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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, NOVEMBER 18, 1978

WHOLE NUMBER 2198

PEACE IN THE MIDDLE EAST

By **RAYMOND A. WAUGH**
Midland, Texas

PART II THE FUTURE

The prophets of God foresaw this rejection of the sons of Jacob. Two saw them "scattered to the nations of earth" and the "outermost parts of the heavens" (Deut. 20:3-4 and Neh. 1:8-9). Several saw them being returned (cf. Jer. 16:15; Zech. 10:9-12; Mk. 13:27; and others). Yet, the return will be a mixture of gladness, sadness, and madness. But beyond all of this there will be hope! There will be peace, but not by any devices or discussions of men!

Rather, even in this most crucial, critical, and crisis hour of human history, the omniscience of God is evidenced anew. Men, in their depravity and their secret councils "darken counsel by words without knowledge." On the pretext of secretly searching for a way of peace, when God has forever condemned such a device, man of supposedly diverse allegiances to God — but who are, in fact, in the service of "the god of this world" — conspire to divest Israel of some of the few square miles of land which the nation now occupies.

Tragically, unfortunately, and sadly, apparently none of these

who is party to the conspiracy is aware of God's Covenant Promise to Abraham, Isaac and Jacob and their seed after them of "the land from the river of Egypt unto the great river, the river Euphrates"



RAYMOND A. WAUGH

(Gen. 15:18). They "darken counsel," in their secret conclave or their secret summit, "by words without knowledge" (Job 38:2). And the peoples of earth venerate them as "peacemakers," when they but play into the hands of Antichrist!

Such as this, however, is known

of God. He clearly speaks of nations which "have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate" (Jer. 10:25). These words, of course, speak more exactly to those demonically-ruled nations which excluded Israel from the land, their promised Covenant Land, in other days, but the message should be clear for any nations and any peoples who take their stand against the covenant rights of Israel in the Middle East. The promise is without recourse and recall, "I will bless them that bless thee, and curse him that curseth thee . . ." (Gen. 12:3).

Can it be that we live in the hour of the "peace negotiations" which will climax in that signing of the covenant to permit the renewal of Jewish sacrifice? (cf. Dan. 9:27). God, as we have noted, has promised "wars and rumors of wars" (Matt. 24:6) and "great tribulation, such as was not since" (Continued on page 5, column 5)

CONFERENCE DETAILS

All roads lead to Ashland on November 22-24! The Bible Conference of Calvary Baptist Church will begin at 7:00 p.m. on Wednesday night. Morning services will start at 9:30 a.m. Lunch will be served at about 12:00 noon. The afternoon services will commence at 2:00 p.m. and the night services at 7:00. The noon and evening meals will be served to all our guests on Thursday and Friday.

Out-of-town people will find good motels in the City of Ashland. The Church will furnish lodging for all speakers on the program and their families. When speakers arrive they should come to our office located at 336 - 13th Street (upstairs over Economy Printers). We will tell you where you will be staying.

We urge all our brethren to attend this time of fellowship and Bible study. Some of our best preachers will speak on very important subjects. All services will be held in the building of Calvary Baptist Church located on 3339 - 13th Street. If you need any special assistance please call 325-2012 or 928-9770.

The Gospel Or Gimmicks Of Salvation vs. Sensationalism

ROY SNELL

Charleston, West Virginia

Gentlemen: I beg of your indulgence in that I might be allowed one more chapter in my personal protest against the peculiar practices of professional religionist of our day. I can fully endorse a positive and affirmative gospel but just for now, I, like Charles H. Spurgeon, am perturbed and grieved at some of man's inventions in modern mission work. This prince of preachers said that, while condemning no one, he personally felt that some of the sensationalism now employed would lead to the outrageous, if not to the blasphemous. It would be quite interesting to hear his views on some of the modern day evangelism tactics because these practices have really snowballed since the Lord took Spurgeon home.

First, a word about the gimmickry: Almost invariably you will find some of these methods put into practice where there is a considerable bus ministry. Now this is in no wise to be construed as critical of the provision of busses for transportation of persons into the place of assembly. This can be an extremely helpful asset and adjunct in getting people under the sound of the gospel. It does become questionable when we resort to dropping a hint that there will be a five dollar bill under the seat of one of the vehicles. We run the gamut from balloons to bubble gum to bicycles and from gold fishes to gold pieces, all given away, supposedly justifiably, in order to attract sinful men and children into the meeting house. Watch for the practice when you hear of the fastest growing Sun-

day School in the state or even the largest Baptist assembly east of the Rockies.

The gentlemen who endorse these methods are prone to insist that if they manage to get only one person saved for eternity then it is all a worthy effort. No one wishes to contest this statement per se, but really, does the end always justify the means? Without one iota of "hardshellism" inferred or involved, I am yet compelled to look askance at some of these methods. The Lord Jesus said that "If I be lifted up, I will draw all men unto Me." We are to invite and the Lord said even to "compel" them to come in but He never said that we are to bribe (Continued on page 7, column 3)

The Baptist Examiner Pulpit

A Sermon by J. C. Philpot

THE ANCHOR WITHIN THE VEIL

PART I

"That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil: Whither the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchisedec" (Heb. 6:18-20).

The Apostle, in this chapter, has been describing the miserable end

of apostates from the truth. But lest the things he had declared concerning these apostates might discourage and cast down the hearts of those true disciples to whom he was writing, being tender in the faith, he adds, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." And this leads him to show what these "better things" were, and the nature of those "things that accompany salvation."

He therefore immediately men-

tions (verse 10-12) their "work and labour of love," and bids them "show the same diligence to the full assurance of hope unto the end: that they be not slothful, but followers of them who through faith and patience inherit the promises."

This leads him to show the nature of those promises, and the character of the heirs of them. "When God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless (Continued on page 2, column 1)

The Resurrection Of Christ

By **OSCAR B. MINK**
Crestline, Ohio

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34).

The resurrection of Christ is an integral and vital part of the gospel, yea, as much so as His death

out an arm in it. The Campbellites make void the gospel by substituting water for the blood of Christ, and the major cults nullify the gospel by leaving Christ in the grave.

HISTORICAL EVENT

Let us consider the resurrection of Christ as an historical event. Historically, the resurrection of Christ stands on a par with the most attested-to event. If governed by the laws which regulate the recording of history, all honest historians would, by their honesty, be forced to conclude that the resurrection of Christ is an irrefutable fact of history. The Bible is the world's only infallible history book, and the Bible has much to say on the subject of Christ's resurrection. The bodily resurrection of Christ has as much support in the N. T. as any other doctrine. "He was buried . . . and He rose again the third day according to the Scriptures" (1 Cor. 15:4).

Christ, in His post-resurrection body was seen by more than 500 brethren at the same time (1 Cor. 15:6). At the time Paul recorded this fact over half ("the greater part") of these eyewitnesses of His resurrection were still alive and available for cross examination by the skeptics.

The modern day attorney who has one eyewitness to support the allegation of the claimant has his case half won. If he has two eyewitnesses it is practically an open (Continued on page 3, column 1)



OSCAR B. MINK

on the cross. A correct view of the gospel is: "I am crucified with Christ, nevertheless I live" (Gal. 2:20). Separate Christ's death on the cross from His resurrection from the tomb, or vice versa, and you leave the gospel sleeve with-

Are You Rearing A Moonie?

By **MILBURN COCKRELL**
Editor of The Baptist Examiner

Chris Elkins, 26, a Southern Baptist, knows the Unification Church — Moonies — from the inside. Raised a Baptist, he became a Moonie, then returned to the Southern Baptist fold.

Elkins believes mainline Christian denominations must feed their young a diet of spiritual meat instead of pabulum and milk to defeat the challenge of the cults and churches such as the Unification, started by Sun Myung Moon.

"Sunday school teachers spend a lot of time entertaining children and young people. What needs to be done is a good solid job of education in spiritual and Biblical truths," Elkins said.

According to the story which appeared in THE OREGONIAN (10-14-78), Elkins was not the despondent, lost, run-down young man so often depicted as the type who gets involved with cults. He was a senior college student at the University of Arizona, president of his fraternity and made a commitment to Jesus Christ at the age of 10. He was always active in church affairs, but he became a Moonie!

Why was Chris so easily led into

the Moon Cult? He answers: "I waded in from the shallow end, and the initial changes came so slowly I was hardly aware of them. I didn't know my Bible well enough at that time to know when it was being misused. It is a very, very subtle teaching." He also stated: "I didn't know the Bible well enough to know they were adding an idea here or verse there, or leaving something out in the process."

Elkins said that 70 percent of those involved with Mr. Moon's organization grew up in Christian homes, 20 percent in Jewish homes and less than 10 percent have had no religious foundation. Centuries ago Paul warned that people would leave orthodox churches for Satan's lies: "For the time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned to fables" (II Tim. 4:3-4).

Christian parents, unless your children are taught properly the Word of God at home and at church, they are prospects for Sun Moon. Don't kid yourself. It is possible for Mr. Moon to lure one of your children into his trap. You may say to yourself that your child would never become a victim of the Moon Cult. The parents of Chris would doubtless have said this before he became a Moonie! Don't assume that you are better than them. The Bible warns that those who think they stand are the very ones most apt to fall (I Cor. 10:12).

(Continued on page 8, column 5)

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BRIEF NOTES

Grace Missionary Baptist Church of
Kirksville, Mo., and Pastor
Bruce L. Morgan will conduct re-
vival services Nov. 17-19. Elder
Charles Empey, pastor of Ephesus
Baptist Church, Moline, Ill., will
be the speaker. The church and
pastor invite all within driving
distance to attend these services.

The Anchor . . .

(Continued from page one)
thee, and multiplying I will mul-
tiply thee." He then shows that
Abraham, like all his children, in-
herited this promise through faith
and patience. "And so, after he
had patiently endured, he obtained
the promise."

