

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

# THE LORD'S CHURCH

BY E. G. COOK — Birmingham, Alabama

CHAPTER VII

In Matthew 23:8 our Lord tells us that we are all on an equal plane. But Nicolaitanism teaches that some of the preachers are to rule over other preachers. This hated thing called Nicolaitanism sprouted in some of the Ephesus type churches. It bloomed out in the Pergamos type churches, and it began to bear fruit in a big way in the Thyatira type churches, as we shall see. In Matthew 23:8 our Lord not only says, "All ye are brethren," but He says for us not to be called Master, or Rabbi. He hates to have one preacher lording it over another preacher, but what He hates, the old devil loves. So in his churches he has some of his preachers taking the place our Lord has in His churches. God-called preachers are to look to Him for their instructions, but the preachers in the other fellow's churches must look to their superiors for theirs. And how God hates it!

As we approach the letter to the church at Thyatira we are immediately confronted with the blunt statement, "These things saith the Son of God." There is certainly a need for our Lord to tell these churches that He is the Son of God. The Pergamos type churches were the ones from which our Lord's true churches were forced to withdraw fellowship because of their heretical teaching and practices. These churches might be considered as the Thyatira type churches in embryo. On the other hand, the Thyatira type church might very well be considered as a child or offspring of the union of the Pergamos type churches and the Roman government. The churches that are set forth prophetically in the letter to the church at Thyatira came into being with absolutely no conception of Jesus being the Son of God. Neither

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## Praying For Death, Sinful

A. W. PINK  
(1886-1952)

"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from evil" (John 17:15).

As we take up our pencil to write the last editorial for the 1929 issues of this magazine, we are reminded again of the swift flight of time, and how that in a short while at most both writer and reader will receive an imperative summons to leave this earth. Yet, short as our sojourn down here, it seems long, too long, for some of us. Not a few of our friends have been waiting for years past the return of their Saviour, but He has not come, and unless faith has been maintained "hope deferred maketh the heart sick." Numbers of them are feeling acutely the infirmities of old age, many of them are passing through deep waters of trial and affliction, many of them are almost quite cut off from fellowship with real saints. Ofttimes the language of their hearts is: "O that I had wings of a dove! for then would I fly away, and be at rest" (Psa. 55:6). Perhaps they have prayed, that the Lord would speedily send the angel of death and put an end to all their troubles. Such we would tenderly remind of CHRIST'S prayer in John 17:15.

Christians are often made painfully conscious of their inability to pray aright, and for their ignorance as to what to pray for. Holy Writ itself affirms "We know not what we should pray for as we ought" (Rom. 8:26). The word "ought" here goes to intimate that our inability is excuseless and our

ignorance blameworthy. The prayers found in Scripture are expressly recorded for our instruction, and did we pay more heed to them, we should pray more intelligently and more acceptably to God, and thus, more effectually. This, we believe, explains the first clause of Rom. 8:26: "Likewise the Spirit also helpeth our infirmities, FOR



A. W. PINK

we know not what we should pray for as we ought." And how does the Spirit "help" us? Chiefly by directing our hearts and minds to the written word, and particularly to the PRAYERS recorded therein.

In proof of what we have just said above about the ignorance and blameworthiness of much of our praying, we would point out one instance in particular, namely, the sinful request which most, if not all, saints present unto God, at some season of their lives, for Him to speedily remove them from this scene of sin, sorrow and suffering. The writer himself has to acknowledge with shame that more than once he has longed and prayed for

(Continued on page 6, column 5)

## A SCAR

"John," said a father to his son, "I wish you would get me the hammer."

"Yes, sir."

"Now a nail and a piece of pine board."

"Here they are, sir."

"Will you drive the nail into the board?"

It was done.

"Please pull it out again."

"That's easy, sir."

"Now, John," and the father's voice dropped to a lower key, "pull out the nail hole."

Every wrong act leaves a scar. Even if the board be a living tree, the scar remains.

—POINT AND PURPOSE IN STORY AND SAYING

This is the day which the Lord hath made.

# 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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ASHLAND, KENTUCKY, OCTOBER 27, 1979

WHOLE NUMBER 2246

## PAUL'S LIFE AND TEACHINGS

JOHN R. GILPIN  
(1905-1974)

"And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?"—Acts 9:4.

It is my desire to give to you a resume of the life of the Apostle Paul. Every once in a while I go back in my own ministry, and look at Paul's life, and compare his life and ministry to mine, and while the comparison is far from pleasing from my standpoint, at the same time it is encouraging to me, just to observe the ministry of the Apostle Paul in comparison to my own ministry. This morning I hope you'll do likewise, as we study Paul's ministry, and perhaps it may be the means of a blessing for each of you who are here today.

IN THE LIFE OF THE APOSTLE PAUL, GOD TOOK THE INITIATIVE.

I

We read:

"And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks" (Acts 9:3-5).

You will notice, as I say, that God took the initiative. Saul wasn't seeking the Lord. In fact, the Lord was the farthest from his mind. He was actually on his way to Damascus, that he might kill all Christians whom he found there; so instead of Saul seeking the Lord, he was in reality seeking to get away from the Lord.

I heard a preacher say some years ago that God never did save anybody except when that individual was seeking the Lord. When I heard him say that, I said to myself, "There is a preacher who needs to do some studying of the Word of God." Beloved, I listened to this man preach fourteen nights, and I heard him make this statement not once, but over and over again in each of those services I attended. I heard him say, "It is your business to seek the Lord. Seek the Lord until you find Him, because the Lord never saved anybody that didn't seek Him."

I tell you, beloved, there is not one word of truth in that kind of preaching. Here was a man (Paul) who was not seeking the Lord. He had in his pockets letters of authority whereby he could go to the city of Damascus

and arrest everybody there who claimed to be a Christian. He had letters in his pockets that would



JOHN R. GILPIN

permit him to bring those Christians bound — dragging them back from Damascus to Jerusalem. You understand, of course,

that as a result of what he had been doing, in persecuting Christians, that Christian "kindling wood" was getting pretty scarce in the city of Jerusalem. They were hiding, and they were doing everything they could to escape being persecuted at the hands of Saul. Now, Saul asked permission of the rulers to go elsewhere to persecute Christians, and he starts on the road to Damascus, in order that he might bring from Damascus any Christian that he might find, in order that he might persecute him. I say to you, beloved, God took the initiative so far as Saul was concerned.

You will find the same thing true all through the Word of God. If you will go back to the time when Moses was herding sheep in the back side of the desert for his father-in-law you will find that Moses stood still, startled by a sudden appearance before him of a bush that burned, and yet was not consumed. He stood there and saw that burning bush. It burned, and burned, but

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## HALLIMAN'S FIRST NEWS ON RETURN TO FIELD

By FRED T. HALLIMAN  
Missionary To New Guinea

Dear Friends:

Greetings to you from Papua, New Guinea. This is my first letter since my arrival here about a week ago. I will have more to say about the Mission Station, but right now I would like to go back and bring you up to date on the trip over here.

I would like to go back even further than the starting of the trip and comment on the last few days at home. I had originally planned to leave for New Guinea on August 31, but decided to stay another week instead so that I could attend the Bible Conference held by Brother Joe Wilson and the Grace Baptist Church of Stanleyville, North Carolina. I was very glad that I decided to stay as in my estimation this was one of the very best Bible Conferences that I have ever attended. Those of you who could not attend missed a great blessing and I feel most certain that the memories of this Conference will stay with those who were there for a long time. Beloved, it has been a long time since I saw so many people openly weeping while the precious Word was being preached. Not only did

the preaching of the Word bring tears of joy, but the singing was outstanding and that also brought a multitude of tears. I do not usu-



FRED T. HALLIMAN

ally like to mention names for fear of being misunderstood, but I believe two of the individuals at that Conference that perhaps caused more tears to be shed than any

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## TRUE CHRISTIANITY

A Chinese applied for the position of cook in an American family which belonged to a fashionable church.

The lady asked him, "Do you drink whisky?"

"No, I Clistian man."

"Do you play cards?"

"No, I Clistian man."

He was engaged, and was found honest and capable. By-and-by the lady gave a party, during which the wine flowed in abundance, and cards were played for high stakes. John did his part acceptably, but the next morning he appeared before his mistress.

"I want to go."

"Why, what is the matter?"

"I Clistian man—I told you so before. No heathen. No workee for heathen!"

## The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

## THE LAYING ON OF HANDS

(PREACHED ON THE INDEPENDENT BAPTIST HOUR OCTOBER 7, 1979)

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God. Of the doctrine of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment" (Heb. 6:1-2).

The basic doctrines of the Christian faith are enumerated in my text. The rudiments of Christian doctrine are repentance, faith, baptism, the laying on of hands, the resurrection of the dead and

eternal judgment. Some Christians are amazed to find "the laying on of hands" listed in the fundamentals of the faith. Most people today ignore what the Bible says about the imposition of hands. Others misapply and misuse it to justify their false religious ideas.

The laying on of hands is an oriental custom of immemorial usage. It was a sign of blessing conferred by older persons upon younger, or superiors upon inferiors. This ritual act was first practiced in Judaism and then by the

New Testament churches. There is much said about the laying on of hands in both the Old and New Testaments. It is a subject which deserves our attention. Let us note its usage in both the Old and New Testaments.

### TO INVOKE A BLESSING

In the Old Testament times hands were laid upon the head when a blessing was invoked upon a person. "And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon

(Continued on page 2, column 2)



## The Baptist Examiner

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## A CAMPBELLITE PREACHER WRITES

By MILBURN COCKRELL

Since the publication of my article on "The Campbellites," I have received two letters from Campbellite preachers who denounced my article. One of these letters was from Mr. John W. Hedge of Longview, Texas. In an attempt to overturn my article he quotes the words of Christ in Matthew 12:43: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none." It would seem from his letter that he wanted to show not all devils stay in the water or perhaps that this devil was a Baptist.

I wish to point out to Mr. Hedge that this unclean spirit was not a Baptist. He was unclean. All born-again Baptists have their sins washed away in the blood of Christ (I John 1:7). The spirit sought rest and found none. Baptists have come to Jesus Christ, and He has given them soul rest (Matt. 11:28-30). The spirit was uncomfortable in "dry places." Baptists are not uncomfortable in "dry places" for we do not hold to the Roman Catholic and Campbellite heresy of baptismal regeneration.

Could this "unclean spirit" have been a Campbellite? He was unclean. Campbellites are unclean after baptism if they don't confess every sin and get forgiveness. He was afraid of dry places. Campbellites are afraid of such places as they hold to the be dipped or damned idea. The spirit had no rest. Campbellites have no rest since they find it necessary to out run the Devil from the baptismal waters to Heaven. The very fact that he had no rest in "dry places" is conclusive proof he must have been a Campbellite.

