

F.T.H. TELLS OF RECENT TRAVELS

By FRED T. HALLIMAN
Missionary To New Guinea

Dear Friends,

Once again I am back in Papua, New Guinea and it is from here that I send you greetings this time.

I would like to take just a few minutes of your time and go back over the seven months that I spent back home this time. Just over half of this time was spent with my family. While the winter months were very cold and hard, it was a real blessing otherwise, inasmuch as we as a family were together much more than we would have been had we had a mild winter.

Before I left Papua, New Guinea last November, I had already decided that I would visit all the supporting churches that desired that I come and be with them and/or any other churches that were interested. I had thought perhaps that I would get started sometime in January, but God worked it out that I did not get to start until the very last of February, giving me more time with my family.

My first tour started in Perry, Georgia and from there I toured several of the southern states until Bible Conference time at South Shore, Kentucky. This tour lasted for 32 days. While on this tour, I attended the Bible Conference held by the Pinehaven Baptist Church, Columbus, Mississippi.

My wife spent the first two weeks with me traveling on this trip and my son Daniel joined me for the next two and a half weeks. This was a very enjoyable 32 days and my ministry seemingly was received well at every place that I went. I visited some churches for the first time while on this tour and met a few preachers and many Christians that I had never met before. At least one new church has started supporting the work, there may be more by now, as a result of my visit with them. I am grateful that the Lord has raised up this extra support for the mission work. To all of the dear saints I visited with and met on this trip, I want to thank you for being so nice to me, my wife, and my son and also for the warm hospitality that you shared with us as we visited in your homes — we will long remember you for your kindness.

At the end of the first tour, I had a couple of days rest before

THE MISSIONARY SPIRIT

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you" (John 20:21).

Let us consider the operation of the missionary spirit upon the church —

1. Self-denial is cultivated. The simple reason of this is, that it is called into exercise. There is self-denial in giving up the missionary for the service of the heathen. The ties of friendship, binding many hearts to his, must be severed. His personal services as a minister of Christ, or as, in some other vocation, a useful member of the community, must be yielded. This is done because it is seen that his services are more needed by the heathen.

Again, the missionary cannot go abroad, nor can he be supported after he is gone, without liberal pecuniary contributions by his brethren at home. These contributions are sought, and we believe, are usually obtained, as free-will offerings. The heart opens spontaneously with the liberal hand in giving for such an object. Now every such act tends to form a habit of self-denial for the good of others; in other words, it cultivates true benevolence. This principle, again, is the more strengthened by the observation of a higher degree of self-denial on the part of the missionary. For surely it is an easier thing to aid in sending a man to Burmah, than to go in person. And the thought naturally

(Continued on page 6, column 4)

Bible Conference time held by the King's Addition Baptist Church, South Shore, Kentucky. These Bible Conferences were a real source of blessing in that I not only heard a lot of good preaching, but it afforded an opportunity for me to see many folk that I would not otherwise.

At the end of the first week in April, I started on the western



FRED T. HALLIMAN

tour having my first stop in Louisville, Kentucky. This trip was by far the longest, not only in miles, but also in duration of any that I made. While I did not keep track of the mileage, the duration was 37 days — all of this trip was spent traveling alone. If you have ever traveled the western states you

know what I mean, when I say that it can get extremely lonesome traveling alone over these wide open spaces.

The western tour took me as far (except for three miles) as I could go northwest and still be in the United States. While it is a long way from Ashland, Kentucky to Sumas, Washington, it was worth every minute of the time and effort that it took to visit with Bro. Jim Blair and the church there in Sumas. After having finished the services at Sumas, the drive from there to the next stop was long and monotonous. Since there are no supporting churches in the State of California, I decided to bypass that State and soon after leaving Portland, Oregon, headed in a southeasterly direction heading for Tucson, Arizona. I have driven over the western states several times before, but never over the route that I took this time.

Until this year, I never knew that one could drive for so many days in the United States without seeing a tree. Soon after leaving the lush pine and fir forest of upper Oregon, I began to run into bare mountains and by the time I was about half through that state I drove on through Nevada, Arizona, New Mexico and a portion of the Texas Panhandle without seeing a tree except on very rare occasions. However, while the area covered was void of trees for the most part, there was a sight I had never before witnessed. The desert floor was covered with a beautiful carpet of small flowers and most

(Continued on page 7, column 4)

PROPHETS OR PLAYBOYS

By RAYMOND A. WAUGH
Midland, Texas

(PART II)

What we have noted thus far is but the tip of the theological travesty which sweeps across our na-



RAYMOND A. WAUGH

tion almost as a plague. Those who claim to be Christian, regardless of the denomination, are putting

most or all of their emphasis on worldly success. Without any regard whatever for scriptural truth, scriptural integrity, or scriptural authority, men who call themselves Christian in every denomination succumb to the thesis that the end justifies the means. Therefore, they apparently stoop to "do evil that good may come" (Rom. 3:8), and never comprehend that the damnation of all such is just.

Was it not a Baptist who was oriented in liberalism and neo-orthodoxy who chose the pages of a pornographic publication and its licentious, ungodly, anti-Christ philosophy as a vehicle to bolster his political hopes? Perhaps, with such an example, it is not surprising that his sister should seek out the publisher of another pornographic magazine to lend a little color to her unscriptural ministry. And it is also understandable why she would defy God's Word, "A bishop then must be blameless, the husband" (Continued on page 3, column 1)

LORD'S SUPPER OBSERVED BY THE LOCAL CHURCHES

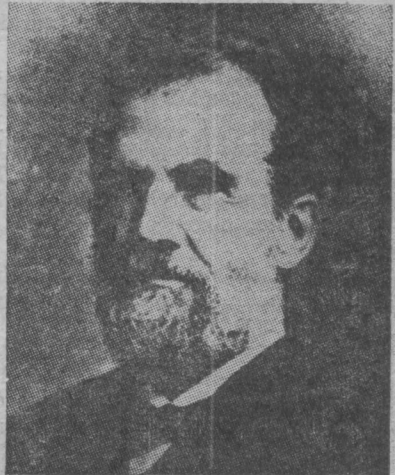
J. M. PENDLETON
(1811 - 1891)

The churches composed, as they are, of Christ's baptized disciples meet for the worship of their Lord. "Not forsaking the assembling of ourselves together" is the language addressed to Christians in apostolic times. Among the duties and the privileges of a congregation of

baptized believers in Christ is included a commemoration of His death at His Table. Every local church is required to observe this ordinance. Its obligation to do so is inseparable from its independence.

The ordinances of the gospel are placed by Christ in the custody of His churches. They dare not change them in any respect; to change them would be disloyalty to their Lord. They have no legislative power; they are simply executive democracies required to carry into effect the will of their Head. Who but His churches can be expected to preserve the integrity and the purity of the ordinances of the Lord Jesus? These ordinances are to be kept as they were delivered to the churches and received by them. This is indispensable to the maintenance of gospel order.

What Paul writes to the Corinthians (1 Cor. 11:20-34) clearly indicates the necessity of coming to-



J. M. PENDLETON

gether "to eat the Lord's Supper." True, he refers to certain irregularities, which he severely condemns; but when he asks, "Despise ye the church of God?" he refers to its members, not in their individual, but in their collective, capacity — the congregation of God. So, in verses 33, 34, the words "when ye come together to eat, tarry one for another," and "that ye come not together unto condemnation," show beyond doubt that the assembling of the church was requisite to the celebration of the Lord's Supper. It is a church ordinance, and therefore Baptists oppose any and every attempt to administer it privately to individuals without church sanction.

What was true of the Corinthian church as to the "coming together" of its members to commemorate the death of Christ was doubtless true of all other churches of that period. It would be absurd to suppose that there was a capricious diversity in the customs of the churches. We may therefore assume that there was uniformity.

With regard to the Lord's Supper there are different views held by different religious denomina-

(Continued on page 6, column 1)

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

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

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ASHLAND, KENTUCKY, AUGUST 5, 1978

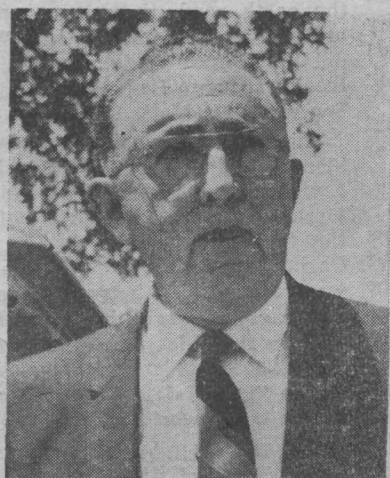
WHOLE NUMBER 2183

WHY MANY REJECT PREDESTINATION

By ROY MASON
(Since Departed)

Baptists for centuries were strong believers in predestination and election. This is made plain by the writings of Baptist leaders and the confessions of faith made by various Baptist groups. But we are now living in a time when many Baptists, together with Baptist scholars and teachers in Baptist schools, are antagonistic to this respected and respectable doctrine.

How has this change come about? It has come about by Baptists giving way to the trend of the times. Independent Baptists have taken issue with denominational groups as relates to many doctrinal matters. However, when it comes to predestination, a lot of the independent pastors and members have backed off from the stand commonly taken by Baptists down through the centuries.



ROY MASON

Why is this? I believe it is because many of the pastors and others misunderstand election and predestination. They tend to think

of a predestinarian as one who is saturated with the rankest views of the old-time Hardshell. Another reason for repudiating predestination is the fear that if they embrace predestination, it will interfere with their success in reaching numbers, and in using vigorous, and sometimes tricky, invitations. I think of some independent Baptist Colleges that are so opposed to predestination that they refuse to allow the subject to be discussed. Start talking about, or asking about, election, and if you were a student, you would be asked to shut up. Just put this down — when people fear to discuss a subject, there is something wrong with their thinking.

There are TWO WRONG ATTITUDES CONCERNING ELECTION AND PREDESTINATION.

1. The attitude of those who

(Continued on page 8, column 1)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE SPEAKING BLOOD

"And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12:24).

Most of us are familiar with the story of the two sons of Adam and Eve. It is found in Genesis 4:3-4: "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and

to his offering he had not respect." Abel's offering was accepted because it contained blood and was offered in faith of a coming Redeemer (Heb. 11:4).

Abel, unlike his brother Cain who was of that wicked one, proclaimed by the sacrifice which he brought the great truth that salvation could be only by a bloody offering. It spoke prophetically of the virtue which would be in the pleading voice of holier sacrificial blood, the great Antitype which spoke of better things than Abel. What Abel's blood-offering spoke in a

typical and obscure manner, Jesus Christ proclaimed in a more distinct and better manner by the reality.

THE VOICE OF TYPICAL BLOOD

The prophetic voice of blood spoke from the altar in the Old Testament of better things to come. It was repeatedly taught under the old dispensation that "It is the blood that maketh an atonement for the soul" (Lev. 17:11). The Jewish sacrificial worship expressed the yearning of those saints for a blood atonement. The brazen

(Continued on page 2, column 1)

The Baptist Examiner

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BAPTIST PEOPLE

MILBURN COCKRELL --- Editor
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4, 1978, in the post office at Ashland,
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1879.

BRIEF NOTES

The Castle Road Baptist Church,
12800 Castle Road, Valley Station,
Ky., has called Elder Larry Burton
as their pastor, and he has accept-
ed the call.