He then proceeds to point out
the foundation upon which these
promises stand — that they rest
upon the immutable oath of God.
"For men verily swear by the
greater; and an oath for confirma-
tion is to them an end of all strife:
wherein God willing more abund-
antly to shew unto the heirs of
promise the immutability of his
counsel, confirmed it by an oath."

And this brings us to the words
of our text: "That by two im-
mutable things, in which it was im-
possible for God to lie, we might
have a strong consolation, who
have fled for refuge to lay hold
upon the hope set before us: which
hope we have as an anchor of the
soul, both sure and steadfast, and
which entereth into that within the
veil; whither the forerunner is for
us entered, even Jesus, made a
High Priest for ever after the or-
der of Melchisedec."

There is something so ample in
the text that I feel this morning
like a weak man attempting to
grasp in his arms a burden be-
yond his strength. In fact, there is
sufficient substance in these words
to occupy at least a dozen ser-
mons, if God gave a man experi-
ence and ability to bring out all
contained in them. I can therefore,
only attempt to skim over the sur-
face of the things that are con-
tained in the text. I cannot plunge
into the depth that coucheth be-
neath.

THE BAPTIST EXAMINER
NOVEMBER 18, 1978
PAGE TWO

God is still calling some people to do small things.

Let us therefore endeavor (as
the words seem to lie with some
degree of sweetness and power up-
on my heart) to bring out a few
of the prominent truths contained
in the text. I shall therefore, with
God's blessing, attempt:

I. To show the character of the
persons here spoken of.

II. The nature of the refuge to
which they flee.

III. The firm foundation on which
that refuge stands.

I. We will look, first, then, at
the persons spoken of in the text.
Their character we may sum up
under two leading features; one
is, that they are "the heirs of
promise;" the other, that "they
have fled for refuge to lay hold
of the hope set before them in the
gospel."

(1) Their first character is, that
they are "the heirs of promise;
that is, they are God's children,
who are inheritors of the promises
made in the gospel. And it is
through faith and patience on their
part that they come into the per-
sonal enjoyment of them. They
are heirs not through anything in
themselves; they are theirs be-
cause they are sons. "If sons then
heirs; heirs of God, and joint-heirs
with Christ." Their sonship gives
them heirship. But before they
can enter into the inheritance, be-
fore they can be put into posses-
sion of the things laid up for them,
they must have two distinct graces
of the Spirit wrought in their
heart; they must have faith to be-
lieve, and patience to wait for the
things that their faith lays hold of.
Faith is necessary in order to give
the promise a place in their
hearts; and patience is needful
(for "he that believeth shall not
make haste;") that they may not
precipitately run forward, but may
wait, endure, and suffer to the end,
till they come into the actual en-
joyment of those promises which
were brought into their heart by
the power of God.

(2) But, besides this character,
that they are "heirs of promise,"
the Holy Ghost has stamped a
second upon them "they have fled
for refuge to lay hold of the hope
set before them." This implies that
they have been beaten out of false
refuges. We know that man by
nature makes lies his refuge. Noth-
ing is too treacherous, nothing too
delusive for you and me not to
shelter in. The world is a shelter
for some; their own righteousness
for others; a delusive hope for a
third; the good opinion of men
for a fourth; mere rites and cere-
monies for a fifth. We know that
man's lying, treacherous heart will
hide itself anywhere but in the
hope set before us in the gospel.
Therefore, the Lord's people, who
carry in their bosom the same
treacherous heart with all their
fellow-men, need to be beaten out
of all these lying refuges, that the
hail may sweep them away, and
the waters overflow them.

The expression "fled for refuge,"
throws a light upon the way in
which they came to lay hold of
this shelter. It is an expression of
alarm. They did not walk gently
forward, nor carelessly saunter to
the refuge, but they fled. This im-
plies there was that which drove,
which alarmed, which beat them
out of the false refuges in which
they had hidden themselves. Now,
we do not attempt to define how
long, or how deep, convictions of
sin must work in a sinner's con-
science. But we may be quite sure
of this — if they have not worked
so long, if they have not worked
so deep, as to bring him out of
all false refuges, they have not
yet done their work. If these con-
victions, these apprehensions,
these fears, these solemn thoughts
have not made us flee with fear,
with anxiety, with alarm to the
refuge set before us, we as yet
lack the character stamped upon
the heirs of promise.

To flee implies a pursuer, and a
pursuer of that nature that unless
we escape him, he will plunge his
sword into our bosom. Such is the
law with its awful curse; such is
Satan with his fiery darts; such is
death with his sweeping scythe.
If we do not flee from these pur-
suers, these avengers of blood,
they will strike an arrow through
our liver. So that by these pur-
suers, these avengers of blood, we

are compelled, whether we will
or not, forced, driven out of ev-
ery refuge of lies, to that which is
set forth in the gospel.

But the Apostle tells them what
this refuge is, "the hope set before
them." Hope here signifies the Ob-
ject of hope, the Lord of life and
glory, "Immanuel, God with us." He
is therefore called, "The Hope
of Israel, the Saviour thereof in
time of trouble" (Jer. 14:8). And
He bears this title because in Him
all the expectation of Israel cen-
ters; and to Him every sin-burden-
ed soul flees that he may obtain
shelter and refuge. This hope is
set before us in the gospel. The
word of truth reveals Jesus as the
hope of the hopeless, the shelter
of the shelterless, the refuge of
the refugeless. And when the Lord
the Spirit is pleased to enlighten
our understanding — when the glo-
rious Person, atoning blood, just-
ifying righteousness, and finished
work of the only begotten Son of
God are set before our eyes, and a
measure of faith is raised up in
our heart to look to Jesus as the
object of our soul's desire, then
we lay hold of the hope set before
us in the gospel.

But there are several things
which must be wrought by a di-
vine power before we can do this.



J. C. PHILPOT

We must, first, feel a sense of our
danger — that is indispensable.
We must, next, by a sense of our
danger, be driven out of lying
refuges — that is equally indis-
pensable. We must then see what
to flee to. Not to be running here;
not to be running to the right hand,
not to be swerving to the left. But
we must have a definite object —
know the goal to which our feet
are tending; not looking back to
the Sodom from which we have
escaped; not hanging for help up-
on man, or on any thing in the
creature; but with our eyes look-
ing right on and with our eyelids
straight before us, run as having
a certain object in view; a goal
traced out in the Word of God, and
held up before our soul's eye. And
this is Jesus, whom we embrace
as set forth in the Scriptures as
the only begotten Son of God —
"Immanuel, God with us;" as
having, by His sacrifice upon the
cross made a propitiation for sin,
destroyed death and him that had
the power of death, that is, the
devil, and opened a way through
the veil, that is, His flesh, into
the presence and sanctuary of God.

When this is made known to the
soul, viewed by the eyes of an en-
lightened understanding, and faith
is raised up to receive in simplic-
ity and godly sincerity what is re-
vealed with power, then we no
longer run hither and thither, seek-
ing help and finding none, turning
to the right hand or to the left;
but we flee to a definite object,
to the goal set before us, which is
Jesus, the great High Priest over
the house of God.

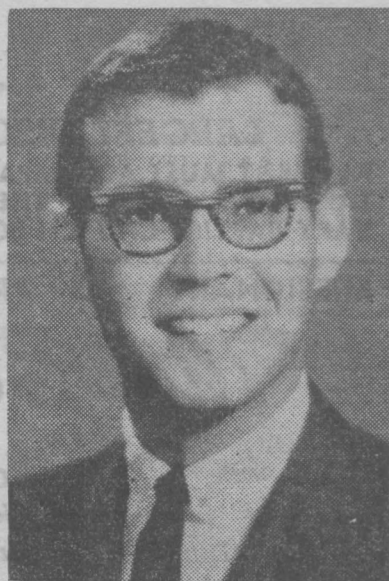
But there is an expression, "to
lay hold," that deserves notice.
There is something to be touched,
tasted, felt, handled, known, and
enjoyed. It is not an object merely
seen at a distance — a something
to be viewed merely by the eye,
and not grasped by the hand. But
it is set forth as a tangible object,
as something laid hold of, em-
braced, grasped, and experimen-
tally and definitely felt. This vital
and experimental laying hold dis-
tinguishes living from dead faith;

the mere natural understanding
speculating about Jesus, from the
enlightening of the eyes of the
spiritual understanding by the
Holy Ghost. Natural faith may see
Christ in the Scriptures; but it
cannot see Him by the eyes of the
soul. Nor is there a laying hold.
A living soul alone has power to
embrace and grasp a living Sav-
iour. Natural faith fails here; it
may think, talk, reason, and ar-
gue; but it cannot lay hold, grasp,
embrace, or bring in; it cannot en-
joy a living union between a living
soul and a living Lord. It is a with-
ered hand, paralyzed and dead.
But living faith reaches forth into
eternity, stretches beyond the vale
of transitory things to lay hold,
by a sensible act and appropriating
touch, of the hope set before us
in the gospel.

This we see signally shown in
one case when the Lord was upon
earth that of the poor woman with
the issue of blood (Luke 8:43-48).
The multitude thronged round Jes-
us; the crowd rudely pressed upon
His sacred Person. But only one
trembling hand touched Him; and
when that timid, yet believing
hand touched but the border of His
garment, instantly virtue flowed
forth from His sacred Person, and
healed her disease. So spiritually.
Professors may intrude upon the
Lord, and trust themselves into
His presence; they may, as the
Jews of old, throng and press His
sacred Person; but it is only the
peculiar touch of living faith that
derives virtue out of Him. So that
it is not merely fleeing for refuge;
nor is it merely seeking the hope
set before us, but it is the laying
hold of it by a living hand. It may
be indeed sometimes almost with
a convulsive grasp; it may be at
others with a trembling hand; it
may be but for a few moments
that living faith touches the object
of the soul's hope. The accompa-
nying incidents of time or intensity
do not affect the nature of real
faith. As in the case of the dis-
eased woman, it was not the
strength, nor length of her touch
which healed her, but the faith
which was in it, so it is now. The
distinctive character of true faith
is, that it touches, embraces, lays
hold of, and thus brings supplies
out of Christ's glorious fulness in-
to the poverty-stricken soul.