The letter from Mr. Hedge reminds me of a story I once heard some years ago. Once upon a time there was a man who came to see a farmer's cows, hoping to buy a few. As they walked over the pasture the prospective buyer saw one cow under a water sprinkler. The farmer told the buyer this was a Methodist cow. Next he saw a cow which plunged under the water and came out to land. The farmer

told him this was a Baptist cow. Finally, the buyer saw a cow so far out in the water that it only had its nose out. The cow never came out of the water. The farmer told the man this was a Campbellite cow which believed if it got out of the water it would go to Hell.

## Laying On Of Hands

(Continued from page one)

Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn . . . And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh; and he set Ephraim before Manasseh" (Gen. 48:14,20). The laying of Jacob's hands upon the two sons of Joseph did not make these boys great nations. Rather, it was the visible sign of God's blessing to be bestowed upon them in the future.

### CONSECRATION TO SPECIAL SERVICE

The imposition of hands was used under the old dispensation in consecration to special service. The children of Israel consecrated the Levites to the priestly office by laying hands upon them. Numbers 8:10 says: "And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites." The laying on of hands here was a visible sign that God had called these men to the priesthood (Num. 8:14; Heb. 5:4). It symbolized that Israel believed God had placed these men in the priestly office.

When Moses asked God who would be his successor to lead Israel, "The LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him" (Num. 27:18). The laying on of hands did not make Joshua Moses' successor. God chose Joshua and then Moses put his hands upon him. Moses laid hands upon Joshua to symbolize the transferring of the government of Israel to Joshua — to point him out to Israel as his successor.

### A TOKEN OF IDENTIFICATION

The laying on of hands was a token of identification (being the means whereby an offerer was linked to his sacrifice). This was done as a symbol of the figurative transfer of sin to the animal sacrifice. The offerer was responsible to bring his offering to the door of the tabernacle. Then he was to "put his hand upon the head of the burnt offering," and it was "accepted for him to make atonement for him" (Lev. 1:4). The laying on of hands did not make the atonement for the sins of the offerer. Rather, it was a token of the offerer's faith in the coming Lamb of God Who would bear away his sins. (See also Lev. 3:2,8,13).

Peradventure the whole nation of Israel sinned through ignorance, "the elders of the congregation" would "lay their hands upon the head of the bullock before the LORD: and the bullock" was "killed before the LORD" (Rev. 4:15). This act declared in symbol the faith of the nation of Israel in the coming Redeemer to remove their sins by His substitutionary atonement. The same held true when an individual sinned through ignorance (Lev. 4:4,24,29,33).

The priests would lay their hands upon the various offerings in the tabernacle worship (Lev. 8:13-14). "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness" (Lev. 16:21). The laying of the high priest's hands upon the scapegoat pictured how the sins of all spiritual Israel would one day be laid upon Jesus Christ.

### OTHER CASES MENTIONED

In some rare cases hands were laid upon the head of a criminal before his stoning. This was true of the son of an Israelitish woman who cursed God: "And the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard

him lay their hands upon his head, and let all the congregation stone him" (Lev. 24:13-14). Hands were laid in such cases to symbolize the criminal had brought this guilt and punishment upon him by his sin. God is said to lay His hands upon Egypt to punish them in Exodus 7:4.

What about Numbers 27:18? It reads: "And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him." Was the Spirit given to Joshua when Moses laid hands upon him? I think not for two reasons. First, the language of the verse implies Joshua had the Spirit before Moses laid hands upon him. Second, the gift of the Holy Spirit in the Old Testament was reserved to the sovereign will of God (Num. 11:17,29; 24:2). Thus Moses laid hands upon Joshua as a symbol of God's having already given him the Spirit and having chosen him to be his successor.

### A SYMBOL OF GOD'S BLESSINGS

In the New Testament the laying on of hands was a symbol of God's blessings. "Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them, But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

### THE BAPTIST EXAMINER

September, 1979

Balance Sept. 1	\$1,806.18
Receipts	5,210.10
	\$7,016.28
Expenditures:	
Labor	\$2,128.00
Printing	3,300.00
Postage	931.14
Supplies	81.16
FICA on Labor	147.86
Total Expenditures	\$6,588.16
Bal. Sept. 30, 1979	\$ 428.12

And he laid his hands on them, and departed thence" (Matt. 19:13-15).

The Jews always valued the blessings of a father or a prophet. The Talmud says they brought their children to the synagogue for this purpose. Jesus is seen here laying His hands upon these children as a symbol of invoking a blessing upon them. The laying on of hands did not communicate the blessing. It showed by symbolism the authority of Christ to bless these children.

### IN HEALING THE SICK

Hands were laid on the sick when they were healed. Jesus put His hands upon the ruler's daughter and restored her to life (Matt. 9:18; Mark 5:23). Mark 6:5 tells us Jesus "laid his hands upon a few sick folk and healed them." In Mark 7:32 Christ healed a deaf man by putting "his hands upon him." It is written of Christ in Luke 4:40: "Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them."

It is plain from such verses that Christ healed by the mere imposition of hands. But did the power entirely depend upon the laying on of His hands? Was it absolutely necessary in every case to effect the cure? Not in all cases for some were healed by the spoken word (Luke 7: 8-10; John 5:8-9) and even through other means (John 9:6-7). Christ healed, not by some special set of hands He had, but by the power of God. He laid hands upon sick people as an outward expression of His power to heal.

Our Lord told His church before leaving this world: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:17-18).

The fulfillment of most of these promises is to be found in the Acts of the Apostles. This special age of miracles has long since passed. These extraordinary gifts

## BRIEF NOTES

Elder Ray Sexton has accepted the pastorate of the Grace Baptist Church of Warren, Michigan.

The Meadow Creek Baptist Church of Meadow Creek, West Virginia, and Pastor Leroy Pack will host a Bible Conference Oct. 20. Speakers on the program are as follows: Elders Dan Phillips, Dana Stalnaker, Dan Stepp, Harry Balmer, Earnest Martin and the editor. The ladies will provide lunch for all who attend. The church invites all within driving distance to attend.

were temporary and intended to disappear when the inspired canon of Scripture closed (I Cor. 13:8-10). Miracles were necessary for the establishment of true churches in the world in those early days; they are not necessary for our churches today because we have in the Bible the complete revelation of God. In fact such miracles would have ceased to be miracles, if they continued to happen without cessation or intermission. No one today has the power to do any of these things, and this includes the ability to lay hands upon the sick and cause them to recover.

But men did have power to lay hands upon the sick and to see the Lord miraculously raise them up in the apostolic age. Ananias healed Saul of Tarsus by the imposition of hands: "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost" (Acts 9:17).

Later Saul, then called the Apostle Paul, healed by the laying on of hands: "And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him" (Acts 28:8). The cure was from God. Paul laid hands upon this man as a symbol of the power of God given to him and to fulfill Mark 16:18. The father of Publius was not healed by medicine but by a miracle of God. Paul at other times healed without the laying on of hands (Acts 14:9-10) and so did Peter (Acts 5:12-16; 9:34).

### IN CONVEYING THE SPIRIT

In the Book of Acts the imposition of hands is connected with the special gifts of the Holy Spirit. Under the preaching of Philip people were saved and baptized in Samaria. After that two apostles, Peter and John (Acts 8:14), "laid hands" on these converts "and they received the Holy Ghost" (Acts 8:17). Simon "saw that through laying on of the apostles' hands the Holy Ghost was given" (Acts 8:18). Simon wanted Peter and John to give him this power (Acts 8:19). Peter told him it was "the gift of God" and that he had "neither part nor lot in this matter" (Acts 8:20-21).

Another account of this is seen in the case of the twelve men at Ephesus. "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they

spoke with tongues, and prophesied" (Acts 19:6). Paul conveyed the gift of the Spirit by the laying on of hands. These twelve disciples received the gifts of tongue and prophecy.

Paul wrote to Timothy: "Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands" (II Tim. 1:6). It would seem from the language here that Paul had laid his hands upon Timothy and conveyed the special gift of the Spirit in addition to the ministerial gift which Timothy had already received (Acts 16:1-3). That within Timothy "was the gift of God," but this gift is said to be within him through or by means of the laying on of the apostle's hands (I Tim. 4:14).

No one ever conveyed the Holy Spirit by the laying on of hands but the apostles of Christ who had special power from God (Matt. 10:1). The apostles are all now dead. Therefore no one living today can communicate the Spirit by the laying on of hands. Not only have the apostles ceased, but the gifts of tongue and prophecy have also ceased (I Cor. 13:8).

### THE ORDINATION OF CHURCH OFFICERS

First, it may be said that the laying on of hands in the Scripture was used in the ordination of deacons. "And the saying pleased the whole multitude: and they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; Whom they set before the apostles: and when they had prayed, they laid their hands on them" (Acts 6:5-6). The laying of hands was used here to consecrate to sacred office. It did not impart any power or ability. Rather, it showed the apostles concurred in the choice of the church and its glorified head.

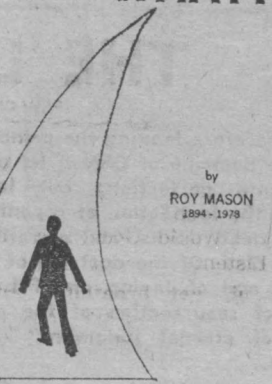
Second, the imposition of hands was used in the ordination of missionaries. When the Holy Spirit called Saul and Barnabas to be missionaries, the church at Antioch "fasted and prayed, and laid their hands on them" (Acts 13:3). These missionaries were set apart to their work by the laying on of hands. The imposition of hands gave Barnabas and Saul no authority or spiritual gifts. Instead it was done to consecrate them to the sacred office and to implore God's blessings upon their work.

Third, the laying on of hands was employed in the ordination of pastors. The Scriptures teach a man was ordained to preach by the elders of the churches. Paul united with other elders in laying hands upon Timothy: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (I Tim. 4:14). The eldership or presbytery must have consisted only of apostles, for they alone could convey the gift of the Holy Spirit through laying on of hands. The apostles are sometimes called elders (I Pet. 5:1; II John 1:1; III John 1). The laying on of hands in the case of Timothy seems to have been twofold: First, to consecrate him to the ministerial office, as it is still our custom to do today. Second, to impart the

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## The Lord's Church

(Continued from Page One)

they yet have any conception of it. A little serious study on the subject should convince anyone who is a student of history that the Mary and Jesus that Catholics hold so dear are none other than old Semiramus, the wife of Nimrod, the original mythical queen of heaven, and her son Tammuz, whom we see the women weeping for in Ezekiel 8:14. These fictitious figures were brought over from Babylonian Mysticism and given Christian names. Then since their Jesus is not the Jesus of Nazareth who was, and is, in very truth the Son of God, it was needful that these churches be told bluntly that the writer of this letter was the Son of God.

"His eyes like unto a flame of fire" tells us that He sees through all their mysterious doings. The Catholic people are held in awe by all the mystic rites and ceremonies of their church. They have no idea that "Pontefex Maximus," the formal title of their pope, was the formal title of the chief priest in the Babylonian Mysticism. They have no idea that their pope, whom they almost revere as God Himself, is none other than the chief priest of that old Babylonian Mysticism. They have no idea that their church admits behind their backs that what is taught and practiced in their church is contrary to the teaching of the Bible. No, they have no idea of all this, but our Lord sees through it all.