The New Testament Baptist
Church of Goshen, Ind., and Pastor
Dan Stepp will have an all-day fel-
lowship Aug. 4-5. Services will be-
gin Friday evening at 7:00 p.m. and
again on Saturday morning at 9:30.
All services are on EST (not day-
light saving time).

Speakers on the program are
Elders Oscar Mink, Melvin Thomp-
son, Don Pennington, Stanley Bu-
gansky, and the editor. For further
information call 1-219-658-4913. The
pastor and church invite all with-
in driving distance to attend.

The Landmark Baptist Church of
Collinsville, Ill., and Pastor Wayne
Davis will host their first Bible
Conference Sept. 15-17. The serv-
ices will begin at 7:00 p.m. on Fri-
day with services and special
speakers all day Saturday and
Sunday.

On Sunday afternoon there will
be a special dedication service.
The church will dedicate its house
of worship to the Lord. The meet-
ing-house is located at 107 Meyer
Drive in Collinsville. Anyone want-
ing more information may contact
the pastor at the above address
or by phone at 618-345-8692. The
pastor and church invite all with-
in traveling distance to come to
the Conference.

The Speaking Blood

(Continued from page one)

altar was fed with unceasing sac-
rifices of life. It was a place of
slaughter. Blood was ever fresh
on its sides. The brazen altar was
itself a type of Christ dying to
make a blood atonement for our
sins.

There were four kinds of animal
sacrifices, burnt-offerings, sin-off-
erings, trespass-offerings, and
peace-offerings. The first three
offerings had an expiatory virtue.
These sacrifices were full of sym-

bolic import. He who presented
the victim at the altar laid his
hands upon its head before it was
slain, showing thereby that the
animal substituted in the place of
the offerer, transferring his own
guilt to the victim, and thus con-
secrating it as his substitute. He
killed it to indicate that on account
of his sins he deserved to die. Life
was taken from the animal by
cutting its throat with a single
stroke of the knife, so deep that
all the blood might flow out of the
body. The streaming blood from
the dying victim was received into
a vessel and carried within the
sanctuary, while a portion was
sprinkled toward the mercy seat,
and placed upon the horns of the
golden altar, as a seal of the atone-
ment which God had accepted.

This all spoke of the blood atone-
ment of Jesus Christ. It was the
voice of preparation for better
things to come. It was a helpless
suppliant after the substitution of
one higher and better than man
Whose sacrificial blood would ob-
tain eternal redemption. The
streaming blood on Jewish altars
cried to an expecting people, "Pre-
pare ye the way of the Lord!"

Blood on the altar was a decla-
ration on man's sinful condition
and of death by sin. In all sin-
offerings upon the altar the blood
expressed the sin of the offerer.
As the life-blood of an innocent
victim ran out, the offerer was to
see how the innocent Lamb of God
would one day die for the guilty
sinner. The bloody offering taught
that remission of sin and the re-
moval of its penalty were through
the shed blood of a slaughtered
Substitute. God would accept no
man who refused to come to Him
upon the blood on the altar of
propitiation.

The blood on the altar had no
power of its own to make atone-
ment: "For the law having a
shadow of good things to come,
and not the very image of the
things, can never with those sac-
rifices, which they offered year
by year continually, make the
comers thereunto perfect. For
then would they not have ceased
to be offered? Because that the
worshippers once purged should
have had no more conscience of
sins. But in those sacrifices there
is a remembrance again made of
sins every year. For it is not pos-
sible that the blood of bulls and
of goats should take away sins" (Heb. 10:1-4). These animal sac-
rifices satisfied the requirements
of the ceremonial law, but they
had nothing to meet the demands
of the moral law, except the shad-
ow of good things to come. They
were only to herald of the actual
virtue in the antitypical blood of
Christ (Rev. 1:5).

THE VOICE OF THE CROSS

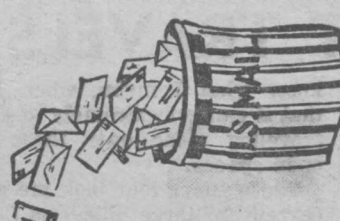
The voice of blood from the
altars of types and prophecies was
verified on Calvary. "For if the
blood of bulls and of goats, and
the ashes of a heifer sprinkling the
unclean, sanctified to the purify-
ing of the flesh; How much more
shall the blood of Christ, who
through the eternal Spirit offered
himself without spot to God, purge
your conscience from dead works
to serve the living God?" (Heb.
9:13-14). The shedding of Christ's
blood on the cross was the ful-
fillment of all prophetic blood. It
is the blood of sprinkling which
"speaketh better things than that
of Abel."

The blood of the crucified One
outside Jerusalem is invested with
both speaking and saving power.
This is the blood of the God-man,
the reality of all types and shad-
ows, the fulfillment of all prophe-
cies, the desire of all nations, the
truth of all truths, the power of
all powers!

The blood-spattered tree was
Christ's spokesman. It declared
His nature, His merits, and the
power of His incarnate life more
fully than all His deeds and
words. Calvary was His pulpit,
and His blood the orator. The
voice from this place was a more
fruitful oracle than any voice that
has ever sounded in the human
spirit across the centuries.

What is the nature of that blood
which speaks from the cross? Is
it different from the blood of the
typical altars? Was it the blood
of a mere man who died for what

OUT OF BOX 910



Dear Sir:

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This is to show our appreciation
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The Cruz Bay Baptist Church,
Cruz Bay, St. John, U.S.V.I.

Dear Brethren:

I am sorry I let my subscrip-
tion lapse for I hate to miss any
copies of TBE.

I would like to renew for 5 years.
G. D. S.
St. Louis, Mo.

Dear Sirs:

I am sending you twenty dollars
to help your work. I don't know
what I'd do without THE BAPTIST
EXAMINER. I enjoy it so much.

Hope you can keep up the work
and I pray God will bless the
Word.

H. F. H.
Worthington, Minn.

Brethren:

Enclosed is the money to renew
my subscription. I enjoy your pa-
per and especially appreciate the
religious news articles.

E. B. W.
Peoria, Ill.

Dear Bro. Cockrell:

We just wanted to write you a
short note to let you know how
much we enjoy THE BAPTIST
EXAMINER. It is very helpful in
many areas. We pray that the
Lord will continue to bless and
prosper in this area.

J. E. B.
China Lake, Calif.

he believed? A thousand times no!
It was the atoning blood of the
Son of God for guilty men.

DIVINELY APPOINTED

Jesus Christ was Immanuel, God
in, with, and for us! His blood was
different from all other blood of
men and beasts ever shed. It had
a quality of sacredness unknown
to ordinary blood. It was more
than martyr's blood. If His were
mere martyr's blood, then why did
the earth rend, the graves open,
and the dead come forth? Why
did the Roman soldier cry at the
bloody scene, "Truly this was the
Son of God" (Matt. 17:54)?

This was divinely appointed
blood, atoning blood, the blood of
a vicarious sacrifice. The Father
foreordained it to be shed before
the foundation of the world. Of
Christ Peter wrote: "Who verily
was foreordained before the foun-
dation of the world, but was man-
ifest in these last times for you"
(I Pet. 1:20). The Redeemer stood
as the "Lamb slain from the foun-
dation of the world" (Rev. 13:8).

THE ANTHROPIC BLOOD

The blood of Christ is superior
blood suffused with the indwelling
element of Divinity. The Scrip-
tures speak of it as God's own
blood (Acts 20:28). It contained
the life of that flesh which is more
than human flesh. It is the blood
of an immaculate humanity in
which all the fulness of the God-
head dwelt bodily. It is the blood
of the Second Adam, the Lord
from Heaven. His Divinity was so
allied with His human nature that
His blood is an expression of both
His natures. The God in it gave
it infinite value and efficacy. Sure-
ly God will not visit us with ven-
geance when He sees this blood
sprinkled on our hearts!

SINLESS BLOOD

The blood of Christ on Calvary
is sinless blood. "Forasmuch as
ye know that ye were not redeemed
with corruptible things, as silver
and gold, from your vain conver-
sation received by tradition from
your fathers; But with the precious
blood of Christ, as of a Lamb with-
out blemish and without spot" (I
Pet. 1:18-19). His blood was not
shed for crimes He had commit-
ted. He did not die for any guilt
of His own, but to show me I was

guilty and deserved to die for my
sins.

The sinlessness of His blood
proved its power to atone. The
Messiah was "cut off, but not for
himself" (Dan. 9:26). His cruci-
fiers proved nothing against Him.
The Father was well pleased with
Him. Judas threw away his blood-
money and exclaimed in remorse:
"I have sinned in that I have be-
trayed the innocent blood" (Matt.
27:4). Pilate, his judge, declared
Him to be without fault (Luke
23:4). One of His murderers
who drenched his hands in His
blood declared: "Certainly this was
a righteous man" (Luke 23:47).

VOLUNTARY BLOOD

Our Saviour endured the ac-
cursed death because He chose to
die. He declared: "I lay down
my life . . . No man taketh it from
me, but I lay it down of myself"
(John 10:18). Men did not force
Him to suffer. His blood was a
freewill offering for the sins of His
people. It was His hearty concur-
rence with the Father's will and
the carrying out of His covenant
engagements.

ACCEPTED BLOOD

The blood of Christ shed on
Mount Calvary is accepted blood.
Gazing from His throne in the
Third Heaven upon the awful scene
of Calvary, God the Father saw
the travail of His soul and was
satisfied. He saw His Son suf-
fering to vindicate the Divine gov-
ernment, meeting all the demands
of His righteous law, and becom-

FINANCIAL REPORT OF TBE

Balance June 1	\$275.23
Receipts	4,429.49
Total	4,704.72
Expenditures	6,521.86
Labor	1,663.32
FICA on labor	85.88
Postage	594.05
Supplies	178.61
Printing TBE	4,000.00
Deficit June 30	1,817.14

RADIO FUND

Balance June 1	\$1,618.66
Receipts	773.00
Total	2,391.66
Expenditures	707.85
Balance June 30	1,683.81

ing by self-sacrifice the Author of
full and free redemption. The
Father put His seal of acceptance
upon it. The Father would be com-
pelled to un-God Himself before
He could reject the merits of the
atoning blood of His Son.

SAVING BLOOD

The blood of Christ is saving
blood. It alone has saving virtue
in itself. There is no salvation
apart from the blood of Christ.
Everything apart from it is the
Devil's delusion. The blood of
the spotless Lamb propitiates, re-
deems, sanctifies, and washes us
from our sins. It hushes the thun-
ders of God's wrath and causes
the Sun of righteousness to break
forth upon the soul.

ALL-SUFFICIENT

It is all-sufficient blood. It is
all-sufficient both to purchase and
to plead, to cleanse and heal, to
overcome all enemies and liberate
all prisoners. There is no sin for
which it cannot atone, no guilt
which it cannot remove, no wrath
which it cannot appease, no crime
it cannot expiate, no favor it can-
not propitiate, and no malady it
cannot heal! It cleanses from all

FACTS PROCLAIMED BY THE BLOOD

The speaking blood of Christ de-
clares some important truths. In
the atoning blood we see the real
character of God. If you want to
know how much God hates sin,
look at the blood-spattered tree. If
you would know the depth of God's
love, listen to the speaking blood
of the cross (I John 4:10). Every
drop of blood declared God was
just and merciful.

