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## The Baptist Examiner

**Baptist Is Our Middle Name**

*Paid Circulation In All States And In Many Foreign Countries*

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

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WHOLE NUMBER 2220

## Panama Wants A Lot More Than Just The Canal

By G. RUSSELL EVANS  
 Norfolk, Virginia

**"The wise shall inherit glory: but shame shall be the promotion of fools" (Prov. 3:35).**

What a blessing if every one of our Washington politicians would prayerfully consider the wisdom of Solomon in the Book of Proverbs! Especially at this time when they are about to decide the future of the American Canal in Panama—a matter of great importance to our country's future and well-being. Over the next few weeks they are going to be backing and filling over the latest proposed thievery about the Canal. We well remember the agonizing arm twisting in ramming the giveaway treaties through the U.S. Senate last year, despite the overwhelming opposition by a large majority of the people. But surprising as that was, it is now even more astonishing to learn of Panama's latest demands, none of which are covered in the treaties nor even discussed during the

negotiations. Here are a few of the latest surprises:

• Panama claims entitlement to all moveable equipment and property in the Canal Zone. The U.S. Navy in February ordered \$150 million worth of moveable equipment back to the States, but has now cancelled the order.

• Panama claims retroactive jurisdiction over businesses and individuals in the Canal Zone going back at least seven years. This means claims for seven years of back taxes or more. This could wipe out scores of U.S. corporations and financially ruin hundreds of U.S. citizens in the zone.

• Panama demands that the U.S. restore all buildings and facilities to useable condition, free of charge, before they are turned over to the Panamanian government.

One such facility is the Coco Solo Naval Base, unused for twenty years and requiring several hundred million dollars worth of repairs before an okay by the (Continued on page 8, column 1)

## A MINIATURE HISTORY OF BAPTISTS

It may be pleasing to some of my readers to be presented with a brief account of the Baptists. I shall extract this account from the writings of those who were not of the Baptist denomination, but rather prejudiced against them.

Here is how it may be observed, that the religious sect, called Baptists, have caused the learned world more perplexity and research to decipher their origin, than any other sect of Christians, or, perhaps, than all others. Yes, this research hath baffled all their erudition in ancient story.

It is not difficult to fix the period when one sect of this denomination was first called Petrobrusians, when another was known by the name of Waterlandians, when a third was denominated Menonites, etc. But the difficulty is this, to ascertain the time, place and medium, by which Christ's disciples were led to adopt the peculiar sentiment, which is now held by those called Baptists, and which distinguishes them from all other denominations.

It may be further observed, that if no one, however learned and wise, be able to trace this sect to any beginning short of the days of the Apostles, or of Christ, it is possible that it then arose. Besides, if all other religious denominations, or the Pedobaptists, who include all which are not Baptists, can be traced to a probable origin short of the Apostles, and the Baptists cannot be so traced, it affords still more probability, that they might have arisen then.

It ought to be particularly noted, that my object is not to give the history of a name, but of a principle. I shall not contend who were first called Baptists, Anabaptists, Menonites, or the like; but who have held the peculiar sentiment

which is adopted by those who are called Baptists. Wherever we find this principle, there we find the men, the Christians, who, had they lived in our day, would be styled Baptists. Nor is the present enquiry this. Whence came that mode of baptism, which is practiced by all, who are known by the name Baptists? For this mode is granted, generally, if not universally, by all learned and honest men, to be as ancient as John the Baptist and the Apostles. This mode is, indeed, not peculiar to the Baptists, for the Pedobaptists, for

many centuries practiced this mode; and the majority of them, do, to this day, practice immersion.

The peculiar characteristic of the Baptists is this: They hold that the ordinance of baptism is to be administered to adults, or to visible believers only.

One natural consequence of this principle is, when any one who was baptized, or sprinkled, in his infancy, comes over to the Baptists' sentiment, they require him to be baptized. Hence they are (Continued on page 5, column 5)

## How To Live In This World—So As To Live In Heaven

JOSEPH BELSHER

Yours I received, and have thought on that question, How to live in this world so as to live in Heaven? It is one of the common pleas of my heart, which I have often occasion to study, and therefore takes me not unprovided. It is hard to keep the helm up against so many cross winds, as we meet withal, upon this sea of fire and glass. That man knows not his own heart that finds it not difficult to break through the entanglements of the world. Creature smiles stop and entice away the affections from Jesus Christ: creature frowns encompass and tempestuate the spirit, that it thinks it doth well to be angry. Both ways grace is a loser. We have all need to watch and pray, lest we enter into temptation. The greatest of our conflicts and causes of complaint seem to have their original here. Temptations follow tempers. As there are two predominate qualities in the temper of everybody, so there are two predominate sins in the temper of every heart. Pride is one in all men in the world.

I will tell you, familiarly, what God hath done for my soul, and in what trade my soul keeps towards himself. I am come to a conclusion to look after no great matters in the world, but to know Christ and Him crucified. I make best way in a low gale: A high spirit and a high sail together will be dangerous, and therefore I prepare to live low. I desire not much: I pray against it. My study is my calling; so much as to tend that without dis-

traction, I am bound to plead for, and more I desire not. By way of secluded retirements, I have the advantage to observe, how every day's occasions insensibly wear off the heart from God, and bury it in itself, which they who live in care and lumber cannot be sensible of. I have seemed to see a need of everything God gives me, and to want nothing that He denies me. There is no dispensation, though affliction, but in it and after it, I find I could not be without it. I cast all my concerns on the Lord, and live securely on the care and wisdom of my heavenly Father.

My ways, you know, are in some sense hedged up with thorns, and grow darker and darker daily. But yet I distrust not my good God in the least and live more quietly in the absence of all, by faith, than I possessed them. I think the Lord deals kindly with me, to make me believe for all my mercies, before I have them, that they may then be Isaacs, sons of

laughter. The less reason hath to work upon, the more freely faith is steady, nothing can disquiet me. If I tumble out amongst means and creatures, I am presently lost, and can come to no end; but if I stay myself on God, and leave Him to work in His own way and time, I am at rest, and can sit down and sleep in a promise when a thousand rise up against me; therefore my way is, not to cast before-hand, but to work with God by the day: **"Sufficient to the day is the evil thereof."**

I find so much to do continually with my calling and my heart, that I have no time to puzzle myself with peradventure and futurities. As for the state of the time, it is very gloomy and tempestuous. "But why do the heathen rage?" Faith lies at anchor in the midst of the waves, and believes the accomplishment of the promise, through all these overturnings, confusion, and seeming impossibilities. Upon that God do I live, who is our God forever, and will guide us to the death:

Methinks I lie becalmed in His bosom; as Luther in such a case, I am not much concerned, let Christ see to it. I know prophecies are now dark, and the books are sealed, and men have all been deceived, and every cistern fails; yet God doth continue faithful, and faithful is He that hath promised, who will do it. I believe these dark times are the womb of a bright morning. Many more things I might have said, but enough—Oh! brother, keep close to God, and then you need fear

nothing: maintain secret and intimate communion with God, and then a little of the creature will go a great way. Take time for duties in private.

Crowd not religion into a corner of the day: there is a Dutch proverb, "Nothing is got by thieving, nor lost by praying." Lay up all your good in God so as to over-balance the sweetness and bitterness of all creatures. Spend no time anxiously in forehand contrivances for this world; they never succeed: God will run His dispensations another way. Self contrivances are the effects of unbelief. I can speak by experience; would men spend those hours they run out in plots and devices, in communion with God, and leave all to Him, by venturesome believing, they would have more peace and comfort. I leave you with your God and mine. The Lord Jesus be with your spirit. Pray for your own soul, pray for Jerusalem, and pray hard for your poor brother.

(THE BAPTIST MAGAZINE, pp. 405-406, 1809)

## "LOVE"

By JOHN HARVEY

"Art thou a Christian? Is the moving cause, The spring of all thy actions, love? Do its pure laws Constrain thy every power, thy heart, strength, mind? Do its o'erflowings reach to all mankind, And sit upon thy lip, and in thy bosom tremble? In burning love to souls, thy Christ resemble?"

The sacred Scriptures fully and clearly demonstrate the truth of the Christian religion. Every book, chapter, and paragraph, supplies indubitable evidence both as to their antiquity and divine inspiration. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

The folly of some men has been apparent in their avowed opposition to Christianity, and much cunning and sophistry have been employed for the purpose of sapping the foundation and burying in ruins the great temple of truth. But all their theorizing, scepticism, and denunciations against the religion (Continued on page 3, column 1)

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reigned in 1485 B.C. In February 1958, the official name of this country became "the United Arab Republic." Then in September of 1971, she adopted the name Arab Republic of Egypt, dropping the name United Arab Republic, which she had used since her brief union with Syria from 1958-1961.

The Hebrews referred to Egypt as "the land of Ham," because those who settled in it were the descendants of Ham. The Hebrew prophets made mention of Egypt more times than any other nation, (Continued on page 2, column 1)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## EGYPT IN PROPHECY

(Preached on the INDEPENDENT BAPTIST HOUR on April 8, 1979).

"Marvelous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan" (Psa. 78:12).

One of the oldest nations in the world is the land of Egypt. Modern Egypt is roughly a rectangle in the northeast corner of Africa. It is bound on the south by the Sudan, on the east by the Red Sea and Palestine, on the north by the Mediterranean Sea, and on the west by Libya. It has

a population of 37,230,000 and has been ruled since 1970 by President Anwar Sadat. Ninety-nine percent of the population live on four percent of the area which can be irrigated by the Nile River and the rest is desert.

The ancient Egyptians called their native land "Kemet," which means "the black land." It was so called because of the dark-colored Nile mud in contrast with the red sand of the desert. The modern name "Egypt" is thought to have been derived from a former king named "Egyptus" who

reigned in 1485 B.C. In February 1958, the official name of this country became "the United Arab Republic." Then in September of 1971, she adopted the name Arab Republic of Egypt, dropping the name United Arab Republic, which she had used since her brief union with Syria from 1958-1961.