"His feet are like fine brass" speaks of judgment. He not only sees through all their mythical doings, but He will in due time judge it. Our Lord gives these churches credit for their charitable works. We are forced to admit that the Catholic Church does do much charitable work. That is one of the Catholic's ways of being saved. Others throw it up to us that the Catholics are more reverent in their place of worship than we Baptists are, and justly so. We should hang our heads in shame at the very thought of it.

In verse 20 our Lord lays bare the evils that were to be found in this type of churches. First, she "suffers that woman Jezebel which calleth herself a prophetess, to teach and to seduce." There are different theories as to who Jezebel is, but this one thing that seems to be as clear as the noonday sun. The Catholic Church says openly that she alone has the right, and the authority, to interpret the Scriptures. I am unable to see how anyone can fail to see that this Jezebel, which calleth herself a prophetess, is none other than the Catholic Church which says no one but she can interpret the Scriptures. They are one and the same. Old Jezebel is the woman who is hiding the leaven in the meal in Matthew 13:33. God's Word teaches that "the blood of Jesus Christ His Son cleanseth us from all sin" (1 Jno. 1:7). It teaches that "Christ died for our sins" (1 Cor. 15:4). But old Jezebel, the Catholic Church, has slipped her ways of salvation in the meal in a big way. In the Catholic Encyclopedia she says people are saved by baptism, or by penance, or by a perfect work of charity. In her official teaching on the subject of salvation you will not find any mention of the death of Jesus Christ, His grace, or His shed blood. Untold millions, yea, billions of people have believed this junk all the way to a devil's hell. Not only is old Jezebel the woman who is hiding the leaven of false doctrine in among the truth of God's Word, she is the old whore who is sitting upon (that is, dictating to) the scarlet colored beast, the ruler of the revived Roman Empire (Rev. 17:3). And she is the old whore who is to be utterly destroyed.

(Continued on page 5, columns 4, 5)

## Paul's Life, Teachings

(Continued from page one)

it wasn't consumed. It was still upright, yet it was burning; and the sight of it was so unusual, that it gave rise to an unusual experience in the life of Moses. Of course God made a revelation to Moses that that burning bush represented Israel, and that Israel was in Egypt; they were suffering, they were being persecuted, and yet couldn't be destroyed. They were like the burning bush — they were figuratively burning, yet couldn't be destroyed.

Beloved, when God called Moses at the burning bush, and told him to go down to Egypt, and lead the children of Israel out of Egypt, and into the promised land, I ask you, was Moses seeking God? Oh, no, he wasn't seeking God, but God appeared miraculously in that burning bush.

When Saul was on the roadway to Damascus, was he seeking the Lord? No, no, beloved; God came down and took the initiative and said, "Saul, Saul, why persecutest thou me?"

Jesus said:

"Ye have not chosen me, but I have chosen you" (John 15:16).

Many times when I have

preached, at the close of the service someone came around and said, "Brother Gilpin, I can remember the very day, and the hour, and the place when I was saved, when I chose the Lord. I can remember the very spot where I stood when I made a definite choice of God."

Yes, beloved, I can too. But you know, my choice was merely a ratification of God's eternal choice. My choice was a mighty small choice in comparison with the big choice that God had made of me before the foundation of the world. I insist, beloved friends, that the choice you and I made was merely nothing more nor less than a small ratification of an eternal choice, of an eternal God, that was made of us in our behalf before the foundation of the world.

II  
SAUL AT THIS TIME WAS GOD'S ENEMY.

You say, "Would God save an enemy?" Listen:

"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem" (Acts 9:1, 2).



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For November 4, 1979

Amos 4:6-13.

Intro: Israel's downward trend of backsliding continues unabated in spite of repeated admonitions, exhortations, warnings, and chastenings.

#### VERSE 6

"And I also." God's judgments increase and intensify. When we fail to heed God's Word we can surely expect to feel His chastening hand.

"Have given you." This type of gift is not necessarily desired nor appreciated as much as others, and yet it is given because it is needed (Matt. 6:32).

"Cleanness of teeth in all your cities." This is one dental appointment made by the Dentist instead of the patient, and one which will be kept. However, the means to accomplish it was very severe.

"And want of bread in all your places." This not only affected the poor, but also the rich. Those with beautiful houses and fancy dining rooms were included, for there was no bread to buy, regardless of how much money one had.

"Yet have ye not returned unto Me, saith the Lord." This is an expression oft repeated in these verses to point out the woeful condition of backslidden Israel. They were blinded to the reason for these things happening to them and therefore saw no need for repentance.

#### VERSE 7

"And also I have withholden the rain from you." God not only closed down the bakery, but He also removed the possibility of providing grain. Therefore it became a

Does that sound like a friend or an enemy? The church had been established by the Lord Jesus Christ, who was God in the flesh, and all those who were saved who were members of the church were God's own people. The Lord Jesus said:

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

So, beloved, when Saul was persecuting and seeking to destroy the Christians at Damascus, he was actually seeking to destroy God Himself. I would remind you then that Saul was God's enemy, yet God saved him.

I ask you this morning, what were you the day God saved you? Were you His friend? "Oh, I am sure that I wasn't actively at enmity with God." Well, let's see what God's Word says. Listen:

"For 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" (Rom. 5:10).

What does Paul say about himself, and about you, and me? He says that we were not the friends of God. A little earlier than this the Lord Jesus Christ had said, "Ye are my friends if you do whatsoever I command you." He made the statement in the Gospel of John, but now Paul says that before we were saved, we were enemies of God. Even in the preceding verse he says:

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

Notice, verse 8 says that we were enemies. If you will go back to the 6th verse, you will find that it says, "God died for the ungodly." Beloved, isn't that a pretty good description of a pretty bad group of people — ungodly sinners, enemies? That bad group includes you and me and all the balance of God's children.

Yes, beloved, when God saved Paul, God saved him as His enemy, and before you were saved, you certainly were an enemy of

(Continued on page 4, column 4)

prolonged situation.

"When there were yet three months to the harvest." He not only withheld the rain, but He did it at the most crucial time.

"And I caused it to rain." The withholding and the giving of rain are attributed to the same source, and of course, this is the God of creation (Acts 4:24).

"Upon one city, and caused it not to rain upon another city."

God is a God of purposes and power and therefore is said to do "according to His will in the army of Heaven, and among the inhabitants of the earth; and none can stay His hand, or say with Him, what doest Thou?" (Dan. 4:35). Nothing is left to chance or fate.

"One piece was rained upon, and the piece whereupon it rained not withered." God's hand of mercy and hand of judgment are both seen. He, by His providence, paints a vivid picture piece by piece on this earth. No amount of man's attempt can counteract the withering when God brings judgment.

#### VERSE 8

"So two or three cities wandered unto one city, to drink water." Now all efforts are being put forth to obtain the bare necessities of life, while no doubt, up till now their journeys had been for the gratification of the flesh. In this kind of situation there would be a lot of pushing and shoving and selfishness manifested.

"But they were not satisfied." Either there was not enough, or it did not quench their thirst. Again, God will let nothing interfere with His purpose. Nothing will help except to repent. No backslider can be happy in his sins (Psa. 51:12).

"Yet have ye not returned unto Me, saith the Lord." You would think any rational individual would have immediately turned around, but we again see sins make a man irrational.

#### VERSE 9

"I have smitten you with blasting and mildew." Even the small amount of produce, which would cause a man to think maybe he

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had gotten by, was covered with mildew, or burned by the heat.

"When your gardens and your vineyards and your fig trees and your olive trees increased, the palmworm devoured them." From the soil, the planting, and the harvesting, God left nothing to escape; so the judgment was very thorough. Man may plant more, work harder, but the end result is the same.

"Yet have ye not returned unto Me, saith the Lord." Nothing can be said to emphasize more the "far off" condition of Israel.

#### VERSE 10

"I have sent among you the pestilence after the manner of Egypt." How this should have caused them to stop and remember, but, sad to say, when the same things which happen to the ungodly, which they say is God's judgment, happens to Israel, they attribute it to some other reason.

"Your young men have I slain with the sword." What a sobering thought! There seems to be a great outcry against our young men dying in warfare, which naturally none of us want, and yet, one major cause of this is the ungodly practices of both parents and young people in their rebellion against God. You can't forsake God's house, God's Book, and God's ways without judgment.

"And have taken away your horses." The symbol of prosperity and pleasure and that also which indicated a nation's strength.

"And I have made the stink of your camps to come up unto your nostrils." A constant reminder of God's dealings, which could not be covered up because of the lack of time to bury the dead.

"Yet have ye not returned unto Me, saith the Lord." What will it take? In this situation, God is showing nothing outwardly will work, for Israel had reached the bottom.

#### VERSE 11

"I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning." God's mercy had been extended to them like He had delivered Lot from Sodom and Gomorrah. Surely, they should respond in thanksgiving and praise and repent of their waywardness, but again, "yet have ye not returned unto Me, saith the Lord."

#### VERSE 12

"Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel." Herein we find the heart of the issue, the conclusion of the matter, the fulfillment of God's dealings with Israel because of their backslidings. The preparing referred to here is a preparation to meet God in judgment, for it is on the way. God does not specify what the judgment will be, only that it will be on a greater scale than what has been mentioned up till now, and that it is certain.

#### VERSE 13

"For, lo, He that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth. The Lord, The God of hosts, is His name." What a revelation of the All Wise, All Powerful, the Ever Present, Triune God! This is the God of Isaiah (Isa. 6:1-3).

Conclusion: May we bow in worship and adoration and an acknowledgment of our sins.

(EDITOR'S NOTE:—If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 11, Box 1198, Fort Myers, Fla. 33908.)

THE BAPTIST EXAMINER

OCTOBER 27, 1979

PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P. O. BOX 71 — ASHLAND, KY. 41101

"Do you believe God is blessing the ministries of men like John R. Rice and Billy Graham?"

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If I answer this question "yes" I am admitting that doctrinal soundness is unnecessary and that compromise is ethical. Of course, I abhor the doctrines of Rice and I despise the compromising of Graham. However, if I answer this question "no" I find I must ask myself another question. It is a question that applies to you, me, all. It is a question that concerns me a great deal more than any I might have concerning Drs. Rice and Graham. The question is this, "Is the Lord blessing my ministry?" Please read Philippians 1: 15-18.

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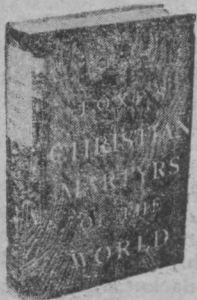
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Both men are in error as to how God saves His people, and both men hold an anti-biblical concept of the Lord's church. The inevitable results of these erroneous views is the adulterating of most, if not all N.T. doctrine. Therefore, I say without reservation, God is not blessing THEIR ministry. My criticism is not of their persons, but of their doctrine and of their preaching. I have no reason to question their moral honesty and sincerity, but it is gospel truth the Lord uses in freeing His people from their sins (John 8:32), and my hostility is directed at their false gospel.