It speaks of the awful death
Christ endured. The cross speaks
as no language can and as no pen-
cil can write. It cries out of the
thorns in His temples, of the nails
in His quivering fibers, and of the
spear in His side. It speaks of a
(Continued on page 5, column 4)

F.T.H. REPORTS ON NIGERIA MISSION WORK

Dear friends,

This is just a short note regard-
ing the mission work in Nigeria.
While traveling over America the
past few months, there were sev-
eral churches and individuals that
expressed concern about the work
in Nigeria and some questions were
asked about how to send money for
the work there. I promised all con-
cerned that I would have an article
in TBE after I had finished my
itinerary concerning these queries.

After much thinking on this mat-
ter, it has been decided that the
best way to send any money to the
Nigerian work is to get a Bank
Draft made out in the name of El-
der John A. Imah, send it along
with a letter requesting an imme-
diate reply and have the letter
registered. Please do not send any
monies in any other way. I would
hope that the Lord would impress
many of you to take up the support
of the work there. No work that I
know of, is in need of support more
than the work there. No one would
be more grateful for your support
than Brother Imah and I believe
I can say with confidence that you
would have a hard time finding a
work any more sound than the
work there. Please act, however,
accordingly as the Holy Spirit leads
you and not just because I have
recommended the work as worthy
of support.

I want to take this opportunity
to thank each and every one of you
that had a part in raising the mon-
ey to buy the vehicle for Brother
Imah. While we were short nearly
\$500.00 for the amount needed for
the vehicle only, before I left Amer-
ica for Papua, New Guinea, I sent
a check in the amount of \$5400.00
to cover the cost of buying this
vehicle. Before you read this, Bro.
Imah should be on wheels. I left
on June 18 and this is being written
on June 29. Brother Imah should
be getting the check just about the
time I am writing this. Only eter-
nity will reveal how much this
means to this dear brother in Afri-
ca. Again, I want to thank you on
his behalf.

(Editor's Note: Funds have al-
ready been received to take care
of the amount Bro. Fred took out
of his own funds to finish the
amount needed for the vehicle for
Bro. Imah. I am sure that Brother
Imah could use some additional
money for gasoline and upkeep.)

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Prophets Or Playboys

(Continued from Page One)

band of one wife . . ." (I Tim. 3:2). With such esteemed examples, perhaps it is quite understandable that our appointed representative to the United Nations would follow a similar pattern while seeking a little more fame. Although I did not see the article and have no desire to do so, I understand that he, too, chose the pages of Playboy as his vehicle for a bit more notoriety.

These would lead us to believe that they put great stock, as it were, on the importance of family life in America. This makes it doubly tragic that they should be in the forefront in the promotion of pornography and sexual impurity in our land and around the world. Perhaps it is even more tragic that America's representative to earth's only universal political organization should find it convenient to seek the pages of what some have called America's foremost pornographic publication for political and publicity purposes.

Apparently, they are infected by the plague of unscriptural theology which sweeps across our nation. "The end justifies the means" would appear to be their philosophy, or they have concluded that God is in the business of "doing evil, that good may come" (Rom. 3:8). It may be that they can justify their "doing their own thing" because, as the "woman" preacher's convert has noted, "Evil is in the eye of the beholder." This may be good neo-orthodoxy and good situation ethics, but such is, nevertheless, unscriptural.

CHRISTIANITY OR CARNALITY

We can understand that the ancient Greeks, Romans, Egyptians and others should have been involved in sexual exploitation for they were pagan, anti-God peoples. Every level of their cultures is notorious for its sexual explicitness and depraved, perverted practices.

Tragically, however, their male and female nudes and their bizarre human-animal hybrids — which never existed — are chosen by satanically-deluded people of our day as desirable artistic treasures. We can know, then, that the sexual explicitness and the sexual exploitation, as well as some rather bizarre perversions, of our day are not something new. Rather, the millions of dollars recently spent for an ancient nude male figure is evidence of man's carnality and depraved perspective.

Some of our day may deem themselves to be sophisticated and connoisseurs of art. In reality, such are really satanically-inspired voyagers. The prevalence of pornographic publications in every sector and level of our society is pretty solid evidence that much of the American populace is suffering a sin-sickness which most of them will not admit.

In truth, Americans have stooped to such depths of sin that, regardless of what is on display or for sale, they demand that there be elements of sexual exploitation. Whether in art, music, business, religion, professions, or in good causes or bad, sexuality is used as a device of exploitation. Even supposed Christian publishers and preachers, supposed Christian psy-

chologists and others resort to sexual exploitation as they advertise, review, or promote their books, devices and productions, sacrificing scriptural sanctity for personal profit! Some may disguise their sexual exploitation as recreation, but that does not make it scriptural!

Satan, obviously, is very busy! These involved in such are evidently ignorant of the Word of God and realize it not. Or, as the publisher of Hustler, they have determined to do their own thing without regard to the truth of God's Word. Certainly, Satan is behind all such efforts and shows himself to be "The prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2).

Such efforts on the part of supposed Christians is rather clear evidence that America is suffering in the throes of a tragic theology. Once faith in the Lord Jesus Christ was the basis for separation from worldliness. Today, some supposed Christians obviously deem faith in Christ Jesus to be a license for sinning.

SEX ON THE SIDELINES

How long will some Christians stoop to get on the "positiveness" side of the secular ledger? Or how low will some Christians stoop in order to attain worldly success? The evidence is in!

Some will give rave reviews of blasphemy such as "Oh God!" and join with the world in deeming it to be "funny!" Some will join in the salacious and licentious banter of talk shows which are keyed to appeal to the most depraved characteristics of mortals.

Impossible though it may seem, some who profess to name the name of Christ Jesus in faith will literally lie, in their continuing appeals, about financial needs in their efforts to keep the money rolling in, while they put more and more into bank vaults, stocks, bonds, certificates, first and second mortgages, and titles to property worth millions and sometimes billions. These who have built financial empires while disguising themselves as preachers, pastors, evangelists, and religious leaders seemingly can never be satisfied to reach the lost for the Lord or to instruct the people of God in the Word. Rather, as the rich man, they say, "This will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods" (Luke 12:18). They are ever devising new schemes with which to "devour widows' houses" (Luke 20:47) and new appeals methods — often hiring organizations which are in "the money-raising business" — by which they hope to separate the poor, the comfortable, and the affluent from their earthly wealth for their own personal welfare and prestige.

How low will a Christian stoop to attain worldly success and worldly fame? Ask the famed coach who has introduced sex on the sidelines for the professional football ranks. Ohio and Illinois may be the headquarters for America's foremost promoters of pornography, but Texas has become the headquarters for those who promote sex on the sidelines in professional football.

This famed coach is promoted as a great Christian. Yet, he ap-



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Mt. Pleasant Missionary Baptist Church

For Aug. 6, 1978

II Thessalonians 3:6-11.

Intro.: In this lesson Paul, under inspiration, continues his exhortations, admonitions, and lessons concerning the practical living of the saints. This is vital because if the Devil cannot disrupt a church doctrinally, he will do so practically. If he can't do it by external means, he will do it by internal means. We see both of these tactics referred to in Acts 20 when Paul instructs the Ephesian elders. May we learn this lesson well, especially this should be at the top of the list for pastors.

VERSE 6

"Now." That is, as we are waiting on the coming of Christ with patience, let us be about our Father's business. A present duty in regards to a future expectation.

"We command." This is not an option or even a desire, but a command. This command has an urgency about it as it affects the whole body or church.

"You, brethren." A specific command to a specific group. It is given to the church as a whole. (Compare I Cor. 5:1-4). If it is not carried out by the church as a whole, it will be inappropriate and ineffective.

"In the Name of the Lord Jesus Christ." Without this authority back of Paul, and without this power, Paul's commandments or the churches actions would be worthless. We are never to act in our own name. This truth is brought out both in the Old Testament and the New Testament. (Ex. 5:23; I Cor. 5:4).

"That ye withdraw yourselves." Here we have the command specified. The saints as a whole were to withdraw, that is, to personally separate or to take away their presence so as not to encourage or sanction. Also that they be not influenced by the actions of others.

"From every brother who walketh disorderly." Here we see the need for the withdrawal. Sad to say, it has to do with fellow members in the church. God commands separation from the world (II Cor. 6:17) and from worldly Christians! Also from any who cause division and offences contrary to doctrines (Rom. 16:17). In I Thess. 5:14, the unruly were to be warned, but now a stronger form of discipline is to be used on those who had failed to heed the warning and were continuing to walk disorderly. This is to be done in love and meekness, considering ourselves lest we also be tempted (Gal. 6:1), but it is to be

parently has thought it personally advantageous to his testimony to stoop to the godless display of his cheerleaders in a semi-nude condition. Perhaps because of his success as a professional coach, or because of his crowd-satisfying capabilities and techniques, other coaches in the professional ranks — many of whom are confessed unbelievers — have added semi-nude cheerleaders to their regular football games.

On one of the Monday night football games in the Fall, the commentators had some rather succinct remarks about the cheerleaders. Too, they took special note of the fact that this famed Christian coach had set the example and the tone for semi-nude cheerleading which supposedly adds spice to professional football games.

Sex on the sidelines! What a testimony for a Christian coach!

I am told that this Christian coach now has a magazine which goes under the guise of a football information publication. In reality, if the notices are true, it is used to let all who look and read know of the pulchritudinous attributes of his

(Continued on page 4, column 3)

done. "Every brother." This means it is to be done irrespective of person or position they occupy.

"And not after the tradition which he received of us." A failure to practice what has been delivered unto us, the saints, can only result in an eventual positive disobedience. That is, a Christian just can't stay home from service, which is a failure to do what God says, but will be doing something in the place of church attendance which will result in walking disorderly instead of walking with God. It might be well to notice that there are those who receive, by outward profession, the Word of God or the Lord Jesus Christ, but who fail to manifest it by obedience and yet it is possible to have truly received the Word of God (I Thess. 2:13) and after a time, lapse into an unruly or disorderly walk.

VERSE 7

"For yourselves know how ye ought to follow us." The Apostles and fellowhelpers had not only given them the right instructions; the Word of God, but could also say, we gave you the right example. What a standard for the pastor of a church! Not only be able to say, "Do as I say, but do as I do." "Follow me as I follow the Lord" should be the goal of every preacher. Paul is saying here, there is no need for you to walk disorderly, for you know better, you have been taught and you have the proper example.

"For we behaved not ourselves disorderly among you." You can verify this, for you heard us and saw us personally. "As ye know what manner of men we were among you for your sake" (I Thess. 1:5).

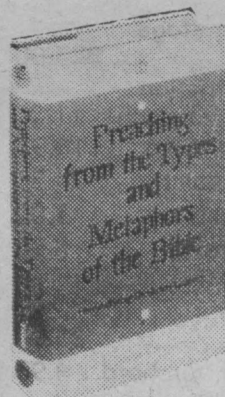
VERSE 8

"Neither did we eat any man's bread for nought." Paul is bringing out a special way that a good example had been set. Paul and those with him did not sponge off of the church. Notice, Paul is not saying it is wrong to support a pastor, for this would contradict I Cor. 9:14.

"But wrought with labour and travail night and day, that we might not be chargeable to any

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of you." Paul, rather than have any misunderstanding, would subject himself to manual labor along with the preaching of the gospel and the care of the church. Yes, Paul would gladly "spend and be spent" to further the gospel of Christ.

VERSE 9

"Not because we have not power." It might be well for those who don't believe in supporting pastors or missionaries and those who could but just don't do it, to ponder this expression. Paul didn't receive help from the church because it wasn't right, because it was, but for another reason.

