

"Be Still" VAGABOND BAPTISTS

By RAY HIATT
Hollywood, Florida

"Be still and know that I am God" (Psa. 46:10).

Ours is hyper-kinetic age of misplaced values and distorted visions. We live a frenzied pace that never quite seems to advance us along. We have forgotten how to be still. Quietude and solitude no longer please us. In our cybernetic world the wheels never



RAY HIATT

cease turning as folk with germinating coronaries hurry themselves to the grave.

A Christian surely must work for surely the night is coming when man shall work no more. There will be no preachments of men in Heaven. What we accomplish for our Lord must be done on this earth. Yet, is work everything? The "Protestant Ethic" says that it is. Contrary to word association the "Protestant Ethic" has nothing to do with religion. It is a "work" ethic. The term was originated by the pioneer sociologist, Max Weber, in his classic social study "The Protestant Ethic and the Spirit of Capitalism." Weber used it to set forth a configuration of attributes and ethos about hard work, frugality, industry and independence in the Western culture. America was founded on the "Protestant Ethic." It is a social principle and a good one. Yet, we need to have a care how we apply social postulates to religion. American Christians have become victims of the "Protestant Ethic" in a very unusual way.

Hard work, industry and frugality will generally bring a measure of success and they are important virtues. To this both Solomon and Weber agree. However, our "work" for Christ is unlike any other "work" so the "Protestant Ethic" know that she is the pillar and (Continued on page 3, column 3)

By PAUL A. TIBER
Cleveland, Ohio

I Corinthians 12:12-27

Baptists, the kind that read this paper, know a great deal about the Lord's church. They know the Scripture teaches that she is necessary local, not universal or invisible; that she is called the body of Christ and is therefore a LIVING ORGANISM; that the very power of Hell itself would never succeed in exterminating her. They know that she is the pillar and (Continued on page 3, column 1)

J. W. PORTER
(1863-1937)

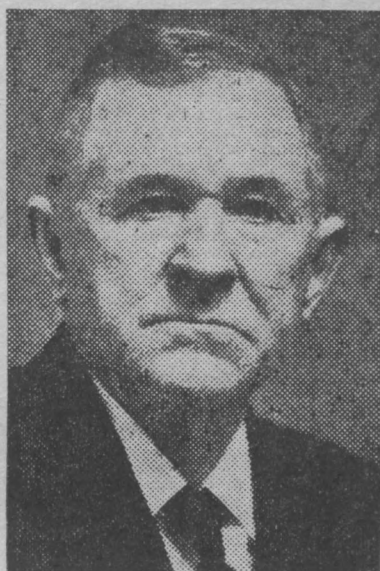
"Fools make a mock of sin" (Prov. 14:9).

Sin is not a theory, but a stubborn and tragic fact. It is a condition that confronts us from the cradle to the grave. Our conception of sin determines our opinion of the Cross. Given one's views of sin, we have his idea of the atonement.

The Cross was predicted and predetermined on account of the nature and character of sin. Some one has suggested that sin can be cured by an operation. The heart, and not the head, is the seat and

citadel of sin. Only a change of heart can make us a new creature in Christ Jesus and save us from the penalty of sin.

Fools make a mock of sin in their idea of sin. It is becoming quite common to regard sin as a mistake. Sin is infinitely more than a mistake, it is a cruel crime. We can apologize for a mistake, but we must expiate a crime. Sin has blinded our eyes, until we have become spiritually color-



J. W. PORTER

blind. Our constant exposure to sin deadens our spiritual sensitivity. Truly it has been said:

"Vice is a monster of so fearful mien,
To be hated needs only to be seen,
But seen too oft, familiar with her face
We first pity, then endure, and then embrace."

Sin is sin, under all conditions and circumstances. No conditions can justify wrong, or cancel the guilt of sin. In the rich and poor, wise and foolish, sin is essential. (Continued on page 4, column 3)

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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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WHOLE NUMBER 2117

THE WASHING OF REGENERATION

A. J. GORDON
(1836-1895)

God's mercy is not great enough to save a man in his sins, but it is abundantly able to save a man from his sins. Indeed, there is no power in Heaven or on earth that can make impurity congenial to purity and sin agreeable to holiness. Put an unwashed sinner into the white flock of God's saints, and it would be the most wretched piece he could be in. He would be so uncomfortable all the time that he might well wish to go back to old companionship.

So that it is not enough that God should have mercy on a sinner, He must cleanse that sinner,



A. J. GORDON

and make him fit for holy fellowship. And this is just what He does. "According to his mercy he saves us by the washing of regeneration and the renewing of the Holy Ghost" (Tit. 3:5).

Now, regeneration is a purification effected by an inward change. He has a new life in his soul. Hence his purity does not tarnish by contact with the world, so that he has constantly to be re-enamelled. And that is a great point, to get a purity that will not wear off — a man that is born again has a new principle within instead of an external purity — and hence he can stand contact with sin.

To illustrate what I mean from natural relations: A person who has been born of aristocratic blood (Continued on page 7, column 4)

The Law Of Children

FRANCIS WAYLAND
(1796-1865)

I shall consider in this chapter the duties and the rights of children, and their duration.

THE DUTIES OF CHILDREN

I. Obedience. By this I mean that the relation between parent and child obliges the latter to conform to the will of the former because it is his will, aside from the consideration that what is re-



FRANCIS WAYLAND

quired seems to the child best or wisest. The only limitation to this rule is the limitation of conscience. A parent has no right to require a child to do what it believes to be wrong; and a child is under no obligation, in such a case, to obey the commands of a parent. The child must obey God, and meekly suffer the consequences. It has even, in this case, no right to resist.

The reasons of this rule are manifest.

1. The design of the whole domestic constitution would be frustrated without it. This design, from

what has been already remarked, is to enable the child to avail itself of the wisdom, knowledge, and experience of the parent, and also of that affection which prompts the parent to employ all these for the well-being of the child. But of these advantages the child can never avail himself, unless he yields obedience to the parent's authority, until he has required that age and experience which are necessary to enable him to direct and to govern himself.

2. That this is the duty of children is made apparent by the precepts of the holy Scriptures.

Exodus 20:12: "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." This, as Paul remarks (Eph. (Continued on page 6, column 3)

TUNE IN TO
THE INDEPENDENT
BAPTIST HOUR
EACH SUNDAY

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8:00 - 8:30 a.m.
WFTO _____ Fulton, Miss.
1:00 - 1:30 p.m.

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

EARTHQUAKES IN DIVERS PLACES

One of the signs which announce the return of Christ to this world is earthquakes. When our Lord sat upon the Mount of Olives the disciples asked Him: "What shall be the sign of thy coming, and of the end of the world" (Matt. 24:3). Our Lord replied: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. 24:7). According to these words from Christ, increasing destruction in various nations by earthquakes is a sign of the end

of the age. Leading scientists of today confirm the words of this lone Galilean Who spoke over 1900 years ago. Dr. Perry Byerly, former professor of seismology at the University of California, sometime ago said: "Something world-wide is going on, but it is hard to say just what it is . . . we don't know what. But great forces are at work in relative patterns, trying to pull our continents in one direction or another. This is due to something below, a great strain that is accumulating . . ."

WHERE DO EARTHQUAKES COME FROM?

Scientists could spend many hours explaining how an earthquake comes about by tremendous forces at work in the subterranean regions of our planet. They could tell how earth's crust is moving. But the Christian has a very simple explanation for all of this. The sovereign God of the universe sends earthquakes. The forces at work under the earth are under the control of the God of the whole earth.

(Continued on page 2, column 1)

First Fruits Of The Spirit

J. C. PHILPOT

"And not only they but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, awaiting for the adoption, to wit, the redemption of our body" (Rom 8:23).

In the preceding verse the apostle has told us that the "whole creation groaneth and travaileth in pain together until now," and much dispute has been raised as to what this groaning is, but I think we may understand it as physical. When God first created the world there was no sorrow—God pronounced all good; there was no groaning then; but when sin entered into the world a curse fell upon the ground for man's sake: it fell upon everything, so

that in one sense the whole visible creation, i.e., all that we see, lies under the curse and is a partaker of man's wrong.

We cannot look abroad without seeing the marks of the anger and wrath of God, and feeling that the curse extends throughout the whole creation. It has fallen upon animals, especially those under man's domain. How they groan under the galling yoke — what sufferings they endure! Look at the horse — how that animal, perhaps the noblest of all animals, is ill-used! How often he is doomed to bear all sorts of wrongs, allowed to wear out before his time, and die under harsh treatment! And in children, what a propensity there is to cruelty! There is not an animal, which having once seen, they have not made sport of. Thus all animals are made to suffer for man's sake, and thus the "whole creation groaneth and travaileth in pain together until now."

Wherever we go there is wretchedness and misery, sickness, pain, and sorrow — in every street, family and house. How many are lying now upon beds of sickness! How many in hospitals are suffering agonies of pain! How many are enduring bereavement! So wherever we go we see what a field of blood it is in which we live, and in that sense "the whole creation is groaning and travailing in pain together until now." Then the Apostle goes on to show that even the family of God themselves have a share in this universal groaning and travailing: — "And not only they but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, (Continued on page 5, column 3)

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"Earthquakes"

(Continued from page one)

The Word of God gives no uncertain sound on this matter. The Book of Job mentions God "which removeth the mountains, and they know not; which overturneth them in his anger" (Job 9:6). Psalm 104:32 says that God "looketh on the earth, and it trembleth." It is written of God in Habakkuk 3:6: "He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." In Haggai 2:6 it is written: "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land."

Earthquakes do not happen by mere chance; they are not accidents. They take place according to the sovereign working of the Almighty. Every time the earth shakes it is according to the purpose and plan of the God of Heaven and earth. Nothing escaped the eternal counsel of God.

Why does God send earthquakes? Does He not know they bring death and destruction? God sends earthquakes as a judgment on man for his sin and disobedience. Psalm 60:1-2 reads: "O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again. Thou hast made the earth to tremble; thou has broken it; heal the breaches thereof; for it shaketh."

This is not just mentioned in one isolated text. Many verses in the Bible speak of this. Isaiah 13:11,13 it is written: "And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. . . . Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." In Isaiah 29:6 sinners are warned: "Thou shalt be visited of the Lord of hosts with thunder, and

with earthquake, and great noise, with storm and tempest, and the flame of devouring fire."