Now this Object of hope is set
forth in the gospel. But you will
observe, that the Apostle having
spoken of the Object of hope trans-
fers himself immediately to the
grace of hope — "which hope,"
he says, "we have as an anchor

CONFERENCE SPEAKER



JON RULE
Taylor, Michigan

of the soul, both sure and sted-
fast, and which entereth into that
within the veil; whither the fore-
runner is for us entered, even Jes-
us, made a High Priest for ever
after the order of Melchisedec."

II. And this leads me to show,
as I proposed, secondly, the na-
ture of the refuge that the Lord's
people flee unto. When the soul
flees for refuge to the hope set
before it in the gospel, whom does
it see within the veil? Is it not the
great High Priest after the order
of Melchisedec? Was not this typi-
fied by that took place on the
great day of atonement? You will
remember, that none but the high
priest, while the temple was stand-
ing, was allowed to enter within
the veil, and that only one day in
the year. He entered in with the
blood which he sprinkled upon and
before the mercy-seat. And this
was typical of the entering of the
Lord of life and glory, after His
resurrection, into the presence of
the Most High.

Now, hope as an anchor of the
soul, both sure and steadfast, enters
within the veil where Jesus now is.
And this is its distinguishing char-
acter. It pierces beyond all tem-
poral and transitory things; and
enters into things eternal and in-
visible, within the veil. But the
high priest upon earth, when he
had discharged his appointed of-
fice within the veil, came forth
again to sojourn among his fel-
low-men; but not so with the great
High Priest, His glorious and ever-
living Antitype; He tarries within
(Continued on page 4, column 3)

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Resurrection Of Christ

(Continued from Page One)

and shut case. If he has three eyewitnesses, the case seldom gets to court. By paraphrase, Paul says, "Christ arose from the grave, and I have at least two hundred fifty eyewitnesses whose testimony is irrefutable."

There are 11 post-resurrection appearances of Christ recorded in the N. T. But the skeptic objects, saying, "All you have to support you in this contention is the Bible, and we do not accept the Bible as being authentic." The disciple of Christ does not need to resort to apologetics to augment his faith in his resurrected and glorified Lord. He knows that the Word of God is inerrant, and when he reads from the blessed page, "The Lord is risen indeed" (Lk. 24:34), he not only accepts it as fact but looks with joyous anticipation to the moment when he will be able to say like Peter, We are "... eyewitnesses of His Majesty" (II Pet. 1:16).

There is something in secular history which gives the skeptic and agnostic trouble about the resurrection of Christ. That is the martyrdom of the apostles, and others who claimed to have seen the resurrected Christ. Their ceaseless labors for the cause of Christ, and their cruel deaths at the hands of the enemies of Christianity cannot be explained apart from their claim to have seen Christ this side of His entombment. When Christ was laid in the tomb the faith of the apostles diminished, defeatism overwhelmed them and pessimism moved them back to their boats and nets. But after the resurrection of Christ there was no turning back, but there was a turning of the world upside down by their preaching of His resurrection. Acts 17:3-6: "Opening and alleging, that Christ must needs have suffered and risen again from the dead; and that this Jesus, Whom I preach unto you, is Christ . . . but the Jews which believed not" said, "These that have turned the world upside down are come hither also."

In a brief few years the Roman world was evangelized. A dead Christ, decaying in the tomb could not have produced such men, nor spurned them on with joy toward their own excruciating martyrdom. Peter explains the mystery of it all in a few words. He says, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3).

I certainly am not the one to be critical of the disciples because of their wavering faith. I am confident my faith would have flickered and gone out as soon as they nailed Him to the cross. At least they waited until the third day before they went back to fishing. Our faith cannot go where Christ has not been. He had not been this side of the grave, and our faith cannot outpace the very author of faith. The disciple's faith began to falter with the sealing of the tomb. It halted at the grave, and three days later we hear them say, "We trusted that it had been He which should have redeemed Israel: and beside all this, today is the third day since these things were done" (Lk. 24:21). But after the resurrection of Christ it is said of them, "With great power (ir-

revocable testimony) gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them" (Acts 4:33). Now, the empty tomb was behind them, and the risen Lord before them.

Job, looking toward the post resurrection glory of Christ said, "I know that my redeemer liveth, and that He shall stand at the latter day upon the earth; and though my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25-26). David, speaking of the resurrection of Christ, says, "His soul was not left in Hades, neither His flesh did see corruption" (Acts 2:31). Abraham believed in the resurrection of Christ. The Scripture says, that God preached "the gospel unto Abraham," and that Abraham believed. Not only did Abraham believe God had the power to raise Christ from the dead, he accounted God able also to raise up Isaac,

CONFERENCE SPEAKER



E. G. COOK
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"even from the dead; from whence he also received him in a figure" (Gal. 3:8, Heb. 11:19). Zechariah says, the Jews shall look upon Him (Christ). "Whom they pierced, and shall mourn for Him, as one mourneth for his only son . . ." (Zec. 12:10).

So, the world's best and only infallible history book states over and over in unmistakable language that Christ burst asunder the bonds of death and rose victorious over the grave.

THE RESURRECTION AND SADDUCEEISM

"The Sadducees say that there is no resurrection" (Acts 23:8). This Sadducean heresy has been perpetuated unto this day. All around us are twentieth century Sadducees crying out, "No resurrection! Christ never came out of the grave." Some of the modern day Sadducees in their effort to deceive have given themselves the appellation, Jehovah Witnesses. There has never been a people in the history of the true religion more ill-deserving of the title "Jehovah Witnesses" than the present day cult which has taken to themselves that designation. They mock the doctrine of the trinity, pervert the doctrine of blood atonement, vehemently oppose the doctrine of eternal punishment for those who die in their sins, and deny the deity of Christ. And these are but a few of their God-debasing and soul-damning heresies. Their denial of the deity of Christ forces them to be anti-resurrectionist regarding the body of Christ. The Jehovah Witnesses, so-called,

For November 28, 1978
Philippians 2:27-30.

Even though the book of Philippians is a book of joy, it also reminds us of the present reality of the perplexities, problems, and sufferings which confront the children of God. To deny these difficulties, ignore them, or to promise an immediate deliverance from them, if we have faith, are all misleading. Because of these approaches we have a multitude of religious organizations who are exploiting the people.

VERSE 27

"For indeed," Paul wants them to know this is no misrepresentation or exaggeration, in order to play on their sympathy, or to shame them for any lack of concern. The report they had heard was correct. Pastors and missionaries should tell the facts as they are.

"He was sick." Notice both Paul, Timothy and Epaphroditus had physical affliction, and experienc-

claim Christ's resurrection was spiritual and that only His spirit came out of the grave. The Scripture teaches that His spirit did not die, but that He commended His spirit into the hands of His Father while He was yet on the cross (Lk. 23:46). It was not the spirit of Christ that Thomas was bidden to reach forth and take the hand of, and the resurrected Christ says to his troubled disciples, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Lk. 24:39, John 20:27).

The so-called, Christian Scientists allow for a resurrection of the principles of Christ, but not His body. The Scripture says, "If Christ (not merely His principles) be not risen, then is our preaching vain, and your faith is also vain" (I Cor. 15:14).

Modern day Sadducees in order to get around the actual resurrection of the body of Christ from the grave have stacked theory upon theory. Each theory being more glaringly absurd than its predecessor. Let us note a few of these Satanic theories:

1. **The swoon theory.** This theory claims that Jesus had a temporary suspension of animation on the cross and that his friends took Him from the cross to a cool cave where He was revived. And soon after appeared to the disciples in the same body as before the crucifixion. We have already seen from Scripture that the bodily resurrection of Christ from the grave was the one factor which encouraged and empowered the disciples to go forth at the cost of their lives with the gospel. Such a theory as stated above would have had the very opposite affect on them. Instead of seeing Him as victor over death and the grave, the impression He would have created would have been one of weakness and subjection. But the fact is: He died on the cross, was buried, arose from the grave the third day following, and He says to every heart of faith, "I am he that liveth and was dead; and, behold I am alive for evermore, A-men, and have the keys of hell and death" (Rev. 1:18). "Because I live, ye shall live also" (John 14:19).

2. **The telegram theory.** This view declares that Jesus sent spiritual messages or telegrams to His disciples from the grave, and that these messages became to the disciples spiritual appearances or manifestations of Christ. This theory leaves many unanswered questions. One of which is: how

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The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

ed the frailties of the flesh. Consider also, they were outstanding men of faith and practice. Sickness is not necessarily a sign of either weakness of faith or of wickedness. In our day we have a lot of Job's friends, who like the Pharisees, are not like other men are (Lk. 18:11), but think they are living above both sin and sickness. They have caused many a child of God to become discouraged and thereby have overthrown the faith of some.

"Nigh unto death." I believe this means without God's intervention he would have died. How many times have God's children been raised from the point of death to be used of God to minister to the needs of others? Paul himself had been left for dead on at least one occasion. Thank God, both life and death are in God's hands and He uses both to His glory.

"But God had mercy on him." God's mercy is seen in salvation and in supplying all of our needs. Yes, a thousand times yes, God loves His children, and thereby we can cast all of our care on Him, for He careth for us (I Pet. 5:7). We can come boldly to the throne of grace that we might obtain mercy and find grace to help in time of need (Heb. 4:16). Our Father is full of compassion and knows how to comfort us in our afflictions (II Cor. 1:4). Does God heal? Yes, both with or without means. Therefore, we must pray, not our will but Thine be done.

"And not on him only, but on me also." A blessing on one of God's children is a blessing to all. Particularly is this true in the church. Paul could rejoice with those who rejoice, as well as weep with those who weep (I Cor. 12:26; Rom. 12:15).