"But to make ourselves an example unto you to follow." Jesus Christ made Himself of no reputation and submitted Himself to suffering and agony in order to benefit the elect of God, and this is the spirit of the Apostle Paul. He was willing "to endure all things for the elect's sake." Since the church didn't have the written Word, Paul not only preached to them, but gave them a living example to follow. He should have been supported so he could have given himself "to prayer and the ministry of the Word," but he was willing to lay aside this right until the saints could be properly instructed.

VERSE 10

"For even when we were with you, this we commanded you, that if any would not work, neither should he eat." Paul reminded them that what he had taught them previously still holds true. This is a principle that never changes. Able bodied men are to work. This is a practice that needs to be emphasized in our nation today; for we are raising a generation of parasites which are eating away the moral fiber of our country. The dignity of the working man needs to be re-iterated. Especially should this be true among Christians.

VERSE 11

"For we hear." Not just hear-say, but like in I Cor. 5, it was commonly reported among you. That is, there were reliable witnesses. Of course, when a Christian does something wrong it seems to be spread abroad more readily. Notice the contrast of this report with I Thess. 1:6-8. Also notice the report Paul received in I Thess. 3:6-7, and then compare this to III John 4. How this report then must have brought sorrow of heart to the Apostle Paul.

"That there are some." Thank God, they seem to be in the minority at this time. However it is well to remember that the minority can become the majority unless the situation is corrected.

"Which walk among you disorderly, working not at all, but are busybodies." They, because of ignorance or misunderstanding, were sapping the church of its resources, claiming to be candidates for charity or the support of the church. Some had misunderstood the doctrine of the second coming thinking the day of the Lord was at hand and had given up their jobs. Others seemed to think they were prophets and deserved to be supported when they neither had the call or the qualifications. How sad when individuals won't take care of their own business and want to run everybody else's business. This seems to be a common disease of the age in which we are living.

May God help sound Baptists to especially stay straight on these teachings so we can properly support the ministry, the needy, and encourage those who scripturally support their families.

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"What kind of repentance did Cain make?"

OSCAR MINK
219 North Street
Crestline, Ohio
44827

Pastor
Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906



Cain never repented of the murder of his brother Abel. Cain's statement, "My punishment is greater than I can bear" (Gen. 4:13), was motivated by self-pity, and fear for his own life: "... Every one that findeth me shall slay me." (Gen. 4:14). Cain felt sorrow for himself, but he never regretted slaying his brother Abel. Cain "was of that wicked one" (I John 3:12). From the day of his birth unto the day of his death he performed the lusts of his spiritual father, the devil (John 8:44). God consigned Cain to a nomadic life, saying to him, "A fugitive and a vagabond shalt thou be in the earth" (Gen. 4:12). Cain disagreed with God as to the curse placed on him, and in an effort to neutralize it, "He (Cain) builded a city" (Gen. 4:17). Cain's life was but one continuous lie, and the Scripture says, "Woe unto them that go in the way of Cain" (Jude 11).

speaks of the way of Cain as an evil way in verse 11: "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core."

These verses give me the impression that Cain had never repented.

E. G. COOK
701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



If Cain ever repented at all I am just too poor a Bible scholar for me to find it. He did acknowledge his sin. But if he ever expressed any regret for his having killed his brother I have not found it. Had he made any attempt to repent it would have been some more do-it-yourself stuff just like his way of salvation set forth in his sacrifice.

In Acts 5:31 we find that God gave repentance to Israel. In Acts 11:18 we see that He granted, or gave repentance to the Gentiles. And in II Timothy 2:25 we find that He still gives repentance. So if Cain had tried to repent it would have been a very poor substitute for the repentance that God gives.

JAMES HOBBS
Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



We have had several questions along this line. Please understand that I do not attempt to say whether anybody has repented or been saved. I can only say the indications are that they did or did not.

As for Cain and any repentance that he may have made, I must say that I did not know that there was any suggestion of a repentance. In fact, we read of him as of that wicked one. "Not as Cain, who was of that wicked one, and slew his brother and wherefore slew he him? Because his own works were evil, and his brother's righteous" (I John 3:12). Jude

Simply stated, I do not find that Cain make any kind of repentance. Repentance, you see, has to do with being sorry for sin and turning from it.

Cain was sorry but not for sin—I find nowhere that he expressed sorrow for murdering his brother. He was sorry that he would bear the penalty for sin (Gen. 4:13,14)—much like the criminal who, when standing before the bar of justice, expresses sorrow for his crime,

but is really only sorry that he must pay the penalty. He is sorry he was caught.

Prophets Or Playboys

(Continued from page three)

cheerleading, semi-nude girls who, as one has said, "wiggle their way" into the hearts of his faithful, screaming football fans. Though I have not seen the magazine and have no desire to do so, the word is that one of his "choice, semi-nude, pulchritudinous, well-endowed" cheerleaders appears as a centerfold display in each issue.

This famed coach is very much in demand, in the off-season, by even Baptist pastors and Baptist people. He is called upon to give his "testimony" as a Christian and as a "born again" messenger of the Lord. Apparently, however, he has about as much regard for the Scriptures as the "woman preacher" whose convert of "Hustler fame" is going to make certain that "Hustler's philosophy is going to remain basically the same."

The "woman preacher" quite handily defies, "A bishop then must be blameless, the husband of one wife" (I Tim. 3:2 and see Titus 1:5-6). This famed, Christian, professional football coach seemingly similarly defies, "I will therefore that men pray everywhere, lifting up holy hands. In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety..." (I Tim. 2:8-9).

FAITH OR FOLLY

Is it not a tragic theological travesty that men who are called ministers of the Living God should seek out such as these as speakers and promoters to give them and their supposed Christian causes and churches a little publicity? A little notoriety? A little worldly fame? Is it not a tragic theological travesty that people and their preachers call upon individuals such as these to give a supposed spiritual impact in the lives of their young people? Is it not a tragic theological travesty that people who are called Christian and sometimes Baptist will crassly, carnally, and connivingly suppose they can serve God by turning to these with worldly fame, but who appear to be absolutely devoid of a scriptural testimony or a scriptural witness of faith in the Lord Jesus Christ?

Is such faith? Or is it folly? Add to this the evangelist who has reached a new low in his effort to make a financial profit and to enlarge his aura of religious fame. Ask this rapid-fire, braggadocio, self-appointed "Chaplain of Bourbon Street" why he exploited his proximity to "The Blue Lady," the tragic souls caught in Satan's licentious, sexually-oriented trap, and their raucous vulgarity for his own personal, national notoriety! Ask this supposed evangelist who is apparently ignorant of the Word of God why he chose to "stump" our country's churches and assembly halls in a profit-making venture in the company of America's famed atheist whom he contracted to pay a fabulous fee from the gifts and contributions of God's people!

Has spiritual darkness settled over America?

How else can one explain the obeisance of Christians of every stripe before the world-famed evangelist who has decided at long last not to "... play God any more?" For a little more than 25 years, "The Bible says" and "May God bless you real good" have been something of trademarks to this ministry.

These apparently have been hollow sounds!

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These apparently have been empty words!

We learn at last, "I used to believe that pagans in far-off countries were lost — were going to Hell — if they did not have the Gospel of Jesus Christ preached to them. I no longer believe that ... I believe that there are other ways of recognizing the existence of God — through nature, for instance — and plenty of other opportunities, therefore, of saying 'yes' to God." Anyone who knows the Word of God should be aware that this evangelist and the Apostle Paul, and Jesus as well, are at absolute odds. Jesus said, "He that heareth my word, and believeth on him that sent me, hath everlasting life" (John 5:24). The Apostle declared, "Faith cometh by hearing and hearing by the Word of God" (Rom. 10:17).

The pastor who first had this evangelist in the Southwest and who first, in my hearing, vigorously questioned his "decisionism" more than 25 years ago has a word which puts the lie to the above neo-orthodox blasphemy of this evangelist. His words are scriptural and given with a tone of absoluteness:

"Once again, think of salvation. Is there more than one way in which a man may be saved? Dear friend, let us not make any mistake at this point! Broadness and tolerance certainly are not to be considered when one's eternal salvation is at stake. There is only one way from earth to heaven, from death to life, from condemnation to salvation, and that way is Jesus Christ, the Lord. 'I am the way, the truth, and the life; no man cometh unto the Father, but by me' (John 14:6). 'Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved' (Acts 4:12). 'For there is one God, and one mediator between God and men, the man Christ Jesus' (I Tim. 2:5). 'But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed' (Gal. 1:8).

Quite obviously, if what the preacher-pastor has said is true, then what the evangelist has said is a lie designed in the heart of him of whom God says, "When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it" (John 8:44). Perhaps this is why the famed evangelist has surrounded himself for years with famed ones who are equally at home entertaining the raucous, godless crowds in Las Vegas, Nashville, or the Great White Way, as they are at giving a verbal or musical lift to godless people and scripturally-ignorant saved people who are posing as Christians in the churches across our land and around the world. Perhaps this is why every campaign of this evangelist is used as an excuse to praise local business and political leaders, and the

cities as well, though Jesus, in another day, countered such worldly pride with, "See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down" (Mt. 24:2).

Add to these tragic theological travesties "sex on the sidelines" in religious and public high schools and colleges, alike, and we may get at least some insight into the spiritual depravity which plagues our land. It is quite evident that the principals and the presidents, as well as the deans and the teachers, of these schools have no regard whatever for the Word of God, "I will therefore that men pray everywhere, lifting up holy hands. In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety..." (I Tim. 2:8-9). When one considers that most every high school or college event with "sex on the sidelines" is introduced by an "invocation" (prayer) by some preacher, pastor, or evangelist, we can know that scriptural integrity and spiritual fidelity are almost unknown in "this land of the free and the home of the brave."

These may appear to be manifesting a sophistication and a degree of wisdom, but it obviously is a worldly wisdom. These apparently have never read, or, if they have read, they have never understood, "... the children of this world are wiser in their generation than the children of light" (Luke 16:8).

PROPHETS OR PLAYBOYS

What bald, brazen defiance of God, His Word, His Will and His Way is passing for Christianity in twentieth century America. People who claim to be Christian and who sometimes even profess to be born again apparently have no regard whatever for the Word of God, or they are so completely enslaved by Satan that they are determined to live by his "Yea, hath God said?" (Gen. 3:1) rather than by God's, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes" (Psa. 19:7-8).

These may boast of a born-again experience, but they apparently do not even comprehend that it is "The gospel of Christ Jesus which is the power of God unto salvation to every one who believes" (Rom. 1:16). These may give forth with testimonies concerning Jesus, but every word which falls from their lips and the activities in which they indulge would seem to indicate that they have rejected the teachings of the Word of God. They boast of their religious or worldly greatness and success, and then they play on each other's fleshly pride and desires, sacrificing every Christian principle to the cause of their own personal, professional, and financial welfare and worldly (Continued on page 5, column 2)

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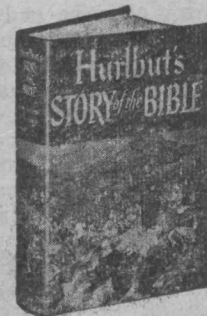
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The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and 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.

THE DEATH OF THOMAS PAINE

"Horrible is the end of the unrighteous generation."