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## GOD ONLY

By JERRY HOPKINS  
 Wilmore, Kentucky

Psalm 62

Hope is dead today. The horizon of history is dark with clouds of hate. It is crimson red with the blood of wars past. It is dark red with the stain of future wars. It is pale with the fright of death. Hope is dead because men have chosen to ignore God. Indeed, man has pronounced God dead. I would ask: "Who signed the death certificate?" I would like to know why I was not notified because I am one of the family. God is not dead. He is alive, yes, alive forever. He can never die and will never die. Thus the Bible calls Him, "The Living God." Jesus said, "I am the resurrection, and the life" (John 11:25).

Hope was dead for many in David's day. Absalom saw no hope. Thus he rebelled. He wanted to set up another way. He thought hope was in man, violence and human systems. This Psalm 62 is a product of a time of persecution and violence. David's life is sought by his own son, Absalom. It is a time like today; hatred, violence, death and war. Selfishness was the rule of that day—and ours. Hope was dead then, and is dead now, (Continued on page 7, column 4)



# The Baptist Examiner

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**MILBURN COCKRELL** --- Editor  
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## Egypt In Prophecy

(Continued from page one)  
except their own. There are over 700 references to Egypt in the Hebrew Old Testament. The phrase, "brought up out of the land of Egypt," occurs 125 times. Since Egypt borders on the southwest of Palestine, it has always been the enemy of Israel since the days of Moses. The hatred between these two nations has existed from the time of Abraham's two sons, Ishmael and Isaac.

### THE JEW-ARAB CRISIS

The age-old hostilities among them have been clearly manifested in this century as in centuries past. The Zionist Jew believes he has a Divine title to Palestine because of God's promise to Abraham in Genesis 15:18. He plans to repossess all the land from the Nile to the Euphrates. This hope is terrifying to the Arab living in and around Palestine for thousands of years. The Arab hopes to drive Israel into the Mediterranean and restore the entire land, including Jerusalem, to Arab possession. The average Arab is not any more willing to give up his land to Israel than the Anglo-American is to give America back to the Indians. This is the very heart of the Mideast conflict today.

Mr. Nasser, who ruled Egypt from 1954-1956, said: "We crave peace. We desperately need peace for economic development. But we must defend ourselves. The Israelis have said many times their country stretches from the Nile to the Euphrates." When asked if he really believes the Israelis have designs on land between the Nile and Euphrates, Mr. Nasser answered: "Of course!"

When the state of Israel was proclaimed in 1948, Egypt joined other Arab nations in invading Israel and was defeated. No peace treaties were made and Egypt later denied Israeli shipping the use of the Suez Canal.

After terrorist raids across its border, Israel invaded Egypt's Sinai Peninsula, October 29, 1956. Egypt rejected a cease-fire demand by Britain and France. Finally, Egypt and Israel accepted a U.N. cease-fire, and fighting ended on November 7.

In 1967 Mr. Nasser believed the

hour had come to destroy the nation of Israel. Radio Cairo announced on May 25, 1967, at 2:00 p.m.: "The Arab nation is inexhaustible in its determination to eradicate Israel from the face of the earth, and to re-establish the honor of the Arabs in Palestine." Armed with billions of dollars worth of Russian military hardware, Egyptian troops entered the Gaza Strip and in three days closed the Strait of Tiran leading into the Gulf of Aqaba to all Israeli shipping. Full-scale war broke out on June 5, 1967. In the early dawn Israeli jets, coming in low from the north and northwest, destroyed the Egyptian air force. At the same time, Israeli torpedo boats and commandos demolished most of Egypt's naval power. Before the war ended under a U.N. cease-fire on June 10, Israel had captured Gaza and the Sinai Peninsula, controlled the east bank of the Suez Canal and reopened the gulf. Israel also took possession of the site of their ancient temple and Wailing Wall. General Dayan declared to the world press that the Jews had returned to their Holy of Holies never to retreat again.

On October 6, 1973, another war erupted as the streets of Israel were empty while people in the synagogues observed Yom Kippur. In a surprise attack Egyptian forces crossed the Suez Canal into the Sinai. Israel counter-attacked the Egyptians by crossing the canal, surrounding Suez City and trapping the Egyptian Third Army in its Sinai bridgehead. A U.N. cease-fire took effect on October 24, and a U.N. peace-keeping force went to the area.

There seems to be a temporary peace between Egypt and Israel since Sadat's historic visit to Jerusalem and the Camp David talks in America. Nevertheless, many problems remain unsolved between these two nations. The temporary peace between these old enemies is soon to be shattered by the nightmarish nuclear holocaust of Armageddon.

### GOD'S JUDGMENT UPON EGYPT

God's judgment upon Egypt commenced in the days of Moses when the army of Egypt was destroyed in the Red Sea. This was punishment for making the Hebrews slaves.

Another instance of God's judgment upon Egypt is seen in the prophecy of Ezekiel. I now read to you from the book of Ezekiel: "Therefore thus saith the Lord God; Behold, I will bring a sword upon thee, and cut-off man and beast upon thee. And the land of Egypt shall be desolate and waste; and they shall know that I am the Lord; because he hath said, The river is mine, and I have made it. Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries (Ezek. 29:8-12).

It is believed this prophecy was fulfilled in the days of Nebuchadnezzar when he carried away Egyptian captives, desolated their land and then allowed numerous Greeks to migrate to Egypt. The forty years of punishment compares to the forty years Israel wandered in the wilderness.

The prophecy goes on: "Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the people whither they were scattered: And I will bring the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations" (Ezek. 29:13-15). Anyone familiar

with history and present day conditions knows that this prophecy has been literally fulfilled!

The prophecy goes on and indicates in Ezekiel 30:13 that Egypt would never again have a native prince to rule: "There shall be no more a prince of the land of Egypt." This means no more a native ruler of importance. Egypt was conquered by Alexander the Great. Then it was ruled after that by one of Alexander's four generals. Later it was ruled by Rome. Then by the Mohammedans. Then later by the Turks. It was then ruled by France and Britain. It became a republic on June 18, 1953. The Egyptian rulers today are not princes and most are not Egyptians. Egypt is ruled by native Arabs. This prophecy has been also fulfilled because Egypt has not been ruled by a native prince for twenty-five hundred years.

### EGYPT CONQUERED BY ANTICHRIST

After the rapture of the saints and the beginning of the tribulation period, Antichrist will conquer Egypt. Daniel the prophet discloses this information. Now he refers to Egypt by the expression, "The king of the south," ten times in his book. The expression was used to point to several different kings of Egypt, six of them in the past and one still to come.

Daniel 11:40-45 speaks of a yet future king in Egypt who will engage in a military campaign against the king of Daniel 11:36 who is the Antichrist. Now let's read Daniel 11:40-43: "And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps."

Daniel makes it plain that in this preliminary struggle the King of the revived Roman Empire will be victorious in conquering Egypt. But then he receives word of additional military problems from the east and north: "But tidings out of the east and out of the north shall trouble him" (Dan. 11:44). The armies of the east point to the nations of the rising sun --- China, Japan, India and the other Oriental people. Revelation 16:12 refers to this same time. The armies of the north point to Russia and her allies. This is the time when all nations will come against Jerusalem called "the battle of Armageddon." It will end with the second coming of Christ foretold in Zechariah 14

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## BRIEF NOTES

Several people have requested copies of the sermons preached at the Kings Addition Baptist Church Bible Conference. The church recorder failed and they did not get any of the sermons. If anyone has all the tapes and would send them to Bro. Hobbs he would appreciate it. He will make copies and then make them available.

The Sovereign Grace Missionary Baptist Church of Texarkana, Texas, is seeking a sound pastor. Any interested elder should call Bro. Bookout at 214-832-3370.

You are invited to attend services at the First Baptist Church in Suburban Niles, Ill., located at 7339 Waukegan Road. Roger L. McManus is pastor. The doctrines of grace are taught there.

We are pleased to announce that there is now available a Scriptural index to B. H. Carroll's AN INTERPRETATION OF THE ENGLISH BIBLE. Bro. Edwin E. Fountain has labored hard to make such a much-needed book. The price is \$6.00. If you have Carroll's work on the Bible, this is a must.

On March 23, 1979, Bro. Claude H. Creech was united in marriage to Sister Nellie M. Mason, widow of the late Elder Roy Mason.

The Calvary Baptist Church of Clay, New York, has called Elder Ray Bennett as their pastor, and he has accepted the call.

The Living Stone Baptist Church near Barboursville, West Virginia, will conduct revival services April 23-27 with the editor as the speaker. All within driving distance are invited to attend these services.

and Revelation 19. Christ will destroy the armies of the nations and become "king over all the earth" (Zech. 14:9).

### ISRAEL AND EGYPT AT PEACE

Under the everlasting reign of King Jesus the Jew-Arab crisis will end. The one-time warring powers will live together in peace as will all the nations of the earth. Egypt is going to experience a great revival in the Millennium when Israel is regathered. The Prophet Isaiah speaks in the 19th chapter of his prophecy about the rule of Antichrist over Egypt. In verse 4 he says: "And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts." Then in verses 5 to 17 he speaks of the panic which the rule of Antichrist will cause in Egypt.

Then he speaks of a coming revival in Egypt which will come in the Millennium. "In that day shall there be an altar to the Lord of the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; Yea, they shall vow a vow unto the Lord, and perform it" (Isa. 19:20-21).

The best is yet to come. Here is the real end of the Middle East muddle. "In that day shall there be a highway out of Egypt to Assyria, and the Assyrians shall come into Egypt, and the Egyptians into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (Isa. 19:23-25).

The Prophet Isaiah declared in the 11th chapter of his prophecy: "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go

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over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt" (Isa. 11:15-16). The tongue of the Egyptian Sea is the northern end of the Red Sea. This prophecy predicts that in the future the topography of this land will be changed and what is now water will become dry land. This is in preparation for a highway between Egypt and Israel. Since Isaiah 11:11 reveals that some of Israel will be regathered from Egypt, this highway must be built in order for them to return to Palestine.

Egypt will keep the Feast of Tabernacles like other nations during the Millenium. Zechariah 14: 16-18 reads: "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles."

