

It takes a strong man to hold his own tongue.

MISSIONARY

PREMILLENNIAL

BIBLICAL

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The Baptist Examiner

Baptist Is Our Middle Name

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

Vol. 49, No. 26

ASHLAND, KENTUCKY, JULY 7, 1979

WHOLE NUMBER 2230

TERMITE THEOLOGY

RAYMOND A. WAUGH, Sr.
Midland, Texas
TRAVESTY

What a tragedy — yea, what a travesty — then, that men who claim to be children of God or Christians should turn a deaf ear to the Apostle's, verily God's, cry, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). How utterly impossible it would seem to be, in the face of Cain's departure and Lot's faithless compromise, that men who would presumptuously call themselves Christian should even suppose that the jailer believed for his family or that he and his family were saved in "baptismal" waters, when the Word is clear, "He that believeth on the Son hath everlasting life" (John 3:36).

All such have missed the message of God in sacrifice to which Abel gave his life! All such have missed the message of God in the promise which Abraham, Isaac, and Jacob knew! All such have missed the message of God in the grace which was dramatized eternally in the faith which Noah knew as he faced the flood and in the faith which Moses knew as he faced the Sea!

And yet, that would seem to be the direction of all humanly-organized, kingdom-building, and earthly oriented religion of our day. As Cain, men are going forth to build their religious cities, when God



RAYMOND A. WAUGH

has commanded faith! As Lot, men conspire to compromise with the world of which they are a part that they might make a worldly show of the flesh, when God works (Continued on page 3, column 1)

OLD FOLK AT HOME

T. W. McVET

"Thou shalt rise up before the hoary head, and honor the face of the old man and fear thy God" (Lev. 19:32).

"The hoary head is a crown of glory if found in the ways of righteousness" (Prov. 16:31).

"Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee" (Ex. 20:12).

I have a profound reverence for old people. We celebrate Children's day, and preach sermons to young men and women and it is right. We cannot take too much pains with the young who are starting in life that they may be fitted and equipped for success. They are the leaders and reformers, and benefactors, and heroes, and champions of the cause of right of tomorrow. Our old people won the mighty victories of yesterday, and have borne the burdens of state and church; they have done more for us than we can ever do in return, and they have loved us more tenderly than we have ever loved them. The heights of their love for us shall never be able to attain unto, and the depths of their sacrifice we shall never fathom until we become parents and by experience feel the yearnings of love that is stronger than death. It is fitting today that we visit the old folks at home and spend an hour in appreciation of their services to us and our love for them.

HOW THEY HAVE BLESSED US

They have created and deeded over to us a new earth. They have willed us a new world in invention, of civilization. They came to these

great prairies with horses and mules and heavy wagons to carve out for us a land as rich as the valley of the Nile. They not only gave their labors, but their sons and lives they laid upon the altars of our country and redeemed it from the curse of slavery. They have seen an old world buried, and a new world created. They stood by the grave of the flint locks and candles and old press mill, and band rake and flail and sickle and cradle and scythe and saw them all buried beyond the possibility of a resurrection. Says an old man, "I am contemporary with the railroad, the telegraph, the steamship, the photograph, the sewing and knitting machine, the steam plow and cook stove, the mower and reaper, the harvester, the cylinder press, the match, gas-light, electric light, lamp light, telephone, the gatling gun, ocean steamer, and canned fruit. This is a new world, a new creation."

Turn back the hand of the clock of time for one hundred years and make the mighty contrast between two worlds, the old and the new and then we can comprehend in part the great blessings that have been willed to us by our ancestors. We think we would like to talk with Daniel about the lion's (Continued on Page 6, Column 1)

ORAL ROBERTS' HANDS

The Sunday Oklahoman May 6, featured on the front cover of its entertainment and people section a 60-foot high bronze monument featuring the hands of Oral Roberts. This has stunned and shocked many. It is to be the world's largest bronze monument and is being cast in Mexico in ten-foot sections. It is 50 feet wide, 60 feet high, and will weigh 30 tons. The cost is not revealed. Roberts, in a vision following the death of his daughter in a plane crash, saw a city of faith with his own hands lifted together in prayer. People entering his City of Faith Hospital are to walk under the hands.

This raises some very serious questions—not just the thought of using money, Christian money for this purpose, but the fact that here is a violation of the First Commandment. One thing is certain, that this vision did not come from the Almighty God and Jesus Christ Himself. Christ does not speak that way today. His last word is in the Book of Revelation. These hands are not a part of anyone that is praying. They do not carry a prayer. The report says that "Sculptor Leonard McMurtry is keeping busy these days commuting between Oklahoma and Mexico City. That's where they are casting his monumental bronze sculpture of Oral Roberts' hands." Roberts has become one of the leaders of the charismatic movement. He started as an independent, but later he entered the Methodist church and then became a part of the National and World Council of Churches. These charismatics, as they call themselves, have become the cement of the ecumenical movement, holding together all these contradictory, heretical and even blasphemous elements. (Continued on page 8, column 1)

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THE TRUE MISSION OF THE LORD'S CHURCH

By BERLIN HISEL
Harrison, Ohio

Since we have seen that our Lord established His church during His ministry and empowered His church by baptizing them in the Holy Spirit on the day of Pentecost, we must consider the purpose of His church. Do His churches have a special work to do today? If so, what is that work?



BERLIN HISEL

Are there any rules as to how they are to do that work? Can that work be done by any other organization?

NOT ENTERTAINMENT

By reading the advertisements in any large city one would be led to believe that the mission of a church was entertainment. The best movies are often those being shown at your neighborhood church. Dances, suppers and

bridge parties round out the schedule of many churches' weekly activities. Circuses, clowns and cakes for all who will come. Have your children's picture taken with a giant this Sunday is a billing at your local community church. Airplane rides and parachute jumpers are on the program. Thousands of mission dollars are spent by churches today to provide entertainment for the people. God never meant for His churches to get into this kind of business.

NOT SPORTS

Churches are building bowling alleys and gymnasiums with mission dollars. Swimming pools are doubling for baptistries today. We recently heard of a church building a roller rink in their basement. Dollars that could be spent preaching the gospel go for baseball and basketball uniforms. Trophies are given away instead of Bibles. Tracts are being replaced by tracks. Many churches are no more than the Y.M.C.A. or Y.W.C.A. This also is contrary to the Word of God. Churches are given no such mission in the Bible which contains their marching orders.

NOT CIVIL RIGHTS

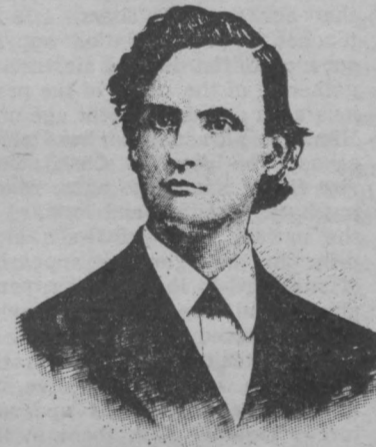
It is deplorable to see preachers and churches marching in picket lines or taking part in sit-ins. Preachers from the north go to the south to take part in demonstrations. Bus loads of church people travel thousands of miles to see who can yell the loudest. The gospel is the only thing that can change social groups. If churches could keep to the proclamation of the gospel many social evils would clear up as folk (Continued on page 4, column 4)

CLOUD OF WITNESSES

J. B. HAWTHORNE
(1837 - 1910)

"Wherefore seeing we are compassed about with so great a cloud of witnesses" (Heb. 12:1).

Fifty-three years ago my father went as a delegate from a Baptist Church in Mobile to a meeting of the Southern Baptist Convention in Montgomery, Alabama. He re-



J. B. HAWTHORNE

turned infatuated with the preaching of a young man who had delivered the Convention sermon. The text was the passage which I have just quoted; the preacher was John A. Broadus, chaplain of the University of Virginia. I remember with some degree of distinctness my

father's report of some features of the introduction to that sermon. It pictured the ancient Grecian race course, the naked athletes panting and straining towards the goal, and the "great cloud of witnesses" cheering their favorite runner, or waiting in hushed suspense as the climax was approached and the spurt decided the winner. It made that ancient race course a symbol of the arena of spiritual contests. Christians are the runners; the prize is all that God has promised to the faithful; the spectators are all the departed heroes and martyrs of faith. All those great and earnest souls whose story is told in the eleventh chapter of Hebrews, and who died in the faith, were represented as in touch with Christians now living and struggling on the earth.

I believe that Bro. Broadus' interpretation of this passage contained just what was in the mind of the inspired apostle who wrote this epistle. If we accept this view of the text we get a glimpse, but only a glimpse, of the heavenly life and some incentives to heroic action in the spiritual conflicts of the present life.

1. Here we have set before us the inspiring fact that a silent and invisible host is gathered about us to witness our labors and successes in the service of God. Some have supposed that the apostle means nothing more than that we are surrounded by sacred memories, inspiring traditions and heroic examples. That would be a very strange and unnatural interpretation of his words. Evidently he means that the "cloud of witnesses" is made up of real, living, rational beings. If this is the meaning of the passage, then the millions who have fought the good fight, kept the faith, finished their course and entered into the rest that remaineth to the people of God, are not off yonder in some distant Heaven but very near us, though we take no cognizance of them with our material senses. We do not see them because the veil of flesh hangs dark between, but they see us. We imagine ourselves unobserved, but in every act which we perform in the interest of God's kingdom we are scrutinized and studied by an (Continued on page 6, column 4)

The Baptist Examiner Pulpit

A Sermon by Oscar Mink

RAPTURE OF THE SAINTS

PART I

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the

voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:13-18).

In eschatology I doubt if there is a more controversial subject than the rapture of the saints. In the closing days of this age we find every branch of theology rife with controversy. So much so, that if

we refused to preach on a subject because it was controversial, there would be nothing left to preach. I do not have any respect for a man who does not have the courage to stick with his convictions. His convictions may cost him cherished friendships and place him in the despised minority, but there is more honor in being wrong and courageously defending your views, than being right and not having the backbone to defend your convictions.

I do not consider myself a polem-

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The Baptist Examiner

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MILBURN COCKRELL --- Editor
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The publication of an article does not necessarily mean the editor is in complete agreement with the writer, nor does it mean he endorses all this person may have written on other subjects.

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Rapture Of Saints

(Continued from Page One)

icist, nor do I thrive on disputes, and I have no desire to antagonize those with whom I differ. On the other hand, it would be shamefully dishonest for a person not to present his convictions as forcibly as he knows how to present them. It is my prayer that what I write on this subject will be "in season" with you, but if you consider it to be "out of season," pray that I might be enlightened by the Spirit of truth. It is with a desire to glorify God that I write on this subject, and the closest earthly relationship is to be set aside, if necessary, to achieve this vitally important objective.