The world of the ungodly seems to have confused God's patience with indifference. They want to believe He is either unconcerned or dead. Some suppose He has taken a long journey to the uttermost parts of the universe and will not return for many days. They rush wildly down the road of sin and suffering. Then suddenly God sends an earthquake to manifest His presence and power. He speaks to rebellious men in a universal language they can understand. He sends an earthquake to bring down His vengeance upon lawless men. Man is forced for a few moments to see that not even the earth is solid and substantial.

A BRIEF HISTORY OF EARTHQUAKES

The history of earthquakes is very interesting. The most ancient history book on this subject is the inspired Word of God. A number of earthquakes are recorded in the Old Testament. In the days of Peleg (about B.C. 2218) there was an earthquake which formed the continents as we see them today (Gen. 10:25). There was an earthquake at Mt. Sinai in the days of Moses (Ex. 19:18; Psa. 68:8; 77:18; 114:4-7). Another when Korah, Dathan, and Abiram were swallowed up by the earth (Num. 16:31-32). There was an earthquake when Jonathan and his armorbearer attacked the garrison at Gibeah (I Sam. 14:15). Elijah saw an earthquake when the Lord revealed Himself in a still small voice (I Kings 19:11). There was one in Canaan in the days of Uzziah, king of Judah (Amos 1:1; Zech. 14:5).

The New Testament mentions some earthquakes. One occurred at the crucifixion of Jesus Christ (Matt. 27:51). Another took place at the resurrection of Christ (Matt. 28:2). Paul and Silas witnessed one when they were in prison at Philippi (Acts 16:26).

Profane history records many earthquakes beginning about the eleventh century. I will now mention these giving the date, location, and number of deaths.

MAJOR EARTHQUAKES

Year	Place	Deaths
1057	China, Chihli	25,000
1268	Asia Minor, Sicilia	60,000
1290	Sept. 27—China, Chihli	100,000
1293	May 20—Japan, Kamakura	30,000
1531	Jan. 26—Portugal, Lisbon	30,000
1556	Jan. 24—China, Shensi	830,000
1667	Nov.—Caucasia, Shemaka	80,000
1693	Jan. 11—Italy, Catania	60,000
1737	Oct. 11—India, Calcutta	300,000
1755	June 7—Northern Persia	40,000
1755	Nov. 1—Portugal, Lisbon	60,000
1783	Feb. 4—Italy, Calabria	50,000
1797	Feb. 4—Ecuador, Quito	41,000
1811	Dec. 16—U.S., New Madrid, Mo.	22,000
1822	Sept. 5—Asia Minor, Aleppo	22,000
1828	Dec. 28—Japan, Echigo	30,000
1868	Aug. 13-15—Peru & Ecuador	25,000
1875	May 16—Venezuela, Columbia	1,500
1896	June 15—Japan, Sea wave	22,000
1906	Apr. 18-19—Cal., San Francisco	452
1906	Aug. 16—Chile, Valparaiso	1,500
1908	Dec. 28—Italy, Messina	75,000
1915	Jan. 13—Italy, Avezzano	29,970
1920	Dec. 16—China, Kansu	180,000
1923	Sept. 1—Japan, Tokyo	143,000
1932	Dec. 26—China, Kansu	70,000
1933	Mar. 10—Cal., Long Beach	115
1935	May 31—India, Quetta	60,000
1939	Jan. 24—Chile, Chillan	30,000
1939	Dec. 27—Turkey, Erzincan	23,000
1946	May 31—Eastern Turkey	1,300
1946	Dec. 21—Japan, Honshu	2,000
1948	June 28—Japan, Fukui	5,131
1949	Aug. 5—Ecuador, Pelileo	6,000
1950	Aug. 15—India, Assam	1,500
1953	Mar. 18—Northwestern Turk.	1,200
1954	Sept. 9-12—North. Algeria	1,657
1956	June 10-17—North. Afghan.	2,000
1957	July 2—Northern Iran	2,500
1957	Dec. 13—Western Iran	2,000
1960	Feb. 29—Morocco, Agadir	12,000
1960	May 21-30—Southern Chile	5,700
1962	Sept. 1—Northwestern Iran	10,000
1963	July 26—Yugoslavia, Skopje	1,100
1964	March 27—Alaska	131
1966	Aug. 19—Eastern Turkey	2,529
1968	Aug. 31—Northeastern Iran	11,588
1970	Mar. 28—Western Turkey	1,086
1970	May 31—Northern Peru	66,794
1971	Feb. 9—Southern Calif.	65
1972	Apr. 10—Southern Iran	5,057
1972	Dec. 23—Nicaragua	6,000
1974	Dec. 28—Pakistan (9 towns)	5,200
1975	Sept. 6—Turkey	2,312
1976	Feb. 4—Guatemala	22,778
1976	May 6—Northeast Italy	946
1976	June 4—New Guinea	3,000
1976	July 14—Indonesia	500
1976	July 28—China	100,000
1976	Aug. 10—Northern Pakistan	150
1976	Aug. 18—Philippines	4,000
1977	March—Romania	15,000

The last few years have witnessed an increase in earth tremors—both in frequency and magnitude. Almost daily the newswires are carrying a story of a seismic disturbance somewhere on earth.

BRIEF NOTES

There will be an organizational meeting of the Landmark Baptist Mission of Louisville, Ky., into a church on May 7. Services will be from 11:00 - 5:00 with the noon meal furnished. Those wishing to come should call Elder Ray W. Sexton at 1-502-937-8167 or write for directions to 12800 Castle Rd., Louisville, Ky. Please notify them if you are going to attend.

Elder Jim Frederick, Kenwood Rd., Texarkana, Texas, departed this life on Feb. 3, 1977 and was buried on Feb. 4. He was pastor of the Naborton Baptist Church when he died.

Bro. Frederick was a lover of



JAMES FREDERICK

TBE and supported its ministry for years. He preached many sermons leaning on crutches which he had to use because of his weakening limbs. We express our deepest sympathy to all the family and friends.

The Pilgrims Hope Baptist Church, 3084 Woodrow Rd., Memphis, Tenn., and Pastor Charles Souder will host a Bible Conference Sept. 31 - Oct. 2.

The articles in TBE by Elder Raymond Waugh on "Man's Monstrous Purpose on Mars" is in booklet form. For information about these write to him at 1203 W. Louisiana, Midland, Texas 79701.

Elliott B. Roberts, member of the Coast Geodetic Survey, in California, reported sometime ago that if every earthquake were counted — from the slightest to the major quakes — nearly a million earthquakes are now occurring annually! This is more than ever before in the history of the world.

While many talk of social and political revelations on earth, God is beginning a catastrophic revolution under the earth's surface. Today we are having record earthquakes. Scientists now face the shocking reality of the potential of world-wide earthquakes!

WHY GET ALARMED?

Haven't there always been earthquakes in the world? Yes, but never has there been such an increase in the frequency and magnitude as we see today. The earth has never experienced these natural catastrophes with such ever-increasing intensity. The 1960 edition of the *ENCYCLOPEDIA AMERICANA* lists 11 important earthquakes from 1900 to 1950, yet it records 10 major earthquakes during the years following 1950 — an increase of 400 per cent! Jesus Christ did not lie when He predicted there would be earthquakes in various places in the world!

When Jesus Christ entered Jerusalem the Pharisees told Him to rebuke His disciples for calling Him "the King" (Luke 19:38-39). "And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out" (Lk. 19:40). When the Saviour died on Mount Calvary "the earth did quake, and the rocks rent" (Matt. 27:51). As the time of the return of the King approaches, the earth is quaking and crying out. This is nature's announcement of Christ's return. The increase of

earthquakes declares Jesus Christ, the Rock of Ages, is coming soon.

GOD IS GOING TO SHAKE THE EARTH

Ungodly men have rejected the rule of God. They despise His written Word and persecuted His church. They pride themselves in sin and iniquity. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us" (Psa. 2:2-3).

The prophetic Word disclosed a coming day when God will manifest His power upon sinners by devastating earthquakes. "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. . . . And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth" (Isa. 2:17-21). This is not figurative language. It is prophecy of the future to be literally fulfilled.

DIVERS EARTHQUAKES IN THE TRIBULATION

Bible prophecy outlines numerous tremors to take place during the seven years of tribulation of the future. The book of Revelation outlines this in great detail. There will be an earthquake under the sixth seal: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of his place" (Rev. 6:12-14).

The verses which follow indicate the earth-dwellers will look upon this as a judgment from God: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:15-17). This great earthquake will not save men from their sins, but I am sure it will cure a few cases of atheism.

Another earthquake will occur under the seventh seal: "And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were

voices, and thunders, and lightnings, and an earthquake" (Rev. 8:5).

Under the trumpet judgments there are to be two earthquakes. Under the sixth trumpet one is destined to happen: "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven" (Rev. 11:13).

There will be another under the seventh trumpet: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunders, and an earthquake, and great hail" (Rev. 11:19).

The great granddaddy earthquake of them all is to transpire under the seventh vial: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found" (Rev. 16:17-20).

Can you begin to comprehend what is meant by "the cities of the nations fell?" This means Rome, London, Paris, Berlin, New York, San Francisco, Mexico City, Peking, and Moscow will be a pile of trash. Millions will be buried in the ruins. High tension wire will snap, electricity sputter, dishes break, windows shatter, and furniture splinter. Buildings will shake, walls crack, ceilings collapse, fires burn, cars and trains disappear, streets heave, water mains gush, children vanish, noises rumble, screams of thousands will fill the air, and chaotic destruction will reign as far as the eye can see — yea, in every major city of the whole world!

Do you know what the Bible means when it says "every island fled away, and the mountains were not found?" There will be a sudden recession of islands and the sea shores will vanish. Mountains will be moved and others will disappear. Think what this will do to the Rocky Mountains of the United States, the towering Swiss Alps, and the lofty South American Andes. The land area of the world will be ripped apart. New continents will be formed. All of the monuments and buildings of man's ingenuity will be in shambles! All of this will bring more destruction than a million atomic bombs!

Centuries ago Jeremiah gave a foreview of this: "I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and,

(Continued on page 5, column 2)



THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By I. M. HALDEMAN

408 Pages

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This is the best book we have ever read on the Tabernacle. It exalts the substitutionary, sacrificial work of Christ as that to which the Tabernacle system pointed. On nearly every page, our attention is called to something which typifies the work of the Lord Jesus Christ.