### CONCLUSION

The Middle East muddle will end but only after some bitter lessons are learned. The conflict will not be terminated by America or Russia or the United Nations. This knotty problem can only be untangled by the King of Kings. How wonderful when this shall happen! No more commando attacks against Israel! No more reprisals against Arab countries. No more homeless Arabs or Anti-Semitism! Both Jews and Arabs will dwell together in mutual respect. The conflict between Isaac and Ishmael will end forever.

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## "Love"

(Continued from page one)

of the Bible have only exposed the feebleness of their reasonings, the irrationality of their conclusions and may be regarded as fleeting memories of their own infatuation. But Christianity is of God; and, therefore, men and demons cannot overthrow it. It has survived the storms of ages, and reared its immutable form above the waves of opposition, retaining its glory untarnished and undiminished, while numbers of its foes have sunk into oblivion.

"As some tall cliff that lifts its awful form,  
Swells from the vale, and midway leaves the storm,  
Though round its breast the rolling clouds are spread,  
Eternal sunshine settles on its head."

Where Christianity is embraced, the results are the most glorious and beneficial. Philosophical or ecclesiastical codes and human inventions, when compared with it, dwindle into insignificance. In point of magnitude, interest and durability, it stands unrivalled. Where its benign influences have been felt, it has changed the moral aspect of society. It expels darkness from the mind, penetrates and softens the heart of adamant, subdues the rebellious will, civilizes the barbarian, transforms the lion into a lamb, and converts the soul. It reaches man in the depths of his iniquity, compasses him in all the measures of his guilt; it has stood by the penitent when imploring pardon, and freely bestowed the "oil of joy for mourning, and the garment of praise for the spirit of heaviness." And, like an angel of light, it has shed a celestial radiance over the Christian in his final struggle, pointed him to a world of light, and accompanied the triumphant spirit in its towerings to an immortality of blessedness.

Christianity implies the knowledge, possession, and influence of the Holy Spirit, for we are "born again of the Spirit." The operation of the Spirit on the human mind is imperceptible and mysterious, but the results of that operation are intelligible and satisfactory, inasmuch as it invariably imparts to every believer a "knowledge of salvation by the remission of sins"; for this has been the distinguished privilege of Christians in every age and in every nation.

"The Spirit itself beareth witness with our spirit, that we are the children of God." "And hereby we know that he abideth in us, by the Spirit which he hath given us." "He that believeth on the Son of God hath the witness in himself." These

are practical manifestations of a heart renewed by divine grace. The quality of the fruit will correspond with the character of the tree; for "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

The fruits of the Spirit are necessary to justify a profession of religion. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." "Herein is my Father glorified, that ye bear much fruit."

The Apostle Paul has enumerated and placed in contrast the works of the flesh and the fruits of the Spirit. The works of the flesh are these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, revellings, and such like." "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Here is a magnificent cluster of virtues—a collection of the rarest gems, with which the jasper, the sapphire, the emerald, the sardonyx, the chrysolite, the beryl, the topaz, the chrysoprasus, and the amethyst will not bear comparison. Here is the believer's golden chain—a full length portrait of the Christian.

We will examine and illustrate the fruit of the Spirit in the order laid down by the apostle. "But the fruit of the Spirit is love." Let us consider the nature—evidences—and means by which our love to God may be promoted.

### THE NATURE OF CHRISTIAN LOVE

One prominent feature of the Christian religion is love to God. This strong and essential link is annexed to God and on it hangs the whole of the believer's golden chain. We observe—

It is divine in its origin. In vain we look for this principle in an unregenerated heart, for "the carnal mind is enmity against God." It is not the production of earth, nor the result of a mathematical demonstration, neither is it generated by a classical education. It is not procured by any merits of our own, nor obtained by penance or bodily mortification; but it is a divine principle implanted in the heart, and developed in the conduct. "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). These are terms which denote free and abundant communication, and prove that all the graces that adorn the Christian proceed from the Holy Spirit. There are frequent allusions in the Scriptures to the outpouring and effects of the Holy Spirit on the hearts of men. While Peter was preaching, "the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost" (Acts 10:44, 45).

Love is an emanation from Deity, a divine communication to man; it is God dwelling in man or man dwelling in God; hence we read that "God is love; and that dwelleth in love dwelleth in God, and God in him" (I John 4:16). Again, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16). "For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (II Cor. 6:16).

The more we love God the more we shall reflect His moral image; pure reflection tends to assimilate to the resemblance of the object which occupies our thoughts, and in which we feel the liveliest interest. "We love Him, because He first loved us." Love to God must be—

Constant and increasing. Not casual as the winds, fluctuating as the tide, nor uncertain as the sunshine, but constant at all times, in all places, and under all circumstances. Not in a flame today, and tomorrow cold as an iceberg; it must not blaze in the crowd, and become extinct when alone; there must be no transition from the torrid to the frigid zone.



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor—First Baptist Church of Naples Park, Florida

For May 6, 1979

I Peter 4:1-6

The framework and the foundation of a godly walk in an ungodly world (Titus 2:11-15).

#### VERSE 1

"Forasmuch then." In reference to the administration of Christ on the earth as having taken upon Him the form of a servant and becoming obedient unto death (Philip. 2:5-8).

"As Christ." In similar fashion, or patterning and preparing ourselves for the consequences of a faithful walk.

"Hath suffered for us in the flesh." In carrying out the Father's will, He let nothing stand in the way, even the agonies and bodily abuses of mankind. The fullness of these sufferings in the flesh are clearly manifested, especially as preparation for His death on the cross. Thereby He knows how to be a sympathetic High Priest (Heb. 2:18). Could anything greater be said to prepare the child of God for patient suffering?

"Arm yourselves likewise." As Paul admonished Timothy to "endure hardness as a good soldier of Jesus Christ," Peter admonishes these saints to be ready to undergo extreme suffering in the service.

It should burn on the altar of the heart night and day, fanned by the breath of praise and prayer, by which alone the heart can be kept in a proper temperature.

Besides, it must not be stationary, but increasing in intensity, in degree. We are not to pause at the commencement of our religious career, nor fancy our work is done when we are converted to God. We must go forward in the divine life, make new discoveries, and gain fresh triumphs. There may be enemies to encounter, temptations to overcome, and obstacles to surmount, but "onward" must be the motto inscribed on our escutcheons. "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity" (II Pet. 1:5-7). Observe—

It is supreme. Love implies an object. Esteem for the object we love, desire after it, and complacency and delight in it, are characteristics of love. The object of Christian love is God. He demands the primary and profoundest homage from all His creatures. We are to love our parents, partners, children, relatives, neighbors, and all Christians; but our love to God must exceed all other love. It must not be a secondary consideration, nor manifested in an inferior degree; but supremely, and with all our hearts. Our love to God is defective, unless we can say with Asaph, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee"; or with the Psalmist, when he said, "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; To see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: When I remember thee upon my bed, and meditate on thee in the night watches" (Psa. 63:1-6).

Also, to love an object implies a knowledge of the existence of that object. "Through the defection of man from his uprightness of heart," says Dr. Wardlaw, "the

ice of the Heavenly King. Proper realizations on the part of God's people are necessary to help them properly arm themselves. We see this also brought out by Paul in Ephesians 6:10-18 and in Romans 13:11,12.

"With the same mind." More correctly, with the same thought. God's servant should "think on these things" lest he be wearied and faith in his mind. He should hide God's Word in his heart to keep him from sinning. To know the sufferings of Christ in the flesh should cause us to be willing to take up our cross and follow Him.

"For He that hath suffered in the flesh hath ceased from sin." Christ did not suffer in the flesh for His own sins or because of His own sins, for He had none, however He did suffer in the flesh in order to redeem us from all iniquity. He was "made to be sin for us" as God "laid on Him" our iniquities and "He bore our sins in His own body on the tree of the cross." So He, "for the joy set before Him endured the cross; despising the shame, and is set down at the right hand of the throne of God." Thereby ceasing, or resting from sin, "having obtained eternal redemption for us," the suffering is over forever. This also has an application for the saints of God as we are identified with Christ, and when He died for sin, we died in Him. In Christ we are saved from the penalty, are being saved from the power, and finally, will be saved from the presence of sin.

#### VERSE 2

"That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." We should say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). Therefore we are to "mortify the deeds of the body" or our members which are upon the earth (Rom. 8:13; Col. 3:5). We should not fashion ourselves after the manner of men, but live according to the commandments of God. We should "obey God rather than man," like our Saviour Who came to do the will of God (Heb. 10:7).

#### VERSE 3

"For the time past of our life may suffice us to have wrought the will of the Gentiles." One of the strongest admonitions in the Bible was for the Israelites to be separate from Gentile idolatry and ungodly practice. How sad that

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both Jew and Gentile are said to be equally under sin; by nature and in practice (Rom. 3:9-18).

"When we walked." Signifying habitual practice and the general course of the world (Eph 2:2,3).

"In lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries." Although manifested publicly, these were more personal traits. Lasciviousness has to do with absence of restraint, indecency and wantonness. Lusts, here meaning evil desires which are ready to express themselves in bodily activities. These are natural desires of the depraved man, or the old nature. Excess of wine means a winebibber, or the man possessed with drink who is a slave to it. These three manifest themselves in revellings, banquetings, and abominable idolatries. Revelling had to do with public festivals which overflowed with all manner of sinful practices. Banquetings had to do with drinking bouts or carousings. Abominable idolatries had to do with using religion to satisfy the lusts of the flesh. Study the life of the prodigal son, the story of Belshazzar's feast, and the false prophets of Baal for illustrations; or read the daily activities of the social life of our country, even some so called "Christian" churches.

#### VERSE 4

"Wherein they think it strange that ye run not with them to the same excess of riot." They stand amazed that one could lay aside the pleasure of sin for the "dull" life of a child of God. They have no concept of any joy apart from the base lusts of flesh. They think it foolishness to "take joyfully the spoiling of your goods, knowing in yourselves that ye have in Heaven a better and an enduring substance" (Heb. 10:34). To say "no" to drugs or dope and drunkenness, and debauchery and not to follow the crowd, is to the world, unbelievable.