"Lest I should have sorrow upon sorrow." The care of the churches was bearing heavy on Paul as there had been many trials and troubles but we can thank the Lord, for God knows how to intermingle joy with sorrow. Consider the life of Job.

VERSE 28

I sent him therefore the more carefully." Since God's mercy has been extended to Epaphroditus and myself, I want you also to participate in this mercy. How God's people need to share the blessings of God with each other. The Philippians had willingly and gladly sent Epaphroditus to minister to Paul, and now Paul was diligently and purposely sending him back. The mutual feelings are so evident. Care and concern are reciprocal.

"That, when ye see him again." Paul realized what a blessing Epaphroditus had been to him and he knew what a source of strength he must have been to the church, therefore he sends him back with anticipation. He also knew it was a miracle he could send him back.

"Ye may rejoice." His presence would bring joy to their hearts and cause thanksgiving to be a source of joy to others.

"And that I may be the less sorrowful." Because Paul realized the help Epaphroditus would be to the church at Philippi, even though it would bring tears to see him go, he could send him.

VERSE 29

"Receive him therefore in the Lord." As a special gift from God, he was to be received. Just like the brethren wrote exhorting the disciples to receive Apollos because they realized his spiritual gifts and knew he would be a blessing (Acts 18:27). How good it is when we can readily recommend someone because of their faithfulness. Sad to say, it isn't always like this.

"With all gladness." Because God could have taken Epaphroditus to be with Him, or he could have stayed and helped the Apostle Paul, Paul exhorts the church to be exceedingly glad that God has brought Epaphroditus back to the church at Philippi.

"And hold such in reputation." How we need to give honor to whom honor is due. We should never worship men, but we should praise God for men like Epaphroditus, and cherish them more than the material things of life. We should stand with them and for them. The world admires its sports heroes and movie stars and musicians, how much more should God's people honor and respect each other and show their appreciation.

VERSE 30

"Because for the work of Christ." Here is the reason to hold such in reputation. There are very few Christians who are dedicated to the work of Christ. In fact, very few know what the work of Christ is. How each professing Christian needs to go to the Mt. of Olives and listen again to the final words of Christ (Matt. 28:16-20). We are to abound in this work (I Cor. 15:58). Especially every preacher needs to do this. The work of the ministry (Acts 6:4) is promoting and leading the church in the work of the Lord. "Teaching them to observe all things I have commanded you."

"He was nigh unto death." His sickness was not brought on by riotous living like so many, or in promoting his own small being, or on pleasures, that is such a predominate thing in our society, but for the work of Christ. Truly he had given himself a living sacrifice to the Lord. Again, how sad to see so many people holding down two or three jobs to provide for the material things of life, and then to completely ignore the church. However, thank God for those like Epaphroditus.

"Not regarding his life." He like Priscilla and Aquila laid down their own necks for the sake of Paul (Rom. 16:3,4). Of course, the same thing was true of Paul (Acts 20:24). God gives us Christians who will addict themselves to the ministry (I Cor. 16:15) and who will deny themselves (Matt. 16:24).

"To supply your lack of service toward me." Because of distance and lack of opportunity, the saints at Philippi couldn't help, and Epaphroditus had been sent to minister. We are taught to do good unto all men, especially unto the household of faith, as we have opportunity (Gal. 6:10).

We have many vital truths brought out in these few verses. May the Holy Spirit burn them in to our hearts.

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"How may we know when we are worshipping God in Spirit and in truth?"—McLeansboro, IL.

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When we can sit in the house of God and not think of anything but the Lord. When we give thanks regardless of what's around us or what happens to us. When the Bible is presented in such a way as to show obedience and allegiance to God. When the Bible is taught regardless of whether people like it or not.

Too often we sit through a church service and all the time we are thinking of other things, or are mad at someone, or we object to what's being preached even though it is the truth. At such times we are not worshipping the Lord.

"These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:14,15).

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There is only one way that I know for us to know when we are truly worshipping God. First we need to discard all false ideas concerning worship. We have heard preachers say "We will now worship the Lord in song." Then everybody stands up and sings "We'll Work Till Jesus Comes," then sit down and forget all about working. If the song is spiritual, and it is sung in the right spirit, it will praise the Lord. But that is not the question before us. The preacher may say, "We will now worship with our tithes and offerings," then take the money and use it

to build another kitchen in the church.

Most certainly all this is not worshipping God in Spirit and in truth. The only way that I know of to really worship in Spirit and in truth is for us to fall prostrate at His feet, in the spirit, confessing our unworthiness, and extolling His sovereignty. When we do that we can know that we are worshipping God in Spirit, and in truth. If there be any other way, I am not aware of it.

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The witness of the Holy Spirit is one of Self effacement, and abnegation. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for He shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you" (John 16:13-14). The Holy Spirit never calls attention to Himself, but to Jesus, and the truth as it is in Him. The Holy Spirit witnesses to the saving grace of Jesus Christ, and the redemption that is in Him. This witness may run counter to our reasoning, but the witness of the Holy Spirit allows for no exercise of the barter spirit of man.

The believer is to walk in the light of God's Word, and when God's Word contradicts human reasoning we are to abandon our intellectual witness and submit without reservation to the witness of the Spirit of God. Having bowed to the authority of the Spirit in ministering to our spirit from the Word of God, then our worship of God is in Spirit and truth, and not mere sentimental emotion. Man is so completely shut up to the direction of the Holy Spirit in his worship of God that he cannot even say "Jesus is Lord, but by the Holy Spirit" (1 Cor. 12:3). Once the Holy Spirit has revealed Jesus as He is, the heart of defiance and

doubt is made pliable to the Word of God, and its worship is accepted of God (1 Pet. 2:5).

When the believer sees Jesus as He is revealed by the Spirit, and hears him say, "Let not your heart be troubled." The believer will defy all men in their effort to trouble his mind. He can no more doubt that his peace is from God than he can deny his own existence. Christ said, "My peace I give unto you." This peace affords the believer irrepressible confidence (Phil. 1:6), and he knows it is not his point of view which matters, but God's. He further knows while in this frame his worship is well pleasing to God.

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One way of knowing is to worship Him in the place which the Apostle Paul called "the pillar and ground of the truth" (1 Tim. 3:15)—namely the House of God which is the church of the living God.

It is fairly obvious to me at least that it is impossible to worship in truth when one is sitting in a citadel of error.

The Anchor . . .

Continued from Page Two)
the veil, at the right hand of the Father, the great High Priest over the house of God — the Mediator, Intercessor, and Advocate of God's family.

When then Jesus reveals Himself to the eyes of living faith, they view Him in all the circumstances of His Holy life, in all the circumstances of His suffering death, and in all the circumstances of His glorious resurrection and ascension. And thus hope fixes itself upon the risen, ascended, and glorified Lord, the great and glorious High Priest, who is passed within the veil.

The veil of the temple signified the separation that existed between God and man, and the hiding of heavenly things from his eyes. But when Jesus died upon the cross, the veil was rent in twain from the top to the bottom, implying that a way of access was opened into the very presence of God — that believers are no longer, like the Jewish worshippers, to tarry without; but are allowed to enter, in the actings of faith, hope, and love, into the very presence of God Himself.

Thus, a good hope through grace, as an anchor of the soul, both sure and steadfast, passes through all sublunary things; it pierces thru that cloud which hangs upon the eyes of men; it penetrates thru the veil of unbelief that rests upon the heart; it passes through the waves of the sea, and it takes firm hold of him who is within the veil. Its flukes anchor firmly in the great High Priest over the house of God, as the natural anchor passes through the deep waters, and buries itself firmly in the sand.

Jesus is here called "the forerunner;" that is, he has entered Heaven before any of His people; for "in all things he must have preeminence." He is the firstfruits and wave-sheaf of a whole harvest of redeemed, and is gone to prepare a place for them, that where He is they may be also. He has ascended upon high, and set Himself down at the right hand of the Father; and there ever lives, the great High Priest, the true Mel-

chisedec, to present His intercession before the eyes of Jehovah. He presents not His actual blood, but the merit of that blood. He presents His righteousness; He presents His holy Person, yea, He presents Himself, the great and glorious God-Man, as the church's ever-living and loving Head.

Now the nature of true gospel hope is, to anchor in this glorious High Priest; not to rest upon any thing in ourselves, not to rest upon anything in others; but to pass through all these frail and perishing things into the very presence of God Himself; so as to take firm hold upon the glorious High Priest within the veil.

But this we cannot do until we have a sight by faith of the King in His beauty — until there is a discovery to the eyes of our understanding, and faith be raised up in our hearts to look unto, live upon, and embrace with all our soul's affections this glorious Forerunner, who is entered within the veil. This looking unto Him is an act of faith; this anchoring in Him is an act of hope; and this tender affection towards Him is an act of love. These are the three grand graces in the soul — faith, hope, and love. And wherever there is faith to believe, there is hope to anchor, and love to flow forth in the breathings of tender affection.

This "forerunner is made a High Priest after the order of Melchisedec." There are two points in which the order of Melchisedec

chisedec, as distinguished from the Aaronic priesthood is, that it is a royal priesthood. Melchisedec was "king of Salem;" and of Jesus it was prophesied, "he shall be a priest upon his throne" (Zech. 6:13). Zion's King as well as Zion's Priest. Thus he not merely intercedes as the great High Priest within the veil, but He lives as a King to execute His own purposes. The hope of the soul anchors in and rests upon this royal High Priest, knowing that He is able to save to the uttermost all that come unto God by Him—standing at the right hand of the Father as an Advocate for the poor and needy; and manifesting the virtue of His intercession, by sprinkling His blood upon the conscience, discovering His glorious righteousness, and shedding abroad His dying love.

Now everything that we have received out of Jesus, every testimony of interest in Him, every mark of His favour, every glimpse and glance of His love, everything that has raised up our heart heavenward, every word that has come home with softening, melting, dissolving power into our conscience — all flows from this one thing — having fled for refuge, and laid hold of the hope set before us in the gospel.