In applying the Berean rule (Acts 17:11) to the gospel according to Graham and Rice the Spirit-led student will readily discover that not only is it a false gospel, but that it is under the anathema of God, for God says, "I hate every false way" (Ps. 119:104). Someone has said, Dr. John R. Rice's pen is the most powerful pen of the twentieth century. The

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question is, is Mr. Rice's pen a power for good or a power for evil? The answer is not long in coming, for even a superficial examination of his writings reveal that they are permeated with the God-debasing doctrine of self-salvation. A man may write most eloquently and lucidly about religious things which appeal to the natural intellect, and thereby generate a wide, attentive, and agreeable reading public.

On the other hand, the man that promulgates in his writings the absolute sovereignty of God, along with the total depravity of human nature shuts himself up to a very few favorable readers, and opens himself to many severe critics. The doctrines of natural religion are easily imbibed, and the prescribers thereof must keep their pens and pulpits busy in order to maintain their large followings.

In Jack Hyles book, "LET'S GO SOUL WINNING," published by John R. Rice, Hyles quotes Bob Jones, Sr., in referring to soul winners, "God doesn't have many today. This is a chance for you. God is hard up and He will even use you." (Pg. 8, para. 4). The God who is "hard up" is not the God of the Bible, and the men who preach a "hard up" God preach a false God. God does not bless such blasphemous preaching.

Now, a quote or two of Mr. Graham's wherein his heterodoxy is glaringly apparent, and in view of his claim to be a Baptist his error is all the more hateful to the Lord's true churches. In answer to the question, "Do you think there should be more women pastors?" Billy Graham answers, "Women have always had an important place in the church. The Bible does not teach that women are to be servants of men — as was taught when Jesus came to the earth. He lifted women to their proper place in society. However, nowhere in the Scriptures are we told that women should serve as pastors. On the other hand, it is not clear either, that they shouldn't serve in some such capacity. Perhaps, if enough men do not respond to God's call to serve in the ministry, women may be called to shepherd God's sheep. I see no reason why women could not perform these services and be spiritual leaders" (News Journal-Mansfield, Ohio—Family Weekly — 2-11-1978).

Mr. Graham may be sincere in what he says about women pastors, but he is sincerely wrong (I Cor. 14:34; I Tim. 2:11, 12; I Tim. 3:2). Sincerity is good and necessary when ministering truth ("Now therefore fear the Lord, and serve Him in sincerity and truth . . ." Josh. 24:14), but when it supports error it is then a tool of the devil. Billy Graham not only holds rapport with high ranking Catholics, but as early as 1964 he had a Catholic Bishop stand beside him in his Sao Paulo, Brazil crusade and bless the converts as they came forward. Brazil has been under the Papal hand for hundreds of years, and the Catholic Bishop's presence on Graham's platform could only serve to strengthen the Papal grip on Brazil. A gesture like this by Graham could, humanly speaking, set back Baptist missionary work in Brazil for years.

Billy Graham said, "We are involved spiritually, not politically, in trying to get Jesus elected" (Nov. 1972 - Decision Magazine). In light of such flagrant disregard for the plain truth of God's Word, is it any wonder that our Lord says to proud man, "Thou thoughtest that I was altogether such an one as thyself" (Ps. 50:21). Billy

Graham, nor any other man's decision is going to make Jesus Lord, God without consulting man did that a long time ago (Acts 2:36). Neither should Billy Graham worry himself about getting Jesus elected, for Jesus Christ is the "Chief corner stone, elect and precious" (I Pet. 2:6). God's Word is blessed and prospers in the thing where He sends it, but it is plain to see that John Rice and Billy Graham are not messengers of Divine truth.

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Ephesians 3:8-10 means to me that God makes all of His wisdom known in this age through His churches. By that I mean that through the making of disciples, baptizing them, and then teaching them the whole Bible as set forth in Matthew 28:19-20 God makes all of His wisdom known. In so doing the church brings to light the mysteries that were hidden before Christ started His church.

And the only way that any man can expect to have the Lord's blessings upon his labors is for him to labor under the direct authority of one of His churches. No one has any scriptural grounds for believing his efforts are being blessed by the Lord when he has no church authority for what he is doing. The above mentioned men along with many others do not want any church messing around with THEIR money.

I assume that Graham is still a member of the First Baptist Church in Dallas. And I assume that Rice has a church of which he is a member. But I find no mention of it in the format of his paper. When you send support to either of them you send it directly to them and not to any church. They do not want any church taking out a toll from their money. So I conclude that since God works only through His churches so far as spiritual things are concerned, He does not bless the labors of any man who has no church authority for what he is doing.

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I am told in Matthew 7:1, "Judge not, that ye be not judged," therefore I am not going to judge any man or his ministry.

I will, however, make it perfectly clear that anyone, no matter who he is, that goes out without scriptural authority from a true New Testament Baptist Church, is disobedient and therefore subject to lose rewards. "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." (II John 8). Neither of the two men in question show any concern about serving through a local church.

It is also clearly understood that those who do not believe, or practice a belief, in the precious doctrines of grace cannot give proper glory to God. In doing so they deny salvation as a gift but rather by man's own free-will, or "decision" as some put it. This is not only unscriptural, it is disgusting. "For by grace are ye saved THROUGH FAITH, AND THAT NOT OF

YOURSELVES: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8,9).

To take one who has been saved by the grace of God and point him to anything but a local New Testament Baptist church is to deny the Lord's church. This action is akin to Saul of Tarsus actions of trying to destroy the Lord's church before he was saved. A true servant of Christ could not associate with people of other denominations. Christ did not give us a choice. He started His church and we are bound to it and not false denominations. "Can two walk together, except they be agreed?" (Amos 3:3). "Be ye not unequally yoked together with unbelievers . . ." (II Cor. 6:14).

God oftentimes blesses His Word in spite of the one who is presenting it.

## Paul's Life, Teachings

(Continued from page three)

God's.

Jesus said:

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

Beloved, that is the greatest love that you can show any friend in this world—to be willing to lay down your life for that friend. But the Lord Jesus Christ didn't lay down His life for His friends; He laid down His life for His enemies. Paul was an enemy of the Lord, and the power of the Lord saved him. Listen:

"For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it" (Gal. 1:13).

How much of an enemy was Paul? He said, "Beyond measure."

You know, beloved, we can measure most everything. For example, if we want to measure you from the standpoint of inches, we get a tape line—or two tape lines. If we want to measure you from the standpoint of your weight, we get a pair of bathroom scales, or in some instances, two pairs, and let you stand on both of them at the same time and add the total.

Most everything, I say, can be measured. You can measure distance on the basis of feet, yards, and miles. Most everything can be measured, but Paul says, "There is one thing you can't find a measure for, and that is the way I persecuted the church." He said, "I persecuted the church beyond measure."

Paul was an enemy of God, and when God saved you, the day that God reached down and touched your heart, you were an enemy of God.

We look at some child, maybe 8, 10, or 12 years old. We say that child is so pure, and so perfect, and so good. But, beloved, if we could see the heart of that child as God sees that child's heart, we would see instead of goodness, and perfection, and righteousness being the outstanding characteristics of that child's heart, that actually the outstanding thing of that child's heart is his enmity against God.

III

PAUL WAS A CHOSEN VESSEL.

We read:

"But the Lord said unto him, Go thy way: for he is a CHOSEN VESSEL unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15).

You know what a vessel is. It is usually considered as something that will contain something else. Maybe it is a pan; maybe it is a gravy bowl; maybe it is a vegetable dish. A vessel is something into which you can pour something.

God said that Saul was a chosen vessel. God meant that Saul was chosen for a purpose. In other words, something was to be put inside him that would be a blessing unto others. God chose Paul that He might put something inside him that would overflow and be a blessing to other people. If I understand this Bible in any wise at all, the day God saved you, you became a vessel that He might fill, so that there would be (Continued on page 5, column 2)

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PAGE FOUR





The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and double spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

### "KEEPING TOUCH WITH HEAVEN"

By J. REID HOWATT

"Instant in prayer" (Rom. 12: 12).

This is rather a strange thing to say, is it not, that we should be instant in prayer? It doesn't exactly mean that we should be praying every instant, though we can be doing that also, but not if we are to think a prayer, or speak a prayer, for how could we then be getting on with other things that need all our attention at the time? Yes; but we can be instant in prayer nevertheless, and can even be praying every instant, for there are prayers that are not spoken or even thought of, and yet may be very true prayers indeed.

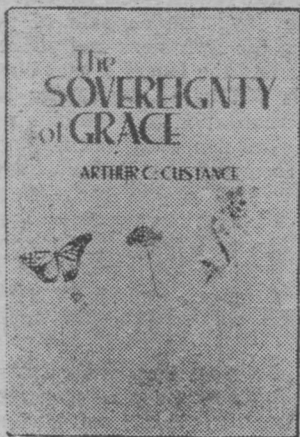
You have seen the mariner's compass, have you not? — the little bit of iron, like the hand of a clock, that is balanced in the middle, and swings about over a card which almost looks like the face of a watch, only, instead of figures, it has letters telling which direction is north, and south, and east, west, with all the points that come between. When the ship is tossing that about the compass trembles and swings to and fro and seems very unsteady, but as you watch it for a little, you find that between all its movements it always comes back and points straight to the north. That's where it wants to go to; every time it points to the north it seems to pray, "Let me go there!"

Now why is this needle so "instant in prayer," so constant about this wish to go northward? Because it is not like an ordinary bit of iron; this one has got a different spirit in it, a spirit that belongs to the distant Pole, and so, even while it is busy in telling the sailors how to steer, it is itself always turning to the north, because its life lies that way: its life is hid in the Pole Star. It can attend to other things, and yet be instant in prayer, because it is true to its new nature.

It is the same with you and me. We may be very busy about other

### THE SOVEREIGNTY OF GRACE

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things; we may have sums to do and lessons to learn, and need to fix all our attention upon them; but if our heart is right with Jesus, we shall be always wanting to do things for His sake, and do them right, and do them so as to please Him; and that big wish that is always in the heart is a continual prayer and makes us instant in prayer, so that we can be praying every instant. That then is the first thing; get the heart right with Jesus, and our life can't be wrong with anyone else.

But there are prayers besides this: there are prayers which we must think. We should be very frequent. They needn't be long; a little word or two will often do. The publican's prayer was very short, "God be merciful to me a sinner!" but it reached up to Heaven; and when Peter was sinking he had only time to cry, "Lord, save me!" and the Lord saved him. In fact, the rule for eating is also a very good rule for praying: "Little and often is better than much and seldom."

Some time ago I was in the north of Ireland, at the Giant's Causeway (they call it that because there is no giant and no causeway), where they have an electric tram-car which runs for miles. It was so odd to see that car pass along! It made no noise; there were no horses drawing it, no machinery to be seen, no puffing of steam; it just glided along as if the wind was pushing it, like as pushes the ships! There was a little rail on the side of the road, and after the car had gone out of sight I could still tell whether it was going on, or whether it had stopped, merely by putting my hand on that little rail. If the car was going I could feel the electricity passing in the rail, very pleasant and living-like; but when the car had stopped the rail became cold and dead.