THE FIRST COMING OF CHRIST

I cannot think of but one subject more important, or more pertinent to our present time than the second coming of Christ, and that is Christ's first coming to earth to die as the sacrifice for the sins of His people. Christ's first coming was heralded by almost every writer in the Old Testament. Isaiah's prophecy of Christ's first coming is so detailed it seems to be contemporary with the New Testament record. Some 750 years before the first coming of Christ to earth, Isaiah wrote, "... Behold, a virgin shall conceive and bear a son, and shall call His name, Immanuel" (7:14). And, while Christ was yet in the virgin womb of Mary, an angel quotes the words of Isaiah to Joseph, the man to whom Mary was espoused. "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Immanuel, which being interpreted is, God with us" (Mt. 1:22-23). Also in Isaiah's prophecy we read of Christ, "He is brought as a lamb to the slaughter." No honest student of God's Word will deny these words to be a direct reference to the vicarious death of Christ, and with this thought in mind, John the Baptist cried out, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

The Apostle John speaks of Christ's first coming, saying, "And

THE BAPTIST EXAMINER

JULY 7, 1979

PAGE TWO

the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth" (John 1:14). Paul speaks of Christ's incarnation and first advent in very plain language, "... When the fulness of the time was come God sent forth His Son, made of a woman, made under the law" (Gal. 4:4). Paul in this text refers to Genesis 3:15, wherein God prophetically speaks of Christ's first coming as the seed of the woman to have His heel bruised at Calvary.

We could summon from the O. T. library thousands of prophecies and types which attest to the first coming of Christ, and could, from the N. T. cite their perfect and minute fulfillment. However, we will forego that great delight at this time, and turn our eyes to the future wherein we expect any day to see the second coming of our Lord in the air.

MEETING THE LORD IN THE AIR

A great measure of harmony prevails between the pre-trib and post-trib views as to meeting Christ in the air. Both schools agree there is an actual gathering of the saints unto Christ in the air, and that the saints will return to earth with Him. The designations pre-trib and post-trib bespeaks the difference between them regarding the meeting of Christ in the air, and it is doubtful that the difference in

THE BAPTIST EXAMINER

May 1979

| | |
|--------------------|--------------|
| Deficit May 1 | \$ -595.94 |
| Receipts | 5,471.58 |
| | \$4,875.64 |
| Expenditures: | |
| Labor | 1,939.00 |
| FICA on labor | 98.83 |
| Postage | 694.26 |
| Supplies | 7.50 |
| Church plumbing | 21.26 |
| Printing TBE | 4,125.00 |
| Total Expenditures | \$ 6,885.85 |
| Deficit May 31 | \$ -2,010.21 |

RADIO FUND

May 1979

| | |
|----------------|------------|
| Balance May 1 | \$ 607.07 |
| Receipts | 819.00 |
| | \$1,426.07 |
| Expenditures | \$ -785.30 |
| Balance May 31 | \$ 640.77 |

their views will be erased this side of meeting Christ in the air.

However, it is my firm belief that our text (I Thess. 4:13-18) teaches a pre-tribulation appearance of Christ in the air, and a gathering of the saints of the previous ages and the present age unto Him. The phrase in our text which says, "The dead in Christ shall rise first," spans the ages, reaching back to Adam and forward to the newest grave of God's elect prior to that glorious appearing of our Lord in the air. Yea, some graves will remain virgin, having never received their tribute due to the intervening of Christ in the air. "Then we which are alive and remain shall be caught up (raptured) together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (text).

RAPTUROUS LIFTOFF

Some A-Mil theorist say, the word "rapture" is not in the Bible, and since it is not a Bible term it should not be given the prominence that Millennialism places on it. This is unsound reasoning, for I am confident they would not apply the same rule to the words: trinity, depravity, supernatural, attribute, etc. simply because they are not found in the English translation of the Bible.

The Greek word used in our text (vs. 17) for "caught up" is HARPАЗO. This Greek verb has various meanings such as, snatch away; carry off; catch away; to seize, etc. As used by Paul in our text it conveys the idea of a joyous catching away. Our English word "rapt" as defined by Webster means to seize; lift up and carry away; transported with emotion. The word "rapture" expresses the same meaning with the emphasis on being ecstatically and joyously lifted up. Thus it is, the two terms, HARPАЗO (Gk.) and rapture (Eng.) are virtually identical in meaning and when used in connection with meeting the Lord in the

air, call for the same effect or function.

In view of the above stated facts, it is Biblically correct to refer to the coming of Christ in the air, and the uniting of the saints with Him in that glorious appearing as the rapture. I have heard girls on a number of occasions when speaking of their sweethearts say, "He swept me right off of my feet." This is but a figure of speech, but it is a figure which never loses any of its meaning in dialogue, and it is invariably a reference to ecstatic emotion. While such experience of sweethearts is rapturous, it in no wise comes close to what the Bride of Christ will experience when she is literally swept off her feet to meet her Beloved and long awaited for Groom of the air.

THE TWO PHASES OF CHRIST'S SECOND COMING

The two phases or appearances of Christ in the second coming are theologically referred to as the "rapture" and the "revelation." First in order is the rapture, when only the redeemed up to that point in time shall see Him and meet Him in the air. Second, is the revelation, when every eye shall see Him, "Behold He cometh with clouds, and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen" (Rev. 1:7). In the rapture Christ comes for His people, in the revelation He comes with His people. In the rapture the saints are taken from earth to the judgment seat of Christ in Heaven. In the revelation the saints come with Christ from Heaven to judge the earth (Rom. 14:12; I Cor. 6:2; Jude 14-15). In the rapture Christ comes to remove sin from the redeemed bodies of His people (I Cor. 15:51-58; Phil. 3:20-21). In the revelation Christ comes to destroy the unredeemed bodies of His enemies (I Thess. 1:7-9, Matt. 25:46). In the rapture Christ receives His people in the air (I Thess. 4:17). In the revelation His people receive Him on the earth, (Zech. 12:10; Rev. 1:7). In the rapture Christ takes His Bride to His Father's house, to the Jerusalem which is above (John 14:2; Gal. 4:26). In the revelation Christ brings His Bride to the Jerusalem on earth, and to His own house (Zech. 1:16-17; Matt. 19:23; Heb. 3:6).

The rapture is "the day of Christ," the revelation is "the day of the Lord." In our study of end-time events the Biblical distinction between these two days needs to be maintained. To do so will go a long way toward enhancing our ability in keeping the chronology of the consummation of future ages in their proper order. The "day of Christ" begins at the rapture, and has to do with the marriage of the Lamb (Rev. 19:7-8), the marriage supper, and the mercy or reward seat of Christ (I Cor. 3:8-15; II Tim. 4:8). The "day of Christ" is spoken of many times by Paul (I Cor. 1:8, 3:13, 5:5, II Cor. 1:14, Phil. 1:6, 10, 2:16, II Thess. 2:2), and every reference has to do with His glorious appearing in the rapture.

Paul's chief purpose in writing his second epistle to the Thessalonians was to remind them of the distinction between the "day of

NEW GUINEA MISSION FINANCIAL REPORT

January 1, 1978

Bal. \$2,156.51

| | | | |
|-----------|---------------|----------|-----------|
| | Receipts | 4,055.53 | |
| | Expenditures | 3,891.56 | |
| | Bal. Jan. 31 | | 2,320.48 |
| February | Receipts | 3,576.63 | |
| | Expenditures | 3,554.42 | |
| | Bal. Feb. 28 | | 2,342.69 |
| March | Receipts | 2,531.48 | |
| | Expenditures | 2,847.85 | |
| | Bal. March 31 | | 2,026.32 |
| April | Receipts | 3,688.92 | |
| | Expenditures | 3,523.41 | |
| | Bal. April 30 | | 2,191.83 |
| May | Receipts | 2,548.36 | |
| | Expenditures | 2,786.54 | |
| | Bal. May 31 | | 1,953.65 |
| June | Receipts | 2,610.15 | |
| | Expenditures | 3,605.83 | |
| | Bal. June 30 | | 957.97 |
| July | Receipts | 3,378.02 | |
| | Expenditures | 3,423.63 | |
| | Bal. July 31 | | 912.36 |
| August | Receipts | 2,995.87 | |
| | Expenditures | 3,891.15 | |
| | Bal. Aug. 31 | | 17.08 |
| September | Receipts | 4,440.29 | |
| | Expenditures | 4,086.92 | |
| | Bal. Sept. 30 | | 370.45 |
| October | Receipts | 2,594.54 | |
| | Expenditures | 3,684.76 | |
| | Bal. Oct. 31 | | -719.77 |
| November | Receipts | 2,802.26 | |
| | Expenditures | 2,943.31 | |
| | Bal. Nov. 30 | | -860.82 |
| December | Receipts | 2,890.75 | |
| | Expenditures | 3,489.40 | |
| | Bal. Dec. 31 | | -1,459.47 |

SUMMARY:

There was a total income for the year of 1978 of \$38,112.80
Total expenditures for the year was \$41,728.78
There was a deficit of \$3,615.98
The offerings were down from last year by \$4,119.82

We started off in 1979 almost \$4,000.00 in the red and due to inflationary prices of supplies to be bought and the erosion of the American dollar on the foreign money exchange as we write this report (June 14) the mission is almost \$6,000.00 in the red. Unless our offerings greatly increase we may be forced to start selling the equipment on the Mission Station by the end of this year to meet our obligations. Beloved, pray for us.

Christ," and the "day of the Lord."

A short while after writing his first letter to the church at Thessalonica he learned that a forged letter bearing his name had been sent to them (II Thess. 2:2). Because of their faith they were suffering bitter persecution (I Thess. 1:6; II Thess. 3:12, and the forged letter led some of them to believe they were going through the great tribulation, or that the great and terrible "day of the Lord" had begun. To show that the letter was a forgery, that they had been misinformed by it, and to remove the detriment from their faith which had been created by the letter, Paul wrote his second letter to them giving a chronology of the events leading up to the millennium. First, or preceding the "day of Christ," there must be a great falling away from the faith. Then the coming of Christ in the rapture for His people, following the rapture will come the revelation and exaltation of the "man of sin," or he that maketh desolate. Then comes the invasion of Israel by the armies of the Antichrist, which precipitates the coming of the Lord with His people in awful judgment (II Thess. 1:1-12).

The "day of the Lord," has to do with the judgments of the great tri-

bulation, the revelation of Christ at Armageddon, the millennial reign of Christ, the purging of sin from the universe by fire, the bringing in of new heavens and a new earth, and the eternal uninterrupted reign of righteousness (Isa. 2:12; Joel 1:15; Zeph. 1:7; Mal. 4:5; I Thess. 5:2-3; II Pet. 3:10; Rev. 19). In Paul's first Thessalonian epistle he stressed the fact that the "day of Christ" was imminent, in his second letter to them he emphasized that the "day of the Lord" would come suddenly, but not necessarily immediately (II Thess. 5:1-3).