CALVARY BAPTIST CHURCH

P. O. Box 910, Ashland, Kentucky 41101

THE BAPTIST EXAMINER

APRIL 23, 1977

PAGE TWO

Vagabond Baptists

(Continued from page one) ground of the Truth; is custodian of the ordinances given by our Lord, and is the sole authorized channel on earth through which all Scriptural Truth is dispensed.

Yes, Baptists know all of this and more! They know that great heart-stirring Biblical fact, "Christ also loved the church, and gave himself for it!"

Certainly it is true that the Baptist readers of this paper know all of these things about a New Testament Church, but it is sad to observe in many Baptists, the conduct which conveys an attitude of disregard toward the church of which they are, or were, members.

The signs of our days (the last days) are extant. It is true that we are living in the careless times predicted by our Lord (Matthew 24:37-39) and many Baptists have been caught up into the careless ways of this world.

Careless Baptists, for the purpose of this article, are those whose relationship to their own church is unscriptural. They have learned about her, but not of her — their heads are filled with the knowledge of her but their behaviour towards her show that their hearts are indeed far from her.

The following indictment will no doubt be unpleasant to some readers because it strikes at the practices of many. May our Lord give the writer the strength to say and the reader the grace to receive it as from one lover of truth to another.

A true Baptist Church is the body of Christ; she is likened unto a human body in I Corinthians 12:12-27. Bear in mind, then, that the human body in likeness is typical and is not intended to convey perfection, but is instead used to teach us of that which fulfills the type. For our finite minds, however, the human body type makes a grand analogy for our learning.

A body has one head, nose, mouth, etc.; two eyes, ears, lips, arms, legs; ten fingers and toes. Is it sensible, then, to temporarily deprive a body of, say, one of its arms while the arm takes off on a little weekend jaunt? Is not the body seriously hampered in its function by the temporary loss of a leg, while the leg is off visiting another body which already has two legs? Why would a Baptist deliberately make the body he has left a cripple and the one he has visited a freak?

It is necessary for the writer to switch to the first person in order that you may see, by example, that the above analogy is not as foolish as it may at first appear.

I am an unashamed Baptist. I am convinced, as no doubt you

are, too, that Baptist churches are the 20th century extension of the original; acting with Scriptural authority and power; and that all other assemblies (including many which carry the Baptist name unworthily), are not to be considered as New Testament churches. It was not always so with me. The truth that I now hold so dear was unknown to me eight years ago. Well, they say that a "convert" is most zealous of all, maybe that is so in my case. I learned to love, not only the truth about the Lord's Church, but the Lord's church herself! I love all true Baptist churches, but I love mine the most. I should, for I am part of it and it is part of me.

When Scripture says, "Forsake not the assembling of yourselves together" it must no doubt mean in your own assembly. There is no Biblical warrant for being a "Baptist Vagabond."

A vagabond is one who travels about because he has no roots; a more common word for him is "tramp."

It will be argued, no doubt, that Paul, the Apostle, traveled plenty while visiting many different churches. That is true, but Paul was an Apostle. Are you? He was an ordained, authorized (Acts 13:2,3) missionary. Are you? His call was to go! Yours is to stay and forsake not the assembly! (Heb. 10:25).

I know a Baptist who told me he makes a practice of visiting sister churches during the course of the year "just to see how they are doing." I rebuked him by asking him if he is an apostle, missionary, or authorized by his church to do so. His answer was no! — He is a vagabond.

I know of more than one Baptist who lives so far away from his church that the occasion of his presence in the assembly is the exception. The reason advanced for this ungodly practice is, "I have to go where my work is!" How about going where your church is and finding work there? The difficulty arises when the employment near the church may not produce the income of the distant employment. Then the decision is made to serve mammon rather than God, and he becomes a vagabond.

I know of a pastor who left his pulpit for a very short time in order to preach in another, but when he returned he found that the wolves had begun to tear his little flock. It seemed to me when I heard of this, that the great lesson had been learned by that pastor "to feed the flock of God, taking the oversight thereof" (I Peter 5:2). Alas, shortly after that unhappy event he was off again — a vagabond!

I know of many who take weekend vacations "to rest up," or stay home on Sunday to "recuperate" for work on Monday; who needs(?) to stay home from church to nurse an illness so that there will be a miraculous recovery for work on Monday.

I wonder. Do they realize they are wantonly forsaking the assembling of themselves together with their church? Don't they know that the body needs them and they need the body?

As a testimony to the correctness of what has been said (for Scripture has not told us to do an impossible thing), I need to tell you of my own little flock — there is not a vagabond in the church — to them a restful Sunday is in the Assembly. In seven years I have been absent from my pulpit twice on Sunday (due to illness) and my people have made it their habit to return, from wherever they may be, on time, for the Sunday assembly (annual vacation sometimes excluded). The result is, that while we are not large, we are strong and united. And so long as this Godly practice is continued we shall remain strong and united.

"Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap"

IS "THAT" IN THE BIBLE?



Question:

"WHAT PREACHER WAS PUT ON A BREAD-AND-WATER DIET BY AN ANGRY HEARER?"

Answer: Micaiah, First Kings 22:8, 26-28.

"And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. . . . And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; and say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace." Micaiah made another of his ready retorts, saying, verse 28 ". . . If thou return at all in peace, the Lord hath not spoken by me . . ."

(Gal. 6:7).

I know a man who was once a member of a New Testament church, but evidently due to the pride of life has taken himself and his family into an unscriptural church. This church is identical to the one I left eight years ago. It carries the Baptist name but practices everything a sound Baptist despises. This man has suffered a grievous family loss which gives me hope that he is one of the Lord's own because he was chastized by that loss — but alas! he has not yet seen his loss as chastisement — he is a vagabond, and worse, has made his family into the same as he. His lot is the ultimate result of the careless practices of our day.

The New Testament Church — you've learned about her — now learn of her!

"Be Still"

(Continued from page one)

Ethic" does not really apply. Ours is a labor of love and in loving Christ there must be found time to fellowship with Him. There must be time for solitude and silence. I have come to believe that the only things that mankind truly fears is this brace of Christian benefits; SILENCE and SOLITUDE. Man does not fear war and calamity; indeed he promotes them. Yet, silence and solitude are a terror to him.

In our assiduous culture it is thought that there is something inherently wrong with someone who just sits and meditates for a time. "Thou must not think," is a latter day command in modern America and few disobey. The large evil eye of television has caused our minds to ossify, for it requires no intelligence or thought to ingest the facile gruel of commercial television. I have preached a live television program on a national affiliate every Sunday morning for three years past, yet, I have come to believe that television, regardless of its potential for good, is a destructive element.

In the face of incessant demands for being "on fire for Christ," I would like to say something for stillness and quietude. We are not to perform our responsibilities in a sluggish torpor, but you can be "on fire" for Christ and yet be estranged from Him without those precious times of stillness and fellowship.

God's people are afraid to "be still." An ancient Chinese proverb

THE BAPTIST EXAMINER

APRIL 23, 1977

PAGE THREE

says that "the man who can think on a single subject for three consecutive minutes can rule the world." This may or may not be true. But, how many Baptists take the time to "be still" and fellowship with Christ for as little as three consecutive minutes a month? How many have the moral courage and fortitude to be still and face the twin terrors, silence and solitude, for so short a time?

Robert Louis Stevenson was an imminent writer when he quit Western civilization for the solitude of Samoa. Years later he prayed in a famous prayer, "Lord give us courage . . . and the quiet mind." "THE QUIET MIND." What a desperate need for the elect of God! Our minds are filled with rubbish, worry and waste simply for our inability to "be still." We busy ourselves in fretful activity that is of little benefit for either ourselves or Christ. We seem to imagine that frenzied activity is an amulet against fear and travail. We perambulate through this world in high gear but seldom enjoy the vital closeness to Christ.

Descriptively and positionally, we are many things to God. We are sons, servants, soldiers, ministers, stewards, laborers, watchmen, saints, heirs, joint heirs and kings. However, we are also friends. It is this aspect of our relationship that is so often mislaid and ignored. We are to be eager and active servants but we are also to be pleasant company as befits friends. The woof and warp of our entwined involvement with Christ includes both service and companionship.

"For the Lord taketh pleasure in his people" (Psa. 149:4). We praise God for this Scripture while we fail to understand it. To my poor mind it is one of the lasting enigmas of the Bible. How can Divinity take pleasure in mortal beings? How can Omniscience value as fellows and friends those who are contained within the impediment of human flesh? We will draw the cloak of mystery over this and simply say He does, for the Book says He does. We are His "fellows" (Psa. 45:7) by divine grace and as such we should be pleasant company. We are to companion WITH Him as well as work FOR Him.

Bodies of Divinity and Systems of Theology are curiously much alike and most state that "Man's chief end is to glorify God and to enjoy him forever." This I quote from Thomas Watson's treatise and most similar catechisms speak in a similar way. That we are to glorify God is an agreed fact, however, that we are to enjoy God is not so readily seen. Yet, the one remains as true as the other. We are to enjoy the presence and fellowship of God in much the same way we enjoy the presence and fellowship of His people.

The term "fellowship" distinct-

tively implies a commonality of being. If we are "joint heirs" in prospect, are we to be anything less than friends in time? Think not of eternity for a moment but of time. Are we not to enjoy the presence and fellowship of Christ upon this earth since this is what will occupy us in eternity? Are we wage slaves who are to know nothing but labor and stolid toil? Do we bear the overall character of servants or of friends?

Leave it to the profane hands of man to distort all that is symmetric and beautiful. The religious world of this day is "on fire" and woe to the one who does not imbibe this fire and shout the prevalent slogans. The latest slogan among the Super-Evangelistic types in South Florida is "I've Found it." They do not say what they've found. I saw a bumper sticker the other day in Miami that said "I've lost it." The one slogan is as nonsensical as the other, but woe to the one who doesn't shout the latest slogans.

We are not deemed worthy servants of Christ lest we serve in a hurry and minister at high pitch. Christians of this generation are demanded to burn themselves out for Christ and are shamed if they slow their pace. We surely need to be active for Christ, but all activity is not productive, any more than all stillness is laziness. We are not to be flashing meteors for Christ that burn themselves out in a brief, fitful burst of supercharged energy. We are to be fixed stars that are neither carried away with every wind of doctrine nor destroyed by our own fiery dexterity.