It is same with people. It is difficult to know when they are "instant in prayer," when they are going on praying, for there is a warmth, and a sweetness, and the loveliness about them which there is no mistaking. But when they give up prayer, ah! how could their spirits grow, and hard and dead! for they are not letting Jesus, who is our life, speak through them any more.

Don't let the heart get cold, dear boys, keep it warm by keeping it always close to Jesus. Be instant in prayer, think much about the Lord, speak often of Him in your heart, and you will grow up with a strong soul; for prayer moves Jesus, and Jesus is strong enough to bring about for us everything that we need.

(THE CHURCHETTE, pp. 220-223, 1892 edition).

### Paul's Life, Teachings

(Continued from page four)

an overflow from your life to be a blessing to the life of someone else.

It is rather interesting to turn through the Word of God to see that God chose the Jews to be His beloved people, or His own race. Listen:

"Blessed is the nation whose God is the Lord: and the PEOPLE WHOM HE HATH CHOSEN for his own inheritance" (Psa. 33: 12).

You will notice that God chose the Jews to be His inheritance. They were chosen for that specific purpose.

Then when we come to the New

Testament, we find that God chose every one of us who are saved, in order for us to be saved. Notice: "According as he hath CHOS-EN US IN HIM before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4).

When did God do the choosing? Before the foundation of the world. Imagine before the rocks were laid down, before the dirt was sprinkled on top of the rocks, before God ever scattered any grass seed in that earth, before a single acorn had ever sprouted to grow into an oak, or before a single hardy sunflower had ever come from the ground to lift its golden head to God and then bow it back to the earth in the fall of the year, before a single tiny delicate violet ever crept from beneath the sod in the springtime, God had already chosen you and me as His children.

You ask me, how old is this world? I don't know, beloved. I read in the book of Job that when God created the world the angels of God clapped their hands for joy and sang the praise of God in the morning of the creation. I don't know how long it has been since God chose me. But I know this, before ever an angel had seen the world in its creation—before ever an angel had clapped his hands at the thought of the creation—before ever a seraph had sung one single melody, before ever the un navigated ether had been fanned by the wing of an angel, God has already chosen you and me in Christ Jesus as His children.

Beloved, I say He chose the Jews to be His people as a nation. He chose everyone of us who are saved to be His people individually, and He chose Paul to be a vessel. Paul was a chosen vessel, because he is going to hold something that is to overflow, the grace of God is going to be put in him.

### IV PAUL WAS ORDAINED TO SUFFER.

We sing:

"Must I be carried to the skies  
On flowery beds of ease,  
While others fought to win the  
prize,  
And sailed thro' bloody seas?  
Sure I must fight, if I would reign;  
Increase my courage, Lord;  
I'll bear the toil, endure the pain,  
Supported by Thy Word."

Beloved, the most of us don't like to think about suffering. It is all right to sing it on Sunday morning that we'll bear the toil and endure the pain, but most of us like for it to come from our lips instead of our lives. I don't object one particle to singing that song, but I object seriously for it to become a reality in my life, and I think that which is true of me is likewise true of you.

When God spoke to Ananias, He said:

"For I will shew him how great things he must SUFFER for my name's sake." (Acts 9:16).

Notice, Paul was ordained to suffer.

Years ago, I was talking to a lady here in this town. She had had a pretty hard time all of her life. She was married when she was about 16, and she had never known anything but a hard time. One day when I was seeking to offer some little comfort from the Word of God, she said, "You know, Brother Gilpin, I think some people are just ordained to suffer."

Now whether that be true or not in her case, I don't know; but I know one thing: that was true in Paul's case, for Paul was ordained to suffer.

A little later I find Paul saying:

"If after the manner of men I have FOUGHT WITH BEASTS at Ephesus, what advantageth it me?" (I Cor. 15:32).

"Yea, and all that will live godly in Christ SHALL SUFFER persecution" (II Tim. 3:12).

"As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should SUFFER persecution for the cross of Christ" (Gal. 6:12).

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THE BAPTIST EXAMINER

OCTOBER 27, 1979

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### The Lord's Church

(Continued from Page Three)

in Revelation 17:16.

In verse 23 her children are to be killed with death. The Catholic Church calls the members of her church her children. But this is a misnomer since her members are always an integral part of the church. A child is born out of the mother and becomes a separate, independent creature. Children then are no longer an integral part of the mother. In Revelation 17:5 this old whore is called the mother of harlots. So it is only logical to say that the children who are to be killed with death are the churches that have come out of her, and have become separated from her, and independent of her. Verse 24 seems to indicate that there was a time when there were at least a few true saints in these Thyatira type churches who did not hold to the false doctrines of the church. But it is hard to see how that could be true today. They certainly could not openly refuse to hold to the church's doctrines and remain a part of her in our day.

Just as the name Pergamos means exalted through marriage, the name Thyatira means a continual sacrifice. The Catholic Church knows absolutely nothing about the Son of God's once for all sacrifice on the cross of Calvary. She knows nothing of the sufficiency of that sacrifice. So she sacrifices her Jesus daily. In fact, her Jesus is being butchered every hour of the day, somewhere around the globe, as the priests celebrate their mass. Are you not glad that our Jesus, the Lord of glory, has been raised from the dead, never to die again? He is now sitting at the right hand of the Father, and is alive forever more. He is far beyond the reach of the filthy hands of Catholic priests. So it is someone else that the Catholics sacrifice continually, thanks to our God.

As we study the letter to the church at Thyatira let us not lose sight of two very important facts relative to the church age. One is that our Lord's true churches have been in existence at all times since His earthly ministry, and they will continue to be in existence until we come to I Thessalonians 4:16-17. There we read, "For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." When that wonderful day comes, our Lord's true churches will cease to be. These churches were put in the world with an earthly mission. They were to go into all the world and preach the gospel to every creature (Mark 16:15). They were to preach the gospel of grace as found in I Corinthians 15:3-4. There we read, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures." This is what true churches are to preach during this church age.

But, may I ask, is this what you hear on television, or radio, and in the pulpits of our day? Most of what we hear today is a do-it-yourself salvation. The lost person is led to believe that he holds his eternal destiny in his own hands. That really makes him his own saviour. But Ephesians 2:8 says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Here we are told that even our faith is a gift of God. But the lost sinner is led to believe that he can exercise faith. But I ask, how can that lost sinner exercise something he does not have? That is like telling a poor fellow who has had both legs amputated to exercise his legs and he will soon be able to walk again. But since faith is a gift of God, the lost person must wait until it pleases God to give him that faith. Paul says in Galatians 1:15 that it takes place when it pleases God. If the Lord had waited for Paul to get ready to be saved he would be roasting in hell today. Modern day preachers do not want to wait on the Lord. He doesn't work fast enough to satisfy them. So the lost person is led to believe that he can believe on Christ at any time. But Philippians 1:29 tells us that our believing is a gift of God. Then the lost person is led to believe that he can repent at any time. But Acts 11:18 tells us that God grants repentance to us. And this word "grant" comes from the Greek word DIDOMI which means to give. So God gives us repentance. And since God gives the lost person repentance, faith and belief on Christ, we should be able to see what Jonah meant in Jonah 2:9 when he said, "Salvation is of the Lord." When we come to see that we play no part in the matter of grace, but that God gives it to us when it pleases Him, we should be able to see why Paul said in Ephesians 2:8, "For by grace are ye saved." He did not say it is by grace or by baptism, or by this or that way. He just said it is by grace and left it there. So it is by grace, or not at all. If you are wondering why all these things must be a gift of God just remember that the lost person has a heart that is more deceitful than anything else in the world (Jer. 17:9). He has a mind that is an enemy to God (Rom. 8:7). He cannot understand the things of God, because they are foolishness to him (I Cor. 2:14). He cannot even want to be saved until the Holy Spirit convicts him of his sins, and makes him alive to his need of salvation. So it is of the Lord or not at all.

(Continued next week)



## Paul's Life, Teachings

(Continued from page 5)

Some people will seek to compromise rather than suffer. Paul, beloved, was chosen to suffer.

Let's notice just how much suffering he passed through:

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches" (II Cor. 11:24-28).

Beloved, you can't read this without the realization that Paul's life was a life of suffering. The Word of God said before he ever got the scales from his eyes so that he could see clearly, that his life was to be one of suffering, because God told Ananias that Paul was a chosen vessel, ordained to suffer. However, that didn't bother the Apostle Paul, for later on, as he writes to Timothy, he says:

**"If we SUFFER, we shall also REIGN with him"** (II Tim. 2:12).

What difference does it make if somebody does say something about you because you are a Baptist? Suppose somebody does call you a "Gillpinit"? Suppose somebody does speak spitefully of you because of your stand for the Word of God? Suppose somebody does dare to even maltreat you or abuse you? Very few of us who are here this morning have ever had any physical discomfort as a result of that for which we have stood. Maybe you have had a little mental displeasure, but very few, if any, know anything about the physical discomforts through which Paul passed. However, Paul says to remember that if we do suffer, we shall also reign with Him. Therefore, what difference does it make if you do suffer, since there is going to be a day in which you are going to reign?

### PAUL WAS A BIBLE PREACHER.

I am afraid Paul wouldn't make a modern evangelist. They tell me that a modern evangelist to be a success, has to be able to make you laugh one minute and cry the next. If a fellow can draw a smile from one side of your face one moment, and in the next moment draw a tear from your eye, they say he is a modern evangelist. I am afraid Paul would have been a failure as such, for Paul was a Bible preacher. When I say a Bible preacher, I mean that all Paul gave his audience was the Word of God. Listen:

"For this cause also thank we God without ceasing, when ye received the WORD OF GOD which ye heard of us, ye received it not as the word of men, but as it is in truth, the WORD OF GOD, which effectually worketh also in you that believe" (I Thess. 2:13).

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and BELIEF OF THE TRUTH" (II Thess 2:13).

Paul knew there wasn't going to be anybody saved that didn't hear the truth. He knew there wasn't going to be anybody saved that didn't hear the Word of God. Therefore, he preached it.

Notice again:

"These were more noble than those in Thessalonica, in that they RECEIVED THE WORD with all readiness of mind, and SEARCHED THE SCRIPTURES daily, whether those things were so" (Acts 17:11).

This is the story of the Christians at Berea. When Paul went there, he gave to them the Word of God in such a way that they searched the Scriptures daily to

see whether or not he was preaching the truth to them.

You can turn to any of the books Paul wrote, or to any book which refers to him, and you will find that Paul was a Bible preacher.

Listen again:

"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the WORD OF RECONCILIATION" (II Cor. 5:19).

"Holding forth the WORD OF LIFE; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain" (Phil. 2:16).

I think of some of these modern evangelists who never preach the Word of God, who maybe even never have a text with which to start a sermon. And then, too, I think about some of these modern evangelists who will go through a sermon and never give to you anything except a text for a starting point. Some will entertain you, and tell you all kinds of stories, both to make you laugh, and to make you sad. He'll give an invitation to get joiners — yes, ecclesiastical corpses, that are added to the church.