"Speaking evil of you." Three times Peter has mentioned this (I Pet. 2:12; 3:16 and here). This is how the ungodly seek to ease their own conscience.

#### VERSE 5

"Who shall give account to Him." They may get by with this practice as far as answering to the child of God, however, they shall nevertheless be called into account by the Holy and Righteous God Who judges the thoughts and intents of the heart, as well as the deeds of all men. Yea, "after this, the judgment." "That is ready." The preparation has already been made, the stage is set. We are now awaiting the calling of the court to order to begin the proceedings.

"To judge the quick and the dead." Seemingly the saved and the lost, although at different times (II Cor. 5:10; Rev. 20:11-15).

#### VERSE 6

"For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." We are again faced with one of the things "hard to be understood." However, this merely manifests we know nothing yet as we ought to know. Rather than darken council with words, we will await further light, (not new light, but true light) on the subject. We can assure you it has nothing to do with the theory of a second chance.

A good passage to study along with the verses we have covered in this lesson is Romans 6:1-18.

Conclusion: In view of these verses, we need to evaluate our thinking and see if we are armed with the same mind or thought as our Saviour.

THE BAPTIST EXAMINER

APRIL 23, 1979

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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"Some teach there are no rewards outside the Baptist church. Will the Old Testament saints be rewarded? Will the tribulation martyrs be given the crown of life (Rev. 2:10)? Would you affirm that all the tribulation martyrs are in Baptist churches?"

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Those who teach such things have either embraced or are going in the direction of the Priesthood of the Church heresy. (Yes, I used the word heresy, because any of these so-called new life doctrines are in opposition to the truth and are therefore heresy). Yes, there are rewards to those outside the Baptist church. I am sure that there will be more rewards to a person that belongs to the Lord's church but that does not exclude those who are outside of it.

No preacher outside of the Lord's church will receive the shepherd's crown of I Peter 5:4. Any saved person, however, that is used to teach another person of life, and that person is saved, will receive a reward. Paul speaks of the saints in Philippi as his "joy and crown" (Phil. 4:1. See also I Thess. 2:19 and II Cor. 1:14). The person that resists the temptations of the flesh will receive a reward. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love Him" (James 1:12). Those who go through great tribulation, (there will be many saved during the tribulation period, and they certainly will not be in the church), will receive reward. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

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May I ask a question in order to start the discussion on this subject? Since our Lord started His church while He was here in the flesh, and since He has ordained that His church would propagate itself by authorizing other churches just like the one He had in Jerusalem, why would He be interested in rewarding His people for working in somebody else's church? I just cannot see Him rewarding someone for what he does in Martin Luther's church, or in any other church other than His own. So you can number me with those who hold that He rewards those who are faithful to Him in all things, including their following Him in baptism. And how can you follow Him who was immersed into His church by being sprinkled into somebody else's church? If you follow Him, you must go the way He went, and, beloved, He went into His Baptist Church by way of immersion at the hands of a God sent Baptist preacher.

However, this applies only to this church age. There was no church in Old Testament times, and there won't be a single one of His churches in existence during the tribulation time. His churches are made up of His saints who are the members of His churches. When one of them dies, he or she

is no longer a part of the church. So when our Lord comes for His saints and the ones who are members of His churches are caught up to ever be with Him, His churches will cease to be. So our Lord will reward Old Testament saints for their faithfulness to Him. And He will reward the tribulation saints for their faithfulness to Him. His churches have nothing to do with their rewards, because His churches were not in Old Testament times, and they won't be in the tribulation time. But today when His churches are in the world His saints have no excuse for not laboring in one of them. They may not live near enough to one of them for them to attend. But they can be members, and be a help with their prayers, and with their tithes and offerings.

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Will the O. T. saints be rewarded? Yes. The Lord told Jeremiah, "Thy work shall be rewarded" (Jer. 31:16). The reward in view in the Lord's promise to Jeremiah postdates the return of the exiles from Babylon, it has to do with the birth of Christ (Jer. 31:15-17), and therefore postdates the regathering of Israel in the climax of this age. Jeremiah will receive his reward at the Bema seat of Christ in heaven.

Christ said, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward" (Matt. 10:41). And to show that the reward mentioned (Matt. 10:41) is not restricted to the N. T. prophet we have this word, "Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in like manner did their fathers unto the prophets" (Luke 6:23). Not only the O.T. saints to be rewarded, but their prophets are to receive great reward. "To him that soweth righteousness shall be a sure reward" (Prov. 11:18).

God "is a rewarder of them that diligently seek Him" (Heb. 11:6). Immediately following this text we see a great array of O.T. saints marching onward to their eternal reward, and it is plain to see the reward in view is not temporal, for we read of Moses, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of reward" (Heb. 11:25-26).

Will the tribulation martyrs be given the crown of life (Rev. 2:10)? While the words of Revelation 2:10 are addressed to the Lord's churches they do not necessarily preclude believers who are outside of one of the Lord's churches. Those martyred for the cause of Christ in the seven year tribulation will most surely receive the crown of life. James says, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him" (James 1:12). And of the tribulation martyrs we read, "And they overcame him (Devil) by the blood of the Lamb; and they loved not their lives unto the death" (Rev. 12:11). The tribulation martyrs will be sorely tried, but they will endure it though death be the price

of endurance. Thereby manifesting their love for Him Who loved and died for them, and they shall receive the crown of life.

Would you affirm that all the tribulation martyrs are in Baptist churches? On the contrary, I affirm that there is not one true Baptist church on earth during the seven year tribulation period. Baptist martyrdom ceases with the translation of the church at the rapture, which translation precedes and precipitates the tribulation. Paralleling time the tribulation period is the rewarding of the saints at the Bema Seat of Christ in glory, and the marriage of the Lamb (Rev. 19:7-9).

Following the marriage of the Lamb the Lord returns to earth with His bride to reign, therefore the sequence of events bears out that the church has already been rewarded before she returns to earth with her blessed Groom (Rev. 19:11-14). Christ associates rewards with resurrection (Luke 14:14), and Paul connects resurrection with the rapture (I Thes. 4:13-17). Thus the order is resurrection, rapture, and rewards.

The redeemed person owes nothing to God in payment for his salvation, for salvation cannot be earned by payment of any kind or amount, but is bestowed upon the elect as a pure gift from God. However a life of righteousness is owed to God by all men, and many of the redeemed acknowledge this debt. Out of a heart filled with love and gratitude, and being motivated by a desire to glorify God they live faithfully in this life, and are rewarded in the next.

The grand climax of the Bema Seat is recorded for us in Revelation 4:10 and 11, where it is stated, "The four and twenty elders (Twelve sons of Jacob, the first elders in Israel, and the twelve apostles, the first elders in the church. See Revelation 21:12-14) fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne saying, Thou art worthy, O Lord, to receive glory and honour, and power: for Thou hast created all things, and for Thy pleasure they are and were created."



"Love"

(Continued from Page Three) knowledge of God Himself, and consequently the knowledge of God's will, has been frequently impaired, and, although still discovering itself in the dictates of conscience, yet has necessarily been bereft of its certainty and its consistency as a standard of moral rectitude; and that this knowledge, lost in consequence of the sinful aversion of the human heart to retain it, has through the unmerited favour of God been restored in divine revelation." Our happiness consists in knowing and loving God. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

With more ease might we gauge the ocean, weigh the mountains, bend the pillars of the earth, control the freedom of the air, or number the stars of the firmament, than "find out the Almighty unto perfection." Nevertheless, by searching the inspired Word, we may attain a knowledge of His nature, character, and will, and our duty. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

To love God is a moral obligation. It was enjoined both under the Mosaic and Christian dispensations. When Moses received the law from God, he pressed its observance upon the people. "Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6:4, 5). A cer-

tain lawyer asked the Saviour which was "the great commandment in the law." "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets (Matt. 22:36-40). To love God is not an irksome task to a Christian, but his highest delight and most exalted exercise. With David he says, "I will praise Thee, O Lord, my God, with all my heart: and I will glorify Thy name for evermore!"

## THE EVIDENCES OF LOVE TO GOD

Love to God produces hatred to sin in all its forms, to every system and principle which is at variance with truth, and causes the affections to gravitate to the earth. Love to God is manifest.

In obedience to Him. The Saviour saith, "If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me." Nothing short of this can authenticate the existence of this principle in the heart, for obedience is the proper test of love to Christ. We also read that His "commandments are not grievous." There is nothing in the keeping of them derogatory to our honour, nor detrimental to our happiness; but, on the contrary, "Him that honoureth me, I will honour"; and "Great peace have they that love thy law, and nothing shall offend them." Our lives must be conformable to the sacred precepts, that we may "walk in love, as he also hath loved us, and given himself for us."

Obedience implies a readiness to do the will of God, which must be our rule, and His honour and glory the end of all our actions and efforts. (Continued on page 5, column 3)

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

### "THE SPRING TIME OF LIFE"

SYLVANUS STALL

My dear young friends: This is the most pleasant season of the year; the snow has melted, the cold weather has passed away, and now the warm pleasant days of spring have come. The trees are all in blossom, the fields look beautiful, and the air is full of sweetness. If you go into the country you will find the farmers plowing their fields, and some are already sowing grain. The spring wheat has already been sown, the oat fields will soon begin to look green, and in the course of a couple of weeks the farmers will be planting their corn.

It must have been at a corresponding period of the year in the East, when Jesus spoke those beautiful words which are found in the 13th chapter of Matthew, contained in the parable of the sower who went out to sow. A great multitude of people had gathered to hear the words which fell from the lips of Jesus. They could no longer gain admission into the house, and so Jesus went down by the sea, or the large lake, and getting into a boat he pushed out just a little from the shore, so all the people standing along the shore could see and hear Him, and then He began to preach to them. Just back of them on the plain was a farmer who was more intent upon sowing his field than upon listening to the words of the Saviour. As Jesus saw him pacing to and fro across the field, scattering the grain in the furrows, Jesus very likely pointed to him, calling the attention of the multitude to what he was doing, and said to the people, "Behold a sower went forth to sow," and then called the attention of the people to the character of the soil in the different places where the seed fell.