The contrast between the two phases of Christ's second coming could be further highlighted, but I trust what has been said so far is sufficient to make the distinction clear.

(Continued Next Week)

BRIEF NOTES

Bro. Eldon Joslin has resigned as pastor of the Emmanuel Baptist Church of Melbourne, Fla., and he is available for pastoral work wherever the Lord may lead. You may contact him by writing to 628 E. Palmenth Ave., Melbourne, Fla. 32901, or by phone at 305-724-6343.

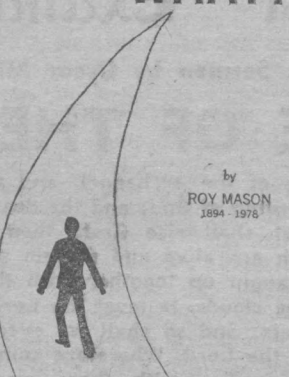
Elder John Reynolds of Texas departed this life on June 13 and was buried on the 14th. Bro. Reynolds was a long-time friend of TBE and of many readers of this paper. We extend our deepest sympathy to the family and friends.

Bro. Wallace York has resigned as pastor of the Baptist Church in Warren, Mich., and he is available for pastoral work wherever the Lord may lead. You may contact him by writing to 7208 Jackson, Warren, Mich. 48091, or by phone at 313-757-3119.

Bro. Farlon F. Hall has resigned as pastor of the Meadowview Baptist Church, Campbells-ville, Ky., and he is available for pastoral work wherever the Lord may lead. You may contact him by writing to Rt. 1, Box 214-A, Finley, Ky. 42736, or by phone at 502-692-6180.

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WHAT?



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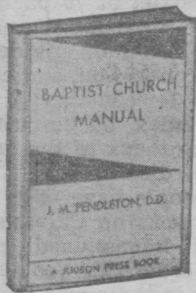
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Termite Theology

(Continued from page one)

only through promise.

As the unsaved whose prospect is doom and "the blackness of darkness forever" (Jude 13), and as the saved whose prospect is to "be saved yet so as by fire" (I Cor. 3:15), unsaved and saved termites theologians give themselves to a religion of personal and worldly gain — an earthly kingdom of human success — without regard to God's design. As the Judaizers of another day, these labor to ensure that the end justifies the means and that their pragmatic interests are served, and they despise the reality and the validity of the death and the resurrection of Jesus Christ. As Cain of another day, they turn to the beauty and the wonder of human device and spurn with great scholastic spirit, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even though we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified" (Gal. 2:16). They prefer personal fame to God's purposes, and fleshly evidences to Scriptural vitality.

As those who raised Babylon of old and a more recent one, and as those who will raise that city of apocalyptic ill-fame, these may be successful beyond their wildest dreams. They may be so successful that they seemingly have to assume that God, in fact, is smiling upon them. They may be successful beyond the wildest dreams of those who follow, hallow, and even finance their earthly efforts. These may ever rejoice that their "religious cities" are influenced by the world, and that the world is influenced by their religious cities. But they never learn that the world is doomed and "kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (II Pet. 3:7). They never learn that theirs is all ill-gotten, unscriptural, and anti-Christ gain without the grace of God.

These may call their "religious cities" churches at times!

But the Christ of Calvary has

no presence, preeminence, or power in their midst. They make a mockery of the Cross of Calvary as they sacrifice all personal and Scriptural integrity in the interest of their Cash Flow. They make a mockery of the Cross of Christ as they "fare sumptuously every day" (Luke 16:19) at the expense of their credulous, obeisant, contributing hosts whom they consider to be scholastic beggars and feed with their religious crumbs. They make a mockery of "My God, my God, why hast thou forsaken me" (Matt. 27:46) and the death of Jesus, as well, as they employ earthly schemes to keep their religious "cities" or "city," their personal kingdoms or conglomerate kingdom ("cooperative"), financially solvent without any regard whatever to the teachings of the Word of God or the spiritual concerns of the Lord. The return of our blessed Lord is mocked by these kingdom builders who apparently have never read or understood, "Here we have no continuing city, but we seek one to come" (Heb. 13:14).

TRIFLING

Termite theologians may have a thousand and one and even more interests, but they do not relate to the death, burial, or resurrection of the Lord Jesus Christ. Termite theologians may abound as it were in the trifling, taunting, and tantalizing allurements of worldliness, fleshliness, and foolishness, but they have no concern for the explosive dynamic of the Gospel of Jesus Christ. They have no interest in the DUNAMIS! Termite theologians miss the wonder of God's grace and thus defy and defile with every scholastic capability available to them the Apostle's confidence, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone who believes; to the Jew first, and also to the Greek" (Rom. 1:16).

They may use what they call the gospel for their personal kingdom building, but it is without any real regard for Christ Jesus. They may use what they call the gospel for their personal kingdom promotion, but they have no regard whatever for the Word of God. They may even use the gospel as a device for ensuring the functioning of their kingdom interests, but their efforts are wholly without any concern whatever for the Holy Spirit's presence.

These may maintain their own personal and kingdom visibility with Christless, Scriptureless, and Holy-Spiritless programs devised by men, promoted by men, and maintained by men in the interest of denominational perpetuity, but their objectives are wholly selfish — not Christ-oriented selflessness. They "eat, drink, and are merry," and thereby encourage the multitudes to join them in their personal, fleshly, and worldly successes. Yet, the truth of the Word of God, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it" (Matt. 10:31) is experimentally and experientially unknown to them.

They give their lives in denominational perpetuity at all costs and without any regard whatever to the teachings of the Holy Word of God. They give their lives to worldly, monopolistic hedging and



For July 15, 1979

II Peter 2:7-12.

Intro.: Herein we see the awful fact of the reality and ruin of sin with the execution of God's righteous judgment. However, we also see the mercy of God extended in the justification, deliverance, and preservation of His children. Therefore we should ponder carefully the statement, "Who maketh thee to differ?"

VERSE 7

"And delivered just Lot." "Where sin abounded, grace did much more abound." God magnifies the position of Lot as viewed in redemption and minimizes his state, although not excusing or ignoring it. Consider along this line Abraham, Sarah, David, etc. There is a threefold declaration of this truth in the declaration: "Just Lot," "righteous man," and "righteous soul" (Verses 7, 8). God rescued Lot from the penalty, power, and presence of sin in relation to Sodom and Gomorrah. In a fuller and more perfect sense, He will and is doing this for every believer. This is taught under the doctrines of justification, sanctification, and glorification. Study: Romans 1-8; Hebrews 10:10, 16; II Thessalonians 2:13, 14; Philippians 3:20, 21; 1:6. He delivered Lot and saved Noah in contrast to bringing in the flood upon the ungodly and in turning the cities of Sodom and Gomorrah into ashes.

"Vexed with the filthy conversation of the wicked." "Their throat is an open sepulchre;

"fence building" by which they gain life and death control of all who become a part of their kingdom building. Thus, they can never know or comprehend the truth, "When I am weak, then am I strong" (II Cor. 12:10). Their orientation to the flesh precludes forever their orientation to faith known of those who "Quenched the violence of fire, escaped the edge of the sword, and out of weakness were made strong" (Heb. 11:34).

TRAGEDY

For the benefit of further deluding themselves and their credulous fellows and followers, they may indulge the verbal word that "one with God is a majority." But they give themselves wholly and completely to the very antithesis of such a truth. Power to them is synonymous with the purse. And their Judas Iscariot complex or syndrome is complete! They may appear to "walk" with Christ Jesus, even "use" Christ, and at times concede the wisdom of the Word of Christ, but their real interests are shown to be anti-Christ. They betray Him in the interest of their "thirty pieces of silver" (Matt. 26:15) and sacrifice without apparent conscience all Scriptural integrity in the interest of their "Cash Flow" and the promotion of their worldly religious interests.

Tragically — for them and for all whom they delude — the good news of God's grace in the crucified, buried and resurrected Lord Jesus Christ is deemed to be just an accretion for worldly growth. The message of faith in Him who died and arose — the ministry of the Spirit of God in the cause of Christ Jesus in the midst of men — is deemed to be only an accretion which they endure as they pursue personal worldly fame with a satanic fury!

A sovereign, omnipotent, omnipresent, omniscient God is one they cannot abide. From their perspective, a God who would waste a world filled with men, women, and children with a flood of water and save eight souls by means of an Ark of gopher wood sealed with pitch is deemed to be a ludicrous source of humor and hilarity — (Continued on p. 5, Col. 1)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness. (Rom. 3:13, 14). The extent and depth of sin is spelled out in explicit language. Examine the terms for the unsaved man in these verses which give a detailed account of total depravity. No wonder Isaiah says, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isa. 6:5). The lost are described as "wicked" (v. 7), "ungodly" (vs. 5, 6), "unjust" (v. 9), and as a result, they practice habitually "unlawful deeds" (v. 8). This statement, "Vexed with the filthy conversation of the wicked" also brings out that a saved man cannot long enjoy the sins of the flesh.

VERSE 8

"For that righteous man dwelling among them." Lot had "pitched his tent toward Sodom" not seemingly considering "the men of Sodom were wicked and sinners before the Lord exceedingly" (Gen. 13:12, 13). Now he is dwelling among them. What a tragic effect this had on his wife and children. It would appear while he was busy providing for their physical welfare, he had forgotten their spiritual welfare. This is a sad commentary on many in our churches today. This statement further brings out that we should never get too attached to this world (II Tim. 2:4).

"In seeing and hearing." Again, we see the eye gate and ear gate are two means the Devil uses to attract us away from spiritual activities. We are to be careful to use our members as instruments of righteousness (Rom. 6:13).

"Vexed his righteous soul from day to day with their unlawful deeds." The situation Lot was in caused daily pain and anguish of soul. You cannot be surrounded by sinful practices without them having an affect on your attitude and actions.

VERSE 9

"The Lord knoweth." Yes, God knoweth the way that I take and will not suffer His child to tarry long in the avenue of sin or in the tents of wickedness.

"How to deliver." What a blessed expression! God is not thwarted by the pitfalls or the power of Satan; neither is He limited by the failures or infirmities of His children. He has the wisdom and

the means to accomplish the job. "The godly out of temptations." The word "temptation" is in the singular and refers to the total experience of a man as he journeys through this wilderness of sin. God does make a way of escape.

"And to reserve the unjust unto the day of judgment to be punished." God preserves His saints (Psa. 37:28) and reserves the inheritance of the saints who are kept by His power (I Pet. 1:4, 5), but in contrast He keeps the wicked, or the ungodly, in confinement in a place of suffering while awaiting their final judgment and confinement in the lake of fire (Luke 16:23; Rev. 20:14, 15).