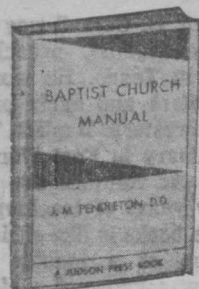
We owe it to our own spiritual lives to "be still" from time to time. The fields are indeed white to the harvest but you cannot reap with a jaded mind. Do we truly believe in Predestination? Do we indeed? If so, then why this hurried, harried pace that we set? In any area of endeavor you can accomplish more work with a "quiet mind" than you can with a fretful, strained endeavor.

The people of God who claim to believe in Predestination are having ulcers and nervous breakdowns by the score. American Christians are one tangled mass of nerve ends and neurosis. The reason is simply a lack of being still and getting their lives in balance by knowing that He is God. In our harried lives we tend to forget (or ignore) that there is a God that cares for us in a personal way for we are personally His.

Instead of seeking the stillness and solitude of beautiful fellowship with Christ, the Baptists of '77 are trekking at double time to outdo each other. Baptists of this generation are pushing their own expertise and promoting their own knowledge as if THEY were what it was all about instead of Christ. Baptists are forming cliques unto

(Continued on page 4, column 5)

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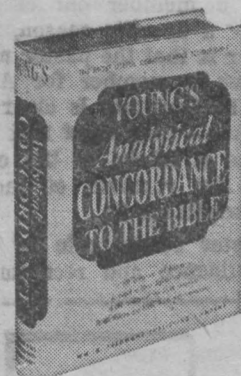
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"Does a pastor have Scriptural authority to turn a member out of his church because the member has expressed a belief contrary to an act or statement the pastor has made?"

E. G. COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



If a member kills the pastor's next door neighbor, steals his automobile, and runs off with his wife, the pastor has no authority to turn him out of the church. That is not the pastor's prerogative. You are in the field of Protestantism when you talk about a pastor turning members out of the church. The pastor of one of our Lord's true churches has no more authority to exclude a member than the janitor has. He has more responsibility in the matter, but no more authority.

It is true that the pastor is responsible for what is taught in the church. But the church should not exclude a member just because he sees something a little different from the way the pastor does. If the member begins to teach heresy, or if he begins to try to push his thinking on some minor thing that might cause hurt to the pastor's leadership, that is a different story. The church should not permit a member to try to harass the pastor unless the pastor is trying to sell the church some new doctrine, or other heresy.

JAMES HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



No member of the church has the authority to discipline another member in this manner. The pastor, while he is the overseer, is a member of the body just like any other member. We have a Scriptural example of this in Matthew 18:15-17: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." In a case of personal differences the two should try to work it out first, then others try, and finally the church should try to correct the situation. The church as a body has the right, and must, administer discipline whenever it is needed.

If the statement that is made

by the pastor is a statement concerning a doctrinal position of the church, then the individual who objects must either conform to the church's position, be quiet about it, join a church that holds the same position that he does, or be excluded. "A man that is an heretic after the first and second admonition reject" (Titus 3:10).

ROY MASON

RADIO MINISTER
BAPTIST PREACHER
Arlpeka, Florida



I will go further than the questioner and say that a pastor does not have Scriptural authority to turn out one of his members for anything. I am reminded just here of a pastor of my acquaintance who wanted to get rid of a group of his members. He drew up a bunch of letters of dismissal for this whole group whom he disliked, and he managed to get enough members to vote to thrust these letters on the people involved to get them out. Of course, no pastor and no church has the right to exclude members without a charge against them, and without their having any opportunity to defend themselves. This action caused about half the members to never return, and consequently, split the church wide open.

No pastor has a right to exclude one of his members, and especially, because the member does not see eye to eye with him.

On the other hand, sometimes a church member disagrees with his pastor on some subject, and he starts out in an effort to turn everybody against him. When this is the case, the church should demand that the trouble-raiser place his grievances before the church. If the church feels that he is in the wrong, he should be told to shut up or suffer expulsion from the church.

PAUL FIBER

PASTOR
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272 Euclid-Chardon
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Kirkland, Ohio



The question asks if a pastor can turn a member out of the church for a specific reason, but the answer is that the pastor may not remove a member for ANY reason! The Scripture is clear on this subject — they insist that the church, as a whole, is the only authority for removal of members (I Corinthians 5).

The pastor should rule by example, influence and recommen-

dation only, never by decree! (I Peter 5:1-4).

Pastors have a unique responsibility and a heavy one, and while we pastors sometimes are heavily burdened for a wayward member of the flock, we also have the promise of greater reward (Heb. 13:17; II Tim. 2:5).

"Sin"

(Continued from page one)

ly the same. Some seem to hold the view that education will atone for sin. Education can never atone for sin, though it may enlarge and intensify the power of sin. The schoolroom can never take the place of the Cross, higher critics to the contrary notwithstanding. Whether clothed in rags, or broadcloth, sin is ever the same. The flash of the diamond will not atone for the Hell in the heart.

There is only one quality of sin. The variations of sin are in quantity, and not quality. In essence sin is ever and forever the same. The difference is in degree, not quality. Sin is sin, whether in an angel by the throne of God or in the harlot in the brothel.

Poor McCullough went from the stage to a sanitarium for lunacy. Gazing through the iron bars, he would say: "I am not mad! I am not mad!" But he was.

Fools make a mock of sin in their practice of sin. Men try to differentiate between "big" and "little" sins. The smallest sin, if unforgiven, will damn the greatest soul. The smallest grain of sand will disarrange the mechanism of the finest watch. It is the little microbe that brings death to millions. It is,

"Little drops of water,
Little grains of sand;
Make the mighty ocean,
And the pleasant land."

The little sin of today means the big sin of tomorrow. We do not start great sinners. The unregenerate grow in iniquity as the regenerate grow in grace. The man becomes a gambler by degrees. It is not uncommon to hear one speak of "small vices," and yet, these vices point the path to perdition. In the day of judgment no sin will appear small! Record, conscience and God will one day reveal every sin in its true light.

Fools make a mock of sin by denying they are sinners. We have all sinned and come short of the glory of God. We were conceived in sin and shapened in iniquity. Through the Federal Headship of Adam we come into the world in a state of condemnation. We may have never committed any great outbreking sin, and yet we are all guilty before God. A rattlesnake is a rattlesnake, whether he ever bites any one or not. His bite is only a manifestation of his nature, and the poison he vomits in the veins of his victim is a part of his being. It may be truly said of one and all—

"Poor worm of the dust,
Dearly ye pay for your primal fall,
A few flowerets of Eden, ye still may inherit,
But the trail of the serpent is over them all!"

Heredity constitutes us sinners, and even the best environment, without Christ in the heart, but intensifies and develops our sinful nature. And while we are all sinners, thank God, many of us are sinners saved by grace. We be-

come so accustomed to sin that we forget our sins, yet, if our sins are not forgiven, the recording angel keeps the record, and will not forget them. Many of the sins of our youth were long ago forgotten. Well has one prayed, "Lord, remember not the sins of my youth against me." The forgotten sin does not mean the forgiven sin; and if unforgiven, the sin of the long gone years will yet confront us. God spare us from having to face our long accumulated catalogue of crime!

One day a man was gazing upon the old gallows, at Fort Smith, Arkansas, while the hangman was telling him of the many criminals who had been hanged there. While listening to the gruesome story, a mockingbird lit upon the gallows, and began its gladsome song. All unconscious, the feathered songster, of the tragedies that marked that spot with melancholy the sad and lonely spot. So we forget the sins that have wrecked and ruined the lives of others, and making fast for our own destruction.

Whatever we may think of sin, it is exceedingly sinful, because it is destructive. Sin is the universal destroyer. The real tragedy of life is the wreck and ruin which sin hath wrought. Sin has shed rivers of blood and tears, and marred and murdered the lives of millions. The insanity of sin leads to soul-suicide, the outstanding crime of all the centuries. The lost man crimson his hand in the blood of his own soul. Sin incited the mob that murdered Christ, and drove a God to an earthly grave. And yet, in spite of our sin, Christ loves us, and yearns for our salvation.

Some years since, in Louisville, Kentucky, a father sent his little daughter to purchase beer. Accidentally she spilled some of the beer. Already crazed by drink, he began whipping her, because a part of his beer was gone. While brutally beating her, she said, "Papa, don't kill me, I didn't go to do it. Papa, I love you." Though sinners nailed Him to the Cross, He said, "Father, forgive them, for they know not what they do."

Sin is exceedingly sinful, because God hates it. "Do I not hate the abominable thing saith the Lord." Surely, we can ill afford to love what God hates. We rightly hate lying, stealing, and murder, and yet these crimes are but sin in action. Sin is the father of every unkind word and evil deed. Sin knows no pity and shows no mercy. It blights the life of the manliest man, and withers the being of the most winsome woman. It corrupts governments; bankrupts the home, and deluges the world with the blood of its own citizens. Sin is God's worst enemy and Satan's greatest ally.

Either the righteousness of Christ or the sin of Satan must conquer in every life. Sin, like the sinner, "stoops to conquer;" and,

if cherished, will one day conquer. We often rest in fancied security that we can control our sins, when we are being mastered by them. The eagle swoops down upon the unsuspecting serpent and buries his claws in the quivering flesh. With the wounded serpent he flies upward till he is lost in the blue of the sky. Soon he is seen slowly descending. His wings are weary and his flight is heavy. In a moment, like a leaden ball, he dashes dead to earth. In the hour of his seeming victory the poison of the serpent has conquered.

Sin is the more unpardonable, because God has provided a pardon. In its last analysis, all sin is willful. The unregenerate man is a lost sinner because he prefers the pathway of sin.

Thank God, grace is greater than sin and the blood of Jesus Christ His Son cleanses us from all sin.

"What can wash away my sin,
Nothing but the blood of Jesus;
What can make me whole again,
Nothing but the blood of Jesus."

For my cleansing, this I see,
Nothing but the blood of Jesus;
For my pardon this my plea,
Nothing but the blood of Jesus."

"Be Still"

(Continued from page three)

nervous prostration in order to prove to their peers that they have accomplishments and abilities.

The Baptist world seems to have been transformed into one extended debate over intricate nothings. We seem to forget that we are all going to die IGNORANT. EVERY BAPTIST OF THIS GENERATION IS GOING TO DIE IGNORANT; just as all those of past generations have. If there is a Baptist who has mastered all erudition and who has learned all things, let him step forward and accept the curious stares he so justly deserves. WE ARE ALL GOING TO DIE IGNORANT. If we have time to debate and wrangle, we have time to be alone with Christ which is certainly more profitable.