This unhappy man is well known to have been one of the most malignant enemies of Christianity. He was an avowed infidel in principle, and an open profligate in practice. He lived despised by the wise and good, and, like many other infidels, died apparently full of dread of the future, though a stranger to that repentance which is unto life. The following account of the concluding scenes of his life, is from the pen of Dr. Manley, a respectable physician, who attended him in his last illness:

"During the latter part of his life, though his conversation was equivocal, his conduct was singular. He would not be left alone night or day; he not only required to have some person with him; but he must see that he or she was there, and would not allow his curtains to be closed at any time; and if, as it would sometime unavoidably happen, he was left alone, he would scream and halloo until some person came to him. When relief from pain would admit, he would seem thoughtful and contemplative, his eyes generally closed, and his hands folded on his breast, although he never slept without the assistance of an anodyne.

There was something remarkable in his conduct at this time, which comprises about two weeks before his death, particularly when we reflect that Thomas Paine was the author of the 'Age of Reason.' He would call out during his paroxysms of distress, without intermission, 'O Lord, help me! — God, help me! — Jesus Christ, help me! — O Lord, help me,' etc.; repeating the same expressions without the least variation, in a tone that would alarm the house. It was this conduct, that induced me to think that he had abandoned his former opinions; and I was more inclined to that belief when I understood from his nurse, who is a very serious, and I believe a pious woman, that he would occasionally inquire, on seeing her engaged with a book, what she was reading; and being answered, and at the same

time being asked whether she should read aloud, he assented, and would appear to give particular attention.

I took occasion, during the night of the 5th and 6th of June, to test the strength of his opinions respecting revelation. I purposely made him a very late visit; it was a time which seemed to suit my errand, it was midnight. He was in great distress, constantly exclaiming in the words above-mentioned, when I addressed him in the following manner, the nurse being present: 'Mr. Paine, your opinions, by a large portion of the community, have been treated with deference. You must be sensible that we are acquainted with your religious opinions, as they are given to the world; what then must we think of your present conduct? Why do you call upon Jesus Christ to help you? Do you believe in the Divinity of Jesus Christ? Come now, answer me honestly — I want an answer as from the lips of a dying man, for I verily believe that you will not live twenty-four hours.' I waited sometime at the end of every question: he did not answer, but ceased to exclaim in the above manner. Again I addressed him, 'Mr. Paine, you have not answered my questions; will you answer them? — Allow me to ask, do you believe? — or let me qualify the question — Do you wish to believe that Jesus Christ is the Son of God? After a pause of some moments, he answered, 'I have no wish to believe on the subject,' I then left him."

He was also visited by a Quaker who was in the practice of visiting the sick, for the purpose of affording them consolation. He said, he never saw a man in so much apparent distress. He sat with his elbow on his knee and his head leaning on his hand; and beside him stood a vessel, to catch the blood that was oozing from him in five different streams, like spider's webs — one from the corner of his mouth, one from each eye, and one from each nostril! This friend endeavored to get him into conversation, but was only answered by horrible looks and dreadful groans.

He was also visited by a preacher of the Methodist order. His object was, if possible, to get from him the truth in his dying in relation to his future prospects with eternity. But all he could get from him, in answer to his questions, was awful groans which seemed to unnerve the whole system. This man was with him until he drew his last breath, and his immortal spirit had fled.

Prophets Or Playboys

(Continued from page four)

security. Had Jesus done such, there would have been no cross!

Had John done such, he would not have lost his head!

Had the Apostles done such, they would have been worldly successes; they would not have had to die for the Cause of the Lord Jesus Christ! Had the children of God been so inclined across the ages, there would have been no martyrs!

Obviously, there is a lot of religion in America!

Let us never forget, however, that there was a lot of religion in the day when our blessed Lord walked upon the earth. Let us never forget that it was the religious of that day who cried, "Crucify Him, crucify Him" (John 19:6).

Let us never forget, there were those in those first churches of whom God said, "which say they are Jews, and are not, but are the synagogue of Satan" (Rev. 2:9 and 3:9) Too, God warns, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron" (I Tim. 4:1-2).

Speaking of religion in America even today: the "woman preacher" assures us that there is no real Hell, that the devil is not a person, and that "There is no evil in anything except as you make it." The publisher of Hustler boldly and defiantly assures us, "Evil is in the eye of the beholder," "I found God, now I'm going to raise more hell," and "I still believe in pornography." The famed professional football coach continues to pose as a Christian while "making hay in the sunshine and the shadow," as it were, with his "sex on the sidelines."

The question needs to be raised! Are they prophets or playboys?

Two nationally-famed and worldly-wise religious leaders in the field of politics who claim to be born-again and to be family men utilize the pages of a pornographic publication in order to give their political careers a publicity plus. The self-styled "Chaplain of Bourbon Street" cavorts religiously with America's most-famed atheist, and the spiritual condition of the American people is such that they raise their voices to praise this union and empty their purses to support it. The earth's most fam-

The Speaking Blood

(Continued from Page Two)

death no orator can describe. Such a scene overwhelms the soul and brings a silence of wonder. We can only stand in awe before a spectacle of blood as glorious in love as it is terrible in justice.

The blood of Jesus speaks of the greatness of sin. How awful must be the misery which made it necessary for Christ to bleed and die. It was our sins that drove the nails in His hands and feet, put the crown of thorns on His head, and thrust the spear in His side. We are murderers! We are guilty of the body and blood of the Lord! If you would know the full measure of your sins and what a godless creature you are, then pay a visit to the cross of Calvary.

VOICE FROM THE MERCY SEAT

The voice of the blood of Christ is heard in Heaven at the right hand of the Father. Having offered the immaculate oblation of Himself on the accursed tree, He entered the celestial Temple, the seat of the glorious presence of God, to plead the merits of His atonement. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24). He appears before the mercy seat of God in Heaven with the visible tokens of His suffering and death (Heb. 9:11-12; Rev. 5:6), as the Jewish high priest carried into the Holy of Holies a part of the blood of the animal sacrifices.

Christ is a wise Representative

mercy seat is not heard in vain. It avails much with God. It is effectual in obtaining what ever our everlasting Priest asks. This blood is constantly before the Majesty on High and cries out perpetually in behalf of the elect of God. Jesus within the veil of the heavenly tabernacle is a sure and steadfast anchor of the souls of believers (Heb. 6:19-20).

THE VOICE OF THE LORD'S SUPPER

The Jewish Passover was instituted as a memorial of the deliverance of Israel from Egyptian bondage by the blood of the paschal lamb. The Lord's Supper is the dying command of Christ our Passover to His churches (Matt. 26:27-28). This holy ordinance commemorates the shedding of Christ's blood at Calvary for our sins. By partaking of the cup of wine we show by symbol our saving attachment to the benefit of Christ's cleansing blood: "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (I Cor. 10:16).

By partaking of it in church capacity, we show that we as a body of Christ partake in common of the benefits of His blood. We drink the cup of the Lord amid memories of His sufferings and death. We sit at the Lord's table in anticipation of a more joyful banquet at the marriage supper of the Lamb. We drink in fond hopes of plucking fruit from the tree of life and drinking the water of the river of life in the New Jerusalem.

THE VOICE OF BLOOD IN HEAVEN

The high Heaven above is filled with the voice of glorifying blood. Ten thousand times ten thousands, and thousands of thousands, sing with the voice of many waters: "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9). There amid the golden streets, the heavenly thrones and the host of angels is heard "The Anthem of Glorified Blood." Those in Heaven will never forget or lose sight of the wonder of Christ's blood at Calvary.

There in the midst of the sainted spirits of the departed believers stand a Lamb as it has been slain. He is the center of attraction; all else fades into comparative insignificance before the Lamb. There He stands with all the marks of His crucifixion wounds, clad in the robe of His atoning blood, to show His position in the scheme of redemption. The imagery of death and of blood are preserved amid a scene where blood cannot go and death can never enter. There His blood speaks "better things than the blood of Abel."

CONCLUSION

One day this evil world shall lose its power to persecute the saints. Some day Satan will lose his power of death and destruction. (Continued on page 8, column 5)

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ed evangelist tells us that he "used to play God," but that he "can't play God any more!" Then, it is reported, that he confessed, "I used to believe that pagans in far-off countries were lost — were going to hell — if they did not have the Gospel of Jesus Christ preached to them. I no longer believe that."

Apparently, there are some religious leaders who have joined a rather strange "born-again" club! As the publisher of Hustler promises to "make money despite his new religious commitment," so these have so little regard for the Lord and His Word that they willingly and purposefully, even defiantly, determine to attain worldly fame and worldly success. These may, at times, indulge in a little pious language and even name the name of Jesus on occasion, but their attempts to make evil good is not Christian.

As Janus, the Roman god of another day, these apparently would have us believe they can have the face of a prophet (preacher or teacher of God) and at the same time the face of a playboy. The Word of God is rather clear at this point, "Doth a fountain send forth at the same place sweet water and bitter? Can a fig tree, my brethren, bear olive berries? . . . So can no fountain both yield salt water and fresh" (James 3:11-12).

Are they "children of this world" (Luke 3:11-12)?

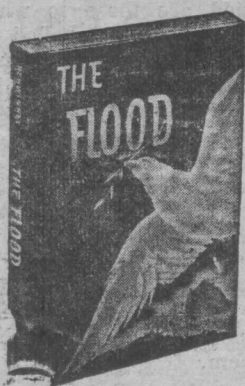
Or are they "the children of light" (Luke 16:8)?

Truly, the "children of light" are sent "forth as sheep in the midst of wolves" (Mt. 10:16). It is essential, therefore, that we be "wise as serpents, and harmless as doves" (Mt. 10:16), distinguishing between prophets and playboys!

THE BAPTIST EXAMINER
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PAGE FIVE

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Lord's Supper . . .

(Continued from page one)

tions. Roman Catholics believe in what they call Transubstantiation — that is, that by the consecration of the priest the bread and the wine are changed into the real body and the real blood of Christ. This doctrine defies all reasonable credence, and can be accepted only by a voracious credulity. It requires a renunciation of common sense to believe that when Jesus took bread into His hands, that bread became His body; so that He held His body in His hands! The statement of such a dogma is its sufficient exposure.

Lutherans, while they dissent from the Romish view, advocate what they call Consubstantiation. By this they mean that in the Lord's Supper the body and the blood of Christ are really present in the bread and the wine. While this view differs from the Romish, it is equally mysterious and scarcely less incredible; for it demands the impossible belief that the body of Christ is not only present in many places on earth at the same time, but that it is also in Heaven. Surely the body of Christ is not omnipresent.

Episcopalians and Methodists, as well as Romanists and Lutherans, receive kneeling the bread and the wine in the Lord's Supper. The posture is an unnatural one, and the custom of kneeling no doubt has an historical connection with Transubstantiation — that is to say, when the dogma was accepted as true, the bread and the wine were considered suitable objects of adoration. Hence the kneeling attitude was assumed by Romanists, transmitted by them to Episcopalians, and from them inherited by Methodists. It is strange, in view of the idolatrous origin of the custom of kneeling, that it is continued by those who adjure idolatry. This by the way.

There is one thing in the service of Episcopalians and Methodists which must ever impress Baptists as very strange: The minister, in delivering the bread to each person, says, "The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life." In giving the cup he says, "The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life." (The Methodist "Discipline" transposes the terms "body" and "soul.") This may not be, but it seems to be, a prayer offered to the body and the blood of Christ, which are invoked to preserve unto everlasting life the body and the soul of the person addressed. Prayer to Christ is eminently proper, for it is justified by the example of the dying Stephen; but prayer to the body and the blood of Christ is utterly indefensible.