VERSE 10

"But chiefly them that walk after the flesh in the lust of uncleanness." This gives weight to the fact that "every sin and disobedience shall receive a just recompense of reward." Neither degrees of suffering nor degrees of rewards can be ignored. To walk after the flesh and to walk after the Spirit signifies to contrasting natures. The unsaved man only has the nature to walk after the flesh.

"And despise government." Either the laws of man or the laws of God leading to the ungodly teaching of freedom of expression, which is so predominate in our day and time; therefore, bringing about anarchy and open rebellion in the home, community, and even in professing churches.

"Presumptuous are they." The word means "darters." So they boastfully challenge all authority.

"Selfwilled." Glorifying in their own intelligence and strength.

"They are not afraid to speak evil of dignities." Open and public denouncement of everything holy and good; especially those in authority, even angels.

VERSE 11

"Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord." How brazen these rebels who, in their puniness rise up against higher powers, where even the angels who are greater and in a higher position will not even in their own wisdom accuse the fallen angels, but leave it to the Supreme Judge to execute judgment.

VERSE 12

"But these, as natural brute beasts." While they glory in their beauty, brains, and bigness, "it is appointed unto men once to die, and after this the judgment," and they are classed in regards to worthiness and earthly existence with the beasts. This also is used to show their way of living is destructive and irrational.

"Made to be taken and destroyed." Wild beasts are the prey of the hunter. They are to be removed from society; however, in regards to the sinner, they are to be confined in a place of everlasting punishment, and not annihilated, as we have seen in this chapter. As Paul relates in Romans 9:22, they are "vessels of wrath fitted to destruction."

"Speak evil of the things that they understand not." The "natural man receiveth not the things of the Spirit of God; for they are foolishness unto him." "The preaching of the cross is to them that perish foolishness."

"And they shall utterly perish in their own corruption." They shall of the flesh reap corruption, thereby reaping what they have sown.

Conclusion: Words fail to describe the misery and end of the wicked. If saved, we should never cease to thank God for the deliverance from the realm of darkness, death, and destruction.

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PAGE THREE

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

"Please explain the gospel of the kingdom Jesus preached in Matthew 4:23."—Paint Rock, AL

E. G. COOK

701 Cambridge
Birmingham, Ala.

PASTOR

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The gospel that is set forth in I Corinthians 15:3-4 was never preached until after Christ rose from the dead. Christ was crucified on April 14th which was the Passover (Ex. 12:3-6). This took place on Wednesday. In this way He fulfilled the type set forth by the Passover lamb. "Even Christ our Passover is sacrificed for us" (I Cor. 5:7). He died at the very hour the Passover lambs were being killed. Our Lord, John the Baptist, and the disciples had been preaching the gospel of the kingdom as it is set forth in Matthew 3:2 up to this time. This kingdom was at hand during this time in that the King was there among them. But after Christ was crucified that gospel did not apply any longer. The King was no longer present among the people. But until after He rose on the third day the disciples could not preach the gospel as set forth in I Corinthians 15:3-4. So they had no gospel to preach while our Lord's body lay in Joseph's new tomb.

That is one reason why the crucifixion took place on Wednesday, April 14th. Since the disciples had nothing to tell to the world during this time God kept them tied down. In Exodus 12:16 and in Leviticus 23:7-8 we find that the people were not to do anything except eat on the day after the Passover. So since Christ was crucified on Wednesday, and since this was the Passover, therefore, the next day, Thursday, the disciples could not do anything except eat. Our Lord did not want His people to start their witnessing until they had something to tell. However, after He rose late Saturday evening they had a story to tell to the nations. We have a wonderful tract on this subject written by Brother Wayne Cox that we will gladly send to anyone anywhere in the world free of charge.

So after our Lord rose from the dead the church has the gospel as set forth in I Corinthians 15:3-4 to preach to every creature. This is the only gospel that we are to preach during this age. It would

be next to blasphemy for us to go out preaching the gospel of the kingdom today. But after the rapture of our Lord's saints there won't be any true churches left in the world to preach the gospel of grace. When this time comes the kingdom will really be at hand. So in Matthew 24:14 our Lord, speaking concerning the great tribulation time says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." The hundred and forty-four thousand sealed Jews will preach this gospel of the kingdom in all the world. Then the awful tribulation time will come to an end. How wonderful it would be if they could start that preaching tomorrow.

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Verse 17 speaks of when He first began to preach, "Repent: for the kingdom of heaven is at hand." The verse in question simply tells us that He continued that message. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."

Some of my brethren seem to think that the kingdom of God, the kingdom of heaven, and the kingdom of Christ all speak of different kingdoms. Perhaps so, but I have never been convinced that they are different.

What I see here is a simple thing. Christ is preaching the gospel of salvation. There are many things that happen when God saves us. We are born into the family of God, we are redeemed, justified, given a new nature, and made secure by the sealing of the Holy Spirit. We could go on and on talking about the blessed gift of God that comes with our salvation.

A very precious blessing is that we become citizens of a new kingdom. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; Who hath

delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son" (Col. 1:12, 13). We are citizens of that great kingdom, thus we can be ambassadors here. "Now then we are ambassadors for Christ" (II Cor. 5:20).

The gospel of the kingdom is a message of all the blessings of salvation, nothing more and nothing less.

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"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." (Matt. 4:23).

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:14-15).

Israel's Solomonic glory which made her the envy of all nations had long ago faded, and her beleaguered people and land had been annexed to the Roman Empire. They were governed by puppet Herodian kings, and Roman Procurators. Israel's subordination to Gentile Rome was more humiliating and served to intensify their desire and hope for the coming of the kingdom of God. They were evermore looking for some portent or sign that would indicate that their long awaited for Messiah had begun to restore the kingdom to Israel.

However, their concept of the King, kingdom, and of the kingdom's introduction and consummation was grievously erroneous. They expected their Messiah to come, not as a babe born in a manger, not as an impoverished Nazarene, and most certainly not to die on a Roman cross. While their own Scriptures foretold all these events concerning Christ, they were nevertheless blinded to these facts, and looked for their Messiah to come and win for Israel independence from Rome by military action and to restore them to their former glory.

While the gospel of the kingdom includes all this, it includes MUCH more. Israel's chronology and geography was (is) wrong concerning the kingdom of God. Their notion as to how a person enters the kingdom was wrong, and consequently their effort to serve and pay homage to the King was wrong. The gospel of the kingdom was at hand in the person of Christ, for in the economy of God, where the King is, so is the kingdom. For Israel to realize the kingdom as applied to them in the Abrahamic covenant, there first must be national repentance. Israel's political rebirth must be preceded by a spiritual re-birth. Christ came with the good news that the fullness of time had come, that the kingdom of God was at hand, that the present age would usher in the kingdom. But they rejected His Messiahship, and mocked His message.

After Israel spurned the gospel of the kingdom, we read where CHRIST said to them, "... Verily I say unto you, that the publicans and harlots go into the kingdom of God before you ... Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation (multitude) bringing forth the fruits thereof" (Matt. 21:31, 43). From this point forward in the N.T. the emphasis is on the

church and building it up. Apart from the synoptics the kingdom of God is sparsely referred to, and the kingdom of Heaven is not mentioned. In space and emphasis the doctrine of the kingdom gives way to the doctrine of the church, the BASILEIA must make room for the Lord's ECCLESIA. The church of God is in the kingdom of God, and there is a sense wherein the kingdom of God is in the church, for where the rule of the Lord is recognized there is His kingdom, and there is no institution or government on earth that owns His rule over them as does N.T. churches.

Roman Catholicism has confused the church with the kingdom, and equated the two, the logical result being the creation of the papal office and its elevation to kingly status, for there cannot be a kingdom without a king. Christ said unto His church, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables" (Mk. 4:11). The mystery of the kingdom revealed to the church is:

1. That it is entered by a spiritual birth, a birth from above, and not by being in the ancestral lineage of Abraham, or by keeping the law of Moses (Mt. 18:3; John 3; John 3:5).
2. That the kingdom of God in its completed state is geographically greater than the kingdom of Israel (Rev. 11:15). The kingdom of God in its ultimate state will be of universal domain.
3. That the kingdom of God will not come in its material form by a gradual christianizing of the world, but by Divine intervention of the King at the climax of this age (Rev. 19:11-21).
4. At this time not only will the Lord restore Israel her kingdom, but will rule all nations of the earth with a rod of iron (Rev. 19:15).

True Mission Of ...

(Continued from page one)
are won to the Lord. Paul never demonstrated against slavery in his day but his advice to slaves and masters eventually removed that sinful situation. This writer was recently asked if he would lead the church where he is pastor in an equal rights demonstration. It was my privilege to respond by saying that our church's business in Harrison is to preach the gospel. After we successfully do that there will not be any time left for anything else.

NOT PROCLAIMING THE SOCIAL GOSPEL

The social gospel has become the mission of a great number of churches. Millions of dollars are spent each year in this effort of the social gospel. The social gospel aims at clothing the needy, feeding the hungry and cleaning up the slums. The cry of this gospel is to reform the alcoholic and rehabilitate the drug user. The social gospel is directed toward the needs of the physical body while the needs of the soul are left unmentioned. There is nothing eternal in this so-called gos-

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pel. It thinks only of the physical needs of now.

We feel that the above mentioned things are good projects but not the project given by Christ to His church. If our churches would preach the gospel which saves people, we would see social needs met. Christ is the cure for the alcoholic. Salvation of a man's soul will produce sanctification in his life. Saved people will clean up their own slums. Christ is the answer. Church days titled "Feeding the Multitudes" should be changed to "Preaching to the Multitudes."

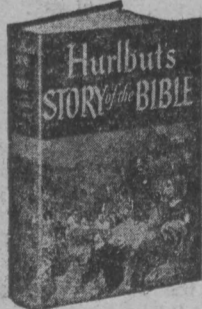
THE CHURCH'S MISSION IS ONE-FOLD

The mission given by Jesus Christ to His church has one great object. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matt. 28:19-20). In this commission there is one verb. It is the word "teach" in verse 19. Alford, in his Greek Testament says that this word "teach" has the meaning of "bringing men to the knowledge of the truth." The noun form of this word means "disciple." So the commission is to "make disciples." The way to "make disciples" is not left up to us. The way to carry out the commission is given by Christ in these verses. In the commission there are three participles that modify the verb "teach" or "make disciples." Those three participles are go, baptizing and teaching. Failure on any one of these three points is failure to do the commission.

GOING (POREUTHENTES)

Involved first in the Lord's commission to His church is going. A church standing still and doing nothing fails in the commission. The "go" in the commission sounds the death knell for hard-shellism. We must go with the gospel. Folk must hear the gospel to be saved. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard?" (Rom. 10:14-15). (Continued on page 7, column 3)

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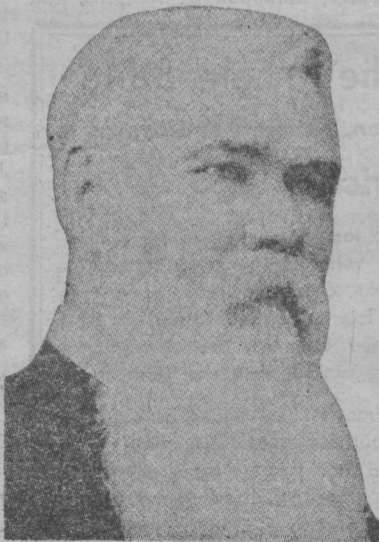


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FOR CHRISTIAN BOYS . . .