(To Be Continued)

Resurrection Of Christ

Continued from page three)

about the empty tomb?

3. The hallucination theory. This theory teaches that the friends of Christ were under great stress due to the events associated with the crucifixion. That they were tired, broken-hearted, nervous and near to despair. To alleviate for this condition of mind, they imagined that He was still with them. This is possible with one or two people maybe, but it is more difficult to allow with the case of the 11 apostles and surely it is ludicrous to try and charge 500 brethren with simultaneous hallucination.

There are many more Satanic theories extant concerning the resurrection of Christ, but all are more or less repugnant to sound reasoning, and diametrically opposed to Scripture. So, I pass them by as unworthy of note, and consider a philosophical argument put forth by modern day Sadducees regarding the resurrection of mankind. The argument is: "If all of mankind was resurrected from Adam to the last man, there would not be standing room on the earth for them. They would have to stand on each other's shoulders."

Somebody took the time to answer this argument and has shown the implausibility of it. The following statistics are gleaned from the answer. Allowing for population increases from Adam until now, every person could stand in the state of Texas with a square yard per person and there would be billions of yards left over. In the state of Texas there are 816,664,634,400 square yards. Earth's population today is a little over 3,000,000,000 and allowing this many in every generation from Adam until now there would only be 540 billion living and dead, that would leave three billion square yards for the Texas jack rabbits. Moreover, all the resurrected people are not going to live in Texas, nor the U.S.A., nor are they all going to live on earth.

(Continued on page 5, column 3)

CONFERENCE SPEAKER



GORDON BUCHANAN
Griffin, Georgia

differed from the order of Aaron.

The Aaronic priesthood was hereditary. It passed from father to son, and therefore was always in a course of mutation and change. But the Melchisedec priesthood is permanent, immutably fixed in Jesus. As the apostle argues, Heb. 7:23-24, "And they truly were many priests, because they were not suffered to continue by reason of death; but this man, because he continueth ever, hath an unchangeable priesthood." Thus, as Melchisedec was "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually;" so the priesthood no longer passes out of the hand of Jesus, as it did in the course of nature out of the hands of the Jewish high priest. It is not a temporary, nor transitory, but an eternal priesthood.

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THE BAPTIST EXAMINER

NOVEMBER 18, 1978

PAGE FOUR



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

"CHRISTIAN WOMEN SHOULD BE IN SUBJECTION TO MEN"

NELLIE MASON
Tampa, Florida

Unlike this new women's organization seeking equality with men, "Woman's Lib," the Bible states that men are to be the leaders of women, especially in the marriage relationship, and we are to be submissive to our husbands, permitting them to rule over us, for that is God's order for Christian mankind. This won't be a popular subject for you Christian girls, probably, especially if you haven't had a pastor with courage enough to preach such Biblical truths, and you'll no doubt "turn me off" from now on for giving you such advice, but God will bless you for heeding and obeying what the Bible lays out for us to do. God's punishment for Eve's disobedience in the Garden of Eden when she let the Devil in the form of a serpent, beguile her into taking of the forbidden fruit, was, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall

rule over thee" (Gen. 3:16), and this punishment applies to all of womankind who have sprung from her.

Now here's where we are going to part company, I'm afraid, for the teaching that women should wear a covering over their heads in the assembly is generally ignored these days, and women have not been taught God's Word on this subject, for that is "insignificant." My late husband pointed it out to the women of our church when he was their pastor, and the women of his church understood and accepted what the Bible had to say on the subject, and wore hats in the services. Our auditorium seated about a thousand back in those days, and a large photograph taken from the rear showed a sea of hats, hundreds of them, but only a few of our members continued to do that under his successors, and for the most part, dropped the habit, except for a faithful few.

However, our new pastor whom we love so much already, took the

bull by the horns last Wednesday night and preached what I consider a wonderful sermon on that subject, and I told him upon leaving that he reminded me of my late husband, and I wish it could have been put on tape. Another member who has been in the church as long as I have, or longer, agreed that it sounded just like "Brother Mason." I wish he would write an article for TBE just exactly like he preached it, for it would convince you.

Brother Crow won't mind my repeating this incident in his own life he told Wednesday night, for he told it openly to our members. He said his mother was a fine Christian woman active in her church, doing everything that had to be done except to actually preach, and even led the singing. When he first read an article in TBE showing that women should not do these things, he immediately thought of his departed saintly mother who was such a fine Christian woman, and he got furious at the article and disagreed violently, but after he had calmed down and studied the subject deeply, he had to admit that the writer of that article was correct. From then on, he preached the truth fearlessly, despite any who might disagree, and the Lord has blessed him for it. He explained at the close of the service that he loved our women and wasn't scolding them, but just trying to help them see they were failing to follow Biblical instructions along that line, so I'm sure they took it all right. He explained that the angels were present in our services and watching the women to see if they were obedient in the wearing of hats, God's explicit instructions, so we should be careful to show those angels watching us that we weren't "flouting" His rules, and were obedient.

Style or no style, criticism you might receive, or anything suffering for His sake will get a reward, so I hope you girls will think about this and do the right thing. Some women and girls in churches I've attended wear scarves or just a circle of nylon net with a flower attached — anything to show our subjection to the men — our husbands, fathers, guardians, or the male leader of the home. It's just as wrong for a woman to go without a covering on her head as it would be for a man to come into the church service wearing a hat! I could say much more on this subject, but I'm afraid I've already used up the space allotted to this column — but I do want to recommend very highly a book by Mark W. Fenison, entitled "Baptist Women Exalted," which is the best thing I've ever seen on this subject. In the Foreword of the book by Roscoe Brong, Dean of the Lexington Baptist College, he has this to say in part: "Without doubt this book presents the most thorough and conscientious study of its subject matter that I have read in a long time. It merits the serious consideration of every man and woman who honestly desires to be pleasing to our Lord in all things (Matt. 5:19)."

Resurrection Of Christ

(Continued from page four)

Millions and millions of them will never see this earth again after death, "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15). The lake of fire is a long way from Texas and this earth. All the combined powers of hell tried to keep Christ in the grave, and was rewarded for their efforts with miserable failure. So shall it be with Satan's efforts to keep the bodies of men in their graves. "All that are in their graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29).

THE RESURRECTION: LIFE GIVING PRINCIPLE
"But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification" (Rom. 4:24-25).

Christ Jesus accomplished a perfect redemption for His people, not by His vicarious death alone, but by His death and subsequent resurrection from the grave. In the covenant of eternal and unconditional election, Christ stood as surety for those given Him by His Father. He took upon Himself the full obligation of redeeming and justifying the elect of God. Wherefore, they are referred to over and over as being "in Christ." Eph. 1:4, "According as he hath chosen us in him before the foundation of the world." (I Cor. 1:30), "Ye are in Christ Jesus, Who of God is made unto us wisdom and righteousness, and sanctification and redemption." I John 5:20, "And we are in him that is true, even in his Son Jesus Christ."

The elect are in Christ, and that from all eternity. Every step He has taken the elect has taken and their cause is His cause. Their cause is so fully His cause that

CONFERENCE SPEAKER



BRUCE MORGAN
Kirksville, Missouri

there is no distinction, and so it is, while they cannot pay the penalty which the righteous and holy law demands, the Father looks to their Surety for payment.

When Christ died on the cross He said, "It is finished." The power of the curse to condemn those for whom He died was finished. The death of Christ is the believer's "nail in a sure place," but the pardon gained by and written in the blood of Christ waits three days to be sealed and notarized by the resurrection of Christ from the dead. While He "spoiled principalities and powers by His death," it took His resurrection "to make a show of them openly." Thus it is, Paul in retrospect asks, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he then that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:33-34).

The so-called Christian religion of today has a crucified Christ, and they bow at the feet of their crucifixes. Some go farther, and carry an empty cross, but for the great majority His body perished in the grave. Their crucifixes and their crosses which they spray with the sweet incense of ceremonialism will, in the day they face the resurrected and throne-sitting Christ, be a stench in His nostrils. They will hear the sad and heart rending verdict, "I never knew you: depart from me, ye that work iniquity" (Mt. 7:23). But the elect will say with Paul, "I . . . know him, and the power of his resurrection" (Phil. 3:10).

The pardon purchased for the elect by the shed blood of the Lamb of God, and ratified by His resurrection from the dead, makes them heirs of God and joint heirs with Christ. Their sins are spoken of as being purged, eternally put away, remembered no more, covered, behind God's back, cast into the sea, and blotted out (Heb. 1:3, Heb. 9:26, Heb. 10:17, Ps. 32:1, Isa. 38:17, Micah 7:19, Isa. 43:25). While the resurrection of Christ is an historical fact, it is more. It is the consummate work of redemption. Thus it was that Paul was charged with preaching "Jesus and the resurrection"

(Acts 17:18). And thus it is, the true church in every century since its institution, has preached the glorious doctrine of Christ's bodily resurrection from the grave. In spite of the devil's success in rolling the stone of doubt over the sepulchre of the mind of professing Christendom, the true church goes right on preaching the God-exalting truth of Christ's victory over the grave, and shall continue to do so until they behold Him as He is, their resurrected and glorified Lord. It is a fact of history, CHRIST DIED AND ROSE AGAIN FROM THE GRAVE, and will one day eternally shut the mouth of every Sadducee NOW!!! THE QUESTION IS, DEAR READER, DID HE DIE AND CONQUER THE GRAVE TO JUSTIFY YOU IN GOD'S SIGHT?

Peace In Middle East

(Continued from page one)
the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21).

Nevertheless, true children of God who, today, know and understand the Word of God will not be caught unawares by the "peace-makers" who serve Antichrist. Rather, knowledgeable, understanding, and spiritually-competent children of God will realize that all such devices of men are but the preliminaries to endtime, sovereignly-decreed, and God-programmed activities.