What a contrast to the Apostle Paul! Paul said, "When I come down to the end of the way, I don't want to have run in vain, but I am holding forth the word of life so that I will not have run in vain, nor laboured in vain."

Beloved, I am of the opinion that the average modern preacher who doesn't preach the Word of God is running in vain, and is laboring in vain; and when he comes to the end of the way, he is going to find what he has done, isn't going to amount to much in God's sight.

Listen again when Paul gives Timothy a closing charge:

**"PREACH THE WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine"** (II Tim. 4:2).

Paul is an old man now, and he has had lots of experience. He is just about ready to come to the end of the way. He knows that death is just around the corner. As an old man, he now gives advice to a young preacher. What is it? Paul says, "Preach the word."

Beloved, if I had any advice this morning to give to any young man it would be this: preach the Word. There is just one thing that is going to endure when you stand in the presence of God to prove whether you have run in vain or labored in vain, and that is whether you have preached the Word.

Notice again when Paul says:

**"So then faith cometh by hearing, and hearing BY THE WORD OF GOD"** (Rom. 10:17).

How are people saved? They hear. What? Sob stories? No. Jokes? No. They hear the Word of God. God's Word says, "Faith cometh by hearing, and hearing by the word of God."

Yes, beloved, Paul was not a modern day preacher. He was a Bible preacher.

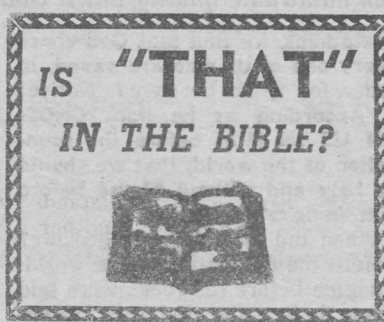
### VI PAUL EMPHASIZED THE CHURCH

Paul wasn't like a lot of preachers. A lot of preachers say, "Well, my business is just to get you saved, and when I am gone, these other preachers here will interpret the church to you," which is just a shrewd compromise to get out of having to say anything about the church.

I remember several years ago when George W. Truitt was holding a revival meeting in Huntington, that I attended one night. Brother Truitt said, "I am a Baptist. I am not a sectarian, but I am a Baptist." Well, that was just a play on words for popularity's sake. If I am a Baptist, then I am a member of the sect called Baptists, and I am a sectarian at the same time that I am a Baptist. I want people to know that I am a Baptist, and I want them to know that I am a sectarian—that I am a member of the sect called Baptists.

I tell you, beloved, I just don't fit in with the modern preachers, who try to get around the church and have nothing to say about it.

I have told you before, but I'll mention again, that Brother Ham



Question:  
**WHAT TWO KINGS FLED FROM HORNETS?**

Answer: The two kings of the Amorites, Joshua 24:12.—"And I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites . . ." These two kings were Sihon and Og, and their defeat is set forth in Number 21:21-35, but there is no mention of hornets in that passage. But the Lord had promised to send hornets to drive out their enemies, for which see Exodus 23:28 and Deuteronomy 7:20.

held a meeting in this area several years ago. I have often said the best thing about that man was not his preaching but his name—Brother Ham.

He was holding a meeting down in Georgia years ago and a woman came up to him and said, "Brother, that was a good sermon, but I just didn't get your name. I wonder if you would tell me what your name is." He said, "Now, sister, just think of the best part of the hog and you have it." She said, "Oh, Brother Chittlins, I am so glad to know you."

Well, Brother Ham held a revival meeting in Huntington, and he told about how the Lord condemned him for smoking. He said he liked to smoke a big cigar and the Lord condemned him for it. Well, I don't encourage anybody to smoke, and I wouldn't encourage anybody to smoke by making this statement when I say that Brother Ham surely got awfully wrought up about something that there is not a word about in the Bible. Understand, I am not encouraging you to smoke, and I am not telling you to go out and buy a package of the brand that I have endorsed. In fact, I haven't endorsed such yet. However, Brother Ham said that cigar just got on his conscience to the point that he couldn't sleep, nor eat, nor do anything because of that cigar he liked to smoke. But, beloved, there isn't one passage in the Bible that says one word about a cigar.

Oh, I'll grant you that it says we ought to keep our bodies clean. I'll grant you that we are the temple of the Holy Spirit. But there is not a word in the Bible about cigars.

Now don't misunderstand me: I am not telling you brethren, and sisters, to smoke. I wish I might never see a one of you smoke. In fact, I think I have just as much right to spit in your drinking water, as you have to blow smoke in the air that I breathe. I think you know now where I stand.

However, Brother Ham said that cigar got on his conscience to the place that he just had to quit smoking. He just simply couldn't smoke another time. Before the service was over, he said, "You know, I am not here to do anything but get people saved. I am not here to preach baptism. I am not here to preach the church. After I am gone, this good Methodist preacher can talk of the church to you, or this good Christian preacher, or this good Episcopal preacher — they will interpret the church for you."

Imagine a Campbellite preacher, or an Episcopalian preacher, or a Methodist preacher, or a Holiness preacher interpreting the church! Beloved, they don't know anything at all about the Word of God on the church for if they did, they would get out of the organization that they are a member of. If they knew how to interpret it, they would interpret themselves out of it before they would try to interpret somebody else into it.

After the services were over, I said, "Brother Ham, isn't it strange how a cigar would get on a man's conscience as badly as you say it did yours, and yet the church has never bothered your conscience one

particle?" Now isn't that strange? The Bible doesn't say one word about a cigar, but it speaks often about the church. I said to him, "It seems so strange to me that what isn't in the Bible could get on your conscience so strongly, and yet that which is in the Bible never seemed to have affected your conscience one particle."

I want to tell you something, if it had been the Apostle Paul holding that revival meeting, he wouldn't have said, "This good Christian preacher, or this good Methodist preacher, or this good Holiness preacher will interpret the church for you when I am gone." Do you know what Paul would have done? He would have done just exactly like he did when he was here in this world.

When he was sent out as a missionary, what organization was it that sent him out? He didn't go out under his own authority, and he didn't go out because he wanted to go as a missionary. He went out because he was sent by a church. Listen:

**"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them"** (Acts 13:2).

Who sent them out as missionaries? It was the church. When he came back home, to whom did Paul give his report? Did he go to a mission board and tell the mission board about what all he had accomplished? Notice:

**"And then sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and**

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**had GATHERED THE CHURCH together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles"** (Acts 14:26, 27).

Beloved, it was the church that sent them out, and when Paul got back home, he got the church together and gave a report as to what had been done.

Paul started to make a second missionary journey, and he and Barnabas had a fuss. It says plainly and frankly that they had a fuss. Barnabas took Mark and went off in one direction to preach. What does the Word of God say about Paul? Listen:

**"And Paul chose Silas, and departed, BEING RECOMMENDED BY THE BRETHREN unto the grace of God"** (Acts 15:40).

Notice, when the Apostle Paul went out on his first missionary journey it was the church that sent him out. When he came back, he went to the church and gave a report of that first missionary journey. When Paul started on his second missionary journey with Silas as a traveling companion, though Barnabas went away without the recommendation of the church, the Word of God says that Paul was recommended by the brethren unto the grace of God.

I tell you, beloved, this man Paul was a Bible preacher that emphasized the church that Jesus built.

That is the kind of preacher that I want to be. Years ago, when I was just a boy, I studied through the Word of God and I found some things that it taught and I began to preach them. I haven't gotten away from them. One of those things I found was that Jesus said:

**"Upon this rock I will build my church; and the gates of hell shall not prevail against it"** (Mt. 16:18).

I am definitely persuaded that

the Apostle Paul as a Bible preacher just had one church to tell people about, and that is all I have this morning. I want to be a Bible preacher like Paul was. I want to preach the same Word of God that Paul preached, and I want to emphasize the church just exactly like the Apostle Paul.

### CONCLUSION

This, I say, is but a resume of the life of Paul. There are a lot of other things that I would like to say to you about Paul, but I want you to go out from this place this morning realizing this truth, that Paul, an enemy of God, was saved by God taking the initiative, he was called of God to be a chosen vessel, he was called of God to suffer in His name, and in order to do this, he was a Bible preacher who emphasized the church that Jesus built.

I want you to be that kind of Christian. I want to be that kind of Christian. I want our church to be that kind of church. I want our paper, as it sends out a message from week to week, to be the same.

May God bless you!



### Praying For Death

(Continued from page one)

death, and it is because he now sees the wickedness of this that he would endeavour to pass on to other tried and troubled souls what the Lord, in His infinite grace, has designed to make a real blessing to his own soul; with the earnest prayer that God may condescend to sanctify it to others who are yet in this vale of tears.

In John 17:15 we find our Saviour Himself saying to the Father, **"I pray not that Thou shouldst take them out of this world."** In view of these words of Christ's is it not evident that when a Christian asks to be delivered out of this present time-state and be taken at once to Heaven, he is not praying according to the will of God? Is it not clear that our petulant impatience is a grievous failure to submit to the wisdom of Christ? Then is it not equally plain that we need to earnestly seek from God that grace which will reconcile us to living in this world just as long as He has ordained? Nothing more becoming in the child of God than to submit to His Father's holy will. In this he is made conformable to Christ: HE patiently and meekly awaited the appointed "hour" (John 17:1).

After the Lord has called His own people out of the world, and by His sovereign grace separated them from it, He has wise and good reasons for leaving them still in it—for His own glory, for the good of His cause, for the good of His people, for their own good. God is glorified in leaving His people here, that they may daily learn and know WHAT they have been saved from. It is not until the Holy Spirit has regenerated us that we are in any wise capable of perceiving the awfulness and vileness of sin; and the longer a real Christian is left here, the deeper and fuller realization does he obtain of his inward depravity and filthiness of his corruptions. This, in turn, makes him appreciate all the more his gracious Redeemer and value far more highly His precious blood that cleanses him from all sin. God leaves us here for a season that we may be the monuments of His perpetual mercy.

"Saints of all sorts are left here; amid all kinds of comforts and conveniences, and amid all kinds of temptations, sorrows, bodily diseases and trials. And Christ will have it so, that He may express His grace and royal mercy towards them in His own way, and hereby gain an everlasting name. It is not for us to prescribe to Him what He shall do. He gains glory where we SEE it not. He does good though we perceive it not. He gets honour and praise out of all His saints and called ones, where we have not the least idea of it. It is His glory to 'conceal a thing' (Prov. 25:2), yea, to conceal even from the eye of faith some of the glorious acts of His grace. We honour Him most by a PASSIVE reception of His truth, by a perfect ACQUIESCENCE to His will, by be-

(Continued on page 7, column 2)





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



How is America treating the Communists these days? They are rushing \$35 million of your tax dollars to the Marxist-guerrilla government of Nicaragua who is in alignment with Cuba and the Soviet Union. Another \$100 million is in the making. The total amount being considered will cost American taxpayers \$2 billion.