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

"MAN A LIVING SOUL"

"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

It has been estimated that the materials making up the average adult human body have a commercial value of approximately ninety cents. Ninety cents' worth of common clay, animated with life, has done very remarkable things. It has written the plays of Shakespeare, planned the campaigns of Alexander and Hitler, made telescopes to observe the stars and microscopes to look at the world of small things; it has adventured, and loved, and been loved. When a man falls in love with a woman he does not think of her, nor does she think

of him, as ninety cents' worth of common clay. According to all the love songs that have ever been written, ninety cents' worth of animated clay can have a value that is beyond all computing.

The dignity and lowliness of man, his greatness and his weakness, have never been better stated than in the old Genesis story of man's making. The Lord God, we are told, formed man of the dust of the ground, of common clay; the Lord breathed into his nostrils the breath of life, endued man with life; henceforth man became a being whose value could not be computed in terms of the dust of which he was made. He became a living soul.

the great deep were broken up, and the windows of heaven were opened . . . And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered" (Gen. 7:11,19). All of this was beyond mortal insight, mortal control, and mortal repair. Our sovereign, omniscient, and omnipotent God moved in accord with His Holy Purposes and in the time of His Holy Design to destroy "All in whose nostrils was the breath of life, of all that was in the dry land" (Gen. 7:22). An earth filled with wicked peoples who gave their lives to "eating and drinking, marrying and giving in marriage" (Matt. 24:38) without regard to the God of the ages experienced only His wrath, but "Noah found grace in the eyes of the Lord" (Gen. 6:8) and "Eight souls (Pseche) were saved by water" (II Pet. 3:20).

History which men can comprehend and with which they can identify should alert them to the same truths. The Babylonians raised religious edifices and religious cities equal to any which men have raised or can raise today. God, in prophecy, nonetheless, proclaimed, "And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant" (Jer. 51:37). God, in judgment, brought it all to pass, and today there is not a voice in that wasteland which can be raised for good or ill. The sands of time cover the palaces, the hanging gardens, and the water-bearing aqueducts!

Upon the transported religious shrubs of such shambles, the Romans have built another such edifice to influence the world and to be influenced by the world. Yet, every foundation of their every structure, and every increment of structural detail of their "visible" or "invisible" edifices is undetermined by the termites of theological travesty and tragedy! Of it, we may say, "Thou hast a name that thou livest, and art dead . . . thou sayest, I am rich, and increased

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with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked" (Rev. 3:1,17). But without the promise of God, the Gospel of the crucified, buried, and resurrected Lord Jesus, and the faith in Christ Jesus which is God's only ordained means of salvation, as Babylon's, their doom is sealed!

E're long, there shall be written above this religious monstrosity:

"MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (Rev. 17:5).

God assures us that "Her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire . . . And the kings of the earth who have committed fornication and lived deliciously with her shall bewail her, and lament for her, when they shall see the smoke of her burning . . . in one hour is thy judgment come" (Rev. 18:8-10).

Even with such in view, however, men apparently never learn, comprehend, or care! Already, others, in defiance of God's Word regarding Cain, those who "ate, drank, and married and gave in marriage" before the flood, and Lot whose tragic compromising with the wicked peoples of Sodom cost him his family and his wife, turn to raise their worldly godless edifices. Their "kingdoms" may seem to have all of the manifestations of heavenly origin, but the termite theology to which their

professors, preachers and people appeal even now ensure their ultimate destruction. Religious professors, preachers and people who spurn the Cause of the Lord Jesus Christ and who despise the gospel which is the power of God unto salvation to everyone who believes (Rom. 1:16), nevertheless, may raise impressive religious edifices, even as the Babylonians and the Romans. But their foundations and structural buildings which are alive, as it were, with termite theology, are doomed even before they begin.

Flesh becomes their foremost concern!

Fiction is preferred to fact!
Folly is chosen before faith!

For preeminence, they turn to the power of the purse. For power, they turn to the praise of men. For praise, they turn to pomp and ceremony. For pomp, they turn to priestly or preacherly potentates who can provide them with programs that appeal to their fleshly desires. For priestly or preacherly potentates, they turn to men who have been properly schooled in the subtleties of termite theology. And

via scholastic subtlety, there is a turn to priestly or preacherly monopoly which provides the termite theologians an ultimate power over their fellows.

With that power which becomes a pragmatic device of ultimate earthly control, worldly security becomes the primary interest of the credulous preacherly host. Then, by doing their obeisance before that worldly security preferred by the termite theologians posing as professors, these become "Teachers having itching ears" who "turn their ears away from the truth and are turned to fables" (2 Tim. 4:3-4). And the people called Southern Baptists who might have been servants of the most high God, credulously, willingly, and happily give themselves to serving Satan and their lives to serving themselves.

Then, in service to themselves, they credulously give their substance to the promulgation and promotion of termite theology. Professors, preachers, and people become the willing and eager pawns in Satan's immemorial anti-Christ plans.

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Termite Theology

(Continued from Page Three)

not one of honesty and truth! The truth of "My thoughts are not your thoughts, neither are your ways my ways . . . For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8-9) has never reached their consciousness. The wonder of "The Jews require a sign and the Greeks seek after wisdom, but we preach Christ crucified . . ." (I Cor. 1:22-23) is a real truth which these reject with every fiber of their humanity.

Though "They are all gone out of the way" and "together become unprofitable" (Rom. 3:12), termite theologians reach their epitome of scholastic, unscriptural, and unspiritual sterility as they mock the God of Abraham, Isaac and Jacob, Noah, Joseph and Paul! But they realize it not. They know it not.

They mock the doom to which God speaks in, "And all flesh died that moved upon the earth, both of fowl and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man" (Gen. 7:21), and they presume to assume that such is beyond a "good God," as they would say. They mock the flood and give it "local" orientation and color to ensure that the people never see the Lord as a sovereign Creator who "shall judge the world with righteousness, and the people with His truth" (Psa. 96:13).

Nevertheless, on every continent, in this very hour, there are the inexplicable memorials to an earthly people with a scientific bent, technical and artistic skills, and vivid imagination equal to or beyond that known among men today. Perhaps it is no marvel that God faces every people of earth, whether "sophisticated" or "primitive" with the remains of a civilization on earth which puts the present one to shame in a multitude of instances. Understandably, termite theologians spurn these remaining memorials which have endured the ravages of the flood and the ravages of subsequent ages as "myth" or "legend" or as the "accomplishments" of an extra-terrestrial people who somehow "evolved" in some other part of the universe.

Certainly the vestiges of the expertise, the technology, and even the art of this unknown civilization — a high civilization — of another era forever put the lie to man's delusive thesis and intellectual fantasy of progress and evolution. Quite obviously, these vestiges of another era of earth's history were a part of cities fitted for destruction, and it is in the flood that God dramatizes such with considerable care and detail.

Amazingly, however, the subtlety of Satan is so complete in the councils of men — whether they be religious, scholarly, scientific, artistic, or technological — that today, perhaps without exception, those who exult in their earthly wisdom regarding "extra-terrestrial beings" miss the Scriptural truth that all space men must be earth men. These play on the pitious credulity of their fellows and their followers and sometimes gain both fame and fortune in making a show of great wisdom as they mock the Scriptural account of creation, never realizing, of course, that they serve Satan who hates the God of the Bible and would destroy Him if it were possible.

Among others things, the author authentically reveals that the supposedly Christian celebrations of Christmas and Easter were originally celebrations in honor of the gods of Babylon, and that these have been adopted by Rome and panned off on the world in the name of Christ.

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THE BAPTIST EXAMINER

JULY 7, 1979

PAGE FIVE

TRUTH

God tells us, "The fountains of

Old Folk At Home

(Continued from page one)

den, and Moses about the Red Sea but we have greater privileges. We can talk with men today who have tamed the lions without an angel's help. We have thought wonderful that God should make the waters of the Red Sea stand up as heaps, but today man can make water run up hill and our vessels climb the docks like a flight of stairs. There is as much water runs up hill as down. The sun is God's great engine to lift millions of tons of water over the Rockies and Alleghenies and let them fall in misting spray or gentle shower upon our great reaches of territory. Our fathers and mothers have sacrificed for us and we owe them tons of gratitude.

HOW SHOULD WE TREAT THEM

As the eye grows dim and the ear heavy and the step feeble, and often the partner gone on before we should be all the more attentive. "Honor thy father and thy mother," God says. There is no time specified when we shall cease to honor them but as long as they live. The son and daughter of fifty are to honor their parents as much as when they were fifteen. There are no conditions given under which we are to cease to respect our parents. If they do things that are wrong still it is our duty and God's eternal command to honor them.

I cannot respect a young man who talks badly about his parents. We are to honor them with our love, and true love will show itself in a thousand little deeds of kindness. There is much pure religion in coming home and relating the news of the day to the aged ones. I have seen homes where the grandparents were crowded to the garrets to make room for the grandchildren. There is no place at the table or room in the house too good for the old people, and they ought to be thought of first. Let me give you two or three pictures that are worthy a place in every home.

Millard Fillmore's father was a farmer, and Millard was president of these United States. Some children are ashamed of their parents, the way they dress and the language they use, and they apologize for them to strangers. The President's father lived in an old farmhouse and was very plain and eighty years of age when his son was president. He went to the Capital to visit at the White House. His son gave him a royal reception and treated him as a prince and the octogenarian loved to sit up until midnight and tell how his son received him. There was a majesty and a royalty about that son in the treatment of his father that ought to be engraved on the hearts of all young men.

I read a little sermon the other day about a forlorn and palsied old woman who went to a little smoky, filthy depot to sell some trinkets to get her bread to eat. It was a cold and snowy day and life's plainest necessities drove this old woman out into the storm to earn a few pennies. She was almost blind and when she entered the de-

pot she could not find the radiators. A lady was lying half asleep on a sofa when she opened her eyes and led the old blind woman to the radiators, and got her a chair to sit down on. She spread out her ragged and wet mittens to dry when the lady asked her if she would not like a cup of tea? "Sakes alive; do they keep tea to at this depot?" cried the old lady. She took the tea saying as she sipped it with a relish, "This does warm my heart." Then this good lady bought some of her plain wares and left. There is but little to draw you to a ragged beggar woman, but that little act of charity was so simple and Christlike that I am sure around the throne of God was heard once more "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

There is a picture in the Old Testament about an old father and his boy that goes to my very heart. You remember when Joseph became prime minister of Egypt and his father was in poverty at home. Joseph was surrounded by royalty and was next to Pharaoh upon his throne, and yet he made no excuses about his father. Some would have said, "I cannot have my father come here, I will send him plenty to live on at home. Or if he comes, I will meet him and care for him in some country home." Yes, there are many funerals we attend of old people where the black crape hanging on the door gives the lie to the within for there is really gladness when the old person is gone.