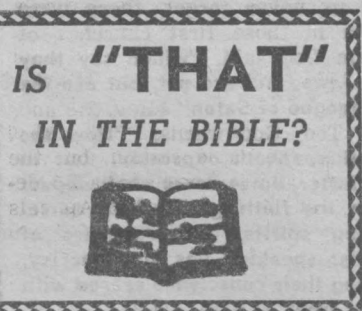
Presbyterians are nearer right in their views of the Lord's Supper than are the denominations to which I have referred. They do

not kneel and they make prominent the commemorative feature of the ordinance. True, they call it a "sealing ordinance"; and these words Baptists vainly try to understand. What is sealed? "The covenant of grace," they say. How is this? They say also that "baptism seals" it. Has it two seals? Among men covenants are invalid without seals. Is the covenant of grace invalid for purposes of salvation unless the seals of baptism and the Lord's Supper are appended to it? Presbyterians will hardly answer in the affirmative. The truth is the New Testament never refers to baptism and the Lord's Supper as "sealing ordinances," and for the best reason: It teaches that believers are "sealed by the Holy Spirit unto the day of redemption." If the Holy Spirit seals, there is security; and there is something wrong in the theology which makes baptism and the Lord's Supper "sealing ordinances."

Baptists hold that, as the Lord's Supper is a church-ordinance, the supreme prerequisite to it is church-membership. Baptism, it is true, is often referred to as a prerequisite, and so it is, but only in the sense that it is a prerequisite to church-membership. The members of every local church can claim it as a right to come to the Lord's Table in that church, but in no other. They may, through fraternal courtesy, be admitted to the Lord's Supper in sister churches, but to demand admittance as a right would be an assault on church independence. This is a matter so plain that it is needless to dwell on it.

It sometimes creates a smile when it is said that Baptists are more liberal in their views and practice in regard to the Lord's Supper than are any other people; but it is true. It is true in the sense that they believe that all whom they baptize and receive into church membership are entitled to seats at the Lord's Table; and it is true in the sense that they welcome to that Table all whom they baptize. They dare not sever from each other the two ordinances of the gospel. Of what other denomination can this be said?

I refer to the denomination of Protestant Christendom. Among Episcopalians, Lutherans, Presbyterians, and Methodists baptism and the Lord's Supper are put asunder — that is to say, this is true of "baptized children," as distinguished from "communicants." With Episcopalians and Lutherans these "baptized children," so called, are kept from the Lord's Table until they receive the rite of "Confirmation." It is not possible to give a good reason for this practice; for if through "sponsors" they are entitled to baptism, they are also entitled to the Lord's Supper. Presbyterians require in the "baptized children" evidence of personal piety before they are allowed to come to the Lord's Table, and Methodists, to say the



Question: "WHAT WOODCHOPPERS WERE GIVEN 160,000 GALLONS OF WINE?"

Answer: Hiram's preparing timbers for Solomon's temple, Second Chronicles 2:3-10. "And Solomon sent to Hiram the king of Tyre, saying, . . . behold, I will give to thy servants, the hewers that cut timber, . . . twenty thousand baths of wine, . . ." A bath was about eight gallons.

least, insist that there shall be "a desire to flee from the wrath to come."

The argument against inviting infants is that infants cannot "discern the body and blood of the Lord Jesus." This is doubtless true; but it is equally true that they cannot discern the spiritual significance of baptism. If the inability to "discern" is a bar to the Lord's Table, it should also be a bar to the Lord's baptism. There can be no good reason for severing the ordinances of the gospel. Those who are entitled to baptism are entitled to the Lord's Supper. There is an interference with scriptural order whenever the two ordinances are disjoined. The interference cannot be justified.

Baptists, therefore, say that the Lord's Supper is not scripturally observed among Pedobaptists. They have neither scriptural baptism nor scriptural church membership, and there cannot be a scriptural administration of the Lord's Supper. In addition to this, they withhold from a large number — perhaps a majority — of those who, in their judgment, are baptized the Lord's Supper. This is a great inconsistency. It must be said, however, that if the ordinances were not sundered — that is, if all baptized by Pedobaptists were permitted to come to the Lord's Supper — the service would be vitiated by the presence of a majority composed of unbelievers and of those incapable of believing. In view of such considerations as these, it will readily be seen why Baptists believe that Pedobaptists fail to observe the Lord's Supper according to the New Testament, even as they fail to administer New Testament baptism.

On the other hand, it is a distinctive Baptist principle that a scriptural church is a congregation of baptized believers in Christ, whose duty and privilege it is "to eat the Lord's Supper." All the members of such a church are required to commemorate their Lord's death. They are united to Him by faith in His name, and through Him, by spiritual ties, to one another, while their baptism has incorporated them into one body, and their partaking of "one bread" (I Cor. 10:17) is a symbol of their unity.

Baptists detach from the Lord's Supper every idea of Transubstantiation, Consuestantiation, ritual efficacy, sealing virtue, etc., and consider it a memorial of Christ's death. Its commemorative office is that which constitutes its supreme distinction. Everything else connected with it is secondary and incidental. "This do in remembrance of me," said Jesus in instituting the ordinance on the night of the betrayal. In the eating of the broken bread he requires that His crucified body be remembered; in the drinking of the cup He enjoins a remembrance of His blood. That the faculty of memory is specially exercised concerning the death of Christ in the sacred Supper is manifest from I Corinthians 11:26: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

We do not show His birth or baptism or burial or resurrection or ascension, but His death. If ever the tragedy of Calvary should engross the thoughts of the Christian to the exclusion of every other subject, it is when he sits at the Table of the Lord. Then memory must reproduce the scenes of the crucifixion and so hold them up to the mind that Christ is "evidently set forth crucified." Then in the eating of the bread and the drinking of the cup the body and the blood of the Lord are "spiritually discerned," and ordinance, by the presence of the Holy Spirit, becomes a rich blessing to the soul. It becomes the means of strengthening faith in Christ and of increasing love to Him; while memory goes back to His death, and hope looks to His second coming, when His personal presence will supersede the necessity of any symbol to promote a remembrance of him.

(DISTINCTIVE PRINCIPLES OF BAPTISTS, 1882 edition, pp. 174-182).

The Missionary Spirit

(Continued from page one)

and with force arises in the bosom, "If these brethren are willing to devote themselves, shall we refuse our money?"

The trials too of the missionary and the privations to which he voluntarily subjects himself, as recorded in his official journals; his reasonings and expostulations; his exhibitions of facts respecting the wretched condition of the heathen, and the blessed effects produced among them by the gospel, together with his own experience, as made known not only in his public, but also in his private letters, of his peculiar joys and supports in his self-denying labors; these things cannot but move the heart, which has been renewed by divine grace, and open there the springs of benevolent action.

And do not facts testify to the truth of this assertion? Where do we find the churches which possess most of the spirit of the primitive times of Christianity? Is it not where missionary information is possessed? Are these churches active in behalf of the heathen only? No. Their efforts spring from principles in the heart. Principle acts not through one channel only; a fountain may flow forth in many streamlets. As it is the principle of benevolence which is cultivated, that principle will act wherever there are objects adapted to call it forth; and of such objects there is no scarcity in the missionary's native country.

2. The spirit of Christian enterprise is cherished.

"Zeal for the spiritual welfare of the destitute" may perhaps be given as a good general definition of the missionary spirit. Zeal is desire in action. Christian enterprise, then, is a characteristic feature of the missionary spirit. It is promoted for the following reasons. The missionary work presents and keeps before the mind a great object to be attained, an object demanding great and continuous effort. And effort is usually called forth in some degree proportionate to the magnitude of the end proposed. But the consideration of most importance is, that it brings before the mind, in an impressive manner, the great object for which Christ died. The population of a world is contemplated as those whom the gospel is designed to benefit. The promises of Scripture come in with the assurance, that this shall be the result of Christ's death, the earthly consummation of that kingdom which He has already set up.

This work, too, it is perceived, must evidently be accomplished by the instrumentality of Christians; and why by one rather than another? All are equally under obligation of entire devotion to the Redeemer. Thus is there also brought distinctly before the mind the great object for which Christians generally and individually should live, viz., the universal reign of Christ. And with this is connected the consideration, that the true reign of Christ is individual and real, not merely national

and nominal. Therefore it is seen, that work enough is to be done in nominally Christian, as well as in heathen and Mohammedan countries.

In addition to this, the command of the Saviour is heard, "Go ye into all the world, and preach the gospel to every creature"; and again the affecting exhortations of the apostle, drawn from the mercies of God, particularly as displayed in the death of Christ — to "live not unto ourselves, but unto him who died for us, and rose again." Motives of this nature, adapted as they are to move any Christian heart, cannot but deeply affect him who is imbued with the missionary spirit. For the contemplations in which he most naturally and most frequently indulges produce in him a state of mind prepared to appreciate them.

And may we not here again appeal to facts, in proof of our position? How long is it since the spirit of benevolent action has waked up in Christendom? Did it not follow close upon the missionary enterprise, and has it not kept pace with the progress of this enterprise? Where in Christendom do we find the churches which are most active in the cause of benevolence at home? Among those which favor this enterprise? Is it not a well-known fact, that, generally, opposers of missions are also opposers of the other benevolent association of our favored age? And is it not equally true, that where the missionary spirit prevails, there also is the spirit of general benevolence, and that benevolence which displays itself in action?

3. The missionary spirit cultivates faith.

By faith is here meant particularly that principle which draws motives to action from the unseen verities of the future world. For, though our position is true in respect to the more special sense of the word, we will at present consider the subject only in this general view.

This principle is cultivated for the same reason, which has already been repeatedly brought to view, viz., that it is exercised. It may, perhaps, be said with truth, that the missionary spirit has its very origin in faith. For, as has been already remarked, compassion for souls is probably the first thing which awakens in the bosom of the missionary the desire to bear the gospel to the heathen. But what produces this compassion? Mainly, doubtless, their prospective wretchedness in the world to come. The misery of Hell, the bliss of Heaven, the awful judgment — these are the thoughts which most deeply affect the missionary's mind. These make him willing to bear privations, self-denying toil, protracted suffering, and violent death if need be, if only he may be instrumental of snatching some souls from the wretchedness of everlasting depravity, and clothing them with the image of the Son of God. Motives of this kind are those to which the missionary is compelled to give up his work in despondency. But by these he is cheered; in view of these, he is most gladly willing to spend and be spent in his arduous work.

Thus actuated and thus sustained, his influence at home cannot be unfelt. It cannot be hid from his brethren, that he lives in view of eternity. They, by degrees, catch the same spirit, if it is not already kindled, and act it out on those around them.

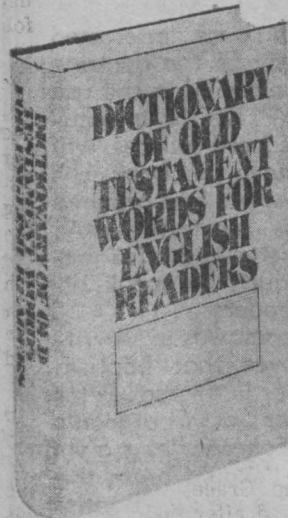
These are the motives by which we are all called upon to be habitually actuated. Acting thus only is "walking by faith;" and it is because Paul deeply felt the influence of these motives, that he lived a life so fully consecrated to Christ. Quoting the language of David, "I believed, therefore have I spoken," he adds, "We also believe, and therefore have I spoken," and adds, "We also believe, and therefore speak."

Faith, then, is cultivated by the missionary spirit, because it brings the unseen yet certain realities of the future world into frequent and affecting contemplation.