It is not by chance that the people of Israel were pastoral farmers. In the main they dwelt in the countryside amid nature's splendor and, amid the quiet labor of the fields, they were enabled to draw close to God. We CAN glean lessons from nature about the God of nature. "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:19-20).

I realize that the immediate context refers to the condition of (continued on page 7, column 3)

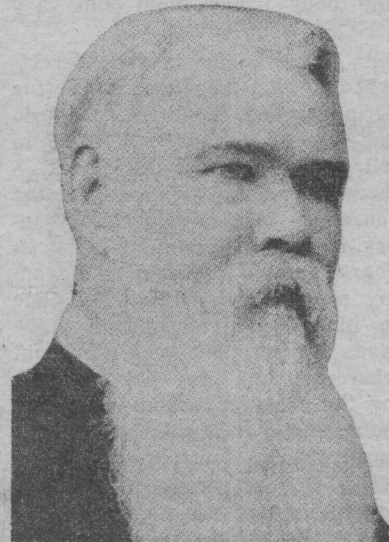
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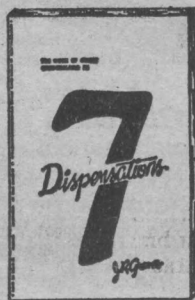
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FOR CHRISTIAN GIRLS . . .

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 doubled 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.

"DAUGHTER OF JARIUS"

MRS. SHARON R. HAYNES
Chardon, Ohio 44024

One day Jarius, a ruler in the synagogue, came seeking Jesus. Seeing the Lord, he bowed at His feet worshipping.

Jarius had a great burden in his heart. "Jesus," he cried, "I have one daughter; she is only twelve years old and right now she lies upon her bed dying. Jesus, I know if you would come to my house and just touch her she would be healed."

Before Jesus could answer a man from Jarius' house came running up to tell the grieving father it was too late. Sorrowfully the man said, "Your daughter has died. Jarius, do not trouble the Master further."

Feeling overwhelmed by his grief, Jarius' heart began to break and the tears rolled down his face, until Jesus turned to him with compassion and said, "Be not afraid, only believe." Jarius believed.

With a quick pace they set off in the direction of Jarius' home. Even before the house was in sight they could hear the mournful music, the weeping and wailing.

As Jesus steps through the doorway He begins questioning the people inside: "What is the meaning of all this noise and racket? The girl is not dead, she is only sleeping."

The people begin laughing. They jeer at Jesus, saying, "We have seen the girl and she is dead!"

With that statement Jesus, Peter, James, and John put the people out of the house.

Motioning to His three friends and the parents, Jesus starts for the girl's room.

Seeing the girl lying still upon her bed, Jesus does not hesitate, but takes her hand and says, "Damsel, I say unto thee, arise!"

To the amazement of her gazing parents the girl's eyes open and as life rushes through her body, so

do her feet rush to the floor in obedience to the Lord's command.

As Jarius and his wife watch their daughter walk about they are filled with wonder and joy, and I'm sure with great thankfulness to Jesus.

If you have spiritual life, remember from whence it came. This same Jesus Who has the power to give physical life is the giver of that which is much more precious, eternal life.

Spiritually, we were as dead as this young girl was physically. We were as helpless as she (Eph. 2:1), but as the touch of Jesus can quicken to life a dead body so, praise His name, can His touch give spiritual life to a soul dead in trespasses and sin.

John the apostle has said his gospel was written . . . "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John 20:31).

May God use these words to quicken or encourage your eternal soul.

"Earthquakes"

(Continued from Page Two)
lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger" (Jer. 4:24-26). Jeremiah speaks here of a change in the topography of the whole earth.

Jesus Christ is going to return to the very spot on earth He ascended from over 1900 years ago — the Mount of Olives. This will bring about a tremendous earthquake which will change the face of the land of Palestine. Zechariah tells us: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south" (Zech. 14:4). When the feet of Christ touch the Mount of Olives, the stones of the whole world will cry out to welcome His return!

According to God's Word, there will be upset weather conditions and an increase of earthquakes as we near the return of Christ. Tornados, hurricanes, typhoons, flood, and tidal waves are going to continue to grow worse. We can look forward to severer winters, hotter summers, and greater earthquakes in the closing days of this age.

Sinner, how will it be with your soul when God arises to shake terrible the earth? What will you cling to as heaven and earth passes away? There is no place of safety except under the blood of Jesus Christ. The Psalmist said: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof" (Psa. 46:1-3).

The iniquity of this Babylonian world is about full. The cup of human sin is near the top. Before long God will visit the world with terrifying killer quakes. Without

warning the haters of God will awaken to crashing glass and falling debris. The floor of their home will buck like a ship on a stormy sea. Walls and ceilings will collapse. Fires will rage everywhere. Powerlines will crash to the ground before helpless panic-stricken people. Men will behold their family dead before their eyes. Men will come to see the terror of the Lord when He arises to shake terribly the earth.

First Fruits Of Spirit

(Continued from page one)

waiting for the adoption to wit, the redemption of our body." The family of God — those who are made alive unto God, who have the first fruits of the Spirit — even they groan and travail with the rest of creation.

With God's blessing I shall first show—

I. What the Apostle means by saying "which have the first fruits of the Spirit," which will lead me to show—

II. How they have these first fruits.

III. How they groan within themselves.

IV. What they are waiting for, and how it will, when it comes, relieve them and put an end to all their sorrows, which is the redemption of the body.

I. Under the Jewish law there were what were called "first

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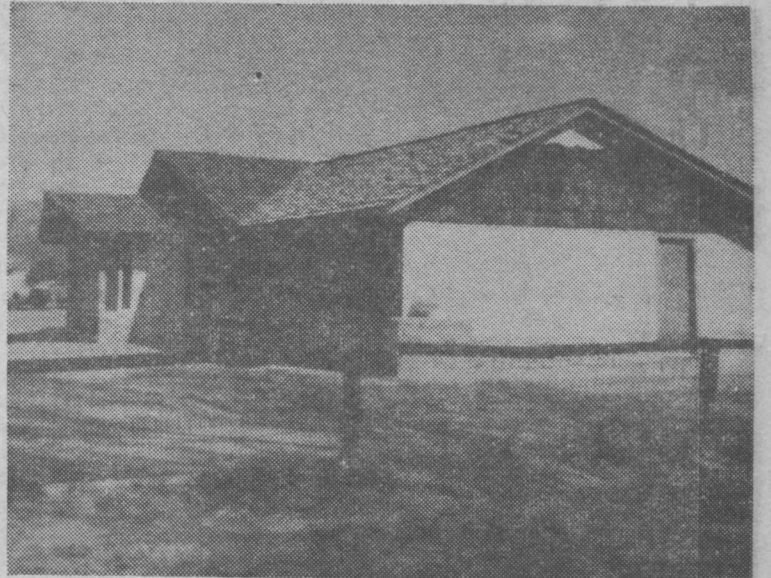
fruits." No man was allowed to reap his field until the first fruits were offered. When the barley, which harvest came first, was reaped, a sheaf was first taken and brought to the temple, and when this was offered all the rest was sanctified: so the dedication of a lamb to the Lord sanctified the flock, and no one was allowed to avail himself of any of the fruit of his field until the "first fruits" were offered. And this offering was not only a tribute of praise but it sanctified the rest of the flock in the field.

What a good thing it would be if this was so spiritually — if we would give to the Lord our "first fruits" in the Spirit. Here is a man who has had a little property left him, what does he think about? How he shall dress a little more decently than he did before; how he shall bring up his family, etc. He does not think about the Lord and His people, and of what God has given to him, the "first fruits" should be given back again to God. And even God's children are often very negligent in this respect, therefore the Lord is provoked to take away what He has given, and from this custom the Lord sanctifies the beginning of any known loss as being the first fruits of the Spirit.

Now the first fruits being offered, the whole of the field was recognized to be the Lord's. He might have claimed the whole, but no, he takes a part. Well, so

MORRIS STREET BAPTIST CHURCH

HOBBS, NEW MEXICO



Above is the picture of the Morris Street Baptist Church, 316 Morris Street, Hobbs, New Mexico. This church is pastored by Elder Walter Cade, 1600 E. Pecos Drive. His phone is 1-505-398-4988. Brother Cade invites those in his area to attend and welcomes visitors who may be traveling through.

in a spiritual sense, the Apostle speaks of the "first fruits" of the spirit, the first offerings of praise for Jesus' first blessings. And these are offered unto God. The first fruits were only a part of the whole, and so the teachings of God upon the heart are only tokens that the whole of God's teaching and influence will follow. Only the first beginnings are yet come, and so the Apostle speaks of the saints of God as having the first fruits and the first converts are said to be the "first fruits." They were but a beginning; there was a multitude behind.

To have the first fruits is to have the harvest, and viewing the subject in this light let us see how far we can trace these first fruits; for when the Spirit begins He also carries on and completes by communicating these first fruits, "The fear of the Lord is the beginning of wisdom and to depart from the snares of death" — the communication of life and power to the soul whereby it is taught to fear God, these are the first fruits of the Spirit. "To those who fear his great name are the promises given." To them shall the sun of righteousness arise. "No good thing will he withhold from them that fear his name," for the fear of God is liking what He likes. We never shall escape from the sinner's death but by this fear, and no man can fear God except he has had some application of His truth in his conscience, and it is by the Lord's impressing to him this fear. We read of some who feared God above many. These pass their time in much fear; they are sunk in their feelings, and their sins are ever before them, they are ever beholding them; they have a tender conscience, they seek God's face, and they walk uprightly. You will find some of these characters in "Pilgrim's Progress," under the titles of "Mr. Fearing," "Ready to Halt," etc.; indeed, Bunyan has more of these Pilgrims than of any other kind, and he has traced out their experience very accurately; but it will not do to be satisfied with these fears and doubts.