I have here a sack, something like the farmers use in the country, although many farmers now sow their grain with a machine called a drill. With this sack suspended about the neck, in this way, the farmer reaches in and takes out a small handful of seed, and then swinging his hand, throws the seed

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the time that he was doing that which was for my good; but now I see it all very plainly.

In closing let me say to you, do as Isaiah suggested, "Sow by the side of all waters." That is, be very diligent, that day by day you may do some kind act, which will hereafter spring up into a fruitage of very great good. The Bible enjoins upon both young and old to be very diligent in this work, for it says, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccl. 11:6).

(FIVE MINUTE OBJECT SERMONS TO CHILDREN, pp. 82-86, 1893 edition).

### "Love"

(Continued from page four)

forts. "I will run the way of thy commandments, when thou shalt enlarge my heart."

Obedience includes active effort in the Saviour's cause. Love is not a dormant but an active principle; and, to achieve any great amount of moral good, decisive action is the pre-requisite. It does not require a great stretch of intellect to conceive the necessity of personal effort to destroy the works of the devil, promote the prosperity of the church, and the regeneration of the human race.

The path of enterprise the Christian must pursue is marked out. Numerous and powerful impediments may lie across the path; therefore, to accomplish his object, faith and courage are absolutely necessary. When one of the six-winged seraphs took a live coal from off the altar and laid it on the lips of Isaiah, and the voice of the Lord fell on his ear, saying, "Whom shall I send, and who will go for us?" he answered, "Here am I; send me." He did not hesitate; he made no inquiries; he did not particularize; nor object on the ground of difficulty, danger, or expediency. He did not say, send me if the work is easy; send me if there is no cross to bear; send me if there are no difficulties to encounter; send me if there is no persecution to endure; send me if there is ample compensation for the work. No, he was willing to venture ready to obey, prompt to comply.

One writer remarks, "It is the nature of love to seek its highest gratification in the happiness of its object. Love lives in the enjoyments it bestows. This is the element of its existence. It delights in occasions of manifesting its strength by the extent of its sacrifices in promoting the good of those that are loved. The eye can linger upon nothing more beautiful than the manifestation of this affection. The heart can be subjected to no influence richer in the purest enjoyment."

To be obedient is to follow the Saviour not only when the road is smooth and the elements are placid, but when the way is rough and the storm high; not only when men speak well of you, but when your characters are branded with infamy; not only when the sun of prosperity shines upon you, but when the gloom of adversity gathers around you. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

Love to others indicates our love to Christ. Love is comprehensive in the objects it embraces, and diffusive in the principles it inculcates. There must be the outgoings of pure affection. "These things I command you," said the Saviour, "that ye love one another." It is the badge of our discipleship: "By this shall all men know that ye are my disciples if ye love one another." It is one of the evidences of our conversion: "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14). "Beloved, let us love one another: for God is love; and every one that loveth is born of God, and knoweth God." It is impossible to enjoy religion if we love not one another.

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this

commandment have we from him, That he who loveth God love his brother also" (1 John 4:20, 21).

Love to others must be manifested in words and acts of kindness; we are to be humane and generous in our dispositions and deeds. "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, ye shall not lose his reward." Paul writes to the Galatians: "By love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." John writes: "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers: Which have borne witness of thy charity before the church."

We have a touching exemplification of this principle in the conduct of Obadiah, when he "took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water" (1 Kings 18:4). The Primitive Christians sold their possessions and goods, and distributed them to meet the wants of the needy.

The Apostle Paul urges the observance of Christian sympathy. "Rejoice with them that do rejoice, and weep with them that weep." Christians should sympathize with each other. "The members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it" (1 Cor. 12:25, 26). This sympathy must extend to the unconverted. "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body" (Heb. 13:3).

"How softly the tear of sympathy falls on the heart bruised and broken by sorrow! It assures the sad and weeping soul that it is not alone in a wilderness of cold hearts; that there are those who can feel for the troubles of others; and oh! what is more cheering to an aching heart than such a thought? The desire to be loved is common to human nature. It is the first impulse of the opening heart, and it lives and breathes in the bosom of all until the hour of death. A look of love, a word of kindness, a tear of sympathy costs us nothing; why, then, withhold them from those who would prize them as blessings winged with the fruitful dews of heaven? The tear of sympathy never falls in vain. It waters and fertilizes the soil of the most sterile heart, and causes it to flourish with the beautiful flowers of gratitude and love. And as the summer clouds weep refreshment on the parched earth, and leave the skies more beautiful than before, with the rainbow of promise arching in the coerulean dome, so the tear of sympathy not only refreshes the heart on which it drops, but it elevates and beautifies the nature of him from whom it springs. A sympathizing heart is like a spring of pure water, bursting forth from the mountain side. Ever pure and sweet in itself, it carries gladness and joy on every ripple of its sparkling current."

Not only is this love manifested in relieving the destitute and sympathizing with the afflicted, but also in efforts to promote their spiritual welfare. The claims we have upon each other are obvious; especially when we consider that we are created by the same God, redeemed by the same sacrifice, and must stand at the same tribunal in the final judgment. But to be regardless of those claims and socialities of life is criminal, and calculated to disorganize society and negative our fraternity. Let our language be—

"All that I am and all I have Shall be for ever Thine; Whate'er my duty bids me give, My cheerful hands resign."

Gratitude is also an evidence of our love to God. The Psalmist recorded his gratitude to God: "What shall I render unto the Lord for all His benefits toward me?" And have we not equal cause for gratitude? Think of the blessings He has bestowed upon us; are they not innumerable and unmerited? There are benefits bestowed upon us in creation in the exercises of His providential administrations, in the provision for

our sustenance, in our redemption, and in the plenary effusions of the Holy Spirit on our hearts and the labour of our hands. Besides, we have our Sabbaths, the ministry of the Word, the ordinances of religion, and the assurance of a home in the skies. Every blessing we receive from God should inspire us with gratitude and praise. David invokes the celestial, terrestrial, and all rational creatures to praise God; and concludes his incomparable Psalms with a general exhortation: "Let every thing that hath breath praise the Lord." And it appears as though John heard them in the delightful exercise, for saith he, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5:13).

(To be continued)



### Miniature History . . .

(Continued from page one)

called Anabaptists. Another very natural consequence is, this sentiment constrains the Baptists to oppose the baptism of infants. Hence they are distinguished by the name of Antipedobaptists.

I add one observation more, and that is, Whenever and wherever I find persons, who hold the peculiar, characteristic sentiment of the Baptists, I shall call them by that name. Their history now follows.

I. The origin of the Baptists can be found no where, unless it be conceded that it was at Jordan, or Enon.

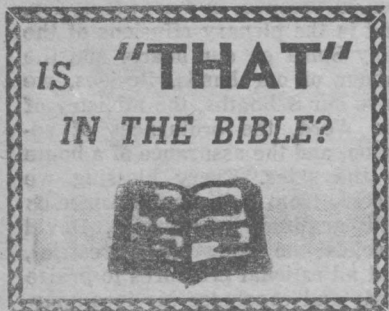
Dr. Mosheim, in his history of the Baptists, says, "The true origin of that sect which acquired the denomination of the Anabaptists by their administering anew the rite of baptism to those who come over to their communion, and derived that of Mennonites from the famous man to whom they owe the greatest part of their present felicity, is hid in the remote depths of antiquity, and is of consequence extremely difficult to be ascertained."

Here, Dr. Mosheim, a learned historian, though not so candid a one, as the science of letters can boast, bears positive testimony, that the origin of the Baptists is hidden in the remote depths of antiquity. Nothing is more evident than this; the Doctor either knew not their origin, or was not candid enough to confess it. At least we have this conclusion, that he could find their origin no where short of the Apostles.

II. A large number of the Baptists were scattered, oppressed, and persecuted, through many, if not through all, the nations of Europe, before the dawn of the reformation under Luther and Calvin. When Luther, seconded by several princes of the petty states of Germany, arose in opposition to the over-grown usurpations of the church of Rome, the Baptists also arose from their hiding places. They hoped that what they had been long expecting and praying for was now at the door; the time in which the sufferings of God's people should be greatly terminated; but God had not raised Luther's views of reformation to the height the Baptists were expecting.

Their detestation of the Mother of Harlots owing to their bitter experience of her cruelties, and the clear gospel light with which they had been favoured above Luther, and their ardent desire to be utterly delivered from her cruel oppressions, made them wish to carry the reformation farther than God had appointed Luther to accomplish. They were soon disappointed in Luther, and probably did not duly appreciate the reformation which he was instrumental in effecting. It was as might have been expected; the Lutherans and the Baptists fell out by the way; and Calvin, if not Luther, warmly opposed them. See MOSHEIM, (Continued on Page 6, Column 1)





Question:

**WHO SERVED BOILED BEEF TO A CROWD?**

Answer: Elisha, First Kings 19: 21.—"And he (Elisha) returned back from him (Elijah) and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat..." Evidently by "instruments" is meant the yokes which he used as fuel.

## Miniature History . . .

(Continued from page five)  
Cent. XVI, Cap. iii, Sect. 3, Part 2.

MOSHEIM, Vol. IV, p. 427; speaking of the Baptists says, "This sect started up all of a sudden, in several countries, at the same point of time, and at the very period when the first contests of the reformers with the Roman Pontiffs drew the attention of the world." From this we have one plain and fair deduction; that the Baptists were before the reformation under Luther and Calvin, and therefore did not take their rise from the Enthusiasts under Munzer and Stork, or at that time; or at Munster.