4. The missionary spirit increases. (Continued on page 7, column 3)

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PAGE SIX

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

UMTATA, Transkei (EP) — At least one Methodist minister has been arrested and five others are reported missing since the Transkei government outlawed the Methodist Church of South Africa on May 28.

The first week of July President Jimmy Carter, the first lady, Amy, and other family members visited the Emmitsburg grave of Mother Seton and joined hands to say the Lord's Prayer in a shrine dedicated to her. It is a sad day when a professed Baptist would attempt to engage in worship in a Catholic shrine.

Mother Seton founded the Roman Catholic Order of the Sisters of Charity and established the first U.S. Catholic parochial school in Baltimore in the early 19th century. She was canonized in 1975, the first American elevated to the sainthood.

According to Joseph Califano, HEW Secretary, there are about one million adolescent girls who become pregnant each year, the majority out of wedlock. Of all children born out of wedlock, almost 60 percent end up on welfare.

While smashing objects in a church, a Communist mocked, "Where is God? Why does He not punish me?" A Christian answered, "He has already done so. He has taken away your mind."

The Soviet police destroyed all the furniture of the Baptist church in Gorloyka, str. Karamazin 48, confiscated Bibles and hymnbooks and the private purses of some of the believers. They beat the Christians and their children. The Communists have mad minds. The faithful prayed and sang while being beaten. (JESUS TO THE COMMUNIST WORLD, 7-78).

NEW YORK (EP) — Archbishop Iakovos, Primate of the Greek Orthodox Church in the Americas, has charged in a letter to Pope Paul that a Maronite Catholic diocese is holding icons and manuscripts allegedly stolen from an Orthodox school in Lebanon for a ransom of "more than a million dollars."

This was reported here by the Orthodox Observer, the bi-weekly newspaper published by the Greek Orthodox Archdiocese of North and South America. The paper said Archbishop Iakovos had sent a letter to Pope Paul, dated June 19, 1978.

PRINCETON, N.J. (EP) — A new Gallup Poll reveals that the number of Americans who drink alcohol remains relatively unchanged, but the proportion of those who "overindulge" or become problem drinkers are increasing. Twenty-three per cent of adult Americans now say they occasionally "over-indulge" in alcohol, compared with 18 per cent who said in 1977 that they overindulged.

According to the latest survey, 24 per cent of American adults said they had alcohol-related problems in their families. In 1974, 12 per cent reported alcohol-related problems.

GARDEN GROVE, Calif. (EP) — Garden Grove Community Church made history here by taking in more than \$1.25 million in a single day (June 18) for contributions for its Crystal Cathedral.

That total, which was obtained from 5,000 people who attended three services, is believed to be the largest amount of money taken through collections by a church in a single day. Senior Pastor Robert H. Schuller led the donations with \$150,000, which represented the profit from a Laguna Beach condominium he bought nine years ago and later sold.

Michael Nason, an official of the Garden Grove church, said the previous record collection for a

church in a single day was \$886,881 gathered by the Boardway Church of Christ of Lubbock, Tex., in May 1977, also for a building project.

VATICAN CITY (EP) — The publication date for the complete New Testament of the "Japanese Common Bible" has been set for Sept. 15, Vatican Radio reported.

The joint Protestant-Roman Catholic translation, in the making for 13 years, is intended to overcome the problem of intelligibility of Christian expressions for contemporary non-Christian Japanese.

MOSCOW (EP) — Seven Russian Pentecostals began a sit-in June 27 at the United States Embassy here to protest persecution of their sect by the Soviet government. The group vowed to remain until the Kremlin grants them exit visas.

WELLS, Me. (EP) — H. Carlisle Estes and Vincent Marino have established an unusual restaurant—a temple in a private home which will accept religious donations for food served. Both men were ordained through the mail as ministers by the California-based Universal Life Church.

"In order to beat the laws, these guys are making churches," says Roland Geib, town code enforcement officer. "If they win, we will be in a disaster state in this country."

The conflict began in February when the local zoning board ruled that converting Mr. Marino's home into a restaurant was unacceptable in a residential zone. Mr. Marino filed suit in Superior Court.

"It seems to me that if they continue with this tact, someone is going to have to define what a church is within the zoning ordinance," says Town Counsel Michael Healy. "It seems to me this is an ingenious attempt to circumvent the ordinance."

Mr. Estes says the restaurant will offer "divine foods, heavenly music, ethereal dancing, and spiritual beverages."

RALEIGH, N.C. (EP) — Sixty-two church-related schools, already under fire from the North Carolina Board of Education for refusing to comply with state education guidelines, have also refused to pay their first-quarter unemployment insurance taxes.

Under federal government ruling, church-related schools must pay the tax. However, the schools are not required to pay the 0.9 per cent tax assessed by the federal government. Meanwhile, Ted Davis, spokesman for the state's Employment Commission, reported that the Roman Catholic Dioceses of Charlotte and Raleigh have paid their first quarter taxes under protest.

Fundamentalist churches, in refusing to pay the tax, hold that their schools should be granted the exemption allowed churches because the schools are part of the churches' ministry. They also hold that the North Carolina tax abridges the church-state separation principle. The 62 churches still face trial in a suit brought by the state's Board of Education. They have consistently refused to submit reports on their schools as directed by state guidelines. The trial has been set for July 24.

WASHINGTON, D.C. (EP) — The U.S. Supreme Court has upheld the right of the Federal Communications Commission to ban indecent language from public broadcasting.

Because of the "uniquely pervasive presence" of radio, neither the Constitution nor the federal Communications Act limits the FCC's authority to impose sanctions on radio licensees who broadcast obscene, indecent or profane language, the High Court held in its 5-4 decision.

The case involved the Pacifica Foundation, owner of radio station WBAI-FM in New York City.

The case arose from the station's broadcast of a segment from comedian George Carlin's album called "George Carlin, Occupation: Foole," on October 30, 1973.

The FCC, on Feb. 12, 1975, ruled against the radio station, but the ruling was overturned by a 2-1 decision of the U.S. Court of Appeals in the District of Columbia, March 16, 1977.

SALISBURY (EP) — Two West German Jesuit missionaries were shot to death June 27 at a remote hospital station 90 miles west of here by attackers believed to be black nationalist guerrillas, Catholic Church officials reported. The two men became the 14th and 15th missionaries slain in Rhodesia during the month of June.

The Missionary Spirit

(Continued from page six)

There are various ways in which this is done. We have already seen what motives carry the missionary with so great frequency into his closet, before he decides to devote himself to the heathen. Now this very process, by the influence of his example, and of the consequences which follows his forsaking his native country, is repeated again and again, in the cases of many who feel themselves called upon to answer the question, "Shall I become a missionary?" Now, what Christian does not know the power of prayer to cultivate every Christian grace, and to unite the soul to God? So that if these persons do not all become missionaries, yet the increase given to their piety by these near approaches to the throne of grace, is so much gain to the general fund of holy influence, by the instrumentality of which the world is to be brought back to God. And here should be taken into view the consideration, that prayer is availing, not in proportion to its amount, but according to its character, and the character of prayer may be expected to be right in proportion to the holiness of the offerer.

But this is only one way in which prayer is increased by the missionary spirit. As has been already intimated, the facts brought to light in the journals of the missionaries, respecting the deplorable state of the heathen, and the blessed results of preaching the gospel to them, call forth the fervent aspirations of many a pious reader, who knows that he or she cannot personally share in the glorious work. Many a mother has doubtless thus been led to consecrate her children to God for this service, and from that circumstance has thenceforward felt an unwanted interest in the spiritual welfare of those children.

How much, too, is the amount of fervent prayer increased from the simple fact, that many whom we most tenderly love, and whom we highly honor as the servants of Christ, are removed far beyond the reach of our aid, except, perhaps, through the medium of prayer! Especially again, is the same affect produced by the increased sense of dependence, which is felt, on the blessing of the Holy Spirit for success in our religious efforts. Hence originated the concert of prayer for missions; and this again had an important influence, in view of the happy consequences of its observance, in the establishment of another concert for Sabbath schools, another for seamen, and other days of prayer for other benevolent objects. What a volume of prayer has thus been made to ascend to God, and what blessed results have we witnessed as the consequence!

Although much more might be said in confirmation of what has been advanced, and in illustration of the subject of this essay, yet, simply from what has been exhibited, is it not evident, that while foreign missions are the means of bestowing immortal blessings upon those to whom they are sent, they also reflect a most salutary influence upon those who send them? If their direct influence at home is to cultivate the piety and the Christian activity of the church, then are they attended with the

most important blessings which the church can experience. Enlistment in the cause of missions, to spread abroad everywhere the blessings of the gospel, may properly be restored to as a suitable means of promoting the prosperity of the churches.

Thus, although the missionary, should he remain in his native country, might be the means of great good to the churches, yet by going to the heathen, independently of the good which he would be the means of accomplishing in their behalf, he might actually do more for the spiritual welfare of his country, than if he should remain at home. For the tendency of the reflex influence which he exerts at home is, to wake up the slumbering energies of the church, call them forth in benevolent action. Thus we see, in the case of foreign missions, as in respect to other modes of doing good, "there is that scattereth, and yet increaseth. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Every one, who, truly actuated by the missionary spirit, forsakes his native land for a heathen clime, leaves a rich legacy behind him; and he secures, in behalf of his country, the fervent prayers of many of redeemed heathen, who feels, that but for the benevolence which sent him forth, he should have followed the generation of his fathers to the world of dark despair.

(THE CHRISTIAN REVIEW, Vol. II, pp. 490-495, 1837 edition).

F.T.H. . . . On Travels

(Continued from page one)

of the various kinds of cactus were in bloom. This was a most beautiful sight and I was constantly reminded of Isaiah 35:1-2. People along the way told me that the desert scene this year was one that you would see only very rarely, some said they had never seen it so beautiful before.

My journey took me through the State of Nevada without a stop, except for one night that I slept. On into Arizona and only one stop there, which was at Tucson with Brother Wil Bang and the Landmark Baptist Church. From there, I drove through the State of New Mexico without stopping except to sleep one night. Soon after I came into the State of Texas, I began coming into areas where we have supporting churches. After Kentucky comes Florida for the second largest number of supporting churches, but then Texas, while third comes very close to Florida in the number of supporting churches.

Due to some of the churches getting in their request for a visit after I had already worked out my itinerary, I had to do some reshuffling and this caused some back tracking and extra driving, but I managed to squeeze them all in.

On our way back east, we visited churches in the following states: Oklahoma, Arkansas, Kansas, Missouri and Illinois. While on this tour I visited seven groups that I had never visited before, some had started supporting the work prior to my visit and some had never supported the work before.

After my return from the western tour, I had four days at home before starting north. My oldest son John, went with me on this trip and this one was the shortest one in duration. We covered only two states, Michigan and Ohio and was back home in just a week from the time we left. If there is any significance attached to names, this could very well have been the longest trip that we made. We held our first service in London and the next in Rome. All of this, of course, was in the State of Ohio. Due to a miscalculation on my part we almost missed the service in Rome. Having forgotten about Ohio having no less than three places named Rome, I somehow chose the one just north of Mansfield and thinking this was where I would be going for a Saturday night service, I was taking my time about getting there and then decided to go by and have lunch with Brother Oscar Mink at Crestline, which was out of my way some. Not until I was at Brother

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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

Mink's house and only after he informed me that the Rome, Ohio that I was supposed to be at for services that night was a long way from there. While there were probably several people that felt like asking me to leave their table as I was visiting in their homes, Bro. Oscar Mink is the only one that I can remember that actually told me to leave the table and get going. Before I had reached my destination late that afternoon though, I had wished several times that he had asked me to leave sooner than he did. While the churches were not so great in number on this northern trip, we had a great time with those that we did visit.