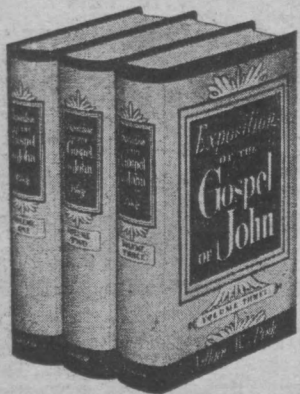
The first fruits go beyond these. There must be a living faith in Jesus Christ. How, through the whole Scripture, we continually find that faith in Christ is stamped upon all those who are saved with an everlasting salvation, before whose eyes Christ hath been set forth, as we read in the Epistle to the Galatians 3:1: "Before whose eyes Christ hath been evidently set forth, crucified among you." He had been set forth in the preaching of the Gospel, He was set forth before their eyes, He was viewed by them with the eye of faith, and they look unto Him, they believed in His promises, in His suitability, in His glorious person as God-Man, in what He is as the Christ of God, and that by a living faith which was given them, they cast the anchor forth, they hoped in His mercy, they embraced Him, and determined to know nothing but Christ and Him crucified. They rested all the weight of their souls upon Him, and at times they had an application of a promise, and all this because they had a hope in their hearts and faith in Him. So, that to them He was the chiefest among ten thousand, they cleaved to Him, they felt Him precious and to know Him was their chief happiness; without Him life was an empty void, and in it there was nothing worth seeking.

These are manifestations of the first fruits of this spirit; the manifestations of the love of God and of Christ springing up in the soul, and producing peace and thankfulness, arising from the goodness and mercy of God, and so the whole feelings and desires of the heart are made holy and delivered from this mass of sin and death. Indeed, all that God does for the soul, all the lifting up out of self with repentance and self-loathing, all desire to do good and what is right and to avoid what is wrong, and everything that bears the curse of God; whatever he communicates by his nature, may all be summed up in the expression — "The first fruits of the Spirit."

II, III. Now the apostle speaks (Continued on page 6, column 1)

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HIS COMING DRAWETH NIGH

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When our Lord shall come again,
And then shall be revealed
That wicked Man of Sin.
All Christians will be taken away
And the lost will be left behind,
To suffer tribulations
Of every sort and kind.

Will you be among the people
These trials to endure?
Or will you be with Christ
Whom, your safety will secure?
Are you ready for His return?
Do you know Him as Saviour and Lord?
He will save you this very minute —
Just trust Him and believe His Word.

"By grace are ye saved through faith"
In the Bible we are told;
Now is the time to trust Him,
For we all are growing old,
Eternity is getting closer,
We are standing on the brink;
Time is running out,
It is later than you think!

—Mrs. Ramona L. Pierce

First Fruits Of Spirit

(Continued from page five)

of the children of God as having these first fruits of the Spirit, and groaning within themselves with the whole creation. What makes them groan? The sin and wretchedness that they see and feel that they have within them; this makes them groan, and of this the saints of God have a terrible share — they have a Benjamin's mess — for "the Lord trieth the righteous," and the afflictions under which they suffer are at times most searching; whatever be their religion they will groan within themselves.

Now, God means to pardon them because he has wrought a work upon their souls. Now, when we have no affliction our heart goes into the world — give a man plenty of property and his heart soon goes into the world — and in order to draw His people to Himself the Lord brings losses upon them, and He knows best where to lay the cross to send them from the world, and the things of time and sense. Well, under this cross they groan, for flesh, human nature is human nature, and God means us to feel it. I have no idea of a stoicism in affliction. What does it show? It shows that a man has no feeling; and what would you say of a man who has no feeling — who discourses about things as if nothing was the matter? Does not your mind revolt from such an one?

But, on the other hand, if you are a man of feeling you sympathize with those that mourn. We must always bear our afflictions — we must not make a noise about them: they are nothing but the hurt feelings of pride. Now, we are to feel the Lord's hand — the Lord means us to feel: like a master He means the unruly child to feel the rod; and God will deal with us until we do feel; and then, when at last we lie prostrate at His feet, He will take the cross off our shoulders.

But besides all these losses which we are called upon to sustain, there is one under which a child of God will ever groan, and that is sin and his carnal nature. We have always the feelings and workings of sin within us. What a task it is to read the Word, to approach a throne of grace, to engage in any godly service, there being such coldness and deadness of heart towards it. You take your Bible — you can't read it, and you feel no interest in prayer. You go to your business — you can attend to that — but when you come to the solemn things of

God there is an unwillingness to bend the knee. This wretchedness is so humbling to a child of God. And then there is so much unbelief in the promises, so much self-seeking and sensuality.

You are full of bad thoughts; all these are a burden and grief to a child of God, and his body is the seat of disease, sickness, and death, which calamities fall upon all. Therefore, our poor body being nothing but a wreck, and our soul being diseased under such numerous trials and afflictions, we cannot look up, for we are burdened. To think we should be what we are, so often overcome and entangled by sin, that we should be cast into such shame and confusion and brought under such strokes of Heaven's vengeance — all this is enough to weigh us down, till in our feelings we become as lifeless as the stones of the street. These things make us groan within ourselves.

IV. But what are they waiting for? They are looking at a hope of their adoption, to wit, the redemption of their body. Our body was redeemed at the same time as our soul, for Christ redeemed soul and body; but at present our body is the seat of disease, and it is not as yet delivered out of sin and wretchedness like the glorious body of Christ, without speck or stain — an active, glorified body conformed to the image of Jesus Christ, without an evil imagination, always spiritual, holy and pure, and bright as the angels in bliss. Such will be our body when delivered out of sin and death and given up to the Lord.

Now, this is the adoption when it will be made manifest. In the Roman time a man could adopt a child and be a father to him, so that when he came of age he could commit all his property to him. With this practice before his eyes the apostle speaks of an adoption of the saints of God as children: so when the redeemed family of God shall stand before the throne, God will say of them, "These are my children, for them is the kingdom prepared, and they shall enjoy that kingdom, and possess an exceeding weight of glory to the praise of Him who is without change." Then there will be no more carnal imagination, no more vile workings of wickedness, but we shall be holy as Christ is pure and holy.

Now, these are the first fruits of the Spirit, and those who possess them are looking forward to the day of harvest. While they are in the flesh they will have a life of losses and crosses until they come down to the grave; then they will have a new body. Till that morning — the morning of the resurrection — comes they will never enjoy real peace, and

for the want of enjoying this they are what they are while "waiting for the adoption, to wit, the redemption of their bodies."

Are there any of God's first fruits in your soul? Have you offered anything to God? Have you given yourself to Him? Have you come out of the world and self, for these are the first fruits of the Spirit, and He it is that draws forth these desires out of your bosom?

As the high priest took the sheaf and weighed it before God, so the Spirit takes these first fruits and offers them to God, and as the first fruits sanctified the whole of the crop so these are the earnest of the harvest. Every communication with the Lord is a first fruit, and the day will come when you shall be perfect. You will then see Christ face to face, and be with the Lord forever and ever. Now, is it not worth while for us to groan in this life? May you and I struggle on a little more, enduring the cross, until the Lord shall come and, being our consolation, shall take us as His children. The Lord bless what has now been spoken in your ears and seal it on your hearts. Amen.

(THE GOSPEL PULPIT, Vol. 10, 1900 Edition, pp. 398-404).

Law Of Children

(Continued from page one)

6:2,3), is the only commandment in the decalogue to which a special promise is annexed.

In the Book of Proverbs no duty is more frequently inculcated than this; and of no one are the consequences of obedience and disobedience more fully set forth.

A few examples may serve as a specimen.

Proverbs 1:8,9: "My son, keep the instruction of thy father, and forsake not the law of thy mother. They shall be an ornament of grace (that is, a graceful ornament) unto thy head, and chains about thy neck."

Proverbs 6:20: "Keep thy father's commandment, and forsake not the law of thy mother."

Proverbs 13:1: "A wise son heareth his father's instructions, but a scorner heareth not rebuke."

The same duty is frequently inculcated in the New Testament.

Ephesians 6:1: "Children, obey your parents in the Lord, for this is right." The meaning of the phrase, "in the Lord," I suppose to be, in accordance with the will of the Lord.

From such passages as these — and I have selected only a very few from a great number that might have been quoted — we learn, 1. That the holy Scriptures plainly inculcate obedience to parents as a command of God. He who is guilty of disobedience, therefore, violates not merely the command of man, but that also of God. And it is, therefore, our duty always to urge it, and to exact it, mainly on this ground.

2. That they consider obedience to parents as no indication of meanness and servility, but, on the contrary, as the most honorable and delightful exhibition of character that can be manifested by the young. It is a graceful ornament, which confers additional beauty upon that which was otherwise lovely.

3. That the violation of this commandment exposes the transgressor to special and peculiar judgments. And, even without the light of revelation, I think that the observation of every one must convince him that the curse of God rests heavily upon filial disobedience, and that His peculiar blessing follows filial obedience. And, indeed, what can be a surer indication of future profligacy and ruin than that turbulent impatience of restraint which leads a youth to follow the headlong impulses of passion in preference to the counsels of age and experience, even when conveyed in the language of tender and disinterested affection?

A LOPSIDED PREACHER

By Editor

We can know from Paul's farewell address to the Ephesian elders that he was not a lopsided preacher: "For I have not shunned to declare unto you all the counsel of God" (Acts 20:27). He was a courageous preacher. No fear of man nor dread of demons could hinder the tongue of this faithful witness. A full-orbed message had been revealed to him, and at any personal cost he was determined that not one ray of it should fail to shine forth.

This first century missionary loved Christ and souls too intensely to keep back anything that was profitable: "And how I kept back nothing that was profitable unto you, but have showed you, and have taught publicly, and from house to house" (Acts 20:20). He did not dare to compromise God's Word on even one single point.

It is a base and false charity which shuns to declare the whole counsel of God. Every truth and doctrine in the Bible is needful and necessary for Christ's churches and Christians. Many men may "reject the counsel of God" (Luke 7:20), yet it is the duty of every faithful preacher to declare "all the counsel of God."

The Apostle Paul had preached the pure gospel among the Ephesians, not adding any invention of His own. The gospel of Christ is the counsel of God. It was conceived by His wisdom, and it is designed by His grace for His glory. "All the counsel of God" is the whole purpose of God as to His way of saving men unfolded in the gospel. Some ministers never get around to preaching the gospel of Christ to their people. Woe to any man who fails in this supreme work. There should be enough of the tidings of grace in every message to save a soul.

