing — this is also essential to "constantly abiding."

Then we are to give love to others. When we abide in Him, His love fills our hearts, and we can but become channels of His love to others.

May the Quiet Hour help us to abide more constantly in Him, that we may have daily, hourly victory over worry and anxious care, over tongue and temper, over sin and selfishness.