III. The Hussites, in the fifteenth century, the Wickliffites, in the fourteenth, and the Petrobrusians, in the twelfth, and the Waldenses, were all Baptists (not all, every one; but all, generally). To this fact Dr. Mosheim bears the following testimony, "It may be observed that the Mennonites (i.e. the Baptists of East and West Friesland, Holland, Gelderland, Brabant, Westphalia, and other places in the North of Europe) are not entirely mistaken, when they boast their descent from the Waldenses, Petrobrusians, and other ancient sects who are usually considered as witnesses of the truth in times of universal darkness and superstition. Before the rise of Luther and Calvin, there lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland, and Germany, many persons, who adhered tenaciously to the following doctrine, which the Waldenses, Wickliffites, and Hussites had maintained; some in a more disguised, and others in a more open and public manner. That the kingdom of Christ, or the visible church He had established upon earth was an assembly of true and real saints, and ought therefore to be inaccessible to the wicked and unrighteous, and also to be exempt from all those institutions which human prudence suggests to oppose the progress of Iniquity, or to correct and reform transgressors. This maxim is the true source of all the peculiarities that are to be found in the religious doctrine and discipline of the Mennonites, (or Baptists in the North of Europe) and it is most certain that the greatest part of these peculiarities were approved of by many of those who, before the dawn of the reformation, entertained the notion already mentioned relating to the visible church of Christ." (Vol. IV, pp. 428, 429).

From this testimony of Dr. Mosheim we may remark:

1. That the Mennonites were Baptists, or Anabaptists, for these different names he uses to express one and the same thing.

2. That the Petrobrusians were Baptists; for the Baptists assert, the Mosheim allows it, that they were their progenitors in principle and practice. Besides, in his history of the twelfth century, part II, chap. V., Sect. 7, he expressly tells us, that one of their tenets was, that no persons whatsoever were to be baptized before they

were come to the full use of their reason.

3. That the Waldenses, Wickliffites, and Hussites were Baptists; for, as Mosheim says, they all held to the great and leading maxim, which is the true source of all the peculiarities that are to be found in the religious doctrine and discipline of the Mennonites. These several denominations of Christians were not known by the ancient modern and appropriate name, Baptists. But their doctrine and discipline were the same with our Baptists, and were they now living they would be thus called.

4. That in the sixteenth century the Waldenses, Petrobrusians, and other ancient sects (i.e., of the Baptists) were usually considered as having been witnesses of the truth, in the times of darkness and universal superstition. How differently from this do many consider them in our day!

5. That before the rise of Luther and Calvin, there lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many persons who held the same doctrine and discipline with the Baptists in our day, and were, of necessity and fair consequence, of the same denomination.

IV. We have already traced the Baptists up to the twelfth century. We have also found that they were scattered over almost all the countries of Europe, and were, in the dark ages of popery, the witnesses of the truth; or have been usually thus considered. Besides, we have found that the Waldenses were, in principle and practice, Baptists. We will now see to what origin we can trace the Waldenses.

Dr. Maclaine, who translated Mosheim's church history from the original Latin, gives us, Vol. II, pages 118, 119, under note G. the following history of the Waldenses. His words are: "We may venture to affirm the contrary (i.e. from what Mosheim had just said of the Waldenses taking their name from Peter Waldus) with Beza and other writers to note; for it seems evident, from the best records, that Valdrus derived his name from the true Valdenses of Piedmont, whose doctrine he adopted, and who were known by the name of Vaudois or Valdenses, before he, or his immediate followers, existed. If the Valdenses, or Waldenses, had derived their name from any eminent teacher, it would probably have been from Valdo, who was remarkable for the purity of his doctrine, in the ninth century, and was the contemporary and chief counsellor of Berengarius. But the truth is, that they derives their name from their valleys in Piedmont, which in their language are called Vaux. Hence Vaudois, their true name; Hence Peter, (or, as others call him, John) of Lyons, was called in Latin Valdus, because he had adopted their doctrine; and hence the term Valdenses and Waldenses, used by those who write in English or Latin, in the place of Vaudois, the bloody Inquisitor Reinerus Sacco, who exerted such a furious zeal for the destruction of the Waldenses, lived but about eighty years after Valdus of Lyons, and must therefore be supposed to know whether or not he was the real founder of the Waldenses, or Leonists; and yet it is remarkable that he speaks of the Leonists as a sect that had flourished about five hundred years; nay, mentions authors of note, who make their antiquity go back to the apostolic age. See the account given in Sacco's book by the Jesuit Gretser in the Bibliotheca Patrum. I know not upon what principle Dr. Mosheim maintains that the inhabitants of the valleys of Piedmont are to be carefully distinguished from the Waldenses; and I am persuaded that whoever will be at the pains to read attentively the 2nd, 26th and 27th chapters of the first book of Leger's Historie des Eglises Vaudoises, will find this distinction entirely groundless. When the Papists ask us where our religion was before Luther, we generally answer, in the Bible, and we answer well. But to gratify their taste for tradition, and human authority, we may add to this answer — and in the valleys of Piedmont."

To the above we may add, one of the Popish writers, speaking of

the Waldenses, says, "The heresy of the Waldenses is the oldest heresy in the world" (IN PRESIDENT EDWARD'S HISTORY OF REDEMPTION, p. 267, Vol. I).

It is here worthy to be particularly noticed —

1. That Reinerus Sacco speaks of the Waldenses, or Baptists, of his day, as a sect that had at that time flourished for about five hundred years; which brings all existence of the Baptists, as a religious sect, up to the fifth century.

2. That this same Reinerus Sacco mentions authors of note who make the antiquity of the Waldensean Baptists go back to the apostolic age.

3. That the Baptists are the most ancient of all the religious sects, who have set themselves to oppose the ghostly powers of the Romanists.

4. That, if there be any body of Christians, who have existed during the reign of antichrist, or of the man of sin, the Baptists have been this living Church of Jesus Christ.

5. The consequence of the whole is this: The Baptists have no origin short of the Apostles. They arose in the days of John the Baptist, and increased largely in the days of our blessed Saviour and in the days of His Apostles, and have existed, under the severest oppressions, with intervals of prosperity, ever since.

But as to the Pedobaptists, their origin is at once traced to about the middle of the second century; when the mystery of iniquity not only began to work, but, by its fermentation, had produced this error of fruitful evils, namely, that baptism was essential to salvation; yes, that it was regeneration. Hence arose the necessity of baptizing children. Now comes forward Irenaeus, and informs that the church had a tradition from the Apostles to give baptism to infants. We are told in the Appendix to Mosheim's Church History, that one of the remarkable things which took place in the second century was the baptizing of infants, it being never known before, as a Christian ordinance for them.

What a pity it is, that good men, who have renounced the error, which was, as church history informs us, the progenitor of infant baptism, should still retain its practical and erroneous offspring to the prejudice and marring of the church of God! Not a single sect of the Pedobaptists can find its origin nearer to the Apostles than the second century. We hence conclude, that their origin was there, and that they then and there arose in the mystery which was then working.

V. The following is the testimony which President Edwards bears in favor of the Waldenses and other faithful ones, who were scattered through all parts of Europe in the dark ages of Popery.

"In every age of this dark time, there appeared particular persons in all parts of Christendom, who bore a testimony against the corruptions and tyranny of the Church of Rome. There is no one age of antichrist, even in the darkest time of all, but ecclesiastical historians mention a great many by name, who manifested an abhorrence of the Pope and his idolatrous worship. God was pleased to maintain an uninterrupted succession of witnesses, through the whole time, in Germany, France, Britain, and other countries, as historians demonstrate, and mention them by name, and give an account of the testimony which they held. Many of them were private persons and many of them ministers, and some magistrates and persons of great distinction. And there were numbers in every age, who were persecuted and put to death for this testimony.

"Besides these particular persons, dispersed here and there, there was a certain people, called the Waldenses, who lived separate from all the rest of the world, who kept themselves pure, and constantly bore a testimony against the Church of Rome, through all this dark time. The place where they dwelt was the Vaudois, or the five valleys of Piedmont, a very mountainous country between Italy and France. The place where they lived was compassed with those exceeding high mountains, called the Alps, which are almost

impassable. The passage over these mountains, desert countries, was so difficult that the valleys where these people dwelt were almost inaccessible. There this people lived for many years, as it were alone; where, in a state of separation from all the world, having very little to do with any other people, they served God in the ancient purity of His worship, and never submitted to the Church of Rome. This place, in this desert, mountainous country, probably was the place especially meant in the 12th chapter of Revelation, verse 6, as the place prepared of God for the woman, that they should feed her there during the reign of Antichrist."

"Some of the Popish writers themselves own that that people never submitted to the church of Rome. One of the Popish writers, speaking of the Waldenses, says, the heresy of the Waldenses is the oldest heresy in the world. It is supposed, that this people first betook themselves to this desert, secret place among the mountains to hide themselves from the severity of the heathen persecutions, which were before Constantine the Great, and thus the woman fled into the wilderness from the face of the serpent (Rev. 12:6; 14). And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place, where she is nourished for a time and times and half a time from the face of the serpent. And the people being settled there, their posterity continued there from age to age afterwards, and being as it were by natural walls, as well as by God's grace, separated from the rest of the world, never partook of the overflowing corruption."

It is hoped that the reader will very carefully and candidly compare what is testified to us by three very learned men, Dr. Mosheim, Dr. Maclaine, and President Edwards, the testimony of the first is,

that the Waldenses and many others who are usually considered as witnesses of the truth in the times of universal darkness and superstition, were essentially agreed with the Baptists of modern date, as to principle and practice, or as to the great maxim, whence flow all the peculiarities of that denomination. His testimony, in short, is this: the Hussites, the Wickliffites, the Petrobrusians and the Waldenses, with other witnesses of the truth, scattered over Europe in the dark ages of Popery, were essentially the same with the Baptists of later times; or that they all were what we call Baptists.

Dr. Maclaine testifies that the Waldenses flourished as early as the fifth century; yes, he informs us that some authors of note carry their antiquity up to the apostolic age.

President Edwards informs us that these Waldenses were the main body of the church in the Dark Ages, and have been, together with their scattered brethren, the pure church of Jesus Christ, during the reign of Antichrist, and, of certain consequence, were the successors of the pure church, from the days of Christ and His Apostles.

The fair consequence of all this is, that the Baptists have been the uninterrupted church of our Lord from the Apostles' days to ours.