This great man of God never declined to preach difficult doctrines, even "some things hard to be understood" (II Pet. 3:16). He had preached on doctrine which provoked the enemies of Christianity and disturbed careless professors. Nevertheless, Paul preached all the truth, whether men would hear or forbear. Because he had

II. Another duty of children to parents is reverence. This is implied in the commandment, "Honor thy father and thy mother." By reverence, I mean that conduct and those sentiments which are due from an inferior to a superior. The parent is the superior, and the child the inferior, by virtue of the relation which God Himself has established. Whatever may be the rank or the attainments of the child, and how much soever they may be superior to those of the parent, these can never abrogate the previous relation which God has established. The child is bound to show deference to the parent whenever it is possible, to evince that he considers him his

(Continued on page 8, column 2)

done this, the apostle could honestly say: "I am pure from the blood of all men" (Acts 20:26). This should be the testimony of every God-called minister today.

The world is filled today with lopsided preachers. Some brethren preach the deep things of the Word and never mention practical points. Others preach grace and neglect church truth, and some do the reverse. Some make prophecy a "non-essential," while others preach nothing else. Then still others preach godly living and soul winning and nothing in the way of the great doctrines of God's Word.

How can a minister avoid extremism? Must he always build his ministry around a limited amount of Bible truth? The answer is simple: preach all the Bible to all of God's people possible. The greatest need of the hour is more expository preaching. Pastors would do well to remember the Bible says that "ALL Scripture is . . . profitable for doctrine" (II Tim. 3:16).

If most ministers examined their sermon notes for the last few years, they would discover there are some books of the Bible they have never preached a sermon from. An examination was made some years ago by a group which printed Sunday school material, and it revealed 35 per cent of the Bible was taught repeatedly to the neglect of other parts. Pastor, would your score differ from this examination?

"That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged" (Deut. 6:2).

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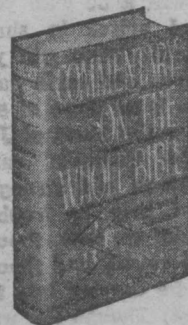
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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

The Missouri Senate defeated (22 to 12) the Equal Rights Amendment to the U.S. Constitution for the second time in two years.

The movie industry has now made Satan a superstar. Films such as *THE OMEN*, *HOUSE OF EXORCISM*, *THE DEVIL WITHIN HER*, etc., are enjoying popularity among the theater-going public. It seems people thirst for something bloody or gruesome on the screen.

The current rash of devil movies was triggered by the 1974 hit *THE EXORCIST* and *ROSEMARY'S BABY* in 1968. Warner's *THE EXORCIST* is expected to gross over \$120 million worldwide. Fox's *THE OMEN*, a perversion of pre-millennialism, has already grossed nearly \$50 million in the U.S.

These movies about Satan and his cohorts are producing psychological problems called "cinematic neurosis" — a shock produced by viewing a horrifying film.

Hollywood's obsession with the demonic has been growing with the increase of popular interest in mysticism, witchcraft, Satanism, psychic phenomena and the occult. There can be no doubt that Satan and the demons are behind all of this.

When multitudes of people are more interested in "the god of this world" (II Cor. 4:4) than the God of the Bible, Christians would do well to remember James 4:7: "Submit yourselves therefore to God. Resist the devil, and he will flee from you."

AKRON, Pa. (EP) — Mennonite volunteers in Haiti say Americans might be more tolerant of rising coffee prices if they knew higher prices are bringing some relief to Haitian peasants.

Higher coffee prices are cause for praising God in many church services in Haiti, according to Gordon Hunsberger and Steven Mason, Mennonite Central Committee volunteers there.

They reported that the price paid to peasants per pound of coffee they market has increased from 20 cents to \$1.00.

"For the first time in years the peasants in the Mombin Crochu area have an economic incentive to increase their coffee production," Mr. Mason said. "This increase in price is a great development assistance to the Haiti peasant to improve his own living situation, much more valuable than any direct assistance I can give him."

WASHINGTON, D. C. (EP) — A Roman Catholic political activist group says it has learned

that a top aide to President Carter has scheduled a meeting at the White House with representatives of 10 homosexual organizations.

A copy of the letter was obtained by Catholics for Christian Political Action (CCPA) here and distributed to its members, along with a letter urging them to write the President, with carbon copies of that letter to members of Congress, expressing their views.

"Clearly, Ms. Margaret Costanze, one of President Carter's top aides, is prepared to lobby on behalf of homosexuals," Gary Potter, executive director of the group, wrote to the members. "Catholics and other Christians, especially family people, should protest against this."

VATICAN CITY (EP) — A number of Roman Catholic and Protestant mission stations have fallen into the hands of "mercenaries" from Angola who invaded the Zaire Province of Shaba, formerly Katanga.

Catholic Bishop Songa Songa Mwitwa of Kolwezi, in Shaba province, said he was no longer in contact with several mission stations in his diocese.

In New York, a United Methodist Church spokesman said seven United Methodist missionaries had been evacuated from the Shaba town of Sandao to another area of Zaire, while two chose to remain in Sandao despite the invasion. The spokesman said seven missionaries were placed under house arrest at the Kapanga mission station.

NEW YORK (EP) — The American Lutheran Church (ALC) emerged as the top contributor to the American Bible Society in 1976, replacing the Southern Baptist Convention which had led in giving for 12 years.

Of the total \$1,739,194 contributed to the Bible Society from some 74 denominations, \$343,626 came from the ALC, followed by \$275,330 from Southern Baptists.

WASHINGTON, D.C. (EP) — The Federal Communications Commission (FCC), is not empowered to ban obscene language from radio and television, even in those hours when children would be listening or watching, according to a ruling by the U.S. Court of Appeals.

The court reversed a 1976 FCC ruling against radio station WBAI in New York which broadcast a record by comedian George Carlin containing some obscene words. In its ruling against the station, the FCC said the record was broadcast in the afternoon when children were likely to be listen-

ing. It said the ruling might have been different if the record had been played late at night.

"Be Still"

(Continued from page 4)

natural man and his lack of excuse for his ignorance of God. Nevertheless, a basic maxim is set forth in that the invisible things of God CAN be understood by the observation of nature. Salvation, of course, comes through the preached gospel empowered by the Spirit unto the eternal elect. However, within the quiet fields and woodlands of nature there can be had a closeness to God by the simple expedient of being still for a season. Baptists have become so fond of the sound of their own voices that they find it impossible to harken to God.

Of all the pollutions that pervade our world "noise pollution" to me is the most hurtful. All societies generate pollutants and I can't imagine that any American of '77 would want to return to the cities of the "horse and buggy days," if they really knew of the disease and pollution of those times. However, regardless of the pollution caused by the horses of the "horse and buggy days," they had one distinct advantage over our times — lack of constant NOISE.

Why is it that this century has produced no great poets, hymn writers and writers of Bible themes? The 20th century is almost a total void in this area. I do not know of a single writer or scholar of Bible themes that this

It is surely not a mark of piety.

It is essential that the Christian be alone with God for it is here that he derives his strength. I do not even refer to the prayer life here but to stillness and meditation.

Moses and Paul, the servants of the Old and New Testaments, were educated in ancient centers of learning. However, before they were fully fitted for God's service He sent them into the stillness of the desert to SCHOOL. The difficulty with this generation of God's ministers is that they have been to the universities and have absorbed such quaint and artful subjects as Homiletics, Hebrew, Psychology and Eschatology, but they have seldom been to God's SCHOOL. These subjects perhaps have some value, but a Christian is not fully educated except he be educated in the school of God.

God's school is conducted in silence and solitude with the power and presence of God as the only instructor. There are no degrees given in this school of quietude as a prosthesis to adorn a minister's status. Those who are pursuing a casual sinicure will care nought for it. However, those who quest and thirst after the presence and power of God are alumni that are never far removed.

The universities perhaps have somewhat to offer, but their resources and facilities are limited. The SCHOOL that God has for His elect, however, is a never ceasing and ever beautiful garden of delights. God's SCHOOL is a vortex that is constantly drawing the seeker to the center, to the presence of God, whereas the universities of this world act as a centrifugal force that propels the Christian further out into the abstruse disorder of confusion and "strife of tongues" (Psa. 31:20).

I have become convinced that a minister with a 3rd grade education who spends time in studious communion with God is a more valued servant than one who has perhaps exited (or been exited) from the universities and who busies himself in an endless round of querulous, pendantic activity but who seldom draws close to the Lord. I know some in both camps and the former is to be preferred to the latter.

Reading is good, study is commendable, witnessing is essential, prayer is valuable, preaching is excellent, but communion is sweeter still. We must lay claim to seasons of stillness and communion ere our lives and vision of God take on a discolored opalescence that shall cause our feet to stumble.

Laziness in Christ's cause is a punishable offense but a friend who takes no time to commune with his Prince is likewise amiss. I offer an encouragement to you to take time to "be still." You shall reap from this exercise more than you can possibly conceive. "Be still," for a time and in being still you shall know experimentally, effectually and most wonderfully that He is God.

"Regeneration"

(Continued from page one)

is generally very free to mingle with the poor and the illiterate; his respectability and position are so assured and ingrained that he is not afraid of its being rubbed off by contact with the common people.

But take one of lower station who is aspiring after gentility and high position, and he will be very shy of mingling with the humbler class. His aristocracy is superficial, and he knows it, and does not like to expose it to the danger of being effaced by contact with plebeians. It is the difference between color in the cheek which is produced by healthful and glowing blood and that which is manufactured by paints and cosmetics. The one can be easily tarnished. Hence, no person whose

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nobility is in the blood, radical and ingrained, is afraid of too close contact with the ignoble.

Now, to apply this principle to spiritual birth and kindredship: Let a man be merely plated over by a coating of external moralities; let him be only enameled by a surface layer of good principles and deeds, and he cannot be exposed to temptations and evil companionship without the almost certain peril of losing what he has. It is external reformation, and that is easily spoiled.

But let one be born again — "not of blood, nor of the will of the flesh, nor of the will of man, but of God" — and he is not temporarily pure without, but he has a fountain of purity within; and that fountain will be constantly sending out streams of holy action and holy living. And here you see the beautiful significance of the second word, "renewing" — "The washing of regeneration and the renewing of the Holy Ghost."

We are not only made new by the regeneration of the Spirit, but renewed. "Our inward man," says Paul, "is renewed day by day."

Regeneration puts a fountain within us; but that is not all. There is the true fountain of our life, Christ upon the throne, and He pours down from above the daily supply of life to keep this inward fountain full. The Holy Spirit is the agency through whom this life comes to us. Hence, the meaning of the words, "the renewing of the Holy Ghost."