Perhaps that hour is upon us! God forcefully says, "Behold, I will make Jerusalem a cup of trembling unto all the people around about . . . and in that day, I will make Jerusalem a burdensome stone for all people" (Zech. 12:3). In this regard, God further notes that the nations round about "shall be in siege both against Judah and against Jerusalem" (Zech. 12:2). Then, the wrath of men, and their hatred for the sons of Jacob, beyond even that hatred which Esau knew for Jacob, will be climaxed in that hour when "all the people of the earth are gathered together against it" (Zech. 12:3).

In His omniscience, God declares that they shall be gathered against Israel that the nation might "be defiled" and that they might "look upon Zion" (Mic. 4:11), with some boasting, gloating satisfaction. Unfortunately for these peoples of earth, "They know not the thoughts of the Lord, neither understand they his counsel; for he shall gather them as the sheaves into the floor" (Mic. 4:12).

Today, Israel is the pawn in the peace negotiations. Today, with the approval of one of earth's greatest nations, Arabs make their negotiated "demands" under the threat of "all-out war" in the Middle East and the Israelis become the ones who are "negotiated"! Esau appears to be in command and that with the approval of the Gentile peoples of earth, while Jacob seems once again to be "on the run."

Can such presage peace in the Middle East?

Nay! Ten thousand times, nay! Rather, until that darkest hour in human history, there will be "wars and rumors of wars" (Matt. 24:6). One may promise twenty-years of peace and another "peace in the Middle East" in our time, but their "dark counsel by words without knowledge" fatally flaws their every pronouncement.

They but prepare the way for that dark hour when the man of sin "shall come in peaceably and obtain the kingdom by flatteries" (Dan. 11:21). Needless to say, such will be a pseudo-peace, a fraudulent peace which will endure for but a moment! And it will be finalized in accord with God's prophecy as the "man of sin" takes "away the daily sacrifice" and moves to "the abomination that maketh desolate" (Dan. 11:31).

Instead of peace, "there shall be a time of trouble, such as never was since there was a nation even" (Continued on page 7, column 4)

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STRAYED-OFF BAPTISTS

By ROY MASON
1894-1978

"We moreover engage that when we remove from this place, we will AS SOON AS POSSIBLE unite with some other church, where we can carry out the spirit of this covenant and the principles of God's Word" (Baptist Church Covenant).

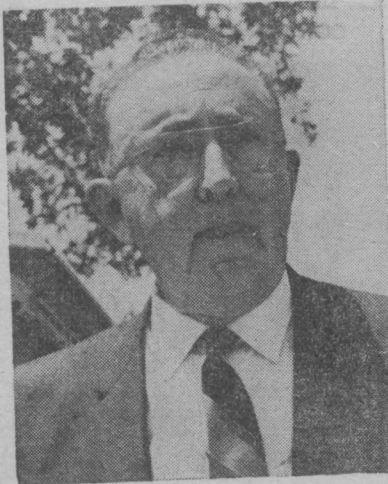
There are various kinds of Baptists in existence. Bro. Aldredge, in his Handbook, tabulates several different kinds and gives their numerical strength. But there is one group of Baptists that he fails to include. This group is very large and is constantly showing alarming increase. It is a group that hinders and hampers the cause of Christ as few other things that might be mentioned. This group may be designated by the title "Strayed-Off" Baptists. They are Baptists that once were active members of Baptist churches, but who have moved to other localities and either left their membership behind them, or else have secured their letters and locked them up in their trunks and kept them there. In thousands of instances such persons are completely lost track of by the old home church, as they almost never send back a contribution or communicate with the church in any way. Usually the Baptist stray grows spiritually cold and indifferent, allows his family to grow up irreligious, is a hindrance to the work of the Baptist church in the community where he lives, a stumbling block to sinners and generally resents the kindest and most cordial invitation to do his duty by uniting with the local church.

It is doubtful if there is any one thing that results in so serious loss to our Baptist churches as this practice of Baptists straying off and neglecting or refusing to transfer their membership. I have taken a religious census in several different places and have been alarmed at the number of strays that I have found. The census that followed my location on one field revealed the startling fact that nearly one-third of the Baptists in town were not identified with the local church, although some of these strays had lived in the community twelve or fifteen years. Several years ago I lived in a certain city of the Middle West that had a population of about a hundred thousand. I was told that a census revealed the fact that there were more strayed Baptists with membership back in eastern states than were enrolled in all of the Baptist churches of the city put together. In both cases mentioned above, Baptist strays were worse than a total loss so far as the churches and the cause of Christ

were concerned.

Many of these Baptist vagrants seem not to realize the fact that they are rank covenant breakers and worthy of exclusion from their church as such, for the last clause of the church covenant that is in almost universal use reads like this: "We moreover engage that when we remove from this place, we will so soon as possible unite with some other church, where we can carry out the spirit of this covenant and the principles of God's Word." It cannot but be evident to anyone that the person who thus covenants before God and with his brethren, then moves away and fails to move his membership, is simply guilty of plain, open falsehoods.

But what is the reason for so much of this covenant breaking and religious delinquency? Why



ROY MASON

do Baptists move themselves, their families, their furniture and everything else that they have in the world except their religion and their church membership? I have talked with scores of such persons, and rarely have they ever given me any good reasons for their conduct. A few stock excuses, thread-bare and aged are generally called into use. Let I plunge myself into a fit of deep dejection, I shall refrain from enumerating these worn out trivialities. Laying aside excuses, why does this deplorable condition exist? I wish to enumerate some of the things that result in thousands of Baptists becoming strays:

First and foremost, as I see it, many Baptists decline to unite with the church in the community where they live because THEY HAVE MORE SENTIMENT THAN RELIGION. Times without number, in talking with people about transferring their membership, I have had them to say something like this: "Oh, I just can't think of moving my letter from the old church near by the old cemetery

IS "THAT" IN THE BIBLE?



Question:

"WHAT HUNTER RULED FOUR CITIES AND BUILT FOUR MORE?"

Answer: Nimrod, Genesis 10:8-12 RV.

"He was a mighty hunter before Jehovah: wherefore it is said, Like Nimrod a mighty hunter before Jehovah. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land he went forth into Assyria, and builded Nineveh, and Rehoboth-Ir, and Calah, and Resen between Nineveh and Calah (the same is the great city)."

where Grandpa and Uncle John are buried." Or, "Father and Mother belong to the old church back where I used to live, and I want to stay in the church with them as long as they live." Or again, something like this, "The old home church is getting pretty weak, and I am afraid that it will go down if I leave it." Perhaps that same person doesn't attend that church once a year, and doesn't pay fifty cents annually into its treasury to help keep up the "dear old church."

There are just plenty of folks who are more joined to a graveyard than to a church. Plenty of others joined a certain preacher, or a certain church house, or a spot of ground, and when removed from that locality they are done with religion. With all such persons the cause of Christ means nothing. They want enough "fire insurance" to keep them out of Hell, but they are not concerned about the souls around them that are lost. Maudlin sentiment has taken the place of vital religion. They easily shed crocodile tears over memories of the old home church, the family graveyard, etc., while they give no support to those in their own community who are trying to reach the lost for Christ.

Another reason for so many Baptists being out of the local church is CARELESS CHURCH RECORDS, AND CARELESSNESS IN REGARD TO GRANTING CHURCH LETTERS. Look over the roll of the average Baptist church and you will find that from a third to a half of the membership is non-resident and is wholly out of touch with the church. A church should keep in touch with its membership, should communicate with absent members and urge upon them their duty to unite with a Baptist church where they live. And if they will not, as a last resort their names should be stricken from the roll. And a church should see to it that it has a clerk who takes his position seriously. When a church grants a letter he should immediately make out and forward the same. Many times a half-dozen letters have to be written before the clerk can be induced to forward the church letter already granted.

I have in mind now a case where a man and his wife were members of a certain church and upon removal to another locality wished to change their membership. It took a whole year and much writing to finally secure their church letters, although they had been highly respected and useful members of the church from which they sought dismissal. Such carelessness and delay discourages and results in loss to our churches and to the cause of Christ.

A third reason why stray Baptists often decline to transfer their membership to the church in their locality is simply that THEY DO NOT WANT TO PLACE THEMSELVES UNDER OBLIGATION TO SUPPORT IT FINANCIALLY. In other words, it is "cheaper" to

hold membership away off somewhere else. Then one can avoid paying at either place.

I remember that during my stay in a certain pastorate, we pressed a woman of the community very hard for her reason for not joining our church. She was a very outspoken woman and finally just blurted out the truth. She said that she was too far from her own church to be able to attend, and as she was not a member of our church she felt under no special obligation to attend or to contribute toward its support. "And as I don't belong to your church, you have no authority over me, and I can live and do as I please," she said.

Very few persons are so bluntly frank as to express themselves in this manner, but it is my conviction that many in their hearts feel just as this woman did about the matter.

Again, another cause is SELFISH PREACHERS. Some preachers don't want their members to move their membership when they move away — especially if they have wealth and there is a chance of them sending back an occasional check. I have known country pastors to just "raise sand" about their members taking their letters when they moved to town. As long as they occasionally visit the old home church they insist that they retain their membership there, regardless of the fact that they are of no real service. Preachers have evidently failed to properly instruct their people as regards their duty in moving their church membership, else we would not have so many Baptists straying around.

Still another cause is FOURTH-TIME PREACHING. Actual investigation has shown me that the larger number of Baptist strays are from fourth and half-time

CONFERENCE SPEAKER



GARNER SMITH
Gracey, Kentucky

country churches. The member who moves from a live full-time village or town church generally moves his membership, while in scores of cases that have come under my own observation those who have come from country churches have been extremely slow and reluctant to change their membership. Why is this? It comes from the fact that when people attend church only once or twice a month, the church has no hold on them and fills no important place in their lives. Consequently when they move they feel no sense of loss if they remain away from church. And in many

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BERLIN HISEL
Harrison, Ohio

instances remain away from church they do! I have known members of fourth and half-time country churches to violently oppose full-time preaching as an innovation of the Devil, and I have observed cases in which it took people a year or more after moving to town to get accustomed to going to church more than one or two Sundays a month.