I may, indeed, exclaim, What have I been believing, what have I been doing, with respect to the Baptists all my days? I know and I confess, that the history of the church assures me, that the denomination of Christians to which I have belonged, and to which I do still visibly belong, came through the church of Rome, and was broken off from the mother of harlots, and it is not greatly to be wondered at, if all her filth should not yet be wiped away. At the same time, the same

Continued on page 7, column 4)

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

AMSTERDAM (EP) — A Romanian Protestant evangelist, Ioan Samu, has been sentenced to six years in prison for involvement in "ideological propaganda," according to "Open Doors," a Netherlands-based relief organization for East European countries.

The organization said Mr. Samu, his brother, and a lay preacher of the Church of Gypsies in Medias, were arrested last summer for attempting to conduct evangelistic services in a village near Medias. The three men were sentenced to six months in prison. Following an appeal, the three were given six-year terms.

According to Amnesty International, the London-based human rights organization, Romanian Communist authorities have adopted an increasingly restrictive attitude towards the religious freedom of minority Protestant evangelical denominations since 1970.

Last year Anita Bryant was chosen as the Most Admired Woman by GOOD HOUSEKEEPING magazine. This year she was chosen again.

JERUSALEM (EP)—The Israeli Supreme Court has ruled that a "Hebrew Christian" woman cannot be considered a Jew under the Law of Return because she believes that Jesus was the Messiah. It ruled in a case brought by Eileen Dorflinger, 35, of Connecticut, who was refused Israel citizenship although she had applied for it under the Law of Return on the ground that her American parents were Jewish.

Under the Israeli Law of Return, a Jew is defined as "a person born to a Jewish mother or who has become converted to Judaism and who is not a member of another religion." While Ms. Dorflinger said she believed Jesus was the Messiah, she asserted that she remained a Jew.

The Interior Ministry had indicated that Ms. Dorflinger was associated with the "Jews for Jesus" movement, which it describes as "the operator of a ruse to bring Christianity's message to our nation and make Jews renounce their religion."

NEW YORK (EP)—More than 30 million legal abortions are performed worldwide each year, with more than 1 million of them in the U.S., according to a report by The Alan Guttmacher Institute, an affiliate of the Planned Parenthood Federation of America.

Since the 1973 U.S. Supreme Court ruling liberalizing abortion, more than 5 million U.S. women have obtained legal abortions in 3,000 clinics, hospitals and physicians' offices, the report said.

The number of legal abortions in the U.S. has increased from about 745,000 in 1973 to 1.3 million in

1977. In recent years, U.S. women have terminated almost 3 out of 10 pregnancies by abortion.

"U.S. women obtain legal abortions at a somewhat higher rate than women in Canada and Western European countries, the Guttmacher report said, "but at a considerably lower rate than do women in Cuba, Japan, the Soviet Union and most Eastern European countries."

FRANKFORT, Ky. (EP) — A Kentucky Circuit Court judge has ruled that a 1978 state law providing for the display of the Ten Commandments in public school classrooms violates neither the state nor federal constitutional provisions for the separation of church and state.

SALEM, Ore. (EP)—A former member of the Unification Church collected \$16,732 from it because the Church failed to return his belongings. He is Christopher Rudie, 24, who left the Church in 1976 after being "deprogrammed." His brother, Peter Rudie, Salem lawyer who represented him, expressed belief that he is the first plaintiff to collect money from the Church founded by Sun Myung Moon.

Christopher Rudie said he was a "Moonie" for 2½ years and "made \$70,000 for them and they took all my personal possessions." He said he sued to "recoup losses and finance my college education."

ATLANTA (EP)—Hustler magazine owner LARRY FLYNT has been convicted on 11 counts of obscenity and fined a total of \$27,500 by a state court judge here. Judge Nick Lambros also sentenced Mr. Flynt to 11 years in jail but suspended the sentence on condition that the publisher pay the fine and stop trying to sell Hustler and Chic magazines in Georgia.

The 36-year-old magazine executive was paralyzed from mid-thigh down when he was shot in nearby Lawrenceville, Ga., last year. During the fall of 1977, Mr. Flynt reportedly became a Christian through the ministry of President Carter's evangelist sister, Ruth Carter Stapleton. Since then, however, he has continued to defend the content of his magazines and has portrayed himself as a fighter for civil liberties and First Amendment freedoms.

NEW YORK (EP)—LLOYD G. VAN VACTOR, the United Church of Christ missionary who was kidnapped March 8 by Muslim guerrillas in Marawi City, The Philippines, has been released. The 50-year-old principal of Dansalan Junior College there, walked into his home on the college campus the evening of March 27, Church sources reported here.

He did not know the basis on

which his release was negotiated. The local negotiating committee, with the Church's assent, had said it would not pay the ransom demanded. The native of Spearfish, S. D., did not know that his wife of 28 years had died of complications following abdominal surgery on the eighth day of his captivity.

HILLSBOROUGH, N.J. (EP) —Galen Kelly, a private detective, has been fined \$500 and given a suspended sentence of 90 days by a municipal court judge in connection with his role in the abduction and attempted deprogramming of a member of a group known as the Circle of Friends.

Last October, Mr. Kelly had seized John Stedrak and attempted to deprogram her from the group. She escaped after five days and brought charges against Mr. Kelly and her father, who had hired Mr. Kelly. Municipal Court Judge Richard Koerner put Mr. Kelly on a year's probation after giving him the fine and suspended sentence. He also ordered him not to engage in deprogramming in New Jersey again. Anthony Stedrak, the young woman's father, was fined \$250.

Somerset County newspapers have described the Circle of Friends as a "capitalist commune." It claims 75 members and is led by George Jurcsek, 58, who has been referred to variously as an Indian swami, philosopher, astrologer, and stock market wizard.

CHANDLER, Arizona (EP)—Voluntary prayers offered during student assemblies at Chandler High School here are unconstitutional. So ruled U.S. District Judge Carl A. Muecke of Phoenix. And the prayers may not continue, Judge Muecke noted, as he permanently enjoined school officials from continuing with the practice.

NEW DELHI (EP) — Indian Christians have taken to the streets to protest against a parliamentary bill relating to religious conversions, which the Christians say would discriminate against minority religions in India.

The controversial "Freedom of Religion" bill now before the federal legislature, would outlaw conversions to a faith effected by "force, fraud, inducement, or deceit." During the weekend of March 24-25, more than 4,000 Christians marched through downtown Calcutta carrying posters and banners, protesting the bill and proclaiming, "We Christians Demand Fundamental Rights." Over a hundred similar demonstrations took place in other parts of India. According to some critics of the bill, Mother Teresa of Calcutta, the famed apostle of the sick poor, would be liable to two years' imprisonment because her charitable works could be interpreted as constituting an "inducement" to conversion.

RICHMOND (EP) — Southern Baptist mission officials have expressed concern about new and proposed visa limitations in Peru and Colombia which would seriously cripple missionary activities there.

The Peruvian government ruled in January that evangelical missions can't increase their number of missionaries, and that new visas will be approved only for missionary replacements, on a one to one basis, according to J. Bryan Brasington, secretary of the Southern Baptist Foreign Mission Board for Western South America.

He said Colombia plans to actually reduce the number of missionaries by giving only one new visa for every two missionaries who leave the country. "The ultimate goal is to limit the presence of foreigners in Colombia—especially those who are working in the area of religion," Mr. Brasington said.

BLOOMINGTON, Minn. (EP) — A bowling alley has refused to renew a contract with a church bowling team because its members don't drink beer.

Gordon D. Biehl of South Covenant Church here said that the bowling alley "management feels it does not make enough money off bowling and depends on beer-drinkers to make a profit." The church team had bowled at the same place for 15 years, but the

alley recently came under new management.

"I wasn't aware that liquor licenses also permitted discrimination against non-drinkers," Mr. Biehl said. "It seems to me that our city fathers should look into the issuing of liquor licenses to businesses which discriminate in this manner."

BERLIN (EP)—Reversing one of the strictest measures of Communist countries in the past, the East German government will now allow both Protestant and Catholic street collections at certain limited times.

The Federation of Evangelical Churches announced it has received state permission to solicit publicly on May 24-27 for "church construction" and on Nov. 22-25 for "inner-mission work and relief." Street collections "for institutional construction in the Catholic Church" were permitted March 22-25 and will be allowed Oct. 11-14 "for charitable causes of the Catholic Church."

## Miniature History . . .

(Continued from page six) history assures me, that the Baptists never have submitted to her superstitions and filthy abominations.

In this short History of the Baptists, we see the continued accomplishment of one of Christ's promissory predictions, which is Matthew 16:18. The gates of Hell shall not prevail against the church. That denomination of Christians which are called Baptists, are the only known society of professing Christians, against which Satan hath not prevailed, either in point of doctrine, or discipline, or both. This church, or old and inveterate heresy, as Satan would call it, he acknowledges, by the mouth of his servants the Romanists, that he could never subdue. It is true, Satan hath joined many of his legions to it, as he did many false brethren to the disciples in the days of the Apostles. But he hath never, no, not for an hour prevailed upon this ancient and primitive church to give up the doctrines of grace, or the administration of the ordinances as Christ delivered them to His people.

That which she first received, she still holds fast, and will. In all the history of the church, we read of no other body of professing Christians, after which Satan hath cast such a continual flood of waters; but hitherto the earth hath helped the woman, and the flood of persecution hath not prevailed. Neither shall it ever prevail.

(THE BAPTIST MAGAZINE FOR 1809, Vol. I, pp. 5-12).

## God Only

(Continued from page one) because God is rejected.

David saw where true hope really is: "I depend on God alone." Then he could say confidently, "I shall not be moved." Hope is alive only when we are alive in God. Here is a different (more accurate translation) of verse 6: "Verily to Elohim resign thyself, my soul; for from Him cometh my hope." There is hope. "God only" is hope. We are to depend only upon Him.