The 1977 estimated population of Nicaragua was 2,310,000. This was before the Sandinistas executed 1,000 members of the Somoza government. But taking the 1977 figures the U.S. is providing about \$865 for every man, woman and child, or about \$3,000 per family. This is in addition to some \$7.5 million in "emergency" funds already channelled to the Sandinista guerrillas when they took control of the Somoza government.

This is all being done while the Sandinistas have been attending the so-called "non-aligned" conference in Cuba denouncing "Yankee imperialism," and while Nicaragua sends its young people to Cuba for Marxist training.

How the present Congress feels was demonstrated on a House vote on September 6, 1979. Rep. Robert Bauman (R-Md.) proposed an amendment which would have banned aid to Nicaragua. The Bauman amendment lost 221 to 189 with 24 not voting.

On September 10, 1979, Senator Barry Goldwater (R-Ariz.) said that if conservatives fail to gain control of Congress and the White House in the 1980 election, America will have about five years left as a free nation.

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Muhammad Kenyatta, a revolutionary black leader who was a close associate of Martin Luther King, Jr. and who calls himself a "Reverend," is pushing a scheme to pervert the Bible by adding a 67th book.

Kenyatta, an instructor at Haverford College, discussed the plan at the third conference of the Black Theology Project, which he heads. According to an account in the NEW YORK TIMES, he wants the new book to be the "Letter from Birmingham Jail," penned on Apr. 16, 1963, by Martin Luther King, Jr., the civil rights leader described by Representative John Ashbrook (R-Ohio) as an individual who "has done more for the Communist Party than any other person of this decade."

The Black Theology Project was started three years ago by a group of activists concerned with development of the "theological implication of the black power movement." While masquerading under the cloak of theology, the Black Theology Project is intensely political. As Father Kenneth Baker, S.J., of New York City put it, this liberation theology is "a narrow Marxist ideology masquerading under a very thin veneer of Christianity. It is certainly not a 'theology,' since it has nothing to do with God, and it has precious little to do with 'liberation,' in the normal meaning of the word, since it supposed to result in the 'dictatorship of the proletariat' which means the suppression of all freedom and human rights."

The "Reverend" Muhammad Kenyatta is doubtless better acquainted with revolution than with theology. Also known as Charles Morris, Charles Kenyatta, and Charles 37X Kenyatta, this revolutionary has been involved in many black riots and was a leader of the Harlem-based Mau Mau Society. It was Kenyatta who once called for black youths to "take machetes and destroy Uncle Tom." A photograph of Mau Mau leader Kenyatta shows him holding a machete thrust through the Bible (THE REVIEW OF THE NEWS, Sept. 26, 1979).

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SEOUL, South Korea (EP) — Representatives of 19 major Christian denominations in South Korea have signed a statement declaring that "the Unification Church is not a sect of the Chris-

tian Church."

Among the signers are Won Sang Ji, president of the Lutheran Church in Korea; Bishop Paul C. Lee of the Anglican Church in Korea; and Kwan Suk Kim, chairman of the Korea National Christian Council.

The document cites 16 reasons for asserting that the Unification Church is un-Christian. Among these are: UC does not accept the Bible as the Word of the living God, nor as the unerring standard of Christian faith and life. UC does not teach salvation through the cross of Jesus Christ; rather it teaches the restoration of Adam's lineage through Sun Myung Moon. UC does not believe in Jesus' resurrection.

UC does not believe that the same Jesus who was crucified on the cross and rose again from the dead shall return as the Jesus of the second coming; rather, it teaches Sun Myung Moon as the Jesus of the second coming. UC movement is similar to the movement of mysticism which was common during the 1930s, and "it is an unbiblical and unchristian-like movement which sneaked into the hearts of those people who were very much in depression, uncertainty and fear during and after the Korean War."

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JOHANNESBURG, South Africa (EP)—The Presidium of the South African Council of Churches (SACC) has expressed sorrow and shock at the recent revelation that the country's largest Dutch Reformed Church accepted money "obviously intended for propagandistic purposes" from the government's now defunct Department of Information.

Payment of some \$180,000 from the government agency to the all-white Nederduitse Gereformeerde Kerk (NGK) was disclosed by former Information Secretary Eschel Rhodie in an interview in a Dutch magazine. When the interview was published, the Bree Moderateur (administrative body) of the NGK stated that acceptance of the money "was an honorable and responsible Christian action" and that the money was accepted without any conditions.

Dr. Rhodie had said the money was given to the Church with the "enthusiastic support of then-Prime Minister B. J. Vorster, to use the NGK's ecumenical affairs office "as an opposition to the World Council of Churches." In its statement, the SACC Presidium said it was "saddened and shocked that the NG Kerk accepted money obviously intended for propagandistic purposes, even though the Church says it accepted the money only on the condition that no strings were attached."

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EVANSTON, Ill. (EP) — United Methodist ministers covered by the denomination's insurance program can now obtain professional liability coverage for "clergy malpractice" suits. The Church's General Council on Finance and Administration has provided coverage up to a limit of \$300,000 per year for clergy holders of the denominational insurance program.

Several "malpractice" suits have been brought against ministers for such things as recommending temporary marital separations or suggesting entrance into drug treatment programs. United Methodist officials indicated there apparently have not been any such cases involving ministers of that denomination but in some cases, courts have entered judgments against ministers.

## Praying For Death

(Continued from page six)

ing well pleased with all HIS good pleasure" (S.E. Pierce, 1810).

We are in hearty accord with the beloved Spurgeon when he said, "A tried saint brings more glory to God than an untried one. I do verily think in my own soul that a believer in a dungeon reflects

more glory on his Maker than a believer in Paradise; that a child of God in the burning fiery furnace, whose hair is yet unscorched, and upon whom the smell of fire has not passed, displays more the glory of the Godhead than he who stands with a crown on his head and perpetually sings praises before the eternal throne. It honours Him when the saints preserve their integrity. Great glory is brought to Him when a saint cries, "Though He slay me, yet will I trust Him."

Again, the Lord's people are left here that His PROMISES may be fulfilled toward them, in them, and upon them. Peter says there is a "needs be" for our manifold trials (I Peter 1:6), and a part of that "NEEDS BE" is that God may MANIFEST His faithfulness, DEMONSTRATE His veracity, MAKE GOOD His own word. For instance, "He giveth power to the faint; and to them that have no might He increaseth strength" (Isa. 40:29). What EXPERIMENTAL acquaintance could a saint have with this word unless he be brought low, so low that his OWN strength completely gives out? So, too, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43:2). Deep waters have to be passed through and the fiery trials suffered, if the soul is to have a HEART knowledge of the fulfillment of this promise.

Descending lower: God's people are left for the good of their fellow Christians. The Household of Faith sustains a real loss every time a member of it is taken away. Remember, dear Christian, that others are in the same case with you: they are fellow-pilgrims, fellow-soldiers, fellow-sufferers. They are to be profited by you: by your prayers for them, by speaking to them of Christ, by your godly and encouraging example. For all you know, God may be keeping you here because He will yet use you as His instrument to pluck some brand from the eternal burnings. These considerations should reconcile you to His will. It were well for each of us to ponder that word, "For none of us liveth to himself, and no man dieth to himself" (Rom. 14:7).

Finally, God leaves us here for our own good. Some saints experience great temptations and trials, and it is well for them to know that the Lord has a wise end in them. Some saints are continually exposed to the fiery darts of the Devil, and it is well for them to remember that these are not without Christ's own permission; He will promote their real good by them. Some are afflicted with sore diseases, grievous pains, long illnesses, and they are apt to think it would be great love on the part of God to ease, heal, or speedily deliver them. Yet it would NOT be so, or otherwise He HAD done so, for most certainly He loves them too well to continue them one moment longer in the world than is for His praise and their benefit. Some saints lose all their worldly goods and friends, and are brought to a state of real poverty, and remain thus for many years; yet this is the will of the Lord for them. O suffering and tried Christian, fear none of these evils, leave yourself entirely in God's hands, His own unerring Word, declares, "We know that all things work together for good to them that love God" (Rom. 8:28).

"A little stay on earth will make heaven all the sweeter to you. Nothing makes rest so sweet as toil; nothing can render security so pleasant as a long exposure to alarms and dangers. No heaven will be so blessed as a heaven which has been preceded by pains and torments. Methinks the deeper draughts of woe we drink here below, the sweeter will be those draughts of eternal glory which we shall receive from the golden bowels of bliss. Let us not, then, my brethren, fear to advance through our trials: they are for our good; to stop here is for our benefit. Why! we should not know how to converse in heaven if we had not a few trials and hardships to

tell of, and no rescuing grace to report with joy" (C. H. Spurgeon).

These then are a few of the reasons why God leaves His people in this world of sorrows and afflictions: that His love may be displayed, His mercy extended, His truth put forth, His promises fulfilled to them; that His name may be magnified through His grace succouring them and sustaining them, that it may be exhibited His grace IS "sufficient" for every case, every circumstance, every situation, every emergency which can possibly befall us; that we may be made a blessing to others; that we may learn more fully the nature of that sin from which we are saved; that we might be taught submission to God's holy will; that we may be fitted to enjoy heaven the more. May the Lord graciously bless this article to numbers of His suffering, tried, lonely and aged pilgrims.

(STUDIES IN THE SCRIPTURES, Vol. 8, No. 12, Dec. 1929).

## Halliman's First News

(Continued from page one)

others deserve to have their names mentioned and that is Elder Cecil Laurence of Oakdale, Louisiana and Brother Jerry Caves of Tulsa, Oklahoma. These two brethren touched our hearts beyond ordinary with their preaching and singing. I thank God for all my preacher brethren who were there and preached as well as all who did special singing, each of you was a special blessing to me.

After the Conference was over on Sunday night, I left for my home and the final days with my family before I was to start back to Papua, New Guinea. As usual those last four days were hectic days. Regardless of how many times that I have made this trip and how much time I might have to prepare before, I am never ready when the time comes and the last two or three days can get very upsetting. While at the Conference there were friends that I had told that if possible, I wanted to have over before I left and had all intentions of doing so at the time I was talking to them, but as the week began to close out and Friday, the day that I was to leave, was rushing up so fast I simply could not have anyone over to see me. As those friends read this, I am sure they will understand. I usually wind up on that last day getting my last things packed about midnight and this time it was no different, in fact I had to do a few things on Friday morning before I left to catch the plane. At first I thought I would be quite a bit under my allowable weight for my baggage on the plane, but then as I kept adding things I discovered that I was quite a bit over-weight and had to repack and eliminate some things.

Eventually Friday morning had arrived and this meant that only a few hours more remained for me to be with my family. These are always sad hours and not too much is said by anyone other than the necessary things. There were last minute questions though by various members of the family regarding a number of subjects. By 11:30 Friday morning, we were at the airport at Huntington and I immediately checked in. I usually have my large bag checked there at the Huntington Airport all the way to Port Moresby and did so this time. The last hour we had together seemed to be much shorter than most hours and it seemed that we had hardly got there when it was time for me to be boarding the plane. My first stop would be Chicago, just an hour's flight from Huntington.