John and I got home late Thursday afternoon and on Friday the entire family left for Bristol, Tennessee to attend the Bible Conference at the New Testament Baptist Church pastored by Elder Dan Phillips. This was held over Decoration Day weekend. All the conferences that I attended this year were far above average, but this one seemed to excel them all. I missed the first session of this Conference, but all the messages that I heard were good to excellent. I am sure that it would be difficult to pinpoint any one sermon and say, "This was the best message of the entire Conference." However, there is no doubt about the one that seemed to touch more hearts than any of the rest and that was the one preached by Elder Willard Pyle using Ephesians 6:4 as his text. There were few dry eyes in the audience when Elder Pyle left the pulpit. I was glad that I did not have to immediately follow him with my sermon.

Due to so many things to be done and so little time to do them, we decided to leave for our home in Kentucky on Sunday night after the Conference was over. On Tuesday, I was to start on the last leg of my itinerary in visiting the churches. This trip would take me east as far as Maryland, south as far as Charleston, South Carolina and then back west from there to Jessup, Georgia where I would head north once again to Kentucky.

My oldest daughter, Rhoda, had decided to go with me on this trip and the two youngest children, Peter and Grace, would join me on the road after their school was

(Continued on page 8, column 3)

THE BAPTIST EXAMINER

AUGUST 5, 1978

PAGE SEVEN

TUNE IN TO THE INDEPENDENT BAPTIST HOUR

Stations:	Time:	Dial:	Watts:
WCAK, Catlsbrg., Ky. Sun.	8:30- 9:00 a.m.	92.7	3000 FM
WFTO, Fulton, Miss. Sun.	1:00- 1:30 p.m.	1360	2500 AM
WFTA, Fulton, Miss. Sun.	1:00- 1:30 p.m.	101.7	3000 FM
*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	5000 AM
*WYRD, Syracuse, N.Y. Sun.	12:30- 1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

Why... Predestination

Continued from page one

hold the extreme of the hardboiled Hardshell. They seem to have no concern about reaching the lost. They have no concern about missions. They feel that if people are going to be saved, they will be saved; and if they are not going to be saved, they won't be, no matter what men do. What is wrong here is the fact that such persons don't see the truth that God has ordained THE MEANS as well as THE ENDS. The preaching of the gospel and personal witnessing is a part of God's means in the matter of reaching the lost.

With regard to Paul's preaching to the Corinthians, we read that, "As many as were ordained to eternal life believed." This is a perfect illustration of what I am talking about. God had ordained that a certain number of those people should be saved, but He also ordained that the preaching of Paul should be the means of reaching them for Christ.

I have always, from the time I began studying the Bible, been a believer in foreordination and election, but this has never discouraged me from preaching, for I've always believed that when I preached the Gospel, God would honor that preaching by saving those who were in His foreordained plan.

2. The attitude of the FREE-WILL-ITE. He seems to think that everything depends on the individual who is preaching. Often men of this kind use all sorts of tricky invitations. I've heard such preach-

ers tell weepy stories that would make most anybody weep. I knew a very popular revival holder who told pathetic stories until sometimes his congregation sounded like a group of people at a funeral. He had multitudes of professions, but a few months later, very few of these even attended church.

Often such preachers as these count themselves as belonging with those who believe in election. Their attitude is, "Sure, I believe in election, but I believe that it is based on the foreknowledge of God. God foreknows just who will be saved, and people are saved because of the foreknowledge." It is true that God foreknows who will be saved, just as He foreknows everything else, but God is not dominated by foreknowledge. The Bible says, "Known unto God are all His works from the beginning of the world." But foreknowledge is not the determining factor as regards what God does. Rather, it is the good pleasure of God that determines election and predestination. This is made plain in Eph. 1:5 which says, "Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will."

Space is running out, so I must be very brief. Let me say:

1. Everyone of us should stick to the old-time election and predestination because the fulfillment of every prophecy in the Bible is dependent on election, for prophecy is but predetermined events.

2. If predestination is not so, then we don't know how things are go-

ing to come out in the end. Then maybe the Devil will win out and come out conquerer in the end. No, this is impossible, for his doom is already told in the latter part of the book of the Revelation.

3. If predestination is not true, then millions for whom Christ died are now in torment. The common belief of this day is that Christ died for all people everywhere. No one can deny that millions have willfully refused Christ, and consequently have died lost and are now in torment. That has to mean (unless election is true) that after Christ died to pay for their sins, they are in torment, paying for their own sins. What wicked theology this is! What good was Christ's payment if people have to go to hell and pay the penalty of their own sins? That would mean for God to exact payment twice for the same offenses.

The truth is Christ died for an elect group of the human race, and God ordained definite means for reaching each one of these. Those not ordained to eternal life will never want to be saved. If they were offered salvation, they would not have it. There is no such thing as people wanting salvation when they can't get it, for they don't want it. The Holy Spirit does not woo and woo and woo the lost, then turn away sadly because they refused salvation. When the Spirit goes after a person, they yield and accept the gift of eternal life.

Thank the Lord for good old predestination!

F.T.H. . . . On Travels

Continued from page seven

out on Thursday of the same week. I had secured a small car for these trips mainly for economy's sake and it had been just fine for no more than two people with the picture equipment, but now this vehicle would be too small, so I would have to secure another car somehow and I presumed the only way would be to rent one for the couple of weeks that I would be needing it. Bro. Kimm Zamarron, a member of Calvary Baptist Church, had gone with us to the Bible Conference at Bristol and our three boys were riding with him. While traveling back from the Bible Conference, we were both getting sleepy (all the rest had long before gone to sleep) so we pulled over to the side of the road and got out to get some fresh air, so we could wake up a bit. Inasmuch as Bro. Kimm works at an automobile place in Ashland that rents cars, I asked him about some of the details. It was then that this brother offered to let me use his car for this trip instead of renting one from the company.

I want to take just a moment at this time to publicly and again personally thank Bro. Zamarron for the use of his 1978 Oldsmobile for this trip. It certainly served me well and was a real blessing. Few people would make an offer like this and when you consider that Brother Zamarron is a young unmarried man, I consider this to be an outstanding gesture on his part. Realizing how most young men feel about their car and especially one that was new and nice as his was, I was a bit reluctant at first to accept the offer, but when he made this statement, quote: "This is the least I can do for the mission work," unquote, I knew that his offer was sincere and that I would be robbing him of a blessing if I did not take his car.

On Tuesday, Rhoda and I left Kentucky with mixed emotion. On the one hand, we were happy to be traveling together and on the other hand, we knew that this would be our last few days together. We tried to put away the sad part and enjoy the last few days we would have together. Our first stop on this tour was in Gal-lagher, West Virginia with Brother Eddie Seerist and the church he pastors. From there we moved on up through West Virginia, our last stop being with Elder C. C. Dob-

bins and the Dessie Baptist Church. It was at Dessie Baptist Church that my daughter Grace joined us. Peter decided not to come, but rather to stay behind and help his brothers work for various farmers around where we live in getting up hay.

The mountainous country of West Virginia is so much like the part of New Guinea that we live in, we were sort of sad when we had finished our visit there. On the other hand, God had added an extra blessing to my last few days in America now, in that He had made it possible for my youngest daughter to join Rhoda and me. Of all my children, I have had less time with Grace than any of them. She has grown up with my having hardly known her. On this trip, we really came to know each other and had such a wonderful time together. I felt very proud to be able to travel with two such lovely daughters.

From West Virginia, we traveled on to Washington, D.C., and stopping in Maryland, just outside of our National Capital. From there, we traveled to the State of Virginia, visiting churches and missions, witnessing a baptismal service at the mission in Courtland, Virginia. Then we visited the State of North Carolina, taking time to spend one night in the home of the John James family in Rocky Mount. Just to be able to visit in this home was worth the entire trip. Here you find southern hospitality at its pinnacle. When one has visited in this home, you somehow have the feeling that this might have been the home of Martha and Mary that Jesus loved so much for their undivided attention and hospitality shown to Him while in their home.

A very gracious time was had in the home and with the church at Winston-Salem, N. C., with Brother Joe Wilson. From there, we went on to Taylorsville, N. C., to be with Brother Alvin Green. I met Brother Green for the first time at the Bible Conference at Columbus, Miss. in March. I was visiting this church for the first time. Our next stop was in Charleston, S. C., where Brother David West is pastoring, then on to Rye Patch Baptist Church just out of Ludowici, Ga., and the last stop was at Jessup, Ga. I met Brother John Weaver, he impressed me as being a great man of God. From Jessup, Ga., to my home in Kentucky, it is 720 miles, and on Monday morning after winding up at Jessup we set out for the longest day's drive that I had on the entire itinerary. I did all the driving that day and after the first 500 miles it became a real chore, but we were glad once again to be back home.

I had now visited all the churches that had requested that I come, except one, and that was at Covington, Ky., where Brother Don Pennington pastors. On Wednesday night of that last week, all members of my family except John drove down to Covington and there I held my final service. After reaching home in the early hours of the morning on Thursday, I had three days left with my fam-

ily before leaving for Papua, New Guinea.

Some of the churches that support the work I did not visit, but that was not due to any fault of mine. I visited all that invited me to be with them. Having been a pastor, before becoming a missionary, I am fully aware of the fact that sometimes missionaries try to push themselves on a church and a pastor with the hopes of getting support. This I have never done and have no intentions of starting.

I do want to take this opportunity once again to thank each and every church and pastor that invited me to come and share with you some of the things the Lord has been pleased to do through me, during these past 18 years in Papua, New Guinea. Each of you were a real blessing to me and I trust that in some way, God used me to be a blessing to you. To those new churches that I was privileged to visit, I want to thank you in a very special way for inviting me to come and trust that you will pray about the matter and then do only as the Holy Spirit leads you regarding supporting the work. As usual, as in the past, while we were at home, the offerings for the work fell off considerably. However, we are trusting God to bring them back up to where we can carry on the work as we have before.

In another article, I will fill you in on the trip from Kentucky to the Mission Station in New Guinea. I will just briefly mention at this time that considering the fact that I was away from the work for seven months, everything is in good shape.

May the Lord bless each of you.

The Speaking Blood

Continued from page five

tion. Sin shall lose its power to tempt. The sun, the moon, and the stars shall lose their power to shine. But the "blood of the everlasting covenant" shall exist so long as there is an elect soul on earth or a harp to sing praise in Heaven. It shall ever be the theme of all songs, the sentiment of all the pure in heart, and the glory of all the redeemed.

Nothing but the blood of Jesus can save your poor sin-sick soul. Morality will avail nothing. All religious ordinances are filthy rags in the sight of God. Faith is mute and powerless. Nothing but the blood of Jehovah Jesus can save your poor soul! This is your only hope.

When on your bed in your dying hour, what will be your hope of salvation? Membership in a religious society? The observance of religious ceremonies and rites? The signing of a decision card? Of what worth are such things to a spirit ready to depart to Heaven or Hell? You can only die in peace by "faith in his blood" (Rom. 3: 25). With faith in His atoning blood you can go triumphantly out of this world of sin and suffering to the deathless bliss of Heaven!

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