I have had several years' experience as a pastor of country churches and know and love country people, but I believe that unless they wake up spiritually and get out of some of the ruts, the country church is doomed. In many communities a twentieth century, up-to-the-minute consolidated school may be seen, and perhaps right across the road an eighteenth century Baptist church, dragging along with fourth-time preaching and with no program that would challenge anyone. Our cities and industrial centers are filled with young people from such communities. Hundreds of them with no vital church connection. The church at home was asleep — and never held any place of importance in their lives, hence no proper sense of need of church affiliation.

One last cause leading to the deplorable condition that I have indicated is FAULTY EVANGELISM. Down beneath everything else in many instances, I fear, is a lack of real, genuine religion. Many of these strays have simply never been converted. They were swept into the church in a tide of emotionalism, without saving knowledge of Christ. The greater number of Baptist strays that I have encountered came into the church by way of the "mourners' bench." My observation has been that the greater and more unrestrained the emotional outbreak connected with a large number of professions, the more numerous are those who fall away and by their spiritual coldness later indicate that their profession was spurious. Too many people are converted (?) by hearing death-bed stories and things of that nature, and their conversion doesn't last. I believe in what some term "heartfelt religion," but that experience in which the feelings are riotously stirred, that leaves the will and the reason entirely out, is not a genuine religious experience. In other words, conversion is a thing that has to do with something more than one's tear glands. The super-emotional type of evangelism (Continued on page 8, column 3)

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

The Vatican's bank, the Istituto per le Opere di Religione (the Institute for Religious Works), with assets of \$2.5 billion, is coming in for increased criticism in the Italian press. The bank run by Bishop Paul Marcinkus, a former papal bodyguard from Cicero, Illinois, has been charged with helping wealthy Italians evade tax and currency laws. Because the Vatican has the status of a sovereign state, holders of accounts in its bank can easily transfer funds "to hard-currency havens such as Switzerland, no questions asked," as NEWSWEEK puts it.

The latest revelations about Vatican financial wheelings and dealings in the Italian press reminded readers of the scandals of the 1960's, when it was let out that the Vatican had invested in a casino in Monte Carlo, a weapons manufacturer in Italy, and contraceptive producer in Canada. But the IOR is only a small cog in the Vatican's secretive financial machine, which is estimated to total about \$25 billion (CHURCH AND STATE, 10-78).

MINNEAPOLIS (EP) — The minister and a deacon from Grace Bible Presbyterian Church in Nashville flew here and picked Billy Graham's world headquarters for a couple of hours.

Mel Perry and deacon Jack Zucarello carried signs claiming that the evangelist is "soft on communism" because of his current preaching tour in Communist-controlled Poland.

"The Communists will use this (Graham's Polish visit) for their propaganda purposes to soften the American people against Communism," Mr. Perry said in an interview. Mr. Perry, who has a daily radio program in Nashville, said he also planned to go to Montreal, N.C., where Mr. Graham lives, and picket there.

WETZLAR, Germany (EP) — More and more European Christian organizations are demanding the withdrawal of their churches from the World Council of Churches. In Austria, Italy, the Netherlands, Norway, Switzerland and the Federal Republic of Germany, various Christian organizations and groups protested these past days against the continued financial support of violent "liberation movements" through the special fund of the Program to Combat Racism.

As the World Council of Churches announced on September 25, the largest individual grant of \$125,000 will, in 1979, go to the SWAPO (South West African People's Organization). The centre of current criticism continues to be the grant of \$85,000 for 1978 for the Rhodesian guerilla organization "Patriotic Front," which had been decided on in August and was recently confirmed.

Because of this grant the Salvation Army has already suspended its WCC membership. The Ecumenical Council of Churches in Austria called this grant a "risky decision which needs revision." In a letter of September 28, the Swiss Protestant Union of Churches also protested against this measure as "humanitarian aid with political strings attached."

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The Presbyterian Church of Ireland will send a six-member delegation to Geneva to express its criticism. The largest Norwegian missionary organization, Norsk Misjons Selskap, recently demanded that the Lutheran State Church withdraw from the World Council of Churches because of its political involvement.

The Reformed Union within the Dutch Reformed Church called the support of the "Patriotic Front" absolutely objectionable. If the reformed Christians did not leave the WCC now they would become equally guilty of violence and murder, an Open Letter to the Church's General Synod declares.

In the Federal Republic of Germany criticism is also rapidly increasing, coming from such groups as the Confessional Movement, the Movement for Bible and Confession, and even from Bishop D. Hans-Heinrich Harms of Oldenburg, a WCC member.

WASHINGTON, D.C. (EP)—The Anheuser-Busch brewing company has introduced a new amber colored "baby beer" soft drink containing just under 0.5 per cent of alcohol and packaged to look like a premium beer.

The company is conducting a national marketing test for its new drink "Chelsea," which sells for about \$2 a six-pack. Because it contains so little alcohol, it can be sold to persons of any age and is stocked on grocery shelves in the test areas next to soft drinks.

"It's absolutely safe for a 3-year-old," according to Joe Finnigan of Fleishma, Hillard Inc., a pub-

CONFERENCE SPEAKER



CHARLIE BUFORD
Starkville, Mississippi

lic relations firm representing the brewing company. He told the Washington Post that a child weighing 60-70 pounds would have to drink a gallon of the soft drink beer to exert "overt behavioural effects."

However, Virginia nurses and many clergymen and educators have denounced the soda beer and have called for a boycott of it. Kenneth B. Frank, Staunton, Va., superintendent of school, said Chelsea is calculated to condition children to pick up the drinking habit and he will not permit the beverage to be sold on school grounds.

The 3,000-member Virginia Nur-

ses Association voted to condemn and boycott the product. Barbara Bolton, executive director of the association said, "My children have been pretending it's beer."

NEW YORK (EP)—Claire Randall, general secretary of the National Council of Churches, has asked for the resignation of Lucius Walker, head of the NCC Division of Church and Society, which has run up a deficit of more than \$200,000. Mr. Walker stated in an Oct. 16 letter to Randall that he will not resign as he says she sug-

CONFERENCE SPEAKER



WAYNE CROW
Tampa, Florida

gested at an Oct. 14 meeting. The general secretary countered in a public announcement that she will recommend to the executive committee of the NCC that Walker be fired.

NEW YORK (EP) — Because of an Internal Revenue Service ruling which has had "a chilling effect on religious publications' freedom to publish," some Catholic publications have refrained from stories that might be unfavorably interpreted by the IRS, the Catholic Press Association reports.

James A. Doyle, CPA executive director, is advising editors to use "caution" in what they publish until some clarification can be obtained on the implications of the tax agency's ruling. He indicated that publications might jeopardize their tax exempt status if they published articles concerning political candidates that concentrated "on only one or two issues of concern to you and your readers—like right-to-life questions," Mr. Doyle wrote.

He said it is unclear whether the June 2 IRS ruling "applies to religious publications and unclear just how far the ruling extends." He explained that the CPA is seeking clarification from the IRS, and expects to have the support of editors of Protestant and Jewish publications. But, he said, it might be months before they will get an answer.

RALEIGH, N.C. (EP) — Southern Baptist and Roman Catholic editors here charge that the high rates now being assessed by the U.S. Postal Service to deliver non-profit publications threaten the future of religious magazines and newspapers. The rates, raised annually and due to continue rising until 1987, have caused "havoc" with their budgets, the editors say.

J. Marse Grant, editor of the Biblical Recorder, weekly newspaper of the Baptist State Convention, described the situation as "unreal." His paper, with a circulation of 120,600, is the third largest newspaper in North Carolina.

"By next year," he said, "our postage costs will have grown from \$25,861 in 1973 to an estimated \$134,000 in 1979. And that's with very little increase in circulation." Increasing the subscription price is an option that editors of religious publications dislike but one they must consider.

Joseph Vetter, editor of the North Carolina Catholic news-weekly of the Raleigh diocese, said the mounting mailing costs are "killing us." "We mail out 16,000 newspapers every week," he said, "and it costs us \$1,300 a month for postage. We're getting close to the point of looking for alternative ways of distribution."

Gospel Or Gimmicks

(Continued from page one)

any one. Surely our Lord's words about being lifted up have proved to have a dual meaning — first that He must be lifted to hang between Heaven and earth, literally, and then secondly, that His name, His person and the manner of His life and death be "lifted up" and that through the testimony and preached Word. Certainly I believe that the gospel is to be preached to everyone, whenever and wherever possible, but I fear that far too many zealous preachers are taking upon themselves that distinct office work of the Holy Spirit.

If you think these matters through you will find that such means of attracting people is somewhat akin to the practice of having a "bake sale" at the church to raise money. Someone has said that you are actually prostituting the church of Jesus Christ by such means. Think on this — If the members in the congregation are faithful and biblical in their support and giving, then the church will seldom need to sell pies. And when the Spirit of God is moving, then we will never need to bribe sinful creatures in order to draw them in.

Forgive a personal reference but two weeks before I was irresistibly drawn to this Christ, no gift or gimmick would have brought me under the sound of the gospel. Then when I came under the pungent, heart-chilling and soul-stirring Holy Ghost conviction, I certainly didn't need any man-made incentive. I was not only anxious and eager to be in this Christ, I was desperate to be saved. So keep your bicycle and give me Jesus.

Now, if you are still with me, a word about the other half of these twin inducements to bring the world in, to wit: Sensationalism. Again I need to resort to a personal experience. When I was saved I had probably been in a church about twice in twenty years. Once to my father's funeral and once while drinking I went to Mass with a Catholic acquaintance. So when the Spirit had done His perfect work and I was a new creation in the Lord, then I began to experience a compelling need to meet and to associate with God's elect. Consequently, I would go anywhere and everywhere there happened to be an assembly or religious meeting. Being a mere infant and absolutely untutored in the things of the Lord, I couldn't know the difference between the essentially spiritual matters and the mostly mundane things, (Continued on page 8, column 1)

Peace In Middle East

(Continued from page five)

to that same time . . ." (Dan. 12:1). God explains, "I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half the city shall go forth into captivity" (Dan. 14:2).