Jacob had no property to will and he was just a plain farmer with long beard and not accustomed to royalty. He would very likely shock many of the aristocracy at court. Jacob went down to Egypt in a plain wagon and Joseph with a son's affection went out to meet him and jumped out of his chariot and climbed into the old wagon and fell on his father's neck and kissed him, and led the way with a military escort and introduced him to Pharaoh's courtiers, and to the king, and was the happiest man in all Egypt. That is the way to treat father and mother. Go and see your parents when you can, and write them often and God says "thy days shall be long in the land."

HOW TO MAKE OLD AGE HAPPY

Old age is a judgment day. If the past has been squandered thoughts like these will haunt us, "Oh, what I might have been." Don't retire from all work too soon. A garden patch or some easy toil fills many an hour with heart ease. It is in your memory that King Williams of Prussia conquered France at the age of 73. Lord Beaconsfield began to disturb the world at seventy, and William Gladstone is still mighty with pen and in counsel. McCauley was forty-eight when he issued his first and second volumes of his history of England. Peter Cooper said when he was ninety-three he expected to do his work yet, and he established a training school for artisans in mechanical

IS "THAT" IN THE BIBLE?



Question:

WHO SAID, "I SIT A QUEEN AND AM NO WIDOW?"

Answer: Babylon (Rome personified), Revelation 18:2,7. "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, . . . How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow."

trades for all nationalities.

Many aged people shorten their days because they forget that they are old and cannot regain their strength as rapidly as in youth. The religion of Jesus Christ does more for old age than all other sources combined. What inspiring hopes of Heaven, and loved ones thrill and fire the heart as the earthen vase grows thin. Paul was happy and triumphant when he could reach death with his hand. Hear him give his wonderful testimony in old age, "I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day."

How God lets down to His aged servants the chariot of His promises. "Beloved, now are we the sons of God and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." "Yea, though I walk through the valley of the shadow of death I will fear no evil for thou art with me, thy rod and thy staff they comfort me."

No book speaks so grandly of God's aged saints as the Bible. No earthly crown can compare with the silver locks of old age if found pure and right. The crown of Ivan contains 841 diamonds, the crown of Peter 887 diamonds, the crown of England 1700, the imperial crown of Russia 2500, and the crown of France 5,352 diamonds, but all these cannot compare with the crown of glory, the crown of life, the crown of rejoicing. We cannot measure our age by years alone. Some live more in ten years than others do in twenty.

"He liveth long who liveth well; All other life is short and vain; He liveth longest who can tell Of living most for heavenly gain."

Be what thou seemest; live thy creed;

Hold up to earth the torch divine;

Be what thou prayest to be made Let the great Master's steps be thine."

There are two sides to old age. It is rather solemn to feel that life is terminating, and gildedge it as we may, yet it is a great solemn fact. Grey hairs, feeble steps, deep cut lines in time worn faces, trembling hands are all true prophets. Most of this life is gone, at best but a fragment of it remains. The sands in the hour glass are nearly run out, and this looks sad to the man who has all behind him and nothing before.

There is another side to old age and it is a bright one. Lord Palmerston when asked how old he was replied, "On the bright side of seventy," for he was over seventy. The pains and adversities and persecutions nearly all passed and the glorious all before. Like Victor Hugo you may say, "Winter is on my head, but eternal Spring is in my heart." On the dark side of seventy you have seen your fairest blossoms fade away, you have stood more than once by the open grave of your loved ones, but now most of your acquaintances have preceded

you and there await you. Who can weigh the glory that awaits you? You will never see your mansion through glasses, or listen to the music of the skies through dull ears, or walk the golden streets with staff in hand. These are supports to a feeble body, but God will give everyone of His people a glorious body. Redemption will never be complete until the body is raised an incorruptible body. The soul never grows old but more and more vigorous unto the perfect day.

I congratulate you today on your prospects in nearing home, on your success in overcoming the storms of life thus far, on your glorious faith and hope in Jesus Christ, on the grand inheritance which awaits you, and on the great company which shall welcome you to the new home, and I shall not be at all surprised if your first utterance would be, "The half has not been told." Fathers and mothers in Israel who have maintained the faith, to you I dedicate this address today to your peace and hope and comfort. May the eternal One give you all a glorious sunset, a safe anchorage, and an abundant entrance into His kingdom is my prayer.

(MARRIAGE AND THE HOME, pp. 196-205, 1896 edition).

Cloud Of Witnesses

(Continued from page one)

innumerable company of exalted spiritual beings.

During the first three centuries of the Christian era this thought took deep root in the minds of believers in Christ and served as a mighty stimulus to Christian endeavor. They believed as profoundly as men ever believed anything that they were living and acting under the direct inspection of all the inhabitants of the celestial world. At every step in their pathway they heard the rustle of angel's wings, the breathings of disembodied spirits, and realized the supporting presence of the innumerable host of the glorified. Tertullian expressed their belief when he said, "We are passing through a great struggle, in which the living God is the superintendent, the saints and angels the spectators, the Holy Ghost the trainer, and the prize an eternal crown of glory."

This thought is woven into every part of this chapter of Hebrews. The apostle teaches us that the church above and the church below are in real contact and communion with each other. They are one and inseparable. We are not coming, but we have come unto "the general assembly and church of the firstborn and to the spirits of just men made perfect." There is but one army of the living God. Part of it is out there in the unseen, and part here in this world of conflict and evil. Those out there are not forgetful of us who are here. They have not lost their moral sympathies. They are very near to us in every spiritual battle. They are not only a mighty "cloud of witnesses" but they are "ministering spirits"—our invisible helpers.

Oh, that this faith were as deep and strong in our hearts as it was in the hearts of the early Christians! Those three centuries, at the beginning of the Christian Era, stand in history as the most luminous and victorious period of Christian progress. Though the Roman government, backed by its invincible armies and all the forces of the pagan world, was arrayed against the Christians of that day, they multiplied until they dominated the whole Roman empire. The source of their inspiration and unconquerable heroism was their deep sense of the presence of God and of the great company of witnessing and ministering spirits. If the millions of believers on the earth today had the same real, overwhelming consciousness of invisible and eternal realities, they could bring the whole world to Christ in less than two decades.

2. Celestial beings are not only spectators of our conflicts, but they are interested in witnesses. Their desires, purposes and plans are involved in our undertakings. Our toils, struggles and victories here are helping to fulfill their as-

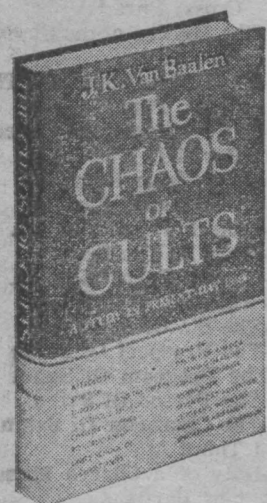
pirations and expectations. The consummation of their joys and hopes depends upon our success. There is something wanting in their satisfaction that will not be supplied until our faith, work, warfare and victory are complete. It may be incompatible with some of our cherished notions in regard to our friends in bliss, but the apostle distinctly tells us that without us they are not made perfect. We are prone to fancy that our sainted dead are shut up in a sort of epicurean Heaven, where they feast at royal banquets and bask on sunny meadows, and where their main happiness consists in entire separation from and forgetfulness of the strifes and tearful sympathies which they left below. That is no better than a pagan notion. God is happy and Christ has fullness of joy, though they know all the pains and woes of this restless and weary world. Why, then, should we imagine that our friends in Heaven would be rendered unhappy by witnessing the pains and strifes of their kindred and brethren on earth? Whatever the blessedness of the saints may be, it is not the blessedness of stifled sympathies and blind forgetting. There are tears in Heaven. When we sing, "There shall be no weeping there," we contradict the Word of God. If there is no weeping there, why is it written, "he shall wipe away all tears from their eyes." They are not unhappy because they weep. We know by experience that tears are not incompatible with joy. Some of our sweetest emotions are experienced in weeping for the suffering.

Keep in mind the declaration of the apostle, that without us those glorified, beings are not perfect. How can it be otherwise? If they are the same persons that they were on the earth they must retain their earthly affections and sympathies. If they do this they must be interested still in all the best things that engage us here below. The martyrs who suffered for the kingdom's sake must still bear the kingdom on their hearts. Saints, who through faith subdued, kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of fire, waxed valiant in war and turned to fight the armies of the aliens, surely rejoice in the conquests and triumphs of their brethren who are still fighting the good fight of faith.

The mother up there who prayed so long and fervently for her wayward and dissipated boy has not ceased to think of him; and when in his want and wretchedness he comes to himself and says, "I will arise and go to my Father," does she not add a new note to the jubilant music of Heaven? Does she not "touch the heavenly strings and vie with Gabriel while he sings in notes divine? Our brethren who left us with unfinished work on their hands surely have sympathetic thoughts of those who have taken up that work and are faithfully endeavoring to complete it. Tell me not that Christian fathers and mothers up there are not longing to see their loved ones here turn to God and His righteousness. Tell me not that they are sighing for the new joy which they shall have when they meet these loved ones, face to face, in the kingdom of eternal peace.

No, beloved; death is not a Lethaean stream in which all the past is forgotten. The hearts of those who sit yonder on the shining battlements of bliss are not frozen into icebergs. They are not indifferent spectators of what is going on in the arena of this sub-lunary world. I am sure that my happiness there will not cure me of the tender affections which I cherish here. Memories of home—of wife and children, of birthdays and fireside scenes and sweet words of endearment and farewell tears, will not fade from my mind. My disembodied spirit will hover about that home, be it ever so humble, and listen to every word and note of music there, and respond to every sigh of sadness or throb of joy from the hearts of those who were nearest and dearest to me in the flesh.

3. We are helping to fulfill the joy of Christians who have gone before us into the spirit world. (Continued on page 7, column 2)



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THE BAPTIST EXAMINER

JULY 7, 1979

PAGE SIX

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

WASHINGTON (EP) — William Sloane Coffin, a twice-jailed activist against United States involvement in Vietnam, urged a church congregation that included President Carter to end the American "obsession with military power" which, he said, is turning the poor into "modern-day lepers."

The former Yale University chaplain, now pastor of Riverside Church in New York, preached the sermon during the regular Sunday morning service at the First Baptist Church, which opened a two-day Peace Convocation there on June 3.