I do not know how many of you have ever had to hold your loved ones close to you as you are about to embark on a journey that will take you over half way around the world and not knowing when you will be seeing them again, but just in case you have never done so and should the occasion present itself in the future, let me warn you to be prepared for a feeling that words cannot begin to explain. If you have never had to rely fully upon the grace of God before in all your life you will at this time. I believe the only thing that keeps my heart from liter-

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



FRED T. HALLIMAN

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

ally bursting is that God in His mercy has bound it with His amazing grace beforehand and is there even at the very moment to speak the reassuring words that I need, "My grace is sufficient for thee: for My strength is made perfect in weakness," (II Cor. 12:9). I thank God for His amazing grace at all times, but especially at times like this.

Soon after the last goodbye was said, I was on the plane and in just a few minutes we were airborne on the first leg of the flight back to Papua, New Guinea. We arrived at Chicago on schedule and I immediately proceeded to the check-in counter at United Airlines. When I presented my ticket there I was told that my bag had been improperly labeled at Huntington and that it would never reach Port Moresby as such. I was told to try to personally retrieve the bag and they would put the proper label on it. This was the first of several unpleasant occurrences before I would reach the Mission Station. I made mention in my last article in TBE before leaving America to return to the mission field that it appeared that I was going to have much opposition from Satan this time — my predictions were not wholly wrong.

With some difficulty I got my bag from Piedmont Airlines and personally took it to United to have it rechecked to Port Moresby. At first the man at the check-in counter told me he could only check it as far as Honolulu and I should have taken him at his word, but having made the trip numerous times and having had my baggage checked before all the way through, I knew it could be done so. He said alright, he would check it all the way through to Port Moresby. By now I know the proper tags to go on baggage being checked for overseas destinations better than most of the people that work at these places, so I made sure it had the proper tag on it.

With my baggage checked and having already received my boarding pass for the flight from Chicago to Honolulu, all I had to do now was to patiently wait for just under four hours for the plane to take off. In due time we were racing down the runway at O'Hare Field in Chicago and with a sudden surge of power the big 747 Jet was airborne. In just a little over

(Continued on page 8, column 1)



TUNE IN TO  
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Station	Time	Dial	Watts
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WFTA, Fulton, Miss.	Sun.— 1:00-1:30 p.m.	101.7	3000 FM
KAWS, Hemphill, Tex.	Sun.— 7:30-8:00 a.m.	1530	1000 AM
*KYHM, Gilmer, Tex.	Sun.— 1:00-1:30 p.m.	1060	10000 AM
*WYRD, Syracuse, N.Y.	Sun.— 12:30-1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga.	Sun.— 8:00-8:30 a.m.	1060	2500 AM
Radio Caroline (Near London, Eng.)	Mon.— 6:30-7:00 p.m.	962†	50000 AM
*Clear Channel †319 metres			

Halliman's First News

(Continued from page 7)  
a minute after being air-borne, the great city of Chicago faded out of sight. As we traveled westward toward San Francisco the Captain of the ship would often come on over the P.A. system and announce things of interest that we were flying over. If we had remained at Chicago it would not have been very long before dark, but as we were traveling with the sun, daylight remained for our entire trip to Honolulu.

We flew directly over San Francisco and that was the last of the mainland of the United States. Our entire trip from Chicago to Honolulu took a little over eight hours. A complete meal was serv-

ed during this flight. The weather was fine all the way and we had an uneventful flight. We touched down at the Honolulu airfield at about 7:30 p.m. There was no one there giving instructions that we would have to take a bus over to the main airport and in my search for Air Niguini ticket office I almost missed the bus. Many of the world's International Airports are so large now that you have to be bussed from where you land to where you will be taking off again and vice versa. I never really approved of "bussing," but in these instances I am happy to be bussed and never make a fuss about it.

Upon arriving at the main terminal building at the Honolulu Airport I began to look once more for Air Niguini (this is the name of

the New Guinea airlines). Since they have only started a flight from Port Moresby to Honolulu and return and that only once a week, they do not have an office of their own as yet and have another airline to take care of their business. Therefore, it took me some time before I located where I would be checking in for my next flight.

There was no real rush about finding the place where I would have to check in and get my boarding pass as it would be 13 hours from the time I landed there at Honolulu before I would be taking off again. I had about 12 hours to wait after I located the check-in counter. By now it was dark in Honolulu and except for those that liked the night life that such a place has to offer, there was nothing left for the rest of us to do except to just wait and wait for the morning to come. I tried to sleep, but since the seats in the airport had arm rests that were unremovable and would not fold back so one could stretch out I passed the night sleepless except for a short doze here and there. Several times I just walked round and round inside the airport to pass away the time.

From the waiting lounge I could look out the window and see the plane from New Guinea parked just outside that I would be boarding in due time — it was a 727. About 6 a.m. things began to come alive at the airport as employees began to come in and start their day's work. About 6:30 the ticket counter was open where I had to get my boarding pass for my flight on to Port Moresby and then the final two hours before take-off time started. After having spent the night just sitting around waiting, these two hours seemed to be more like days than hours.

In due process of time we were aboard the plane and soon taxiing out to the runway that had been assigned to the plane for take-off. By 8:30 we were air-bourne and headed for Port Moresby. Not too long after take-off we were served a Continental breakfast. If you are wondering what the difference between a Continental breakfast and a breakfast like a country fellow like myself is used to eating, it is about the same as no breakfast at all. It consists of some fruit, a roll and coffee or tea. It had been about 16 hours since I had last had a meal and I was glad that after this type of breakfast I would not have but three hours wait before they served a regular meal.

Again, with the exception of a couple of times, the weather was fine and the final lap of the flight across the vast Pacific Ocean was uneventful. We left Honolulu at 8:30 a.m. on Saturday, September 8 and while our flight time was just over 8 hours from Honolulu to Port Moresby, when we landed there, it was 1:30 p.m. Sunday, September 9. When we crossed the International Date Line the clock automatically advanced 24 hours.

Soon, after landing at Port Moresby we were inside the air terminal building going through the various check points for folk who were coming in from over seas and after that on to claim our baggage so we could pass through customs. The baggage had just begun to come in on the conveyor as I arrived at the baggage claim place. After a few minutes I began to suspect that my bag had not made the plane at Honolulu. I waited until the last bag had been put on the conveyor and still my bag was not there. One of the attendants was standing close by and I reported that my bag was not there so she sent a man back to recheck the plane. The result was my bag was not there. It was any one's guess as to where it was. It may have been put on anyone of several other flights out of Honolulu for various parts of the world or it might still be there at Honolulu — I could only hope that the latter was true.

All of my clothes plus several other things that I needed immediately were in the bag that was lost and by now after having no

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change since leaving my home in Kentucky, I not only had a bad case of B.O. but my clothes were dirty and I was in bad need of a change. Unlike the time when I reached Sydney, Australia and my bag was missing one time before and I had to go out and buy some new clothing so I could have a change, this time it was Sunday and all the stores were closed so I could not buy anything. Within walking distance from the airport is a hotel so I walked over there and got a room and then took a bath, washed my clothes that I had on and went to bed until they were dry. I felt sort of silly going to bed at 2 in the afternoon, but decided under the circumstances that was the best thing to do.

My plane would be leaving for Mount Hagen the next morning at 9:30 so there was nothing I could do but to wait until then. Beloved, as I do not want to take up too much space in the paper with this report I will leave you until next week when we shall travel on to the Mission Station. I am sure that after this long trip with me across the Pacific Ocean you need a rest anyway. May God grant you such until we meet again in the pages of TBE.

Laying On Of Hands

(Continued from Page Two)  
special gifts of the Spirit, a thing impossible to be done today since all the apostles have long since been dead.

Ordained elders of the churches today lay hands upon a pastor to consecrate him to the ministerial office. This laying on of hands imparts no spiritual gifts, for no apostles live today. The imposition of hands by a presbytery confers no authority. It merely recognizes authority already conferred by God in a Divine call to the ministry. A presbytery has no authority; all authority has been placed by Christ in His churches.

HERESY IS TAUGHT

The church of Rome contends the laying on of hands confers some spiritual grace upon the recipient and ascribes to it sacramental significance. Others like the church of England hold that in the imposition of hands in ordination divine grace trickles down through the bishop's fingers. The belief that some invisible gift trickles from the apostolic fingers, to be transmitted in like manner through the ages by successive episcopal ordination, is a grotesque assumption. It belongs to the realm of fables rather than facts, and it is wholly without Scriptural warrant.

Baptists and most Protestants have always rejected this as the heresy of the Great Whore. Nevertheless, modern New Lighters in our day within our ranks insist there is something supernatural conveyed through laying on of hands. To them hands are laid upon a person in water baptism after which there is a special gift of the Holy Spirit. Acts 2:38 is their proof text, a verse often abused by Campbellites and Pentecostals. They contend hands are laid upon ministers in ordination to confer "authority" and "the gift." They, like Roman Catholics and the Church of England, believe some invisible gift trickles from the ministerial hands. Such a teaching is neither Biblical nor Baptist. It is the heresy of old Rome.

The gift of the Holy Spirit was only conveyed by the hands of the apostles. This power could not be transferred (Acts 8:18-21). Christ has no apostles on earth today. No man living has the power to convey the Holy Spirit by the laying on of hands. No person has a special set of fingers from which Divine grace trickles down. The Spirit is not confined in His work to a few Baptist preachers who have some special kind of hands.

CONCLUSION

We have seen from our study of the Scriptures that the laying on of hands had various uses in the Bible. It was used to invoke a blessing, in healing, to signify the laying of sin on a victim, and in conveying the gifts of the Holy Spirit. Most of the time it was nothing more than a symbol of God's power. It was used in both Testaments to consecrate to sacred office. This is the only use remaining for us in this age. It is to be employed by ordained ministers who serve as a presbytery in the ordaining of a man God has called and qualified to the work of the ministry.

Ordained ministers must be careful to lay hands upon only those who are called of God and qualified. The qualifications in I Timothy 3:1-7 and Titus 1:5-9 must be found in candidates before they are placed in office. Ministers are warned in I Timothy 5:22: "Lay hands suddenly on no man, neither be partaker of other men's sins, keep thyself pure." This verse is a caution against the hasty ordination of a novice to the ministry. The church and presbytery which fails to heed the injunction of I Timothy 5:22 may recklessly place in a position of trust and authority a man who is not qualified. By such careless action they become sharers in the sins of this unqualified minister.

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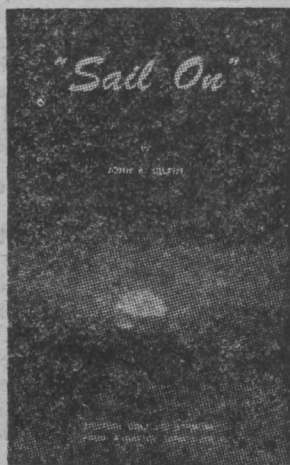
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