Before we look at the two specific verses, I will briefly outline this entire Psalm so that we can get the setting of these two verses. (1) The one who trusts in God cannot be destroyed. (Psalm 62: 1-4). (2) The one who trusts in God finds refuge. (Psalm 62:5-8) (3) The

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one who trusts in God considers false helps and the true help. (Psalm 62: 9-11) In the context of one trusting in God only, you find three great affirmations concerning God. They are wonderful. Psalm 62: 2 and 6 states them. Verse 2: "God only is my rock and my salvation; he is my defence; I shall not be greatly moved." These two verses tell us three things about God.

## GOD ONLY IS SOVEREIGN

"He only is my rock . . ." A rock is strong. David saw rocks all about him in his wilderness hideout. He thought, no doubt, there is an illustration of God's sovereignty. The storm of political revolution could not shake him. David trusted in the Sovereign God of all.

The Lord's cur Rock, in Him we hide, a shelter in the time of storm; secure whatever ill betide, a shelter in the time of storm. A rock is dominating in the physical world—strong mighty and protecting. Thus our God is sovereign. Verse 11 expresses this sovereignty in another way: "Power belongs to God."

God is sovereign in His power. Jesus said, "All power . . ." There is not any one or anything stronger than God. He is almighty. This idea that God and the devil are in combat and God is about to be defeated is a lie: the devil is defeated. He never won.

God is sovereign in His position. His position in verse 4 is described as "excellency." God is above all. He is over all. His mighty position is that of the supreme majesty of all.

God is sovereign in His possession. He possesses all. He owns all. There is not anything about which we can say, "This is mine." God made it and it is His.

Opposition to God in vain. Verse 3 expresses this vanity. There is no hope of success. When you oppose God you never succeed. God is the only Foundation. All else is sinking sand. God is a rock. He is the sovereign foundation of all. "Other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. 3:11) He is the fountainhead of (1) confidence. Trust in Him the psalmist says. He will not let you down. He is Sovereign Lord. (2) True Prayer—"pour out your heart before Him." This precious doctrine of (Continued on page 8, column 4)

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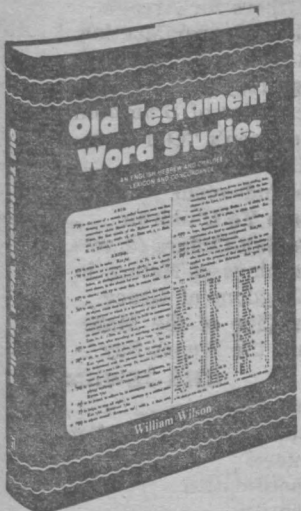
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## Panama Wants . . .

(Continued from page one)  
Panamanians.  
It should be noted here that the U.S. State Department has not yet seriously challenged any of these "claims." Think about Isaiah 5:20. During last year's debates on the treaties, President Carter and his negotiators, Ellsworth Bunker and Sol Linowitz, were assuring us of clear understandings about all details. However, these latest developments should not really surprise anyone.

Deception, I fear, has become the hallmark of most of the Washington crowd anyway. Candidate Carter is the man who promised never to give up control of the Canal. One of his latest deceptions was to ignore completely the Dole-Stone Amendment on the Taiwan Defense Treaty. One of his next deceptions is going to be to curry favor for financing the Canal giveaway by American taxpayers—despite his earlier claim that it wouldn't cost a single taxpayer dollar. Reliable sources say it'll cost us at least \$4.1 billion to give it away and that the total value of all facilities is \$20 billion.

An interesting point on the Canal outrage is that Senator Howard H. Baker, Jr. (R-Tenn.), a presidential hopeful and prominent Presbyterian layman, recently criticized

cized our foreign policy, saying the U.S. should erase the image of being an "international patsy." But Mr. Baker himself made a substantial contribution to the "patsy" image: He provided "the difference," as Senate Minority leader, that enabled Mr. Carter to surrender the U.S. Canal to a communist dictator!

Now that the Senate has voted away the Canal, the time has come for the House of Representatives to appropriate the money. Without this House "enabling legislation," the Canal steal could be doomed. Hearings are now being held by the House Subcommittee on the Panama Canal, chaired by Representative Carroll Hubbard, Jr. (D-Ken.)—a man reported to be much concerned about the public's views on this issue.

Two important resolutions are

now being considered by Mr. Hubbard's subcommittee but unfortunately, there's been little in the regular news media about them. One is H.R. 1716, the Administration's multi-billion dollar proposal to give the Panamanians just about everything their hearts desire, a sort of blank check arrangement. This resolution would pay Panama some four billion dollars of American Tax revenues over the next twenty years for the taking of our canal. The details are broken down into five different parts (to add to the confusion) and are assigned to four different Congressional committees.

The other resolution is H. R. 1958, introduced by Representative George V. Hansen (R-Idaho), and it is designed "to protect the interests and express wishes of the taxpayers of the United States." This measure is a specific back-up to Article IV, Section 3, Clause (2) of the U.S. Constitution which provides for the disposition of U.S. territory and property—and it requires that all funds used to implement the Canal Treaties "be expended only with the express consent of the Congress" and that no territory or property be transferred to Panama unless Congress enacts legislation which expressly authorizes such transfer.

H.R. 1958 is about as straightforward a statement of requirements as it is possible for humans to come up with. It will probably pass too, considering the fact that in the 1978 elections the voters failed to re-elect six Senators who had promoted the Canal Treaties. Seven other pro-give-away Senators were either defeated in the 1978 primaries or didn't choose to face the voters again. So, thirteen pro-Canal Treaties Senators didn't make it back to the Club. Congressmen in voting on H.R. 1958 are going to remember this.

But even if H.R. 1958 passes, is there much doubt that the Administration will find a way around it in order to grant the Panamanians all of their "understandings" about the Treaty provisions?

As to Panama's being pro-communist: Omar Torrijos, after the treaty signing with President Carter, tip-toed back to continue as Strongman of Panama's National Guard, and quietly installed Aristides Royo as the new President. Torrijos has been a close friend and admirer of Cuba's Castro for years. Royo is said to be a Communist, based on his statements and membership in Communist groups. Cuba exerts a great influence on Panama's government and maintains an embassy in Panama City with over one hundred staff members. Moreover, Royo just signed a new trade agreement with Cuba, and has approached the Soviets for "technical assistance."

Wouldn't it be grand for our Congress and State Department to deliver the Canal, the Canal Zone and all appurtenance in tip-top condition to the arrogant and insulting Panamanian leaders—who have the nerve to be arranging for the Soviet entry under our very noses and almost before the ink is even dry on the treaties? As some of our Congressional leaders say, it would demonstrate our bigness and generosity to the whole world!

It should be very interesting to watch the wiggling and double-talking as many Congressmen try to maintain favorable positions with the President while trying to deceive the people back home as to what is going on. Each one of us should write to his own Congressman to let him know our views on this matter. It's our duty!

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*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			

## God Only

(Continued from page 7)  
"Woe unto them that call evil good, and good evil; that put darkness for light and light for darkness; and that put bitter for sweet, and sweet for bitter!" (Isaiah 5:20).  
the sovereignty of God leads to true prayer. All else is mere piddling and puttering. When you really believe that God is supreme and sovereign then you are equipped to pray. Some see this dear doctrine as leading to fatalistic resignation. But dear friend—it leads to a quiet calm submission. Anything else is not faith. A quiet calm submission gives up everything to God. It does not quit, but begins real work. "God only" is the language of faith. Anything else is not faith. There is hope in God only. He only is sovereign.

### GOD ONLY IS SALVATION

"He only is . . . my salvation . . ." The Psalmist is altogether resigned to God. For him it is God only. There is help nowhere else. All have forsaken him. David is all alone. Even his own son seeks to kill him. Does this not remind you of Isaiah 53:6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." We are shut up to God. He alone is salvation. It is God only. Neither the Psalmist, nor any of us has a purpose or action which can save. We cannot save ourselves. We are helpless. The Psalmist's salvation is from God. Our salvation is from God. Indeed, God Himself is salvation. Verse 7 says, "In God is my salvation . . ." You may be trusting in the wrong thing. Only God can save you. The church cannot save you. Good works cannot save you. God only can save you. God only is salvation. Trust Him!

### GOD ONLY IS SURE

"He is my defence . . ." (Psalm 62:2, 6). When you can say, "God is my defender," then you can certainly say, "I shall not be moved." When a man resigns himself to God only, trusts Him for salvation, then God will not fail him. God Himself is the surety/guarantee. There is no security outside Him. God alone is our security.

ity. David saw this very clearly. Thus he wrote: "He only is my rock and my salvation: He is my defense; I shall not be moved."

Humans fail. (verse 9) There is no certainty here. "Men of low degree are vanity." Often men trust in numbers. There should be no confidence in numbers. Democracy is no safe-guard. It often works great wrong. "Men of high degree are a lie." Some trust in the mighty, but find that there is bitterness there. Do not trust even in yourselves. Man's enthusiasm is not to be trusted. "Hosanna" to day and "Crucify" tomorrow.

Human systems fail. (verse 10) "Trust not in oppression." The tyranny of the masses is as terrible as the tyranny of one man. David was warning against those who were tempted to trust in human oppression or suppression. He was saying that only God is sure. Human systems fail—whether they be governmental or social or theological. God only is sure.

Things fail. (verse 10) "Become not vain in robbery: if riches increase, set not your heart upon them." Money will fail us. Things cannot last. God is sure.

### CONCLUSION

Our conclusion must be that of the Psalmist—no more, no less. "God hath spoken once." (He needs to speak only once.) Two things He has said: (1) "Power belongs unto me." He is sovereign. He is Lord of all. There is none mightier. This we must conclude. (2) "Mercy belongs unto me." The issue here is our relationship to Him. This is most important. When you yield to God's power, you receive His mercy. These two go together. You cannot separate them. If you refuse His power you cannot share in His mercy. Jesus is both Saviour and Lord. You cannot have Him as Saviour if you refuse Him as Lord. You must trust Him only. People do not trust God, who do not trust Him only. God alone is to be trusted. He is powerful and merciful.

If you refuse His mercy, you will certainly see the demonstration of His power. God will judge you. God only is sovereign, salvation is sure. Would you trust in Him? If you would have hope, you must first know Him to be the true God.

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