President Carter, a member of the Baptist church, was present for the service, and heard Mr. Coffin say the nation's "obsession with military power" is "rapidly making the poor in every city of our nation into modern day 'lepers,'" who are the victims of unemployment . . . as profits rise for some and jobs fall."

Mr. Carter heard an impassioned, forceful plea by Mr. Coffin for an end to the "ever-escalating arms race" between this country and the Soviet Union. Observing that the day was Pentecost Sunday, he said: "On this day of burning honesty, let's admit that ours is not a defense budget but an offense budget. It is no longer true that our weapons do what they were intended to do: defend this nation. We can wage lethal war, but we cannot defend the nation," he asserted.

CHICAGO (EP)—The Soviet Union has imprisoned as many as 1,000 Ukrainian Baptists in the past 20 years, according to Baptist pastor Georgi Vins, who said he knew of 10 who were tortured to death.

Vins, himself a Ukrainian who served three prison terms and who came to the United States in April as part of a prisoner exchange with the Soviet Union, recently addressed overflow congregations at Romanian and Ukrainian Baptist churches in Chicago.

He told them that in the Ukraine alone some 60,000 Baptists refuse to register their churches with the government. Vins was the secretary of "reformed Baptists" who broke away from the All-Union Council of Evangelical Christians-Baptists that cooperates with the government. He claims 49 percent of the members of registered churches sympathize with the dissident Baptists.

RICHMOND, Va. (EP)—Young-Soon Nam, president of the Korea Baptist Convention, says Korean Christians have the major responsibility in spreading the gospel among the other people of Asia. "I believe the strongest Christians in Asia are in Korea and we have the responsibility to spread the gospel to other Asian countries," Nam said.

The threat of Communism from North Korea, with possible support from mainland China or Russia, has caused an air of urgency among Christians and helped spur growth in South Korean Baptist churches, he said.

Baptists have established 500 churches since the Korean War. Now there are more than 700 Baptist churches, most of them self-supporting.

NASHVILLE, Tenn. (EP)—Government attempts to regulate weekday programs of Christian education seriously threaten rights guaranteed by the First Amendment, a past president of the Christian Legal Society told an editors' convention here.

"Most people are unaware of the extent to which the government has been blatantly attempting to violate the rights guaranteed to these schools," Los Angeles lawyer Robert L. Toms told the Evangelical Press Association. Christian day schools will survive the attempt at government control "only if we take up the burden to see that the erosion of our freedom

is reversed," Mr. Toms, a former Commissioner of Corporations in California, told the group.

Mr. Toms said government agencies try to control private schools through accreditation, labor laws, tax exemption, and the voucher system. Small, non-profit schools face costly litigation whenever a government agency comes in with a new demand, the speaker noted. While on appeal the schools usually win their cases, they often submit to governmental regulation instead of pursuing court battles, he said.

WASHINGTON (EP) — The United States Supreme Court has ruled that New Jersey may not give a \$1,000 tax deduction to parents who send their children to private schools.

The Court's brief one-sentence affirmation of lower-court rulings represented a setback to advocates of public aid to parochial schools, since the reasoning used by the lower courts will in all likelihood stand as a precedent for resolving similar disputes in the future.

The high Court's order was adopted over the objections of Chief Justice Warren E. Burger and associate justices Byron R. White and William H. Rehnquist, who voted to schedule a full hearing in the case.

The other six justices summarily affirmed two lower federal courts which held earlier that New Jersey's plan had the primary effect of advancing religion contrary to the establishment of religion clause of the First Amendment.

LONDON (EP)—With a massive rise in reported theft and vandalism, Church of England parishes are forming vigilante groups, locking church doors and hiding their silver.

The Ecclesiastical Insurance Office, which handles claims from England and Canada, reported a jump in claims from 2,000 in 1976 to more than 4,000 in 1977—and the number of claims is still rising.

KANSAS CITY, Mo. (EP) — Homosexual Presbyterians have again failed to win endorsement for ordination in the nation's two largest Presbyterian denominations, but a gay caucus won official recognition by the general assembly of one of them.

The matter was discussed at the general assemblies of the United Presbyterian Church (UPC) and the Presbyterian Church in the U.S. (PCUS), which met simultaneously here.

Although the United Presbyterian (Continued on page 8, column 2)

Cloud Of Witnesses

(Continued from page six)

Those redeemed spirits, who now bask in the sunshine of the Saviour's presence, had but one great end in view when they lived and labored on the earth. It was not simply their own personal salvation and the attainment of heavenly rest that they sought. It was a far more comprehensive and godlike aim. They looked forward to the time when the earth should be renewed in holiness, when Messiah should subdue all things to His rule, when He should be enthroned in all human hearts and God's sweet will should be done on earth as it is done in Heaven. For that they labored; for that they endured. They died with these promises unfulfilled, and with their hopes only partially realized. To us they bequeathed their work and duty of carrying it on to the consummation for which they so fondly looked. They are now watching our task as it approaches completion.

Each generation of Christians does its part. Each brings the blessed time one step nearer. Each dies in faith, holding on to the promises. But each goes out of the

world with the pain of dissatisfaction, because so little is won and so much remains to be done. Our faithful fathers and mothers, on leaving the world, said to us: "We depend upon you to crown our efforts, to bring about the answers to our prayers and to help forward the attainment of our life-long desires. Without you we cannot be made perfect."

Brethren in Christ, get this thought deeply rooted in your minds. It will furnish you with a glorious inspiration. We who are engaged in Christian warfare today are not only working for ourselves and for the world, but we are doing what our fathers and mothers with aching hearts were obliged to leave undone. Each movement that the world makes towards the perfect day, and everything that we contribute towards its final redemption, adds something to their satisfaction and rapture. They not only see us, but they speak to us, their words fall on the ear of our believing spirits. They exhort us to do our part as they did theirs. They exhort us to be brave, earnest and true. They exhort us to be patient and not to weary in well doing; they exhort us not to faint, because the good time for which we are working and praying comes so slowly; they tell us that every advance we make is so much gain to them and to the generations that will come after us.

The fight is one, and all who are, or have been, or shall be engaged, are one. There can be no perfect (Continued on page 8, column 3)

True Mission Of . . .

(Continued from page four)

have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Isaiah saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God" (Rom. 10:13-17). To become a disciple of Christ one must have faith and that faith comes by hearing the gospel. That gospel is heard by the Lord's churches "going" with it into all the world. Any church that fails to go is hardshell and therefore a false church.

BAPTIZING (BAPTIZANTES)

The next thing in carrying out the commission is baptism. It is not possible to "make disciples" without baptizing them. Baptism is the immersion of a saved person in water by the authority of one of the Lord's churches to picture their salvation by the gospel which is the death, burial and resurrection of Jesus Christ. Men like William Franklin Graham utterly fail in carrying out the commission for they omit this part of it. They can no more carry out the commission than an ant can eat a bale of hay. The commission was given unto Christ's church and not to an evangelistic association of some kind. We do admit that free lance evangelists may get folk saved. We do not agree that they are obeying in any fashion the great commission. Since these evangelists(?) ignore the "going" under church authority, baptism or the failure to baptize doesn't trouble their "seared" consciences.

Many local churches get "worked-up" in services and as soon as someone comes forward they get "worked-down." Whether or not the one making a profession of faith is baptized seems to them of little importance. Our job is to "make disciples" and to do this we must baptize them.

TEACHING (DIDASKONTES)

The word "teaching" in verse 20 is not the same word "teach" in verse 19. The Expositor's Greek Testament says of this word: "teaching them, present participle, implying that Christian instruction is to be a continuous process, not subordinate to and

preparing for baptism, but continuing after baptism with a view to enabling disciples to walk worthily of their vocation." Alford says it means "building up." For us to fail to properly show the way to those who have been saved and baptized is gross error and wilful disobedience. As parents are to train up a child in the way it should go, churches are to train up "babes in Christ" in the way they should go.

This teaching involves "all things whatsoever I have commanded you." This means the whole counsel of God or the entire body of faith. In listening to a tape in soul winning this writer recently heard a man who is pastor of a large Baptist church give this definition of the Lord's commission: "The commission of the church is to get people saved and baptize them and teach them to get folk saved and baptize them and teach them to get folk saved, etc." That is as false as can be. There is only one commission and it is to "make disciples." That cannot be done without teaching the saved all the counsel of God. Just teaching them to observe evangelism is not the commission.

MISSION NOT JUST MISSIONS

There is a popular saying amongst Baptist circles today, "The mission of the church is missions." Such a statement needs qualification. People usually mean by this that all we are to do is go or if we cannot go ourselves at least send somebody. While this is good, right and honorable it falls short of the Lord's commission to His churches.

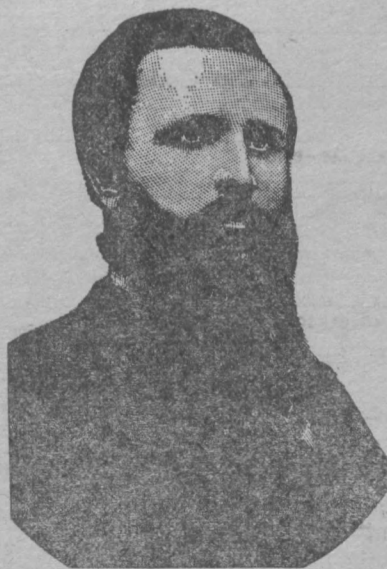
Churches often use this motto when they really mean a church is not to be doctrinal. A pastor friend once told me it was a mistake to teach any church such doctrines as election and predestination. Those things are just as much a part of the "all things" as evangelism and the ordinances. Another pastor once said that churches would be hurt if they were taught to discipline the membership. Discipline is a part of the "all things" and must be taught.

Many of the brethren think that to teach a church anything more than missions will make them anti-missionary. To see the folly of this read the Pauline Epistles. Here is a record of a missionary on foreign soil and what did he preach? He preached every doctrine in the book. Who will say it made him hardshell? All the great missionaries in our history were men who "preached it all."

NO SHORT CUTS

Satan has sold men on short cuts to success. We need to learn a great lesson from Jesus concerning this. Satan offered Jesus the kingdoms of this world if He would fall down and worship him (Matt. 4:8-10). Now it is a great truth that the kingdoms of this world will become the kingdoms of our God and His Christ (Rev. 11:15). Before these kingdoms were to become Christ's He must suffer death on the cross. Satan offered Jesus a short cut to bypass the cross. Jesus said no, for there are no short cuts in service to

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God.

Ambitious and unlearned men want large, strong churches without all the going and teaching. They want it all without the hard labor involved. Their short cut to success(?) includes giving of suckers and candies and alligators and airplane rides and so on. When a pastor, concerned for the Biblical way to carry out the commission cries out, these short cutters cry out that he is just jealous because he isn't as successful as they are. Jealous he is, but for truth's sake. Truth is — there are no short cuts in the commission, just hard work.