And we cannot help admiring the wisdom and goodness of God in this particular. As if God had taken pains to match Satan at every point, and to meet every tendency to sin, with some counter tendency of grace; every habit of human nature with some counteracting habit of the divine nature.

We are born of a fallen nature, and hence, have inherent tendencies to sin; so He gives us the privilege of being born of the "divine nature," that we may inherit tendencies to holiness. Sin tends constantly to renew itself; so he gives us a life that tends just as inevitably to renew itself. So that (Continued on page 8, column 1)

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century has given us that has the quality of ages past. I realize that literary "quality" is a matter of personal taste but it seems that those of centuries past had God-given abilities that NO ONE possesses today. The reason for this is again the simple lack of stillness and meditation today. Those writers of centuries past had less to distract their attention than we seem to have in our workaholic world. Their world had the beauty of stillness.

Where is it possible to find stillness in this generation? You cannot even enter an elevator or a doctor's office without being bombarded with the pungent sound of canned music from concealed speakers. Music is perhaps fine when you can choose what you want to hear, but why is it necessary in the American culture to inflict pain on innocent people? Industrial psychologists have said that music has a therapeutic effect and so we find it played wherever we go. If it was the joyful songs of Zion we might well receive it, but instead we are afflicted by offerings from Nashville or the dolorous violins of the Boston Pops.

It is recorded somewhere that Nero played a musical requiem over burning Rome and we seem to have a residue of that funeral concept today. We have no way of knowing his motives, but it seems that within the physiology of American life there is a dreadful fear of stillness. Dr. Francis Schaeffer calls this "a unity of infiltration." It is a galling thought to realize that our nation has become the noisiest people on earth.

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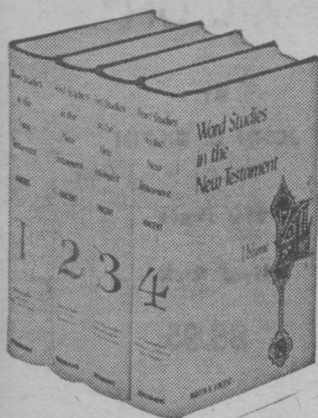
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"Regeneration"

(Continued from page seven)
the two things which we need in our deepest nature, regeneration and renewal, the Lord has given us.

See how it is on this last point—the tendency of sin to renew itself. The weeds spring up in your garden, and you take a scythe and mow them down close to the soil. It looks as though you had rid yourself of them; but, no, the weeds are there; and just as soon as the rain and sunshine come down they start up again, and ere long the crop is just as large as before. The weeds have simply renewed themselves.

Just so it is with sins and evil habits. We may cut them off by a vigorous act of the will, and think we have done with them; but the roots are there, and, in a little while, temptation will warm them into life, and the yield will be as luxuriant as ever. And that is just the experience that many persons have. It is a constant warfare with them between the scythe of reformation and the seeds of depravity. They cut down and clear out the old habits; and, before they realize it, the garden of their life is all overrun with them again.

The tendency of sinful human nature thus to renew itself is irresistible. There is not a man living who is able to stop this tendency. But, saith the Scripture, "Where sin abounded grace did much more abound." God puts grace into the heart, not as an adornment but as a life. Its roots are deeply imbedded in the soul, and it tends constantly to renew and reproduce itself.

If Satan comes along with his scythe and mows down at one sweep the fruits and flowers of holiness which you have been so carefully cultivating, never despair! The roots of grace are there! The germs of holiness are

there. And when the times of refreshing comes from the presence of the Lord; when the early and the latter rain of the Spirit is given, they will spring up. David's prayer may be answered in the case of each one who will put it up: "Create in me a clean heart, O God, and renew a right spirit within me." (THE WATCH-WORD, Sept., 1880).



Law Of Children

(Continued from page six)
superior, and to perform for him services which he would perform for no other person. And let it always be remembered that in this there is nothing degrading but everything honorable. No more ennobling and dignified trait of character can be exhibited than that of universal and profound filial respect. The same principle, carried out, would teach us universal and tender respect for old age, at all times and under all circumstances.

III. Another duty of children is filial affection, or the peculiar affection due from a child to a parent because he is a parent. A parent may be entitled to our love because he is a man, or because he is such a man, — that is, possessing such excellencies of character, — but, besides all this, and aside from all, he is entitled to our affection on account of the relation in which he stands to us. This imposes upon us the duty not only of hiding his foibles, of covering his defects, of shielding him from misfortune, and of seeking happiness by what means soever Providence has placed in our power, but also of performing all this; and all the other duties of which we have spoken, from love to him because he is our parent—a love which shall render such services not a burden, but a pleasure, under what circumstances soever it may be our duty to render

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them.

IV. It is the duty of the child, whenever it is by the providence of God rendered necessary, to support his parent in old age. That man would deserve the reputation of a monster who would not cheerfully deny himself in order to be able to minister to the comforts of the declining years of his parent.

THE RIGHTS OF CHILDREN

1. Children have a right to maintenance, and, as has been remarked before, a maintenance corresponding to the circumstances and condition of the parent.

2. They have a right to expect that the parent will exert his authority, not for his own advantage, nor from caprice, but for the good of the child, according to his best judgment. If the parent act otherwise, he violates his duty to his children and to God. This, however, in no manner liberates the child from his obligations to his parent. These remain in full force, the same as before. The wrong of one party is no excuse for wrong in the other. It is the child's misfortune, but it can never be alleviated by domestic strife, and still less by filial disobedience and ingratitude.

OF THE DURATION OF THESE RIGHTS AND OBLIGATIONS

1. Of obedience. The child is bound to obey the parent so long as he remains in a state of pupilage; that is, so long as the parent is responsible for his conduct, and he is dependent upon his parent. This period, so far as society is concerned, as has been remarked, is fixed, in most countries, by statute. Sometimes, by the consent of both parties, it ceases before that period; at other times, it continues beyond it. With the termination of minority, let it occur when it will, the duty of obedience ceases. After this, however, the advice of the parent is entitled to more deference and respect than acts of any other person; but, as the individual now acts upon his own responsibility, it is only advice, since it has ceased to be authoritative.

2. The conscience of a child becomes capable of deliberate decision long before its period of pupilage ceases. Whenever this decision is fairly and honestly expressed, the parent ought not to interfere with it. It is his duty to strive to convince his child, if he think it to be in error; but, if he cannot succeed in producing conviction, he must leave the child, like any other human being, to obey God in the manner it thinks will be most acceptable to Him.

3. The obligation of respect and affection for parents never ceases, but rather increases with advancing

age. As the child grows older, he becomes capable of more disinterested affection, and of the manifestation of more delicate respect; and as the parent grows older, he feels more sensibly the need of attention; and his happiness is more decidedly dependent upon it. As we increase in years, it should, therefore, be our more assiduous endeavor to make a suitable return to our parents for their kindness bestowed upon us in infancy and youth, and to manifest, by unremitting attention and delicate and heartfelt affection, our repentance for those acts of thoughtlessness and waywardness which formerly may have grieved them.

That a peculiar insensibility exists to the obligations of the parental and filial relation, is, I fear, too evident to need any extended illustration. The notion that a family is a society, and that a society must be governed, and that the right and the duty of governing this society rest with the parent, seems to be vanishing from the minds of men. In the place of it, it seems to be the prevalent opinion that children may grow up as they please, and that the exertion of parental restraint is an infringement upon the the personal liberty of the child.

But all this will not abrogate the law of God, nor will it avert the punishments which He has connected indissolubly with disobedience. The parent who neglects his duty to his children is sowing thickly for himself and for them the seeds of his future misery. He who is accustoming his children to habits of thoughtless caprice and reckless expenditure, and who stupidly smiles at the ebullitions of youthful passion and the indulgence in fashionable vice as indications of manly spirit, needs no prophet to foretell that, unless the dissoluteness of his family leave him early childless, his gray hairs will be brought down with sorrow to the grave.

I remarked, at the close of the last chapter, that the duty of instructors was analogous to that of parents, and that they stood to pupils in a relation essentially parental. It is proper here to add, that a pupil stands to his instructor in a relation essentially filial. His duty is obedience: first, to his parent; and, secondly, to the professional agent to whom he has been committed by his parent. The equals, in this relation, are the parent and the instructor: to both of them is the pupil the inferior; and to both is he under the obligation of obedience, respect, and reverence.

Now, such being the nature of the relation, it is the duty of the instructor to enforce obedience, and of the pupil to render it. It would be very easy to show that on the fulfillment of this duty on the part of the instructor the interests of education and the welfare of the young vitally depend.

Without discipline there can be formed no valuable habit. Without it, when young persons are congregated together, far away from the restraints of domestic society, exposed to the allurements of ever present temptation, and excited by the stimulus of youthful passion, every vicious habit must be cultivated. The young man may applaud the negligent and pusillanimous instructor; but when that man, no longer young, suffers the result of that neglect and pusillanimity, it is well if a better spirit have taught him to mention the name of that instructor without bitter execration.

In colleges and halls, in ancient days,
There dwelt a sage called Discipline:

His eye was meek and gentle,
and a smile
Played on his lips; and in his speech was heard
Paternal sweetness, dignity, and love.

The occupation dearest to his heart
Was to encourage goodness.

Learning grew
Beneath his care, a thriving,
vigorous plant.
The mind was well informed, the passions held
Subordinate, and diligence was choice.

If e'er it chanced, as sometimes chance it must,
That one, among so many,
overleaped

The limits of control, his gentle eye
Grew stern, and darted a severe rebuke.

His frown was full of terror, and his voice
Shook the delinquent with such fits of awe

As left him not till penitence had won

Lost favor back again, and closed the breach.

But Discipline at length,
O'erlooked and unemployed,
grew sick, and died.
Then study languished, emulation slept,
And virtue fled. The schools became a scene
Of solemn farce, where ignorance in stilts,
His cap well lined with logic not his own,
With parrot tongue performed the scholar's part,
Proceeding soon a graduated dunce.

What was learned,
If aught was learned in childhood, is forgot;

And such expense as pinches parents blue,

And mortifies the liberal hand of love,

Is squandered in pursuit of idle sports

And vicious pleasures.

(THE ELEMENTS OF MORAL SCIENCE, 1875 Edition, pp. 330-336).

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