THE FINALE

Peace in the Middle East? Not yet! Rather, death, destruction, and desolation unknown at any time in human history. "The Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth . . . a great tumult of the Lord shall be among them; and they shall

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lay hold everyone on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor . . ." (Zech. 14:12-13). So great will be the destruction and the death of those of the nations of earth who descend in hatred and in violence upon Israel, the sons of Jacob, that it will require seven years to destroy earth's weaponry and seven years to bury the dead (see Ezek. 39:9 & 12).

Then, there will be peace in the Middle East!

Climactically, "all Israel shall be saved . . . There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:26). As God details, "and they shall look upon me whom they have pierced . . ." (Zech. 12:10). The crucified, buried, resurrected, ascended, and returning Lord Jesus, the Lord of Glory, "shall stand in that day upon the mount of Olives . . . and it shall be in that day that living waters shall go out from Jerusalem" (Zech. 14:4,8), and "of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it . . ." (Isa. 9:7).

The preparation for the millennial reign of Jesus, the Christ, will be complete. God will have "poured out" His "Spirit upon the house of Israel" (Ezek. 38:29), and "they shall dwell safely, and none shall make them afraid" (Ezek. 34:28). God shall have effected the domain of Israel in sovereignty and in righteousness "from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18). And from that vantage, Israelis will evangelize the peoples of the millennial nations (cf. Zech. 2:23).

In that glorious hour, the prophecy to which God sovereignly gave Himself repeatedly across the millennia, His elective covenant with Abraham, Isaac, and Jacob, shall have been concluded. As it is written, "Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of Hosts, the holy mountain . . . they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God, in truth and in righteousness" (Zech. 8:4 & 8).

Then, there will be peace in the Middle East!

THE BAPTIST EXAMINER

NOVEMBER 18, 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			

Gospel Or Gimmicks

(Continued from page seven)

so I was prone to be exposed to some of both.

I clearly recall one particular assembly into which the hunger and need for Christian fellowship was to lead me. Innocent and tender in the Lord, I wasn't aware of it then but later I realized that those people seemingly could not have a "successful" meeting or series of meetings except they brought in a drawing card. They were strong on having an "ex" someone or other. Just give us an ex-Catholic priest, an ex-movie star, an ex-Hollywood cowboy singer, ex-boxer, ex-convict, Roy Rogers horse, Jane Russell's bra—you name it, if it carried the image bordering on the sensational, then we will get the crowds in and have us a meeting.

Just about here I might possibly get out of line and be unjustly critical, but I noticed something else occurring that caused me a bit of wonder. Periodically this assembly would bring in some speaker with a national image, someone with much radio and television exposure and usually a gifted speaker. Almost always this speaker would direct a pungent and telling message to the church body and a considerable number of the most faithful and devout would get out their handkerchiefs, wipe their eyes and "come forward" to re-dedicate or re-commit their all. All this in the face of their good and faithful regular pastor who had been exhorting them,

day in and day out, week in and week out, month in and month out and never evoking any such outward manifestation. Why the contrast? And it was almost a certainty that a few months later, and under yet another of the "powerhouse" preachers, the same group would again be so led.

This did happen a few years ago but now it is the prevalent practice of just about all of the nationally known religionist folk to employ someone or to use some tactics which are as close to the secular world as is possible.

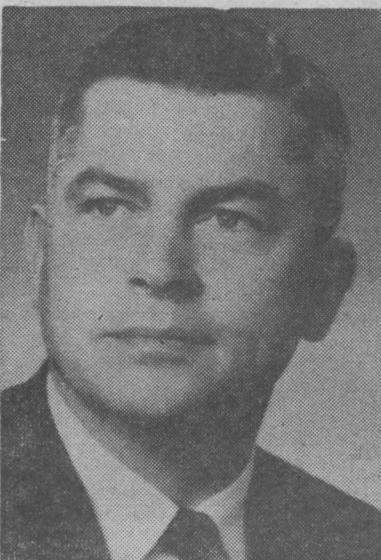
This brings us to the relevancy of Spurgeon's statement about the danger of using sensationalism and that leading to the outrageous and even the blasphemous. Fairly recently one of our better known preachers who also heads up a Bible college, was moved to bring in a certain speaker as a sensational drawing card. This one had been a notorious radical and lawbreaker but had subsequently made some sort of religious profession. Incidentally, some "fundamentalist" pastors questioned the man, and he is reported to having said that he had never had a new birth experience.

Just about the time or shortly after this gentleman (?) appeared as the publicized, center stage, drawing card for the well known radio and television preacher, he, the ex-radical, appeared in the news again and announced that he was designing and marketing a pair of trousers called the Cleavers. This garment was to feature a zipper on side or back, be ex-

tremely tight fitting and to have an opening in the front where normally a zipper would be utilized. Extending through this opening would be a pouch of soft clinging material. These Cleavers were so designed with the idea in mind of letting parts of the male anatomy protrude into the pouch—parts of the anatomy that any man, Christian or not, would rather conceal. The designer said that it was only fitting and proper for man to thus reveal himself.

I realize that all this borders upon the lurid, the carnal and in a sense it too is sensationalism as written, but it is my wish to impress upon any readers the validity of the charges against such conduct. It would seem a wrong choice of words to ask that you imagine this situation, but I do wish to graphically explain the outrageous enormity of this act. In

CONFERENCE SPEAKER



ELVIS GREGORY
Columbus, Mississippi

our area we have newspaper advertisements from nightclubs and bars which are soliciting for shapely young women to come in and compete against one another. They are to wear wet tee shirts with nothing underneath and the end result is precisely what the Cleaver trousers are intended to convey. Only the geography is altered.

It has been reported that Charles Colson and possibly others have persuaded our rascal (oops—our radical) to abandon his plans for the pants, telling him that he would hurt his testimony and do damage to the Christian image. Now, pray tell me, what has the man done to the image of our renowned preacher and his college? Again, incidentally, there are thousands of supporters of this gentlemen in our own area. Try the spirits and see whether they be of God.

Admittedly the above example is an extreme one but many, many of our better known evangelists will use persons in their crusades and the next week these selfsame ones will book into the cesspools of Las Vegas. Do I judge—or does the Word judge them?

Strayed-Off Baptists

(Continued from page six)
gelist or preacher usually leaves scattered behind him a multitude of strays—deluded, self-deceived, and of no use to anybody.

And now, resisting the temptation to write further along this line, let us look at some of the RESULTS OF THIS STRAYING on the part of Baptists. For one thing, it is resulting in a generation of ruined and godless young people. For the young people reared in the homes of those who are out of touch with church life are usually without religious restraint. Then it results in incalculable loss to Christ in point of service. Every real Christian ought to be in active service for Christ, but the strayed-off Baptist, if he was ever active, has retired from Christ's service. Likewise, it results in tremendous loss to the cause financially. The thousands of strays who withhold their support are a liabil-

ity and not an asset. The local church suffers from their financial disinterestedness and so do all of our missionary and benevolent enterprises. They live in a community, folks call them Baptists, but they are not such as can be called upon or depended upon for anything.

Consider also the loss that the stray himself suffers. He misses the intimate fellowship with the members of the nearby Baptist church that he would have if he were a fellow member. He feels himself more or less of a stranger when he goes to church, for since he has not joined he cannot feel that he is at home, or that it is his church. He suffers great loss in the way of rewards. We are saved by grace, but rewarded for works. No works: no reward. Then it is always the case that the stray Baptist, if he is really a saved person, suffers chastening from the Lord. Many, many times such undutiful persons have related to me how that sickness, sorrow, financial loss and calamities of various sorts have come upon them. They wondered why these things came. I didn't wonder. God promises to whip us when we get out of line, and He is one to keep His promises. If you who read this are one of those who have become inactive and useless, if your church membership lies neglected and half-forgotten a way off yonder somewhere, then you may well expect trouble and chastening from the Lord unless you mend your sinful ways.

WHAT IS THE REMEDY? What can be done toward reducing the number of people who annually stray outside the bounds of active church membership? Several suggestions are in order just here:

1. Let preachers deal prominently and often with the sin of breaking covenant in failing to transfer church membership. Let them drive home the truth that instead of helping the old home church by remaining an absentee member, the Baptist stray is really a detriment and a hindrance to it.

2. Let each church keep in touch with all of its members. Let it seek to induce non-resident members to join churches near them. This should be insisted upon, and each person should be made to understand that when they move themselves they are expected to move their membership as well. If our churches would cease to tolerate members moving to other communities and leaving their membership behind them for years, we would have far less trouble in regard to this matter. Proper preaching and teaching along this line, coupled with right action on the part of our churches, will go far toward eliminating that most useless of all our denominational adjuncts—the strayed-off Baptist.

Are You Rearing A...

(Continued from page one)

Mr. Moon's followers associate him with the Messiah and call him the "Lord of the Second Advent." He has at least a 1,000 kids a day, working as long as 18 hours, selling candy, flowers, candles, and other items for his personal gain. This religious profiteer has used funds to buy a seafood processing plant in Norfolk, Va.; the Diplomats National Bank in Washington, D.C.; the Hotel New Yorker; and many, many other enterprises. He can do all of this because his working kids (many from former Baptist homes) gross about \$1 million every five days!

Would you like for your boy or girl to become a Moonie? Could it be that through laziness and unconcern you are rearing a candy-seller for Mr. Moon's cult? How horrible the thought! If you don't want this to happen to your child, make absolutely sure that he is well-grounded in the Scriptures of truth. Be sure the whole Bible is taught in the church when he or she attends Sunday school. Do your part by teaching the Bible in the home.

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NOVEMBER 18, 1978

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