CONCLUSION

The commission of Christ to His churches is one-fold. That is to "make disciples." Making disciples is done in and only in a three-fold way. That is by going (evangelism), baptizing and teaching. To do any less is to fail. To do all will require all the churches' time so none will be left for social works and denominational or associational activities. The mission of the Lord's churches is an honorable mission and one that requires faithfulness and diligence. Let our churches once again become totally involved in the work our Lord gave us to do. Let Catholicism and Protestantism carry on with the social gospel. Let the Baptists carry out the making of disciples.

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JULY 7, 1979
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| *Clear Channel | | | |

Oral Roberts' Hands

(Continued from page one)

These hands will stand as a great offense to those who put their entire emphasis on faith and truth, and it gives Oral Roberts an exaltation which no man should seek. "I, if I be lifted up," said the Lord. John the Baptist said, "He must increase, but I must decrease." When one sees these hands of Oral Roberts, that is brought to mind, and also the healing power that he believes his hands can administer in the name of the Lord.

This indeed goes very far into a realm of misrepresentation and giving of honor to men, which millions of Bible-believing Christians will stand aghast at.

The world is being prepared for a miracle worker who will deceive all mankind. He will put a mark on every man's hand or forehead, but he will erect a monument not to hands but to his entire being.

What will people think when they walk beneath these hands as they approach Oral Roberts's City of Faith? Roberts has been going by a dream which he saw in the night rather than by the inerrant, infallible Word of God. This is not the day in which men follow dreams given to them in some special movement of revelation. God's people in these dark days of apostasy have only one inerrant and infallible rule for their faith and practice, the Holy Scriptures.

These hands presumably lifted to the heavens and to God have no heart, no conscience, no prayer.

They are cold and dead. There is no life in them.

Roberts went to the Billy Graham Conference on Evangelism in Berlin in 1966 where he was accepted and honored. Graham participated in his dedication of the University. The whole neo-evangelical world with their strong charismatic participants will now surely acclaim these hands, but there are to be no likenesses of any kind to assist the believer in his getting through to Almighty God by Jesus Christ, the only Mediator between God and man. These hands can mean most anything that anyone would like to think they could mean or do. It is a sad day to see something like this arise on the soil of the United States of America.

—THE CHRISTIAN BEACON

What's Happening

(Continued from page 7)

ians refused to change their position on ordination, they did provide homosexual Presbyterians with one victory this year when they voted to admit a homosexual rights group, Presbyterians for Gay Concerns, as an organization of the Church. The next step for homosexual Presbyterians probably will be through a judicial challenge to the United Presbyterians ordination prohibition, said William Silver, a seminary graduate and avowed homosexual who is seeking ordination in New York.

NEW YORK (EP)—Charitable giving in the United States reached a record \$39.56 billion in 1978, with religion continuing to receive the largest single share—18.4 billion or 46.5 percent of the total.

The other major distributors for the 1978 contributions, according to the 1979 annual report of Giving USA, published by the American Association of Fund-Raising Counsel (AAFRC) Inc., are: Education, \$5.52 billion, 14 percent of the total; Health & Hospitals, \$5.45 billion, 13.8 percent; Social Welfare, \$3.99 billion, 10 percent; Arts & Humanities, \$2.49 billion, 6.3 percent; Civic & Public, \$1.14 billion, 2.9 percent; Other, \$2.57 billion, 6.5 percent.

Total giving in the U.S. increased by 9.4 percent last year, slightly more than the rate of inflation, according to Giving USA researchers.

* * *

WASHINGTON (EP)—Churches lost a round in the battle to gain exemption from the Lobby Disclosure Bill pending in the House Subcommittee on Administrative Law and Governmental Relations of the Judiciary Committee.

Rep. Carlos J. Moorhead, R-Cal., introduced an amendment to H.R. 81 which would have excluded bona fide religious organizations from coverage under the bill's provisions, as urged by numerous religious groups. But before that could be voted on, Rep. Herbert E. Harris, D-Va., offered a substitute amendment which would exclude church organizations from the requirement of reporting contributors but leave them covered by the rest of the measure's terms.

When debate bogged down in parliamentary maneuvering, Harris withdrew his amendment long enough for the Moorhead amendment to be voted on. The amendment lost, 5-3. Harris' amendment then passed. No lobby disclosure bills have been introduced in the Senate in this Congress. Attempts to move such a bill out of committee failed in the Senate last year.

* * *

DALLAS (EP)—The president and two other top officials of Bishop College, a Baptist-related school which has not accounted for some \$2.8 million in federal student aid, have been indicted on charges of misapplying more than \$400,000 in pension money.

Named in the federal indictment were Milton K. Curry, Jr., president of the 1,800-student black college; Reginald Leffall, vice-president and Walter Johnson, Mr. Leffall's assistant.

They are charged with embezzling retirement funds and making false statements to bank officials in a loan application. They were also accused in the 19-count indictment with defrauding the United States Department of Labor in connection with pension and retirement fund deposits.

Cloud Of Witnesses

(Continued from page 7)

satisfaction for any on earth or in Heaven until there is victory for us all. We are helping to fulfill the desires of all saints by the service in which we are engaged today. If there is anything that was said in the Sunday school, anything in the music we have made, or anything in this sermon pleasing to God and helpful to His cause, it is a contribution to the joy and gladness of glorified saints, from righteous Abel down to the last redeemed spirit that has entered the pearly gates. It has sent a thrill of rapture through all the "great cloud of witnesses" that surrounds us and up to the shining throne of the Almighty.

4. In this passage we are exhorted to find inspiration in the memories of the past and to emulate the virtues and deeds of the noble dead. We are surrounded by a cloud of invisible spectators. They were heroes and martyrs on the earth. They endured all things, braved all things, over-

came all things, and were steadfast witnesses for God. They struggled to have God's will done on earth and to establish His truth and righteousness in the hearts of their fellows. They walked with clean hearts through this world of corruption. They carried not one dirty shilling in their purses. They saved the world from falling utterly into perdition; they kept the light burning; their faith was mighty. Their names are written on the pages of history.

We can hardly take up a book worth reading which does not refer to them. The world can never forget them. They make the Alps and Apennines of our moral scenery. Their influence is all about us. They breathe their thoughts upon us; they rule our spirits from their urns; they make us prouder of our common humanity; their good deeds never die; their saintliness remains a perfume in the air, and elevates all our thoughts, purposes and plans.

What a magnificent array is this "cloud of witnesses." There I see Abel, who died for righteousness' sake, in the act of offering an acceptable sacrifice to God. There I see Enoch, who through life walked so near to God that he was translated to Heaven without tasting death. There I see Noah who for more than a hundred years withstood the jeers and ridicule of an infidel world. There I see Abraham, who at the command of God went out from his native land knowing not where he was going. There I see Moses, Israel's great prophet, leader and lawgiver, who preferred "to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season." There I see Elijah and Daniel and Isaiah and Jeremiah—those brave and lofty prophets of Jehovah, who dared to speak the truth of God in the midst of any trial and in the presence of any danger. There I see John the Baptist, the forerunner of the world's Redeemer, who unveiled the hypocrisies of Scribes and Pharisees and rebuked the crimes of the royal Herod. There I see Peter, who stood up on the Day of Pentecost and indicted the Jews for the murder of Christ. There I see the Beloved John, who was faithful unto death, and who in his exile on the desolate Isle of Patmos was permitted to outline the future of this world and the ineffable glories of Heaven.

Ye white robed saints; ye crowned and sceptered heroes and martyrs: sympathetic witnesses of our toil and tears: we salute you and record our vow today to continue the fight which ye so valiantly began! We keep before us the record you made. We think of the rugged paths you trod, of the dreadful foes you grappled, of the darkness and temptations through which you passed, of your loneliness, sorrows, bereavements, despondencies and heartaches. We think of your valorous deeds and your glorious conquests. From all that you were and all that you did there comes to us a holy and mighty inspiration which empowers us to push our banner into the

fire and fury of the thickest of the fight.

In that "great cloud of witnesses" I see not only patriarchs, prophets and apostles, but the pure, the noble, the faithful of all generations. I see Chrysostom, who, at the risk of his liberty and life, anathematized the voices of the priests and the sins and iniquities of the emperor and the empress to whom he was subject. I see Savonarola, who preached righteousness to an adulterous generation, purity to a licentious priesthood and church, and submitted to bonds, imprisonments, tortures and death rather than retract a word that he had uttered in the name of God and His Christ. I see there John Bunyan, who, after an imprisonment of eleven years in a filthy dungeon, said to the English magistrate who threatened to send him to the gallows, "Turn me out of jail today, sir, and as the Lord God liveth I will preach the Gospel tomorrow." I see there John Latimer, who, as he perished at the stake, declared that he would kindle a light in the world that should never be extinguished. I see there the dauntless and longsuffering Judson, who laid the foundations of our Christian work in Burma, and whose body sleeps today in an unmarked and unknown ocean grave. I see there Charles Spurgeon, whose magnetic and incomparable preaching of the unsearchable riches of Christ thrilled and nourished millions of God's people for nearly half a century.

I see there many whose bodies sleep beneath the soil of our own dear country. I see Dwight Moody, whose name is embalmed in millions of human hearts, and who left imperishable witnesses of his fidelity in almost every city, town and hamlet of this broad land of ours. I see there Richard Fuller, Basil Manly, J. L. Burrows, Richard Furman, Jeremiah B. Jeter, R. B. C. Howell, L. T. Tichenor, John A. Broadus, Ben Palmer, Moses Hoge, Bishop Doggett, and Bishop Johns, whose burning words have inflamed multitudes with holy zeal, and whose righteous deeds will be transmitted to the latest generation.

They confront me today. I cannot see them with these mortal eyes. I behold them only by faith, but they see me. I cannot hear them speak, but they hear me. I am enraptured by the thought that they not only inspire me, but I can inspire them. Saints of God, one and all, I salute you! The God whom you serve shall be my God, the cause you love shall be my cause, and the heaven into which you have entered shall be my home! We salute you as our comrades in holy strife. Your presence and sympathies fire our hearts and nerve our arms. Final victory is as certain as the promises and resources of God can make it. When the struggle is over, we will come up from every field of spiritual conflict and join you on the glory-gilded mountain peaks of bliss, and blend our voices in one mighty chorus of hallelujahs until universal space is filled with universal harmony.

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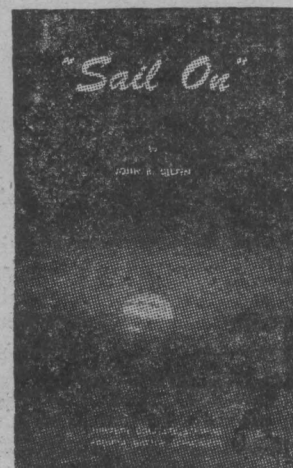
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